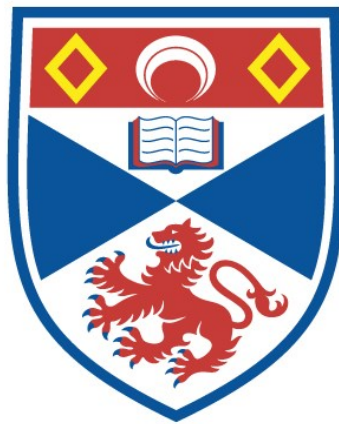


THE LANGUAGE OF LA SATYRE MÉNIPPÉE

Alexander Hall Smith

A Thesis Submitted for the Degree of PhD
at the
University of St Andrews



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THE LANGUAGE OF
"LA SATYRE MENIPPEE"

by

ALEXANDER HALL SMITH, M.A.,

being

a thesis presented to the University of St Andrews
in application for the Degree of Ph.D.



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1.

I declare that this thesis has been composed by myself, that the work of which it is a record has been done by myself, and that it has not been accepted in any previous application for a Higher Degree.

I matriculated for the first time at University College, Dundee, in October, 1938, and graduated M.A. in the Department of Modern Languages (French and German) in June 1941. The following year I was awarded 2nd Class Honours. After a period of war service I returned to study for the University Diploma in Education, which was awarded in June 1945.

Before commencing the work for this thesis proper, I spent one preliminary year (part-time) on an intensive course of Old and Middle French and of Research Methods under the guidance of Dr W. M. Hackett, of the Department of French, University College.

In October 1946 I was admitted as a candidate for the Degree of Doctor of Philosophy. Being engaged in secondary school teaching, I gave part time to my research work in the University. During this time I read in the Library of University College, Dundee, and in the University Library, St Andrews, while in the vacations I pursued my researches in the National Library of Scotland and the Bibliothèque Nationale, Paris.

The Senatus Academicus have agreed to count each academic year as the equivalent of two terms; consequently the period of special study has extended over

iii.

the equivalent of nine terms as prescribed under
Ordinance No. 16.

I certify that Alexander H. Smith, having prosecuted a course of special study extending over the equivalent of nine terms under my supervision, and having fulfilled the conditions of the Ordinance and Regulations, is qualified to submit this thesis in application for the Degree of Doctor of Philosophy.

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P R E F A C E.

The study which follows is an attempt to analyse the language of La Satyre Ménippée, a late sixteenth century text, which has been almost wholly neglected since the close of last century. As it is generally held to be a composite or collective work, we must proceed with caution; we cannot generalise as we might in the study of a single author. A certain element of uncertainty still attaches itself to the question of authorship, and we can never be quite dogmatic in ascribing a word or phrase to one individual. But does this render impossible from the outset a study of the language of the book? We hope to show that this is not the case.

Our contention is that though the tone and treatment may vary from section to section, there is underlying the whole a unity of purpose which binds the book into an indivisible work. Indeed there are those who prefer to see in the Ménippée not a composite work, but the work of one man, Pierre Le Roy. In the eyes of this school at least there must be a certain unity of language. Now, whether this derives from the fact that it was written by an individual or by a team of authors inspired by common ideals, may never

be definitely known, but even if we accept the tradition that it is a composite work, the book does not become a series of loosely connected papers; on the contrary, the various parts are fused together to form something complete, in such a way that it would be impossible to sort them out again with any certainty.

Whichever view we take, the book is still a reliable record of the language of educated Frenchmen in the last decade of the century, reflecting the great cultural advances of an age full of interest and beginning to settle down after a period of considerable ferment.

The main work is introduced by a brief account of the nature and significance of the Satyre Ménippée, its early editions and its authors. No attempt has been made to offer a solution to the many problems involved, as this would be outside the scope of this thesis. Many of these biographical and bibliographical details are necessary, however, if we are to keep the language in its true perspective.

The language study proper falls into three main parts:

- (1) Vocabulary,
- (2) Syntax,
- (3) Style.

The vocabulary is analysed with specific reference to sources, while the Glossary is bound separately. The rest of this section treats in turn neologisms, invented expressions, provincialisms, extension of meaning, etc.

The second part is devoted to a study of the predominant forms and syntax, and particular attention is paid to any examples of usage which deviate from normal contemporary usage.

Finally, we shall examine the highly original style which shows a curious blend of learned terminology and popular speech, as well as a complete change of tone from section to section, and we conclude with some account of literary influences.

The writer wishes to express his appreciation of the valuable guidance and useful suggestions made by Dr. W. M. Hackett, of University College, Dundee, who supervised this research, and of the helpful advice and encouragement given by Dr I. W. Alexander.

Thanks are also due to Professor E. M. Wilson, King's College, University of London, and to Dr M. M. Rossi, University of Edinburgh, for their kind advice in the matter of Spanish and Italian orthography respectively, while mention must be made of the Librarian and Staff of University College Library for their willingness and untiring efforts to obtain publications indispensable to this study, and finally of the Librarians and Staffs of the University Library, St Andrews, of the National Library of Scotland, Edinburgh, and of the Bibliothèque Nationale, Paris, for their courtesy and service.

LIST OF ABBREVIATIONS.

A.T.F.	<u>Ancien Théâtre Français</u> (see Bibliography).
Anc. Poés. Fr.	<u>Recueil de poésies françaises des XVe. et XVIe. siècles</u> , édité by Montaignon. Paris, 1855-1878.
Bib. Nat.	Bibliothèque Nationale, Paris.
Bon. des Périers	Bonaventure des Périers.
Br. Latini	Brunetto Latini.
C.	Previously not recorded before Cotgrave 1611.
Catech	Catéchisme.
C.F.M.A.	Classiques Français du Moyen Age.
Delb. Rec.	M. A. Delboulle, <u>Recueil de vieux mots</u> .
D.G.	<u>Dictionnaire Général de la Langue Française</u> .
Dict. fr.-lat.	<u>Dictionnaire françois-latin</u> , R. Estienne.
Disc. pol. et mil.	<u>Discours politiques et militaires</u> , François de la Noue, Bâle, 1587.
ed.	edition.
f.	folio, feuille.
ff.	and following.
fr.	français(e).
Faeneste	<u>Les Aventures du Baron de Faeneste</u> , Agrippa d'Aubigné.
Gr.	Greek.
Germ.	German
Gram. Synt.	Grammaire Syntactique.
Haase	A. Haase, <u>Syntaxe française du XVIIe. siècle</u> .
H. Est.	Henri Estienne
	(Apol. <u>Apologie pour Hérodote</u>)
	(Dial. <u>Deux Dialogues du nouveau langage françois italianize</u>)
Hist.	Histoire.
Hist. Univ.	<u>Histoire Universelle</u> .
Inst. Chrest.	<u>Institution Chrestienne</u> .

- l. line.
- L. Labitte's edition.
- L. de L. Leroux de Lincy, Livre des Proverbes Français.
- Litt. Littérature.
- M. Morawski, Proverbes Français (C.F.M.A.)
- Méry M. C. de Méry, Histoire Générale des Proverbes, etc.
- n. note.
- N. Nodier's edition.
- n.d. no date.
- Nuc. Ioannis Aegidii Nuceriensis Adagiorum Gallis Vulgarium, in Lepidos et Emunctos Latinae Linguae Versiculos traditio. Paris, 1519
- O.F. Old French.
- R. Read's edition.
- Rab. Rabelais.
- s.l. Without place of publication.
- S.M. Satyre Ménippée de la Vertu du Catholicon, etc.
- Sources L. Sainéan, Les Sources de l'Argot Ancien.
- Sp. Spanish.
- Trév. Dictionnaire universel français et latin, vulgairement appelé Dictionnaire de Trévoux. 8 vols. in-f. Paris, 1771.
- Zeitschr. Zeitschrift für französische Sprache und Literatur.

I N T R O D U C T I O N .

AUTHORSHIP, DATE,
EDITIONS, ETC.

I N T R O D U C T I O N .

The Satyre Ménippée is of immense interest and importance to a social and linguistic study of the 16th century, affording as it does an opportunity of studying the life of the citizens of Paris during an unsettled age, while as a text it epitomises the trends of the times, showing the desire to imitate the ancients, and at the same time to look ahead; never at a loss for a word, its authors are ever prepared to invent a word or borrow one from a foreign language.

The Satyre is a burlesque account of the Estates of the League in 1593. Its interest lies in the fact that it is a reliable and illuminating record of the state of the French language at the close of the century, being, as it is generally thought, the work of no less than six¹ authors, "tous Français de la vieille roche ... érudits sans pédantisme, fins critiques, malins rimeurs et conteurs intarissables."² It is no work of erudition, no apology for the Reformed religion, for the authors were either

-
1. Seven if we include Gilles Durant (1550-1615), author of Les Regrets Funebres sur la Mort de l'Asne Ligueur, usually appended to the Satyre.
 2. Charles Lenient, La Satire en France, p. 430.

Catholics by birth and upbringing or converted Protestants, and if it contains bitterly violent attacks on the clergy, these are personal attacks directed against individuals, French and foreign, whose hypocrisy, intrigues and ambition were in no small measure responsible for the chaos and misery which prevailed in France during the last quarter of the century. It is rather the voice of reasoned patriotism, calling to all real lovers of France to put an end to strife and recognise Henri IV as king. The book was intended for a wide public, hence the popular colouring of the language, which does not detract from the literary value, but rather lends added realism. There is a clear-cut plan, but we must admit Lanson's observation that it contains "bien du desordre, des longueurs, peu de proportion et d'équilibre",¹ a criticism which could however be levelled at many other 16th century writers. This fault may be accounted for by the fact that it is a composite work, "un vaste pot-pourri, où chacun apporterait sa prose et ses vers, sorte de revue aristophanesque destinée à mettre en scène les principaux acteurs et mystificateurs de la Ligue"². Though Lanson classes the Satyre

1. Hist. de la Litt. Fr., p. 319.

2. Lenient, p. 431.

as "littérairement d'ordre moyen,"¹ we must agree with Lenient² that it is a masterpiece of wit, eloquence and irony according to the standards of the age.

It is essentially French in spirit and conception, a continuation of the tradition of Alain Chartier's Quadrilogue Invectif as an appeal to patriots to free their land from the fetters of foreign domination, while certain aspects of the parody recall the Roman De Renart. The book at once attracted attention, and went through at least eleven editions before the end of the century, since which some thirty more have been recorded.

The language, though that of learned men, has a strong popular element, and in this respect often recalls Pathelin, Villon and Rabelais. Indeed the authors' debt to Rabelais is undisputed, as we shall show in Part III, but it would be erroneous to conclude that it is merely a parody. It was a product of the times, and the authors, as well as drawing from the traditional fund of vocabulary, have been bold to invent and innovate. Words like desbourbonner, inquiner and propines have not survived, and do not,

1. Lanson, loc. cit.

2. Lenient, op. cit., p. 432: "Pris individuellement, aucun des auteurs de la Ménippée n'est un homme de génie, pas même un grand écrivain: réunis, ils ont élevé un de ces monuments qui durent autant qu'une nation?"

as far as is known, appear in any other text, but many others like galimathias, parsemer and barricader, which have, are first recorded in the Satyre.

A study of the vocabulary, which is extremely rich, reveals many details of the material and social aspects of life in Paris in the last decade of the 16th century, and more particularly during the siege. More than that, it reveals the state of mind prevalent at the time, and it is of value as a source of our knowledge of contemporary humour. Further, we can deduce what sort of men the writers of the satire were: level-headed middle-class men of learning, steeped in local tradition and in the knowledge of the Classics, with no thought of glory or gain for themselves, intent only on the peace and prosperity of their war-ridden country. That they were Humanists we can tell not only from the numerous classical texts and references, not to mention the Latinisms both in current use and those coined for this work, but also from the syntax, which is revealing as the work of men who knew their Latin.

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On the question of early editions there is much confusion, as the early editions give no indication of the place of publication. From a

statement¹ in the Discours de l'Imprimeur sur l'Explication du Mot de HIGUIERO D'INFIERNO,² and from a study of the printed characters,³ it has been assumed that the first edition was published at Tours. We must not forget however that the Discours is fictitious, and the facts contained in it are not to be taken seriously, indeed it may be that they are deliberately misleading in order to distract attention from the writers living in Paris. It was probably written by Passerat,⁴ and not as Read thinks by the printer, who is thought to have been Jamet Mettayer of Tours.⁵

The question of date is equally confused. Several editions are dated 1593, but this is impossible, as the Satyre contains references to events of 1594,⁶ such as the murder of St Paul on the 26th. April 1594, or D'Aubray's expulsion from Paris in March of that year. Marcilly ascribes the false date

-
1. "J'estois à Tours quand vous l'imprimastes premierement .. je ne peus luy nier qu'à la vérité je l'avois imprimé à Tours." Marcilly, p.324.
 2. Hereafter referred to as Deuxième Advis or Deuxième Discours.
 3. Nodier, p. xiv.
 4. Revue Historique XXIX, p. 34 Off., and Read, Introduction, p. xv.
 5. Hauser, Les Sources de l'Histoire de France: XVIe siècle IV, Henri IV, p. 176 ff.
 6. MS. notes by Du Puy quoted by Nodier I, p. xlii.

to the error of a printer working from a copy of a clandestine pamphlet, La Vertu du Catholicon d'Espagne, composed by Pierre Le Roy and distributed secretly in Paris, later used as a prologue to the full Satyre Ménippée. It is not clear whether this pamphlet was printed or in MS. form. A certain "savant bibliophile", Constant Leber, declares¹ he saw "une plaquette de 15 feuillets, imprimée à Tours, à plusieurs reprises et coup sur coup, par Jamet Mettayer ... sous le titre simple de LA VERTU DU CATHOLICON D'ESPAGNE". Unfortunately there is no trace of this pamphlet; Leber merely says he saw it (he omits to mention where), and further "elle n'était pas à vendre". Dom d'Argonne (1654-1704), a Carthusian, says in his Mélanges d'Histoire et de Littérature, published in 1702 under the pseudonym of Vigneul de Marville,² that Le Roy wrote and had printed in 1593 La Vertu du Catholicon d'Espagne, to which Gillot, Pithou and others added a second piece entitled Abregé des Estats etc.", and that the whole was printed in 1594 as La Satyre Ménippée. But this evidence is late, and in

1. Catalogue de la Collection Leber, II (1839), p. 238.

2. See Tilley, The Literature of the French Renaissance, II, ch. 25, p. 229 ff.

the absence of a printed text of 1593, carries little weight.

The Bibliothèque Nationale possesses two MSS of the Abregé (Fonds Français No. 4001¹, and No. 20,153 - Fonds Ste. Marthe). These contain what may be considered a sketchy outline of the printed book:

Avant propos au Lecteur Catholique zélé
 Abregé et l'Ame des Estatz
 Harangue de M. de Mayenne
 Harangue de M. le Legat
 Harangue de M. le Cardinal de Pelevé
 Harangue de M. de Lyon
 Harangue de M. Rose
 Harangue pour la noblesse de l'Union
 Harangue pour le tiers estat.

This does not tally with the statements of Leber and Dom d'Argonne, but at the present moment is the only evidence we possess. The two MSS vary considerably, and it is likely that there existed many other versions, which were altered and added to by individual copyists.

Marcilly suggests that the printer was working from one of these dated 1593, and retained this date in the printed copy. As this date is printed under

1. Published in 1878 by Read as the Texte Primitif, and in 1897 with corrections by Giroux.

the last part of the title: De la Tenue des Estats de Paris, it is possible to regard it as part of the title itself, in which case it would indicate not the date of printing, but rather of the convocation of the Estates-General, which was in point of fact 1593. There does exist also a reprint of the so-called "Tours edition", differing only in the absence of the engraving of the Spanish charlatan. It likewise bears the date 1593, but was printed in Paris; it is the edition to which reference is made in the Deuxième Discours.¹

On the other hand the false date may have been intentional, either with a view to impressing the reader by bearing an early date and beating any other "pirate" editions in circulation, or to allaying suspicion on the part of the authorities.

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Equally debated has been the question of authorship. The earlier commentators² gave rise to the

1. Marcilly, p. 328.
2. Pierre Du Puy, in his ed. 1664, and MS. notes in copies of earlier editions. See Tilley II, p. 236, n. 2. Read, p. 310, reproduces a contemporary note in a copy in the Bibliothèque de l' Arsenal (n. 5892): "Rapin n'a du tout fait que les vers latins, et Passerat, les françois; Florent Chrestien, la harangue du Recteur Roze; M. Gillot .. la harangue du cardinal Pellevé; M. Pierre Pithou, celle du sieur d'Aubray: optima, quamvis longissima."

opinion that the Satyre Ménippée was the work of no less than six authors (seven if we include Gilles Durant). They were:

Jean Passerat, born Troyes, 1534, died 1602, an eminent Latinist, teaching at the Collège du Plessis, and succeeding Ramus at the Collège de France. His works include a volume of Latin verse, Calendae januariae (1597), French verse published in 1602, and Commentaries on Catullus, Tibullus and Propertius. He was an enthusiastic reader of Rabelais, and had written a commentary on Pantagruel, which however he had ordered to be destroyed as he lay dying. He belonged to the circle of friends who met at the house of Henri de Mesmes, and who included such distinguished Humanists and philologists as Adrien Turnèbe, Jean Dorat, Claude Fauchet, Henri Estienne, François Hotman, Thomas Sibilet, Theodore de Beze, Pierre de Montdoré, and probably many of the friends of Jean de Morel and Michel de L'Hospital.¹

Pierre Pithou, born Troyes, 1539, died 1596, became an advocate at the age of 21. His father was a Calvinist, and the son was forced to take refuge in

1. See Abel Lefranc, La Vie Quotidienne au Temps de la Renaissance, p. 70.

Bâle. Returning to France in 1570, he had a narrow escape from death in the Massacre of St Bartholomew. Shortly afterwards he abjured Calvinism (1573), not because of personal danger, but because he realised the political motives behind the new religion. After Henri IV's triumphal entry he was appointed "procureur général du parlement de Paris". His legal writings include a Memoire aux Eveques, Commentaires sur la coutume de Troyes, a treatise on the Libertés de l'Eglise gallicane, and several works in Latin. In the field of literature he was equally active, as is shown by his editions of Phaedrus, Salvianus, Juvenal and Petronius.

Jacques Gillot, born 1544 of a good middle-class Burgundian family, had been chanoine of the Sainte-Chapelle in Paris, and later "conseiller-clerc du parlement de Paris". He was an intellectual, fond of books and writers, corresponded with Fulvio Orsini, Joseph Scaliger and Jacques-Auguste de Thou, and invited to his house on the Quai des Orfèvres the literary men of the day, including the celebrated Passerat, the illustrious Pithou, Nicolas Rapin, Florent Chrestien and Pierre Le Roy.

Nicolas Rapin, born Fontenay-le-Comte in 1535 or 1540, studied law at Poitiers, where he was privileged

to be admitted to the literary circle of Madeleine Neveu, dame des Roches, and her daughter Catherine. There he came into contact with men like Scévole de Sainte-Marthe, Joseph-Juste Scaliger, the brothers Bouchet, and probably also Agrippa d'Aubigné and the poet Jacques Yver.¹ In 1584 he was appointed "lieutenant de robe courte de la prévôté de Paris", and later "grand prévôt de la connétablie". For his opinions he was relieved of his post and replaced by La Morlière, "de laquelle injustice il se vengea sur le papier par des vers".² The date of his return to Paris is unknown, but it is certain he was there when the Satyre Ménippée was being composed by Gillot's friends. Besides his share in this work, he wrote two books of Latin epigrams, odes, stanzas, sonnets and epistles, published as OEuvres latines et françaises in 1610, two years after his death.

Florent Chrestien, born Orleans 1541, died 1596, was the son of a nobleman who had been physician to François Ier and Henri II. He was brought up as a Protestant, but was later converted to Catholicism. Well versed in Greek, Latin and French literature, he

1. Lefranc, op. cit. p. 75.

2. Pierre de l'Estoile, Journal de Henri III, Collection Petitot, t. XLV, p. 368, quoted by Marcilly, p. xxiv.

was chosen by Jeanne d'Albret as tutor to her son,¹ who later became king of France as Henri IV.

Pierre Le Roy was Canon of Rouen and almoner to Cardinal Charles III of Bourbon, but was forced to forsake this prelate when the latter decided to enter the sphere of politics during the period when the League was in power. In the history of the composition of the Satyre Ménippée, Le Roy has the distinction of being the instigator. He first conceived the idea of the book, formulated the plan, and composed the first section: La Vertu du Catholicon.

The sections allotted to the various authors have been worked out as follows (the classification is mainly that of Du Puy in his Remarques to the 1664 edition).

La Vertu du Catholicon	}	Pierre Le Roy
Abregé des Estats		
Les Pieces de Tapisserie)	Rapin, according to Zverina, who interprets literally De Thou's "aulaea, imagines, tabulas" ²
De l'Ordre tenu par les Estats		

-
1. "Et luy bailla Florent Chrestien, l'un des anciens serviteurs de la maison de Vendosme, homme versé en toutes bonnes lettres et en la poésie, à quoy la Royne se plaisait." Palma Gayet, Chronologie novenaire, dans la Collection Petitot, t. XXXIX, p. 248 (Marcilly, p. xxvi).
 2. Quoted in Notes Complimentaires, Ed. Read, p. 312.

Harangue de M. le Lieu-)	Authorship is uncertain;
tenant	(Marcilly suggests they are
" " Rieux)	possibly by anonymous
		members of Le Roy's circle
		of friends. Labitte ¹ sug-
		gests the Harangue de
		Rieux may be by Passerat.
" " M. le Legat		Jacques Gillot. ²
" " M. le		
Cardinal		Florent Chrestien.
" " M. de Lion)	
" " M. le Rec-	(Nicolas Rapin
teur Roze)	
" " M. d'Aubray		Pierre Pithou.
Discours de l'Imprimeur		Jean Passerat, according to
		Girart. ³

This opinion went unchallenged until the 19th century, when Charles Read⁴ put forward the claim that Pierre Le Roy not only conceived the original plan of the book and wrote the first part, but that he was responsible for the whole work, and that the other collaborators merely added the finishing touches. He based his claim on the MS. which he published in 1878 as the "Texte Primitif". He gives the date of the

-
1. Introdn. p. xvii.
 2. See Picot, Les Français Italianisants, II, p. 285 ff.
 3. Revue Historique, XXIX, p. 34 Off.
 4. See "Notice Préliminaire" to his Texte Primitif.

the MS as 1593, and assumes that it is the work of one writer, Pierre Le Roy, and as such is the original form of the book. However, this is mere assumption, and by no means conclusive evidence for his thesis.

The only other commentator who takes this view is Zverina,¹ on the strength of a statement in d'Aubigné's Histoire Universelle, and a quotation from de Thou's Historia sui temporis.

- (1) "Ce livre (le Catholicon d'Espagne) composé par un aumosnier du Cardinal de Bourbon, homme de peu d'apparence et de nom; Rapin à qui on l'avait attribué y contribua quelques vers seulement."
(Hist. Univ., Tome III, Lib. III, ch. 12 for 1591)
'Ce livre, attribué à plusieurs, sortit véritablement d'un petit aumônier du Cardinal de Bourbon, derrière la politesse duquel le nom est demeuré caché." (id. ch. 21 for 1593, p. 287-8)
- (2) "Scripti primus auctor creditur sacrificus quidam ex Neustria terra, vir bonus et a factione summe alienus qui coram Borbonio Cardinali juniore cotidie sacrum celebrabat. Sed cum is tantum prima theatri vestigia delineasset, succedens alius scenam perfecte struxit in eoque argumento

1. Zeitschrift für französische Sprache und Literatur, III, pp. 454-462.

natura et arte excultam industriam mira felicitate exercuit." (De Thou, Historia, Tome V, lib. CV, p. 316^E-317^A.)

Unfortunately these passages are somewhat vague and admit of various interpretations. For instance, Vigneul-Marville says that d'Aubigne' only wishes to recognise Le Roy's influence throughout, while a fragmentary letter by Villeroy¹ mentions "les aucteurs de ces escriptz". The solution of the problem would depend upon the individual interpretation of these passages, were it not for certain marginal notes in early copies of the text, e.g. in a copy belonging to François Pitou there is written the remark: "C'est mon frere Pierre qui l'a fait", referring to d'Aubray's Harangue.² In the light of such evidence it is more reasonable to agree with Frank,³ who refutes Zverina's argument, by preferring to interpret de Thou's statement as indicating that the first sketchy outline, i.e. the plan of the book, was the work of Le Roy, and that the individual sections were developed later. He goes on to

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1. The letter, addressed to Du Vair, Garde des Sceaux, dated 1st August, 1594, is in the Bib. Nat. and is quoted by Read, p. 317-9.
 2. Tilley, op. cit. II, p. 236, n. 2.
 3. Zeitschr. IV, 199-212. This view is shared by Vigneul-Marville, Lenient, Sainte-Beuve and M. Abel-Lefranc. See La Vie Quotidienne, etc., p. 70.

point out that the original plan was not the preconceived outline of a composite work.

For the same reason as the printers, it is obvious that the authors would wish to remain anonymous, and we must admit that they have had a fair measure of success. Hence we can only conjecture, but the evidence in favour of the traditional view is in our opinion, more convincing.

It might be thought possible to make some deductions regarding authorship from a comparative study of the styles of the various sections of the book, and where possible we have drawn attention to references or phrases which may serve as evidence. However, such evidence is rare and does little to help us beyond conjecture. The style may be termed "artificial" in that it represents speeches made by men of widely differing social types, e.g. the Papal Legate who speaks a mixture of Maccaronic Latin and Italian, and Rector Roze, whose pedantic jargon is reminiscent of the *écolier-Lymousin* in Rabelais. Consequently the writers are hiding most of the time behind a style which is not really their own.

Tradition has it that Passerat was a keen student of Rabelais, and a study of the text reveals an intimate acquaintance with the works of Rabelais.

Passerat had also studied Plautus, and again we find phrases in the text which can be traced to Plautus. Facts of this kind lend more weight to the view that the Satyre is a composite work. Indeed Girart¹ would give more credit to Passerat, in whom he sees the author of the Discours de l'Imprimeur, and his argument, which is based on similarities of thought in the Discours and in Passerat's works in Latin, is convincing.

Girart suggests moreover that the MS. (Bib. Nat. 4001) is not the original form, but that the Satyre grew piece by piece from Le Roy's Vertu du Catholicon, which was composed as a polemic and published in MS. form to avoid the difficulties of printing. To this was added the Abregé containing the harangues in their early short form - this is the stage represented by the Bib. Nat. MS. By the time the printed version appeared, conditions had changed, and a different attitude of mind was present. The question of form was given greater prominence, and the work assumed the proportions of a book. The man who undertook this new work of assembling the various sections is thought by Girart to be Passerat.

x x x x x

1. Revue Historique, XXIX (1885), pp. 34 Off.

For this study we have consulted most of the standard editions as well as the MSS. and early editions in the Bibliothèque Nationale, but have based our references on Marcilly. In making this choice the main consideration has been that of availability to the general reader; editions of the book are comparatively rare, and it is exceedingly difficult to obtain copies outside libraries, despite the fact that some forty-five editions have been recorded. Nodier experienced the same difficulty even in 1824, when he observed: "Il faut s'exposer aux chances bizarres et dispendieuses des ventes publiques, pour en obtenir des exemplaires". In our experience the Marcilly edition is somewhat less rare¹ than the others, and in basing our references on it we feel that this study may be of greater immediate value to the student than if they had been based on one of the extremely rare early editions. A further consideration is the fact that Marcilly is the latest French edition (1882, reprinted 1889), if we disregard the 1892 edition by Read, which is a reprint of the 1876

1. There is one copy in the University Library, St Andrews. Having tried continental bookshops since 1946 in vain, the writer succeeded in purchasing a copy in London in 1949. Since then a copy has been offered for sale in the 1950 catalogue of Droz, Geneva.

edition. We have likewise disregarded the 1884 edition by J. Frank, in view of the difficulty of collation with its original, an edition of 1594, which is in the Imperial Library, Vienna. This scholarly edition has 196 pages, 40 pièces de vers, and is without the Deuxième Advis. The introduction (in German) is good, and it is well annotated, but the text has been altered and the orthography standardised to facilitate reading. The 20th century as yet has produced no complete edition, but merely extracts.

Further justification for relying on Marcilly is that the edition on which it is based, if not actually the editio princeps, is one of the early editions. This early edition contains neither the Deuxième Advis nor L'Asne Ligueur, which Marcilly added to his edition, but it carries the title: SATYRE MENIPPEE de la Vertu du Catholicon d'Espagne et de la Tenue des Estatz de Paris. M.D. XCIII. Read, Hauser and Tilley prefer to consider as the editio princeps La Vertu du Catholicon d'Espagne: avec un abrégé de la tenue des estatz, dated 1594, in-8, 88 leaves numbered r^o, with 33 lines to the page, without name of printer or place of publication, and containing only 17 pièces de vers, as contrasted with the other editions which have 40. This would appear to be the

Tours edition by Jamet Mettayer. Yet Read, who prides himself on accuracy, borrows for his title-page the title of another edition, while the Marcilly edition goes under its own title. Besides, Read is too dogmatic: his title-page runs: La Satyre Ménippée ou La Vertu du Catholicon Selon l'édition princeps de 1594. This is assuming too much.

According to Tilley, the first edition ran to six or seven hundred copies; so great was the demand that the printer returned to Paris with his press, where he printed four fresh editions in three weeks. With the sixth edition the title was changed to Satyre Ménippée de la Vertu, etc., which was retained in all later editions. It may be, however, that the name was changed when the printers reached Paris, and that our edition is in reality the second edition, or merely a reprint of the first, with a change of title.

In his introduction Marcilly says: "Le texte original a été soigneusement conservé". This is acceptable to present-day scholarship, only if interpreted very freely. Collation with microfilm enlargements of the original (Bibliothèque Nationale, Côte L^{b35} - 448 (Réserve)) show Marcilly's edition to differ in respect of (1) Orthography, (2) Paragraphs and Punctuation, (3) Variant Readings, (4) Misprints.

(1) Orthography.

Marcilly naturally has suppressed all trace of printer's abbreviations, such as the & which is used exclusively by the 16th century printer. Similarly, all contracted forms like vo^o and no^o, mōstra and cōseilz, cōbiē, sacrumq; are printed in full. He has revised the orthography and attempted, not always consistently, however, to give more uniformity to it. His revision may be summarily analysed thus:

1. Many of the reinstated etymological consonants or O.F. survivals appearing in the original are omitted by Marcilly:

bénits	for	benistz			
pris		prins		forfaict	for forfait.
contraint		contrainct	but		
esteintes		estaintes		espouser	épouser
moins		moings			
haut		hault			
eux		eulx			

2. Double consonants are often simplified:

generale	for	generalle
appelloit		appelloit
valable		vallable
fideles		fidelles
nourrice		nourrice
discrete		discrete

This tendency to double consonants is very marked in the MS. (Bib. Nat. 4001).

3. Single consonants are sometimes brought into line with modern usage and doubled:

battu	for batu	assassinera	for assassinera
bannieres	banieres		
calottes	calotes		
calottiers	calotiers		
Lettres	letres		

4. Two consonants may be levelled:

solennelle for solemnelle.

5. Fallen consonants are sometimes reinstated:

enfants	for enfans	but	pendars	for pendarts
soubs			souz	
cents			cens	

6. One consonant is often substituted for

another:

a. c for final q, and ç for s

avec	for aveq	rançon	for ranson
prognostic	prognostiq		

b. j for g

abjects for abgets.

c. s for z and x

nos	for noz	Sixte	for Xiste
Legats	Legatz		
Primats	Primatz		
tapis	tapiz		

d. x for final z

feux for feuz.

e. s and ss for c

response	for responce
assassins	assacins.

f. h is sometimes inserted:

haleine for aleine.

7. There is an attempt to bring nasals into

conformity with modern orthography:

advance	for	advēce
commencer		commancer
mendiants		mandians
Mendoze		Mandoze
peinctes		paintes
prendre		prandre

8. The notation of vowels is in general quite arbitrary, the editor often substituting modern graphies for older ones, or alternatively restoring an older graphy where the early edition already has the notation now in use. Thus we find Marcilly substituting

i for y		y for i
francoise	for	Françoise
tenoient		tenoyent
dis-je		dy-je
		tyranniquement for
		tiranniquement
		Aeschylus for
		Aeschilus

ae for e		ai for a
aisselles	for	esselles
		laisserent for lasserent

ei for e		
seize	for	seze

and alternatively yra for ira; gaiges for gages. Again, he sometimes chooses to substitute a variant, as

griesche	for	griaische
demouré		demeuré (See Part II, chapter I)
orgueil		orgueuil
procedures		procedeures
corroyes		corrayes

9. There is an attempt to introduce uniformity

in the use of accents:

ou	for	ou
réduit		reduict
bénits		benistz
réputé		reputé

However, this is far from being complete, and frequently we find forms like pedants and aggravez, where the original has pédants and aggravés.

The grave accent, used in the early text to separate similar letters (e.g. on en à affaire), is not so used by Marcilly.

10. In Marcilly capitals are used more frequently:

Huguenot	for	huguenot
Heretique		herétique
Patrie		patrie
Escurial		escurial.

11. He corrects certain obvious mistakes:

l'a sceu faire	for	la sceu faire
l'arriereban		larriereban
l'Union		Lunion
Minimes, Bonshommes		minimé, bons hommes
haulse-col		hausse-col
dedans lesquels		dedans desquels

12. In certain cases he gives nouns a different gender from that in the early text:

le duché
 la tige
 ceste affaire
 la date
 inventaire (feminine)
 le carosse.

In his treatment of orthography Marcilly has tried to smoothe out to a certain extent many of the

inconsistencies of the original text, but a large number of these still remain, e.g. the confusion between the graphies Etats, Estats, Estatz, and cette and ceste.

(2) Paragraphs and Punctuation.

Marcilly's text represents an advance on the earlier editions by his method of setting out into paragraphs, which makes for easier reading. Also, many of the more involved sentences have been simplified either by the substitution of semi-colons for commas or by a more liberal use of commas. Not all his improvements however are for the better, or indeed correct, and it is difficult, for instance, to see his reason for changing "Catholiques zelez" into "Catholiques, Zelez," when the former phrase occurs a few times elsewhere in the book.

(3) Variant Readings.

Occasionally Marcilly's text deviates from the original, and in most cases his reading agrees with that of Read, Labitte and Nodier; it is therefore probable that he consulted the other edition which these editors used as a basis for their texts.

Marcilly's variant may be merely a change of tense, as "se reconnoissoient" for "se reconnoissent", the substitution of an infinitive for a future, where

either is possible (e.g. "qui fera poser les armes à tout le monde et contraindre etc.", where the original has "contraindra"), or the addition or suppression of a short phrase. Examples of this may be seen in the List of Principal Variants given below. Sometimes the correction causes a change of sense; thus for the original reading "ils leur débattent non moins furieusement que cauteusement, ils leurs (sic) disputent la Couronne", Marcilly gives "ils leur débattent non moins furieusement que cauteusement et leur disputent la Couronne", which represents an improvement.

(4) Misprints.

Finally there are certain printer's errors in Marcilly, which do not appear in any of the other editions mentioned. These are:

dire au habitants	for	dire aux habitants
en grands prevost	"	en grands prevosts
quiconque	"	quiconques
à veau-l'eau	"	à vau-l'eau
eux, qui leur estoit gens	"	estoitent
etc.	"	grande privauté
grand privauté	"	font.
fond	"	

It is evident then that despite the divergences which we have outlined Marcilly's text does represent with a fair degree of accuracy the original version of the text. In the absence of definite evidence it is impossible to decide which is the editio princeps,

and as either of the editions mentioned represents the work we now understand by Satyre Ménippée, we feel that until a modern edition is published and available, we are justified in basing our references on Marcilly. Slight orthographic and textual variations may be ascribed to printers and editors, but the substance of the language as it was when the book first appeared, remains unaltered.

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MS. TEXTS OF LA SATYRE MÈNIPPÉE.

There are two manuscript versions of the Satyre Ménippée in an early sketchy form, Bibliothèque Nationale, Département des MSS. Fonds français No. 4001 and No. 20,153 (Fonds Ste.-Marthe).

The first was used by Read for his Texte Primitif, 1878, but some of the readings are subject to criticism, e.g. ceste Rome des villes for ceste roine des villes. It appears from a study of the MS. and Read's published version that he has deliberately gone out of his way to take the most extravagant reading. MS. 4001 has etiam discole, which has been adopted by all other editors, but Read prefers et sans discole, which fails to make sense.

Ciroux also used this MS. for his version of the

Premier Texte Manuscript published in 1897, but read it with more intelligence. He consulted also MS. No. 20,153, which was useful for fixing certain passages, though he describes it as "surchargé et très fautif".

In outline these MSS. bear a close resemblance to the complete version of the Satyre, and in all probability are examples of the copies circulated clandestinely in Paris in 1593. However, they represent but a fraction of the finished work, fourteen leaves MS. as against 255 printed pages. They may well have been Pierre Leroy's outline for a larger work, the labour being divided among a group of friends. On the other hand it is possible to think that Leroy's first intention was to write a short pamphlet, which was handed round in secret, but later, encouraged by his friends and others, he conceived the plan of the larger composite work and allocated the parts to his close circle of friends.

x x x x x

PRINTED EDITIONS.

- 1593 Satyre Ménippée de la vertu du Catholicon
d'Espagne et de la tenue des Estatz de Paris.
sl. 1593 in 8.
- do. 1593 sl. in 8.
- do. 1593 Paris in 8.
- 1594 do. 1594 sl. in 8.
- La Vertu du Catholicon d'Espagne. Avec un
Abrégé. (Tiré des Memoires de Mlle. de La
Lande. sl. 1594 in 8.
- Satyre Ménippée de la Vertu du Catholicon
d'Espagne. Et de la Tenue des Estatz de Paris.
A laquelle est adjousté un Discours sur
l'interpretation du mot d'Higulero d'Infierno
et qui en est l'Autheur. Regret sur la mort
de l'asne ligueur. sl. 1594 in 8.
- Le Catholicon d'Espagne. Et la tenue des
Estats à Paris, par Messieurs de la Sainte
Union. Avec le Testament d'icelle. Le
tout revueu et augmenté de nouveau. Turin,
par T. Carabiasco. 1594. in 8.
- 1595 S.M. de la V. du C. d'E. Avec son Portraict
et ceux des Charlatans. sl. 1595 in 12.
- Satyre Ménippée. Nouvelle Edition. sl. 1595
in 8.
- do. 1595 sl. in 8.
- 1599 Satyre Ménippée. Augmenté du Supplement
du Catholicon ou Abrégé des Estats. sl. 1599
in 12. (Tableaux de Jean de Eagny.)
- 1600 Satyre Ménippée. Dernière Edition. sl. 1594.
Le Supplement du Catholicon ou Nouvelles des
Regions de la Lune. sl. 1595. Le tout en
un volume in 12.
- 1612 do. 1612 sl. in 12.
- 1624 do. 1624 sl. in 12.
- 1632 do. 1632 sl. in 12.

- 1649 Satyre Ménippée. sl. Elzevir 1649. in 12.
- 1664 S.M. Remarques de Pierre Du Puy. Ratisbonne,
M. Kerner in 12. (Elzevir) (Leyden)
- 1677 do. Ratisbonne, M. Kerner, in 12.
- 1696 Nouvelle Edition imprimée sur celle de 1677.
(Le Duchat). Ratisbonne, Kerner in 12.
- 1699 Nouvelle Edition, imprimée sur celle de 1696.
Ratisbonne, Kerner, in 12.
- 1709 Dernière Edition. 3 tomes. Ratisbonne, chez
les héritiers de M. Kerner. 3 vols. in 8.
Bruxelles.
- 1711 Ratisbonne do. 3 vols. in 8.
- 1714 do.
- 1726 do.
- 1752 do. No record in Bibliothèque Nationale, but
mentioned by Marcilly, Hauser, Nodier. The
latter says printed at Rouen, but Hauser says
Ratisbonne, in Mémoires de la Ligue, tome V,
pp. 469-634. 1 Copy in B.M. Ratisbonne
(Bruxelles).
- 1824 Satyre Ménippée, etc. augmentée des notes
tirées des éditions de Du Puy et de Le Duchat
et d'un commentaire historique, littéraire et
philologique. Ch. Nodier. Paris, N.
Delangle, 1824. 2 vols. in 8.
- 1826 S.M. Paris, Touquet 1826 in 32.
2e Edition, Paris, Touquet 1826 in 32.
- 1838 do.
- 1841 S.M. Nouvelle édition accompagnée de commen-
taires et précédée d'une notice sur les
auteurs. M. Charles Labitte. Paris,
Charpentier, 1841 in 18.
- 1848 Reprinted.
- 1855 do. Paris (Corbeil printed).

- 1857 Reprinted.
- 1860 do.
- 1865 do.
- 1874 Duplicate of 1865 with new title-page.
- 1876 La Satyre Ménippée ou la Vertu du Catholicon selon l'édition princeps de 1594. Avec introduction et éclaircissements par M.Ch. Read. Paris, Librairie des Bibliophiles, Flammarion, 1876 (reprinted 1892). This is the Edition Jouaust quoted by Voizard.
- 1877-81 Satyre Ménippée revue sur le texte complet de 1594. Edouard Tricotel. 1877-1881, 2 vols., petit in 12. Lemerre, Paris.
- 1878 Texte Primitif (d'après une copie à la main de 1593) par Ch. Read. In 16, 1878, Paris, Librairie des Bibliophiles. (Edition of the MS. text.)
- 1882 Satyre Ménippée. Nouvelle Edition par Ch. Marcilly, in 12, 1882, Garnier Frères. Reprinted 1889.
- 1884 Satyre Ménippée. Kritisch revidirter Text mit Einleitung und erklärenden Anmerkungen von Jos. Frank. In 8, 1884. Oppeln (Prusse), Franck. Based on an edition in Imperial Library, Vienna. Dated 1594, has 196 pages, 40 pièces de vers, no Deuxième Advis.
- 1889 Marcilly reprinted.
- 1892 Read reprinted.
- 1897 Le premier texte MS. de la Satyre Ménippée d'après deux copies à la main de la Bibliothèque Nationale. F. Giroux, Laon, 1897, in 8.
- 1911 La Satyre Ménippée. Edited by Paul Demey. Dublin University French Texts. London 1911. Swan Sonnenschein & Co. Ltd. (Extracts only, not complete)

1947(?) La Satyre Ménippée. Extraits. Jules Hasselmann. Classiques Larousse, Paris, no date. Based on Read's edition with modernised orthography.

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LIST OF PRINCIPAL VARIANTS.

(R: Read's edition; N: Nodier; L: Labitte.)

1593 Edition.

Marcilly.

L'IMPRIMEUR AU LECTEUR.

4. qui l'ay faicte Imprimer. 3. qui l'ay imprimé. R.N.L.

LA VERTU DU CATHOLICON.

6. x leur blasphemés 6. leurs blasphemés. R.N.L.
10. avec dell'Higuiero 11. avec de l'Higuiero. R.N.L.
 soyez perfide & bien que vous touchiez l'argent du Roy. soyez perfide et desloyal, touchez l'argent du Roy. R.N.L.
11. pratiquez avec les ennemis, si vous collez vostre espee dedans vostre fourreau. 12. pratiquez avec les ennemis tout vostre saoul; pourveu que vous colliez vostre espee dedans le fourreau. R.N.L.
14. non moins furieusement que cauteusement, ils leurs disputent la couronne. N. (L - leur) 14. non moins furieusement que cauteusement et leur disputent la Couronne. R.
16. Monsieur Dumayne. 16. Monsieur de Mayenne. R.N.L.
16. absoulz. 17. absoubs. R.N.L.

ABREGÉ.

18. dessous 19. dessus. R.N.L.

LES PIÈCES DE TAPISSERIE.

23. tenus à Troyes, sous le Roy Charles sixiesme.		27. tenuz à Troyes, environ l'an 1420, sous le roy Charles VI. R.L. N brackets (environ l'an 1420), and says in a note: "Ceci manque dans les premières éditions."	
25. appelé		31. nommé.	R.N.L.
26. baricades.	N.	31. Barricades.	R.
26. barricada		32. barricada. (N and L give: baricada)	R.
se recognoissent		se reconnoissoient. (N and L: se recognoissoient)	R.
27. assacins		33. Assassins. (N and L: assassins)	R.
le vieil.	R.N.L.	le Viel.	
29. ce qui en estoit de plus beau.		36. le plus beau.	R.N.L.
cette.		ceste.	R.N.L.
30. Ayguemont.		37. Egmont.	R.N.L.
gages.	N.L.	gaiges.	R.
32. dedans desquels.		39. dedans lesquels.	R.N.L.
imprimez.		imprimées. (N and L: imprimées)	R.
33. Catholiques zelez. (R: Catholiques Zelez)	N.L.	40. Catholiques, Zelez.	
nourrice.		41. nourrice.	R.N.L.

41.

35. pendants.
(R.N.L. pendants)

ie pu

Quant aux bancs &
sieges. (N: et
seiges) ie

42. pendants.

43. je peu.

R.N.L.

Quant aux bancs, aux
sieges. R.L.

38. selon le date.

47. selon la date.

R.N.L.

39. passez.

48. passée.

R.

(N and L: passee)

du Saulsay

de Saulsay.

R.N.L.

LIEUTENANT.

42. j'en voulu autant
faire en ceste
ville. N.L.

52. j'en voulu autant faire
icy. R.

42. desmantir

52. dementir.

48. noirs comme diables. N.
(R: noirs comme
Diables)

60. noirs comme beaux
Diables.
(L: beaulx)

51. rompoient.

64. rompent.

R.N.L.

53. acquerra.

66. acquerera.

R.N.L.

54. & les pratiques.

67. et rompre les
pratiques. R.N.L.

(N Note: "ce mot (rompre)
a été ajouté dans les
éditions postérieures à
1600.")

54. devinsse valet,
pour

68. devinsse valet, et
pour R.N.L.

57. Sainct Denis

71. la ville de
Sainct-Denis R.N.L.

70. planche pourrie. Italics
in Marcilly and R. None
in N. L.

LEGAT.

62. Catholissimo		79. catholicissimo	R.N.L.
confessarius	N.L.	80. confessorius	R.
Roteliae		81. Rotliae	R.
		(N and L: Retheliae)	
63. quanto catholici sianò	R.N.L.	quanto i Catholici siano.	
perdonno		82. perdono	R.N.L.
disnegato		designato	R.N.L.
che ci sia		che si sie	R.N.L.

PELVE.

65. la providence	R.N.L.	86. la volonté.	
66. precarem	N.L.	88. precarer	R.
67. nescio quid semināt. N and L (seminant)		90. nescio qui dis- seminant.	R.
- stirpe nobili	N.	stirpe nobilis	R.L.
69. protestatus	L.	93. pretestatus	R.N.
occasion	N.	94. occasions	R.L.
69. Ouy Monsieur le Lieutenant, il vous faict fort bien voir.	L.	94. Absent in Marcilly, given in a footnote as "Addi- tion postérieure". R. Bracketed in N. with note: "Ceci manque dans les premières éditions."	
71. memoires et pratiques.	N.	97. memoire et pratiques.	R.L.
72. di galente huomo.		di galante uomo.	R.N.L.
à vendre & despendre (R.N.L. : et)		à vendre et à despendre.	
& vous prie y adviser		et vous prie d'y adviser	P.N.L.
		cancaro (R has cancarto 114).	

73. sa duche.		98. son Duché	R.N.L.
de hait	L.N.	99. de fait	R.
Penseriez vous bien		Penseriez-vous	R.N.L.
74. infectez	R.N.L.	100. infestez	
75. séellera	R.N.L.	101. scellera	
faisons		faisons	R.N.L.
LION.			
78. entichez		105. entachez	R.N.L.
transmué	N.	transmués	R.L.
79. tous n'aguères		107. tous absent in Marcilly	
(R.N.L.: tous n'aguères)			
la Scte. ligue Romaine	N.L.	la sainte Ligue	R.
sorgueurs ("mauvaise leçon")	N.	forgueurs	R.L.
80. en saint Matthieu: unziesme		108. en saint Matthieu, chap. XI (N: Chap. 11)	R.L.
83. ung jour de vendredy		111. un jour de samedy après Noël	R.N.L.
83. Morrelières (R.N.L: Morlière)		112. Moulières	
85. deportements		114. comportements	R.N.L.
88. specieux	N.	117. precieux	R.L.
89. Penetrabilior gladio		119. penetrabilior omni gladio	R.N.L.

ROZE.

- | | | | |
|---|--------|--|--------|
| 94. ruffiens | R.N.L. | 125. rufiens | |
| 96. n'y trouvent que rire | | 127-8. n'y trouvent que rire n'y que frire. (R.L. ny que frire) N. brackets (ny que frire), and says: "Ces mots manquent dans les premières éditions." | |
| 96. plus ne se passent bacheliers | | 128. plus ne se passent tant de bacheliers | R.N.L. |
| 97. monsieur le Lieutenant | R.N.L. | 129. Monsieur Lieutenant. | |
| 98. aucuns | | 130. plusieurs | R.N.L. |
| Et neantmoins est heretique où tenu pour tel. | | et neantmoins, nous autres Catholiques, le tenons pour Heretique relaps. | R.N.L. |
| 105. les politiques | | 139. Les meschants Politiques | R.N.L. |
| qu'on ne touche point cette grosse corde | | qu'on ne touche point sur cette grosse corde | R.N.L. |
| 108. mettrez | | 143. mettez | R.N.L. |
| 110. pretensions | | 145. pretentions | R.N.L. |
| 111. en tel temps que celui cy | | 146. en tel temps celui-cy | R.N.L. |
| 113. pour messieurs les Docteurs | N.L. | 149. pour les Docteurs. | R. |

RIEUX.

- | | | | |
|---------------------------------------|--------|---|--------|
| 114. gens de bien, devots catholiques | R.N.L. | 152. gens de bien devots catholiques | |
| 124. de nouvelle façon | | 164. de quelque nouvelle façon | R.N.L. |
| | | (N. addis: "Ce mot n'est pas dans les premières éditions".) | |

- | | | | |
|--|--------|--|------------------|
| 125. les pauvres
Parisiens | R.N.L. | 166-7. les Parisiens | |
| 127. d'offices: | | 169. d'offices, et
(R: d'offices et) | N.L. |
| 135. pour l'estat
taschoit à | N.L. | 177. sur l'estat
taschoit de | R.N.L.
R. |
| X 137. des moyens
de secrette
intelligence
qui leur estoient | R.N.L. | 180. de moyens
de secrettes intel-
ligences
qui leur estoit | R.N.L.
R.N.L. |
| 140. l'autorité et
puissance Royale | N.L. | 183. l'autorité Royale | R. |
| 143. le jeu ne se fit
leur grande
privaute | | 186. le jeu ne se fit
pas
186-7. leur grand
privaute | R.N.L.
R.N.L. |
| 149. donne l'esperon
(r - Marginal cor-
rection) | | 193. donner l'esperon | R.N.L. |
| 152. à humilité | N. | 196. à l'humilité | R.L. |
| 153. lasserent | | 198. laisserent | R.N.L. |
| 156. Seine
(R.L.: alias de
Loire.
N: "Les dernieres
editions portent
de Loire") | R.N.L. | 200. Loire | |
| 157. alenties et
diminuées | L.N. | 202. alenties
(Marcilly's footnote:
"Add. 'et diminuées'") | R. |
| 158. avant jour | N.L. | 204. avant le jour | R. |
| 161. hors la ville
qui ne tenoit le
maistre | | 206. hors de la ville
207. s'il ne tenoit le
maistre | R.N.L.
R.N.L. |

161. une porte derriere	207. une porte de derriere	R.N.L.
162. qu'à vous que ne fussiez	208. qu'à vous que vous fussiez	R.N.L.
163. plus que si eussiez	plus que si vous eussiez	R.N.L.
166. du feu de rebellion	213. du feu de la rebellion	R.N.L.
168. tout son bien	216. tout le sien	N.L. R.
173. vous l'encourageastes	221. où l'encourageastes	R.N.L.
174. acheter	222. rascheter	R.N.L.
ou apres le faict	ou après	R. N.L.
R.		
176. par mort duquel	224. par la mort duquel	R.N.L.
178. d'un mesme tige	227. d'une mesme tige	R.N.L.
180. dire Lieutenant en l'estat	229. dire en l'Estat	R. N.L.
N.L.		
grosse de	230. grossie de	R.N.L.
181. le Roy deffunct	231. le Roy de Navarre	R. (N.L.: le roy de faict)
182. en la plaine	232. à la plaine	R.N.L.
189. devant que se recongnoistre	240. devant que de se recongnoistre	R.
190. persistions	241. persistons	R.
191. que pouvons nous	pouvons nous	R.
ne prenons l'ayr que l'ayr	ne prenons air que l'air	R.
198. renoncé vostre chresme	249. renoncé à vostre chresme	R.

203. Jean second	254. Jean deuxiesme (R: Jean II ^e)	
204. demourront	255. demourreront	R.
206. la duché	257. le duché	R.
208. quadruplons	260. quadruples	R.N.L.
208. Et si de tes doublons	260. Et de tous tes doublons	R.N.L.
209. pour avoir paix	261. pour avoir la paix	N.L. R.
218. tousiours monstre respectueux	272. monstre tousjours respectueux	R.N.L.
220. par après	274. peu après	R.N.L.
223. aussi poètes recreations	277. Aussy les poetes recreation	R.N.L. R.
224. le prix & valeur R.N.L.	279. le prix et la valeur des lieux et contrées	R.N.L.
des lieux & des contrées		
225. il auroit beau à estre	il auroit beau estre	R.N.L.
et le bien mesmes qu'il fait (R.N.L.: mesme)	"mesmes" absent	
223. admiral du Ponent (N.L.: maistre de la mer du Ponant)	288. du Ponent	R.
239. Nort - nort - d'est.	296. Nord - Nord - Est	R.N.L.
240. carrosses ... censurées	298. carrosses censurez	R.N.L.
242. contraindra	299. contraindre	R.N.L.
vers Latins & François	300. vers françois	R.L.

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126	-lenté, ny de voix	et cinquante	168
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134	rien, que toute	Henry troisiésme	177
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184	faict, il n'y avoit	nous avons mangé	
185	nos meubles	et sans secours	235, 236
186	Nous verrions encor	de ce microcosme	237
187	et abregé du monde!	qui nous en	238
188	doibt arriver	mais les plus	239
189	meschants se disoient	par ceux qui	240
190	nous tenoyent	et sans	241
191	administration	dont ils amusent les	242
192	simples	il falut ve-	243
193	-nir à composition	ils font maintenant	244

194	et pour de l'argent	nous coupe piece à	245
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221	où par adoption	plus proches de la	276
222	mesme ligne	feroit mille beaux	277
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224	-niques jugements	s'enquiert et ap-	279
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226	ungs veulent	du commen-	281
227	-cement de leurs	quand il nous au-	282
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FIN.

X X X X X

PART I.

V O C A B U L A R Y.

CHAPTER I.INTRODUCTION - THE SOURCES OF THE VOCABULARY.

Although the content of the various harangues is fictitious, nevertheless the authors have succeeded in lending the book a certain realism partly by the fact that all statements and allegations are founded on at least a grain of historical truth, but more particularly by the extensive use of technical terms.

The bulk of the words used are traditional native elements which represent the social background against which the wars of religion were fought. This basic vocabulary is analysed in the following chapter and listed by categories. A glance at these categories will conjure up the age-old traditions of France, its amusements and superstitions, its established religion and its educational system, but at the same time we catch glimpses of strife, of the ill-treatment of peaceful citizens and peasants at the hands of unconscionable soldiers of fortune. We can picture the fashionable dress of the citizens of Paris, the academic dress of Rector Roze, or the warlike apparel of eminent leaders of the League.

At the same time the text is undeniably a product of the century of the Renaissance and of the Humanist tradition. Grafted to the traditional stock are a

considerable number of Latin words and phrases, both Classical and mediaeval. Quotations from the Vulgate and the Breviary stand side by side with scholastic terms, while the Latin loan-words are an unmistakable feature of the century. Borrowings from Greek are not so numerous, but one or two names are of interest. Foreign interference in the affairs of France reached its height in the 16th century, and in their outspoken criticism of this the authors use Italian and Spanish words both in the original form and as loan-words, while Swiss and German mercenaries fighting for the Huguenots were no doubt responsible for the introduction of certain German words.

An important aspect of our study is the question of neologisms. We have several instances of words which appear only in the Ménioppée; of these some are Latinisms, others mere burlesque creations, while a third group are probably popular in origin. The next main class of neologisms are those which appear, as far as we can be certain, for the first time in the text.

Semantically the text is of value, showing several instances of extension of meaning. The words so used were already current in the language, and the new use is figurative. Certain forms show deviation from the

standard forms, and must be presumed dialect or provincial forms. Corresponding to the popular expressions discussed in Part III are instances of common words used in a debased sense not recorded by contemporaries, while some examples of Parisian slang occur.

Finally we come to a list of words which belong to argot, the secret language of thieves and vagabonds. Sometimes it is difficult to draw the line between these and the words of the preceding class, but the argot terms can all be traced to the jargon, some elements of which passed into the literary language via the low talk of Paris.

CHAPTER II.TRADITIONAL ELEMENTS.

The basic vocabulary of the Satyre Ménippée is drawn from the traditional fund of the Middle Ages, the hard core of the language that persists through the popular texts to Villon, Marot and Rabelais, common words denoting the necessities of everyday life, food, clothing, amusements, hunting, warfare, etc. There are a large number of words belonging to the mediaeval Church, scholastic and didactic terms, medical words, learned forms reflecting the learning and civilisation of the Middle Ages. Added to this is a host of words introduced during the Renaissance, Humanist borrowings from Latin and Greek, as well as borrowings from Italian, which for a time it was fashionable to use.

In this chapter we shall sketch the sources of these traditional words and classify them according to the following categories. For meanings and other observations the reader is referred to the Glossary.

- A. Warfare - (General Terms
)Weapons
 (Army Organisation.
- B. Trade and Commerce.
- C. Natural Science.
- D. Superstitions.
- E. Amusements.

- F. Dress - (Fashion
)Ecclesiastic
 (Academic.
- G. Religion.
- H. Science (Organisation of the University
 and)The Liberal Arts
 Learning (Medicine.
- I. Law.
- J. Heraldry and Colours.
- K. Tortures and Punishments.
- L. Domestic.

A. Warfare.

The general background to the Ménippée is one of civil war, and the language of warfare is well represented, from traditional words like rançon, siege, traistre to later borrowings like embusche, citadelle. A relic of feudalism is seen in such words as arriere-ban.

The list of weapons and equipment falls into two groups: (1) mediaeval arms and armour: glaive, espée, hausse-col; and (2) the newer fire-arms: artillerie, canon, escoupeterie, harquebuse, many of the latter from Italian.

Army organisation may be studied from two points of view: (1) rank: capitaine, colonel, sergent, porte-enseigne; (2) branches of service: crane-quinier, pionnier. The prevalence of foreign troops is attested by words like bisogne, reistre and Suysses.

B. Trade and Commerce.

The general life of the people which was disrupted by the Wars of Religion may be sketched in from the

numerous words relating to trade - prix, profit, usure, etc. An economic survey of Paris would take account of the provisioning of the city by food-dealers who brought their goods¹ to the hales, putting up themselves at the various hostelleries in Rue de la Harpe. Transport was by mule, pack-donkey, or by wagon, chariot, charrette, voiture, or by barge, batteau.

The various coins in circulation are listed - angelot, denier, double - as well as foreign money used for bribery - dale, doublon.

Prosperity was restricted by crippling taxes, like aydes, daces, decimes, and there is frequent mention of the abuses of tax-gatherers - maletostiers, acquiteurs, exacteurs.

The trades are represented, both those within the city walls, like boucher, carreleur, cocher, and those belonging to the country like berger, vigneron, beurrier. Technical terms are borrowed from the trades in great profusion: architecture (arcboutant), agriculture (charrue), horticulture (rameau, racine), botany (seve, suc, tige), cobbling (forme), drapery (aune), embossing (gauffre), printing (caractere),

1. Capons from Le Mans, Laval, Angers; wine from Orleans and Gascony are mentioned on p. 126 and p. 128.

bookbinding (relieur), painting (portait), weaving (tapisser), the wheelwright's craft (gence), the wine trade and viniculture (barrique, mere-goutte), and veterinary science (enclou⁴re).

C. Natural Science.

A Renaissance interest in Natural Science as well as a desire to find expressive similes and metaphors accounts for the considerable list of animals, birds and insects, mostly native like cerf, allouette, mouche, but foreign ones figure also - lyon, singe. The terminology of alchemy gives its contribution - alambiquer, pierre philosophale, sophistiquer - and metals and precious stones like or and escarboucle.

D. Superstitions.

The survival of age-old superstitions is to be seen in a reference to the malencontre, in the belief in horoscope and fortune telling (une vieille AEgyptienne), and in the use of magic numbers (trois bonnes fois, sept grains benits).

E. Amusements.

The traditional French gaiety is reflected in the many references to amusements, card-games (carreaux), dancing (volte), fencing (moulinet), games (quilles), the practice of dyeing eggs for children at Easter (oeufs de couleur), and in the custom of electing le Roi de la Febve at Epiphany. There is reference to

the pantomime (mime) and the theatre (les Jeux de Bourgogne), but by far the most popular pastime, judging from the number of terms which have enriched the language, was hunting¹ (including falconry and riding): venerie, curée; leurre, empieter; croupiere, selle.

F. Dress.

The fashion of the 16th century is characterised by fine materials (taffetas, sole), the pourpoint and fraise, while the pride of the women was their carcan, gros-cul and demi-ceint.

The dress of the ecclesiastics is likewise indicated by words soutane, camail and scapulaire, while the academic figures appear wearing bonnet rond and hermine.

G. Religion.

As many of the speakers were churchmen, and as the pretext for the war was religion, the vocabulary is strongly coloured with elements of religious terminology. First there are words used in the

1. cf. Montaigne, Essais, III, 5: "il n'est rien qu'on ne fist du jargon de nos chasses et de nostre guerre, qui est un genereux terrain à emprunter".

(Œme III, p. 119.)

discussion of theological problems, principally the cleavage between the established church and the Lutheriens. From these we can distinguish terms denoting the ecclesiastical hierarchy, the Religious Orders, and the services of the church.

H. Science and Learning.

The authors were men of learning, with a deep interest in things academic, and were dismayed to see the depths to which the University of Paris sank during the siege, and the harangue of Rector Roze is a caricature of the type of schoolmen who were too often in office. He revels in a parade of Latin quotations and Latin loan-words but his gross incompetence is shown by his faulty knowledge of the syllogism.

We may trace the organisation of the University and its division into facultés and nations, the grades by which one proceeded from bachelier, licencier to maistre and docteur, and the various officials of the University - bedeau, boursier, doyen, massier, recteur, regent.

The terminology of the liberal arts is represented, chiefly grammar, rhetoric, dialectic and music. It is interesting to note the use of newer medical terms from Greek¹, like boulimie, cacochime.

1. For those introduced by Rabelais, see L. Sainéan, L'Histoire Naturelle dans l'Oeuvre de Rabelais, in Revue du XVIIe. Siècle, VII, 1920.

phlebotomizer, but the vulgar terms are more numerous: gratelle, pellade (alopecie is also used), caquesangue, le feu Saint-Anthoine.

I. Law.

In this burlesque, which in some respects is a plaidoyer on behalf of the oppressed citizens and peasants, there is naturally mention of questions of civil law (loy civile). Legal terms figure too in the discussion of Henri IV's claims to the throne (loy Salique, droit de consanguinité).

J. Heraldry.

Many of the leaders of the League belonged to noble houses, proud of their lawful heraldic devices: armoiries, corps, devise, tymbrer. Colours are widely used, both literally and figuratively: blanc, saffrané, verd.

K. Tortures and Punishments.

In an age of violence one is not surprised to find many references to mediaeval tortures still in vogue in the 16th century. On p. 7 we read of the donkey driver who was heard shouting to his donkey the words, interpreted as blasphemy by certain members of the League: "Allons, Gros-Jean, aux Etats!" As a punishment, he was "condamné à estre battu et fustigé nud de verges à la queue de son asne, par tous les carrefours de Paris", a humiliating punishment

suffered also by Villon. For slanderers there was le fouet diffamatoire, for heretics le feu (sentir le fagot), for penitents le hart, and for the common run of malefactors les ceps, la prison, and le gibet.

A passage from the harangue of le sieur de Rieux, "vilain de quatre races", enumerates several of his "mille gentils moyens pour tirer la quinte-essence de leurs bourses":

"Je sçay des inventions pour les faire venir à raison: je leur donne le frontal de cordes liées en cordelière; je les pends par les aisselles, je leur chauffe les pieds¹ d'une pelle rouge, je les mets aux fers et aux ceps; je les enferme en un four, en un coffre percé plein d'eau; je les pends en chapon rosty; je les fouette d'estri- vières; je les sale; je les fais jeusner; je les attache estenduz dedans un van."²

Several of these punishments are mentioned by Villon, Lais 141-4.

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1. cf. the expression "chauffer les pieds à son hoste", a soldiers' torture. cf. A.T.F. VII, 132.
 2. A similar punishment is described by Grimmelshausen in Simplicissimus, Book II, ch. 5: "Er liess ihn auch wirklich in eine Futterwanne spannen und auf das Gründlichste durchkräbatschen."

L. Domestic.

There is frequent use of common domestic terms denoting food and drink, meat, vegetables, cereals, fruit, bread, wine, utensils like chaudron, coquemart, cuvette, measures like posson, toise, and culinary terms like fricasser, four, sucrer.

A. WARFARE.a. General.

aguerrir, alarme, allié, armée, assieger, assiette, attenter, aveindre, banniere, bataille, boucher, boucler, brider, camper, castrametation, ceindre, citadelle, conquerir, croisade, deffaicte, deffendre, depesche, desarmer, desroute, dompter, drapeau, dresser, embusche, ennemi, enroller, envoyer, equiper, eschapper, eslargir, espion, estendart, estropier, execution, expedition, exploict, faction, fort, forteresse, fortification, fuitte, garder, geolier, guerre, guerrier, guet, intelligences, levée, lever, Ligue, militaire, party, partisan, pillage, pillard, piller, poser, prise, rampart, rançon, rançonnement, rançonner, ravager, rebelle, rebeller, rebellion, réduction, refuge, retirer, retraicte, revolte, sac, saccagement, saccager, sauver, siege, toque-saint, trahir, trahison, traistre, tranchée, treve, trophée, vaincre, verser du sang, victorieux.

b. Weapons and Equipment.

arbaleste, armes, armer à la legère, Arsenac, artillerie, boulet, brigandine, canon, casque, corroye, corselet, crocq, cuirasse, escharpe, escoupeterie, espee, espieu, fleche, fourchette, gauche, glaive, hache d'arme, halebarde, harnois, harquebuse, hausse-col, lance, machine, meche, morion, mosquet, pertuisane, pique, pistolet, plastron, poignard, pommeau, poudre, rondache, salade, salve.

c. Army Organisation.

admiral, archer (franc-), arriere-ban, bande, bisogne,

boutefeu, capitaine, cavalerie, chevalier, colonel, combattant, Commissaire d'Artillerie, Connestable, cornette, cranequinier, dragon, enseigne, garde, gardien, garnison, gendarme, heraut d'armes, hoqueton, morte-paye, novice, pionnier, porte-enseigne, reistre, sentinelle, sergent, soldat, Suysse, trompette.

B. TRADE and COMMERCE.

a. General.

banque (tenir --), banqueroute, banqueroutier, barguigner, bourse, boutique, cabaret, coffre, commerce, compte, debiter, deboucler, dette, denrée, despendre, despense, endebté, enrichir, ensaffrané, enseigne, eschafault, estaler, frais, gaiges, haies, l'Harpe, hostellerie, jaunisse saffranée, Juif, logis, marchand, marchander, marchandise, meilleur marché, monopoler, pancarte, payer, port, poste, prester, prix, profit, profitable, rencherir, rente, revenue, revendeur, revendre, richesses, saffranier, salaire, taverne, terrien, tirelire, trocquer, usure, vendre, vente.

b. Coins.

angelot, dale, denier, double, doublon, ducat, escu, pièce, quadruple.

c. Taxes, Tax-gatherers, Abuses.

aquiteur, argentier, aydes, bursal, Chambellan, Chancelier, corvée, criée, dace, decime, exacteur, exaction, exemption, extorqueur, financier, grenier à sel, guet, impost, lever, maletostier, mangerie, privilege, receveur, taille, Trezorier.

d. Vehicles, Transport, etc.

bast, carosse, chariot, charrette, coche, gué, voiture. Navigation: bastelier, batteau, cordelle, fuste, navire, rame, voile.

e. Trades and Occupations.

antiquaire, artisan, bastelier, berger, beurrier, beurriere, boucher, brasseur, carreleur, charlatan, chirurgien, clerc, cocher, comedien, concierge, conjurateur, conseiller, contreporteur, courtisan, coustelier, cuisinier, cureur de fosses, escorcheur, faquin,

faulsaire, fermier, fol, forgueur, huissier, journalier, laboureur, macon, manant, maquignon, marchand, marechal, marmiton, menestrier, meneur d'asne, mercier, messenger, (mestier), meusnier, nourice, (ouvroir), palefrenier, paysan, pilote, porteur, potier, ramonneur, rostisseur, sage-femme, serviteur, tailleur (d'habits), tavernier, tisserant, triacleur, tripiere, valet, veneur, veterinaire, vigneron.

Technical Terms:

Architecture: arc-boutant, bastiment, voulte.

Agriculture, Horticulture, Botany, etc.: anture, arbre, branche, bruyere, charrue, feuille, figuier, fleur, friche, fumier, grenier, herbage, herbe, jardin, jetton, meure, moisson, palmar, parterre, pelle, peuplier, planter, racine, rameau, sapin, seve, suc, tige, tronc, van, volet.

Cobbling: forme, limer.

Drapery: aune.

Embossing: gauffre.

Printing, Bookbinding, etc.: caractere, doreur, exemplaire, impression, imprimer, imprimeur, libraire, matrice, presse, reimprimer, relieur, typographe.

Painting: paindre, portraict, racourcir, stampe, tableau.

Weaving: elaborer, lisse, tapisser, tapisserie.

Wheelwright: gence, roue.

Wine-trade and Viniculture: barrique, broche, cave, mere-goutte, tonneau, vandanges, vigne, vigneron, vin.

Veterinary Terms: Confrairie Saint-Eloy, clavelé, encloueurs, galeux.)

C. NATURAL SCIENCE.

a. Animals, Birds, Insects, etc.

1. Native:

agneau, allouette, animal, asne, asnesse, baudet, belier, beste, boeuf, caille, caillette, cane, cerf, chenille, cheval, chien, cigongne, coq, corbeau, dogue, frelon, grenouille, hanneton, loup, mouche, mouton, mullet, oyseau, oyson, papillon, perdrix, pie, poule, pourcelet, ramier, rat, renard, sangsue, sauterelle, souriz, tortue, truye, vache, veau, verm, vipere.

2. Foreign:

lyon, singe.

b. Alchemy.

affiner, alambiquer, alquemie, calciner, destrempier, dragme, essence, esventer, fondre, pierre philosophale, quintessence, sophistiquer, sublimer, touche, transmuier.

c. Metals and Precious Stones.

airain, argent, cuivre, diamant, escarboucle, estain, fer, or, perle, plomb.

D. SUPERSTITIONS.

AEgyptienne, charmes, charmer, desensorceler, enchanter, enchantement, esprits familiers, fantosme, fée, fortune, horoscope, malencontre, sinistre, superstition. Also numbers: trois bonnes fois; sept grains benits.

E. AMUSEMENTS.

a. Cards: beau jeu, carreaux, carte.

b. Dances: bransle, danse, volte.

c. Fencing: moulinet.

d. Games: balon, à l'esbahi, esbat, Febve (Roi de la), oeufs de couleur, quilles, tirelaille.

e. Hunting and Falconry: abois, amorce, apaster, caillet, chasse, contrepied, curée, s'embattre, empiéter, engluer, s'envoler, ergot, erres, filet, gibeciere, hardelle, harasser, lacs, leurre, rets, venerie, veneur.

f. Riding, Equestrian Terms: bride, camorre, croupiere, desarçonner, descendre, enchevestrer, encourir, esperon, estriviere, housse, houssine, littere, mangeoire, mords, rastelier, sangler, selle.

g. Theatre: les Jeux de Bourgogne, jouer, mime, mommerie, pantomime, theastre, tragedie.

F. DRESS.a. Domestic, Civilian, Fashion, etc.

accoustrements, affubler, agraffer, botte, bourlet, caban, cape, capette, capot, carcan, ceinture, chapeau, chaperon, chausses, chaussons, chemise, chere (Francoise), collet, collier, cotte, couronne, couverture (Francoise), gros culs, se defubler, demiceint, deschevelé, doubler, embeguiner, escharpe, fourré, fraize, galoche, habit, hardes, se houzer, livrée, manche, manteau, masque, mitaine, porter, pourpoint, rebras, robe, soie, soulier, taffetas.

b. Ecclesiastical.

bonnet (rouge, quarre), calotte, camail, capuchon, chape, chapeau (rouge, à longs cordons), cordeliere, cordon, corne, couronne (monachale), roquet, scapulaire, soutane.

c. Academic.

bonnet rond, capeluche, hermine.

G. RELIGION.a. Theological and Biblical Terms.

absolution, absoudre, abstinence, administration, adorer, ange, anti-Pape, apostat, apostolique, (--igue), apostre, article, atheisme, atheiste, benediction, Bible, Breviaire, Calviniste, Canon (Droit -), canonisation, canoniser, celeste, cene, charité, chrestien, Chrestienté, creance, Createur, crucifier, Dame, damnation, decret, deifique, devolu, devot, devotement, devotion, devotieux, diable, diabolique, Dieu, disciple, dispense, divin, divinité, doctrine, dogmatizer, Eglise, enfer, Escriture, éternel, Evangile, Evangeliste, expier, Foy, gloire, grace, habitacle, heretique, (fauteur d'heretique), idolatrie, immaculé, Lutherien, martyr, martyriser, militante, miracle, misericorde, orthodoxe, Paradis, parole, passage, Patriarque, payen, prophete, prophetie, Purgatoire, relaps, salut, salve, Sauveur, spirituel, symbole, temple, texte, Trinité, vaisseau d'election.

b. Religious Orders.

besace (quitter la -), Bons-hommes, Capuchins, Carmes,

Celestins, Chartreux, Confrairie (du Cordon, du Nom de Jesus), Cordeliers, Feuillants, Frere, Ignorants, Jacobins, Jesuites, Minimes, Ordre.

c. Ecclesiastical Terms.

abbaye, abbé, ampoule, archevesque, archidiacre, aumosnier, bedeau, benist, bref, bulle, calendrier, calottier, cardinal, Caresme, catholicissime, catholigue, catholique, catholiquement, censure, chandelle, chapelet, chapelle, chapitre, châsse, Chemise de Chartres, chresme, ciboire, cleric, clergé, cloistre, college, concile, conciliabule, confesseur, confession, congregation, consistoire, convers, conversion, couvent, croisette, croix, croyser, crucifix, curé, dataire, defroquer, diacre, diete, eau beniste, ecclesiastique, electif, election, evesché, evesque, exaucer, excommunication, excommunier, excommunié, Feste-Dieu, fidelium, fierte, fulmination, Gallican, grains benits, Illustrissime, indulgence, Inquisition, jeusne, Legat (a latere), marguillier, messe, ministre, monachal, monastere, moyne, moynetton, novice, octave, OEconome, offrande, oindre, papal, Papauté, Pape, pardon, paroissien, Pasques, pasteur, Patenostre, pelerin, pelerinage, Penitencier, Pere, pieté, portatif, predicateur, predication, prelat, prescher, prescheur, prestre, prier, priere, prieur, Primat, quarantaine, reagré, religieux, religion, reliques, Reverendissime, sacramental, sacre, sacrement, sacrer, sacrificateur, sacrilege, saint, saintement, Sainteté, sanctifier, Seigneur, sermon, service, Siege, sous-diacre, station, suffragant, synagogue, Trinite, tondre, Toussaints, ustensile, Vidame.

H. SCIENCE and LEARNING.

a. Organisation of the University.

academie, academique, arts, bachelier, baston, bedeau, boursier, cathedrant, classe, college, conducteur, debattre, debit, degré, deliberation, discipline, dispute, disputer, docteur, doctrine, doyen, encomiaste, escholier, estudier, faculté, (galoche), gendarme scholastique, gradué, leterin, licence, licencier, maistre-ès-arts, massier, nation, paranymphe, passer, pedant, precepteur, president, principal, professeur public, recteur, rectoral, regent, scholastique, science, suppost, theme, theologie, theologien, traiter, Université.

b. The Liberal Arts.

anagramme, antiphrase, apologie, apotheose, argument, argumenter, axiome, carme, cynique, Decade, dictum, emphase, empirique, enigme, epilogue, epiphoneme, epistre, epitaphe, exorde, exostulation, figure, grammaire, grammairien, Grecque, harangue, haranguer, Hebraïque, hyperbate, idiome, langage, langue, Latin, leçon, lettre, lettres, liminaire, maxime, parenthese, philosophe, philosophie, philosophique, poème, poete, poetique, prose, quatrain, ratiociner, reprise, rethorique, rime, sonnet, style, syllabe, vers.
 Music: accorder, basse (note), entonner, harmonie, haute (note), jouer de, mesure, motet, note, regales, solfier, soufflet.

c. Medicine.

alopecie, antidote, boiteux, borgne, bosse, boulimie, cacochime, caquesangue, catarrhe, Catholicon, chirurgien, contrepoison, drogue, electuaire, elixir, epidemique, escrouelles, evacuation, excretion, feu Saint-Anthoine, foye, frenesie, goutte, goutteux, gratelle, graveleur, guarir, hocquet, hospital, jaunisse, ladre, malade, maladie, maleficié, medicin, medicament, narcotique, opiate, pelade, peste, phlebotomizer, remede, taye, tigneux, ulcéré.

I. LAW.

abolir, abolition, aboutissants, abroger, accessoire, adherent, adjourner, adjournement, adjuger, agraver, alleguer, antidatter, appanage, arres, arrest, arrester, assignation, assigner, autoriser, avocat, Avocat-General, bigame, billet, blasphematoire, cayer, civil, collateral, comparoistre, compulsoire, concussion, concussionnaire, confiscation, consanguinité, conseiller, contrevenir, contumacé, crime, criminel, curatelle, curateur, date, datter, deputer, député, descente, designer, diffamatoire, droit, edict, engager, escript, exhereder, faict, felonie, feodal, fundamental, forfait, forfaiture, formulaire, franchise, gage, gouvernement, gouverner, gouverneur, greffier, heritier, heritiere, hoyrie, hypothiquer, indiction, jour (par an et par jour, à jour et point nommé), jugement, jurisconsulte, justice, ledict, legitime, legitiment, leze-majesté, ligne, loy, magistrat, main-levée, mandat, mandement, nouvelleté,

Palais, parquet, sur peine de, plaider, preciaire, procedure, procez, procureur, putatif, requeste, saisie, Salique, sceu, sommaire, subhaster, tenants, terme, tesmoigner, tescmoin, testament, tiltre, tutelle, uterin, vidimus.

J. HERALDRY.

armoiries, azur, corps, devise, fleurs de lys, fleuron, nef, oriflambe, tymbre.

COLOURS and SHADES.

azur, bis, blanc(q), blesme, bleu, blond, clair, couleur, cramoisy, diapré, doré, ensaffrané, esmailler, gris, noir, or, pourpre, rouge, saffrané, verd.

K. PUNISHMENTS.

ceps, fers, fouet diffamatoire, frontal, escorcher, fagot, feu, fustiger, gibet, Grève, hart, jeusner (faire -), prison, verges.

L. DOMESTIC WORDS.

a. Food and Drink.

avoine, beurre, biere, blé, bouillie, breuvage, chair, chapon, chardonnerette, chou, cresse, eau, entremets, farce, farcir, febve, festin, figue, friand, friandise, frommage, fruit, gelinote, graisse, huile, lait, langue de boeuf, mets, moustarde, mouton, oeuf, oignon, orange, pain, panade, pastisserie, poivre, potage, refection, saulse, sel, soupe, veau, viande, vin, vivres.

b. Utensils, Measures, Culinary Terms.

chaudiere, chaudron, chenet, chopine, coquemart, couteau, cuisine, cuvette, disner, drap, escabeau, fil, four, fricasser, frire, gras, licet, lieue, marmite, (marmiton), meuble, nappe, plat, poisle, posson, pot, rasoir, rostir, saler, savon, serviette, soufflet, souper, sucrer, table, toise, trapusse, vaisselle, valize.

CHAPTER III.LATIN ELEMENTS.

As the vernacular grew in prestige and replaced Latin as the language of the professions, many writers and public speakers abandoned Latin as their vehicle of expression only with reluctance, retaining quotations and tags as evidence of their erudition. For a long time the "latinisants" were objects of scorn and ridicule, and in the harangues of the Mérippée we are aware of the authors deriding these pedants. Not all the quotations however serve this purpose - in D'Aubray's address the writer is sincere, and his intention is not to raise a laugh at the orator's expense. D'Aubray is not making a show of his Latin; he introduces his quotations rather to persuade his hearers in much the same way as Montaigne falls back on the judgment of the ancients to illustrate his theme.

It is perhaps surprising to find such a large number of Latin quotations in a work intended for a wide reading public, but we must remember that even those who knew little or no Latin would recognise some of the words from the Breviary or snatches of legal jargon. This would add a touch of local colour

and increase the enjoyment. Molière knew the value of some Latin thrown in at random, for instance in Le Médecin malgré lui, where the comic effect is not diminished even by failure to understand the jargon.

Recognised quotations from classical authors, the Vulgate and early hymns are treated below (Part III); in this chapter we restrict ourselves to non-literary sources. The Breviary is freely drawn upon for phrases, chiefly by the prelates. These include: tu autem (60). At matins it was customary for the Superior to end the lesson with the words: Tu autem, Domine, miserere nobis. This conclusion lends to this phrase the figurative meaning of the most important part of anything, hence en sçavoir le tu autem means to know the ins and outs of something.

in nomine Patris, et Filii, et spiritus Sancti. Amen (102). The first phrase is used by the Legate to introduce his harangue. (Deus) Fidelium (213) is from the Introit de la Messe des Morts. Other similar phrases are Da pacem, Domine (69, 217), Nunc dimittis (94) and Exiit edictum (301).

The ecclesiastical term Legat a latere is a title formed from the shorter form of the Latin ab latere alicujus applied to a constant attendant.

In the same way legal terminology is used by the

speakers, and again the intention is to underline the pedantry. Phrases from this source include: in dubio, ad tempus, in solidum, more et loco solitis, ad majorem cautelam, salva conscientia, illaesa conscientia, gratis, alias.

The terminology of learning figures chiefly in the Harangue du Recteur Roze, and this is treated in Part III under Rhetoric, but other examples are: de inventione, per regulas, inquam, etiam discole, atqui, ergo, ergo gluc. This last phrase is somewhat obscure, but seems to mean "so nothing has come of it" (128). Lefranc in his edition of Rabelais, Vol. I, p. 171, quotes Le Duchat as saying that ergo gluc was commonly used by the schoolmen at the end of an unreasoned syllogism or one that concludes nothing, while the words stand at the beginning of a hybrid syllogism "Ergo gluc capiuntur aves", i.e. there is no proof: see also the Antichoppinus, p. 65. Along with those accepted terms we find several expressions which might quite well have been said in French; indeed, like the Latin in the Antichoppinus, they appear to be based on French: Ad partes for à part, fide mea for ma foi, and merce de for grâce à do not seem to be part of the recognised stock of Low Latin, like bonadies, but rather latin de cuisine.¹

1. See P. Lehmann, Mittelalter und Küchenlatein, in Historische Zeitschrift, Band 137, pp. 197-213 (1927). Bona dies occurs in Pathelin, l.957.

Finally, mention must be made of two Latin names, de repetundis, a law which provided for the repayment of money obtained by extortion, and In coena Domini, a Papal bull by which Pope Paul III in 1536 excommunicated all heretics and enemies of the Holy See.

Besides classical quotations and borrowings from Low Latin, the authors have some original Latin composition, both prose and verse, to their credit. After being introduced by the Dean of the Sorbonne, who says "Humiliate vos ad benedictionem et postea habebitis harangam" (74), M. le Legat begins in Italian, and continues (78-81) in Latin, "ne forte aliquis non satis intelligat Italianam". His reason for changing the language is invalidated by the fact that for the conclusion (81-83), he lapses once more into Italian. It is more likely that he merely wishes to show off his ability to talk in more than one language; in any case fewer people would be able to grasp the full meaning of his unscrupulous plans.

So with the harangue of Monsieur le Cardinal de Pellevé, who, after opening in French (86), embarks (87) upon a "discours en langage latin" (-93). There are several reasons for this. In the first place, it is expected of him as an important figure in the Church to edify the learned assembly with an address in Latin. Then he has long been studying the language, and knows

almost as much, he confesses, as his grandfather, who was a farmer. Finally, there are certain things best left unsaid in French. Why then does he fall back upon French for the conclusion of his speech? (93-102) The truth is that he has difficulty with his Latin. He had prepared a discourse on St Paul, whose conversion was celebrated on the day on which the Cardinal was to have spoken, but he had not counted on the Lieutenant's speech being so long. Consequently the Ecclesiastics' speeches were postponed until the following day, when the discourse on St Paul would have been inappropriate. With nothing else prepared he must improvise and return the sword of his Latinity to its scabbard as soon as he can. We are not surprised, therefore, if his Latin is poor; the errors are intentional.

Among the "pièces de vers" are five short pieces in Latin, numbers XXX, XXXI, XXXVI, XXXVIII and XL. These are translations or paraphrases of preceding numbers, and are entitled "En Latin" or "In eundem", after the style of Virgil's Analects. They add nothing at all to the content of the book, but the quality of the Latin is superior to the prose of the harangues, and they reveal a certain familiarity with classical versification in their conciseness, e.g. XXXVIII:

Ante, fuit ducibus magnis clementia virtus;
Post, fuit haec virtus, extincto Caesare, crimen.

or again XXXI:

Nocturno iste dolo Dionysi ceperat urbem:
Sed captor capta captus in urbe perit.

Latin loan-words in our text which passed into French in the course of the century belong to four groups:

- (a) Those belonging to the common stock of the period and in common use among writers, like benevolence, affecter;
- (b) Those in (a) which have now become archaic, like postposer;
- (c) Those which appear for the first time in our text, like manifeste, vidimus, dataire, scelerat;
- (d) Those which as far as we know occur only in our text, like bipedal, primordes.

As was customary at the time, the text reveals a readiness to experiment with new words, and the bulk of these which we can find recorded nowhere else were obviously invented for comic effect, to burlesque the pedantic styles of the academic and ecclesiastic would-be orators. Roze's harangue is clearly an imitation of Rabelais' Ecolier Lymosin in Fantagruel VI, which itself was intended as a parody of those who indulged in what Sainéan¹ calls "hyperlatinisme"².

1. La Langue de Rabelais, II, p. 78.

2. This affects form, e.g. ensupulturer, but to a greater extent vocabulary, e.g. inquiner, substanter.

The following extract is characteristic and will show the resemblance:

"Or, je ne veux icy refriquer les choses passées, ny capter votre benevolence par un long exorde; l'Université de Paris vous remonstre en toute observance que, depuis ses cunables et primordes elle n'a point esté si bien morigenée, si modeste et paisible, qu'elle est maintenant par la grace et faveur de vous autres Messieurs." (123-4)

Another way in which Latin influenced the vocabulary is seen in words already established in the language, which occasionally take the meaning they had in Latin. Thus majeurs occurs with the classical sense of ancestors, a sense not recorded by Nicot, who gives only the singular, meaning "homo sui iuris", though Cotgrave in 1611 recognised the classical meaning. So too conjurateur is used in the sense of "conspirator", whereas contemporary texts use it meaning one who exorcises spirits.

The process of using two near synonyms where one word would suffice, e.g. cunables et primordes, assasiner et tuer, la grace et faveur, is an oratorical device of the type occurring in Montaigne and in the harangues in Rabelais, and which Sainéan describes as "décalques du style cicéronien".

CHAPTER IV.GREEK.

If the Ménippée shows a pronounced Latin influence on vocabulary, style and syntax, the influence of Greek is much more limited, being confined to vocabulary. Brunot¹ has shown that Greek terms were mainly introduced via the language of science, and our text has some medical terms borrowed from Greek, but in none of these cases is it the first recorded instance of the word.

There are however two Greek borrowings of interest. The word gynaecocratie (Gr. γυναικοκρατία, a state ruled by a woman) first appears in French in La République, VI, 5, by Jean Bodin (Paris, 1576). It is therefore a word of recent introduction: aftodidactos (Gr. *ἄντοδιδάκτωσ*, naturally, by oneself) shows the contemporary rendering of Greek αυ as af. However, as this word is printed in italics, it must still be considered as a foreign word.

The Deuxième Advis contains a group of names which are compounded from Greek, but these elements belong purely to the Rabelaisian tradition and really

1. II, p. 227: see also Darmesteter, De la création des mots nouveaux, 1877, p. 231.

have little to do with Hellenist loan-words, being simply a work of imagination. However eminent a Greek scholar the supposed author Passerat may have been, it is fairly certain that his model for these names was Rabelais, though the tradition was much older. We think of Pantagruel's companions: Panurge, Epistemon, Eusthenes, Gymnaste and Carpalim, who are given Greek names which are representative of the new Renaissance culture and confer an air of dignity and respectability. So too the Greek names in the Satyre are usually complimentary, like

Ypragmon, for Eupragmon, helpful, kind;

Alethie, the land of truth. This may go back via Rabelais to the Auctores octo morales (see Part III, ch. III);

Eleuthere, free: cf. R. Estienne, Dictionnaire françois-latin, 2^e édition, 1549: Campos, avoir campos, Eleutheria agere vel liberalia;

Agnoste, unknown;

Misoquenes, scorers of new things.

On the other hand, the following are derogatory references to the Spaniards and Italians:

Argyrophiles, lovers of gold;

Timomanes, lovers of honours.

These words bear a certain resemblance to the formation of the names in Rabelais. Thus Timomanes is reminiscent of Philotimie (I, xviii), one who seeks

honours, and it is interesting to note that in the Satyre the order of the component parts is reversed. So also with Philophanes, Philotheamon, and in H. Estienne Philausone and Philaethe, where the verbal part comes first, as opposed to Argyrophiles in the Satyre, and Celtophile in Estienne.

The Discours in which these occur is one of the most original parts of the book, and though Passerat is here "en francais parlant grec", we must conclude that the actual influence of Greek is slight.

CHAPTER V.ITALIAN.

In view of the vogue enjoyed by Italian during the 16th century, it is not surprising to find traces of Italian influence in the Satyre. Many of the borrowings had been generally accepted and were already part of the language, and in using them writers may or may not have been conscious of employing foreign words. There is however another reason for introducing foreign words and phrases, namely to focus attention on foreign interference in the affairs of France, and to ridicule those who consider it fashionable to adorn their speech with Italian. Monsieur le Legat, in the Italian portion of his harangue, confesses that it is far better for the peace of Italy, that the French and Spanish should wage war against one another, and again, in the matter of electing a king, his only concern is that the new king should serve His Holiness the Pope, and consequently favours the Infanta of Spain as successor. By making the Legate deliver his harangue in Italian, the author is showing up the secret designs of foreign powers within the frontiers of France. Similarly Monsieur de Lion and the Cardinal de Pelvé are caricatured as obsessed by the desire to imitate everything Italian. Hence at the

same time they appear affected and show their connivance at foreign attempts to govern France.

The Italian used in the Harangue de M. le Legat (75-78, 81-83) appears to be the work of a Frenchman with a fair knowledge of Italian, and the syntax is colloquial rather than literary. Labitte ascribes this section to Gillot,¹ who visited Italy and knew and corresponded with Fulvio Orsini. It is also known that he corresponded with Fra Paolo Sarpi in Italian,² but as Gillot's Italian was incorrect, the Italian told him he would be able to read his letters just as easily in French. Comparison of the MS. version of the Italian parts of the harangue and the printed version of 1594 leads one to suppose that it was revised by an Italian, as some evident errors have been corrected (like dedesignato corrected to designato), but some printer's errors have appeared, such as sogetto for soggetto, Macabei for Macchabei, etc., and there appears to be a French influence in forfanti (possibly influenced by forfait, as furfanti

1. Ed. p. 390: see also Picot II, ch. liv.

2. Cf. Sarpi's letter of 22nd July, 1609, quoted by Picot (II, pp. 291-2): "Prego V.S. farmi degno qualche volta di sue lettere, che le restero obligato, senza pero che sii (sic) obligata a scrivere italiano, perche, se bene io li rispondero in questa mia lingua, mi sara pero uguale il leggere la sua nell'istessa overo nella francese".

is a later word), and in altramente for altrimenti, the correct Italian form, which though possible at the time is usually considered to be more modern: thus altramenti may be an attempt to invent a translation for autrement.

The fortunes of Italian borrowings were various. Some, like cancaro, were limited to conversation and did not live on in French. Many more invaded the written language; of these some were naturalised, particularly those concerned with architecture and warfare, like mosquet or mousquet, while a great number fell into disuse, such as Foruscits, garbouil, concion. The word rodomont, which appears to have been used first in this text, is derived from Rodomonte, a character created by Ariosto, and is used to denote a bully, swaggerer or blusterer.

Two spellings are interesting, as they show an attempt to recall the Italian original. Fuorusciti had already become forissus in Rabelais, forussits in Estienne's Apologie, but the form used in the Satyre is Foruscits, while Capuchin is so spelt in imitation of the Italian pronunciation of -cc-. The title signor Cornelio appears (47) alongside Seigneurs Comtes et Princes d'Allemagne to distinguish a foreigner.

The Italian words and phrases occurring in French

harangues are: il Re di Francia (1); a fe di Dio (94); del male Francioso (i.e. mal de Naples) (95); faire di galante uomo (i.e. faire le galant) (97); cancaro!¹ (97); ma de si! (for ma di si, i.e. mais si!) (100); Qui bien sta, non si move² (Qui s'y trouve bien, y reste, i.e. leave things as they are) (117). The spelling of this Italian proverb is influenced by French.

A further influence of Italian is seen in the introduction of new forms based on Italian models:

(1) Nouns formed by the addition of the suffix -ade.

Italian -ata, e.g. barricade, incagade.

(2) Verbs in -iser (-izer), modelled on Italian

-izzare, e.g. espagnoliser, phlebotomizer.

(N.B. canonizer is Ecclesiastical Latin and dates from the 13th century.)

(3) Superlatives in -issime, e.g. bassissime,

catholicissime, zelatissime, Ignorantissime.

(Dauzat gives the first instance of Ignorantissime in Retz (1647).)

Philausone in Estienne's Dialogues (I, p. 285) throws an interesting light on these forms: "notez que ces

1. Cancre in Rabelais, but cancaro in H. Est. Apol. I, 202.

2. Qui ben esta non si move, dit l'Italian (ATF. IX, 12).

superlatifs sont maintenant fort plaisants aux cour-
 tisans, comme sonnans fort bien, et ayans quelque
 garbe: tellement qu'il vous faudra prendre garde de
 dire plustost Doctissime que Tresdocte". Some there-
 fore are affected forms, others again are older and
 recognised. Illustrissime occurs in 1513 (Montaignon)
 as the title of Cardinal Princes, while Reverendissime
 is the title of "Cardinaux roturiers",¹ and is used in
 Pathelin's Low Latin speech (Pathelin, 1.959: pater
reverendissime).

1. Pasquier; Catech. des Jesuites, III, xxiii, quoted
 by Labitte, p. 78, n. 3.

CHAPTER VI.SPANISH.

By the treaty of Joinville in 1585 the Guises had concluded an alliance with Spain. Philip II saw in the religious struggles an opportunity of taking a hand in French politics, as the Infanta, by virtue of her descent from the eldest daughter of Henri II, had a strong claim to the French throne, if the Salic Law were revoked. Although Philip had considerable support in the lower strata of Parisian society, nevertheless in general anti-Spanish feeling was strong in France.

The situation is outlined in the first section of the Satyre, La Vertu du Catholicon, where the Spanish charlatan tells how the old Roman Catholicon has lost its efficacy, and has been adulterated into Catholicon Composé, from which, however, the most important ingredient, gold, is missing. Throughout the book there are snatches of Spanish, to keep before the reader the ever-present threat of Spanish intrigue and domination. The Spanish, apart from obvious printer's errors which crept into later editions, is very often incorrect, and is clearly influenced by Italian.

Thus the Spanish name for Catholicon, Higuiero

d'Inferno or dell'Inferno (Figuiet, d'Enfer), is incorrect, and should read: Higuera de (or del) Inferno. The form Higuera also occurs, while Higuero is alleged to be Castilian. Dell' is an Italianism.

Todos los mattaremos, stos vellachos should read Todos los mataremos estos vellacos, the ch in vellachos being also an Italianism. Bazo los manos de vostra merced for "Beso las manos de vuestra merced". Vostra shows Italian influence: YO EL RE(Y), the words placed after the king's signature: puerco, bufalo, locho profiado, derogatory terms applied to the French by the Spaniards: Profiado, which occurs in the 1593 edition, and in Read (252), and is corrected in Nodier II, p. 108, is a mistake for porfiado, while the ch in locho is an Italianism for loco.

In illustration of Spanish h for French f, the Deuxième Discours quotes hacer, harina, hijo, hogo, higo, which in French are faire, farine, fils, feu, figue. These are correct except for hogo, which should be fuego.

Further, there is an extract from Discorsos de las cosas aromaticas, arboles, frutas, y medecinas simples de la India, a treatise by Juan Fragosa, two copies of which are in the British museum. The Discours did not appear in the 1593 edition, but is

appended by Marcilly, whose version contains some mistakes:

llaman for llaman; Nueva, Espagna for Nueva Espagna; escrivierion for escrivieron (corrected by Nodier); in addition the title should read Discursos.

These borrowings from Spanish also occur:

bisognes, < Sp. bisoños, freshly recruited troops;
doublons, < Sp. doblonos, dubloons, Spanish money:
first used in the Satyre Ménippée (Dauzat).

hidalgos, < Sp. hidalgo (hijo de algo, son of something), a Spanish nobleman. Rabelais has indalgos (I, viii), but this is the first recorded instance of this form. Though the original Spanish form is retained, the word is not printed in italics, and seems to have been considered as already naturalised.

Marranes, < Sp. marranos, first applied by the Spaniards to the Moors who settled in Spain, then to Moors or Jews who had been converted. Sainéan (Langue de Rab. II, 187-8) says the word came in via Languedoc, and Dauzat says it dates (in French) from the 15th century. In Rabelais it is coupled with Juifz (IV, xl), or may refer to infidels (Pant. Prog., ch. v), while

while the derivative marranisez refers to the Spaniards (I, viii). By extension it was applied to any Christian whose orthodoxy was doubtful: Cf. Cotgrave: "A Renegado or Apostata; a perverted Christian; a converted or baptized Moore, Turke or Iew; also a Iewish, cruell, hard-hearted or hollow-hearted fellow."

Mutinados, soldiers belonging to the Spanish forces in the Netherlands, so called because they mutinied frequently as no pay was forthcoming. The usual Spanish form was amotinados.

The graphy bizarrement is of interest as the usual form in the 16th century was bigearre, though Huguet quotes examples by Monluc and Brantôme of the form bizarre. D.G. suggests the word came in from Spanish with the original meaning of "brave", which was modified by bigarre, which already existed in the language. Meyer-Lübke (cited by Wind, p. 62) thinks it came in from Spanish via Italian¹, and Wind quotes instances as far back as Boccaccio and Dante to show that the word had originally in Italian a meaning

1. Dauzat is also of this opinion: "It. repris à l'esp. bizarro, brave."

close to "brave" or "high-spirited". Her conclusion is that bizarre must be grouped "au nombre des emprunts faits à l'Italie", and that any cases of bizarre used in the sense of "brave" are isolated cases due to individual authors. In the Satyre the meaning clearly is "odd(ly), curious(ly)", but according to D.G. it is the first recorded instance of the adverb, and it is possible that the writer was under the impression that it was a Spanish borrowing, indeed it may have come in from both sides independently, in which case he may have used or thought he was using the Spanish orthography for much the same reason as the form capuchin was used in preference to capucin.

CHAPTER VII.GERMAN BORROWINGS.

The German and Swiss mercenaries fighting on the side of the Huguenots were no doubt responsible for the introduction of several new words like Huguenot itself (< Eidgenosse), arquebuse (< Hackenbüchse), lansquenet (< Landsknecht), reitre (< Reiter): chelme (343), rogue or scoundrel, appears neither in D.G. nor Godefroy. Nodier (II, 229, n. 1) devotes some attention to this word, and relates it to Ger. Schelm and English skellum. Trév. gives as its meaning: "rebelle, turbulent, seditieux, fanatique". Frank in his edition, and Huguet (Dict.) also take this view, which is confirmed by the spellings Schelmes (La Noue, Disc. pol. et mil., XVI, p. 354), and chelm (D'Aubigné, Hist. Univ., III, 10: "Le Rhin-grave amenoit vingt enseignes ... Le Comte de Rockendolf faisoit le semblable, quoique déclaré 'chelm'"). dalle (298) denotes Spanish, or at least foreign money. There is no mention of this word in D.G., but it is thought by Huguet to be derived from Ger. Thaler. It occurs in Thevet (Cosmographie, XXI, 10) as un dalle d'Allemaigne. Compare also Jean de la Taille, Singeries de la Ligue: "... des miracles singuliers

des bons Saints espagnols, Sainte Dalle et Saint Doublon" and Béroalde de Verville, Le Moyen de Parvenir (Enseignement, I, 101): "un daler d'or". Sainéan in L'Argot Ancien (p. 170) quotes Vidoq as saying it is un écu de six francs. Monnaie flamande d'une valeur environ de cinq francs.

Maheustre (37, etc.): Nodier¹ and Dupuy² think this is a borrowing of Ger. Meister, a term applied to German Protestant cavalrymen, then to the Huguenots in general. The illustration at the beginning of the Dialogue entre le Maheutre et le Manant represents a horseman armed cap-à-pie, which would suggest Meister as the most likely derivation, particularly if we compare the corruption of Reiter. Further corruption may be due to contamination with Huguenot and possibly with minoestre, which in a song³ about the Siege of Poitiers by Coligny is roughly synonymous with it.

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1. Nodier, Ed. I, p. 39, note 3.
 2. Ed. Kerner II, p. 84.
 3. See Faeneste, p. 139.

CHAPTER VIII.NEOLOGISMS and WORD-CREATIONS.

The Satyre Ménippée is of value to students of vocabulary on account of the large number of new words it introduced and of words created specially for this text. In the task of determining whether a word is used here for the first time, or whether it is used here exclusively, and in the question of dating, one cannot be dogmatic. One cannot expect compilers of dictionaries to have worked through every single text, and they are the first to acknowledge that each individual textual study must make its own contribution to this field. We must therefore use as a basis the work that has gone before, and amend and correct where necessary.

The most useful work is Huguet's Dictionnaire du XVIIe Siècle, unfortunately not yet fully published. Until publication is complete, we must rely on other works of reference. Of the comparatively modern works, Littré and the Dictionnaire Général de la Langue française are helpful, though the latter is not always up to date with regard to the first recorded use of a word. For instance a considerable number of words in our text are cited as appearing first in Cotgrave's Dictionnaire of 1611, while in point of fact they are

somewhat earlier; indeed the Ménippée is included by Vera E. Smalley as one of Cotgrave's sources.¹

Dauzat's Dictionnaire Etymologique, too, is of value, but is sometimes obscure owing to conciseness. Among contemporary dictionaries we have consulted Cotgrave, and Jean Nicot's Thresor de la Langue Françoise of 1606, though not all the words in our text appear in these.

A further point which must be remembered is that the printed word is often far behind the spoken word. A word may appear in Brantôme and in the Satyre Ménippée. The first edition of Brantôme was not published until 1665, yet much of it was written before the publication of the Satyre, and the word must have been in use before 1594. Even Nicot, who revised the final edition of the Thresor, died in 1600, six years before it was printed.

Consequently, we can make assertions only in the light of the evidence we possess. If a word is recorded frequently by Huguet, we can be certain that it was current when the Satyre was written, while if it is not recorded by Nicot, Cotgrave or Huguet, the

1. Vera E. Smalley, The Sources of a Dictionarie of the French and English Tongues, Baltimore, The Johns Hopkins Press, 1948, p. 206.

conclusion is that either it was coined specially for the purpose of the Satyre, or it was a neologism which lived on only for a brief spell.

The words which, as far as we may be certain, occur only in this one text, fall into three groups: (a) burlesque inventions. (b) Latinisms, (c) words probably popular in origin.

(a) Anticatholicon, Apostolique, bassissime, can-caro, catholicissime, Catholique, caqueplumet, desbourbonner, Ignorantissime, incagade, pseudocatholique, rossignolement, supercatholique. Some are formed by the juxtaposition of two component parts already established in the language, or borrowed from foreign languages or based on foreign words, ~~while~~ others are amusing corruptions of existing words, while desbourbonner is an invention based on a proper name.

(b) bipedal,¹ cunables, ensepulturer, Expostulation, inquiner, lucubration,² obtendre, Pedicateur, primordes, propines,³ quolibetayre, sénatule, spelunqe,⁴

1. Dauzat says bipede first recorded in the Satyre Ménippée.
2. Elsewhere elucubration, though lucubration is found in Gabriel Meunier, Dictionnaire Francoys-Flameng (Avis), 1566; (in Vaganay: Deux Lexicographes français du XVI siècle: Revue des Deux Mondes, V, 1901).
3. Cf. Strecker, p. 30: propinare, porter une santé. Cotgrave gives: Propine (f): Drinking Money, or somewhat to drinke.
4. Spelonque is used by Br. Latini (Dauzat).

substanter, tumalter,¹ zelatissime. These are sometimes revivals of Classical or Mediaeval Latin words, intended to represent the pedantic jargon of Roze, while again some are unusual forms of accepted words.

(c) atediement, caca,² escoufer, garbouil, haut-gourdier, mugnot, nopcier, robinerie, stentoré,³ trapusse. Of these garbouil is an Italian borrowing, nowhere else recorded, which did not survive, while atediement is an alternative form of atiedissement; both forms occur in the text, but only the latter survived. The others in this group are not found in any other literary text, and are probably taken from colloquial language or thieves' cant.

More numerous still are those words, which - as far as can be ascertained - appear for the first time in the Satyre Ménippée. In the following list (C) indicates that the word has not previously been recorded earlier than Cotgrave (1611).

anarchique, Archicatholique, atiedissement, barricader, bizarrement, brutivement, burlesque (C), capeluche, capot, claquement, cranequinier, desroute, faste,

1. Elsewhere tumultuer.

2. Used by Bon. des Periers

3. Dauzat says Stentor is first recorded in 1610, but it is already in Pantagruel, ch. xviii.

foruscit,¹ galimathias, hardelle, hidalgo,² hoche-
bride, maletostier, manifeste (substantive) (C),
matois, mosquet, meyneton, parsemer, phlebotomizer,
quadruple, racoiser, rectoral, refriquer, resipiscence,
rodomont, saffranier,³ saleté (C), tirelaisse (C),
vidimus (substantive),⁴ virée, vilener, zélé.
conducteur, conzelateur, dataire (C), decorum, eluder,
faciendaire, principion, scelerat (C), séance (C),
secession,⁵ tremeur⁶.

Many of these new words are formed by the usual method of "composition par particules".

a) Prefixes:

en-	encoffrer, ensepulturer.
entre-	entrejecter.
par-	parsemer.
pseudo-	pseudocatholique.
super-	supercatholique.
anti-	anticatholicon.
archi-	archicatholique.
con-	conzelateur, conducteur.

1. forissu in Rabelais, forussit in H. Est., Apol. I., p. 264.
2. indalgo in Rabelais.
3. First used by d'Aubigné, according to Dauzat.
4. The verb vidimer is attributed by Dauzat to d'Aubigné.
5. A XVIIth century word according to Dauzat (Peiresc.).
6. The form tremor occurs in Villehardouin.

b) Suffixes:

- ade incagade.
- ée virée.
- erie robinerie.
- eur Pédicateur.
- ier haut-gourdier, maletostier, saffranier.
- issime bassissime, zelatissime.
- izer phlébotomizer.
- ment (1) atediment, atedisement,
rossignolement.
(2) bizarrement, brutivement.
- té saleté.
- ~~-ten meynoten.~~
- ule sénatule.

CHAPTER IX.POPULAR LANGUAGE AND ARGOT.

There are several cases of common words used in a sense not recorded by contemporaries, and we can assume that this is popular usage or argot.

biche: usually a hind, here used meaning a young girl. Though not recorded in the dictionaries, this meaning may be hinted at in the pun in Villon's Grand Testament, 1, 12.

chevaucher: obscene, cf. chevalcher sans selle (Sainéan, Argot II, p. 437).

embeguiner: literally, to put on a beguin or cap, hence to dupe.

encoffrer: to put in a box, here to imprison, cf. Molière, l'Etourdi, V, 1: "le drôle est coffré". It is parallel to Villon's use of "emmalés en coffre" (Ballade I). Nicot gives "coffrer en prison".

enfariner: literally to cover with flour. (Nicot: "farina conspergere".) The idea is similar to that contained in the expression "jeter de la poudre aux yeux"; hence to deceive, hoodwink.

fumer: vulgar, perhaps intentional confusion with the hunting term "fumées". (Nicot: excremens des bestes rousses.)

trousser en male: Nicot gives "trousser un homme en prison". Male is here used popularly for prison. Nicot's examples for male are literal (mantica), but the word is already used in this sense by Villon (cf. also A.T.F. IX, 87).

There is also a group of words which, if we believe contemporary accounts, are examples of Parisian slang:

Capette: is really the diminutive of cape, a short cape or cloak worn by both men and women, and so used by Montaigne (III, 9). Les Capettes de Montagu were the bursars of the College de Montaigu, who wore short capes, and whose frugal existence was almost proverbial.

frippon: a sneak-thief or glutton, "a wag, rakehell, one that loves to be gadding abroad when he should be at his booke" (Cotgrave).

friponnier: probably the same as frippon, rascally, greedy, though Cotgrave has no mention of it.

galoche: literally a wooden shoe, this like the preceding is a student term for scholars living in town, as opposed to those living in the colleges, so called no doubt because they had to wear stout shoes on their way to and from college, whereas the boarders could wear light shoes in all weather. According to Nicot, the term is

derogatory (celuy qui va chaussé de galoches, bien usité entre les Escoliers de l'Université de Paris ~~met~~ grossier, incivil, mausade).

Dupuy says it was intelligible only among themselves, cf. juppin.

juppin: not known to Nicot or Cotgrave, may be an imitation of Rabelais III, 12, where Panurge calls Jupiter "beau Juppin et Bordellier", which may mean "débauché". However, H. Estienne (Dialogues II, p. 308, quoted below, Part III, Chap. XII) indicates that it was commonly used in Paris, along with frippon, galloche, Capette, but only in the University quarter, as shopkeepers in the Rue St Denis and other citizens did not understand them.

Maillotins: was the name given to the Parisians who revolted in 1382, cf. Rabelais IV, 36: "Les Parisiens aveques leurs mailletz (dont feurent surnommez Maillotins) estoient hors la ville issuz en bataille jusques au nombre de vingt mille combatans."

Marmiton: is another 16th century word used by students. Sainéan (La Langue de Rabelais, II, p. 151) quotes Mathurin Cordier (p. 103): "Ung souillon de cuisine, un houspaillier. In gymnasiis Parisiensibus dici solet, Ung marmiton."

matois: is used in the sense of rusé. Cotgrave and Trévoux say it is derived from Mate, the place where pickpockets met in Paris. There is a reference in Faeneste, III, 1, to "Compagnons de la Matte", who were card-sharpers, while Brantôme and Bouchet¹ use matois in the sense of a professional cutpurse. Sainéan² claims that Cotgrave's assertion is unfounded, and recalls that mate is a slang expression for prison, la mathe gaudie of Villon (coffre joyeux). He takes the view that it is connected with O.F. mathe, meaning tombeau (Ducange mattare), and explains the extended meaning by analogy with fosse which means both dungeon and tomb. The word mate still exists in patois (in the Gironde it means terre d'alluvion, and in Provence bourbe). Along with grivois and narquois, the epithet matois is characteristic of the "libres allures" of the vagabond soldiery.

trapusse: not mentioned by Nicot, but Cotgrave gives its meaning as "a trap". By analogy with

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1. Guillaume Bouchet, Serées, 1598. XVe Serée du IIe Livre: "Des Larrons, des Voleurs, des Picoueurs et Mattois".
 2. Sources I, 171ff. and L'Argot Ancien, p. 176-7.

Trape d'embas, which in addition to meaning "Pitfall or trap-door" (Cotgrave), has a secondary obscene meaning, trapusse has a vulgar reference in the context (see Nodier, II, p. 26). It seems to have been a colloquial term for ratière, similar to trappelle which Dauzat describes as souricière.

Finally, there are several words which appear to have some connection with argot, the secret language of thieves, pedlars, gypsies and tricksters. In Middle French these words were used in a sense removed from the accepted meaning, and some passed into the literary language via the low talk of Paris.¹

beffleur: a crook or twister. In the Procès des Coquillards (1455) we find the definition: "Ung beffleur c'est ung larron qui attrait les simples à jouer".² It appears to have been virtually synonymous with pipeur, i.e. "I joueur de dez et d'autres jeux ou il a advantage (et deception)".³

demi-rond: In argot rond meant sou⁴, cf. les trois

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1. Sainéan, Sources, I, p. 81.
 2. *ibid.* p. 95ff.
 3. *ibid.*
 4. *ibid.* I, p. 166.

ronds, in La Vie Genereuse des Mercelots,
Gueuz et Boesmiens, etc.¹ Dauzat does not re-
cognise this figurative sense of rond before
Cotgrave 1611.

escoufer: may be connected with escoffier (< Sp.
escofiar or It. scuffiare, enlever la coiffe -
Dauzat), which passed into the low language
with the sense of assassiner.²

frotter: occurs in the sentence "Les compagnons furent
pris endormis, et frottez à dire: Dont venez-
vous?" and seems to have the meaning "to take
by surprise". In Faeneste IV, xiv, it means to
swindle, in A.T.F. VII, 481, to beat.

haut-gourdier: Dupuy suggests this may be derived
from haut and gourd (the same root as in engourdi)
or possibly haut et court, meaning "pendard",
cf. Rabelais III, last chapter: "finissent
leur vie haut et court", i.e. are worthy of
being hanged and "rendus gourds, immobiles au
gibet". Sainéan³ suggests as a derivation
gourde, a dried gourd, hence a vaulted under-

1. Sainéan, Sources, I, p. 139ff.

2. *ibid.* II, 231.

3. *ibid.* I, 11.

ground cell.¹ (Cf. O.F. gourdaine, a dark hole or dungeon.) Again, gourd is used to denote le métier de voleur,² in which case the suffix would denote the agent, though this leaves the adjective haut unexplained. For further suggested derivations see Glossary.

paillard: Though used in the text in the sense of débauché, this word may originally have meant trickster. In Thomas Harman's Caveat, "the oldest book of English cant" (1566), Paillard means a beggar who aroused sympathy by covering himself with false scars or painting his leg to give it a gangrenous appearance. Cf. also Villon's paillardie. Dauzat thinks it just means "gueux qui couche sur la paille", then by extension coquin, débauché¹.

piperie: Deceit or trickery, perhaps derived from the system of warning whistles used by thieves or from decoys used to attract birds, and by extension innocent victims.

rufien: In argot rufe is the trick of burning one's house and pretending to have lost a lot of

1. cf. English "bottle-dungeon".

2. L'Argot Ancien, p. 200.

property, thereby playing on the sympathy of others;¹ rufien may mean originally a fire-raiser, then by extension to the more general, an undesirable, a rake.

To this category belong also the following phrases:

l'accolade du president Brisson: This is reminiscent of argot acolé - pendu.

evesque des champs: is possibly argot or soldiers' slang for an executed criminal hanging from a gibbet. First used by Rabelais, Pantagrueline Prognostication, Ch. v.

faire la moue: is an expression originally applied to criminals broken on the wheel: cf. Villon, Ballade VI.

faire gille: occurs in the Sonnet en authentique langage soudardant, 1597, and is explained thus in the Moyen de Parvenir: "Pourquoy est ce que, quand quelqu'un s'en est fui, on dit: il a fait gille? C'est pour ce que saint Gilles s'enfuit de son pais et se cacha de peur d'estre faict roy."² See also A.T.F. IX, 36. Dauzat

1. Sources I, 152.

2. Ibid. p. 303.

sees in the expression "un croisement facétieux avec moyen français giler - se hâter".

tirer la laine: originally means to snatch someone's cloak and run off, hence to thief and swindle. See also A.T.F. IV, 416.

n'y trouver que rire n'y que frire: means to have no profit, to have no luck. A.T.F. II, 282, has "Il n'y a plus rien à frire", and Cotgrave has two similar phrases: "Il n'y a que frire" (There's nothing to be had), and "Il n'y a plus que frire" (All is gone). In thieves' language this refers to stealing chickens; cf. Jargon de l'Argot reformé,¹ "pour avoir de quoy frire".

1. Sources I, 188.

CHAPTER X.PROVINCIALISMS.

A considerable number of provincialisms or dialect forms appear in the text, but sometimes it is difficult to tell whether they were restricted to dialect when used, or whether they belonged to the literary language and have since retreated. Brunot points out this danger and quotes mais de belle, which is now dialect, but was quite usual in the sixteenth century in other parts of the country. On the other hand several of the forms are obviously regional forms existing alongside the standard forms. One is tempted to ask if this might not be a trick intended to encourage the belief that the authors were provincials, and to conceal the fact that they were living in Paris; at the same time however, it is quite possible that their use was purely accidental, the natural mode of expression of those contributors who were natives of Orléans, Poitiers or Troyes. This is a difficult question to decide, but in view of the fact that some of these terms are so rare, one is inclined to favour the view that their use is intentional.

Caboche: Nicot records that this word is used frequently in the Picard dialect in the sense of head, and Cabochar, he says, means a headstrong

person. He derives it from It. capuccio, which is unlikely. Marot uses the word in the sense of head, but Marcilly suggests it is the name of a butcher who led a revolt in 1412. In the text the meaning seems to be hot-head or rebel. The Dictionnaire Latin-Français of 1827 has cabocche meaning head, a use which Sainéan calls "franchement populaire".¹ Dauzat says it is a Normanno-Picard form of caboce (tête, crâne), confused with derivatives of Latin caput, e.g. Provençal cabot, and It. capocchia, a big-headed nail, the meaning given to cabocche by Richelet in 1680. There is possibly also confusion with It. capocchio (lourdaud).

a catimini: is only recorded in this form in the Ménippée, meaning secretly: en cathimini occurs in A.T.F. I, 157, but the usual form was en catamini (< Gr. katamenia, menstrues), with which Huguet and Dauzat connect this. The former suggests it was used popularly meaning something to be concealed, while the latter suggests "un croisement avec un mot picard catte-mine (chatte-minette)". Nodier² was

1. Sources I, 187.

2. Ed. I, 148, n. 3.

thinking along those lines when he suggested as a derivation catus mitis, though he did not mention the Picard connection. Cotgrave gives yet another form, Catinimi, which may however be a misprint; at all events his explanation is interesting: "In corners, under-hand, in hugger-mugger".

frelu: was synonymous with Politiques in Champagne, and may be connected with Normanno-Picard freluquet (for freluchet), a worthless, frivolous person. In Rabelais the name of a cook is Frelault, meaning "joyeux compagnon", and in Nouvelles de la Region de la Lune, highway robbers are called Frelus by Roger, one of the travellers. Suggested derivations are given in Du Puy's Remarques (Ed. Kerner, II, pp. 322-3):

- 1) It. fralucere (translucere), which gives fanfreluche, a worthless thing, possessing only outward show.
- 2) A contraction of Frere-Lubin, which occurs in Marot (Ed. of 1542, f. 51 v^o):

Pour faire plutot mal que bien
Frere Lubin le fera bien:
Mais si c'est quelque bon affaire,
Frere Lubin ne le peut faire.

This is supported by the case of Fré-lampier,¹

1. cf. frellemplier mauvais sujet, A.T.F. IX, 32.

which is a contraction of Frère-Lampier, and Frelaud, Frelaut¹ (bon compagnon). A third possibility is that it is an alteration of O.F. ferlin, frelin, "monnaie valant le quart d'un denier" (Dutch vierling).²

garse: still exists in some provinces as the feminine of garçon. In the text it had an undesirable meaning, as it was replaced in the Turin edition (1594) by brunette, and is connected with the verb garçonner (la femme d'autrui): attractare uxorem alterius (Nicot). Dauzat says: "terme d'injure, fille de mauvaise vie"; cf. Rab. II, xv.

gence: for jante, felloe, one of the six curved pieces of wood used to make a wheel. Nicot quotes Ganthes as a Picard form, but gives its meaning as "les bandes de fer". Cotgrave has Iantes ("The fellowes of a wheele") and Gances ("loop^s of lace").

huze à huze: though given by Cotgrave (Cheek by iowle, face to face), we can find no other example. It may be a rustic pronunciation of hure, a shaggy head.³ There is always the possibility that

1. cf. frelaut compagnon, A.T.F. VII, 250.

2. Dauzat, Dictionnaire.

3. See M. K. Pope: From Latin to Modern French, para. 399.

it is the Parisian substitution of s or z for r, which persisted until late XVIIIth century.

mais de belles! ironical, possibly elliptical for "mais de belles histoires", i.e. that's a fine story. According to Brunot, this was not restricted to any one locality in the 16th century, but is now used only in Champagne.

mere-goutte: not cited as dialect by Nicot or Cotgrave, but now confined to Champagne, "unpressed wine; such as of itself distills from the grapes, immediately after they be layed in the presse" (Cotgrave): < Latin mera gutta.

mugnot: may be, as Dauzat suggests, the old form of magot, itself first recorded in 1585, persisting in provincial talk.

rebequer: not cited as dialect by Nicot (in aliquem erigi, repugnare, resistere), though Marcilly says it is. Probably it is another example of a word in wide use at one time, now restricted to one region. Villon has "Rebecquez vous de la montjoye" (Ballade III), but it is not reflexive in Rabelais. Derived from bec, it means literally to fight with the beak, hence to defy, to revolt: cf. A.T.F. VIII, 285, se rebequer, which in the Glossary is interpreted as "répliquer vivement".

CHAPTER XI.EXTENSION OF MEANING.

In the case of certain words our text represents an extension of the accepted meaning as far as we can deduce that from literary sources, and in this connection the new use is invariably figurative.

bourrasque: used in the sense of skirmish or turmoil.

Huguet records one example of the figurative sense in J. de Champs-Repus.

carnage: introduced in the 16th century from Italian is used by Rabelais in the sense of flesh to eat (III, iv), and torn flesh (IV, xiii). In the Satyre it means slaughter, a meaning recognised by Nicot (*magnam caedem facere*).

conjurateur: properly means one who claims to exorcise spirits, but here a conspirator, a use also recorded in Michel de Tours, Traduction de Suetone, I, 6, v^o (Huguet).

coqueplumet: is used by R. de Collerye meaning homme elegant portant une plume au bonnet, but is derogatory here, the sense being rather a blusterer or braggart. ~~Huguet suggests the influence of caque, as the form coqueplumet also occurs.~~

couille: is first used here figuratively as a term of abuse (Huguet).

empieter: is a term used in falconry, to hold in the talons. This is the sense in which the word is used in Ronsard, and is the only one recognised by Nicot (*empoigner de la griffe*) though Bloch gives one instance dated 1583 where the meaning is "s'emparer de". This is close to the use here, where the meaning is to encroach upon.

ensaffrané: Though R. Estienne uses safrané in the sense of bankrupt, Nicot gives only the literal meaning of the compound ensaffrané (*croco tingere vel imbuere*), but the figurative sense of "in debt" or "bankrupt" is quite clear in the Ménippée.

entrejecter: is used reflexively meaning to hurl oneself about, though Nicot gives no example of this use (*interlicere, inculcare*).

majeurs: is used in the classical sense of ancestors, while Nicot gives only the singular (*homo sui iuris*). Cotgrave however gives "Nos majeurs: Our ancestors".

mangerie: is used figuratively in the sense of exaction or extortion.

quolibet: occurs in Joinville meaning "sujet choisi à volonté", but the present ironical sense is first attested in the Ménippée (Dauzat).

resipiscence: borrowed from Christian Latin resipiscencia (Lactantius, 4th century) is recorded in 1408 and 1542 (Bloch, Dauzat) meaning a return to reason or to good sense, but the Ménippée appears to be the first text in which it has the meaning of repentance.

séance: in Nicot is defined as decentia, but in Satyre Ménippée has the sense of the right to a seat in an assembly.

PART II.

MORPHOLOGY and SYNTAX.

INTRODUCTION.

An account of the syntax of the Satyre Ménéippe is of value for psychological as well as philological reasons, as it reveals, we are sure, certain characteristics of the minds of the authors, educated and erudite men in their own way, but varying in their interests and professions. As we have seen, some were Churchmen, lawyers or teachers, and in the syntax we hope to discover certain traits which add to our knowledge of the individual minds responsible for the work.

It may be objected that such a study of the syntax of a composite work is of doubtful value. However we have indicated elsewhere the thread of unity which connects the various sections, and we are convinced that the observations which follow are of value to a serious consideration of the development of French syntax.

The chapters which follow do not claim to form an exhaustive account of every detail of morphology and syntax, as such an account would be mere repetition of much that is already contained in manuals like Brunot, and in linguistic studies of individual writers like those by Huguet (on Rabelais) and Voizard (on Montaigne).

We have concentrated rather on any points of usage which differ from present-day usage, and also those which differ from normal 16th century usage.

CHAPTER I.MORPHOLOGY.1. Definite Article.

The contracted form és for en les is still used, but apart from the title maistre-és-arts (124), its use is rare, and is restricted to these two examples: és prisons de Tours (111), and entenduz és secrets (180). We have here a survival of a form very frequent in Rabelais which is rapidly losing ground in the last decade of the century; the more frequent use of aux is in conformity with contemporary practice.¹

2. Substantive.

A trace of the old declension system still survives in Charlesmagne (188), and possibly also in le Pape mesmes (68). This however is more likely to be the result of confusion with the adverb mesmes, especially in view of the lack of uniformity (luy-mesmes (254); luy-mesme (109); eux-mesme (210)).

Latin and Greek names are mostly given a French form: Cesar (281), Horace, Perse, Juvenal (329), Varron, Apulée (331), Quintilien (330), Pline (333),

1. Thus és is sometimes suppressed in the 1595 Montaigne.

Aristote (147), Platon (277), Lucien (331), Hesiodé (147), etc., but the original form persists in Lucilius (329), Livius (300), Petronius Arbitr (331), Galba, Otho, Vitellius (224), while Menippus is latinised (331).

3. Adjective.

The feminine form in -e is firmly established, grand however still occurs as feminine in grand pitié¹ (97).

Adjectives which developed a double form in the masculine singular do not show this development in the Satyre. Thus vieil is the recognised form, irrespective of whether it is used with a noun or predicatively: un vieil singe (100), je suis vieil (176), while vieux is reserved as the plural form² (154). So also in the case of fol: vous croirez un fol (138) and ce fol icy (147). Brunot suggests that the usual pronunciation was Ou [u], but in our second example, the l would probably have been pronounced.

1. Brunot has recorded this phrase six times in Marot. v. Brunot, II, p. 285.

2. vieux does occur as a singular form in the 16th century: tandis que tu es vieulx (perhaps only because of the rhyme enuleux): Marot I, 186, and before a vowel: en un vieux exemplaire (Scaliger, Letter 10), both quoted in Brunot II, p. 300. But this is not common, possibly due to the opinion of grammarians that vieux is vulgar.

Degrees of Comparison: The Superlative.

The accepted form was compounded with tres, and several examples of this occur: Tres-illustre, Tres-auguste, tres-catholique Synagogue (122). Fort is similarly used: fort sale d'usage (24), etc. Owing to Italian influence an attempt was made to reintroduce forms modelled on Latin-issimus. These are used by most contemporary authors, including Rabelais, Montaigne, du Fail, etc., but ridiculed by all the grammarians, chiefly Henri Estienne.¹ There are many examples in the Satyre: bassissime (85), catholici-
cissimes et zelatissimes (129), Illustrissime, ignorantissime (103), Reverendissime (26).

The third type of superlative, that used in Modern French, is common: les reliques les plus saintes (61); une des fleurs de lys de Paris la plus blanche (127), but once the article does not appear: de toutes les personnes plus signalees de France (324).

4. Numerals.

A relic of the struggle between the Latin system of counting by tens and that of counting by scores prevails in the form six vingts (224), still preferred

1. Dialogues, I, p. 285. Quoted above, Part I, Ch. V.

to cent vingt.¹

The two forms mil and mille are used indifferently, though H. Estienne condemns the use of mil before a consonant.² The tendency is to follow Palsgrave, who recommends mil before a vowel, even when plural. Thus we find mil abuz (265), deux mil ans (134), mille termes (266); but, as with other writers, there is uncertainty, and we find trois mil ducats (69).

Ordinals.

In certain cases the authors have a preference for the old forms: thus prime in the phrase de prime face (292); elsewhere premier is used (29, 45). Similarly second (30, 103); Henri second (176). Thereafter the later forms in -iesme are used: Henri troisesme (29), la troisesme piece (32), while tiers is used in the expressions tiers estat (163) and tiers party (66). The rest of the Pièces de Tapisserie are enumerated in this way as far as la douziesme (43).

5. Demonstrative Pronouns.

The two series cest, cestuy, ceste, ces, and celuy, celle, ceux (and the composite form iceluy, etc.), are still used, but with considerable restrictions.

1. Brunot II, p. 310.

2. Dialogues, I, 64.

Cestuy is not used without -cy or -là,¹ and is always a pronoun.

An uncommon feature is the use of cestuy-cy (15, 178, 278, 327) and ceste-cy (194, 235), which usually refer to something at hand,² i.e. "this one", "the latter", "the present one", "the one of whom I speak" while cestuy-là (145) refers to someone not present, i.e. "he", "that fellow".

Turning to the second series, we see that celuy is regarded almost exclusively as a pronoun. There is however one example of its use as an adjective: celui estendant (38). Iceluy is similarly used once as an adjective: iceluy tableau (293).

Otherwise iceluy (39), icelle (42, 291, 299) and iceux (39, 297) are pronouns. It is interesting to note that Cauchie, who had given iceluy and iceux in his edition of 1570, suppressed them in the 1576 edition, and Meigret remarks that these forms were "vsurpez par le' practiciens". Now four of the six examples in the Ménippée occur in D'Aubray's harangue, which was written, we believe, by Pierre Pithou, himself "avocat au Parlement de Paris" at the age of twenty-one,³ and it is likely that these forms are the

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1. In Giroux, Texte MS., p. 15, cestuy is used as a pronoun, but in the 1593 edition this has been changed to cestuy-ci.
 2. "The former" is rendered by celuy-là (269).
 3. Marcilly, Introduction, p. xx.

result of his habitual use of legal phraseology.

The neuter form of the first series is still used as the stressed demonstrative, mainly in set expressions like ce disant (163, 288) and ce faict (289), but the examples à faute de ce (165) and sur ce (162) show that the form was not yet fossilized. Elsewhere however it is replaced by cecy (138) and cela (120, 130).

6. Pronouns (Miscellaneous).

The distributive chacun is always used as a pronoun (20, 149, 162), sometimes along with the indefinite article: un chacun (266, 281).

The possessive sien is once used adjectivally: ung sien amy (300). Normally leur is variable when plural, as in Modern French, but the old usage persists in on dit leur veritez (330).

7. Verb.

The verb forms show the characteristic lack of uniformity, particularly with regard to graphy, consequently a full exposition would be mere repetition. Some points however are worthy of mention.

Though the radical of trouver has been levelled out, there is still hesitation between the etymological and analogical forms in the case of demeurer. Both

demeurer and demourer occur as the infinitive (115,344). For the 3rd plural of the present indicative the etymological form demeurent stands (246). . . In the past definite and imperfect subjunctive, where the accent was counter-tonic, the older form in -ou- is still used: demoura (177); demourast (274). The past participle shows hesitation between demeuré (147) and demouré (125, 128, 158), while the present participle is invariably demourant (161), where the tendency to stability may result from the frequent use of the phrase au demourant (47, 160, 269).

Though fleurir was not affected by the moveable accent, it was influenced by fleur, and the present participle (used as an adjective in all three cases) has both forms: florissant (175, 236) and fleurissant (127).

The Future.

The tendency to introduce -e in the future and conditional of -re verbs¹ is still seen in renderiez (142), while an analogical future is seen in acquierera² (66).

The future of laisser appears in the contracted form: je lairray (226); vous lairrez (343).

1. Brunot II, p. 359.

2. In the "1593" Edition however the form is acquerra. In this edition demourer has the contracted future demourront, which Marcilly has altered to demourreront.

CHAPTER II.THE SUBSTANTIVE.Gender.

The gender of many words is undecided in the 16th century. Sometimes it may vary according to meaning, or it may be influenced by the form of the noun; again the cause may be phonetic,¹ or it may be ascribed to learned influence, while some cases remain unexplained. Whatever may be the cause, usage varies from one author to another, and it is of interest to note the usage of the authors of the Mérippée; however, as there are one or two discrepancies between the editions, it is not impossible that alterations were made by the printers.

AFFAIRE is masculine 115, 326; feminine 62, 96², 344.

Montaigne uses both genders, but Nicot gives masculine only.

AMOUR is feminine 322; gender not shown 137. Both genders in Amyot and Montaigne.

ART: gender not shown 141, 125. Montaigne changed cette belle art to ce bel art in the 1595 edition.³

Nicot gives masculine.

1. Brunot, II, p. 262.

2. In the "1593" edition this case is masculine.

3. Essais I, ch. 9, t. I, p. 43. Quoted Brunot II, p. 400. (Villev I. p. 41.)

BOURRASQUE: feminine 57, 210. Masculine in Jean de Champs-Repus.¹ The Satyre has the first recorded instance of the figurative use, which may account for the gender.

CAROSSE: masculine 298, but feminine in the 1593 edition.

COCHE: masculine 309; gender not shown 296. Masculine in Nicot, Amyot and Montaigne, feminine in Cotgrave, has both genders in Ronsard.

DUCHÉ: masculine 98, 257, but feminine in both places in the 1593 edition. Feminine also in Montaigne, but that there was hesitation is proved by a sentence in Le Loyal Serviteur, in which both genders are used (Bayart, ch. 17).

EQUIPAGE: feminine (25), though it had both genders in the 16th century: feminine in Amadis, masculine in Amyot.

NAVIRE: masculine 310, 335; feminine 251. Usually feminine in the 16th century, Amyot, Rabelais, Ronsard. Palsgrave observes that it is sometimes masculine, and ascribes the introduction of this gender to court usage.

OEUVRE: regularly masculine 254, 327, 328, though both genders were admissible in the old language.

1. Huguet, Dictionnaire: BOURRASQUE.

POISON: masculine¹ 193; not shown 189, 256. Brunot suggests that the gradual change of gender was analogical. The word is usually feminine, but "à la fin du XVIIe siècle, le masculin s'implante peu à peu".² Nicot admits both genders, but Cotgrave only masculine.

TIGE: masculine 267, 334; feminine 227, 267.³ The word was originally feminine, and is so in the old language, but by the 16th century it had become mainly masculine, e.g. in Rabelais, Baif, Jodelle, though it is feminine in R. Estienne and Du Bellay. Montaigne uses both genders, but in the latter half of the century the feminine becomes more usual, and is so in Cotgrave and Nicot, though d'Aubigné retains the masculine. The tendency to become feminine may be attributed to the form.

Use of the Substantive.

A survival of older usage is seen in the use of two nouns placed side by side unconnected by a preposition and expressing the possessive relationship. Most of the examples are "expressions toutes faites", like

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1. Voizard says it is feminine in the Satyre Ménippée, but in the edition of 1593 it is masculine, though the compound contrepoison (120) is feminine.
 2. Brunot II, p. 404.
 3. TIGE is masculine in all four places in the early edition.

la Feste-Dieu (23), le feu Saint Anthoine (12), la Confrairie Saint Eloy (23), and par la mort Dieu! (155), but the usage is more spontaneous in: aux pieds Nostre-Dame-soubs-terre (2).

CHAPTER III.ARTICLES.The Definite Article.

With geographical names there is no fixed rule; sometimes the definite article is used, but more frequently it is not, especially when the noun is used adjectivally to qualify the preceding noun. We find les Indes (139), le Perou (139), les Bourguignons de la Picardie¹ (154), but les Anglois de France (154), les Sarrazins d'Espagne (154), le commerce de Loire² (52), les affaires de France (1), l'Infante d'Espagne (136), la grandeur de Lorraine (96).

With words denoting something unique, like terre, mer, etc., or common words like homme, 16th century usage was to put the noun without any article. In most cases our authors comply with this: dedans terre (333), oultre mer (104), ce qu'homme pouvoit avoir (188) but the tendency to use the article is already apparent in la moelle de la terre (267).

In conformity with contemporary usage no article is used with abstract nouns: causer salut et beatitude

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1. In the case of provinces the use of the article becomes commoner during the course of the century. - Brunot II, p. 389.
 2. Ramus says it is optional with rivers. (id., *ibid.*)

(9), ne parvient pas à maturité (333), acquérir gloire (155), les miracles de nature¹ (334). However, this is not always so: the article is used with nature in que la nature le produise (267).

When the abstract noun is qualified, e.g. by a relative clause, the article sometimes stands: par l'oubly qu'il peut induire en nos esprits (337); la douceur dont usoit Cesar (282). Just as frequently, however, it is not used: pour resjouissance qu'elle eut de la mort du feu Roy (334); transportez d'erreur et d'amour de nouveutez que leur mettiez (219).

Sometimes the usage is quite modern: la douceur tombe ordinairement aux femmes (282).

Familiarly the definite article is used with a proper noun, to denote "the wife of": la Bussy (48).

The Partitive.

De is commonly used to express an idea of the partitive sense, especially where an adjective precedes the noun: de petits verms (265), de pauvre hères (250), de bons advis (181), de gros culs (297), etc. Even when the adjective follows or when there is no adjective, the partitive function is frequently

1. Cf. D'Aubigné II, 274: les beautez de nature. The preposition de seems to dispense with the necessity of using the article.
Cf. Satyre, p. 282: la severité de justice.

expressed; de l'eau beniste (111), des hommes justes et vertueux (159); du bled, du vin (170), pour de l'argent (336), de la graisse (111), faire des additions (328). It is even used with abstract nouns: Elle eust du mescontentement de son fils (196), qui avoit de l'entendement ce qu'homme pouvoit avoir (188). This last example conforms with O.F. usage, where the partitive indicates an indeterminate fraction of a determinate quantity.¹

When the verb is negative de is usual: qui n'a point mangé de chair de cheval (171); qui n'avoit point de lettre (162); nous n'avons plus de volonté ni de voix (167). One example is exceptional for this text: Qui n'a des chapelets (216). This occurs however in the "plaisante rime" quoted by D'Aubray from the mouths of women and children, hence it has no claim to be literary French. In support of this is a remark by Brunot² that in popular speech de and du or des were completely confused, and this exception may be due to popular influence.

With ne ... que, the full partitive may or may not be used: je ne vois icy que des Estrangers passionnez ... je n'y vois que des femmes ambitieuses

1. Lucien Foulet, Petite Syntaxe de l'Ancien Français, p. 67.

2. II, p. 391, n. 2.

(247), but Tous ces noms ne sont plus que noms de faquins¹ (173).

The Indefinite Article.

Throughout the century the use of the indefinite article tends to become more widespread. In our text it is used to denote one of a number of specific things: aucuns parlerent d'un Dictateur perpetuel (299), or when the substantive is defined or qualified: Toutesfois je crains une chose: c'est que... (118); une viande celeste propre à guerir (295).

There are as yet no fixed principles in the use of the indefinite article: all we can note is the gradual emergence of a tendency to use it with most indeterminate nouns, as in these examples: de porter un bonnet rouge (118); ces hommes .. avoient pris une liberte d'attaquer (330); un asyle et seure retraite de voleurs (168).

General Observations.

1) The articles, definite, partitive and indefinite, were established in all their forms at the time of publication of the Satyre Menippée. As in contemporary texts, certain tendencies of the old

1. This may be due to the influence of the verb# estre: see below.

language persist, but at the same time there is evidence of a desire to experiment with the new usage, especially when particularising. The more widespread use of articles leads to greater individuality and to greater subtlety. In certain cases, e.g. the repetition or absence of articles in enumerations, there are traces of stylistic considerations. Though intended to be read, the style is rhetorical, and considerations of euphony play a considerable part towards achieving balance and harmony.

- 2) The text has a wealth of verbal expressions which have no article: estre cause de (116), avoir loisir (205), avoir absolution (62), donner loisir (118), estre cas que (107), porter sceptre (277). When the case is determinate, however, the article is sometimes used: nous avons bien eu la raison de tous ces Valesiens (97).
- 3) When the substantive is the complement of estre, there is no article: estants ... grands mignons (176), n'est-ce pas chose estrange?(104), estant jeune escolier (113), ce sont bons Princes et bons Catholiques (116). There are similar instances of direct objects without an article: ceux qui se sont renduz bons serviteurs du Roy (342), qu'on ne les appelle traistres (337).

4) With prepositions there is a tendency to suppress the article: sur bons gages (161), à autres pensées (278), par petites gens (252), par heureuse fuite (34), en grosse troupe (182), par art diabolique (141), venir à composition (243), pour menues gens (119), à nage (36), avec esperance que (219). Sometimes these are "expressions toutes faites": à bride abatue (37), par armes (10), par forfaiture (53).

5) A negative verb favours suppression: qui ne trouve jamais fin de son scavoir (343); mon cousin n'en veut ny n'en espere honneur ou louange (329); Jamais Bussy le Clerc n'y fit oeuvre (156).

Similarly after ni and sans: ni loy, ni respect, ni vergongne (246)¹, sans larmes (171), sans coup ferir (10).

6) Certain indefinite adjectives appear without the article:

AUTRE: et ne tiray autre fruict de mon voyage (50); qui ne demandent autre chose que ... (144).

TEL: en telle recommandation (49), en tel temps (146).

1. But Mais point de nouvelles de trouver ny de Bons Temps, ny de Riche Laboureur (326).

TOUT: de toutes parts (214); à toutes mains (170).

But the article is used also: par tous les carrefours de Paris (7), tous les peuples (7); tous les Ordres (7).

Similarly with adjectives modified by si: pour si bonne cause (168), souhaiter si petite chose (99), si gros seigneur que luy (144), and in comparisons: comme pelerins contre les mescreants (108), comme rats en paille (162), rouge comme sang (334).

Contrary to normal usage,¹ the article is used with mesme: en la mesme feuille (136), couronné de la mesme couronne (144), à la mesme reconnoissance (284).

- 7) The definite article has become established with superlatives: une des fleurs de lys de Paris la plus blanche (127); les reliques les plus saintes (61). But one exception occurs: de toutes les personnes plus signalées de France (324).
- 8) In a series of substantives it is usual to express the article once, in spite of variations of gender and number: par la penitence, jeusnes et abstinence (101), l'orgueil et insolence (130), avec un grand

1. See Brunot, II, p. 398, and Haase, para. 28, p. 54.

silence et attention de Messieurs (48). However the tendency to repeat the article is already present: les bouchers, les tailleurs, les chicaneurs, basteliers, cousteliers et autres especes de gens (111), or again, it may not be expressed at all: tuer et assassiner parents, amis, voisins, pere et mere (156).

CHAPTER IV.

ADJECTIVES and NUMERALS.Concord.

As in Latin, an adjective qualifying several substantives agrees with the one standing nearest: une hyperbate et parenthese trop longue (106); tous les ustensiles et provisions (335)

Two adjectives, one of which is used adverbially, usually agree: tous roides morts de faim (171); deux wallons ... tous parsemez de croix (25). Similarly an adjective used adverbially is treated like an adjective and agrees: je levay les cornes hautes (56).

Tout normally agrees with the adjective: tous nouveaux (63), tout vif (330), toute blanche (280), toute autre (212), toutes courtes (343). However there is no agreement in tout seuls (330), where modern usage is already apparent.

In one case demi agrees even when it precedes: une demie piece (42), but elsewhere there is no agreement: demy heure (328), demy-dieux (330).

There is a curious instance of one adjective qualifying another to form an adverbial phrase: à l'antique catholique (21), while there are a few cases of adjectives used adverbially: pisser roide (64), uriner rouge (334), filer doux (206), voir clair (264), tenir

bon (110); aymer tout plein (116), aimer fort (326), courir fort (308); travailler fort (64), allons tous dru et espais (287); haut eslevé (49), tout le fin premier (45).

An adjective governing de plus the infinitive may be used as a noun in a condensed construction, where Modern French would require a relative clause: tant pour relever de peine les curieux de veoir toutes nouveautez que pour piquer ... (3)

In a somewhat similar condensed construction a noun is treated as an adjective and given in the superlative: les plus gens de bien (339).

Position of the Attributive Adjective.

There is no systematic usage in this matter, and far greater freedom than in Modern French. In many cases, where the attribute precedes, it may be contended that the adjective adds little to the noun it qualifies, or is universally considered to be an attribute of it. Such is the case for instance in the following examples: le precieux Corps de Nostre Seigneur (119); le pesant fardeau (100); leurs particulieres confessions (120); par une miraculeuse metamorphose (105). On the other hand we find ces noms precieux (119), where something is added to the noun by the adjective.

Long adjectives are placed before the noun just as readily as after: le courageux commencement et progresz (158); nostre precipité decret (131); ce catholique assacinat (129); mes catholiques dessins (50), but mes desseins Catholiques (96), where the stress is on the last syllable. The long adjective rarely precedes when the noun is monosyllabic (ces fascheux mots 69). It would appear that there is a certain concern for balance and rhythm, comparable to that already mentioned in connection with the definite article in enumerations though it is different from the rhythm of Modern French. The reason is the desire to achieve rhetorical effect. A good example is O cas merveilleux! Ô mysteres grands! Ô secrets du profond cabinet de Dieu, inconnus aux chetifs mortels! (106), where the position of grands is conditioned by that of merveilleux, and the balance is maintained in the second half, where the adjectives precede. Rhetorical considerations would appear also to affect: O deifiques doublons d'Espagne (108).

Further, it appears that one adjective exercises an attraction over another, as in une autre grande et admirable conversion (106), du prompt et zelé decret (52); ses meilleurs et plus signalez serviteurs (199). In other words, when there are two adjectives, they

generally precede and are linked by et. Sometimes the second adjective has a dependent phrase, in which case it follows but is still linked by et: à si petits desseins et indignes de vous (139); or again both may follow: aux Ligueurs seditieux et ambitieux de se rebeller (332). Even when there are three adjectives, the same desire for balance is apparent: la plus grande et la plus riche et peuplée ville du monde (237). If one of the three adjectives combines with the noun to form a compound noun, it follows: un grand et ample cymetiere universel (52).

Though one cannot formulate any absolute principle, in the majority of cases a determining phrase introduced by de had the effect of causing the adjective or adjectives to be placed before the substantive: au souverain degré de puissance (180); ceste memorable entreprise d'Amboise (180); la violente et merveilleuse mort du Roy (180); un merveilleux jugement de Dieu (210), as opposed to un silence merveilleux (180) where there is no determining phrase. Similarly la soudaine mort du petit Roy (181); the same conditions maintain however in the following example, but the adjective follows: les morts soudaines de ces trois Roys (185).

In the case of nouns used as adjectives, they may likewise precede or follow; in any case the noun

agrees: aux cordons bleus Politiques (61); gens de bien devots catholiques (152).

Adjectives of colour show certain peculiarities of usage. When compound they agree with the word couleur: des fruicts .. de couleur entre verte et pourprée (334). Normally, as in Modern French, adjectives of colour follow the noun, but in one case this is not so, possibly because the use is figurative: couché en blancs draps (223).

In the text adjectives of nationality follow, but as they are invariably printed with capitals, it is sometimes difficult to decide when the word is an adjective and when it is a noun. In all the texts used by Philippsthal for his study of the word order in 16th century French prose, he claims¹ to have found two exceptions to this rule, one in Brantôme (Lalanne, Paris, 1864), volume I: l'empereur en faisoit de mesme aux François prisonniers; and the following from the Ménippée: un docte Flamand anti-quaire (331). However, on further consideration it seems more likely that these are both cases of nouns with the following nouns in apposition.

Finally, the word order in these examples of compound adjectives is of interest: la guerre plus que

1. Die Wortstellung in der franzoesischen Prosa, p.69.

civile¹ (332); les notoirement meschants (341); tout le fin premier (45).

Numerals.

The numerals cent and vingt when plural take -s: plus de seize cents ans (330); six vingts hommes (224). Mil and mille are used when the exact number is given, but millier is used vaguely to denote a large number: quelque millier de doublons (69); tant de milliers d'hommes (221).

The ordinal numeral is still used in titles: le roi Charles huictiesme (86), Henri second (176), Henri troisesme (29), Louis unziesme (243), and in dates: convoquez au dixiesme de fevrier (18), le mardi xxviii^e d'aoust (322). Just as the ordinals usually follow, so does the adjective dernier: en ces jours derniers (96).

1. An imitation of Lucan. See Part III, chapter VIII.

CHAPTER V.PRONOUNS.Personal Pronouns.

First and second person subject pronouns are frequently absent

(a) In clauses introduced by et, et si, ni, ne, et ne, mais ne: Mais tu approuves, et le loues, et n'oserois et ne scaurois faire autrement (169); Vous avez le ventre ample ...; et si serez couronné (144); ny ne manqueray pas de Bulles (60); Cestuy-cy me dict ... mais ne scavoit si ... (327). Sometimes the subject pronoun has already been expressed, but this is not always the case, as the next two examples (below) will show. Brunot¹ gives many examples of this usage which was condemned by the grammarians Ramus and Henri Estienne, but gives no reason for the apparently arbitrary attitude. It seems, however, that it is connected with the balance of the rhetorical style. Brunot does suggest that the omission is at times deliberate, as an imitation of Marot's style. This may account for examples like M'en vins instruit de ces belles responses (344) standing at the beginning

1. II, pp. 412-3.

of a sentence, but it is significant that a conjunction or pronoun or adverb must stand before the verb proper, thus following the tendency of Old French to place the verb second in the clause. Thus: mais sommairement vous diray, Messieurs, que ... (123):

(b) In dependent clauses introduced by que: s'il scavoit que traitassiez (140); Auparavant que l'eussiez mis en vente (325); tant que pouvez (142); l'ancienne fidelité et humilité que devons à nos Roys (341).

The pronoun il is likewise sometimes suppressed, (both when) personal and impersonal. Here also the examples show that a conjunction or adverb is necessary at the beginning of the sentence; Et là dessus se rassied (149); Et voyant qu'il n'y avoit plus moyen de reprendre son theme, cria le plus hault qu'il peut (148). When tant que is used in connection with the third person, the pronoun is expressed: tant qu'il peut (143); tant qu'il veut (143).

With impersonal constructions¹ there is usually no pronoun: Bien est vray que ... (68); et ne restera que le tronc (245); n'a pas long temps (331); Danger y a que ... (141); et a fallu que ... (328);

1. Many of these had become fixed expressions, and even in Modern French stand without the pronoun, e.g. si bon luy semble (115).

si Dieu plaist (123); et me suffira que m'appeliez Sire (162). Where however there is no correlation, the pronoun appears: advienne qui pourra, il me suffist d'estre bon Catholique (155).

The absence of il is much more frequent than that of the other pronouns, perhaps because it still retained some of its demonstrative force, as in: Je prendray les vaches .. de mon voisin quand il me plaira (155). This is seen also in the plural, when it is desired to mark a contrast: Mais, non plus que vous, ils ne perdirent pas courage (181); but in the second half of the same sentence, there is no contrast: the clause opens with et, and the pronoun is dropped: et dés lors eurent de bons avis.

In interrogative sentences the modern usage is established.

In involved constructions, where the noun subject is separated from the verb, the subject may be repeated by using the corresponding pronoun: Et vostre frere ... (8 lines) ... il entra en pleine assurance (205).

The expletive use of le is very common, especially as the complement of estre: aussi l'estoit Paris (237); Pierre de Frontac le fut bien (120), but also with other verbs: comme la fin le descouvrit (244); comme impudemment ils l'ont demande (249). It is not

usually used (a) after dire, sçavoir, tesmoigner:

comme disent les docteurs Politiques (139); comme sçavent tous les Jacobins (113); comme Monsieur le Cardinal de Pelvé vous pourra tesmoigner (67);

(b) in comparisons: plus satisfait que je n'estois auparavant (326); elle n'a point esté si bien morigénée ... qu'elle est maintenant (124). We have in one sentence an instance of both usages: que .. je ne sois Cardinal, comme on m'a promis et comme je l'ay bien mérité (115).

The use of the Disjunctive Pronouns is firmly established, and is used in conjunction with the subject pronoun when a relative clause is interposed between it and the verb: Et moy, qui ay quitté mon maistre ... je ne le seroy pas (120). Brunot says moy is found almost exclusively in such sentences at the end of the century, but gives no example of the subject being repeated.¹

Possessive Adjectives and Pronouns.

The possessive is once rendered by de and the pronoun: par la volonté de vous et des votres (86). Though this is quite usual in the 16th century, and

1. II, p. 415. He quotes Mémoires de la Reine Marg.: Mais moy, qui sçauois la malice, perdois patience.

even persists into the 17th, this is the only instance in the text, and even here it may be due to the influence of the following phrase des votres.

Apart from this the usage of the possessives is almost modern. There is clear separation of the pronoun and the adjective. Mien, sien, etc., are usually preceded by the definite article: comme je fay les miennes (66); ny moy ny les miens (71). However, there is one instance of sien used as the possessive adjective with the ⁱⁿ definite article: ung sien amy (300).

Attributively mien is used: cela est mien (167).

The possessive pronoun occurs once qualified: la vostre noire (225).

Finally, in a series the possessive adjective is used before the first word, and is not repeated, even if the nouns are of different genders: à son fort et tesniere (215); vos personnes et biens (107).

Demonstratives.

The extent to which the older forms iceluy and cestuy are used, is treated under Morphology, but one or two points remain to be mentioned.

Cela occurs where Modern French would require ce: Cela sont des coups du Ciel (105). Ramus has observed: "nous abuson' de sesi et sela pour ce" (Gram., 1562,

p. 86, quoted by Brunot II, p. 421), and that there is confusion is shown by the use elsewhere in our text of ce: Ce sont des contes de la cigongne (116).

Ceste is once used as a pronoun: Ceste est la seule cause.⁽⁵²⁾ The examples of cestuy-cy and cestuy-là given in Chapter I show that the ceste series was fully used as pronouns.

There is in the text a very common use of ledit (165), ladite (163), dudit (53), desdits (164), auxdits (6), mondit (183), madite (56), for the demonstrative adjective, which is in all probability a further instance of the influence of legal training on the language of men like Pierre Pithou.

Relative Pronouns.

Lequel,¹ and its forms laquelle, etc., are used extensively and indifferently for qui.² Lequel is conveniently used to refer to an antecedent in the preceding sentence, a device common in Latin: ... le sort tomba à Monsieur le Cardinal Pelvé de parler. Lequel, se levant (85); similarly (143). It is also

1. Duquel, when dependent on a nominative, usually precedes: et duquel les preuves estoient deduites par cinquante articles (10).

2. cf. et plusieurs autres, qui me doivent scavoir gré si ne les nomme, lesquels il n'a pas fait pendre (130).

used in absolute constructions along with a noun:

Lesquelles paroles ayant esté prises au bond, ... le blasphemateur fut ... condamné ... (7). This type of construction is common in Rabelais, and is again an imitation of Latin.

Many of the grammarians made no distinction between dont and d'où, and the confusion is illustrated in our text. Dont is twice used where d'où would now be required: la Bastille, dont elle n'est sortie que par pieces (215), and Dont venez-vous? (186), where the use is interrogative.

Dont often has as its antecedent the whole of the previous sentence, or a whole clause: Et sans ce divin secours, Messieurs, vous sçavez que ne sçavons encore de quel bois faire fleches: dont la sainte Union est grandement redevable au soigneux mesnagement dudit Molan (53); Il descouvrit le pot aux roses, dont il faillit à nous perdre avec luy (97).

The use of quoy is very much restricted. It is used in reference to espee occurring in a previous sentence: A quoy ledict Geant tendoit les bras (291), but usually the antecedent is indefinite, e.g. the whole of the previous clause, or an idea or fact contained in it, in which case its use is sometimes much similar to that of dont: Ces meschants Politiques ... m'eussent vilené ...; de quoy je me sceu bien garder

(57); ... et pria ledit docteur Lucain de le traduire en bon françois. Dequoy ledit Docteur s'excusa (2); ... obliger ma vie et mon ame à l'avancement de la grandeur de Lorraine ... A quoy je n'ay pas failly (96).

In one place quoy is used virtually as a demonstrative: C'est donc sur quoy il nous faut principalement insister, par quels moyens nous empescherons la paix (68). The compound parquoy is used as a conjunction meaning "therefore" (103).

The relative is often replaced by où (for preposition plus lequel, etc.): la misere et captivité où nous estions pres de tomber (56); un livre où est tout son scavoir (102); un accord où je ne pensay jamais (62); au degre où il est (116).

Que sometimes includes the idea of a preposition indicating place, agency or time: en l'estat qu'elles sont (170); aux lieux qu'on vendoit jadis les friandises (171); au premier mot qu'on ramentoit nos afflictions (340); au temps qu'il fallut plier bagage (325); pour le faire croistre en la force et grandeur que nous l'avons veu (182).

Qui¹ is sometimes used without an antecedent in

1. que qui en coupe seulement une feuille et la plante à demy dedans terre, elle y prend racine (333).

condensed constructions, fixed expressions and proverbial expressions: Adviennne qui voudra (60); la paix qui rend le droict à qui il appartient (65); Qui n'y est n'y prend (133); A qui mieux mieux (208); Qui ça, qui là (26)¹. This sometimes occurs when the previous clause or sentence is the antecedent: Qui me fit douter que ... (293); parce que les enfants s'en jouoient auparavant, qui estoit de mauvais exemple (297).

In indirect questions que often stands without an antecedent: Scais-tu que nous ferons (339); Personnes qui ne scavent que c'est (331). This is a survival of Old French usage.

It may happen that the relative stands far from the antecedent, giving rise to ambiguity, or at least an unwieldy period: un petit homme, meslé de blanc et rouge, habillé à l'Espagnolle, et neantmoins portant la chere Françoise, qui avoit deux noms (292); nous avons envoyé coup sur coup nos agents à Rome, comme Monsieur le Cardinal de Pelvé ... vous pourra témoigner, pour renverser la negociation du Cardinal de Gondy, qui ne s'y eschaufera pas plus qu'il doit; et

1. Diez sees in this an interrogative and supposes an ellipsis: Qui diray-je ici; qui diray-je là? Gram. Synt. III, 74, quoted by Voizard, p. 104.

rompre les pratiques du Marquis de Pizani, qui est trop bon Francois pour nous, qui sont allez à Rome chercher un chemin de paix (67).

Lequel may be used to avoid the repetition of qui in an involved sentence: ... la revolte generale qui mit incontinent le feu en la teste de tous les conjurateurs, lesquels ... se ruerent sur les Suysses du Roy, qu'ils taillèrent en pieces (206).

Indefinite Pronouns.

AUCUN still retains its positive sense: qu'aucuns font si souvent (110); aucun des habitants (205); aucuns ont voulu dire (210); aucun remuement¹ (179); aucuns seditieux (336), but it is also used in negative sentences with ne: Le sort ne tomba sur aucun d'eux (7); vous n'oubliastes aucun artifice (197).

NUL is mainly used in conjunction with ne: nul ne faisoit profession des lettres (125). In the 1595 edition of Montaigne ne is added where previously it was absent, and sometimes nul is replaced by aucun. In our text nul has taken on a positive sense in comparisons: plus que nul autre (189), but

1. Brunot says examples in the singular are rare (II, 431), and quotes only two examples.

it can retain the negative sense even when ne does not appear: notre Cour de Parlement est nulle (168).

RIEN is still positive, but is usually confined to negative or virtually negative statements or questions: Il n'y a ni paradiz ... ni processions ... qui nous donnent rien à manger (264); j'estois presque desesperé d'en rien sçavoir (324); Y a-t-il rien si semblable ...? (334). It is once treated as a noun, where it retains fully its positive sense: il vous aime sur toutes riens (99).

QUELQU'UN DE is used for Modern French un de:

quelqu'un de ses hidalgos (100), and the plural quelques-uns may be followed by de and a singular noun: quelques-uns de l'Assemblée (84).

CHAPTER VI.THE VERB.

Certain verbs now intransitive are used transitively in the text, and vice-versa:

Transitive: plaindre: Zamet, qui ... ne plaindra ses peines (70);

refuser: qui refusoit ... son maistre et ses amis de leur ayder d'argent (53).

Intransitive: regarder: regardez à nous (237);

toucher: Qui de son chef pensoit toucher aux cieux (313); entendre: entendre à la paix (254).

There is confusion with auxiliaries: verbs now conjugated with avoir were conjugated with estre, and vice-versa:

cesser: Après que le bruit fut un peu cessé (102);
lequel estant un peu cessé (163).

entrer: quelque chose qui ait entré et penetré dedans son cerveau (147).

Some verbs take constructions other than those recognised in Modern French:

1) Simple Infinitive without a preposition: je vous prie croire (65); vous priant n'en croire rien (73), [but the modern usage exists also: je vous prie tous d'employer (66)]; craignant remettre encore les troubles (202). Similar hesitation is

seen in the case of permettre used passively: il vous sera permis les accuser (14); s'il est permis d'ainsi parler des Saints (139); à vous est permis la tailler ou rongner (344).

- 2) A different preposition may be used from that in Modern French: ceux-là sont obligés à tenir bon (109); il est aysé à juger (181).
- 3) The preposition may vary from case to case (cf. above estre permis): Monsieur le Legat commença à parler ainsi (74); Il commença de dire ainsi (85); il a tasché de semer (175); on taschoit les vaincre (202); et ne taschiez qu'à l'y attirer (208).
- 4) A preposition may be used where now a simple infinitive is used: il faillit à nous perdre avec luy (97).
- 5) Double Accusative: faire les Lorraine et Espagnols ses héritiers (101).
- 6) Mixed constructions are quite common, i.e. a verb with a dependent noun and an infinitive linked by a preposition: ceux-là ... méritent recommandation et louange, et d'estre mis aux Chroniques (338); pour empêcher les coups de canon et d'artillerie, et d'estre pris ny en guerre ny en justice (2); puis exhorta vivement à la guerre et à mourir (26).
- 7) A verb with a dependent subjunctive sometimes does service for modern de plus the infinitive: ne me

conseilleriez-vous pas que ... je me demisse (67);
à peine put-on tenir son regiment ... qu'ils ne
s'encourussent .. attaquer (26).

Reflexive Verbs.

Some verbs which are now reflexive, are not so in the text: gardez de deschirer sa chape (45). On p. 43 however the same verb is reflexive: gardez-vous de faire le veau. On the other hand some verbs are reflexive, but are not so in Modern French: que l'ennemy ... ne se recule de la paix que pour mieux sauter (12). This is probably a survival of Old French, where the reflexive intensifies the action.

Reflexive verbs may be conjugated with avoir: Peu s'en a fallu que ... (342), and the reflexive pronoun may not be expressed: ceux qui en seroient saisis (274).

There is an unusual reflexive construction: en tout ce qui possible m'a esté et que ma cervelle s'est peu estendre (96). This may be mere intensification, but possibly there has been confusion of auxiliaries.

Impersonal Forms.

There are still some impersonal constructions now rare or obsolete: il vous sera advis que (13); il y va du vostre (136); il n'estoit ja besoin que (166); et ne vous advient point mal à faire le roy (94); bien

m'en prit (52); trés mal luy prit (282).

Verbum Vicarium.

There is frequent use of faire as a verbum vicarium: S'il peut gouverner le roy des bestes comme il a faict la nef de Paris (145); Je vous prie tous d'employer vos alliances et intelligences, comme je fay les miennes (66); (il) voudroit bien l'estre; aussi feroit son nepveu (132).

Passive Voice.

The 16th century favoured the use of the passive and this is still common in the Satyre: lequel fut faict Cardinal en Greve (141); mesme fut ouy que Monsieur le Lieutenant dit tout bas au Legat ... (147), and impersonally: et ne fut, de longtemps après, toussy ne craché, ni faict aucun bruit (288). There is one case of veoir used passively followed by an infinitive: et furent veus les Princes et Princesses chucheter (147). Particularly common is the reflexive use of a verb (impersonal) to render the passive: il ne se parlera plus d'adjournements (162); il s'en est faict de pires que moy (160).

Periphrastic Form.

In the verse (XXIX, 313) there is one instance of the periphrastic form of the Present consisting of

aller plus the present participle: qui leurs justes querelles / Prend en sa main et les va soustenant.

Likewise there is one example of the form estre pour,¹ combining the sense of devoir and the future: et suis un jour pour monter bien haut (152).

Tense.

In common with contemporary texts, the use of tense in the Satyre is characterised by great flexibility and variety. Perhaps the most noticeable feature is the frequent use of the past definite and its compounds.

It is in Conditional Sentences that the greatest divergence from modern usage and the greatest flexibility is apparent.

- 1) Sometimes the principal clause in an unfulfilled condition has the imperfect indicative: si le Roy eust voulu^{user} de son pouvoir, nous estions tous perduz (203).
- 2) Frequently two pluperfect subjunctives stand in a conditional sentence (for conditional perfect and pluperfect): vous eussiez projeté de prendre le Roy au Louvre, . . . si le lieutenant du prevost Hardy

1. For its development see Brunot II, 442-3.

ne l'eust revele (199); si j'eusse esté courtisan comme luy, je n'eusse nommé personne (147). Similarly the pluperfect subjunctive stands in a clause like: plus que si vous eussiez gagné trois batailles (208)..

- 3) The past anterior is usual after conjunctions like depuis que and quand: depuis que j'eu signé la sainte Ligue. ... personne n'a plus douté (114); comme au poete Hesiodé quand il eut dormy sur le mont Parnasse (147).

Number and Concord.

Occasionally a singular verb has several subjects: Ce bon marguillier et sa famille ... medite jour et nuit la Philosophie (146). It does happen that the grammatical subject is amplified by a parenthesis, and the verb is affected: si la maladie de France, je veux dire vos miseres et pauvretes, ne m'ont fait venir par deça ... (95); la levée du siège de Senlis, ... jointe à la deffaicte de Saveuse, me donnerent couverture de tourner visage (55).

Se trouver is found in the singular with a plural subject: comment se trouve encore des hommes (242). This may be the impersonal construction with il suppressed (see below).

Person.

The pronoun il is often not expressed before impersonal verbs: surtout y avoit un merveilleux plaisir d'y veoir (37).

When the grammatical subject is composed of a number of pronouns or nouns, or a combination of both, they are not usually resumed in the logical plural aggregate form: J'ay esperance que moy et mon nepveu en ferons bien d'autres à l'honneur de ce bon Dieu (72).

The Infinitive.

The use of the infinitive as a noun has been greatly restricted, but still survives in le dire de Jesus-Christ (174). Apart from à, de and sans, the only preposition used with infinitives treated as nouns is après, in the phrase après boire (52).

The infinitive without a preposition is used as the logical subject introduced by c'est: C'estoit jadis vertu à un Roy magnanime / Faire grace et pardon aux plus grands ennemis (317). It is also used to introduce an explanatory parenthesis in: sçavoir est (22), sçavoir (188).

The infinitive is used as the real subject preceded by de and later resumed by cela: De dire que cela soit fait a d m a j o r e m c a u t e l a m

... cela est bon (130); De nous persuader meshuy que, cela ne se peut (260).

The infinitive without a preposition is used after verbs of motion, even when separated from the verb by a phrase: en portant vendre son beurre au marché (155); m'en vay par tous les quâtiers de Paris m'enquerir de la rue (326).

The "Perplexed Infinitive" is quite common in indirect questions: Je ne scauroy que vous y faire (336). A similar use in negative sentences expresses a kind of purpose: n'y avoit plus rien que prendre (336-7); nos Docteurs n'y trouvent que rire n'y que frire (127-8).

The infinitive with à or de takes the place of a clause expressing means, cause or reason: J'usay ... trois paires de souliers ... à courir les rues (326); ma plume, à tant escrire, Desja se fend (302); Surtout y avoit un merveilleux plaisir d'y veoir (37); reputez grands badaux ... de l'avoir endure (130).

Similarly a dependent clause of result after si may be replaced by de and the infinitive: et a esté si temeraire d'y oster et adjouster ce qu'il a voulu (328).

The Accusative and Infinitive Construction, an

imitation of the Latin construction, occurs very frequently. The commonest cases are those introduced by dire (raconter), penser (estimer), scavoir and veoir, and of these the greatest number are relative clauses: des Satyres, ... que Macrobe dict avoir esté appeleés Cyniques et Menippées (330); Satyres, ... que saint Hierosme raconte en estre apparu un à saint Anthoine (330); Citoyens et autres que pensiez avoir des biens (222); leur esprit de medisance, qu'aucuns ont estime' estre le souverain bien (330); gentils-hommes qu'on scavoit estre pecunieux (215); Je veoy beaucoup de personnes s'ahurter et ne s'en pouvoir pas bien resoudre (329). However with veoir a relative clause may stand: J'en veoy d'autres qui n'ont bougé de leurs maisons (338).

The construction is also found with other verbs: trouver, apprendre, feindre: si j'eusse trouvé en France les affaires avoir reussy (94); où j'ay appris le dire de Jesus-Christ ... estre véritable (174); des hommes qu'on feignoit estre demy-dieux lascifs (330).

It will be seen that the verb in the infinitive may be active or passive, and that the perfect infinitive may equally well be used.

With dire, when the subject of the infinitive is the same, it is sometimes not expressed: leur religion,

pour laquelle ils disoient combattre (240); des mesmes ciseaux que Madame vostre soeur disoit avoir penduz à sa ceinture (145). Again, in other examples, the reflexive pronoun is expressed: les autres se disent estre de la race de ceux qui ... (154).

Participles.

The Present Participle and Gerund.

In Old French identity of form led to confusion between the present participle and the gerund. In the 16th century even the grammarians disagree, and the confusion is apparent in the Satyre. Thus we have examples of agreement when the function is verbal: qu'ainsi faisants, ainsi seront punis (314); les petits enfants ... tirants pour neant et ne trou-vants que succer (171), and even with reflexive verbs: les grenouilles, qui, s'ennuyants de leur Roy paisible (267).

Palsgrave¹ declares that the present participle varies in number, but not in gender, and we have examples which confirm this usage: cloches sonnants et chandelles esteintes (28); vos ames ... estants assez purgées (101). However the other grammarians, Sylvius, Meigret, etc., give the feminine present

1. See Brunot II, p. 462.

participle in -ante, and again our text provides examples: quelque note mal accordante avec la justice (105); une grande Géante gisante contre terre (40). There are also examples of the feminine plural which show complete agreement: remplie d'ironies gaillardes, piquantes toutesfois et mordantes le fond de la conscience de ceux ... (330); Ainsy, feuilles croissantes sur feuilles (333-4).

It is usual to use en with the gerund: en ce faisant (52); C'est ce que dit nostre bon Dieu en parlant à son Pere (108); En prenant de l'argent (337), but it does appear without it: Et, ce disant, monta ... (163); et sembloit l'escoutant que ... (301).

The uses of the present participle are extremely varied and may be classified under these headings:

- a) Reason: ayant voulu faire continuer (176); se deffiant de quelque sourde embusche (116); ne se sentants assez forts (183). In one example it is introduced by comme: comme n'estant qu'une dépendance (164).
- b) Time: estant jeune escholier ... j'avoy (113); estant à Toloze, m'estoy meslé de ... (113).
- c) Manner: Je scay bien comment il en faut avoir la raison, le menaçant que ... (67); De peur que l'un des deux, se faisant le plus fort, ne me voulust aussi faire la loy (72).

- d) Concession: lesquels il n'a pas faict pendre, le pouvant et devant (130); que sa Sainteté n'en croira rien, et le croyant, n'en fera rien (120).
- e) Condition: si, le Roy mourant, sans enfants, la succession ... (194).
- f) In place of a Relative Clause: deux Wallons, portants hoquetons noirs ... ayants devant et derrière une devise en broderie (25); des hostes vivants à discretion (220); de petits verms rampants contre terre (265). In most cases the participle refers to the subject of the sentence, but not always: J'ay ouy conter à ma grand-mere, en portant vendre son beurre au marché qu'.... (155).
- g) The absolute construction, based on the Latin ablative absolute, still occurs: et l'aurons, Dieu aidant, de ces Bourbonistes (97); nous estions ... tous perduz, estant bien certain que vous fustes prevenuz (203); Lequel estant un peu cessé, commença de rechef (163); Il n'est pas possible qu'ayant ce bon homme resvé ... il n'en ait demeuré quelque chose qui ait entré ... dedans son cerveau (147).

Sometimes the participle is purely adjectival: grands papillons volants (265); les plus clairvoyants (105), or substantival: au plus offrant (140);

Madame la representante la Royne-mere¹ (44); Lieu-tenant est lieu tenant d'ung autre homme (229).

There are occasionally unusual constructions with the present participle, as for instance when it replaces a verbal form, i.e. the imperfect is rendered by the imperfect of estre and the participle: Tous les visages estoient approchants d'aucuns desdits Estats (32). There is one other periphrasis: qui a bien son pere demourant en une cahuette (161).

Quite frequently we meet the present participle as the auxiliary to a past participle, forming a perfect participle: avant voulu (176); s'estants tous ces jeunes regents retirez (124); en estants entrez au procez (177). In such cases the usage is similar to that of the present participle.

The Past Participle.

Absolute constructions which became very popular in the 16th century, as an imitation of the Latin Ablative Absolute, spread to intransitive and reflexive verbs: la rumeur peu à peu cessée, et ledit Angoulevant à peine rassis, le sieur d'Aubray ... harangua à peu près ainsi (165). In a series the

1. This looks like a survival of the Old French oblique expressing possession, cf. les colps Rollant, el palés le conte, etc., but it may be influenced by the fact that the form representante is also a participle and transitive.

past participle agrees with the last item: Le bruit et mauvaise odeur passée (48).

An imitation of the Latin construction exemplified by post Caesarem interfectum is seen in the condensed constructions: dedans sa ville prise (42); après son coup faict (223).

A further example of condensed construction is the type where the past participle replaces a relative clause: contre la composition par moy faicte avec eux (62); qui cassoit tous les autres Edicts de pacification auparavant faicts (196); les valets devenuz maistres (106); un nommé Le Gras (146).

Usage with respect to the agreement of the past participle, a question greatly disputed during the century, adheres closely to the principles later formulated by grammarians. Agreement with the preceding direct object is almost regular: ces vers que j'ai retenuz par coeur (136); les mains-levées qu'il a données aux monasteres (118). We have noted one exception: quelque bonne mine que j'aye faict (49).

In verse, however, when inversion occurs, the usage varies. More often there is agreement: qui lui a ... la vengeance promise (41); qui tard l'Union a jurée (216); qui la bonne feste ... n'a chomée (218); qui avoit ... esclairé la France et icelle nourrie, fomentée, substantée de sa chaleur (299), but again

there are cases where the participle does not agree:
quand le grégeois orage / Sur les murs de Neptune eut
sa foudre éclaté (312); Tombé aux lacqs par luy mesme
tendu (313).¹

With intransitive verbs conjugated with estre, there is always agreement: qui estes venuz icy (112), as in the case of reflexive verbs: voire se fussent-ils rendus Turcs (109); ceux qui ... se sont ... tournez vers nous (109). When however the reflexive pronoun is dative, there is still agreement: l'une, qui s'estoit rompue une hanche (29).

A point of usage common in the 16th century and not unknown in the 17th, is the past participle followed by que and the past definite of an auxiliary: Arrivez qu'ils furent tous, en ceste equipage (25); Arrivé donc que je fu (52).

Where an infinitive is dependent on the past participle of faire, the latter is invariable: qu'il vous auroit tous faict entretuer et perir par feu (100); les prisonniers que j'ay retenuz, ou faict payer rançon (62).

The use of the past participle as an adjective is quite natural, and it may precede the noun: la pretendue conversion (67); les moins avancez (339);

1. This is probably a printer's error.

l'asseuré refuge (167); ceste inopinée mort (181).

Subjunctive Mood.

(1) The subjunctive is used in a noun clause depending on a conditional clause. This "influence de la modalité hypothétique sur toute la phrase"¹ is the usual construction in the 16th century. Examples from our text are: s'il scavoit que traitassiez (140); s'il est vray qu'il y ait eu des Paladins (154).

A similar case of attraction is seen in a relative clause depending on a subjunctive: craignant que ce fust quelqu'un qui y fust nommé dedans (324).

(2) It is used in dependent clauses of result: mettre si bas que jamais ... nous ne puissions nous relever (257); si son dos estoit si courbé et chargé ... que celle de France n'y peust trouver place (100); Avez-vous tant en horreur le nom de paix, que n'y veuillez point du tout entendre ... ? (252).

(3) The Generic Subjunctive occurs in Relative Clauses: harnois qui nous fust duisant (263); un Tibere ... qui fasse de toutes offenses nouveaux articles de crime (341); chose qui servist à l'instruction (344).

(4) The subjunctive is used in clauses dependent on

1. Brunot II, p. 452.

impersonal constructions: il sera mal aysé que le puissiez trouver (327); danger y a que ne deveniez ce que fut ... (141).

(5) Also in subordinate clauses depending on a negative: Il n'est possible que l'âme soit tousjours tendue (278); il ne fut jamais que les peuples ne fissent d'iniques jugements (278); il ne dit pas qu'il leur faille oster leurs biens (274); il n'y a ung seul ... qui ne fasse pis (278); nous n'avons rien de propre que nous puissions dire (167).

(6) In noun clauses dependent on verbs of thinking or saying: De dire que cela soit faict ad majorem cautelam, ... cela est bon (130); Je suis d'avis que pas un de vous ne soit Roy (146).

(7) After tous (a virtual superlative): tous estatz qui ayent jamais esté tenuz en France (5).

(8) After faire used in the sense of "to cause": jusques à faire que les meres ayent mangé leurs enfants (61). But the usage varies: Nous avons faict que ce Royaume ... est devenu un grand ... cymetiere (52).

Similarly it does happen that a verb which in Modern French requires the subjunctive, takes the indicative: Dieu voulut qu'il fut pris (1).

(9) After comme si: comme s'il l'eust composé sur le champ (102); comme si les auditeurs eussent esté

frappez d'un coup du Ciel (288).

(10) In concessive clauses there is a wider range of conjunction, with hesitation regarding mood.

Encore que usually takes the subjunctive: encore qu'ils soyent nos bons amis (134); encore qu'on die (144), but once it takes the indicative: encore que le docteur Balde a escrit (227). Similarly combien que: combien que ce soit une mesme famille (227); combien que les heraults et massiers hurlassent (148) but indicative in: combien que par sa mort il de-
meuroit Roy paisible (225).

Quoyque (quoy que) takes the subjunctive: quoyque le vin fust cher (299).

Quand may express concession, but is followed by the conditional: quand vous devriez crever et vous enfler (144). This construction is considered rare in the 16th century by Brunot,¹ who gives one example from Nicolas de Troyes. Quand may be similarly used with bien, when the mood is the same: quand bien il iroit à la messe (120).

(11) Hesitation regarding mood is seen also in other constructions, and it even happens that the mood may change within the sentence: Il sembloit que le

1. II, p. 452.

Sud-Ouest fust le plus gros et souffloit le plus fort
(296).

(12) Frequently the subjunctive replaces the conditional in Conditional Sentences, showing the influence of the Latin construction: Si tous ceux de Montmor-
ency se fussent trouvez, ils n'en eussent pas eu
meilleur marché (185); si j'eusse esté (147);
auxquels il n'eust pas esté seant de faire dire rien
de bon (343). In the principal clause of a condi-
tional sentence the verb may be in the Imperfect Indi-
cative: si le Roy eust voulu user de son pouvoir ...
nous estions tous perduz (203); s'il eust faict alors
ce qu'il devoit ... vous estiez perduz (199).

CHAPTER VII.

PREPOSITIONS, ADVERBS and CONJUNCTIONS.Prepositions.

Continuing the tendency of the 16th century language, many prepositions have a wider range of meaning than in Modern French. In addition, many words now restricted to the function of adverbs are used as prepositions, and vice-versa. The various meanings are detailed in the Glossary, and in this section we concern ourselves mainly with peculiarities of syntax.

A: is used to denote agency in the passive: qui se laissoit plus gouverner à d'autres (196).

APRES: is used with strong verbal force in: je suis après mes intelligences pour prendre Noyon (152).

AUPARAVANT: is used as a preposition as well as an adverb: auparavant luy (331); auparavant les saintes Barricades (105).

DE: is not used before an adjective: Y a-t-il rien si semblable? (334). Sometimes it has more force than in Modern French: nos banquets sont d'un morceau de vache (171).

DEVANT: is used in the sense of avant: devant eux (97); plus de trois ans devant les Barricades (130); devant que vous parler (27). Also as a

temporal adverb: six jours devant (36).

DEDANS: is used as a preposition in phrases of place:

dedans ceste ville (58); and in phrases of time:

dedans trois jours (116).

DELA: is a preposition in itself: delà les monts

(118).

DESSOUBS: is used as a preposition: dessous celle

de Sainte Catherine (291).

DESSUS: is used indifferently for AU DESSUS DE (293):

dessus sa teste (293).

ENSEMBLE: is used as a preposition: ensemble leur

elevation en Greve (42).

A L'ENTOUR DE: is used indifferently for AUTOUR DE:

à l'entour de vostre maison (12).

ENVIRON: is synonymous with VERS: environ l'an 1420

(27).

PAR: is used frequently to form a composite adverb:

par après (186); par deça (95); par dessus (pre-

position) (121); par dessous (39). It also

occurs in the phrase par plusieurs fois (121).

PARMY: is used with a singular noun: parmy le peuple

(189).

POUR: is synonymous with A CAUSE DE: pour la diversité

de religion (273), and also occurs in the conjunc-

tion POUR CE QUE (218).

VERS: is synonymous with PRES DE: vers Saint-Denis

(110).

There is no fixed usage concerning the repetition of prepositions in a series. Sometimes it is repeated regularly: le pain ... ne vient pas de vostre bienfaict ni de vostre vaillance, mais de la liberalite du Biarnois et de son bon naturel, ou de l'avarice des aquiteurs (142); sur nous et sur nos voisins (244); pour luy et pour sa fille (139); en pieté et en jeusne (105); par nom et par surnom (157). On the other hand, sometimes it is expressed once only: plein de force belles croix peintes, bieres, potences, et gibets (52); par usurpation et larcin domestique (55). This happens even when a different form would be required by considerations of gender and number: aux despens et desavantage de l'Eglise de Rome (67). Similarly it is not repeated in enumerations of infinitives: chacun se mit à crier et siffler (148); pour tirer la quinte-essence de leurs bourses, et avoir leur substance (154). In other cases again the preposition may be repeated later in the sentence: suivies de ruines et desolations, et de saccagements et bruslements de villes et de faux-bourgs (244). This appears to be determined by euphony, and conditioned by the delicate balance of a rhetorical period.

A study of the prepositions shows a more or less indifferent use of synonymous forms, dans and dedans, soubs and dessus, etc., later to be distinguished as

prepositions and adverbs. There is considerable freedom and hesitation between the forms, but the longer forms are still used with greater frequency.

Adverbs.

Throughout the text there is a marked predilection for adverb phrases:

A: à pur et à plein (17), where Montaigne uses purement et pleinement (I, 19).

à outre (284); à vuide (295); à vau l'eau (167);
à bon escient (68).

DE: d'abordée (324); du tout (180); de fraiz (19).

EN: point en tout (270).

Types of Adverb.

PLACE: avant: entrer bien avant (44); de mettre avant ma réthorique (122).

devant: aller devant (48).

dont: Dont venez-vous? (186)

sus: mettre sus une ... armée (229).

TIME: devant: dix jours devant (36).

lors: (26).

meshuy (260).

onc (59), oncques (42).

or (with inversion) (128). Or bien (321).

ores in d'ores en avant (242).

oultre: passer oultre (212).

QUANTITY:

avant: en avoir dans les bottes bien avant (167);
s'enquerir plus avant de (114).

gueres: still means "much" when used with sans:
sans me soucier gueres de luy (70).

With ne it means "not long": il ne
demeura gueres sans en estre puny
(177).

The usage is almost modern in: les
Parisiens ne s'en donneront gueres de
peine (341).

prou: et sera prou difficile (167).

tant: is frequently used with an adjective or
adverb: tant bien garnies, tant
diaprees et tapissées (170).

The formula tant ... que ... is common
in comparisons: tant cordeliers que
Jacobins (20).

As expressions of quantity force and moult de

occur: force dames et damoiselles (39);

force belles croix peintes (52); moult de

pauvres prestres (117).

ADVERBS OF AFFIRMATION:

bien: maistre Pierre de Frontac le fut
bien (120).

ja: Il n'estoit ja besoin que ... (166).

voire: voire se laisseront escorcher (119).

si: Si seray! (120).

Conjunctions.

A. Co-ordinating:

AINS: is used in contradictions: Mais le sort ne tomba

sur aucun d'eux, ains sur un pauvre malotru meneur d'asne (7); Qui ne dit point: le Biarnois, Ains dit: le Roy (216).

ET: is used very loosely and freely, especially at the beginning of sentences: Et soubs ceste ruse avez tiré ... (140).

ENCORE: with inversion: encore eust-il esparné les plus notables (235).

SI: (a) = ainsi, donc: Si prions tous bons Confesseurs (71); Si vous diray-je en passant que .. (94).

(b) = et: Huys de Paris, tenez-vous hauts!/ Si entrera le Duc de Gloire (198).

(c) néanmoins, toutefois: A la fin neantmoins ... si fallut-il que tous ces mauvais reconnussent le Roy (246) Si sera-il mal ayse (337).

(d) si est-ce que = et cependant, toujours est-il que: si est-ce qu'en prenant de l'argent ils ont tout gasté (337).

B. Subordinating:

QUE is widely used as a subordinating conjunction, with a different meaning from that of Modern French, and often forming part of a compound conjunction.

1) que + Indicative or Subjunctive is often found where modern usage requires ^{plus} de (infinitive): qui vous accusent qu'estes un marchand de Couronnes (140); empescher que n'ayons la paix (212).

- 2) que is used as a relative adverb: voir les choses en l'estat qu'elles sont (170).
- 3) que is used in the sense of à moins que or avant que or jusqu'à ce que: Je ne desire point le paix que premierement je ne sois Cardinal (115); messieurs les Princes ... n'auroient jamais patience ni cesse qu'ils ne l'eussent chassé du Royaume (184); ne pristés loisir de vous reposer que ne fussiez passé en Flandres (232).

C. Compound Conjunctions:

TIME: cependant que = pendant que (231);
depuis que = une fois que, depuis le moment que (114, 175);
devant que (193, 256).

REASON: d'autant que (5))
 ("inasmuch as".
pour autant que (15))

pource que. Normally parce que is used, but this form is preferred here for reasons of rhyme:

Et pourquoi? Et pource
Qu'ils ont de l'argent en leur bourse!
 (218).

CONDITION:

sans que (328).
sinon que (162, 326, 327).

Comme is used as a correlative after si: Quoy que je ne feusse si proche / Du deffunct comme estoit Martin (322).

CONCESSION:

combien que (148, 225).

encore que (134).

quoyque, quoy que (299, 246).

quand bien (120).

Concession is also implied by:

- 1) the imperfect subjunctive with inversion: fussent-ils Arriens ou Payens (275).
- 2) tout, toute followed by an adjective plus que and the subjunctive: toute Italienne et ruzée qu'elle fust (195-6).
- 3) tant followed by inversion and the subjunctive: tant soient-ils cachez et couverts (215).
- 4) quelque followed by an adjective plus the subjunctive: quelque bonne mine qu'ils fassent (280).
- 5) pour plus the infinitive: les Roys, pour estre Roys, ne laissent pas d'estre hommes (278).

RESULT:

si que = tellement que (322).

Observation: It is quite usual for que not to be repeated after et: Ils disent que vous avez des pratiques sourdes avec le Biarnois, et luy faictes porter ... (140); where however there is any doubt, the conjunction is repeated, e.g. after a semi-colon: et luy faire entendre qu'estes bon Francois et ne serez jamais Espagnol; et que pouvez luy remettre Paris (140).

CHAPTER VIII.NEGATION.

Even at the end of the century, the tendency to add pas and point to ne, though gaining ground, is by no means an absolute rule. The development of the compound negative is attested by the fact that in his 1595 edition Montaigne has added pas where it did not appear in the 1588 edition.¹ Likewise in a volume of Du Bellay, Henri Estienne has added pas and point, where they do not exist in the printed text.²

In the text of the Satyre Menippée the complete negative is very common (ne ... pas, ne ... point), but ne still has its full negative value and usually stands alone in the following cases:

- 1) with verbs like devoir, entendre, laisser, manquer, oser, pouvoir, sçavoir, trouver, vouloir: vous ne devez douter (71); je n'entends parler (95); ne laissa pour la troisieme fois de dire (163); qui ne me manqueront de me payer (115); que je n'ose dire (182); vous ne pouvez estre Roy (143); je ne scay pourquoy (151); nos Docteurs n'y trouvent que

1. I, xx (de nous apprendre à ne craindre point à mourir).

2. Brunot II, p. 472, and n. 1.

- rire (127-8); je ne veux icy refriquer (123);
- 2) before infinitives with pour: pour n'avoir pris le devant (35);
- 3) in impersonal constructions: il n'y avoit moyen de (179); il ne me chaud que deviendra là Pape (152);
- 4) in relative clauses: qui n'avoient oublié (58); qui ne demandent autre chose que ... (144);
- 5) in conditional clauses: si je ne suis Cardinal (120); s'ils ne sentent (3); si votre horoscope ne ment (138);
- 6) with present participles: ne se sentants assez forts (183);
- 7) in clauses with estre and an adjective as complement modified by an adverb: ladicte place n'estoit assez large¹ (42);
- 8) in archaic expressions, proverbs, etc.: Qui n'y est n'y prend (133).

Pas used alone occurs only in questions, direct and indirect: Serait-ce pas crime de passer? (112); Avez-vous pas vu? (334); Scavez-vous pas bien que ...? (157); qui me demanda si c'estoit pas moy (324).

This survived into the 17th century, as many texts show.²

1. This seems to be a case of sentence balance, as pas is used if there is no adverb: Aussy ne seroit-il pas raisonnable de rafraichir (341).

2. e.g. Bossuet, Sermon L; La Fontaine, Fables, VIII, 4.

In the opinion of Vaugelas, il était d'ordinaire plus élégant de ne pas mettre la négative. In our text point without ne is restricted to phrases without a verb: point trompeur (326); Mais point de nouvelles (326); mais de Roy, point (268).

The old form ne (< nec) is still used: qui n'avez ne force ne vertu (284); ne plus ne moins que le benoist saint Paul (115); sans tumulte ne sedition (275).

ni came to have almost the sense of O.F. ne (< nec), i.e. = et, ou, as still used by Mme. de Sevigné (sans frayeur ni sans faiblesse¹): que deviendra le Pape, ni sa femme (152); ne scauriez jamais vous accorder ny vivre sans guerre (146); je ne vouldus point engager mon armée à aucun grand exploit, ni siege difficile (50); sans luy rien dire qui le faschast, ne qui le troublast (1); pour empescher les coups de canons .. et d'estre pris ny en guerre ny en justice (2). Only when accompanied by ne (< non) does it have full negative force: que rien ne se fasse ny ne se passe (69); et trouveray ... ny ne manqueray pas de Bulles (60).

Non plus is used where Modern French uses pas plus:

1. See Haase, section 140.

Il ne pense à nul mal, non plus qu'un vieil singe
(100); je n'en scay non plus que vous (343).

Expletive ne.

The use of the expletive ne differs from that in Modern French. It is not used with verbs and expressions of fearing when referring to the past: craignant qu'on eust mis de la graisse en sa soupe (111); craignant que ce fust quelqu'un (324). It is used when reference is to the future, probably due to the wish that what is feared may not happen: de peur que ce Biarnois ne nous joue quelque tour (97); de peur que nous ne mourrions trop tost (259). When however the expression of fearing is negative, there is no expletive ne. This is clearly a reminiscence of the Latin construction: Nous n'aurons plus peur que nos femmes soient violées (265).

The expletive does persist with empescher as a reminiscence of Latin: nous empeschames bien qu'on ne fist de Roy de la Febve (95). With deffendre, a full negative is used: vous deffendez .. qu'on ne touche point (139).

As in Modern French it is used regularly with douter when used negatively, and with phrases implying an element of doubt or possibility: il y a danger que nous ne nous mettions tous à prouver (132); Mais si

sera-il mal aysé qu'il n'en eschappe quelque mot aux Parisiens (337).

Similarly with que used in the sense of avant que à moins que (cf. modern usage with these conjunctions) je ne desire point la paix que premierement je ne sois Cardinal (115).

Though in Latin there was no negation in comparisons, the expletive ne is regularly used in the Satyre Ménippée, when the first verb is positive: (elle) faisoit plus de besongne que le Roy de Navarre ne faisoit (132); ses seigneuries separées lui coustent plus qu'elles ne lui valent (174); plus hazardeux ... que jamais ne fut Titus (239). However when the first verb is negative, the expletive does not appear: je ne feray jamais plus de cas d'eux que j'ay faict de leur oncle (70); il ne dure gueres en vie, non plus qu'a faict la Ligue (333).

CHAPTER IX.WORD ORDER.

The language still disposes of considerable freedom in the matter of word order, which in all probability is a legacy of Old French. We have seen how much liberty is taken with the position of adjectives and past participles used as adjectives, but we must now look closer and take stock of the wider question of word-order within clauses. Lucien Foulet¹ has shown that in the old language the verb is usually placed second in the clause, and this tendency still survives to a large extent in the language of the Mérippée.

Inversion of the Subject in Principal Clauses.

Inversion of the subject, common in the old language with verbs like arriver and suivre, and frequent in the Edit de Nantes, still occurs, though rare: Suyvoient après: Monsieur de Lyon tout doucement, le cardinal de Pelvé tout bassement, et, après eux Monsieur le Legat (23).

An adverb or adverb phrase opening the sentence is usually accompanied by inversion; though not an

1. Petite Syntaxe de l'Ancien Français, p. 247 ff.

absolute rule in 16th century French, it is much more frequent than in modern French. Philippsthal points out¹ that it is more usual with intransitive and reflexive verbs, and transitive verbs used passively, than with active transitive verbs, the reason being that transitive verbs act as a link between subject and object and naturally prefer an intermediate position. Inversion inevitably stresses the verb which sustains the continuous narrative and brings about a closer connection with what precedes. In our text, it is limited with adverbs of place to noun subjects, while it is rather more frequent with adverbs of time, where however a pronoun subject is also possible.

Là estoient representez plusieurs braves stratagemes des sires (31); A leurs pieds estoit escrit ce quatrain (47); Puis se leverent Ribaut et Roland (289); Encore ne sceustes-vous les empescher de passer (200); Or, me suis-je destourné ... (276); Là dessus se leva un des deputez (162). With aussi, inversion is usual: Aussi se voyaient Choulier, La Rue, etc. (33); Aussi en fit ledit Archidiacre l'amende honorable par arrest ... (189). So also when the adverb is part of the predicate: Bien est vray que ... (189).

1. Die Wortstellung in der franzoesischen Prosa des 16. Jahrhunderts, p. 10.

After the co-ordinating conjunctions et and si, regular word order predominates, but inversion does occur: Et protesta ce champion de la foy ... (111); Si vous diray-je en passant (94); et luy estoient baillez les esperons aislez et zelez par Monsieur de Longueville (34); et luy portoit la queue Mademoiselle de la Rue (24).

When the principal clause is second, inversion of the subject is usual if the sentence opens with a dependent clause. When the preceding clause is a time clause, the principal clause may stand without a conjunction: Après que le bruit fut un peu cessé, se leva le Prieur des Carmes hors de sa place (102).

With the conjunction si inversion always occurs: Encore que Caton die, si vous confesseray-je ... (109).

Inversion in Dependent Clauses.

Usually the word order in dependent clauses is normal, but inversion does occur in the following cases:

- a) Relative clauses, where it is restricted to noun subjects: le voyage que fit monsieur vostre pere (177); le daiz ..., sous lequel devoit estre assis Monsieur le Lieutenant (28); une espée nue où estoit entouré ce dictum (29).
- b) Temporal clauses: jusques à ce qu'un de ces jours, comme j'estois presque desesperé d'en rien scavoir,

se vint, de fortune, adresser à moy par la rue un grand vieil homme fort maigre et pasle, que j'ai depuis ouy nommer Paul Ypragmon, ... (324).

c) Noun clauses: Voulurent que devant que commencer un si saint oeuvre, fust faicte une procession (19).

d) Comparative clauses with estre and faire as verba vicaria: comme a faict la Ligue (333); non plus qu'a faict la Ligue (333); nez libres et francs comme sont les François (168).

It will be seen that inversion in subordinate clauses, though not so common as in principal clauses, is nevertheless subject to the same conditions.

Position of the Object in relation to the Verb.

Of the many combinations of word order used in the 16th century (1. Object Verb Subject: 2. O.S.V. 3. S.O.V.: 4. V.O.S.: 5. V.S.O.: 6. S.V.O.), the only one in common use in our text is 6, if we leave out of consideration the question of object pronouns. Examples of the other combinations are rare, but the following are of interest:

Object Verb Subject, where the subject, a personal pronoun, is suppressed: Danger y a que ne deveniez ce que fut le comte de Saint-Paul (141).

Object Subject Verb, common in relative clauses in the 16th century: deux filles, l'une desquelles il a mariée avec le prince (258).

The Position of Object Pronouns.

When two object pronouns stand before the verb, the direct usually comes first, as in Old French: je me my en devoir de les vous amener tous prisonniers (56); je les vous quitte (149); je le vous promy (57); but modern usage does occur: et le priay instamment de me le nommer (325). There is great divergence of usage among contemporary writers, and Philippsthal¹ is struck by the hesitation in the Ménippée, particularly as Ronsard and Du Bellay employ exclusively the modern usage. This apparent hesitation may well be the result of different individuals working on the various sections.

In the case of verbs governing an infinitive, the object pronoun more often stands before the first verb, a common feature of contemporary usage which extended into the following century and is even used by some authors to-day. Examples: je vous vins trouver en ceste ville (50); je ne l'avois peu achever (324); et le faisoit bon veoir sur un pied (21); de leur aller mettre la main sur le collet (156). However, at times modern usage is seen: il vouloit se rendre agreable (281); le Pape mesmes ne scauroit lui donner absolution (68). Consequently there is no set usage

1. op. cit. p. 37.

in the text, but in the main preference is still for the pronoun to stand before the first verb.

Position of the Predicate in relation to the Verb.

The regular position of the predicate is after the verb or object, if there is one, but there are certain exceptions.

In certain set expressions the predicate is inverted, in which case the subject, if a pronoun, is usually suppressed: si bon luy semble (115); si besoin estoit (26).

A construction common in Rabelais is the order: Auxiliary Noun Subject Past Participle. Examples in the Ménippée are: s'estants tous ces jeunes regents retirez (124); et les eussent les devots Catholiques reduits en pouldre (59). Again the past participle may open the sentence: Arrivez qu'ils furent tous (25).

A further case of the auxiliary separated from the past participle is seen in this example: nous eussions tout le fil de l'entreprise naivement deduict (223).

This separation may be caused by an adverbial phrase: si l'Inquisition d'Espagne eust este de bonne heure introduite (6), or by a phrase which may however be regarded as a completion of the verb: de tenir tous-jours en haleine leurs devots paroissiens (118).

Finally it may be caused by parenthesis: Je luy en

ay, dit-il, ouy parler (327).

There is a tendency for past participles to be drawn away from nouns they qualify, thus forming a condensed construction which replaces a relative clause: tous les anciens privileges à eux accordez par les deffuncts Roys (220); les lettres à eux par elle escrites à ceste fin (183); la jaunisse catholique à eux catholiquement et legitiment devolue par le merite (54).

Complements of estre sometimes stand before the verb: en tout ce qui possible m'a esté (96); tant subtils puissent-ils estre. (141).

Position of Adverbs.

Adverbs are often placed before the verbs they modify, especially in these cases:

- 1) in relative clauses: qui aisement se laisserent persuader (55); en ce lieu ou maintesfois j'ai faict des predications (122):
- 2) in compound tenses, where the adverb is placed between the auxiliary and the past participle: que vous vous soyez si catholiquement rangez (107); pour avoir diligemment deffendu les causes de l'Eglise (120):
- 3) in noun clauses introduced by que: que secretement vous envoyez (140).

4) in some principal clauses: Chacun maintenant faict une religion à sa guise (172); et tous jours s'enquiert (279). One example with plus is interesting: Plus ne se passent bacheliers, licenciés, ny docteurs (128).

Where an infinitive depends on another verb or a preposition, the adverb usually precedes the infinitive: que ledit Machault sceut vertueusement conjurer (53); j'en voulu autant faire icy (52); pour profondement considerer ces miracles (105). With short adverbs like bien and plus usage varies; they usually stand between a finite verb and dependent infinitive; and between an auxiliary and its past participle: il sceust bien parler le langage de Rome (2); Un oeuvre qui a esté moult bien receu (328), while in the case of an infinitive governed by a preposition they usually follow: pour faire bien noz besongnes (66); de ne parler plus (156).

When an infinitive is negated, it usually stands between ne and pas, even if the infinitive governs a pronoun: mais regardez à ne vous laisser pas tromper (134).

Inversion of the Genitive.

Inversion of the partitive genitive, or separation of the genitive from the noun or expression which

governs it, is quite common: qui demandent de deux choses l'une (257); qui avoit tant fait de biens et donne tant de privileges (31); en commemoration, comme elle disoit, de saint Jacques Clement (48).

Miscellaneous.

Inversion is common in absolute participial constructions: Il n'est pas possible, qu'ayant ce bon homme resve ... , il n'en ait ... (147); et que, l'ayant Hues Capet pris à Laon, (189); ne pouvant ladite abolition abolir la peine meritee (129).

There is one exception to the rule that a noun object follows the gerund; corps replacing a personal pronoun precedes: ne prennent de l'eau beniste, en entrant en l'Eglise qu'en leur corps deffendant (111).

The position of adjectives and past participles used adjectivally is treated separately in the chapters on adjectives and the verb.

CHAPTER X.SENTENCE STRUCTURE.

A common type of change in construction occurs with verbs which require a preposition governing in turn a noun and a verb: Puis exhorta vivement à la guerre et à mourir pour les Princes Lorrains (26); et vous garderez des escrouelles et de tomber du haut mal. (73).

Sometimes in the same sentence a verb may take an infinitive and a noun-clause: le preux Roy d'Espagne voudroit avoir perdu ses Royaumes de Naples ... et que tous les Francois fussent bons Catholiques (99); vous vantiez d'estre maistres de tout et qu'il n'avait tenu qu'à vous que vous fussiez Roys ... (208).

Similarly dire is followed by a statement of fact with the indicative, and then by an indirect command with the subjunctive: qui me dit que j'avoy le poulce rond et que je me gardasse de rond ou demy-rond (159).

On the whole the sentence structure is clear and logical, but occasionally we find examples of involved constructions, where relative pronouns stand at a considerable distance from their antecedents, and subjects are separated from their verbs by several lines. Two examples will suffice: nous avons envoyé coup sur

coup nos agents à Rome pour renverser la négocia-
tion du Cardinal de Gondy, qui ne s'y eschauffera pas
plus qu'il doit; et rompre les pratiques du Marquis
de Pizani, qui est trop bon François pour nous, qui
sont allez à Rome chercher un chemin de paix (67);
le sort tomba à Monsieur le Cardinal de Pelvé de
parler. Lequel, se levant sur ses deux pieds, comme
une oye, après avoir fait une tres-profonde reverence
devant le siege de Monsieur le Lieutenant, son chapeau
rouge avalé en capuchon par derriere, puis une autre
semblable devant Monsieur le Legat, et une autre
bassissime devant les Dames; puis s'estant rassis, et
toussy trois bonnes fois, non sans excréation phleg-
matique qui excita aussi un chacun à faire de mesme,
il commença de dire ainsi, adressant sa parole à
Monsieur le Lieutenant, qui luy dit par trois fois;
Couvrez-vous, mon maistre (85).

A curious change in construction occurs in certain types of hypothetical sentences, where the conditional clause is introduced by sinon que followed by a present indicative corresponding to a conditional tense in the principal clause: et vous en diroy davantage, sinon que je suis pressé d'aller ... (162). The sense is "I would tell you more, but I am in a hurry". Similarly the past definite may stand where the pluperfect is more usual: j'y fusse encore, sinon que je recontray

par hazard .. (327).

In another loose construction an adjective is used to refer to a noun in the previous sentence:

Cela sont des coups du Ciel ... Je dy si beaux que les François doivent ouvrir les yeux de leur entendement
(105).

Ellipsis is not a common feature of our text, but the following is perhaps the most noteworthy example:
il n'est plus question de nostre religion, mais de nostre servitude, et auquel d'entre vous les carcasses de nos os demoureront (255). To complete the sense it is necessary to supply some phrase like "de sçavoir" after et.

The sentence structure is seen at its best in the Harangue de Monsieur d'Aubray, where the Ciceronian periods are managed with great skill, and a few examples will illustrate the flexibility and diversity of the constructions. in which the central thought is never lost sight of through a host of present participles, prepositional phrases and dependent clauses, with the utmost economy of words.

Sur l'esperance donc du support d'un grand Prince, qui n'esparnoit de promettre argent et hommes, vostre pere, sans s'estonner d'une si lourde cheute, voyant le Roy de Navarre remis en son rang de premier Prince

du sang, pour la tutelle du petit Roy Charles, et Monsieur le Connestable remis en sa charge, sceut si dextrement jouer son rollet qu'il les pratiqua tous deux et tira à sa cordelle, contre leurs propres freres et leurs propres neveux; repaissant l'un d'une esperance que je n'ose dire, et amadouant l'autre par submissions et honneurs qu'il luy deferoit. (182).

Car, encore qu'il n'aymast pas les Huguenots plus que vous, si est-ce qu'ayant experimenté leur opinias-treté, et que pour neant on taschoit les vaincre et ranger à raison par la violence de la guerre qui ruynoît son peuple, il s'estoit resolu de ne tenter plus les voyes de la force; mais par un plus gracieux remede, avoit commencé de les attirer à l'obeissance, et reconnoissance de leurs fautes passées; les privant de sa Cour et de sa suite, des honneurs, charges, gouvernements, offices, benefices, dont la plus-part d'eux se faschoient de se veoir excluz; si bien qu'il faut advouer que leurs forces s'estoient plus alenties par cinq ou six ans de paix que par dix ans de guerre ouverte (202).

In the third example the flowing period carries forward the action and gives the impression of haste: Et vostre frere aussy, voyant ^{qu'en} tarδοit tant à le venir attaquer, et que de toutes parts lui venoient des gens

en armes, que ceux du Roy laissoient librement passer
parce qu'ils n'avoient point charge de prendre garde à
luy, et sçachant que ceux de son party commençoient à
se reconnoistre et à faire teste aux quartiers, selon
l'ordre qu'on avoit auparavant projeté, de desesperé
qu'il estoit, il entra en pleine assurance et envoya
ses gentilshommes destinez, par les rues et quantons,
pour assister et encourager les habitants. se saisir
des portes et des places; et de sa part, apres s'estre
renforcé de bon nombre d'hommes armez qui avoient leur
rendez-vous à luy, sortit de sa maison sur les dix à
unze heures pour se faire veoir par les rues, et par
sa presence donner le signal de la revolte generale
qui mit incontinent le feu en la teste de tous les
conjurateurs, lesquels, comme forcenez et furieux, se
ruerent sur les Suysses du Roy, qu'ils taillerent en
pieces (206).

Our final example reveals the writer's concern for
 balance: Si vous avez leu les conflicts qui furent
faicts entre Galba, Otho et Vitellius, pour l'empire
de Rome, vous aurez trouvé que Vitellius fit mourir
plus de six vingts hommes qui se vantolent d'avoir tué
Galba, son predecesseur, et avoient présenté requeste
pour en avoir recompense; non, comme dit l'auteur
qui sert aujourd'huy d'Evangeliste à plusieurs, pour
amitié qu'il portast à Galba, ni honneur qu'il luy

voulust faire, mais pour enseigner tous les Princes d'asseurer leur vie et leur estat present, et faire connoistre à ceux qui entreprendroient d'attenter à leurs personnes que l'autre Prince, leur successeur, bien qu'ennemy, en quelque façon que ce soit vengera leur mort (224).

The same concern for balance no doubt accounts for the stylistic use of ternary phrases in the same harangue: au lieu que ceste-cy se divulgue, se continue, et se rend à la fin en coustume effrontée (235); au lieu qu'ils sont ruinez, desers et abatuz (235); nostre ville seroit riche, opulente et peuplée (235); au lieu qu'elles sont abandonnées, desertes et en friche (235); Nous n'aurions pas veu mourir cent mille personnes de fain, d'ennuy et de pauvreté (235); faisant desbaucher les presbtres, religieux et religieuses: ... tant d'ames desolées, egarées et abandonnées de leurs pasteurs, qui languissent sans religion, sans pasture et sans administration d'aucun sacrement (241). As these examples show, the device is applied to substantives, adjectives, finite verbs and prepositional phrases.

Conclusion.

One of the most striking features which emerges from this study is the extent to which Old French forms and constructions survive, thereby confirming our opinion that the Mérippée continues the true French tradition. Thus we see the survival of the old method of counting by scores, the interchangeability of adverbs and prepositions, old negatives, verbal forms, and word order.

Secondly, the erudition of the age is reflected in the strong influence of Latin on the syntax. We have seen the effect of this on the vocabulary, and we shall notice it once more when considering the style. As for syntax, the influence is seen mainly in constructions imitating the accusative and infinitive construction, the ablative absolute, the use of the subjunctive in conditional sentences, and in certain cases of the expletive ne.

A third and less obvious feature of the syntax is the influence of legal parlance, visible mainly in such forms as ledit, mondit, etc., and the demonstratives iceluy, icelle, etc.

Even in an age when the language was in a fluid state, and when writers were hesitating between forms, our text is surprising in the variety of usage employed,

the number of apparently synonymous conjunctions, and the amount of hesitation, for example between the use of the subjunctive and the indicative, or between the use of one preposition and another. This, we are tempted to think, is further evidence for the case that it is a composite work, and it would be unwise to assume that any one single author was responsible for all the varying forms and signs of hesitation which emerge from our study.

Finally, the syntax is interesting as a landmark in the development of the language. Within one single work we have examples of old usage and forms which are dying out, e.g. the demonstratives cestuy, etc., or the position of object pronouns, and alongside those we have the forms later to be accepted by the grammarians as the standard forms. This provides us with a link between the syntax of Rabelais and that of the great masterpieces of the Classical Age, the language of which we can see in process of being fashioned.

In itself, the syntax contains few startling innovations, following in its essentials that used by contemporaries, though it did leave more room for individual taste and opinion than does modern syntax. This is hardly surprising, as the syntax of a language is usually the most mechanical part and is normally least influenced by authors. Individual characteristics

are more frequently revealed in vocabulary and style. Part I shows the extent to which the Ménippée has contributed to the vocabulary of French, and reviews the material used by the authors. Part II is an attempt to estimate their adherence to, or deviation from the accepted usage of the time, while Part III shows how the authors have moulded vocabulary and syntax into something purely personal, where alone their genius is revealed.

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PART III.

S T Y L E.

INTRODUCTION.

It is not possible to characterise the style of a work like the Satyre Ménippée, as one may characterise the style of a single writer like Montaigne. The author reveals himself in the Essais, and what he thinks and feels he writes down. Here the question is different. The authors of the Satyre are not voicing exclusively their own opinions, but the thoughts of others with widely varying intention and effect. A comparison of the harangues of Mayenne and D'Aubray reveals this at once. The almost dramatic conception of the work causes the standpoint to vary, and consequently we are confronted by a great variety of tone and treatment.

This is further complicated by the fact that the Satyre is, we think, the work of several individuals, all of them men of learning, but each having his peculiar sense of humour and method of approach. Thus a complex situation is made even more complex.

The style of our text is therefore to a certain extent artificial, none the less it rewards patient study. We begin by considering the work as a whole; despite the variety of tone, a certain unity is preserved by the background and the humour. As part of the humorous effect springs from the situation and

from the characters as well as from the language, it is necessary to give a brief account of the content, which is followed by a discussion of the methods used to obtain the satirical effect. The individual harangues reveal familiarity with the technique of rhetoric, and we have analysed the influence of training in rhetoric, which must have formed part of the authors' professional education. While we are constantly reminded that the authors were men of profound learning, we must admit that the appeal of the book is predominantly popular. This could be accounted for by the fact that, being a political satire, it is intended for a wide circle of readers, but this tendency to use the language and expressions of the common man is part of the tradition of the age, and is followed by Rabelais, Calvin and d'Aubigné.

This popular appeal is evident from the number of traditional proverbs, many of which can be traced to the thirteenth century, and from the wealth of popular metaphors and similes, which are drawn upon to form a language which lives and has individuality. This provides some of the humour; fun of a more boisterous nature which was greatly in vogue in the sixteenth century, is provided by the puns and word play.

Having considered the originality of the Satyre we now turn to the works from which its authors borrowed so freely. Their sound knowledge of the classics is reflected not only in quotations, but in countless references, while, as in Rabelais, we meet at every turn proof of familiarity with mediaeval theologians, philosophers and poets, contemporary writings and works on botany, travel and law.

CHAPTER I.GENERAL CHARACTERISTICS.

The Satyre Menippée is characteristically French in that it maintains the tradition of Alain Chartier, François Villon, Clément Marot and the Grands Rhétoriciens, and above all of Rabelais himself. It is essentially of the sixteenth century in that it reflects the learning of the age, its authors being familiar with the terms of theology, jurisprudence and medicine, and with the natural history and geography of newly discovered lands across the sea. They were true Humanists whose knowledge of Classical Literature and the Italian Renaissance was very sound. Yet their work, though its every page betrays a profound erudition, was destined for a wide reading public, who would readily appreciate its popular tone derived from references to everyday life, customs and traditions, its familiar oaths and proverbs. Thus the weight of classical allusion is balanced by frequent reference to popular institutions, fables and folk-lore.

The first essential feature of the style is its variety, as each of the harangues is written in a style peculiarly appropriate to the individual

delivering it. This leads to a certain artificiality, as the writers' own views are not always on the surface and must be read behind the irony or cynicism. Thus Mayenne, who opens proceedings, admits frankly that selfishness, greed and sensuousness are his motives. Morality is for the masses, but those in his exalted position are above it. His common mind and cynical outlook are revealed to all by his own talk, and despite his outer calmness his speech is undignified and provokes our righteous indignation.

Then follow the Ecclesiastics. The Papal Legate is likewise frank in his admissions, but is wily enough to conceal his true purpose by talking in Latin. He confesses having used the Church as a pretext for waging war, and excuses himself by quoting Matthew X, 3: "non veni pacem mittere sed gladium".

Cardinal de Pelvé continues, urging the people not to grieve over their present sufferings; having already experienced Purgatory, they need not fear it in the life to come. He pours his scorn on Henri de Navarre, and extols the members of the family of Guise who have helped him to power, but at the same time he courts the favour of Spain, in case the Spanish cause succeeds.

Monsieur de Lyon similarly speaks in support of

Mayenne and pleads for the rejection of the Salic Law. He does not wish to see peace established before he becomes a Cardinal; as temporal rulers seek a crown, so he a red hat.

These harangues are relieved by an attempt at lofty oratorical style, but are full of platitudes; for instance Pelvé talks of drawing the sword of Latinity out of its scabbard. The grammar is often erroneous and the logic faulty. They reveal fine observation of poor orators who cannot take their eyes from their notes. The peak of pedantry is reached by Rector Roze, whose extempore speech and incompetence threaten to undermine his colleagues' designs. Lenient¹ compares his role to that of the fool or Badin in the ancient mysteries and farces, and indeed this section may well have been enjoyed by contemporary readers with the same zest as the entry of a comic figure on the stage.

In yet another vein is the short speech delivered by De Rieux, the soldier of fortune, callous and ruthless. This uncultivated bully, who advocates plundering and pleads for his own election as King, because he intends to institute anarchy and the motto

1. La Satire en France, p. 438.

that might be right, is the worst type of opportunist who flourished under the conditions of civil war. With not a single redeeming feature this "vilain de quatre races" must have been a familiar figure to contemporary readers of the Satyre. The position of his harangue is not without significance, standing as it does immediately before that of Monsieur d'Aubray, in order that his plea might stand out more boldly against De Rieux' record of crime.

The caricatures have passed before us; now comes the turn of the serious genuine man of feeling. D'Aubray representing the party of the "Politiques" or "Moderates" might be the official spokesman of the authors of the satire; he contrasts with the other speakers by his dignity of tone. Gone is all pretence and artificiality and fun. We must be ready to hear him in all seriousness. In turn our pity, disgust and anger are aroused. He begins by contrasting the prosperity of the "good old days" before the existence of the League, and the present state of affairs when honest people are being robbed night and day. Here we have true eloquence with genuine pathos. D'Aubray moralises: the moral situation has deteriorated as well as the economic and material. Knowledge and religion are neglected, and things have returned

to a state of savagery. In his attack on Philip of Spain and the house of Guise, he gives prominence to the fact that there was no mention of religion at first; it was only brought in later as a pretext for crime.

The passage describing Paris during the siege is as fine a piece of French prose as the sixteenth century produced, a noble apostrophe which in the field of patriotic literature is worthy to rank with the zealous outcries of Alain Chartier and Eustache Deschamps.

Monsieur le Lieutenant is singled out as the principal victim of his scorn; he points out the stupidity of the title "Lieutenant de l'Etat et Couronne de France", for a lieutenant can replace only a person, not a thing like the Crown. In addition to being a persuasive orator, this worthy representative of his fellows reveals his ability as a historian, comparing the siege of Paris with the siege of Jerusalem by Titus, and mentioning by way of comparison the English and Burgundian campaign in France. Finally, he stands before us as a true Royalist, genuine in his plea for the cause of Henri de Navarre.

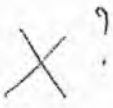
The satire has been called "le roi des pamphlets", but this seems at most a grudging compliment. It

contains, it is true, attacks on definite historical figures, but each section contains an element of abstract philosophical truth, giving the work a universal value. Attacks on individuals are applicable to the type, and the authors do not indulge in bitterness or air their personal grievances, indeed their personalities remain remarkably well concealed. They seek to point out, not as embittered pamphleteers, but as peace-loving citizens, the folly and wickedness of a topsy-turvy situation by setting the normal alongside the abnormal and allowing the reader to judge for himself what is right.

The Mérippée therefore has made its contribution to the development of the satire by giving it a universal appeal. Its superiority over contemporary pamphlets is that it never attacks questions of dogma or religion itself, but only the preachers of the League or the monks disguised as soldiers, that is to say persons who abuse their calling or distort truth for their own ends. Already we can see taking shape the attitude of mind which realised the "comédie de caractère", for Mayenne's selfishness is as complete as Harpagon's avarice or M. Jourdain's vanity. A further innovation can be seen in the Harangue de Sieur d'Aubray, where the author goes beyond mere

personal insults and indulges in the discussion of the principles involved, as when he upholds the Salic Law or discusses the divine right of kings.

This superiority over contemporary satire may be accounted for by the fact that the authors were not by nature pamphleteers, but real men of learning, and here it is interesting to note a bourgeois tone particularly in d'Aubray's speech. It is evident from this that the authors were law-abiding citizens, proud of their city, fond of their creature comforts, of their liberties and privileges, and ever ready to criticise, not in a cruel fashion, but with a smile. They were genuine men of letters who resented the ignorance of de Rieux and the fatuousness of Roze, and were indignant at the suspension of their studies which meant the stoppage of their salaries. Though it is M. de Lyon who complains of the type of man in power, we feel that the complaint may well be that of Nicolas Rapin. What could be more natural for peace-loving citizens than to yearn for the days that were past, when they might once more return to their studies and evenings spent in good company and intellectual discussions, unspoiled by sieges and the hunger and dangers they bring. To say, as Brunetière does, that they are merely "bourgeois furieux d'être



généés dans leurs plaisirs", is to be grossly unfair. The issues involved were more important, and accordingly receive more attention in the satire.

However much the authors have borrowed from their predecessors and the ancients, nevertheless the ideas are highly original. The Ménippée is, according to Read, "le triomphe de l'Esprit français à la fin du seizième siècle". The success is in large measure due to the idea of presentation. The book is not a chronicle or an eye-witness account of the Estates, but a parody of the real Estates, which makes us realise that the real thing itself was nothing more than a farce. It has a certain dramatic quality, which gives the effect of realism. Thus the speeches are not reported, but delivered as they actually were delivered. No detail is too insignificant to include; so de Pelvé forgets his notebook and cuts short his harangue, and we are not told that the Legate's French pronunciation was none too good: we hear him say: "Monsour lo Loutenant".

The fictitious origin of the book as narrated in the two Discours de l'Imprimeur is clever. The authors wish to remain anonymous, but here is an opportunity for a jest. We are told that it is the work of a Florentine nobleman, originally written in

Italian, being a report of the Estates to be given to his master the Duke of Florence. But his Breton servant, not wishing to embark on the long journey to Italy, abandons him and absconds with the better of his two horses and the travelling-bag containing the manuscript of the Satyre, his reason being "pour le soulager de la nourriture de deux chevaux!"

The author of the Discours sur l'Explication, etc. denies this fact and informs us that he learned from one Paul Ypragmon that the author was a certain Seigneur Agnoste (Unknown), "un grand petit homme qui a le nez entre les deux yeux, et les dents en la bouche, et la barbe de mesme, et se mouche volontiers à ses manches". He lives in the rue du Bon Temps, at the sign of the Rich Husbandman, but no trace of them can the printer find, not even by dint of wearing out three pairs of shoes in the search. A truly Rabelaisian situation.

Another ingenious invention is that of Catholicon, which is treated as a drug hawked by the Spanish Charlatan: it is the religious pretext under which the League sheltered. Simple Roman Catholicon merely edified the soul and brought salvation and contentment in the other world, but the vendor "se fachant d'un si long terme", by employing all the subtleties of

alchemy which he had learned in the Jesuit College of Toledo, had compounded a universal remedy surpassing even the Philosopher's Stone. His colleague from Lorraine was also selling Catholicon, but his stock was losing its virtue, as it lacked the chief ingredient, gold. We then learn that the two quacks are Monsieur de Pellevé and Monsieur de Plaisance, because one wore a moth-eaten fur jacket, "tout pelé", and the other was "fort bouffon et plaisant".

However original, the satire is not without literary faults and weaknesses. The humour is often laboured, the word-play is tedious at times, and there is a considerable amount of repetition. Within the sections we are aware of a jerkiness in connection, but this may be accounted for by the method of composition. Later authors wished to keep Leroy's contribution intact and to interpolate their own ideas, often destroying the natural sequence. The very title of the work, however, justifies these faults to a certain degree. Varro's Saturae Menippeae is a satire composed in many types of metre and prose, in which he seasoned his logical discussion with jocularities in his treatment of contemporary society, contrasted former prosperity with present decadence and attacked the ruling system. Varro's tradition is continued

down through Petronius, Martianus Capella and Boethius to the mediaeval chante-fable, and to our text, where verse passages are inserted to recall the ancient model. The content and form of both the Latin and French are gay, and both draw freely on learning and life, past and present, mythology and history. Varro's work possesses a variety of range on social, ethical and literary topics, and in it plebeian expressions jostle learned terms. In the midst of dramatic situations and off-hand dialogue, a favourite theme is harping on ancient plainness, a theme also dear to the heart of M. d'Aubray. Our text then has followed its model as closely as is consistent with the subject under review. The speeches in the satire correspond to the dialogue in the Menippeae. Though both contain the narration of a series of events loosely connected, a thread of unity is present in the French text in that it represents one session of the Estates. This unity is further emphasised by the prevailing expression of indignation, which remains constant from beginning to end, however the attitude and technique vary.

The verse is a mixture of Latin and French epigrams

1. For these details on Varro and his derivatives we have followed closely J. Wight Duff: A Literary History of Rome: J. Fisher Unwin, 1909.

and sonnets, and is perhaps the weakest element in the book, containing - with the exception of the Asne Ligueur, which appeared only in a later edition - little that is original or new.

The Latin verses are obviously the work of a competent Latinist and show familiarity with the mechanism of classical versification, e.g. such devices as that in XXXI:

"Sed captor capta captus in urbe perit."

which corresponds to the type of wit in X:

On pense que c'est pour voz zeles
Que l'on vous nomme les Zélés:
Mais vous avez ce nom des aisles,
Parce que si bien vous volez.

All the subject matter contained in the pieces de vers has already been treated in the bulk of the text; they begin to appear as padding. With each new edition of the Satyre more poems were added for bulk.

There is among the verse one notable exception: Le Regret Funebre A Mademoiselle Ma Commère sur le Trespas de son Asne, which appeared in one of the editions dated 1594. It was written, according to Marcilly,¹ and others, by Gilles Durant, avocat au Parlement de Paris, and is a delightful mock heroic piece in honour of a donkey, which had to be sold for

1. Ed., p. 319.

food during the siege. Style and treatment are completely in keeping with the rest of the book. No ordinary donkey this: "Il estoit bourgeois de Paris", and when he died,

la Parque noire,
A l'eau de Styx l'a mené boire,
Styx des morts l'éternel séjour
Qui n'est plus passable au retour..

This is in the elevated style of the *Pléiade*, but intended for popular consumption. Irony is here too. At least the poor animal had the consolation of a noble death "parmy les efforts de la guerre", better by far than collapsing from old age in the corner of a field. "Par ceste façon magnifique", his carcass was sold as veal perhaps, or mutton.

Whereas the other epigrams had a merely transitory significance, the Asne Ligueur is worthy of preservation as a masterpiece of satirical verse. It is the old technique of a commonplace theme treated on a grand level and one is tempted to think it was inspired by the Golden Ass of Apuleius.

If on the whole the verse now appears as one of the least successful elements of the book, we must not lose sight of the popularity of such verse at the time. Bearing in mind at the same time that the book is modelled on a classical work which contained an admixture of prose and verse, we must accept the verse in the spirit of the age.

CHAPTER II.THE SATIRE.

In addition to being a pamphlet intended to reveal the wicked schemes of Mayenne, the Ménippée is of value as a satire of Religion and Politics.

In the field of religion, the authors do not attack established religion. What concerns them is not the Old Testament Prophets, but rather the abuses of religion in their own day, for instance the methods by which the League has misused the Catholic faith as a pretext for wars and pillage. They attack all those who under the cloak of religion have been guilty of murder, violence, fanaticism and hypocrisy, thus monks of the type of Jacques Clément, or those dressed as soldiers, complete with "bréviaire pendu par derrière", the League preachers, the high ecclesiastical dignitaries who encourage pillage, murder and debauchery, and finally the theologians of the Sorbonne, with their spurious interpretations. Here it may be remarked that the Harangue du Recteur Roze is an attack on pedantry and may be compared with Rabelais' satire of the schoolmen.

Secondly it is a political satire, in which the wars of religion are reduced to the clash of rival

ambitions of the families of Guise and Montmorency, while foreign interference in the affairs of France is deplored. Thus d'Aubray stigmatises the Pope's interference in temporal affairs, and the intervention of Philip of Spain in hopes of success for his daughter, while at home it is leaders like Mayenne, who by their greed, selfishness and vanity have reduced the people to starvation. Similarly the brutal bravado of De Rieux is a satire of the soldiery, who by their lack of respect for human life and property caused widespread misery at this time.

How is the satirical effect obtained? Mainly by the use of irony, which throughout provokes the indignation of right thinking men. The irony takes many forms, pretence or feigned emotion, "antiphrase", which consists of saying the opposite of what is intended, anti-climax, contrast, caricature, exaggeration, naive cynicism which gives the speaker away. Nor is the comedy of situation neglected, as has been indicated in the previous chapter, but in the last speech, all attempt at jest is thrust aside and d'Aubray rouses our pity, our disgust, and our desire for peace by appealing to our Christianity and our patriotism. Where previously the methods of comedy were employed, d'Aubray employs the full force of

oratory with a succession of rhetorical questions. He apostrophises Paris and repeats his indictments and appeals, but even in the midst of monotony, there is variety, as he seeks the correct expression. At times his technique consists of objective descriptions, but even here he does not fail to be effective.

Let us now consider the irony on which the writers depend to a large extent as the mainspring of their effect. A distinction must be drawn between what we may call "true" irony and "artificial" or "indirect" irony. By the first is meant a remark intended as ironical by the speaker, by the second a remark not so intended by the speaker, but indirectly by the writer. In this respect the book falls into two clear divisions; first, where the protagonists of the League extol its virtues and those of its leaders in complimentary phrases which do not ring true, and second, d'Aubray's speech, which is characterised by direct irony, and is the only section where frank expressions of indignation, like "honteuse", are used.

Thus the donkey-driver in La Vertu du Catholicon is "sainctement et catholiquement condamné à estre battu et fustigé nud de verges" (7), a punishment which from the viewpoint of "Ligueurs" is considered "plein de justice" and "un échantillon de la grande pièce de

la justice des Estatz futurs", but in reality is far from just.

The Papal Legate is referred to as "vrai miroir de parfaite beauté" (23), though in reality he was reputed for his ugliness, while Cardinal de Pelvé's character is alluded to by his bowing "une autre bassissime devant les Dames" (85). He boasts, or admits, that he knows Latin "presque autant que mon grand-père, qui fut un bon gendarme et un bon fermier" (86), while the failure of his speech is ascribed to his leaving his notes in Rome! (102).

Common adverbs referring to deeds perpetrated on behalf of the League are: courageusement (110), bravement (123), charitablement (125), catholiquement (131), and sainctement (7).

In the Harangue du Recteur Roze the irony is of the same type. After expressing delight at the changes that have come over the Sorbonne, which he calls "miracles" (127), by which the people "apprennent mourir de faim per regulas", and the hallowed walls now echo to the "vray idiome des vaches" (126), he discusses the question of succession to the throne, and mentions a few claimants who have "autant de droit l'un que l'autre" (133), in other words, no right. Finally his choice rests on Guillot Fagotin, a

churchwarden, who as a philosopher, has, in the light of Plato's remarks about the philosopher king, every claim to be king (146-7).

In his short but brutal harangue, *Sieur de Rieux* mentions his "mille gentils moyens pour tirer la quinte-essence de leurs bourses" and we are horrified by a list of barbarous tortures which he declares himself ready to employ.

When *d'Aubray* turns to the attack, he reveals another type of mind. His irony is not accompanied by a self-satisfied leer at down-trodden victims, it is a sincere expression of disgust at the crimes committed daily in the name of religion, and enables us to see the true side of the picture. He uses frankly derogatory terms such as "honteuse" (220), but occasionally is ironical as in "la belle prise" (198), "ce beau marché" (232), or when he refers to the massacre at Blois as "les noces" (211). The same tone is evident in the Regret Funèbre, where it is said of the hapless donkey: "il estoit du bon party" (321).

The comments on events contain one or two original examples of irony. In the Avis de l'Imprimeur we learn how the servant ran off with one of his master's horses, "pour le soulager de la nourriture de deux chevaux" (1). Then in the description of the

procession (21), the monk has his "breviaire pendu par derriere", presumably because it was a secondary consideration.

In the section dealing with the Pieces de Tapisserie, Latin and French texts are ironically misapplied to the figures represented, e.g. "Hercules Gallicus", "Gardez-vous de faire le Veau" (43). The Herald in De l'Ordre Tenu etc. alludes ironically to the misdemeanours and incompetence of the representatives.

In the Deuxième Discours, the printer is told that Agnoste is to be found "loge en la rue du Bon Temps, à l'enseigne du Riche Laboureur ... Mais point de nouvelles de trouver ny de Bon Temps, ny de Riche Laboureur" (326), because under the League neither of these existed.

Sometimes the effect is one of surprise, as in the odd anticlimax in the case of M. de la Mothe - Serrand: "et protesta ce champion de la foi, ce Macchabé, ce dévotieux martyr de souffrir plutost la mort que de manger soupe autre que catholique" (111).

Occasionally words are used ironically when the intention is vulgar, thus parfum (48) and le parfum (149). The wit is at times coarse, but the Satyre was written at a time when this was accepted and

enjoyed, and in a country "où l'on appeloit le pain pain et les figues figues" (Deuxième Advis). However, in all fairness to the authors it must be said that it is remarkable how the coarseness we might expect to find in a text of this period is always tempered with restraint; at most we find the mention of a vulgar word or an improper suggestion; it is never revelled in or used to excess. Even later works like d'Aubigné's Faeneste, or even La Fontaine's Contes, show much less restraint.

The effect of the irony is as varied as the intention. Sometimes it reveals the lack of sincerity prevailing among political leaders, it may be merely amusing as in the case of the donkey, "du bon party", or it may be part of the grim humour as in the phrase "mourir de faim per regulas". Irony is an important element of satire, and has been drawn upon to the full in the Menippée.

CHAPTER III.THE INFLUENCE OF RHETORIC.

The harangues which compose the greater part of the Ménippée are constructed according to the requirements of rhetoric, which was of supreme importance in the educational system of the Middle Ages. It figures largely in the system satirised by Rabelais, and we may be sure that the authors of our text were thoroughly disciplined in the tradition of the Liberal Arts, and instinctively put into practice the theories contained in the handbooks of the day. Only by keeping this tradition before us can we fully understand and appreciate the form and treatment of the matter in the harangues.

The division into the recognised subsections is observed; as is the classical order of exordium, narratio, argumentatio, (refutatio) and peroratio. A further survival of the ancient form is the frequent use of sententiae and exempla, which lend weight to an argument by falling back on the authority and example of the ancients. This explains the constant reference to classical authors like Caesar and Tacitus¹ and

1. These are listed in a later chapter on literary influences.

comparison of events under discussion with similar situations of the past. Thus Roze (122): "Tout ainsi que la vertu de Themistocles s'eschauffoit par la consideration des triomphes et trophées de Miltiades, ainsi me sens-je eschauffer le courage en la consideration des braves discours de ce torrent d'éloquence". A further example is d'Aubray's comparison of the siege of Paris with the siege of Jerusalem by Titus (237).

E. R. Curtius, in his recent work Europäische Literatur und Lateinisches Mittelalter, has examined in great detail the use of commonplaces in rhetoric, and here we wish to select a few characteristic instances of these which occur in our text, in order to demonstrate how closely the technique is based on the traditional method.

The exordium or introduction is intended to appeal to the listeners and make them attentive and susceptible to persuasion. Rector Roze cuts his exordium down but refers to the practices of winning the good will of the audience: "Or je ne veux icy refriquer les choses passées ny capter votre benevolence¹

1. See the note in Ristelhuber's edition of H. Estienne's Deux Dialogues, I, p.186: but neither capter nor captiver occur in R. Estienne's Dict. fr.-lat., and Nicot gives only captiver. The phrase is obviously escorché du latin.

par un long exorde" (123). It was usual for orators to assume an attitude of humility, and acknowledge openly their shortcomings, which explains Roze's desire to spare his listeners. So too Cardinal de Pelvé makes excuses for his lack of preparation (90). It was customary to resume by way of conclusion the main points (*Somme toute*, p. 145), and by appealing to our feelings, arouse our sympathy or indignation, as is clearly the intention in the case of d'Aubray. Roze's final remark: "J'ay dit" is in the classical tradition of "Dixi".

In the course of the orations we meet the common "topos" of the topsy-turvy world, the "floreabat olim" dear to the heart of Lucian, to whose Menippos the French text bears a superficial structural resemblance. Thus d'Aubray's apostrophe to Paris recalls the prosperity of the days before the siege, and Roze's harangue, though he says the opposite, also aims at the same effect through irony. Finally he forgets himself and lays the blame for the state of affairs on Mayenne.

Likewise the figure of a girl became a recognised rhetorical cliché. In Martianus Capella the Liberal Arts, and in Boethius Philosophy wear the garb of a maiden. According to Curtius this figure, which is

as old as Homer and Virgil, corresponds to the language of dreams and has its origin in the subconscious. Rejuvenation is a symbol of the desire for regeneration, and in the Mérippée it is the University of Paris, "ceste pudique vierge", which is in need of regeneration (127). To this category belong the "ship" metaphor (251), and "food" metaphors (111), where Lyon calls the deputies "la pure cresse de nos Provinces".

Part of the rhetorician's training consisted in paraphrasing the Aeneid and metrical versions of the lives of saints. This led to a delight in paraphrase, which is parodied in our text. Thus the Spaniards are "les démons méridionaux" (249), and Tacitus is "l'auteur qui sert aujourd'huy d'Évangéliste à plusieurs" (224). There occur other cases of paraphrase, but many are complicated by contemporary allusion, and are treated separately.

Another legacy of ancient rhetoric is the view that poetry and prose were interchangeable. Hence in the Mérippée the verse is in many instances merely a paraphrase of the prose.

The Renaissance saw the development of a new attitude of mind - pride in one's native town. For the expression of this there were prescribed rules which

d'Aubray attempts to follow, and the result is something lying midway between the panegyric and the epic. A convention of the panegyric is that anything or any person to be praised is unique and superior to all others. For Roze the University of Paris is "perle unique du monde, diamant de la France, escarboucle du Royaume, etc." (127), which incidentally shows the use of another favourite device, the cliché of precious stones. In dealing with persons, nobility of character is to be preferred to noble birth. Physical beauty is detailed too, but in our text, like so many other devices, it is parodied. Thus the Legate is "vrai miroir de parfaite beauté" (23), and there is frequent ironical allusion to Mayenne's physical appearance.

In traditional rhetoric, it was customary to reason in syllogisms, and we have a further parody in the harangue of Rector Roze, who argues in syllogisms,¹ and makes use of the technical jargon: in barroquo (129), in modo et figura (130), probo minorem, a majori ad minus (130), de inventione (126). Other figures of rhetoric mentioned are antiphrase (40), where the

1. His incompetence is revealed however by his ignorance of formal logic as barroquo indicates a syllogism where the minor premiss is negative. In the case in point the minor is not negative.

opposite of what is said is intended, hyperbate (106), a change in word-order, epiphoneme (121), an exclamation concluding one's arguments, and parenthèse (138).

The Menippée is not limited to harangues; the Discours de l'Imprimeur takes the place of a commentary, and we are reminded by Curtius that the principles of rhetoric spread beyond the strict limits of oratory proper. Among the points listed as essential to any commentary or interpretation of an author was a discussion of the title. This was later given by the author himself as an introduction, and we see this practice continued in the Deuxieme Discours de l'Imprimeur sur l'interprétation du mot d'Higuiero d'Infierno.

The semi-allegorical figures of the same Discours were inspired, we have suggested, by Rabelais, but the use of such names is much older. Curtius quotes two allegorical figures in Theodulus whose writings form part of the Auctores octo morales, a school text used till mid-sixteenth century, and mentioned in Gargantua, XIV. These are Pseustis (liar), representing heathendom, and Alithia (truth), representing Christianity, and it is possible that the latter may be the source of the fictitious country of Alethie (325).

Having considered the influence of rhetorical

training in general on the form and framework of the harangues, in the following chapter we shall study in greater detail the figures of rhetoric actually employed.

CHAPTER IV.RHETORICAL DEVICES.

In the same way as the sincere tone of d'Aubray's harangue is a necessary complement to the comic buffoonery that has gone before, so the effect produced by rhetorical devices tones down the irony and offsets the popular nature of much of the language.

All the harangues attain a certain realism by the use of these recognised devices which include exclamation, apostrophe, enumeration, antithesis, euphemism, anacoluthon, zeugma and rhetorical question.

D'Aubray's speech opens with a direct apostrophe and indictment of the leaders of the League, but the most striking example of apostrophe is in the famous passage describing the capital during the siege:

"O Paris! qui n'es plus Paris,¹ mais une spélunque etc." (168). This is calculated to rouse his listeners' - or rather readers' - sympathy far more effectively than if he were merely to relate the conditions to them. Closely allied to this is the use of exclamation in the same passage: "Te voilà aux fers!".

1. cf. H. Estienne, Apol. I, p. 375: "Siene n'est plus Siene".

The device of enumeration, so common in Rabelais, is used both for humorous effect and to lend weight to an argument. To the former category belong such examples as:

"tant de fripons, friponniers, juppins, galoches, marmitons, et autres sortes de gens malfaisants courir le pavé, hanter les bordeaux, tirer la laine, et quereler les rostisseurs de Petit Pont" (124).

"une infinité de vipères et monstres divers, les uns intitulez Gaultiers, les autres Catillonnois, Lipans, Ligueurs, Catholiques, Zelés et Chasteau-verds" (40).

"Quand il sue, ce sont des Diadesmes; quand il se mouche, ce sont des Couronnes; quand il rote, ce sont des Sceptres; quand il va à ses affaires, ce ne sont que Comtez et Duchez qui luy sortent du corps" (99).

When any type of injustice is being castigated, a full list of details is usually given, as in the following enumeration of oppressive taxes:

"toutes les tailles, decimes, aydes, magasins, fortifications, guet, corvées, imposts et daces de toutes denrées" (117).

In one example the enumeration leads to a climax:

"Sa Saincteté n'en croira rien, et, le croyant, ne fera rien, et le faisant, nous n'en recevrons rien, si je ne suis Cardinal" (120).

As this is polemic literature, antithesis is naturally employed as part of the technique. D'Aubray's harangue contrasts sharply with the earlier speeches by its length and by its sincerity and gravity of tone. He wishes to contrast the present miserable situation with the prosperity of the days before the siege, the ambitions of one party with the sincere patriotism of the "Politiques", and the character of Henri de Navarre with that of Mayenne. We find the following contrasts:

"feux de joye de funèbres" (224-5).

"l'escharpe verte la vostre noire". (225).

"nos fauxbourgs seroient en leur estre au lieu qu'ils sont ruinez, désers et abatuz" (235).

"Nous verrions encore nostre Université florissante et frequentée, au lieu qu'elle est du tout solitaire, ne servant plus qu'aux paysans et aux vaches des villages voisins" (236).

"On peut faire des sceptres et des couronnes, mais non pas des Roys pour les porter" (267).

"superbe Espagne la pauvre France" (260).

"Hercules naturel" (Henri IV) as opposed to "Hercules Gallicus" (Mayenne). (271, 43).

"Les uns veulent de la pluye pour leurs choux et les autres la craignent pour leurs moissons" (280).

There is also contrast, though of a different nature, between the coarse talk of Rector Roze and the choice of language we should expect to be used by a person in his position.

Euphemism is employed occasionally to avoid the mention of some coarse word or phrase, or in something distasteful, as in the whole range of words denoting execution by hanging, or alternatively, by way of irony to make some misdeed sound less offensive, consequently to emphasise in yet another way the underlying lack of sincerity. Examples are:

"saoulées de ce qu'en mariage elles ayment le plus" (51).

"par la brèche que vous sçavez" (306).

"evesque des champs" (153).

"descharger de la pesanteur de leurs bourses" (53).

"prendre Mantes par le guichet" (37), really to slink in unseen.

"Je seray maintenant ... vous sçavez bien quoy" (58), i.e. Roy.

"en attendant quelque bonne aventure (vous m'entendez bien) que les pères Jesuistes nous procureront pour faire un second saint martyr" (65-6).

Similar in effect is the use of anacoluthon to avoid mentioning one's intention in so many words:

"... la sainte Ampoule de Reims est en nostre puissance sans laquelle, vous m'entendez bien"

Rhetorical questions are a favourite device of d'Aubray, when he piles up his evidence with ever increasing insistence: "Que dis-je, peu supporter? Quoy chassé? Tu l'as poursuivy! Quoy poursuivy?"

Tu l'as assassiné ..." (169). Or again: "Fut-il jamais barbarie ou cruauté pareille à celle que nous avons veue et endurée? Où est l'honneur de nostre Université? Où sont les collèges? Où sont les escholiers? ... Où est la révérence qu'on portait aux gens d'Eglise et aux sacrez mystères?" (172).

Certain other figures of speech which are not so specifically rhetorical, we choose, for convenience, to treat here, as indeed they had their place in rhetoric. The similes, for instance, apart from a few commonplace examples like "courir comme au feu" (328), "comme font les saulvages" (171), are extremely colourful and display great richness and diversity. Animal similes, of which Rabelais was very fond, are extremely original and expressive:

"ils amusent les simples comme les regnards amusent les pies de leurs longues queues" (242).

"insolents animaux qui devorent notre substance et nos biens comme sauterelles" (283).

"estre perchez comme ramiers" (304).

"se levant sur ses deux pieds comme une oye" (85).¹

"il ne pense à nul mal, non plus qu'un vieil singe" (100).²

1. cf. Ancien Théâtre Français, IX, 46: "Je/^{suis} sur mes deux pieds comme une oye."

2. cf. Michel Menot: Carême de Tours, F^o 104 c3: "non plus qu'ung vieil singe de XXX ans." (Quoted by Nève).

"et s'entretiennent par le cul l'un l'autre comme Hannequins ou hannetons" (135).

"je le courray comme un loup gris" (152).

"vous serez tous comme rats en paille" (162).

"comme pauvres cailles coiffées ... les Prédicateurs nous ont fait donner dans les rets des tyrans" (167).

"faire de luy comme le chat de la souris" (194).

Frequently these are definite and introduce allusions to well-known fables:

"Vous avez fait comme le cheval .. qui ... appela l'homme à son secours" (256).

"faire comme les grenouilles .. qui esleurent la cigogne qui les devora toutes" (267).

"les Espagnols font comme le loup qui promettoit à la brebis de la guérir" (98);

or to a classical quotation:

"on les retint avec un peu d'eau beniste, comme on appaise les mouches et frelons avec un peu de poussière" (26).

There is frequent comparison with Biblical or Classical figures:

"avoit la teste comme le poëte Aeschylus" (6), i.e., was bald.

"qui s'en yra comme un Judas ... assassiner ... un grand Roy de France" (11).

"je cuiday dire comme un César catholique: Je suis venu, etc." (55).

"réduits en pouldre, beuz et avalez comme les anciens Troglodytes faisoient leurs pères" (59).

"tout ainsi que la vertu de Themistocles s'eschauffoit par la considération des triomphes .. de Miltiades" (122).

"comme un Hercules naturel deffaire ces monstres hideux" (271).

"comme la douceur dont usoit César n'estoit pas clémence, ains flatterie et courtoisie ambitieuse" (281).

"imiter David qui fit recueillir les oz de Saül" (225).

"faire comme Alexandre le Grand ... ou Jules Cesar" (225).

In the case of comparison with contemporaries, the force of the simile is lost to modern readers:

"Ayez la face honnie ... comme les infidèles Concierges du Pont-Andemer et Vienne" (13).

"Aussi criminel que la Mothe Serrant ... scelerat comme Bussy" (13).

Another rich source of similes exploited by the authors were the trades and professions:

"ayant un petit cousteau en la main comme un coupeur de bourse" (39).

"qui, ressemblants aux menestriers, n'avoient rien tant en haine que leur maison" (108).

"vous deffiez l'un de l'autre comme aveugles et vous entendez comme larrons" (140).

"Henry ... comme ung veneur le suit ..." (315).

"Et non point pour estre sommier comme ces porteurs de fumier" (320).

"encore qu'ils ayent fait ce qu'ils doivent comme les juges qui font la justice" (337).

"Il ne nous engraisse pas pour nous vendre comme les bouchers font leurs pourceaux" (259).

"panade qu'il nous donne à lèche-doigt, comme les geoliers nourrissent les criminels" (259).

"vos maistres, qui vous mettent en besongne comme un journalier à la tasche de la démolition d'une maison" (264).

Some of the most outstanding similes are:

"usent de la substance du peuple comme des choux de leur jardin".¹ (155).

"renfermer comme entre deux gauffres" (205).

"ceste canaille venue piece à piece des provinces, comme Cordeliers à un chapitre provincial" (248).

"son logis est plus caché que le nid d'une tortue" (327).

"couronné comme un Roi de carreaux" (136).

"meslez de proses et de vers entrelardez comme entremets de langues de boeuf salées" (329).

There is one example of a Homeric Simile in the verse passage referring to the death of the Chevalier d'Aumale (312). Both the content and the form are classical in inspiration:

"Comme jadis on vit, quand ^{le}grégois orage
Sur les murs de Neptune eut sa foudre éclaté
Trebucher Polyxène, et d'Achille irrité
La Tombe ensanglanter sur le Troyen rivage:
Comme Jules César

Cheut percé de cent coups aux pieds de son image.
Ainsi a saint Denys l'ennemy de ses Roys
Auprès de leurs tombeaux a rendu les abois,
Victime trop tardive à leur cendre immolée."

Certain other figures of speech occur, though more rarely. Thus alliteration occurs on p. 100: "périr par feu fer et famine," and p. 258: "Prince prudent et prévoyant"; zeugma on p. 98: "(nous) aurions perdu

1. cf. Ancien Théâtre Français, IX, 41: "Faites de moy comme des choux de vostre jardin".

tout à un coup nos doublons et nos peines". Metonymy and synecdoche are rather more common:

"le Roy de Navarre et monsieur vostre frere n'estoient qu'un coeur et une ame" (186).

"de nostre cuir" (310).

Metonymy:

"le grand chapeau" (6).

"à cause des escharpes blanches" (6), i.e. those wearing them, the troops of Henri IV.

"les robes longues" (157).

"un chapeau rouge" (68), i.e. the office of Cardinal.

"qui filent desja quelques cordons dudit chapeau rouge" (69).

Finally, we include here some popular paraphrases and allusions:

"le Cube Quarre" (7), le Conseil des Seize, leaders of the League in Paris.

"les démons méridionaux" (249), the Spaniards.

"le Viel des Six ou Sept Montagnes" (33), the Pope, by allusion to the Seven Hills of Rome; also an allusion to the ferocity of Hassan ben Sabbah, known as the Old Man of the Mountains.

"la fille aisnée de Monsieur le Lieutenant" (123), the University of Paris.

"le roy des bestes" (145), the city of Lyon.

"ceste Roine¹ des villes" (237), and "Abrégé du monde" (293), the city of Paris.

1. In Read's edition of the M.S. text, he gives "ceste Rome des villes". The Original MS. could be interpreted either way, but we prefer the reading given here, which is also that of the 1593 edition.

"les Figons" (269), a term of abuse applied to the Milanese, as the result of a punishment inflicted on them by Friedrich Barbarossa.

"du coste d'entre le soleil de midy et le couchant pleuvoit une petite pluie d'or" (293): a quaint allusion to Spanish corruption.

CHAPTER V.THE POPULAR NATURE OF THE LANGUAGE OF THE MENIPPEE.

However strong the influence of rhetoric on the Satyre, undue prominence must not be given to this aspect of the language. The text is not to be taken seriously as rhetoric, appreciated only by the erudite few. The rhetorical devices serve to make the harangues convincing, but the true key to the language is its popular appeal. This is a common characteristic of sixteenth century prose works, springing from a desire to be understood by all, and is reflected in the wealth and diversity of figurative expressions, the considerable number of proverbs, and in the sometimes grotesque use of puns.

As is the case with individual words, the metaphors are derived from a great variety of sources, which makes for an extremely vivid style. The bulk of such expressions belong to the common stock of the language, but are never used slavishly; on the contrary they are adapted to suit the context, constituting what Lanson calls "les continuelles trouvailles de l'expression".¹ They are usually most apposite and well chosen, though it can happen that the metaphors

1. Hist. de la Litt. Fr., p. 319.

are slightly mixed, as for example: "Nous aurons un roi qui fera rendre gorge à ces éponges" (266).

The Church is well represented in the harangues; many of the leading ecclesiastics are the object of the attack, and we shall first examine religion and the Church as a source of figurative expressions. From the Catholic service have been derived en savoir le tu autem (to know all there is to be known about something), passer par le mesme Fidelium¹ (to have the same fate). If something remains to be done, then il y a encore une messe à dire, while n'entendre la messe que d'un genou² means to be half-hearted in one's devotions, as opposed to un pilier de la Foy (a staunch Catholic). One who is ostentatiously devout is termed un mangeur de crucifix. A squabble over something of little consequence is une dispute de la chape à l'evêque³. Many a League supporter might justly have been called un meusnier devenu evêque, one who has gone far without the necessary qualifications. The usual form of this idiom is un evêque devenu

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1. cf. Calvin: passer par (sous) un fidelium. (Traité des Reliques, VI, 421, where the meaning is to cut short a burial service.): see also A.T.F., I, 281, and V, 300.
 2. cf. n'y aller que d'une fesse (A.T.F. IX, 55) and "n'écouter le mot, sinon d'une oreille" (Rab.).
 3. cf. Nous nous débattons de la chape à l'evêque. (A.T.F. IX, 19).

meusnier¹, to come down in the world. An echo of the days of pilgrimages to Mont Saint Michel and Saint Jacques de Compostelle still sounds in the expression vendre ses coquilles² or vendre ces coquilles de Saint-Jacques, which refers to the practice of pilgrims returning from these holy places and trying to sell pilgrims' badges, in the shape of scallop shells, to people who already have them. By extension the meaning is to try to teach people more clever than oneself, or to try to deceive persons who know better. There are numerous references to the various orders of monks, who, if they left holy orders, were said to quitter la besace. During the Wars of Religion it was dangerous to be suspected of heresy, sentir le fagot ou la corde, and thereby be in danger of losing one's life. It was even inadvisable to have any dealings with heretics or se froter à la robe des Héretiques.

Chivalry has left the phrases desarçonner, to unhorse, hence to oust someone from his position, and s'eschauffer en son harnois³, to become heated inside one's armour, and by extension to become over-excited,

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1. cf. Aujourd'hui evesque et demain meusnier (A.T.F. IX, 85).
 2. See Calvin: Contre l'Astrologie judiciaire, VII, 530: also A.T.F. IX, 26, and H. Est. Dial. II, 258.
 3. cf. A.T.F. IX, 40.

while faire litière de quelque chose à quelqu'un is an equestrian term meaning to be very lavish with something usually not one's own.

Hunting terms are quite frequent. Estre aux filets de quelqu'un, to be in the toils of someone, s'envoler à ce faux leurre, to be attracted by something spurious, jetter ces derniers abois, to be at bay. The custom of giving the dogs the entrails of the carcass explains servir de curée pour, to fall a prey to. Ce n'est pas viande pour vos oyseaux,¹ and vous estes trop de chiens à ronger un os are both admonitions to the partisans of the League, who are considered as rapacious as hawks or hounds. Aller connillant,² to imitate le connil or rabbit, which zig-zags to escape the hunter, has the figurative meaning of "to hide or avoid danger by employing subterfuge". A further example from this source is Reprendre ses erres délaissées, to pick up the threads, to begin where one left off.

There are numerous gaming terms, mostly from cards: Avoir beau jeu, to have a good "hand", i.e. to be successful, donner un autre jeu à quelqu'un, to deal

1. cf. Je ne suis pas viande pour ton oiseau. A.T.F. IX, 89.

2. cf. A.T.F. VIII, 73.

another hand, and so to turn the tables on someone. Probably also from this source is the expression: Le jeu est decouvert, their plan is revealed, from the figure of a hand of cards being revealed. Vous y commandez absolument et en rois de carte¹ may be explained by recalling that the King is the highest card and has undisputed authority, hence figuratively a person with absolute authority. A bis ou à blancq,² at random, is probably a reference to drawing lots, while jouer à l'esbaly is one of Gargantua's games (I, xxii), and seems to mean to be taken unawares.

The custom of electing the roy de la febe³ refers to the celebrations held at Epiphany (le jour des Roys), when a cake containing a bean was divided among the guests. Whoever was fortunate enough to receive the bean was dubbed Roy de la Febe, and directed the rest of the festivities.

The phrase naqueter après luy may have originated in the jeu de paume, in which le naquet⁴ was a marker

1. cf. Calvin: ung Roy de cartes, a disdainful man (Lettre 2118), and commander aussi absolument que le roy à son sergent, (A.T.F. IX, 90).
2. soit à tort ou à travers, à bis ou à blanc (A.T.F. IX, 63).
3. See A.T.F. IX, 81. Cf. Calvin: trouver la feve au gasteau (Inst. Chrest. I, v. 11).
4. cf. Calvin: Dieu ne sera point notre naquet pour trotter là où nous le voudrions envoyer. (Sermons sur le Deuteronomes, 116).

or ball-boy; this later came to mean a valet, hence the verb naqueter, to follow one's master, or wait at the door.

Our text, which is a bitter attack against treachery and deceit, is never at a loss for words to apply to these evils. Many adherents of the League were gens de sac et de corde, scoundrels fit to be tied in a sack and drowned. One in particular, the Sieur de Rieux, is proud to call himself vilain de quatre races, a rogue of the deepest dye. Demey in his edition (p. 147) suggests this means "on both sides of the family"; more probably it means "for four generations back".¹ The Spaniards are called fins à doubler, very shrewd, a play on the double meaning of both words, i.e. fine enough to be used for lining a garment, or shrewd enough to deceive everyone: also used is the phrase ne pas estre marchand à un mot, to be a double dealer. Mayenne is referred to as un marchand de couronnes, a dealer in crowns or "king-maker". Roze accuses Mayenne and the King of Spain of plotting together, but each is wary of the other: vous deffiez l'un de l'autre comme aveugles, et vous

1. cf. Montaigne, Journal de Voyage, Ed. Dédéyan, p. 98: "Comme les autres, il leur faut estre nobles de quatre races du côté de père et de mère".

entendez comme larrons. Their friendship is also seen from the phrase n'estre qu'un coeur et une ame, to be hand in glove. Bransler au manche means to waver in one's loyalty, while tourner la robe is to change sides.

Perhaps the largest number of expressions refer to deceit and trickery, in which the Ligueurs indulged constantly. Acts of trickery are referred to as fustes evantées, viandes creuses (a trifling delicacy as opposed to filling food¹), and reliques de saints, a reference to the abuses to which the sale of relics (often spurious) led. There are various formulae for describing the trickery: grater quelqu'un où il ne démange pas, to give some one more than he bargains for; la bailler belle à quelqu'un,² paistre quelqu'un de fumée, de mensonges, sentir la fraîcheur du rasoir,³ to be taken in; faire la barbe sans razoyr, to cheat; beffler,⁴ to deceive; amadouer, to cheat by flattery; tirer la laine d'un troupeau, to fleece; tirer la laine, prendre les gens par le nez, amuser

1. cf. H. Estienne, Apol. II, 126.

2. cf. "Vous me l'avez, Margot, ma foy, belle baillée." A.T.F. IX, 207; also la bailler bonne (H. Est., Apol. I, 270); la bailler verte (A.T.F. II, 368); en bailler d'une (A.T.F. IX, 29).

3. cf. Estre sous le rasoir (A.T.F. VII, 23).

4. Calvin, Contre les Libertins, Ch. VIII.

quelqu'un à la moustarde,¹ to waste a person's time over trifles; sçavoir mille tours de Basque, to know a few tricks (the Basques, like the Gascons, were reputed for their wiles); sçavoir de quel bois faire flèches,² to be wily; suivre le vent de fortune, to be an opportunist, to take whatever comes one's way; sçavoir bien de quel bois on se chauffe, to know what one is about. When the trickery is revealed, then it is said: Le voile est levé.

Faire barbe de foin is Biblical in origin, but its use seems to have been widespread. The reference is originally to Leviticus XIII, v. 10-12, and the first form is gerbe de paille.³ Menot⁴ uses barbam stramineam, i.e. a sheaf of straw offered instead of grain, hence to trick. The introduction of fouerre, feurre or foarre is already evident in Rabelais I, xi and is evidence of the popular nature of the phrase. Faire la figue⁵ is another expression denoting contempt and dates from Barbarossa's legendary treatment

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1. cf. s'amuser à la moustarde (A.T.F. IX, 27).
 2. cf. ne sçavoir, etc., to be at one's wits' end (A.T.F. IX, 77) and H. Est. Dial. II, 142.
 3. cf. Calvin, Sermons sur l'Épître aux Galates, 32.
 4. Carêmes de Paris (1526), f. 83 c2, quoted by Joseph Neve, loc. cit.
 5. cf. Michel Menot, Carême de Tours (1525) f. 33 cl.: "facitis ... la figue"; also Rabelais.

of the Milanese.

From contempt it is but a step to violence, which in its initial stages may be subtle, in which case the villain may faire de quelqu'un comme le chat de la souris, i.e. have another at one's mercy. The intention may be to impose silence, clorre le bec à quelqu'un, or to subjugate completely, tenir sous les pattes, mettre le pied sur la gorge. Any object or pretext used to this end serves as a camorre et mords, terms borrowed from equestrian vocabulary. In order to draw their opponents into their snare or win them over (tirer à sa cordelle),¹ the supporters of Mayenne employed every means; they threatened with naked swords (jouer des espées blanches) or pretended to disarm (jouer des espées rebatues), went about inciting peaceable citizens to revolt (mettre en train, mettre le feu en la teste de quelqu'un), issued warrants for arrest (donner un billet), but in the long run they found that their opponent was un ennemy ... qui use plus de bottes que de souliers, i.e. a hard fighting enemy. One of the chief aims of the Satyre is to pillory (mettre aux champs) the opportunists of the day, the supporters of Mayenne, the bullies, braggarts and

1. cf. "s'enlasser à ma cordelle" (A.T.F. III, 458).

blusterers, rodomonts,¹ fendeurs de nazeaux,² mangeurs de charrettes ferrées.³

When danger loomed, the Ligueurs were quick to take to flight, to scurry away, fendre le vent en cent quartiers, fendre l'air et le vent. Maudire le dernier is similarly used with a selfish implication. Faire gille,⁴ to take to flight, is explained in a text in Beroalde de Verville,⁵ Le Moyen de parvenir (Chap. général I, 120): "C'est pource que saint Gilles s'enfuit de son pais et se cacha de peur d'estre faict roy". When anyone was caught napping, he was said to se laisser prendre sans mitaines.

During the wars of the League, the common people were in constant danger of looting and organised extortion. A euphemistic way of denoting a thief was to say he had le pouce rond, to be "light-fingered". On their campaigns the soldiery vivait du bien du bonhomme,⁶ i.e. they lived off the peasants, pillaient à toutes mains, s'en donnaient par les joues,⁷ courait la vache

1. cf. A.T.F. VIII, 236 and IX, 26.

2. id. VII, 170 and IX, 43.

3. cf. avaleur de charrettes ferrées (A.T.F. IX, 35).

4. A.T.F. VIII, 233, and IX, 36.

5. Quoted by Huguet, Le Langage Figuré, p. 179.

6. The peasant is referred to as Jean Bonhomme in A.T.F. IX, 145.

7. cf. A.T.F. VI, 15.

et le manant, i.e. robbed the peasants and drove away their cattle. A common expression was fricasser,¹ to steal, borrowed from thieves' cant. The tax-gatherers, extortioners of the worst kind, were notorious for their readiness in curer la bourse de quelqu'un; they usaient de la substance du peuple comme des choux de leur jardin. Mayenne was accused of mettre ses enfants en pourpoint et tous ses subjects en chemise, i.e. depriving all his subjects of their belongings for his own advantage. Roze in his prophetic role sees that Mayenne is doomed; he says "vostre part en est gelée",² you will have no share.

Equally picturesque are the expressions denoting danger. Tenir le loup par les oreilles is classical in origin: Terence (Phormio 506) has: "auribus teneo lupum". Leroux de Lincy (I, 118) gives the sense as: "Avoir ce que l'on désire", but more often it means to be in a predicament. Avoir entre deux selles le cul à terre³ is to fall between two stools.

The Satyre is particularly rich in grimly humorous allusions to death: laisser ses bottes en France,

1. cf. A.T.F. IV, 322.

2. cf. Sa part est fricassée (A.T.F. IV, 322).

3. cf. A.T.F. IX, 25.

avoir la mort entre les dents,¹ en estre de la farce,
faire quelqu'un de leur livrée, les dents ne luy font pas
de mal. Execution by hanging is sometimes referred
to as la cérémonie de l'ordre de l'Union. The place
of execution is mentioned in expressions like leur
élévation en Grève,² il fut faict Cardinal en Grève,
a grim comparison of a decapitated body with a cardinal's red hat. Les quilles de M. Jean Rozeau are the
gallows. During the wars spies and other captives
were frequently hanged from trees for lack of a convenient gibbet. In the language of the soldiery, the
victims were des evesques des champs. "Je seray
evesque de la ville et des champs, et feray la moue à
ceux de Compiègne", de Rieux says prophetically; he
was in fact later hanged by the inhabitants of that
town. Before he begins his harangue, the commentary
hints at his fate in similar terms: la gorge qui luy
demangeoit. Throughout his harangue this unscrupulous
adventurer denounces his accomplices Machault, Bordeaux
and Loys Dorleans, suggesting that they deserve to be
"honoured" in the same way as himself. Cf. "Vous

1. cf. Avoir la mort aux dents (A.T.F. IX, 85).
Quando habebit mortem inter dentes (Michel Menot,
Carême de Paris, f. 36, c.2). Vous lui mettries
la mort entre les dens (Id. f. 160, c.3).

2. cf. donner le hausse-col en Grève (A.T.F. IX, 69).

estiez dignes d'estre comme moy eslevez au plus haut degre d'honneur de noblesse", and "ton Catholique Anglois, et ton Expostulation, et la harangue.... meritoient qu'on te mist en la place du président Brisson". This reference is to Brisson who was arrested in 1591 and hanged the same day without a trial. This is l'accolade du président Brisson mentioned on p. 6. Further references to the execution of de Rieux occur: "je me puis esgaler aux plus grands, et suis un jour pour monter bien haut, à reculon ou autrement, and je suis pressé d'aller exécuter mon entreprise sur Noyon" (which had fatal consequences for him). He is also spoken of as "un homme .. qui pourroit faire un grand fruit", i.e. destined to hang from a tree like a fruit. Other variants are: gagner sa corde, faire la longue lettre, faire son testament debout, tomber du haut mal.

Numerous also are the everyday expressions borrowed from domestic vocabulary, which vary widely in their application: ruer en cuisine,¹ to be a glutton; un cousteau de tripière qui coupe des deux costez, refers to something which serves a double purpose, a double-edged weapon; la marmite est renversée,² my

1. cf. Rabelais, I, xi.

2. cf. A.T.F. IX, 49.

plans are upset; la France n'est pas un morceau pour sa bouche; Ceux qui ont gousté ce morceau ne démordent jamais, i.e. those who have tasted of this morsel never relax their hold; en aller à la moustarde, to talk of something on every occasion. (The explanation of this phrase is in the common practice of sending out for mustard before the evening meal, when local gossip was indulged in by the servants, and "mustard-songs" containing scandalous titbits were composed by children); entretenir le plat à quelqu'un, to pay someone's expenses; allonger sa table, to lengthen one's table, i.e. to take extra trouble; similarly hausser son train, to improve one's way of life; ne pas trouver le vin pire, to have no objection; attiser le feu, to foment trouble; estre couché en blancs draps; le breuvage qui nous infatue et endort; un savon qui efface tout; la lie du peuple.

The language of commerce has provided these expressions: en avoir meilleur marché, to have the best of it; en avoir à revendre, to have enough and to spare; faire valoir sa marchandise, to boost one's wares; faire banqueroute à la Ligue,¹ to fail the League; si marché tient, if the market remains steady, i.e. if all goes well.

1. faire banqueroute à l'honneur (A.T.F. IX, 75).

The language of the various trades and professions is represented in the following metaphors: selon la date de leur impression¹ (printing); la jaunisse safranée, oster la taye des yeux (Medicine); la plus forte colonne qui appuye l'Eglise Chrestienne (Architecture); descouvrir le pot aux roses² (Perfumery); il ne nous engraisse pas pour nous vendre (Stock-breeding); ladres clavelez, se deffier de l'encloueur (Veterinary Terms).

The sad events which form the background to our text are called "Tragédies qui ont este jouées sur ce pitoyable eschafaut française"; likewise the expression si la corde n'eust rompu is thought by Sainéan³ to belong to the language of mediaeval religious drama (cf. "Nous verrons beau jeu, si la corde ne rompt - A.T.F. VII, 139), though it might equally well refer to hanging, tight-rope-walkers or even to the proverb: "Qui trop tend la vielle, la corde ront" (Morawski, 2178).

Animal metaphors are very expressive, and like the animal similes refer chiefly to the cunning or

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1. cf. Quelques docteurs de la nouvelle impression (A.T.F. IX, 12). Un marquis de la nouvelle impression (Faeneste, p. 267).
 2. cf. A.T.F. VII, 448, and H. Est., Apol. I, 269.
 3. La Langue de Rabelais, I, 406-7.

avarice of the League leaders: ces sangsues d'exacteurs; sangsues du sang des Princes de France; ce ver sur leur coeur (this canker at their heart); le Roy d'Espagne est un vieil renard; ces chenilles qui sucent et rongent les belles fleurs des jardins; de petits verms; une perdrix sans orange (something unthinkable); ayant deux si puissants dogues à la queue.

Expressions containing adjectives of colour are frequently popular. We have already met jouer des espèces blanches and estre dans de blancs draps. To the same category belongs the phrase cousu de fil blanc, meaning patently obvious, while escharpes blanches denotes the supporters of the King of Navarre, because they were recognised by white sashes. The supporters of Mayenne were similarly des escharps vertes.

In conclusion, we append a number of miscellaneous expressions, which are of interest as being both extremely colourful and widely used by contemporaries:

Ce ne feurent que fleurettes (Fencing); laquais de la Ligue; estre à la cour du Roy Petault¹; employer verd et sec²; lever les cornes hautes³; il y a bien

1. cf. Rabelais, III, vi.

2. employer le verd et le sec. A.T.F. IX, 41, and H. Est. Dial. II, 242.

3. cf. Nous sommes comme des escargots naiz en un jour, nous levons incontinent les cornes. Calvin, Sermons sur le Livre de Job. 31.

loin de huit à dix-huit¹, et grande différence entre aspirer et siffler; se retirer en diligence par des chemins esgarez où il n'y avoit point de pierres²; le moule de leur pourpoint³; estre du bois dont on les fait⁴, to be made of the right stuff, to have the essential qualities.

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1. cf. Il y a loin de huit à dix-huit. Méry, II, p. 170.
 2. cf. je m'en vais le mener par un chemin où il n'y a point de pierres. A.T.F. IX, 17.
 3. cf. A.T.F. VIII, 480, and Faeneste, 223.
 4. cf. A.T.F. IX, 92.

CHAPTER VI.P R O V E R B S.

(Abbreviations:

- L. de L. - Leroux de Lincy, Livre des Proverbes Français.
- M. - Morawski, Proverbes Français (C.F.M.A.)
- Méry - M. C. de Méry, Histoire Générale des Proverbes, Adages, Sentences, Apophthegmes: 3 vols. (Paris, Delongchamps, 1828).
- Nuc. - Ioannis Aegidii Nuceriensis Adagiorum Gallis Vulgarium, in Lepidos et Emunctos Latinae Linguae Versiculos traditio (Paris, 1519: reprinted in Thresor de la Langue Françoise).
- A.T.F. - Ancien Théâtre Français.)

A work so deeply rooted in the popular tradition as the Satyre Ménippée naturally favours the use of proverbs to express a universal truth or a pearl of wisdom. We have only to think how common they are in Rabelais, Shakespeare, and in Don Quixote to realise that they belong to the age just as much as the puns treated in the following chapter.

In our text proverbs proper usually have the form of a complex sentence and a condition or limitation is implied by means of a time, relative or conditional clause, a present participle or an adjective. The ideas expressed are usually those common to proverb-lore,

but in most cases the form is slightly different from the accepted forms recorded in the standard works on proverbs; this has sometimes been made necessary to suit the requirements of verse structure. Where in the following list of proverbs the form differs from that recorded elsewhere, the various forms are given.

La pescherie est meilleure quand l'eau est trouble
(p. 203)

- Il n'est peschier que en eaue trouble (M. 924).
- Pescher en eau trouble (Nuc.).

L'appetit vient en mangeant (p. 192), as in Rabelais, I, ch. V.

Tel chasse à tout, qui ne prend rien (p. 303).

- Qui deus chace et nul ne prent (L. de L. II, 379).

A chacun le sien, c'est justice (p. 304).

- Chacun veult avoir le sien (M. 362).
- A chacun le sien n'est pas trop (L. de L. II, 163).

Qui n'y est n'y prend (p. 133), i.e. If you're not on the spot, you get no share, each one for himself.

- Qui n'i est n'a sa part (M. 2054).
- Qui n'y est ny a sa part (Nuc.).

Assez va qui fortune passe (p. 94).

Qui bien sta non si move (p. 117): An Italian proverb, but the spelling is a curious mixture of Italian and French.

- Qui ben esta non si move (A.T.F., IX, 12).

Bon coureur n'est jamais pris (p. 35).

- Un beau coureur n'est jamais pris (A.T.F., IX, 80).

Celui qui fuit de bonne heure

Peut combattre de rechef (p. 35). This resembles the English "He who fights and runs away, etc."

Les enfants et les fousS'ils ne sont chastiez, jamais ne se corrigent
(p. 315).

- The origin of this is probably Biblical (cf. "Spare the rod, etc.") while the juxtaposition of children and fools is a common feature of proverbs (cf. "Quelquefois les folz et les enfans prophétisent" (A.T.F. IX, 28) and English "Fools and bairns").

Jupiter mesme quand il pleut, ne plaist pas à tous les mortels (p. 280).

- Jupiter pluit (Méry I, 142).
- The origin of this saying is to be sought in classical literature, as the ancients attributed rain to Jupiter.¹ In particular, a passage in Lucian's Icaromenippus² tells of Zeus listening to the prayers: "Among seafaring men, one was praying for the north wind to blow, another for the south wind; and the farmers were praying for rain while the washerwomen were praying for sunshine." The whole³ tone of the passage and other echoes of Lucian suggest this as the source of the French proverb.

Quand le François dort, le Diable le berse (p. 258).

- This is quoted in the text as a Flemish proverb, though L. de L. quotes "Quand il dort, le diable le berse" from Oudin, Curiositez françoises, p. 165, where it is said to be applied to someone who gets up to mischief.

In addition to complete proverbs, several references to known proverbs occur:

tant d'honnestes gens qui, ressemblants aux menestriers, n'avoient rien tant en haine que leur maison (p. 108).

This is a reference to the proverb: "Il est comme

1. Méry, *ibid.*
2. Loeb Classical Library, Lucian, Vol. II, pp. 311 and 313.
3. See below, ch. VIII.

les menestriers, il ne trouve point de pire maison que la sienne" (L. de L., II, 103). The sense is that minstrels were reputed to live better off others than they did at home.

Je crains que l'infante soit en danger d'estre tondue
(p. 160).

Marcilly quotes "Chercher de la laine et s'en aller tondu", i.e. to get more than one bargained for.¹ Morawski records the late 13th century form: "Totesvoies fu ele tondue".

Ainsi disoit le renard des meures (p. 139).

The full proverb is "Ainsi dit le renard des meures, quand il n'y peut advenir" (Nuc.), or "Ainsi dist le renard des mures quand il n'en peult avoir: Elles ne me sont point bonnes" (L. de L., I, 130). Cf. also A.T.F., IX, 34: "Je disois comme le renard des meures".

1. cf. Don Quixote, Book I, ch. VII: "Many go to seek wool and come home shorn themselves". (English translation by Motteux, Everyman's Library, Dent, London, 1947.)

CHAPTER VII.PUNS and WORD-PLAY.

Much of the humour in the text is provided by puns and word-play. No play on words is too obvious, indeed the writers were prepared to invent words and phrases and to take great liberties with existing words and names. It is the same love of manipulating and jesting with words as is to be seen in the works of the Grands Rhétoriciens, in Rabelais and in writers throughout the century. As a recreation this was not restricted to popular circles, but even literary groups amused themselves in this way with puns, anagrams and epigrams.¹ This type of wit must not then be straightway condemned as unworthy of our erudite authors; at that time this was a legitimate and very popular means of raising a laugh.

The first type of pun is a play on proper names, in which a common word bears a greater or less resemblance to the name. Thus, for example, the phrase "trois tigneux et un pelé" (6), borrowed from Rabelais, alludes to Cardinal de Pelvé, while "père Commelaïd" (18), is an intentional mis-spelling of Commelet, a

1. Abel Lefranc, La Vie Quotidienne, etc., p. 77.

League preacher. The sentence, "Une vieille AEgyptienne, qui me dit que j'avoie le pouce rond, et que je me gardasse de rond ou demy-rond" (159), contains a reference to Miron, who was intendant de justice in Henri IV's army, and was responsible for the hanging of de Rieux, while there is an allusion to Mademoiselle de la Saussey in "Fy de la saulse: il y a de l'oignon" (301).

Frequently a proper name is used along with a common word or words to produce a jingle or pun, as on p. 135: "comme Hannequins ou hannetons". The family Hannequin, whose members were very numerous, sided with the Duke of Guise, and its various branches supported one another, which gave rise to the popular saying: "Ce sont Hannequins, ils se tiennent tous par le derrière". The other examples are quite obvious:

"que nous abandonnons au sieur d'Ediguières, qui ne luy ayde guieres" (268-9).

"cest Arnest n'estoit point harnois qui nous fust duisant" (263).

"le Duc de Parme et de Plaisance;
Que touts deux en deux jours sont morts de
desplaisance" (308).

In another example the words are identical:

"Monsieur, vous serez Cardinal,
.....
Mais que cela plus ne vous greve
..... que maistre Jean Rozeau
Vous doit le chapeau rouge en Grève" (307),

while in the following example the punning is complicated by various references and double meaning:

"les autres nations nous appellent Caillettes, puisque, comme pauvres cailles coiffées et trop credules, les Prédicateurs et Sorbonistes, par leur caillets enchanteurs, nous ont fait donner dans les rets des tyrans, et nous ont par après mis en cage, renfermez dedans nos murailles pour apprendre à chanter" (167).

Caillette was a famous 16th century jester (cf. Montaignon, Anc. Poés. Fr. X, 379), and Marot says, "Je suis content qu'on m'appelle Caillette" (Ballade IV). Elsewhere in the Mérippée we read, "Nous grands badauds et caillettes", which is a specialised use of the word applied to the Parisians (cf. Sorel, Francion, ¹ p. 391, ~~142~~: "des caillettes de Paris^{iens}"). This extract is also a play on the literal and figurative meanings of cailles (quails and dupes), and on caillets, lures or pipes^{used} to draw birds into a net.

Alternatively the proper name itself is used to denote something connected with the person mentioned or suggested by the name. Thus in the phrase, "qu'on l'envoieroit au comte de Choisy" (165), the title refers to Jacques de l'Hospital, and the inference is that Angoulevant is mad and should be sent to the asylum.

Sometimes words with a similar ring are used to remind us of a proper name either directly or by

1. Textes Français Modernes, II, p. 9. (Paris, 1926).

allusion. "Nostre Hostel-de-Ville ... est à la boucherie" is an allusion to Charles Boucher, the League preacher, who was then prevot des marchands de Paris, and in the Latin text Mania (the Latinised form of Mayenne) leads to confusion with mania. For the same purpose words and names are invented: "il falloit nous desbourber et desbourbonner" (166). In a sermon preached in Notre-Dame on 12th May 1593, on the anniversary of la Journée des Barricades, Boucher had said "que nous estions embourbés il y avoit longtemps et qu'il estoit temps de se desbourber".¹ An example of an invented name is le Père Pretion (300), which recalls the words operae pretium used by Cardinal Pelvé.

Many of the jokes revolve on double meaning:

"Va te jeter en l'eau: tu gagneras ta corde" (308).

L'esprit maling qui vous manie,

La France a razée et unie:

De la est dicte l'Union" (306).

"se pendant² on s'estrange" (130).

"Nous avons désiré autrefois sçavoir les langues hebraïque, grecque et latine; mais nous aurions à present plus de besoin de langue de boeuf salée qui

1. Mémoires de P. de l'Estoile, quoted by Marcilly.

2. Read's edition gives cependant: so too A.T.F., where the phrase is used (IX, 19).

seroit un bon commentaire après le pain d'avoine" (126). This is a jest on the two meanings of *langue* and scholastic terminology, and a satirical comment on the Sorbonistes, suggested by H. Estienne.¹

"Si tu n'es evesque de ville,
Tu seras evesque des champs" (308).
The second phrase is an allusion to hanging.

"les gens de bien et de biens de ce Royaume" (105).

"mon grand-père estoit mareschal en France, ou de France; et s'il a gagné en fer, je gagneray Paradis" (161). A play on the two meanings of mareschal and on enfer and en fer.

"Sa contenance estoit double, et son chapeau double, et sa gibecière quadruplée" (293). This is a pun on *doublons* and *quadruples*, meaning that he was a double dealer and that he was bribed with Spanish *dubloons*. Similarly "*Catholiques à double rebras*" (107) possibly contains the same allusion.

"La maladie de France (je n'entends parler del male Francioso), je veux dire vos misères et pauvreté" (95). The Italians call male Francioso what the French term mal de Naples.

A further type of pun is based on identity or near identity of sound, similar to the ingenious but tiresome rimes équivoquées of Crétin and the Rhétoriciens. A good example is in the verse on p. 306:

"On pense que c'est pour voz zeles
Que l'on vous nomme les Zelés:
Mais vous avez ce nom des aisles,
Parce que si bien vous volez"

which contains word play on voz zeles, voz aisles and the double meaning of voler.

1. See below, Chapter XII.

2. Perhaps suggested by Rabelais, IV, 36.

Other examples:

"la Pelade vous avez prise

 Monsieur: elle est de bonne prise" (306).

"Quand deux Cardinaux briguent la Papauté ... vous
 estes quatre ou cinq brigands au Royaume" (146).

"qui ayme mieux le concile de vin que de Trente"₁ (326).
 The name Trente is confused with the numeral.

"le preux Roy d'Espagne" (98). Lépreux is intended,
 as Philip II of Spain was known to suffer from a
 kind of leprosy.

"les Predicateurs et pedicateurs luy reprochent" (276).

"Il n'est pas d'Italie, mais d'Alethie" (325).

"où ils souloient avoir leurs propines et festins, se
 sauloient usque ad guttur" (128).

Alliteration of words derived from a common root
 is sometimes used to produce a comic effect:

"Louchard et ses consorts ont esté justement penduz,
 parce qu'ils estoient pendarts; Atqui la plus-part
 de nos autres Docteurs estions consorts et adherents
 et conseillers dudict pendu, ergo pendarts et
 pendables" (129).

"Vous nous avez perduz et esperduz"² (127).

There are two examples of malapropism (avant le
 mot):

1. cf. A.T.F., IX, 156: "Qu'il vaut mieux avoir vin
 que trente".

2. This type of wit is still very much alive in modern
 French, as witness the remark made by Mgr. Georges
 Grente, Archbishop of Le Mans and Member of
 l'Académie Française, on the occasion of the
 fourteenth centenary of the death of St Benedict.
 At the end of the celebrations at Fleury-sur-
 Loire on 13th July 1947, before entering his car,
 the Archbishop posed one last time for an array
 of photographers, and said with a smile: "Pris,
 repris, surpris".

"le marquis des Chaussons" (for Chaussins) (326).

"je me suis comporté en vray hypocrite: (je vouloy dire Hipocrate, mais la langue m'a fourché)" (95).

Occasionally a word is used figuratively by the speaker, but the author's intention is that it is taken literally, as for example p. 66: "ne me contrepesera pas à la balance". Similarly part of a figurative expression may be taken literally, as in the case of the Prior of the Jacobins ... "armé à la legere en morte-paye" (22). Un morte-paye is really a retired soldier on half-pay, on the reserve, but the joke is at the expense of the Prior who was already dead. The same effect may be obtained by contrast between words used figuratively and literally, as in

"Du manteau de religion
Faire une cape à l'espagnolle" (311).

To this discussion of word-play belong two examples of satirical corruption. The herald-at-arms officiating at the assembly was called "Courte-joye-saint-Denys" (44), a corruption of "Mont-Joye-Saint-Denis", the old war-cry of the French Kings. The allusion here is to the short duration of the joy of the Parisian supporters of the League, when the attack on Saint-Denis by the chevalier d'Aumale led them to believe for a brief moment that he had captured the city. The other example is the adjective Catholique

(95), which is a play on the word Ligue. There are other instances of word formation of this sort, "un petit moyne Romipete (3), and les Figons, but these are borrowed from Rabelais.

The text contains one example of anagram: C'EST L'ENFER QUI M'A CREE (34) for Frère Jacques Clément, and this is repeated in part on p. 221 as QUE L'ENFER CREA.

How far the puns and jeux de mots were part and parcel of everyday speech at the time, and how far they are the product of the minds which conceived the Menippée, it is impossible, after so great an interval of time, to determine precisely. Where possible, we have indicated to some extent at least similar uses of these jests in the Ancien Théâtre Français and in the works of H. Estienne, Rabelais and d'Aubigné, which proves that they were a feature of the age. On the other hand many of them do seem original, and have not been recorded in any other text of the time; it is only fair to suppose that the men who left such a clever parody of Rector Roze were capable of witty repartee, quips and jests, which had a definite appeal to their contemporaries.

CHAPTER VIII.CLASSICAL ALLUSIONS.

The Satyre Ménippée is at times "le charme de la canaille", but like Rabelais it is also "le mets des plus délicats". The work reveals vast erudition and an extensive knowledge of classical literature. Certain of the references to fables and Platonic themes might be dismissed as literary commonplaces, but evidence of familiarity with the texts themselves is not lacking, and obviously much of the scholarship is first hand. Besides mere mention of classical authors like Themistocles (122), Hesiod (147), Livy (301), Lucilius, Horace, Juvenal, Persius (329), St Jerome, Quintilian, St Augustine, Macrobius (330), Menippus, Varro, Lucian, Apuleius, Petronius Arbiter (331) and Pliny (333), there are frequent quotations and references to others, and also passages and phrases obviously inspired by the ancients. It has been found convenient to treat this material according to authors.

PLATO:

There are references to the Republic in sentences like "Les Royaulmes sont heureux où les Philosophes sont Roys et où les Roys sont Philosophes" (146), and "Platon souhaitoit avoir une armée toute composée de

gens amoureux" (277). The motto "Difficilia quae pulchra" (39) is a translation of the Greek $\chi\alpha\lambda\epsilon\pi\alpha\ \tau\alpha\ \kappa\alpha\lambda\acute{\alpha}$ (Republic 435c) which the scholiast on Plato, Hippias Major (304c) attributes to Solon.

LUCIAN:

Certain expressions and references may have been suggested by the Dialogues of Lucian, which the authors had probably read in an attempt to learn something of Menippus, the originator of the "Menippean" type of satire. Though his writings had largely been lost by their time, they had been known to Lucian, in whose Dialogues much of the original spirit lives on. Some of the references are commonplaces, it is true, but mention of Lucian (331) indicates that some at least of the authors were familiar with the Dialogues. The greater detail in our text also suggests Lucian as the direct source.

- 1) The Bull of Phalaris, which figures in the declamation entitled Phalaris, is certainly a commonplace (Propertius, Elegies, II, xxv; Valerius Maximus, IX, 2; Ovid, Ars Amatoria, I, 655; Pliny XXXIV, 8, 19; Estienne, Apol. I, 416) but the details in the Ménippée (340) point rather in the direction of Lucian.
- 2) Hercules Gallicus (43), or Mayenne as a travesty of Hercules may have been suggested by the Introduction

⁶ Heracles, where Lucian discusses the Celtic portrayal of Heracles as "old, bald-headed ... anything but Heracles"¹. So also in Menippus, where Menippus for his descent to Hades² must wear a felt cap and a lion's skin and say his name is not Menippus but Heracles. The idea is also in Rabelais: Hercules Gaullois (Epistre liminaire)^x and Ronsard (l'Hercule des François, Bocage Royal,³).

x 6
Quat-Livre

- 3) The reference to Phaeton (25) from Propertius 11, 10, 6, is also contained in the Introduction Amber, or the Swans.
- 4) The obvious imitation of Rabelais "quand il sue, etc." (99) bears a resemblance to a passage in A True Story: "Their noses run honey of great pungency, and when they work or take exercise, they sweat milk all over their bodies"⁴
- 5) The proverb "Juppiter, mesme quand il pleut, etc."⁵

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1. Loeb Classical Library, Lucian I, p.63.
 2. id. IV, p. 87.
 3. Ed. Blanchemain, III, 312.
 4. Loeb Classical Library, Lucian I, p. 279. Lucian's reference is to the inhabitants of the moon, the description of which (p. 275ff) and the Icaro-menippus (II, p. 269ff) seem to have inspired Les Nouvelles de la Region de la Lune, published as an appendix to the Ménippée.
 5. See above, ch. VI.

Ignominie?

CAESAR:

Caesar is quoted (281): "Imperium occupantibus utilis est clementiae fama", and on p. 228 is reported as quoting two lines from "un poete grec". These lines, in French:

"S'il faut estre meschant, soy-le pour estre Roy;
Mais au reste, soy juste, et vy selon la Loy"

are a translation from Euripides, and the writer must have known Suetonius, Julius, XXX: "Semper Caesarem in ore habuisse Euripidis versus,¹ quos ipse convertit:

"Nam si violandum est jus, regnandi gratia
Violandum est: aliis rebus pietatem colas".

CICERO:

There is one reference, on p. 282, "C'est inclemence, voire cruauté, dit Ciceron, de pardonner à ceux qui méritent mourir". The Latin motto, "Si aqua non possum, ruina extinguan" (28) is possibly based on Pro Murena 51, "id se non aqua, sed ruina restincturum".

LIVY:

The lines

"Il a parlé du Pere Pretion,
Dont Livius fait ample mention
En sa Decade ..." (300-1)

are a facetious reference to Livy's Histories, where in the Introduction he says, "Facturus ne operae pretium sim".

1. The Phoenician Maidens (Loeb Classical Library)
524-5.

LUCAN:

The phrase "faire la guerre plus que civile" (332) recalls Pharsalia, I, 1: "Bella per Emathios plus quam civilia campos iusque datum sceleri canimus".

PHAEDRUS:

The Fables of Phaedrus, unknown to the Middle Ages, were published in 1596 by Pithou,¹ the author of the Harangue de Monsieur D'Aubray, and the following fables are referred to in the Ménippée:

Vulpis et Uva	(IV, iii)	(139)
Equus et Aper	(IV, iv)	(256)
Ranae Regem Petentes	(I, ii)	(267)
Rana rupta et Bos	(I, xxiv)	(144).

There can be no question of another version of the fables having been used, as the details especially in the case of Equus et Aper, correspond too closely.

PLAUTUS:

It is known that Passerat made a study of Plautus during his exile from Paris,² and it is likely that certain ideas and expressions were derived directly from the Latin writer. Labitte suggests³ that the

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1. A valuable piece of evidence in the question of authorship.
 2. Passerat et la Satyre Ménippée, Revue Historique, XXIX, 340-56.
 3. Ed. Charpentier, Introduction p. xvii.

Harangue du Sieur de Rieux was inspired by the Miles Gloriosus. The phrase "La gorge qui luy demangeoit" (150) resembles the words of Sceledrus (Miles Gloriosus, II, iv, 397), "ita dorsus totus prurit". Similarly "faire la longue lettre" recalls Plautus' Aulularia, I, i, 38:

"Quem ex me ut unam faciam litteram
Longam meum laqueo collum quando obstrinxero".

PROPERTIUS:

Yet another classical author of whom Passerat made a close study was Propertius, and a commentary was published by him in 1608. The motto applied to Mayenne (25), "In magnis et voluisse sat est", is borrowed from the story of Phaeton, as told by Propertius ii, 10, 6 Ad Augustam:

"Quod si deficient vires, audacia certe
Laus erit; in magnis et voluisse sat est".

TACITUS:

Tacitus is quoted (278), "Bonum est paucillum amare sane: insane non est bonum", while "les conflicts qui furent faicts entre Galba, Otho et Vitellius", mentioned on p. 224 refer to the events narrated in Tacitus, Histories III.

VIRGIL:

On p. 26 we read that certain monks were restrained with holy water, "comme on appaise les mouches et

frelons avec un peu de poussiere", which bears a striking resemblance to Georgics, IV, 86-7:

"Hi motus animarum atque haec certamina tanta
Pulveris exigui jactu compressa quiescunt".¹

In his description of Paris (237) d'Aubray quotes the couplet:

"Qui eslevoit son chef sur toutes autres villes,
Autant que le sapin sur les bruyeres viles,"

which is a translation of the couplet applied to the city of Rome by Tityrus in Eclogue I, 25-6:

"Verum haec tantum alias inter caput extulit urbes,
Quantum lenta solent inter viburna cupressi".

Finally the Aeneid is quoted (293):

"Vendidit hic auro patriam, dominumque potentem
Imposuit". (VI, 621)

1. Also quoted in the Satyra Menippaea of Pierre Cunaeus, p. 136, where however the last word reads "silescent".

CHAPTER IX.LITERARY ALLUSIONS (Continued):CHRISTIAN LATIN LITERATURE.

By far the greatest number of quotations from Christian Latin Literature are from the Vulgate, but there are also quotations and references to early Latin Hymns and Theologians.

The Vulgate quotations are too numerous to give a complete list; one or two samples will suffice to show how the Ecclesiastics revealed themselves as pedants and hypocrites trying to confound or impress their audience with a parade of Latin. The Legate conceals his evil purposes behind the words of St Matthew (X, 34): "non veni pacem mittere, sed gladium" ('78), and we know he means every word of it. Similarly Roze excuses his outburst against Mayenne by saying he is in good company when he says ("avec le Prophete David") "Loquebar in conspectu Regum, et non confundebam". The way in which these "broken vessels" use texts from the Scriptures reveals their true nature, but when D'Aubray quotes from the same source, the spirit of parody has gone. When he says in reference to Mayenne and Philip of Spain, "A fructibus eorum cognoscetis eos", he is sincere, and there is no

trace of irreverence (174). In other cases he relates the quotation to its Biblical context; so for example when he attacks certain preachers he compares them to the Doctors of Jerusalem who demanded the death of Christ, and founded their claims on the Scriptures: "Nos legem habemus, et secundum legem debet mori!" (John XIX, 7) (239).

In addition to actual quotations there are some allusions to the Scriptures. Thus "les démons méridionaux" (58) is a reminiscence of Psalm XC, vi: "Non timebis ab incursu et daemónio meridiano", but in the text the reference is to the Spaniards, and we are similarly reminded of Psalm CIII, xi, by the phrase "en suis aussi esloigné que la terre est du ciel" (65). Finally the conclusion to D'Aubray's speech (300) contains the formula that occurs frequently in Kings I and II: "Reliqua autem sermonum, et universa quae facta sunt, nonne haec scripta sunt in libro sermonum dierum Regum Juda (sic)?"

The early hymns mentioned include the well-known Te Deum (laudamus) (40), a liturgical hymn used at the baptism of St Augustine in the year 386. The couplet,

"O crux ave, spes unica
Hoc passionis tempore" (84)

is from the processional hymn Vexilla Regis prodeunt composed by Venantius Fortunatus to celebrate the

reception at the monastery of Sainte-Croix at Poitiers of a relic in the shape of part of the True Cross.¹

The Vexilla Regis is still sung at the "Adoration of the Cross" part of the Mass on Good Friday.²

A third hymn is quoted, but only in the editions dated 1594 and later. The lines

"Non eripit mortalia
Qui regna dat caelestia" (100)

are taken from the Crudelis Herodes, the vesper hymn for Epiphany attributed to Coelius Sedulius, an Italian poet and priest. One of his two surviving poems relates the life of Christ in 23 strophes, each beginning with a letter of the alphabet in turn, and of which verses 8, 9, 11 and 13 compose this hymn. In the eighth verse the original words were "Hostis Herodes impie" in place of "Crudelis Herodes Deum", which are now used.

Of the mediaeval theologians St Bernard is quoted (275) in support of a statement that subjects should not question the king or emperor: "Stetisse quidem judicandos Apostolos lego, sedisse judicantes nunquam lego". Another great mediaeval saint whose words

1. Beeson, A Primer of Medieval Latin, p. 315.

2. Desanctis, Roma Papale (1865).

figure in the Ménippée is Thomas Aquinas. The phrase sub utraque specie occurs in his Sequence for the Mass for Corpus Christi Lauda Sion Salvatorem, which is a doctrinal exposition of the dogma of the real presence.¹ In the Summa Thomas distinguishes species (bread and wine) from res, which together with bread and wine is the body of Christ. "And the whole of Christ is contained under each kind" (III, Quæst. lxxvi, Art. II).²

For convenience we shall mention here one reference to Dante. Cardinal Pelvé says (90), "et tota familia Borboniorum descendit de becario, sive mavitis de lanio, qui carnem vendebat in laniena Parisina, ut asserit quidam poeta valde amicus Sanctae Sedis Apostolicae, et ideo qui noluisset mentiri". This "quidam poeta" is Dante, and the reference is to Purgatoria, Canto XX, 52, where Hugues Capet says, "Figlio fu' io d'un beccaio di Parigi".

1. See Raby, Christian Latin Poetry, pp. 402ff.

"sub diversis speciebus,
signis tantum et non rebus
latent res eximiae:
caro, cibus, sanguis potus,
manet tamen Christus totus
sub utraque specie".

2. "Utrum totus Christus contineatur sub utraque specie huius sacramenti."

The Legate's reference (75) to "quella antiqua
fattione di Neri et Bianchi" is likewise an echo of
Dante's account of Florentine strife.

CHAPTER X.LITERARY ALLUSIONS (Continued):SIXTEENTH CENTURY.

References to sixteenth century treatises on botany, travel accounts by Spaniards and Italians, legal treatises and dictionaries mentioned by name or referred to casually are most illuminating, as they help us to fill in the broader intellectual background of the authors and to grasp the fervour with which they sought out sources of information about the expanding world of their day. The following bibliographical details will shed some light on references which might otherwise remain obscure.

Baptiste Ramuse (336) is the French form of Giovanni Battista Ramusio, who in 1550 published his Primo volume della Navigazioni et Viaggi nel qual si contiene la descrizione del Africa et del Paese del Prete Ianni con varii viaggi del Mar Rosso a Calicut, etc. The popularity of this work may be judged from the number of editions which appeared: the Second Edition, corrected and enlarged, was published in three volumes at Venice from 1554-1559-1556; the Third from 1563-1574-1565; the Fourth from 1588⁶ 1583; the Fifth in 1606, etc. Ramusio also published a

Discours sur le fleuve du Nil (1556).

Mathiol (333), mentioned also by H. Estienne, Apol. I, 299, is Pietro Andrea Mattioli, who in addition to writing Commentaries on the Classics, also wrote a Compendium de plantis omnibus ... (In officina Valgresiana, Venetiis 1571 4o). This was translated from the Italian and published as De plantis omnibus at Frankfurt am Main in 1586; it is quoted in the discussion on Higuiero.

Nebrissense (336) is Antonio de Lebrixa, the Elder, who compiled a Latin-Spanish Spanish-Latin Dictionary in two volumes: Dictionarium AElia A. nebrissensis per eundē recognituz atq; exactissime correctum. (In officina Arnoldi Guillelmi de Brocario: Compluti 1520; Apud inclytam Granatam 1561; Ed. Nonnius Antverpiae 1570; Matriti 1615).

Juan Fragoso (335), quoted on the subject of Higuiero, was surgeon to Philip II, and wrote a Discursos de las cosas aromaticas de la India oriental. (F. Sanchez; [sold by] S. Yuañez: Madrid 1572, 8^o.)

There is a reference to the ideas of François de Rosieres (287), as contained in his Stemmatum Lotharingiae, ac Barri Ducum, tomi septem; ab Autenore Rege ad haec Caroli Tertii, Ducis Lotharingiae tempora (Paris 1580).

"Un docte Flamand antiquaire" (331) probably refers to Justus Lipsius, who wrote Satyra Menippaea: Somnium lusus in nostri aevi criticos (Antwerp, 1581: 4^o). Some editors¹ have supposed that the reference is to Pierre Cunaeus, who also wrote a Menippean Satyre in Latin: Satira Menippaea in sui saeculi homines inepte eruditos, known also as the Sardi Venales. However, this work, copies of which exist in the British Museum and the National Library of Scotland, was not published until 1612 (Leyden: Ex officina Plantinia Raphelengii, 12^o) and consequently cannot be the work mentioned here, despite Labitte's statement² that the work by Cunaeus was "publiée à cette époque".

Roze says (137) that he is afraid the heretics may write a book against him as they did to the juriconsult Chopin, under the pseudonym of Turlupin. The full title of this book is, Antichoppinus, imo potius Epistola congratulatoria M. Nicodemi Turlupini de Turlupinis, ad M. Renatum Choppinum de Choppinis, S. Unionis Hispanitalogallicae advocatum incomparabilissimum in suprema Curia Parlamenti Parisius (8^o).

1. Nodier and Labitte.

2. p. 274.

This was published at Chartres in 1592 by Jean Hotman de Villiers in reply to a libel: R. Chopini oratio de Pontificis Gregorii XIV. This text is of interest because it contains in Latinised form many of the topical words used in the *Ménippée*, e.g. haereticos et eorum fautores (p. 22); vos fere nihil amplius habetis ad fricandum (p. 38); Marrano-choppinidi Unionistae (p. 82); de sua novissima lucubratione (p. 12); per talem brigam et facendam Hispanicam (p. 28); Marranis, Mauris, Africanis (94); medici affirmant multo plures aegritudine mori et melancholia, quã fame vel gladio, vel peste, vel morbo Napolitano, vel caldapissa, vel cacansago (probably for cacasanguo) (99); de istis Maheutris: Ma, id est Mahumet; hu, id est Hugonotti; tres, id est Traditores (103). Furthermore it contains an example illustrating the use of ergo gluc: "Sed Massonus Annaloscribonides historiographicus etiam est una bestia, ergo gluc" (65). It is probably also the source of the phrase, usque ad guttur (128), which is an allusion to the drunkenness of the doctors of the Sorbonne, a subject treated by H. Estienne in Apol. XXII and Dial. II, p. 306. In the burlesque Hotman derives Choppin's name from choppinare, "choppinare est unus gradus ad Magistrostrandum in Sorbona". During the ceremonial banquet, the Bedellus

says, "Domini mei estis saturi?" to which they reply, "usque ad guttur".¹ The spirit of Rabelais is not far away.

"Le Docteur Balde" (227), quoted by D'Aubray, wrote a treatise on the Salic Law: Livre des Fiefs: de Feudo Marchiae, mentioned in a footnote by Labitte (p. 179), but there is no mention of it in the British Museum Catalogue. However his name seems well known in the sixteenth century: Rabelais says in Pantagruel IX (bis), "vous l'avez obscurcie par sottises et desraisonnables raisons et ineptes opinions d'Accurse, Balde, ... et ces autres vieulx mastins ...", while he is quoted in the Antichoppinus (p. 26), "Huic Bald. in cap. cum adeo, de Rescrip. dicit, quod Papa est homo et saepe patitur letargium".

One of the "pieces de vers" is clearly a parody of Marot's translation of Psalm XXIV. On p. 198 we read of the heretics of Saintonge who are alleged to have mocked Mayenne in this "petite rime":

1. The Latin of the Antichoppinus is to a large extent Latinised French, as is evident from the examples quoted above, and this seems to be a Latinised version of the French (J'en ay) "jusques au goulet" (A.T.F. IX, 54).

"Haulsez voz voustes,¹ grands portaux!
 Huys de Paris, tenez-vous hauts!
 Si entrera le Duc de Gloire,
 Qui pour tuer cent Huguenaux
 A fait mourir mille Papaux:
 N'a-t-il pas bien gagné à boyre?"

Compare this now with Marot's Pseaume XXIV from the point of view of stanza structure, and the parody is obvious:

"Haulsez vos testes grans portaulx
 Huys eternalz tenez vous haultz
 Si entrera le Roy de gloire.
 Qui est ce Roy tant glorieux?
 C'est le fort Dieu victorieux
 Le plus fort qu'en guerre on peult croire
 etc.

1. In later editions this has been altered to testes to correspond more closely.

CHAPTER XI.

THE INFLUENCE OF RABELAIS.

Jean Passerat, whose classical learning contributed in no small measure to the allusions in the Ménippée, is known also to have been an assiduous reader of Rabelais, and to have written a commentary on his works, which was destroyed on the instructions of his confessor.¹ Readers cannot fail to recognise that Rabelais is the greatest single influence on the language and style of the Satyre, and it is probable that some at least of the portions of the text which suggest Rabelaisian inspiration were written by Passerat. The extent of this influence ranges from borrowed phrases to parody and direct reference, while the tone of the book as a whole, the humour, satire, puns, etc., justify the claim that the Satyre Ménippée is in the direct line of descent from Rabelais.²

In the first place a large number of phrases are common to both Rabelais and the Satyre. This in itself is not sufficient evidence for claiming that

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1. Marcilly, Introduction, p. xviii, and Labitte, Introduction, p. xvi.
 2. "L'Immortelle Ménippée est sa fille légitime": Geruzez, Etudes Littéraires, I, p. 314; quoted by Frank, Zeitschr. V.

the work is inspired by Rabelais, but the number is so great, that we must agree that this is more than coincidence, especially when we take into account other factors like parody and other references. Certain of these phrases may be dismissed as belonging to the common stock of the language (so for example the proverbial expression "descouvrir le pot aux roses" (97), and the figurative use of "saffrané" (15), which were widely current at the time), but the majority are highly individual phrases invented by Rabelais, such as "trois tigneux et un pele" (6), Romipete (3), "s'eschauffer en son harnois" (121), la pelade de Rouen (292). Of these a list is appended for comparison with the original.

Secondly, there are a considerable number of direct references to Rabelais or to characters in his work. Mayenne is likened to "Picrocole, qui, par discours bien raisonnez, se faict monarque du monde pied à pied" (145), a reference to I, xxxiii, where Picrochole's campaign is compared to "la farce du pot au lait". Then on p. 294 is given a "Description de l'Isle de Ruach, augmentée de nouveau depuis le temps de Rabelais". In this passage it is said that "lesdits curez ... les nourrissoient de vent des moulins à vent .. et de girouettes". Further, on p. 296,

reference is made to "Les terres nouvelles, où la Royne se paist de vent". This is very close to Le Quart Livre, ch. xliii, "Ilz ne vivent que de vent". Rabelais also mentions "gyrouettes" and "moulins à vent". In this connection it is interesting to note the entry in the Brieve Declaration (Garnier, p. 206):

Ruach (Heb.) vent ou esprit.

A further reference is contained in the Discours de l'Imprimeur etc., where the author pays tribute to "le bon Rabelais qui a passé tous les autres en rencontres et belles robineries, si on veut en retrancher les quolibets de taverne et les saletez de cabarets".

Finally there are numerous parodies of well known episodes or passages in Rabelais. Perhaps the most obvious is the Harangue du Recteur Roze, whose style is a parody of the pedantic style of the "Limosin qui contrefaisoit le langaige françoys" in II, vi. The words "cunables et primordes" belong to the type of jargon used by the Limousin (123), and on the same page the Rabelaisian phrase "capter la benevolence" occurs. The same harangue has several points of resemblance with the harangue of Maistre Janotus de Bragmardo (I, xix). They both splutter and cough to cover up their incompetence. Both use invented Latinisms and scholastic jargon, are extremely ignorant,

and make exaggerated use of Latin quotations. They are materialists; all Janotus is concerned about is a string of sausages and a pair of breeches, while Roze prefers "langue de boeuf salé" to "langues hebraïque, grecque et latine" (126). They both argue in syllogisms, Janotus "in tertio prime, en Darii, in modo et figura" (Garnier p. 55); Roze "in barroquo, ... in modo et figura" (130). Both say "ergo gluc", which was used to close an argument which had no true conclusion. The conclusions of the two harangues are similar; both texts use the verb "achever". In Rabelais, Ponocrates and Eudemon burst out laughing, while in the Satyre there is an uproar. Mention of the Paris hostelries "l'Arbaleste" and "rue de la Harpe" (127) were possibly suggested by Rabelais' "La Pomme de pin" (II, vi) and "a la Herpe" (III, li). Both orators, true to tradition, finish with a peroration, Janotus saying, "Verum, enim, vero ...", and Roze, "Somme toute, Messieurs" (145), while the conclusions respectively are "Calepinus recensui" and "J'AY DIT".¹

Similarly the idea of the "pieces de tapisserie

1. cf. d'Aubigné, Faeneste IV, x (p. 278): "entendre paisiblement la harangue jusqu'au Dixi".

... richement estoffée à haute lisse" (28-43) may have been suggested by Rabelais' "pieces de tapisserie à hautes lisses, toutes de saye Phrygienne, requamée d'or et d'argent" (IV, ii), and the idea of the virtues of Higuiero are reminiscent of Pantagruelion, while the Greek names in the Discours de l'Imprimeur may owe their origin to the Greek names so frequent in Rabelais. Further, the idea of Agnoste being "logé en la rue du Bon Temps, à l'Enseigne du Riche Laboureur" (326), in other words "nowhere", bear a certain similarity to l'Isle Medamothi (IV, ii), which in the Brieve Declaration (p. 203) is said to mean "nul lieu". The "chappons de haute gresse" (126) remind us of Dindenault's "moutons de haulte gresse" (IV, vi).

Yet another obvious parody is to be found in the Harangue de Pelve (99), who says of the King of Spain, "Quand il sue, ce sont des Diadesmes; quand il se mouche, ce sont des Couronnes; quand il rote, ce sont des Sceptres, etc." which is based on the list of qualities of Quaresmeprenant (IV, xxxii):

"S'il suoit, c'estoient Moulues au beurre frays.
S'il rottoit, c'estoient huytres en escale, etc."

This is abundant proof that the work of Rabelais was familiar to the authors; they have borrowed freely words and phrases, parodied his ideas and carried on

the tradition of puns and quips, but the work has a definite value and originality of its own, in which the spirit of Rabelais lives on, and which bears out the remark of Sainéan, "Cet immortel pamphlet est d'inspiration foncièrement rabelaisienne".¹

1. L'Influence et la Réputation de Rabelais, p. 156.

APPENDIX.List of Words and Phrases common to Rabelais
and Satyre Ménippée.

<u>Rabelais.</u>	<u>Satyre Ménippée.</u>
<u>Book I</u>	
in modo et figura (xx) (Also II, iii)	in modo et figura (130)
ergo gluc (xix)	ergo gluc (128)
boire theologalement (xviii)	boit catholiquement (68) theologalement toussy (103)
se asseoyt entre deux selles le cul à terre (xi)	Avoir entre deux selles le cul à terre (294)
ruoyt tres bien en cuisine (xi)	ruer en cuisine (144)
faisoyt gerbe de feurre aux dieux (xi)	faisoient barbe de foirre (57)
il leur souffloit au cul (xi) (Also II, xii)	souffler au cul (294)
Jehan le Veau (a typi- cal fool) (xiv)	Gardez vous de faire le veau (43)
Là jouoyt ... à l'esbahy (xxii)	à l'esbahy (181)
bien tost en scaurez le <u>tu autem</u> (xiii)	qui en scait le tu autem (60)
qui avoient trouve mal encontre par faulte de s'estre seigneur .. au matin (xxv)	mal-encontre (311)
l'appetit vient en mangeant (v)	l'appetit vient en mangeant (192)
un porteur de roga- tons (xvii)	vostre porteur de rogatons (283)

sot badault et inepte de nature (xvii)	grands badaux et caillettes (130)
C'est, dist Gargantua, ce que dit Platon lib. V de Repub., que lors les republicques seroient heurieuses quand les roys philosopheroient, ou les philosophes regneroient (I, xlv)	J'ai lu quelquefois ce grand et divin philosophe Platon qui dict que les Royaulmes sont heurieux où les Philosophes sont Roys et où les Roys sont Philosophes (146)

Book II.

trois teigneux et ung pelé de legistes (v)	trois tigneux et un pelé (6)
captions la benevolence (vi)	capter la benevolence (123)
que l'on vocite Lutece (vi)	Lutece (40)
pipeur (xvi)	pipeur (252)
ma paillardarde chair (x)	paillard (274)
bateur de pavé (xvi)	bateurs de pavé (32)
il avoit l'entendement à double rebras (viii)	Catholiques à double rebras (107)
quelque lippée (iv)	quelque lippée (243)
a primus et secundus (xviii)	pro primo, secundo et tertio (126)
le conte de la Ciguoingne (xxix)	des contes de la cigogne (116)
dont les petitz enfans alloient à la moustarde (xxi)	en aller à la moustarde (135)

Book III.

Caillette (xxxvii)	Caillette (167)
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toussant prealablement deux ou trois bonnes fois (xxxvii)	toussy trois bonnes fois (85)
Le changeur eust esté plus fin que maistre Mouche (xv)	il scaura plus faire que maistre Mouche (145)
le roy Petault (vi)	nous sommes à la Cour du Roy Petault, où chacun est maistre (149)
demanda a Panurge l'horos- cope de sa nativite (xxv)	si votre horoscope ne ment (138)
pour trouver le vin meilleur (xlix)	je n'en trouveray pas le vin pire (344)

Book IV.

Hercules Gaulloys (Epistre liminaire à Mon Seigneur Odet)	Hercules Gallicus (43)
jeunes doubles (xxx)	jeusnes doubles (39)
vous vous eschauffez en vostre harnois (vii)	ledit sieur Archevesque ... s'etoit eschauffé en son harnois (121)
Cancre (vii)	Cancaro! (97)
reverendissime Macrobe (xxvii)	Reverendissime (26)
arnet ... thymbrée d'une tiare persicque (1)	armoiries tymbrées (154)
Christians trieZ sur (sus) le volet (1)	O illustres assistants, triez au volet (111)
en est au saphran (lii)	saffrané (15)
luy feist la figue (xlv)	Les Figons qui luy ont tous- jours fait la figue (269)
Il y aura bien beau jeu si la chorde ne rompt (vi)	avoir beau jeu (63) si la corde n'eust rompu (38)

coquilles de saint Michel (lii) vendre ces coquilles de Saint Jacques (261)

Romipetes (Briefve Declaration) Romipete (3)
L'or de Tholose (" ") L'or de Tholoze (149)

Book V.

roi de la febve (Prologue) Roy de la Febve (95)

comme si le loup tencis par les oreilles (Prologue) tiendroy le loup par les oreilles (68)

hallebardes gaucheres (xxx) une halebarde gauchere (22)

my caresme à cheval (xxx) (Also III, xxxviii) nous ferons la my-Karesme à cheval (95)

un pot aux roses descouvert (xiv) descouvrir le pot aux roses (97)

guarir les verolez, je dy de la bien fine, comme vous diriez de Rouen (xxi) la pelade de Rouen (292)

Pantagrueline Prognostication.

Ne scavoit de quel bois faire flesche (iii) ne scavions encore de quel bois faire flexches (53)

Evesque des champs (v) Evesque de la ville et des Champs (153)

The Prognostication contains lists of words and derogatory terms, some of which are used in the Satyre, e.g., Marranes, Boutefeux, Rufiens, Pipeurs, Trompeurs, Affineurs, Thriacleurs, Bateurs de pave, Basteleurs, Joueurs de passe passe, Acariastres, Esvantez, Nacquetz.

CHAPTER XII.

GENERAL LITERARY INFLUENCE ON THE STYLE.

The authors' debt to Rabelais is freely acknowledged, but other influences on the style and language can be traced, though these are subtler and less easily detected. By comparing the familiar expressions in Chapter V with similar forms in the Ancien Théâtre Français and in the Sermons of Calvin and Menot, we can gauge how current these expressions were. It would be imprudent to assert categorically that such and such an expression was taken from this play or that sermon, but the mere fact that they occur in such an assortment of texts proves beyond doubt that they were part and parcel of everyday spoken language, and as such would increase the popularity of the Satyre.

Though there is no mention anywhere in the Mérippée of Estienne's works, it is beyond all doubt that the works of such a scholar would be known to the authors, and there is considerable evidence to suggest that his Apologie pour Herodote (1566) and the Deux Dialogues du Nouveau Langage François Italianisé (1578) exercised a certain subtle influence on the language of our text. In some cases the idea or phrase also occurs in Rabelais, and it may well be that a proportion

of Rabelais' influence is via Estienne's writings.

First we may consider some of the puns. Le concile de vin (326) bears a similarity to Apol. I, 425:

"Mais pour le service divin
Vous faites service de vin."

The same pun on service divin and service du vin is used by Rabelais I, 27, and occurs in A.T.F. Similarly the play on le preux and lepreux (98) is outlined in Apol. I, 61, while the play on langue (126) is already in Dial. II, 101: "Un certain personnage, qui de son naturel estet fort facetieux, ayant ouy parler d'un livre où il estet traicté de diverses langues, la Chaldaïque, l'Hebraïque, la Grecque, la Latine, l'Arabesque, et autres: dit qu'il s'esbahisset qu'on avet oublié la principale langue et la meilleure de toutes: veu qu'elle estet fort commune. Et après avoir donné à penser à plusieurs, dont aucun ne pouvet deviner quelle langue il voulet dire: C'est, (dit-il) la langue de boeuf principalement quant elle est salée, et accoustree comme il faut." Though these were all in widespread use, the forms of the latter in Estienne and the Mérippée are quite close.

Several ideas too may have had their origin in Estienne. For example the idea of the Deux Dialogues may have been in the mind of the author of the Discours

de l'Imprimeur. The Greek names in the same Discours, though a convention of the times, recall Celtophile, Philausone and Philaethe, while the meeting of the two fictitious characters of the Dialogues bears a likeness to the printer's chance meeting with Misoquene.

The satirical use of catholique and catholiquement may also have been suggested by the same book. In Dial. II (306) we read: "C'est du vin catholique"; which suggests "et boit plus catholiquement" (68). In Estienne's examples its use is purely as an epithet à la mode: "C'est une viande catholique. C'est un potage catholiquement fait", but in the Satyre it is given an ironical twist, e.g. the donkey-driver who was "sainctement et catholiquement condamné à estre battu etc." (7). In a work which is in effect an attack on the Catholic League the word has a fresh effect and we cannot but smile at the case of La Mothe Serrand who declared he would rather die than take "soupe autre que catholique" (111).

Similarly many references are common to both Estienne's works and the Menippée. A list of these with references to the respective texts will suffice, as these are treated more fully elsewhere:

- 1) Propertius II, x: in magnis et voluisse sat est. Precellence (11), S.M. 25.

- 2) The Brazen Bull of Phalaris. Apol. I, 416;
S.M. 340.
- 3) Vulgate: Non veni pacem mittere, sed gladium (St
Matthew); Apol. II, 222; S.M. 78.
- 4) A reference to Matthiol, author of Il Dioscoride
etc.; Apol. I, 299; S.M. 334.

The tone of the language of the Ménippée is com-
parable to that of Estienne. Many of the expressions
which we give here as common owe their popularity to
Rabelais, and again this serves to emphasise the
character of the language employed by our authors:

1) le moule de la robbe	<u>Apol.</u> I, 9	<u>S.M.</u> 34 ¹
2) perdre son Latin	57	117
3) de prime face	63	292
4) a bon escient	64	68
5) se laisser mener par le nez	66	167 ²
6) porteur de rogatons	123	283
7) descouvrir le pot aux roses	269	97
8) la bailler bonne	270	166 ³
9) les enfants en vont à la moustarde	<u>Dial.</u> I, 88	135
10) capter la benevolence	186	123 ⁴

1. S.M. has le moule du pourpoint.
2. do. has: se laisser prendre par le nez.
3. do. has: la bailler belle: so also Pathelin,
I. 1145.
4. Rabelais II, vi, is the only other instance of the
form capter we can find. R. Estienne gives
neither capter nor captiver; Nicot only captiver.

11) employer le verd et le sec	<u>Dial.</u> II, 242	<u>S.M.</u>	69 ¹
12) vendre ses coquilles		258	60
13) Ainsi dit le renard des meures	<u>Prec.</u>	242	139
14) absouls à pur et à plein	<u>Apol.</u> I, 264		17
15) viande creuse	<u>Apol.</u> II, 126		

Finally the nature of the vocabulary itself bears out our suggestion. Many of the unusual words in the Ménippée occur in Estienne, e.g. morigené, rufian, boucon, cancaro, forussits, assassins, marranes, cahnette, chardonnerette, casanier, faciende, Zelateur, naqueter, concion, sophistiquer, monopoler, Romipetes, passé-passe, vertugales, sornettes, colibets, in barocho. Again this proves little or nothing, and most of those can be found in Rabelais. However there are occasions where several words appear grouped together in both texts. The most striking example will suffice (Dial. II, p. 508): "Il y a aussi plusieurs mots que l'autre partie de la ville n'entend pas, si l'exposition ne luy est apportée de là. Car comment peuvent sçavoir les marchands de la rue S. Denys que c'est à dire Un juppin, un frippon, un poste, et Postiquer? ou que c'est à dire Un galoche, ou un galochier? ou Un capette? A grand'peine sçavent

1.
S.M.: employer verd et sec.

aucuns de ces marchans que c'est à dire Un bachelier, Un licencié: et diront l'un à l'autre par admiration, Mais aga qu'est-ce a dire cela? ... Plusieurs aussi ne savent pas quelle difference il y a entre le principal d'un college et le marmiton d'un college." Compare this now with the Ménippée, p. 124: "Car, au lieu que nous soullions veoir tant de fripons, friponniers, juppins, galoches, marmitons, et autres sortes de gens malfaisans ..." and with p. 96, where Pelvé is reported as having been "tiré de la marmite des Capettes de Montagu".

If we now consider all this evidence in the matter of vocabulary, ideas and stylistic borrowings, and bear in mind these combinations of words and the unusual form or nature of some of the words, there is some justification for the inclusion of Henri Estienne as one of the contemporary authors who exercised an influence on our text.

CONCLUSION.

Having analysed the language of the Satyre Ménippée from the point of view of vocabulary, syntax and style, we here set forth our conclusions.

First, with regard to the question of authorship, we have now assembled a considerable amount of evidence in support of the view that the text as we now possess it was the work of a team of collaborators rather than of one individual. This may be summarised as follows:

- I. Traces of legal usage in the syntax of certain passages, e.g. the older pronoun forms iceluy, icelle, iceux, and the common use of ledit, mondit and similar forms lead us to believe that one of the collaborators was a man with legal training and experience. This lends weight to the traditional view which credits Pierre Pithou with the sections in which we have discovered most of these peculiarities.
- II. There are several references to well-known fables. In view of the popularity of this genre, this proves nothing, but details in the case of The Stag and the Horse are very close to the version by Phaedrus, Equus et Aper. Now Pithou was a classical scholar of repute and published in 1596 the first printed edition of Phaedrus.

Such details therefore would be available only to the prospective editor or his closest friends, and it is indeed likely that he himself would incorporate these details in his own contribution.

- III. Passerat is known to have made a study of Plautus during his exile from Paris, and it is likely that certain phrases were derived from the Roman writer. Though the tradition does not ascribe the Harangue du Sieur de Rieux to any particular author, certain phrases which we have listed in Part III, chapter VIII, suggest that it was inspired by the Miles Gloriosus and the Aulularia. Such evidence supports the view that this harangue is the work of Passerat.
- IV. Passerat was likewise an assiduous reader of Rabelais, and in Part III, chapter XI, we have shown the extent to which the Ménippée drew its inspiration from the author of Pantagruel. The passages in question must have been written by someone with more than a casual acquaintance with the works of Rabelais, and the most likely person among the "cenacle" of Gillot was Passerat.
- V. The Italian in the Harangue de Monsieur le Legat

is obviously the work of a Frenchman with a fair, but by no means perfect knowledge of Italian. Jacques Gillot, to whom it is usually attributed, is known to have corresponded with Fra Paolo Sarpi, who, perceiving his difficulty with the foreign tongue, suggested he spare himself the effort and write in French.

It is significant that though these conclusions have not previously been considered together, nevertheless they do not alter in its essentials the traditional classification as contained in the Remarques of Du Puy, and this in our opinion is the true account of the composition of the text.

x x x x x

Secondly, we are now in a position to consider to what extent the language is original. Here the most striking feature is the large number of ^{new} words introduced and popularised by the text; nor must we disregard the many words which are recorded only in the Mérippée. This fact shows us the authors as men intensely interested in words and in their language, conscious of their duty to enrich its vocabulary by borrowings from foreign sources and by inventions of their own. Apart from this, the vocabulary, syntax

and expression are largely those of contemporaries. The style, we have shown, cannot be considered as a whole, both because of the nature of the work and of the manner of its composition, yet this aspect of the language is by no means the least interesting or the least rewarding. References are borrowed freely from classical, mediaeval and contemporary literature; were any justification required, we could merely point to Montaigne and Rabelais "car un bon ouvrier met indifferemment toutes les pieces en oeuvre".¹

A further notable characteristic of the language is the remarkable balance struck between erudition and popular appeal. We have noted this balance alike in vocabulary, syntax and style, which reflect the learning and culture of the Renaissance and at the same time make an appeal to popular taste. That it found a ready market is attested by the large number of early editions. The key to this dual nature of the language is perhaps to be found in Rabelais, in whose writings precisely these qualities are found, the combination of the Renaissance and the baroque, as defined by Verdun L. Saullier: "Le baroque ne respecte pas absolument son art (d'où le goût, notamment, de la

1. Gargantua, ch. xlv.

parodie ...) ni son public (qu'il berne ou mystifie volontiers, quand même il serait semi-complice) le baroque admet la complexité, l'étrangeté, la surcharge des effets la contradiction, la disproportion et l'excès, ... le baroque est souvent de séduction immédiate et fugitive".¹ In the Ménippée, Rabelais' parody of the Liber Generationis Christi in the genealogy of Pantagruel is paralleled by the parody of the Psalms, of the Professors and Churchmen, and even of characters in Rabelais. The "baroque manner", springing from a lack of respect for authority, finds expression in caricature and puns, and is characterised by complexity and lack of proportion, which results from the fact that these books are works of haste, composed in the first instance for a special occasion. This has often led to loss by neglect of books composed in this way, but just as Pantagruel, written originally for a fair, was rescued by the genius of Rabelais from being lost along with a mass of trivial fugitive literature, so the Satyre Ménippée was saved by genius from the bulk of contemporary political literature, to be preserved as a masterpiece

1. Ed. of Pantagruel (Textes Littéraires Français); Droz, 1946: Introduction, pp. xlii - xliii.

of its kind.

The originality of the Satyre seems therefore to be in the spirit in which it was conceived rather than in the language. The Wars of Religion and the discussion of religious and political problems which they provoked have left their mark and reveal a wider culture and a more subtle outlook than prevailed earlier in the century. Though it belongs to the bulk of political satire which was an inevitable product of the times, the Satyre Ménippée rises above contemporary polemic by the sense of fairness which characterises it, by the authors' willingness to consider all aspects of a problem, to compare it with similar situations in the past, and to make allowances for human failings and shortcomings. What they do condemn is foreign interference, corruption, treachery and brutality towards one's fellow-men. The treatment of moral issues, especially in the Harangue du Sieur d'Aubray, shows a breadth and profundity which may have their roots in Montaigne, though it is hard to discern any influence of this writer in the sphere of language.

In its own day the Ménippée inspired many imitations, foremost among which was Le Supplément du Catholicon, ou Nouvelles de la Région de la Lune (1595); its preface, like the work to which it owes its

inspiration, is full of allusions to Rabelais, but it is significant that of the mass of political literature inspired by the Wars of Religion, nothing has survived to go through so many editions as the Menippée, or to merit the attention of literary critics from Voltaire to Sainte-Beuve and Lanson. Nor has any other political text of the period been exploited to a comparable extent by lexicographers and philologists.

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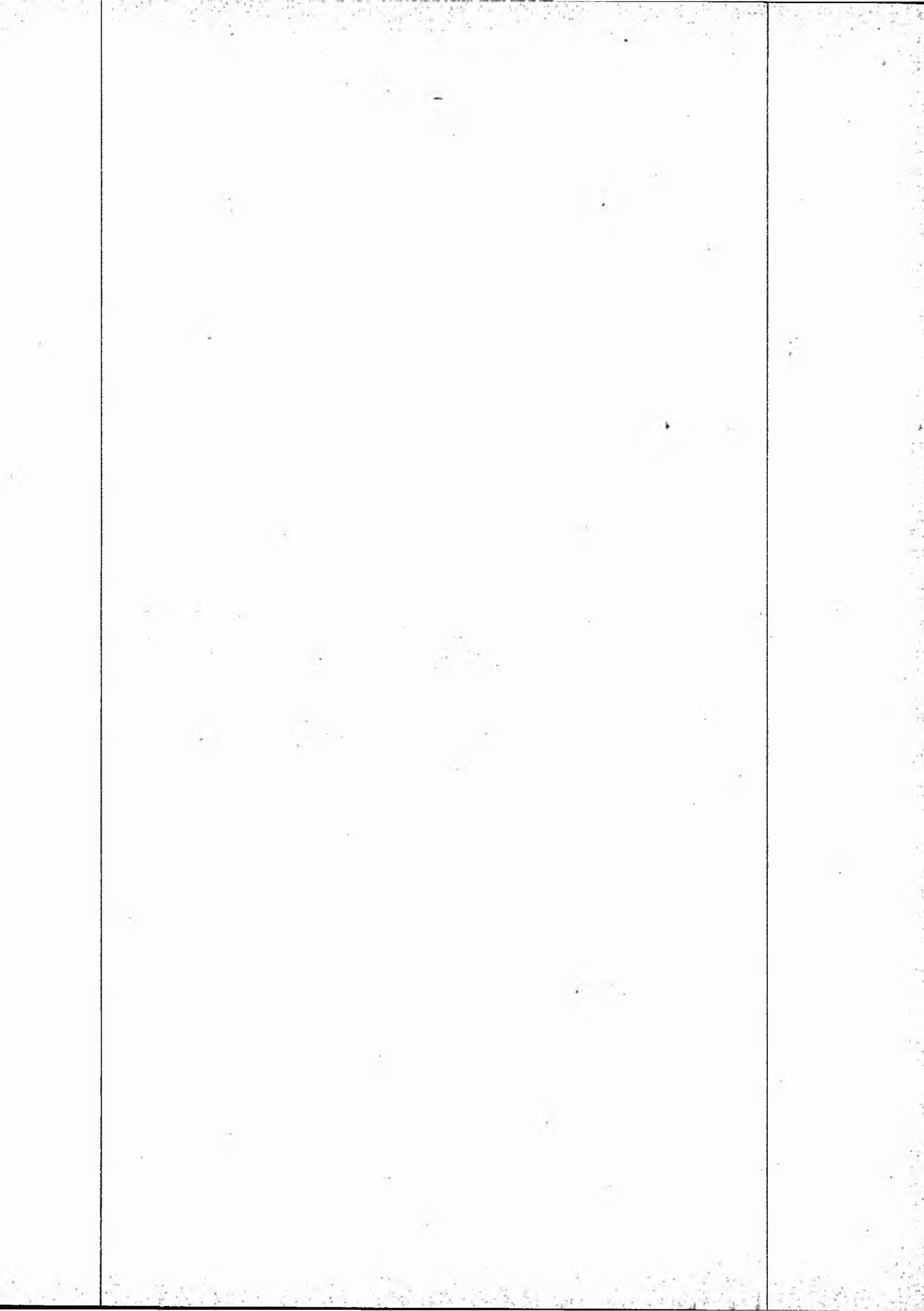
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G L O S S A R Y

of

"LA SATYRE MÉNIPPÉE"

(Appendix to "The Language of 'La Satyre Ménippée'".)

by

ALEXANDER HALL SMITH, M.A.



Ms
1,150.

INTRODUCTION.

The aim of this glossary is twofold. In the first place it represents as fully as possible the vocabulary used in the composition of the Satyre Menippée. Hence it will be of value in enabling the reader to tell at a glance whether a certain word occurs in this text, and if so, in what way it is used. This will be, we venture to think, a contribution, however small, to the vast question of dating words.

Secondly the glossary will throw some light on many of the more obscure words, some of which do not appear in the standard works of reference. For certain suggested definitions we are indebted to the dictionaries listed in the Bibliography, and to already existing glossaries and editions of contemporary authors. The annotations of earlier commentators and editors have also been consulted, but these are frequently out of date.

Etymologies have not been suggested or discussed except in the case of rare or obscure words, as this aspect is adequately treated in the standard dictionaries.

Unless otherwise stated, references are to Marcilly's edition (Paris, Garnier Frères, 1882).

LIST OF ABBREVIATIONS USED IN THE GLOSSARY.

abst.	abstract
Acad.	academic term
acc.	according to
adj.	adjective, adjectivally
adv.	adverb, adverbial, adverbially
Alch.	term used in alchemy
ANC. POES. FCSE.	Recueil de poésies françaises des XVe. et XVIe. siècles, 6d. Montaignon. Paris 1855-1878.
Anim.	animal
ant.	anterior
Arab.	Arabic
Arg.	argot
art.	article
ASNE	A Mademoiselle Ma Commère, sur le Trespas de son Asne.
AUB	Harangue de Monsieur d'Aubray pour le tiers estat
d'AUB.	Agrippa d'Aubigné
aux.	auxiliary
Ball.	Ballade
Bib.	Biblical term
BIBL. ELZ.	Bibliothèque elzévirienne
Bot.	botanical term
Can. Law	Canon Law
CARD.	Harangue de Monsieur le Cardinal de Pelvé
card.	cardinal
CATH.	La vertu du Catholicon
cent.	century
chiv.	chivalry
Class. Lit.	Classical Literature
Class. Myth.	Classical Mythology
coll.	colloquial
COMM.	Commentaires de Monluc
comm.	term of commerce
comp.	compound
condit.	conditional
conj.	conjunction ; conjugated.

conn.	connected
const.	construction
Cotgr.	Cotgrave, A Dictionary of the French and English tongues, London, 1611, f ^o .
cul.	culinary term
def.	definite
DELB. REC.	M. A. Delboulle, Recueil de vieux mots
dem.	demonstrative
D.G.	Dictionnaire Général de la Langue Française. Hatzfeld et Darmesteter, Delagrave, Paris, 1932 (neuvième édition).
DIAL.	Deux Dialogues du nouveau langage Francoise italianisé, H. Estienne, Genève, 1578.
dict.	dictionary
dim.	diminutive
DISC.	Discours de l'Imprimeur
DISC. POL. ET MIL.	François de la Noue, Discours politiques et militaires, Bâle, 1587.
distr.	distributive
dom.	domestic term
Eccl.	Ecclesiastical term
ed.	edition ed. pr. editio princeps
e.g.	for example
Eng.	English
Equest.	equestrian term
EST.	Abregé des Estats de Paris.
etc.	
Etym.	etymology
excl.	exclamation
expl.	expletive
expr.	expression
Fab.	Fable
fam.	familiar
FCS.	français
fig.	figurative, figuratively
Fr.	French
fut.	future

Garg.	Gargantua
G. COMPL.	Godefroy, Dictionnaire de l'ancienne langue française - Complément.
Ger.	German
GLOSS. ARCH.	V. Gay, Glossaire archéologique du Moyen Age et de la Renaissance, Paris 1887 and 1928.
Gmc.	Germanic
Gkr.	Greek
Gram	grammar
H.	E. Huguet. Dictionnaire du XVIIe siècle
HAASE	A. Haase, Syntaxe française du XVIIe siècle
H. EST.	Henri Estienne
Her.	heraldry
hist.	historic
Hort.	horticultural term
Hunt.	hunting term
i.e.	
impers.	impersonal
impf.	imperfect
indef.	indefinite
indic.	indicative
inf.	influenced by
infin.	infinitive
IMP.	L'Imprimeur au Lecteur
inst.	instance
inter.	interrogative
interj.	interjection
intr.	intransitive
iron.	ironical
It.	Italian
L.	Latin
La F.	La Fontaine
LEG.	Harangue de M. le Légit
leg.	legal term
leg. admin.	legal administration
LIEUT.	Harangue de M. le Lieutenant
LION.	Harangue de M. de Lion

Lit.	Literature
lit.	literally
LIV.	Livre
m.	masculine
M.A.	mediaeval
Marc.	Marcilly, Marcilly's edition of the text
Med.	medicine, medical term
met.	metaphorical
Mil.	military term
misc.	miscellaneous
MOL.	Molière. Tart. Tartuffe. Préc. Rid. Les Précieuses Ridicules.
MONT.	Montaigne
MS.	manuscript
Mus.	musical term
Myth.	mythology
n.	note
nav.	naval term
NB.	nota bene
neg.	negative
NIC.	J. Nicot, Thresor de la Langue Francoyse. Paris 1606
num.	numeral
Numism.	Numismatology
obsc.	obscene
OEUVR. MOR.	Amyot. Oeuvres morales, Lyon, 1587.
O.F.	Old French
ord.	ordinal
orig.	originally
ORD.	De l'Ordre tenu pour les Seances
Orn.	ornithology
orth.	orthography
p.	page
P.P.	past participle
Pasc.	Pascal. Provs. Provinciales
perf.	perfect

perh.	perhaps
phr.	phrase
pers.	personal
Phil.	Philosophy
pl.	plural
Pol.	political term
pop.	popular
poss.	possessive
pr.	proper
pres.	present
pres. P.	present participle
Print.	printing
pron.	pronoun
Prov.	provincialism
prov.	proverb
PSAUT DE CAMB.	Cambridge Psalter

Q.CH.	quelque chose
QN.	quelqu'un
q.v.	quod vide

RAB.	Rabelais
R.C.	Roman Catholic
ref.	reference
refl.	reflexive
rel.	relative
Relig.	term of religion
R. EST.	Robert Estienne
Rhet.	term of rhetoric
RIEUX	Harangue du Sieur de Rieux pour la Noblesse
RONS.	Ronsard
ROZE	Harangue du Recteur Roze

s.	substantive
s.m.	substantive masculine
S.M.	Satyre Ménippée
s.f.	substantive feminine
SAINEAN	L. Sainéan, La Langue de Rabelais
schol.	scholastic term
SERV. VOL.	Servitude Volontaire
sim.	similarly
s.o.	someone

Spa ^h .	Spanish
sthg.	something
subj.	subjunctive
subst.	substantivally
sup.	superstition
Syn.	Section on Syntax
TAP.	Les Pièces de Tapisserie
Tech.	technical term
temp.	temporal
Test	François Villon, Le Grand Testament
theat.	theatre
Theol.	theological term
Tort.	torture
Tradn.	traduction
TREV.	Dictionnaire de Trévoux
tr.	transitive
Univ.	University term
V.	see
v.	verb
v. intr.	verb intransitive
v. tr.	verb transitive
v. refl.	verb reflexive
vulg.	vulgar expression or use
Vinic.	term of viniculture
w.	with
w.o.	without

Zeitschr. f.r.Ph. Zeitschrift für romanische
Philologie

Explanation of Symbols Used.

xx before a word indicates that, as far as is known, the word is first recorded in the Satyre Ménippée.

xxx before a word indicates that, as far as is known, the word is recorded only in the Satyre Ménippée.

[] round an infinitive indicates that only the past participle occurs in the text; round the masculine form of an adjective, that only the feminine occurs; round a substantive, it indicates that the plural only occurs.

A.

À

prep. indicating:-

- (a) Direction towards: À TOURS (LIEUT. 55, etc.)
- (b) Place: À VENDOSME (LIEUT. 57); À SES PIEDS (LION 121), etc.
- (c) Distance: À DIX LIEUES (RIEUX, 153).
- (d) Price: À DIX MIL ESCUS (ROZE 140), etc.
- (e) Time: À CESTE MY-KARESME (CARD. 95), etc.
- (f) Manner: À LA FRANÇOISE (TAP. 28), etc.
- (g) Intention: À AUTRE INTENTION (CARD. 99); À VOSTRE DEVOTION (ROZE 140).
- (h) Result: AU GRAND CONTENTEMENT DE... (ROZE 127); A TANT ESCRIRE (= À FORCE DE) (VERSE 302).
- (i) Means: AU SUPPLICE DE GEUX (AUB. 179); AU MAUVAIS TRAIN (AUB. 246).
- (j) Description: MARCHAND À UN MOT (ROZE 134).

Used also in set phrases such as - À CONDITION DE (CARD. 96); À FAUTE DE (IMP. 12); À PLAISIR (AUB. 238); TOURNER À VUIDE (295), etc.

AAGE

s.m.: age (AUB. 189); youth (AUB. 188).

ABATRE

v. tr.: to slacken. À BRIDE ABATUE, headlong (TAP. 37, etc.); to destroy, bring low (AUB. 180).P.P.: ABATTU (AUB. 213).

ABBAYE

s.f.: abbey (ROZE 144).

ABBÉ

s.m.: (Ecc.) title of the Superior of a Monastery; abbot (ROZE 144).

[ABBOYER]

v. intr.: to bark. P.P.: ABOYANTS (AUB. 247).

- ABISME s.m.: abyss (AUB. 237).
- ABJECT adj.: base, low (TAP. 32).
- ABOIS s.m.pl.: (Hunt.) cry, bark. JETTER CES
DERNIERS ABOIS (AUB. 170) [RENDRE LES
ABOIS (312)].
- ABOLIR v.tr.: 1. (leg.) to annul a sentence
(ROZE 129).
2. to abolish (RIEUX 161).
- ABOLITION s.f.: (leg.) amnesty, Royal pardon
(ROZE 129).
- ABONDAMMENT adv.: extremely (DISC. 331).
- ABONDANCE s.f.: abundance (LIEUT. 52).
- ABONDANT adj.: abundant, plentiful, rich -
EN. (DISC. 343).
- [ABONDONNER] v.tr.: to abandon. P.P. ABONDONNÉ
(AUB. 235).
- ABORDEE s.f.: in phrase D'ABORDEE, immediately,
outright (DISC. 324).
- ABOUTISSANTS s.m.pl.: (leg.) lands abutting on an
estate (AUB. 199): see TENANTS.
- ABREGÉ s.m.: miniature. ABREGÉ DU MONDE,
refers to Paris (AUB. 237).
- ABROGER v.tr.: (leg.) to repeal. Used figura-
tively, to take from (LION 116).
- ABSENT adj., used subst.: absent one (AUB. 170).
- ABSOLU adj.: absolute (AUB. 282).
- ABSOLUMENT adv.: (1) With complete authority
(LION 117).
(2) Completely (AUB. 204).
- ABSOLUTION s.f.: (Theol.) remission of sins
(LIEUT. 68).
- ABSOUJRE v.tr.: (1) to release from an oath of
allegiance (ROZE 131).
(2) (Theol.) to absolve (LIEUT. 72).

S'ABSTENIR	<u>v.refl.</u> : to abstain from (AUB. 279).
ABSTINENCE	<u>s.f.</u> : (Theol.) self-imposed privation (CARD. 101).
[ABSTRAIRE]	<u>v.tr.</u> : to extract, separate. <u>P.P.</u> ABSTRAICTE (CATH. 5).
ABSURDE	<u>adj.</u> : absurd (AUB. 229).
ABUSER	<u>v.tr.</u> : to deceive (ROZE 141, etc.).
S'ABUSER	<u>v.refl.</u> : to be mistaken (DISC. 325).
ABUSEUR	<u>s.m.</u> : deceiver, knave (AUB. 252).
ABUZ	<u>s.m.</u> : imposition (AUB. 265).
ACADEMIE	<u>s.f.</u> : seat of learning, the College of Navarre (ROZE 131).
ACADEMIQUE	<u>adj.</u> : academic, a term of praise applied to drivers of waggons which brought food to Paris from the provinces (ROZE 127).
ACARIASTRE	<u>adj.</u> : ill-humoured, difficult to deal with. Term of abuse applied to the Huguenots (LIEUT. 69).
[ACCABLER]	<u>v.tr.</u> : to overcome. <u>P.P.</u> ACCABLE (ASNE 321).
ACCESSOIRE	<u>s.m.</u> : (leg.) incident which in the course of a trial is appended to the principal case, a complication, ill-luck, plight (AUB. 200). METTRE EN GRAND - , to place in an awkward position (LIEUT. 66).
ACCIDENT	<u>s.m.</u> : accident (AUB. 181).
ACCOMMODER	<u>v.tr.</u> : (1) to adapt, alter, suit (LION 118). (2) - DE, to equip with (DISC. 340).
S'ACCOMMODER	<u>v.refl.</u> : (1) DE Q.CH., to seize (AUB. 266). (2) À QN., to submit to (AUB. 272).

- [ACCOMRAGNER] v.tr.: to couple, with.
P.P.: ACCOMPAGNE (LION 114).
- ACCOMPARER v.tr.: to compare (AUB. 273).
- S'ACCOMPARER v.refl.: A QN., to compare oneself to
(LIEUT. 51).
- ACCOMPLIR v.tr.: to fulfil a prophecy (LION 112).
- ACCORD s.m.: agreement, understanding (LIEUT.
67); peace (AUB. 252).
- ACORDER v.tr.: to agree upon, arrange (ROZE
135); settle differences (AUB. 264);
grant (privileges) (AUB. 220).
- v.intr.: (Music) to be in harmony with:
ENTACHEZ DE QUELQUE NOTE MAL
ACCORDANTE AVEC LA JUSTICE, i.e.
guilty of some crime. (LION. 105).
- S'ACORDER v.refl.: to agree, come to terms (ROZE
146).
- ACOSTABLE adj.: approachable (AUB. 287).
- ACCOUSTREMENTS s.m.pl.: clothes (DISC. 326).
- [ACCOUSTUMER] v.intr.: DE FAIRE Q.CH., to be in the
habit of (RIEUX 164). P.P. ACCOUS-
TUME DE FAIRE Q.CH., accustomed to.
P.P. used adj., usual, customary
(CATH. 5).
- ACOURIR v.intr.: to run to (AUB. 172).
- [ACCROISTRE] v.tr.: to improve, strengthen, fortify.
P.P. ACCREUE (AUB. 169).
- ACCUSER v.tr.: - QN. QUE ..., to accuse s.o.
of ... (ROZE 140, etc.).
- ACHEMINER v.tr.: to bring (to ruin, completion,
etc.) (CARD. 96).
- ACHEPTER v.tr.: to buy (AUB. 261).
- ACHEVER v.tr.: to finish (ROZE 147).

ACOLLADE	<u>s.f.</u> : embrace. L'ACOLADE DU PRESIDENT BRISSON, execution by hanging (CATH. 6). Demey translates by "hempen cravat" (Ed. p. 66).
ACQUERIR	<u>v.tr.</u> : (1) to win, get, obtain (AUB 239, RIEUX 155, etc.) (2) to win over (LIEUT. 66). (3) to contract (illness) (AUB 266). (4) acquaint o.s. with (ROZE 125).
ACQUIT	<u>s.m.</u> : receipt. PAR FORME D'ACQUIT, because you can't do without them (AUB. 252).
S'ACQUITTER	<u>v.refl.</u> : DE, to fulfil, discharge (310).
ACTE	<u>s.m.</u> : (1) act, deed (AUB. 223). (2) theatre-act (DISC. 330).
ACTION	<u>s.f.</u> : deed, action (ROZE 140).
ADDITION	<u>s.f.</u> : addition (DISC. 328).
ADHERANT, ADHERENT	<u>s.m.</u> : accomplice (TAP. 28, LION 109, etc.)
ADHERER	<u>v.intr.</u> : A, to adhere to (RIEUX 163).
ADJECTIF	<u>s.m.</u> : adjective (DISC. 330).
ADJOURNER	<u>v.tr.</u> : to summon, order to appear at Court (RIEUX 155).
ADJOURNEMENT	<u>s.m.</u> : Summons (RIEUX 162).
ADJUSTER	<u>v.tr.</u> : to add (LIEUT. 68, DISC. 328).
ADJUGER	<u>v.tr.</u> : (<u>leg.</u>) to award (CARD. 101).
ADMINISTRATION	<u>s.f.</u> : (1) act of Administering the Sacrament (AUB. 241). (2) <u>Bl.</u> business of administration (AUB. 212, 278).
ADMIRABLE	<u>adj.</u> : admirable, worthy (LION 106).

- [ADMIRAL] s.m.: admiral (AUB. 268).
- ADMONESTER v.tr.: DE, to warn (AUB. 211).
- ADOPTION s.f.: adoption (AUB. 275).
- ADORER v.tr.: to worship (TAP. 29, RIEUX 152, etc.).
- ADOUUCIR v.tr.: to alleviate (DISC. 341).
- ADROIT adj.: cunning (AUB. 184).
- ADULTÉRIN adj.: adulterous (ROZE 145).
- ADVANCEMENT, AVANCEMENT s.m.: advancement, progress (LIEUT. 66, AUB. 276, etc.)
Pl. (AUB. 175).
- ADVANTAGE s.m.: (1) advantage (AUB. 205).
(2) position of advantage (AUB. 182).
- ADVANTAGEUSEMENT adv.: to great advantage (AUB. 291).
- ADVENIR v.intr.: to happen (IMP. 1, LIEUT. 66, etc.). ADVIENNE QUI POURRA, come what may (RIEUX 155).
- ADVENUE s.f.: vicissitude, event (AUB. 279).
- ADVERSAIRE s.m.: opponent (AUB. 225, 253).
- ADVERTIR v.tr.: (1) to inform (DISC. 343);
(2) to warn (AUB. 211).
v.intr.: to announce (AUB. 289).
- ADVIS s.m.: (1) advice (LIEUT. 56, AUB. 186, etc.)
(2) Opinion (ROZE 146). IL VOUS SERA ADVIS = IL VOUS SEMBLERA (CATH. 13).
- ADVISE adj.: shrewd (AUB. 174) MAL ADVISÉ, rash, imprudent (ROZE 146).

- ADVISER, AVISER v.intr.: À plus infin., to think of doing sthg. (AUB. 250).
 À Q.CH. (1) to reflect (RIEUX 162);
 (2) to be on one's guard (CARD. 97, LION 115, etc.)
- v.tr.: to deliberate (ROZE 132).
- S'ADVISER v.refl.: DE plus infin., to take it into one's head (CATH. 9).
 DE Q.CH., to think up, devise (ROZE, 136, AUB. 168-9, etc.).
- ADVOUER, AVOUER v.tr.: (1) to confess (CARD. 101, AUB. 202, etc.);
 (2) to authorize, recognise, approve (AUB. 248).
- AEGIPTIENNE s.f.: gipsy (RIEUX, 159)
- AFFAIRE¹ s.m. and f.: affair, business (CARD 94, 96, etc.).
pl. cause (AUB. 276).
 AVOIR - À QN., to have to deal with (ROZE 143).
 AVOIR - DE Q.CH., to need (LIEUT. 71, LION 119, etc.)
 AVOIR - POUR Q.CH., to be concerned with (DISC. 326).
 AVOIR ASSEZ AFFAIRE, to have one's hands full (ROZE 133).
 DE BON AFFAIRE, of good character (DISC. 326).
 ALLER À SES AFFAIRES (vulg.) (CARD. 99).
- AFFECTER v.tr.: to adopt, desire, affect (DISC. 329).
- AFFECTION s.f.: desire, intention (DISC. 343).
- AFFECTIONNÉ p.p. used adj.: disposed MAL - (AUB. 258).
- AFFIDÉ p.p. used adj.: accredited (LIEUT. 60).
- AFFINER v.tr.: to refine (CATH. 10).
- AFFINITÉ s.f.: similarity (DISC. 331).
- AFFLICTION s.f.: affliction (DISC. 340).

- [AFFLIGER] v.tr. and intr.: P.P. AFFLIGÉ DE, afflicted with (CARD. 95); hard hit ROZE 143).
- S'AFFOIBLIR v.refl.: to grow weak (AUB. 175)
- [AFFOLER] v.tr.: to drive to distraction. P.P. (CARD. 98).
- AFFRICAIN, AFRICAIN adj. and s.m.: African (CARD. 101, DISC. 335).
- [AFFUBLER] v.tr.: to deck, adorn. P.P. AFFUBLE DE, dressed in (CATH. 15); decked in (AUB. 229).
- AFIN QUE conj. plus subj. mood.: in order that (LION 119, AUB. 226, etc.)
AFIN DE plus infin.: in order to (AUB. 175).
- AGENT s.m.: agent (LIEUT. 67, LION 120, etc.)
- AGNEAU s.m.: lamb (CATH. 14).
- [AGRAFER] v.tr.: to buckle. P.P. (EST. 21).
- AGRANDIR v.tr.: to increase, aggrandise (AUB. 270).
- S'AGRANDIR v.refl.: to feather one's nest (AUB. 264).
- [AGRAVER] v.tr.: to excommunicate. P.P. (TAP. 28).
- AGREABLE adj.: pleasant (AUB. 281).
- AQUERRIR v.tr.: to make war on (AUB. 270).
to accustom to war P.P. (LIEUT. 55).
- S'ACHEURTER, S'AHURTER v.refl.: to persist, stumble (DISC. 329).
P.P. AHEURTE, at variance (AUB. 184).
- AIGRIR v.tr.: to embitter (CATH. 11, LIEUT. 63), to aggravate (DISC. 341).
v.refl.: to become embittered (AUB. 178).

- AILLEURS adv.: elsewhere (DISC. 326, 341).
- AINS adv.: but rather (CATH. 7, CARD. 102, LION. 120, etc.)
- AINSI adv.: thus, in this manner (CARD. 103, ROZE 139), etc.
 (= AUTANT) as much (RIEUX 155, 156).
 Modifying adj. or adv., so, as (AUB. 283, DISC. 340).
- AIRAIN s.m.: brass (DISC. 340).
- AISE s.f.: wealth, prosperity (LIEUT. 52).
 À VOSTRE - , at your ease (ROZE 142).
- AISE adj.: happy (LION 117).
- AISÉ, AYSÉ adj.: easy. IL EST AISÉ À JUGER (AUB. 181).
 MAL AISÉ: difficult (AUB. 206).
- AISEMENT, AISEMENT, AYSEMENT adv.: easily (TAP. 32, LIEUT. 70, RIEUX 157, etc.).
- AISLE s.f.: wing (306).
- AISLÉ P.P. used adj.: winged (TAP. 34).
- AISNÉ adj.: eldest (ROZE 123).
s.m.pl.: elders (ROZE 142, AUB. 254).
- AISSELLE s.f.: armpit (RIEUX 153).
- ALAMBIQUER v.tr.: (Alch.), to distil, refine, extract the essence (CATH. 9).
- [ALANGOURIR, ALLANGOURIR] v.intr.: to languish.
P.P. (AUB. 171, 241).
- ALARME s.f.: alert, alarm (AUB. 207, 217).
- ALEGREMENT adv.: happily, gaily (LIEUT. 59).
- S'ALENTIR v.refl.: to slow down, diminish (AUB. 202).
- ALIAS adv.: alias (CATH. 15).

- ALLAICTER, ALLAITER v.tr.: to suckle (TAP. 41),
nourish (DISC. 340).
- ALLEE s.f.: action of going (AUB. 252).
- ALLEGRESSE s.f.: joy (AUB. 224, 225, 276, etc.).
- ALLEGUER v.tr.: (leg.) to cite, quote in sup-
port of a statement (ROZE 129, AUB.
223).
- ALLER v.intr.: to go. Plus Infin. to be
about to (LION. 108), to prosper,
fare (RIEUX 157).

Y ALLER, to set about sthg. (AUB. 208).
ALLONS! Excl. denoting surprise or
encouragement (ORD. 48).
IL Y VA DE, it concerns (ROZE 136).

v.tr.: to hunt (LIEUT. 56).
- S'EN ALLER v.refl.: to go away (RIEUX 159, DISC.
326, etc.).
- ALLIANCE s.f.: alliance (LIEUT. 66).
- ALLIÉ s.m.: ally (AUB. 190, 284).
- ALLONGER v.tr.: to lengthen. - LA TABLE, to
take extra trouble (ROZE 138).
FAIRE - LES DENTS, to make hungry
(ASNE. 319).
- ALLOUETTE s.f.: skylark (ROZE 144).
- ALLUMER v.tr.: to light (CARD. 95), to kindle
(AUB. 184).
- ALOPECIE s.f.: (Med.) alopecia, baldness
(LIEUT. 72).
- ALORS QUE conj.: when (AUB. 210).
- ALQUEMIE s.f.: alchemy (ROZE 125).
- ALTERER v.tr.: to parch, fig. to vex (AUB. 177).
P.P. ALTERE DE, thirsting for (AUB.
247).

ALTESSE	<u>s.f.</u> : highness (title) (AUB. 269).
AMADOUER	<u>v.tr.</u> : to win by flattery (AUB. 182).
AMANDER	<u>v.tr.</u> : to make amends, atone for (DISC. 328).
AMATEUR	<u>s.m.</u> : lover (LIEUT. 59).
AMBASSADEUR	<u>s.m.</u> : ambassador (ORD. 47, LIEUT. 67, CARD. 99, etc.)
AMBITIEUX	<u>adj.</u> : and used <u>subst.</u> : ambitious (AUB. 266). DE plus noun (AUB. 189), plus <u>infin.</u> (DISC. 332).
AME, ÂMÉ	<u>s.f.</u> soul, mind (CATH. 9, AUB. 273, etc.)
AMENDE	<u>s.f.</u> : atonement. FAIRE L'- HONORABLE, to apologise (AUB. 189).
AMENER	<u>v.tr.</u> : to bring (AUB. 210).
AMER, AMÈRE	<u>adj.</u> : bitter, unpleasant (ROZE 127, ASNE. 319).
AMÉ	<u>s.m.</u> : MES AMEZ ET FEAUX, my trusty and well beloved friends. (LIEUT. 58.)
AMI	<u>s.m.</u> : friend (LIEUT. 54, LION 120).
AMORCE	<u>s.f.</u> : (Hunt.), bait, inducement (AUB. 184, 226).
AMOUR	<u>s.f.</u> : love (ASNE 322). <u>Pl.</u> = love-making (AUB. 277). FAIRE L'AMOUR = to make love (ROZE 137).
AMOUREUX	<u>adj.</u> , love-sick, in love (AUB. 277).
AMPLE	<u>adj.</u> : ample, adequate, large (LIEUT. 52; ROZE 144; AUB. 208; Verse 300).
AMPOULE	<u>s.f.</u> : (Relig.) ampulla (containing sacred oil for anointing) (LIEUT. 71).
AMUSER	<u>v.tr.</u> : (1) to amuse, occupy (ROZE 135, AUB. 175, LIEUT. 58). (2) to fascinate (AUB. 242). (3) to deceive (LIEUT. 62). V. MOUSTARDE.

- S'AMUSER v.refl.: to occupy, amuse oneself
(ROZE. 138).
A Q.CH.
- AN s.m.: year. (ROZE 134, 143; DISC. 342).
PAR AN ET PAR JOUR = for a year and a
day (LIEUT. 63).
- ANAGRAMME s.f.: anagram (TAP. 33).
- ANARCHIE s.f.: anarchy (AUB. 251).
- *** ANARCHIQUE adj.: anarchical (299).
- ANCESTRE s.m.: ancestor (LION. 117).
- ANCIEN adj.: age-old (RIEUX 164; AUB. 167,
242): former (AUB. 270):
ancient (EST 22).
- ANCIENNEMENT adv.: in former times (AUB. 189;
DISC. 329): originally (DISC. 330).
- ANCRE s.f.: house, closet (CATH. 13).
- ANGE s.m.: angel (AUB. 221).
- ANGELOT s.m.: coin bearing image of St Michel
(304): Not ed. pr.
- ANGOISSE s.f.: anguish, hardship (AUB. 207).
- ANGOISSEUX adj.: which causes anguish, grievous
(AUB. 285).
- ANIMAL s.m.: animal (ROZE 145): creature
(term of abuse) (AUB. 283).
- ANIME p.p. used adj.: excited (AUB. 227):
incited, full of hatred (AUB. 184).
- ANNAL adj.: elected yearly (AUB. 299).
- ANNALES s.f.pl.: annals (RIEUX 154; AUB. 243).
- ANNÉE s.f.: year (ROZE 147).
- [ANOBLIR] v.tr.: to ennoble: P.P. (LION 117).
- *** ANTICATHOLICON s.m.: (Neologism) Book attacking
CATHOLICON (DISC. 341).

- ANTICIPATION s.f.: anticipation (ROZE 136).
PAR - : in advance.
- ANTIDATTE v.tr.: to antedate (ROZE 135).
- ANTIDOTE s.m.: antidote, remedy (CARD. 96;
AUB. 220).
- ANTI-PAPE s.m.: anti-Pope (303).
- ANTIPHRASE s.f.: figure of speech expressing the
opposite of what is intended (TAP. 40).
- ANTIQUAIRE s.m.: antiquarian (DISC. 331).
- ANTIQUE adj.: ancient (EST. 21).
- ANTIQUITE s.f.: antiquity, ancestry (AUB. 269).
- ANTURE s.f.: (Hort.) graft, cutting (DISC. 333).
- APASTER v.tr.: to lure, entice (LIEUT. 62).
- APOINTEMENT, APPOINTEMENT s.m. (1) term, agreement.
FOURNIR A L' - , to provide with sthg.
necessary for one's upkeep, satisfy
claims, terms of agreement (ROZE 132).
(2) Appointment,
action of appointing to an office (AUB.
243).
(3) FAIRE SON - ,
to manage, get along (AUB. 251).
(4) Pl. wages
(RIEUX 152).
- APOLOGIE s.f.: Apologia, writing in defence of
something or someone (DISC. 341).
- APOSTAT adj.: apostate (CATH. 11).
- APOSTOLIQUE (and intentionally ~~xxx~~ APOSTOLIGUE, EST. 22)
adj.: apostolic (LIEUT. 66, LION. 120,
~~LEG. 84~~).
- APOSTRE s.m.: apostle (LIEUT. 68, LEG. 84,
LION. 104, LION. 119, AUB. 222).
- APOTHEOSE s.f.: apotheosis (TAP. 42).
- APPAISER v.tr.: to appease, pacify, settle, stop
a noise (TAP. 26, ROZE. 134, 148).

- APPANAGE s.m.: downy, domain (AUB. 243).
- APPAREIL s.m.: (1) preparations, show, pomp, display (EST. 19);
(2) equipment (AUB. 207);
(3) show of strength, army (315).
- APPARENCE s.f.: appearance (LIEUT. 71: AUB.275).
- APPARENT adj.: conspicuous (TAP. 33).
- APPAROISTRE v.intr.: to appear (DISC. 330).
- APPARTENIR v.intr.: to belong (ROZE 138). Impers
IL APPARTIENT À QN DE FAIRE Q.CH.:
it behoves, is fitting for, s.o. to do
sthg. (RIEUX 164), (AUB. 281).
- APPELLATIF adj.: common, usual (DISC. 331).
- APPELER v.tr.: to call (RIEUX 162).
- S'APPERCEVOIR v.refl.: to perceive, realise
(AUB. 167).
- APPETIT, APETIT s.m.: (1) appetite (AUB. 192);
(2) desire (AUB. 233, etc.);
(3) À L'APPETIT DE: at the
whim of (AUB. 189, 240;
LION 119).
- APPLAUDISSEMENT s.m.: applause (LIEUT. 73).
- APPLIQUER v.tr.: to apply (DISC. 330).
v.refl.: to be put to (use) (DISC.335).
- APPORTER v.tr.: to bring (ROZE 137).
- APPREHENDER v.tr.: to fear (AUB. 171).
- APPREHENSION s.f.: fear (AUB. 184).
- APPRENDRE v.tr.: with À plus infin., or simple
infin., to learn (ROZE 126; AUB.
167, 218).
- APPROBATION s.f.: probation (DISC. 342).
- APPROCHE s.m.: in expr. À L'APPROCHE, closely
(AUB. 174).

- APPROPRIER v.tr.: to adapt (IMP. 2).
- APPROUVER v.tr.: to approve (ROZE 147; RIEUX 165; AUB. 169, 191, 225).
- APPUI, APPUY s.m.: support, mainstay, prop (AUB. 173, 252).
- APUYER, APPUYER v.intr.: to stand (291).
P.P. APPUYE DE, leaning on (AUB. 172).
 APPUYE, lying (DISC. 327).
- APRÈS, APRÈS adv.: after (place): COURIR APRÈS (ROZE 136):
 time, PAR APRÈS (AUB. 186), afterwards.
- APRÈS, APRÈS prep. plus Perf. Infin.: after (ROZE 141):
 plus noun = in pursuit, quest of (RIEUX. 152).
 CRIER AU MEURTRE APRÈS QN., to cry out murder against s.o. (LION. 118).
- APRÈS QUE conj.: after: plus Fut. Perf. or Past Ant. (LION. 121, RIEUX. 162).
- AQUITEUR s.m.: person in charge of levy of taxes, responsible for giving receipt (acquit), i.e. tax-gatherer (ROZE. 142).
- ARBALESTE s.f.: (WAR) siege-engine (EST. 21):
 L'ARBALESTE, name of an inn or hostelry in Paris (ROZE. 127).
- ARBRE s.m.: tree (TAP. 29; DISC. 332).
- ARC-BOUTANT, ARCE-B. s.m.: flying-buttress. Fig. support, supporter (RIEUX. 158) AUB. 212).
- ARCHER s.m.: (War), archer, bowman (ROZE 142).
- FRANCS-ARCHERS, a militia of bowmen, formed under Charles VII, furnished by each parish, fully equipped, and were exempt from la taille. Rôle was comparable to that of modern artillery, i.e. to cause disorder in the enemy ranks before close combat. (LIEUT. 51).

- ARCHEVESQUE s.m.: (Eccl.) archbishop (AUB. 121,161).
- * ARCHICATHOLIQUE adj.: [Neologism, first attested in S.M. (D. G. gives 17th Cent.)]: extremely catholic (CARD. 97; LION. 107).
- ARCHIDIACRE s.m.: (Eccl.) arch-deacon (AUB. 188).
- ARCHIDUC s.m.: archduke (ROZE. 135).
- ARCHIPELAGO s.m.: Aegean Sea with groups of Islands (AUB. 174).
- ARDEMMENT adv.: ardently (LIEUT. 55).
- ARDENT adj.: enthusiastic (AUB. 227).
- ARDEUR s.f.: ardour, enthusiasm, fervour (LION. 105; ROZE. 122).
- ARDRE v.tr.: to burn (CARD. 96).
- ARGENT s.m.: (1) money (TAP. 43; LIEUT. 54; RIEUX. 161).
Expr. pop., ESTRE LA POUR SON ARGENT, to have one's money's worth, to be there for what one can get (RIEUX. 164).
(2) Silver (AUB. 267).
- ARGENTIER s.m.: chancellor, intendant (ROZE.128).
- ARGENTIN adj.: silvery, tinkling (ROZE. 126).
- ARGUMENT s.m.: (1) point in reasoning (ROZE.148);
(2) argument of a book (DISC.328).
- ARGUMENTER v.intr.: to reason, argue (ROZE. 129)
- ARGUT adj.: skilled in argument, subtle, shrewd (ROZE. 126).
- ARIEN s.masc. prop.: one who believed in the heresy of Arians who denied the consubstantiality of the Son with the Father in the Trinity. (AUB. 254.)
- ARMES s.f.pl.: arms, weapons.
PORTER LES - , to be armed (LION. 107).
S'ESLEVER EN - , to rise up in arms (AUB. 224).
EN - , under arms (AUB. 205).

- [ARMER] v.tr.: to arm. P.P. armé (EST. 20, 21, 22).
- ARMÉE s.f.: army (TAP. 28; ROZE. 140).
- ARMOIRIES s.f.pl.: (Her.) heraldic arms (EST. 20; RIEUX. 154).
- ARRACHER v.tr.: to uproot (DISC. 333).
- ARRÉS s.f.pl.: deposit, earnest money (LIEUT. 69).
- ARREST s.m.: decree (AUB. 177, 189, etc.).
- ARRESTER v.tr.: to decree (AUB. 275).
v.refl. plus À, to worry over, to give thought to, to waste time over (ROZE. 133, 138; RIEUX. 164).
- ARRIÈRE-BAN s.m.: (Mil.) Second Levy or Proclamation to serve the King (CATH. 12).
- ARSACIDES s.m.: used in sense of Assassins (TAP. 33).
- ARSENAC s.m.: arsenal, munition store (AUB. 199).
- ART s.m.: art, artifice, trick (ROZE. 141);
pl. (Univ.), the liberal arts (ROZE. 125).
- ARTEIL s.m.: toe (AUB. 291).
- ARTICLE s.m.: (Rel.) article, item. - DE FOY, article of faith (LIEUT. 68).
(Leg.) A L' - DE LA MORT, on the point of death (LIEUT. 68).
(Leg.) - DE CRIME, offence (DISC. 341).
- ARTIFICE s.m.: trick (LIEUT. 58; ROZE. 135; AUB. 197, 206); cunning (292);
D' - , cunningly (AUB. 267).
- ARTIFICIEL adj.: artificial, not destined by nature (AUB. 267).
- ARTILLERIE s.f.: (Mil.) artillery, art of siege-guns; in title COMMISSAIRE D' - (RIEUX. 151).

- ARTISAN s.m.: artisan, workman (AUB. 236).
- ASNE s.m.: ass (CATH. 7; ROZE. 126; Verse ASNE. 318).
- ASNESSE s.f.: she-ass (CATH. 16).
- ASPIRER v.intr.: A plus Noun or Infin., to aspire to, hope to (AUB. 242; DISC. 332).
- ASSAILLIR v.tr.: to attack (AUB. 283).
- ASSASSIN s.m.: assassin (TAP. 33).
- ASSASSINAT, ASSACINAT s.m.: murder (LION. 109).
- ASSASSINATEUR, ASSACINATEUR s.m.: assassin, hired murderer (AUB. 168, 169, 226).
- ASSASSINER v.tr.: to murder (IMP. 3; ROZE. 123; RIEUX. 156).
- ASSEMBLÉE s.f.: assembly (LIEUT. 69; RIEUX. 152; AUB. 247).
- ASSEMBLER v.tr.: (1) to assemble, connote, bring together (AUB. 190, 247);
(2) to put together various parts of a whole, prepare (ROZE. 137).
- ASSENER v.tr.: to strike (a blow) (AUB. 181).
- [ASSEOIR] v.refl.: to sit down. P.P. ASSIS. (LION. 106).
- S'ASSERVIR v.refl.: to become enslaved to (AUB. 233).
- ASSEURANCE, ASSURANCE s.f.: assurance, security (AUB. 205; LIEUT. 57).
- ASSEURER v.tr.: (1) to assure, convince (LION. 120);
(2) to make sure of (AUB. 191).
P.P. ASSEURÉ, (1) safe, secure (AUB. 167, 212).
(2) sure, certain, true (DISC. 324);
(3) certain of, convinced of (DISC. 330).

S'ASSEURER, S'ASSURER v.refl.: to be sure, convinced, assured (LIEUT. 66; AUB. 246; LIEUT. 55; ROZE. 133).

ASSEZ adv.: enough (ROZE. 139):
~~assez~~ AVOIR ASSEZ AFFAIRE (ROZE 133)
 = avoir assez à faire.

[ASSIEGER] v.tr.: to besiege (TAP. 31):
P.P. ASSIEGE.

ASSIETTE s.f.: situation, site (- d'une ville) (AUB. 279).

ASSIGNATION s.f.: stipulation of date for trial, meeting, etc. (CATH. 5; ROZE.149).

ASSIGNER v.tr.: (Leg.) to determine a date (AUB. 203); to levy troops (CATH. 5; ORD. 44; AUB. 201).

ASSISTANCE s.f.: (1) gathering, assembly (ROZE.123); (2) those present (LIEUT. 73); (3) help (AUB. 191).

ASSISTANTS s.m.pl.: those present (EST. 25; LION. 111; RIEUX. 162).

ASSISTER v.intr.: A, to be present at (ROZE.128);
v.tr.: to help (LIEUT. 52; LEG. 84; AUB. 190, 219, 286).

[ASSOUIR] v.intr.: to fall asleep. P.P. ASSOUPIS (288).

ASTRE s.m., star (299).

ASYLE s.m.: refuge (AUB. 168).

*** ATEDIEMENT s.m.: boredom, cooling off of enthusiasm (LIEUT. 66). (N.B. This is the only case in Godefroy, but H. quotes Pasquier, Lettres II, 4.)

ATHEISME s.m.: atheism (LION. 125).

ATHEISTE s.m.: atheist (CATH. 14)

*** ATIEDISSEMENT s.m.: cooling of affection, zeal (LIEUT. 68). (Not in H.)

- ATTACHER v.tr.: to tie up (RIEUX. 153).
- ATTAINDRE v.tr.: to assail (ASNE. 322).
- ATTENDRE v.tr.: to await (ROZE. 138).
v.intr.: to wait (ROZE. 127).
- S'ATTENDRE v.refl. plus À Q.CH., to expect (ROZE. 141. 299).
- ATTENDU QUE conj.: seeing that (RIEUX. 164).
- ATTENTE s.f.: (1) the act of waiting (AUB. 258);
(2) pl., expectations (LIEUT. 50; AUB. 203).
- ATTENTER v.tr.: to attempt (AUB. 179).
v.intr.: À Q.CH., to make an attack on AUB. 224).
- ATTENTIVEMENT adv.: attentively (CARD. 103).
- ATTIRER v.tr.: to attract, win over (AUB. 175, 208).
- ATTISER v.tr.: to stir up, poke (fire) (AUB. 182).
- ATTRAPER v.tr.: to catch (ROZE. 136; AUB. 208, 242).
- ATTRIBUER v.tr.: to attribute (À Q.CH.) (AUB. 228, 281).
- AUCUN adj.: any (AUB. 179). Used in positive sense;
pl. some: AUCUNS SEDITIEUX (DISC. 336).
NE ... AUCUN, no (LIEUT. 50).
- AUCUN pron.: anyone; AUCUN DES HABITANTS (AUB. 205); AUCUN DE MON GOUVERNEMENT (RIEUX. 152).
pl., some (people), certain people (LION. 110).
NE ... AUCUN, no (CATH. 7; ~~RIEUX. 152~~; etc.)
- AUCUNEMENT adv.: to a certain degree (AUB. 281).
AUCUNEMENT PLUS = rather (much) more DISC. 326.

- AUDIANCE, AUDIENCE s.f.: audience (LIEUT. 67):
Donner -, to give an audience
(RIEUX. 163).
- AUDITEURS s.m.pl.: audience (288).
- AUGMENTATION s.f.: increase (AUB. 169).
- AUGMENTER v.tr.: to increase (~~RIEUX. 163~~; LION.
107; AUB. 243).
- S'AUGMENTER v.refl.: to gain, draw, strength (AUB.
175).
- AUGUSTE adj.: august, venerable (ROZE. 122).
- AUJOURD 'HUY adv.: to-day (ROZE. 128).
- AUSMONE s.f.: alms (AUB. 279).
- AUMOSNES s.f.pl.: funds (AUB. 226).
- AUMOSNIER s.m.: (Eccl.) Title, LE GRAND AUMOSNIER,
the Grand Almoner (LIEUT. 62).
- AUNE s.f.: ell, yardstick for measuring
cloth (LION. 106).
- AUPARAVANT (1) adv.: previously (DISC. 331).
(2) prep.: before (DISC. 331).
- AUPARAVANT QUE conj. plus subj., before (296).
(DISC. 325, 343).
plus Infin., before (DISC. 343).
- AUPRÈS DE prep.: near, with (AUB. 248, 291).
- AUREILLE, OREILLE s.f.: ear (ROZE. 126, 300 V.).
EN L'AUREILLE DE QN., into someone's
ear (ROZE. 147). Prov: TENIR LE
LOUP PAR LES OREILLES, to be in a
dangerous situation, do something
daring (LIEUT. 68).
- AUSSI conj.: also (LION. 119). Sometimes
with inversion (AUB. 267, 276; ~~RIEUX.~~
~~163~~).
- AUSSI, AUSSY conj. plus Inversion, therefore (ROZE.
126; DISC. 341, etc.).

- AUSSI adv.: so, thus (ROZE. 132, etc.)
as AUSSI BIEN QUE (ROZE. 138).
- AUSSI-TOST conj.: as soon as. Prov., AUSSI-TOST
DIT, AUSSI-TOST FAICT (LIEUT. 51),
No sooner said than done (EST. 19).
- AUTANT DE adv.: the same number (CARD. 103;
DISC. 327): as much (ROZE. 133).
- AUTANT QUE adv.: as much as (ROZE. 133; AUB. 176).
conj.: just as (AUB. 237); POUR AUTANT
QUE, conj., inasmuch as (CATH. 15).
- AUTANT adv.: likewise. EN FAIRE AUTANT (AUB.
214).
- D'AUTANT QUE conj.: inasmuch as ... (CATH. 5).
- AUTHENTIQUE adj.: authentic (AUB. 253).
- AUTHEUR s.m.: (1) instigator (AUB. 171);
(2) author, writer (DISC. 328).
ESTRE AUTHEUR QUE = to cause (AUB.
188).
- AUTHORISER v.tr.: to authorise (AUB. 247).
- AUTHORITE s.f.: authority (AUB. 176, 183).
- AUTOUR adv.: around (305). (Not ed. pr.)
- AUTOUR DE prep.: around (RIEUX. 153).
- AUTRE, AUSTRE adj.: (Usually without partitive
article). (1) other (CATH. 13; CRD.
46; LIEUT. 50; ROZE. 123, 125, 127,
143, 147; RIEUX. 154, 155; ASNE. 319):
(2) different from (QUE)
(AUB. 212).
- AUTREFOIS adv.: earlier, formerly, in bygone
days (ROZE. 126; RIEUX. 155, 160,
163).
- AUTREMENT adv.: (1) otherwise (RIEUX. 152; AUB.
169, 210;
187: (2) in other circumstances (AUB.
187: (3) on the other hand (CARD. 100).

- AUTRUY pron.: others (AUB. 209, 279).
- [AVALER] v.tr.: to throw back. P.P. AVALE EN CAPUCHON (LEG. 85), hanging down like a hood.
- AVALEUR s.m.: swallower. - DE FRIMATS, Those who rise early and breathe in the hoar frost, i.e. GENS DU PALAIS, the jurists (Rab.) (RIEUX. 160).
- AVANCER v.tr.: to advance, promote (AUB. 189): to bring nearer (AUB. 207): P.P. LES MOINS AVANCÉS (DISC. 339), the least successful.
- S'AVANCER v.refl.: to come forward, come on the scene (AUB. 204).
- AVANT adv.: in expr. (1) EXAMINER PLUS AVANT (AUB. 226), to probe any deeper into: (2) METTRE EN AVANT (298), to propose: (3) METTRE AVANT (ROZE. 122), to show off: (4) EN AVOIR DANS LES BOTTES BIEN AVANT = to have enough (AUB. 167).
- AVANT QUE conj. plus Infin., before (AUB. 233, 285, etc.)
- AVANT-JEU s.m.: preliminary proceeding (CATH. 7).
- AVANTAGE s.m.: advantage (AUB. 272) (SUR - over). BAILLER L' - A QN. (ORD.48), to side with.
- AVANTAGER v.tr.: to give preference to (AUB.243).
- AVANTAGEUX adj.: advantageous (AUB. 175).
- AVARICE s.f.: greed (DISC. 328): grasping avarice (ROZE. 142).
- AVEC, AVECQ prep. denoting (1) accompagnement: AVEC DISPENSE DE LEUR SERMENT (LION. 110; ROZE. 147): (2) manner: AVEC DEXTERITÉ (LIEUT. 50): (3) instrument: AVEC TANT DE PAUVRES VILLES (ROZE. 143).

- AVEINDRE v.tr.: to take down (a flag) (TAP. 37).
- AVENTURE s.f.: chance: PAR - (ASNE. 319).
- AVEUGLE adj.: used subst., blind (ROZE. 140).
- AVEUGLER v.tr.: to blind (fig.) (AUB. 264).
- ADVOCAT, AVOCAT s.m.: advocate (LION. 120).
Title: AVOCAT-GENERAL (ROZE. 157;
RIEUX. 163).
- AVOINE s.f.: oats (~~HE. HE~~); PAIN D' -
(ROZE. 126; AUB. 171).
- AVOIR v.tr.: to have: used as auxiliary.
Pres. Indic., J'AI, J'AY (DISC. 324).
Pres. Subj., J'AYE (DISC. 324, 328).
Impers., IL Y A ... QUE, ago (ROZE. 134).
- AVORTER v.intr.: DE. to give birth to (TAP. 40).
- AYDES s.m.pl.: (Tax) Subsidies granted to
king by way of temporary help, later a
regular tax on tobacco, wines, etc.
(LION. 117).
- AYDER v.intr.: A QN DE Q.CH., to help (LIEUT.
54).
- AYEUL s.m.: grand-father (ROZE. 133).
- AYSE s.f.: ease. A LEUR AYSE (AUB. 242).
pl. A NOS AYSES (AUB. 212).
pl., comforts (DISC. 339).
- AXIOME s.m.: undisputed proposition (AUB. 275).
- AZUR s.m.: (Her.) blue (AUB. 265).

B.

- BABIL s.m.: idle chatter, gossip (297).
- BACHELIER s.m.: (Univ.) bachelor, graduate (ROZE. 126).
- BADAUD s.m.: gaper, bystander (ROZE. 130).
- BADAUDAGE s.m.: character of a "BADAUD", idle nature (ASNE. 320).
- BAGAGE s.m.: baggage (DISC. 325; AUB. 184).
- [BAGUER] v.tr.: to rope up. P.P., BAGUÉ (TAP. 36). (LIER ET BAGUER, to truss and bind.)
- BAHUT s.m.: chest (TAP. 37).
- BAILLER v.tr.: to give (TAP. 34, 42; ROZE. 128).
LA BAILLER BELLE A QN., to take advantage of, to impose on, to deceive (AUB. 166). (iron.)
- BAISER v.tr.: to kiss (TAP. 33).
- BAL s.m.: ball, dance (ORD. 48).
- BALAFRE s.m.: (really P.P. used subst.), scar-face. Name given to Henri, Duc de Guise, 1550-88. (LIEUT. 49)
- BALANCE s.f.: balance. TENIR LES CHOSES EN - , to keep things balanced (LIEUT. 71). CONTREPESER A LA - , to have the better of (LIEUT. 66).
- BALON s.m.: balloon (295).
- BANC, BANCQ s.m.: seat, form (ORD. 47; LION. 121; RIEUX. 163).
- BANDE s.f.: band, troop (EST. 20).
- BANDER v.tr.: to bandage. - LES YEUX A QN., to blindfold (AUB. 209).
- BANNIERE s.f.: banner (CATH. 10).

- BANNIR v.tr.: to banish (AUB. 169).
- BANQUE s.f.: (Comm.) bank, tumbler's stage (cf. mountebank). TENIR BANQUE, to be seated at a booth and hold forth with quack's patter (CATH. 8).
- BANQUEROUTE s.f.: (Comm.) bankruptcy. Exp. FAIRE - À QN., to go bankrupt (RIEUX. 157), i.e. to fail, break with so. (AUB. 211).
- BANQUEROUTIER s.m.: bankrupt (LION. 107).
- BANQUET s.m.: banquet (AUB. 171).
- BAPTIZER v.tr.: to dub (DU NOM DE) (AUB. 215).
- BARBARIE s.f.: barbarousness (AUB. 172).
- BARBE s.f.: beard (AUB. 216).
 (1) À NOSTRE BARBE, before our noses, in direct defiance (LIEUT. 56).
 (2) FAIRE LA BARBE, to shave or trim the beard (EST. 20).
 FAIRE LA BARBE SANS RAZOYR, fig. to get the better of (RIEUX. 160).
Prov. FAIRE BARBE DE FOIRRE (LIEUT. 57) is a corruption of FAIRE GARBE (for GERBE) DE FEURRE or FOUARRE (À DIEU) which occurs in Rab. I, 11, meaning to mock, make a fool of. FOUARRE is straw, and the idea is that of offering a sheaf of hay instead of one of corn: hence, to cheat. Cf. NICOT: FAIRE À DIEU BARBE DE FOARRE: Prava religione Denm solicitare.
- [BARBOUILLER] v.tr.: P.P. BARBOUILLE, bedaubed (301), blotted (DISC. 325), muddy, bespattered with mud (DISC. 330).
- BARGUIGNER v.intr.: to haggle, bargain (DISC. 337).
- BARON s.m.: baron (LION. 110, 117; AUB. 270).
- BARRICADE s.f.: (Italian barricata), barricade, street-block, so-called because made from barrels filled with earth. (AUB. 204). Refers to a revolt in Paris.

12th May, 1588, led by Duke of Guise, as a result of which Henri III had to flee from the capital. D.G. gives a reference to the first use of this word in Chronique bordelaise 1589 (BARRIQUADE), contained in Delboulle's Recueil. The word may have appeared orally in Paris in 1588, and not in print till 1589 in the Chronique, then in the present orthography with the publication of the Satyre, 1594. (RIEUX. 164; AUB. 207; TAP. 31; etc.)

- BARRICADER** v.tr.: to barricade (TAP. 32).
Presumably first used in spoken language at same time as BARRICADE.
- BARRIERE** s.f.: barrier (TAP. 35).
- BARRIQUE** s.f.: large wine-barrel (TAP. 31).
- BAS** s.m.: bottom, foot. AU BAS DE (ROZE. 136).
- BAS** adv.: in a low voice (LION. 121; ROZE. 147). AU BAS, to a state of abasement (AUB. 258). A BAS, down (DISC. 334). EN BAS, down-stream (AUB. 233).
- BAS** adj.: low (sounding). EN BASSE NOTTE (ROZE. 149).
- BASQUE** s.m.pr.: Basque. TOURS DE BASQUE (ROZE. 143) (low tricks, worthy of a laquais because Basques were frequently employed as laquais. SAINÉAN II, 429).
- BASSEMENT** adv.: humbly (EST. 23).
- BASSISSIME** adj., superl.: very low (LEG. 85).
- BAST** s.m.: pack-saddle (AUB. 286).
- BASTARD** adj.: illegitimate (LION. 108) (s.m., 315 not ed. pr.).
- BASTELIER** s.m.: boatman (LION. 112) (s. is by contamination with BASTELEUR).

- BASTILLE s.f.: the Bastille, fortress in Paris (AUB. 230).
- BASTIMENT s.m.: building (AUB. 169).
- BASTIR v.tr.: to build (DISC. 325, 342); to establish (a law) (LION. 119).
- BASTON s.m.: stick (AUB. 172); mace (ORD.46).
- BATAILLE s.f.: battle (ROZE. 147) (AUB. 184).
- BATEUR s.m.: - DE PAVE (TAP. 32), brawler street robber.
- BATTRE v.tr.: to beat (CATH. 7).
- BATRE v.refl.: to fight (ROZE. 124, etc.)
- BATTEAU s.m.: boat, barge (AUB. 236).
- BATTEMENT s.m.: clapping (of hands) (CARD. 103).
- BAUDET s.m.: donkey (CATH. 7; ASNE. 320).
- BAYE s.f.: lit. an emptiness, hence an empty promise, a lie. ENTRETEENIR DE - s, to deceive (AUB. 253); cf. A.T.F. "S'IL T'A REPEU DE BAYES", V, 30.
- BEARN s.m.pr.: district of Béarn.
- BEAT adj.: blissful, happy (EST. 23).
- BEAU, BEL, BELLE adj.: fine, noble, beautiful (EST. 25; LIEUT. 53; ROZE. 138; etc.)
 AVOIR BEAU FAIRE Q.CH., to do sthg. in vain (ROZE. 144).
Iron. MAIS DE BELLES! (COLL. elliptical for MAIS DE BELLES HISTOIRES! That's a fine story. AUB. 200).
Iron. NOS BEAUX ESTATS (AUB. 245).
- BEAUCOUP DE pron. indef.: much (LION. 110).
- BEC s.m.: beak, pop. mouth. (Not in Nicot.)
 NE PAS AVOIR BON BEC - to be unable to hold one's tongue (CARD. 97). (AVOIR BON BEC often - to be a gossip, but seems to have the opposite sense here.)
 CLORRE LE BEC A QN., to keep s.o.'s mouth shut (LIEUT. 64).

- BEDEAU** s.m.: (Eccl. and Univ.) mace bearer (LION. 121); churchwarden (EST. 19; ROZE. 138).
- BEDOVIN** s.m.pr.: Bedouins, used in same sense as ASSASSINS (so used in Faeneste, see n.l, p.259 in Mérimée's edn.). (TAP.33).
- BEER** v.intr.: to gape, be anxious for, desire enormously (APRES) (AUB. 267).
- P.P. BEE** open, gaping (GUEULE) (295).
- BEFFLER** v.tr.: to trick, deceive, mock, flatter (Argot) (LIEUT. 70).
- BELIER** s.m.: ram (295).
- BELISTRE** adj.: penniless (RIEUX: 154).
- BELLEMENT** adv.: gaily, joyfully (ROZE. 136).
- BELLE-SOEUR** s.f.: sister-in-law (LION. 114).
- BELLIQUEUX** adj.: bellicose, war-mongering (AUB. 251).
- BENEDICTION** s.f.: (Eccl.), benediction, blessing (LIEUT. 74).
- BENEVOLENCE** s.f.: (Learned word, stock term of rhetoric), benevolence, goodwill (ROZE. 123).
- [BÉNIR] **BENING** adj., benign (AUB. 283).
- P.P. BÉNIT, BENISTE**, holy, consecrated, in EAU BENISTE (EST. 26); CHANDELES BENISTES (LION. 107); SEPT GRAINS BÉNITS (IMP. 2).
- BENOIST** (2 Forms of P.P. in O.F.: (1) benoit < benedictum, (2) béni < bénir. Later fused into bénit): good, blessed, LE BENOIST SAINT PAUL (LION. 115).
- BERGER** s.m.: shepherd (TAP. 38).
- BERSER** v.tr.: to cradle, rock to sleep (AUB. 258).

- BESACE s.f.: scrip worn by beggars and mendicant friars (ROZE. 148).
QUITTER LA - , to give up an order.
- BESOGNE, BESONGNE s.f.: work (ROZE. 132), workmanship (290); job, task (AUB. 208).
(1) FAIRE LA - , to do the trick, work, succeed, have its effect (AUB. 193).
(2) METTRE QN. EN BESONGNE, to set s.o. to work (AUB. 264).
(3) Euphemism: FAIRE SES BESONGNES (LIEUT. 54, 66).
- BESOIN s.m.: need. AVOIR - DE, to need (LION. 118; ROZE. 126).
IL N'ESTOIT JA BESOIN QUE ... , it was useless for ... (superfluous) (AUB. 166).
- BESTE s.f.: beast (ROZE. 138; AUB. 168, 270).
LE ROY DES BESTES, allusion to la ville de Lyon (ROZE. 145).
- BEURRE s.m.: butter (RIEUX. 155). UN BEAU PETIT MARY DE BUERRE, reference to Archduke Ernest, Governor of the Netherlands (PAYS BAS, humorously called PAYS DE BEURRE, because of its abundant supplies of butter) (293).
- BEURRIER s.m.: one who sells butter (ROZE. 125).
- BEURRIERE s.f.: feminine of BEURRIER (ROZE. 125).
- BIAIS s.m.: attitude, inclination (LIEUT. 60).
- BIARNOIS adj.: used subst., Henri de Bourbon, King of Navarre, later Henri IV of France, (IMP. 1; LION. 120; AUB. 216). (for BEARNOIS.)
- BIBLE s.f.: Bible (LION. 114; AUB. 223; DISC. 332).
- BICHE s.f.: (Pop.) young girl (TAP. 28).
UNE BICHE FEE, a young fairy.
- BIEN s.m.: (1) well-being (DISC. 325),
Furtherance (ROZE. 123). FAIRE - À QN, to do someone good (RIEUX. 156).

UN HOMME DE BIEN, a man of worth, a respectable man (Pl. GENS DE BIEN) (LION. 105):

(2) property, VIVRE DU BIEN DE, to live off (AUB. 248).

pl.: property, riches (LION. 107, 116; ROZE. 123); benefices? (ROZE. 143).

adv.: well. SCAVOIR BIEN, to know full well (RIEUX. 160, 162. etc.; LIEUT. 70) (= successfully) (ROZE. 141).

plus adj.: BIEN FIN (ROZE. 141); BIEN CHER (ROZE. 149); BIEN HEUREUX (LIEUT. 70; ~~RIEUX. 160~~). (Sometimes joined to adjective as BIEN HEUREUX (CARD. 100).

Plus adv.: very. PARLER BIEN HAUT (ROZE. 128).

Plus phrase: BIEN À VOTRE AISE, completely at ease (ROZE. 142); AUSSI BIEN QUE, as well as (ROZE. 141). BIEN VENU, welcome (CATH. 12; DISC. 339).

BIEN particle, indeed, as you know, quite well, quite easily (ROZE. 137; RIEUX. 161; LION. 120; ROZE. 128).

QUAND BIEN plus condit.: even if (LION. 120).

BIENFAICT s.m.: act of kindness (ROZE. 142).

BIENFAICTEUR s.m.: benefactor (RIEUX. 161; DISC. 332). (Voiture in Lettre 125 advocates orthography BIENFAICTEUR, while La Eruyère has BENEFACTEUR, para. 6.)

BIENSEANCE s.f.: convenience, service, À MA BIENSEANCE (ROZE. 134; RIEUX. 155, etc.)

BIENVEUILLANCE s.f.: good-will (AUB. 252).

BIERE s.f.: bier (LIEUT. 52.)

BIERE s.f.: beer (RIEUX. 160).

BIGAME s.m.: bigamist (ROZE. 144).

[BIGARRER] v.tr.: P.P. used adj. BIGARRÉ DE DIVERSES COULEURS, lit. striped with various colours, hence, holding divergent opinions (EST. 23).

- BIGEARRER v.refl.: to be at variance, to quarrel (AUB. 175;) ~~DISC. 341~~).
- BIGARRURE s.f.: quarrel (DISC. 341).
- BILLET s.m.: arrest warrant (AUB. 173, 255); letter (AUB. 285).
- ~~***~~ BIPEDAL adj.: walking on two feet, biped; fig. double dealing (AUB. 269). Learned word; Huguet says, "large de deux pieds".
- BIS adj.: grey. À BIS OU À BLANCQ, at random (RIEUX. 152). (Allusion to lottery in which the loser draws a blank.) (Demey thinks it is an allusion to types of bread; somehow or another. Ed. p.144.)
- BIS-AYEUL s.m.: great-grandfather: GRAND - , great-great-grandfather (ROZE. 134).
- BISOGNE s.m.: new recruit (AUB. 183. (< Spanish bisogno, bisoño, fresh recruit.)
- ~~***~~ BIZARREMENT adv.: oddly, strangely (EST. 20). (Usual orthography in XVI C. was BIGEARRE, authorised by Vaugelas. < Sp^{ish}. bizarro, brave, the original sense of which, suggests D.G., was perhaps modified by BIGARRE. The first recorded instance of this orthography in Satyre, perhaps intended to emphasise Spanish influence in France.)
- BLANC, BLANCQ adj.: white, the colour of the French (CATH. 6, 292).
 (1) COUSU DE FIL BLANC, sewn with white thread, i.e. obvious (ROZE. 141).
 (2) À BIS OU À BLANCQ (RIEUX. 152), at random, v. BIS.
 (3) COUCHÉ EN BLANCS DRAPS (AUB. 223): v. DRAP.
 (4) ~~***~~BLANCS SIGNEZ (ROZE. 134): a blank paper signed beforehand, cf. the idea of carte-blanche. (Nicot in 1606 says it is archaic for BLANC-SEING, which Furetière in 1690 claims to be a

- provincialism.)
 (5) JOUER DES ESPÈES BLANCHES (342), to brandish naked swords.
- BLASPHEMATEUR s.m.: blasphemer (CATH. 7).
- BLASPHEMATOIRE adj.: blasphemous (CATH. 7).
- BLASPHEME s.f.: blasphemy (CATH. 6).
- BLÉ, BLED s.m.: (1) corn (AUB. 170).
Pl. BLEDS, same sense (AUB. 236).
 (2) (corn-)field (ASNE. 321).
- (BLESME adj.: pale (315). Not ed. pr.)
- BLESSER v.tr.: to hurt (AUB. 286).
- BLEU adj.: blue (LIEUT. 61). (Pl. BLEUZ).
v. CORDON.
- BLOND adj.: light in colour, applied to coins, gleaming (302).
- BOEUF s.m.: ox (ROZE. 144, 126; DISC. 329).
- BOIS s.m.: wood (AUB. 267). NE PAS SCAVOIR DE QUEL BOIS FAIRE FLECHES, not to know what to do (LIEUT. 53). SCAVOIR DE QUEL^{BOIS} JE ME CHAUFFE (193, 297), to know what I'm about. ESTRE DU BOIS DONT ON LES FAICT, to have the essential qualities. (LION 109.)
- BOITE, BOÎTE, BOÛTE s.f.: (The last orthography is interesting as a guide to pronunciation.), box (ROZE. 134; AUB. 261).
CATH. 15
- BOITEUX adj.: limping, cripple (EST. 21).
s.m.: cripple (AUB. 217).
- BON adj.: (1) good (sometimes ironical), LE BON HOMME (ROZE. 139; AUB. 249; CARD. 94):
 (2) correct, right, DU BON CHEMIN (DISC. 330).
 (3) full, DEUX CENTS BONNES ANNEES = fully two hundred years (ROZE. 147).
 (4) A BON ESCIENT, knowingly (LIEUT. 68).

- Adv.: COUSTER BON, to cost a lot (LIEUT. 57). TOUT A BON, once and for all (AUB. 193).
- BONADIES s.f.: lit. Good-Day: a greeting. FAIRE DES BONADIES, to show kindness, to coax (TAP. 32).
- BOND. s.m.: leap, bound. PRENDRE AU BOND, to catch flying, seize the opportunity (CATH. 7). FAIR UN FAUX BOND A QN., to give s.o. the slip (110).
- BONHOMME s.m.: Prov. VIVRE DU BIEN DU BONHOMME (AUB. 248), to live off others, to live at the people's expense. (c.f. JACQUES BONHOMME, popular name for the common people.)
- BONNET s.m.: cap, hat: UN - ROUGE, a Cardinal's hat (LION. 118;) sim. UN - QUARRE (156).
- BONS-HOMMES s.m.pr., monks of the Order of St AUGUSTINE or Fratres Minimi, whose founder, St François de Paule, was referred to by Louis XI as a "bon homme" (EST. 21).
- BOURDEAU, BOURDEL (AUB. 235; RIEUX. 158).
Exp. ESTRE AU BOURDEL, to have gone to the dogs (AUB. 168).
- BORDEAU, s.m.: house of ill-fame (ROZE. 124).
- BORDURE s.m.: border, edge (frontier) (TAP. 40)
- BORGNE adj.: one-eyed (AUB. 268).
- [BORNER] v.tr.: P.P. BORNE, limited, restricted (ROZE. 138).
- BOSSE s.f.: hunchback, hump. FAIRE BONNE BOSSE, to be puffed up (AUB. 269). (For FAIRE LE GROS DOS, comic allusion to the Duke of Savoy's deformity).
- BOTTE s.f.: boot. (1) LAISSER LES BOTTES EN FRANCE - to die in France (LION. 118). (2) EN AVOIR DANS LES BOTTES (AUB. 166-7) - to be uncomfortable.

(3) UN ENNEMI QUI USE PLUS DE
BOTTES QUE DE SOULIERS = an energetic
foe (LIEUT. 73).

- BOUCHE s.f.: mouth (TAP. 33). Exp. FAIRE LA
PETITE BOUCHE - to whisper, to be
squeamish about (AUB. 193).
- BOUCHER v.tr.: to stop (ears) (AUB. 244);
to block, bar (street) (AUB. 204).
to dam, cut (river) (AUB. 233).
- BOUCHER s.m.: butcher (TAP. 31; LION. 112).
- BOUCHERIE s.f.: slaughter house. ESTRE A LA - ,
to be in a shambles (AUB. 168).
(Allusion to Charles Boucher, Prévôt des
Marchands de Paris - Marcilly.)
- [BOUCLER] v.tr.: to bind (prisoner), besiege, hem
in (a town) (AUB. 241).
- BOUE s.f.: fl., sewers, gutters (AUB. 241).
- BOUFFON adj.: foolish (CATH. 15).
- BOUGER v.intr.: to move, budge (DISC. 338).
- BOUILLIE s.f.: saps, gruel (- DE SON) (AUB. 171).
- BOUILLIR v.intr.: to boil, seethe (CARD. 101).
- BOULET s.m.: shot, cannon-ball (AUB. 206).
- BOULIMIE s.f.: (Med.) illness which causes spasms
of hunger, "hungry evil", gluttony
(CATH. 16).
- BOUQUON s.m.: poisoned dish (ROZE. 143).
- BOURBONISTE s.m. pr., supporter of the Bourbons
(CARD. 97).
- BOURDE s.f.: fictitious story, lie. DONNER
UNE - A QN., to put s.o. off the
scent, mislead (AUB. 232).
- BOURGADE s.f.: country town (AUB. 279).
- BOURGEOIS s.m.: citizen (AUB. 169). - ET
CITOYEN DE PARIS (AUB. 255).

- BOURGUIGNON s.m.pr., Burgundian (RIEUX. 154).
- BOURLET s.m.: (Dress) Pad worn on head to heighten hair style (worn by citizens' wives) (ROZE. 124). Also called CHAPERON (RIEUX. 156).
- BOURRASQUE s.f.: squall. Fig. skirmish, turmoil (LIEUT. 57). (First recorded instance of fig. use in Satyre. Ronsard used the French form BOURRACHE. BOURRASQUE is from Italian borrasca.) (AUB. 210).
- BOURSE s.f.: (1) purse (LIEUT. 53; LION. 119; RIEUX. 154; AUB. 218):
(2) exchequer, coffer (298).
SANS BOURSE DESLIER, without spending a penny (LIEUT. 60).
- BOURSIER s.m.: (Univ.) bursar, one enjoying a bursary (ROZE. 126).
- [BOURSOUFLE] v.tr.: P.P. BOURSOUFLE, puffed up (298).
- BOUT s.m.: end (of year) (DISC. 326):
Tip (of toes) (291). TENIR AU BOUT, to stand on end, upright (293).
EN VENIR A BOUT, to succeed (LIEUT. 69) (RIEUX. 152-3; AUB. 267).
- BOUTE CUL s.m.: (Pop.) Term of disdain applied to Conversi or lay brethren who could return to a worldly existence (LEG. 84).
- BOUTEFEU s.m.: (Pop.) used adj., seditious, an incendiary, inciter. BOUTEFUS in O.F. meant a stick with a match used to fire a cannon, then one who fired a gun, hence seditious, inciting (AUB. 244).
- BOUTIQUE s.f.: shop (TAP. 36; LION. 106).
- BOYRE v.intr.: to drink (AUB. 198).
- BRANCHE s.f.: branch, bough (DISC. 334).
- BRANSLE s.m.: (Orig. dance), commotion, hubbub (LEG. 85).

- BRANSLER v.tr.: to brandish (EST. 21).
- BRANSLER v.intr.: to progress (AUB. 180.)
- AU MANCHE, to be unsteady, unreliable, to abandon one's side (ROZE. 143; DISC. 342).
- BRAS s.m.: arm (AUB. 267, 291).
UN - COURONNE, coat of arms surmounted by a crown (291).
- BRASSEUR s.m.: (Trade), brewer (RIEUX. 160).
- BRAVACHERIE s.f.: swagger, bravado, provocation (AUB. 264).
- BRAVE adj.: worthy (RIEUX. 157); high sounding (words). (ROZE. 122)
- BRAVEMENT adv.: bravely (LIEUT. 57) and iron (ROZE. 123)
- BRAVER v.tr.: to face, defy (AUB. 219).
v.intr.: to brag (AUB. 208).
- BRECHE s.f.: breach (LIEUT. 64); rift (Obsc.) (306).
- BREF s.m.: (Learned) Papal missive in Latin bearing Pontifical seal (AUB. 263).
- BREF adv.: in short (LIEUT. 52; LION. 105, 117; ROZE. 142).
- BREHAIGNE adj.: barren, childless (AUB. 187).
- BREUVAGE s.m.: beverage, drink (AUB. 245).
- BREVAIRE s.m. and f.: Prayer Book (LEG. 84; EST. 21; LION. 106; AUB. 186).
- BRIDE s.f.: bridle (RIEUX. 156); hat strings (TAP. 43). HOCHER LA - (AUB. 193), to shake off any restraining influence.
À BRIDE ABATUE, at full speed (TAP. 37).
METTRE LA BRIDE SUR LE COL DE QN., to give free scope to s.o. RIEUX. 156).
- (BRIDE-BADAUT s.m. Only in later editions: reference to le Fort de Gournay, lit. which subdues the inhabitants (AUB. 236). Cf. LE FORT DE SION QUI BRIDOIT LE PEUPLE (AUB. 240).)

- BRIDER v.tr.: to subdue (AUB. 240); to invest
(a town) (298); to secure (a parcel)
(294).
- BRIGAND s.m.: brigand, highway-robber (LION.107).
- BRIGANDINE s.f.: (War), Brigantine, light breast-
plate or coat of mail (EST. 20).
- BRIGUE s.f.: intrigue (AUB. 209); manoeuvre
(ROZE. 124).
- BRIGUER v.tr.: to seek to win (AUB. 192); to
seek election (BRIGUER LA PAPAUTE)
(ROZE. 146).
DE plus inf., to plot to do sthg.
(AUB. 227).
- BRIGUEUR s.m.: aspirant, claimant, pretender
(AUB. 270).
- BRIN s.m.: a wisp, a pinch, a little (CATH.
14).
- BROCARD s.m.: witty remark (DISC. 330).
- BROCARDER v.tr.: to make fun of (DISC. 330).
- BROCHE s.f.: bung. COUPER BROCHE À QN., to
make s.o. stop, to spike s.o.'s guns
(DISC. 344).
- BRODERIE s.f.: embroidery (EST. 25).
- BRONCHER v.intr.: to stumble (D'UN PAS)
(ASNE. 320).
- BROUILLER v.tr.: to confuse, muddle (LIEUT. 70;
(AUB. 195).
- BRUIT s.m.: noise (ROZE. 147, 148; RIEUX
163). A PETIT BRUIT, discreetly,
quietly (CATH. 8).
- BRUSLEMENT s.m.: act of setting fire to, burning,
firing (AUB. 244) (in Pl.)
- BRUSLER v.tr.: to burn, destroy by fire (CARD.
96).
v.intr.: to burn (AUB. 179, 234).
Fig. - DU FEU, DE LA REBELLION (AUB.
213), to be fired with enthusiasm.

- ** BRUTIVEMENT adv.: brutally^{bluntly} (DISC. 326).
 BRUYERE s.f.: heath-plant (AUB. 237).
 BULLE s.f.: Papal Bull (CATH. 17; LIEUT. 60;
 AUB. 264). Seals of Papal Bulls
 instituting a University (EST. 24).
 BUREAU s.m.: table-cover, table. METTRE SUR
 LE - , to table a motion, bring up
 for discussion (298).
 ** BURLESQUE adj.: comical, burlesque (DISC. 343).
 (<It. burlesco)
 [BURSAL] pl. BURSAUX adj. (Legal), relating to
 taxes (AUB. 192).
 BUT s.m.: aim (AUB. 182).
 BUTIN s.m.: spoil, plunder (LIEUT. 55);
 booty, loot (AUB. 243).

C.

- CABAN s.m.: (Dress), woollen seaman's jacket with cowl (CATH. 15). (Sp. gaban < Arab. aba.)
- CABARET s.m.: tavern (DISC. 331).
- CABINET s.m.: (cabinet) closet (LIEUT. 54; LION. 106).
- CABOCHE s.m.pr.: rebel (LION. 112). (Derived from name of butcher, Caboche, who led butchers' revolt against Charles VI in 1412.
- *** CACA s.m.: (Vulg.) FAIRE CACA, lit. FAIRE SES BESOINS, FAIRE CACA EN NOS PANIERS, to upset our plans, to displease (H.) (ROZE. 145).
- CACHETTE s.f.: hiding place. A CACHETTE: in secret, secretly (LIEUT. 53; AUB. 193). (No record of A - in D.G. or Godefroy, though the latter gives A - s, A LA - .). Nicot: EN CACHETTE.
- (CACHOT s.m.: cell, prison (304). Not ed. pr.)
- CACCHIME adj.: ill-complexioned (295).
- CADET s.m.: the youngest son (ORD. 46).
- CADUC adj.: decrepit, feeble (LION. 118, AUB. 258).
- CAGE s.f.: cage (AUB. 167).
- CAHUETTE s.f.: (for CAHUTE), shack, shed (RIEUX. 161). Demey says < Dutch Kajuit, ship's cabin: Ed. p. 152. (Furetière, 1690, recognises CAHUETTE as only form, while Oudin, 1642, gives cajute and D.G. gives chaute as a 13th Cent. form.) Nicot, CAHUTE, CAHUTELLE, CASA.
- CAILLE s.f.: (Birds), quail. CAILLE COIFFÉE (AUB. 167), fashionable woman.

- CAILLET** s.m.: snare for catching quails (Read) (AUB. 167). (Allusion to Guillaume Caillet who led the Jacquerie revolt in 1358.)
- CAILLETTE** s.f.: dim. of CAILLE, little quail (AUB. 171). Term of endearment given to Parisians, coupled with that of "BADAUD", babbler, frivolous person, or may be derived from name CAILLETTE who was a famous jester in the 16th Cent. Hence a light-hearted person (cf. Marot: JE SUIS CONTENT QU'ON M'APPELLE CAILLETTE (Ball. 4)), special usage, applied to Parisians, gay, giddy women (cf. Sorel: DES CAILLETES DE PARISIENS (Francion, 142)). (ROZE. 130; AUB. 167). 1623 ed. p.391. (Textes Français Modernes, Vol. II p.9)
- CALCINER** v.tr.: (Alch.) to subject to intense heat. (CATH. 9)
- CALENDRIER** s.m.: calendar, - GREGORIEN, calendar Introduced by Pope Gregory XIII in 1582 to correct errors in the Julian calculation (TAP. 39).
- CALEPIN** s.m.: notebook (ORD. 45; CARD. 102) (302). < CALEPINO, author of polyglot dict. 1502 extended to dictionary, collection of instructions, notebook. (Cotgrave does not give CALEPIN, but CALEPINAGE, CALPINER, CALPINERIE, but Montaigne has one example [III. 13].): IL A LAISSÉ SON - A ROME (CARD. 102) is an allusion to the Cardinal de Pellevé who was sent to the Council of Trent to uphold the interests of the Gallican Church, but forgot his "CALEPIN", i.e., his instructions, and voted in favour of Rome.
- CALOTTE** s.f.: (Eccl. Dress), Priest's skull-cap (CATH. p.6).
- CALOTTIER** s.m.: one who wears a CALOTTE, i.e., a priest (CATH. p. 6).
- CALUMNIER** v.tr.: to speak ill of. FAIRE - , to bring discredit on (AUB. 252).

- GALVINISTE adj.: adhering to beliefs of Calvin (LION. 115).
- CAMAIL s.m.: (Eccl. Dress) cape with hood worn by cardinals, bishops, canons, priests (EST. 19; LION. 121).
- CAMORRE s. Equestrian term, "snaffle", ^{special} /bridle or bit for difficult horses (AUB. 240). < CAMMARUS, crustacean with strong nippers.
- CAMPER v.tr.: to encamp (an army), establish (AUB. 279).
- CAMUS adj.: snub-nosed, flat-nosed (CARD. 102; ROZE. 136): pl. CAMUZ, in a difficulty, ashamed (ROZE. 136; 288). (309 not ed. pr.): snubbed.
- CANAILLE s.f.: rabble, mob (AUB. 248).
- ~~XXX~~ CANCARO! (interj.) Imprecation, expr. of disgust (cf. CANCRE in Rab. IV, vii, p.139: Italian canchero!) (CARD. 97). Not in H.
- CANE s.f.: (Bird) duck (AUB. 198).
- CANON s.m.: (war) cannon (CATH. 10; AUB. 206. 219).
- (CANON adj.: DROIT - , Canon Law. 305 not ed. pr.)
- CANONISATION s.f.: canonisation (TAP. 42).
- CANONISER, CANONIZER v.tr.: to rank along with the saints (AUB. 169, 225).
- CANTON, QUANTON s.m.: (1) District of town (CATH. 13; AUB. 204, 205):
(2) State composing Swiss Confederation (289). Simply states, districts of France (ROZE. 126).
- SE CANTONNER v.refl.: take one's place, settle (CATH. 12).
- CAPABLE adj.: DE plus infin., capable of, able to. (LION 118).

- CAPE s.f.: (Dress) A L'ESPAGNOLE (LIEUT. 58).
- XX CAPELUCHE s.f.: (Acad. Dress), - RECTORALE, Gown of Rector of a University (EST 19).
- CAPETTE s.f.: (Dress), dim. of cape, short cloak with a hood worn by both men and women. LES -s DE MONTAGU, the Bursars of the Collège of Montaigu who wore short capes and lived very frugally (CARD. 96).
- CAPITAINE s.m.: (War), (Rank) Captain (TAP. 38) (RIEUX. 155; DISC. 338).
- CAPITAL adj.: chief, principal (AUB. 225, 282).
- XX CAPOT s.m.: (Dress), kind of cape with a cowl; part of ceremonial dress of Knights of the Holy Spirit (ROZE. 149). (First recorded use in Satyre. Cotgrave, 1611, acc. to D.G.)
- CAPTER v.tr.: to win one's favour by subtlety (ROZE. 123).
- (CAPTIF), CAPTIVE adj.: captive (AUB. 215).
- CAPTIVITE s.f.: captivity (AUB. 180).
- CAPTURE s.f.: capture (AUB. 212).
- CAPUCHIN s.m.: (Rel.) Friar of the Franciscan Order of the new rule of 1525. So-called from capuce or pointed cowl. (Rabelais III, 23, has CAPUSSIN, orth. ch. is intended to reproduce the cc of the Italian original.) (EST. 21)
- CAPUCHON s.m.: (Dress) hood, cowl (CATH. 14; EST. 20; LEG. 85; LION. 106).
- ~~XX CAQUEPLUMET~~ ~~s.m.: (Vulg.) braggart: coined expression of abuse (LION. 109). Perh. corruption of PLUMET = homme d'epée, plus CACA.~~
- CAQUESANGUE s.f.: (Vulg.) dysentery. < It. caca sangue (CATH. 16).

- CAR conj.: for (LION. 119; ROZE. 128, 137, 140).
- CARACTERE s.m.: (Printing), metal type character (ROZE. 137), printed character (DISC. 328).
- CARCAN s.m.: lady's golden necklace (LIEUT. 69).
- CARCASSE s.f.: carcass (AUB. 255). (LES CARCASSES DE NOS OS. Is this an echo of Ronsard, Odes II, 17 - "UNE VEILLE CARCASSE D'OS"?)
- CARDINAL s.m.: (Eccl.) cardinal (ORD. 46). FAIRE CARDINAL EN GRÈVE (ROZE. 141), to execute.
- CARESME, KARESME s.m.: (Eccl.) Lent (CATH. 13. 297).
- CARESSE s.f.: caress (TAP. 32).
- CARESSER v.tr.: (1) to receive with friendliness (AUB. 253); (2) to flatter, praise (DISC. 338).
- CARLOMANS s.m.dr.: pl., Carolingians (AUB. 287).
- CARME s.m.: (Eccl.) Carmelite, White Friar (EST. 21).
- CARME s.f.: quatrain verse of poetry (CARD. 103) (DISC. 326); SE POURMENER AUX CARMES, to try one's skill at versifying. Reference to N. Rapin who had collaborated in "Catholicon".
- CARNAGE s.m.: slaughter (AUB. 196). (The word introduced from It. carnaggio (= flesh to eat, Rab. III, 14) in the 16th Cent. has originally the meaning of flesh torn by beasts of prey (= torn flesh, Rab. IV, 13). This seems the first instance of the extended meaning of slaughter.) (H.)
- CAROSSE s.m.: coach, carriage (298). (Gay in Gloss. arch. 1574 gives gender as feminine.)

- CARREAUX s.m.pl.: (Gaming), ROI DE - , King of Diamonds (ROZE. 136).
- CARREFOUR s.m.: crossroads, public thoroughfare (CATH. 7; AUB. 204).
- CARRELEUR s.m.: pavioeur (ROZE. 125-3).
- CARRIERE s.f.: SE DONNER - , to give o.s. Full scope (DISC. 331).
- CARTE s.f.: map (AUB. 198). ROIS DE - , (LION. 117), cardboard kings, or more likely kings as useless as those on playing cards (cf. ROI DE CARREAUX). Demey suggests: always master as the king in cards. Ed. p.121.
- CAS s.m.: an important fact (LION. 106). N'EST-CE PAS GRAND CAS QUE? (LION. 107). FAIRE GRAND CAS, to achieve much (AUB. 177). FAIRE CAS DE QN., to consider (s.o. as (very) important). (ROZE. 131).
- CASANNIER adj.: stay-at-home (CATH. 10). Reference to Philip II of Spain.
- CASQUE s.f.: (War), helmet (LION. 106). (< Spaa. casco = skull, first inst. Text in Gay Gloss. Arch. 1591, therefore belongs to period of Satyre.)
- [CASSER] v.tr.: P.P. CASSE, broken. JOUER AUX POTS-CASSEZ. (TAP. 38).
- CASTILLAN adj.: Castilian (DISC. 332).
- CASTRAMENTATION s.f.: (Mil.), science of siting and laying out camps (AUB. 278).
- CATARRE s.m.: (Med.) cold (AUB. 266).
- CATHEDRANT s.m.: (Univ.), Holder of a University Chair of Theology or Philosophy (EST. 26; LION. 119).
- *** CATHOLICISSIME adj.: superlative, most catholic (ROZE. 129).

- CATHOLICON s.m.: (Med.), Catholicon, a drug composed of senna and rhubarb: used in Satyre as the religious pretext for the existence of the Ligue. Treated as a drug sold by the Charlatan. (IMP. 1; LION. 107.)
- *** CATHOLIGUE adj.: comic corruption of CATHOLIQUE, and play on LIGUE (CARD. 95, 96).
- CATHOLIQUE adj.: Catholic (CATH. 6; LIEUT. 50).
s.m.: Catholic (or adj.?) (ROZE. 143).
- CATHOLIQUEMENT adj.: in a manner befitting a Catholic (CATH. 7; LIEUT. 52; LION. 107; ROZE. 131).
- CATILLONNOIS adj.: Adherents of the League in Picardy (TAP. 40).
- *** À CATIMINI adv.: in secret, unseen (AUB. 252).
- CAULT adj.: shrewd, cautious (AUB. 174).
- CAUSE s.f.: affair (LION. 120); reason (AUB. 167, 168). À OESTE CAUSE (AUB. 216). A CAUSE DE, because of (ROZE. 138; LIEUT. 50; CARD. 103; ORD. 45). A CAUSE QUE, conj. because (LION. 116). ESTRE CAUSE QUE, to cause (AUB. 169; LION. 107, 114). ESTRE CAUSE DE, to be the cause of (DISC. 340; LION. 116; ROZE. 127). ET POUR CAUSE, for a good reason (LIEUT. 61).
- CAUTELEUSEMENT adv.: shrewdly, in an underhand, a distrusting way (CATH. 14).
- CAUTELLE s.f.: wile (AUB. 206).
- CAVALERIE s.f.: cavalry (AUB. 179).
- CAVE s.f.: (wine)-cellar (AUB. 170, 204).
- CAYER s.m.: instructions sent to members of nobility, clergy or third estate (LIEUT. 64).
- CE dem. pron.: stressed, this. CE DISANT (AUB. 288, 289; DISC. 344, etc.) À FAUTE DE CE (RIEUX. 165).

Unstressed, it. C'EST UNE ROYAUTE^L
(ROZE. 137). CE SONT (RIEUX. 160).
As an antecedent. CE QUE VOUS ESTES
(ROZE. 142). CE QUI EST ADVENU (AUB.
185). CE DONT (LION. 114).
Connecting, in place of a demonstrative:
CE QU'IL FIT (AUB. 206; RIEUX. 165)
= CEUX QUI. POUR CE QUI EST ICY DU
TIERS-ESTAT (AUB. 248).

C'EST-A-DIRE, C'EST A DIRE, that is to say (~~THE~~ ~~THE~~):
(DISC. 332, 334, etc.).

CE, GEST (CET), CESTE (CETTE), CES dem. adj.:
CE MARIAGE (ROZE. 137, etc.).
GEST ARBRE (DISC. 332, etc.).
CET OEUVRE (DISC. 328, etc.)
CET HEUR (DISC. 329, etc.)
CESTECOULEUR (ROZE. 144, etc.)
CETTE CORDE (ROZE. 139). CETTE
PLAINTE (DISC. 339). (CESTE on
same page.)
CETTE MEGNEE (RIEUX. 159), 3 ex-
amples, elsewhere CESTE.
CES MOTS (LIEUT. 69). CES GENS-LÀ
(RIEUX. 160).

CECY dem. pron.: this (ROZE. 138).

CEDER v.tr.: to give way. NE CEDER RIEN À
QN., not to fall behind anyone, to be
as good as any (CATH. 6).

[CEINDRE] v.tr.: to gird on a sword. CEINT,
P.P. (EST. 21).

CEINTURE s.f.: belt (EST. 21; ROZE. 145).

CELA dem. pron.: that (LION. 120; ROZE.
130).
CELA = IL, to avoid ambiguity, not in
demonstrative sense (DISC. 328).
SUR CELA, thereupon (DISC. 344).

CELER v.tr.: to hide (Q.CH. A QN.) (DISC.
324).

CELESTE adj.: celestial (295).

CELESTIN s.m.: (Relig.) Celestine, monk of re-
formed Benedictine Order, founded in
1254 by Pietro di Murrhone who became
Pope in 1294 as Celestine V (EST. 22).

- CELUI dem. adj.: this (38).
- CELUY, CELLE, CEUX, CEULX, CELLES dem. pron.:
 this one, that one, that of, he who.
 CELUY (used alone) (AUB. 268).
 CELUY A QUI (DISC. 324).
 CELUY QUI (AUB. 281, etc.).
 CELUY DE (ROZE. 128), etc.
 CELUY DONT (DISC. 332, etc.)
 CELUY QUE (AUB. 210, etc.)
 CELUY-CY (ROZE. 146).
 CELUY-LÀ (AUB. 269).
 CELLE DE (ROZE. 140).
 CEUX DE (AUB. 244). CEUX QUI (DISC. 338).
 CEUX-LA (DISC. 338).
 CEUX LÀ (RIEUX. 159).
 CELLES DE (AUB. 208; DISC. 329.)
- CENDRE s.m.: ash (CARD. 96) (312 not ed.pr.).
- CENE s.f.: (Rel.) Communion (AUB. 180).
- CENSURE s.f.: (Ecol.) Censure delivered by Church (CARD. 98).
- CENSURER v.tr.: to ban, prohibit (AUB. 298).
- [CENT] s.m.: pl. CENS, hundreds.
 HUIT CENS ANS (AUB. 262).
- CEPENDANT conj.: (1) Nevertheless (ROZE. 127, etc.).
 SE PENDANT (ROZE. 130).
 (2) Meanwhile (ROZE. 140;
 RIEUX. 153).
- CEPENDANT QUE conj., while (AUB. 231).
- CEPS s.m.pl.: (Tort.) Stocks, also torture consisting of a piece of wood which kept the arms and legs wide apart (RIEUX. 153).
- CEREMONIE s.f.: ceremony (RIEUX. 164).
 LA - DE L'ORDRE DE L'UNION,
 hanging (ROZE. 128).
- CERF s.m.: (Anim.), stag (AUB. 256).
- CERTAIN adj.: (1) sure, certain, definite (AUB. 218, etc.).
 (2) some, certain (LIEUT. 69, etc.).

- CERTES adv.: certainly (LION. 108).
- CERVEAU s.m.: head, mind (ROZE. 147, etc.).
CERVEAUX EVENTEZ, giddy-heads (AUB. 264).
- CERVELLE s.f.: brain (CARD. 96).
- CESSE s.f.: act of ceasing (AUB. 184).
- CESSER v.tr.: to stop (ROZE. 124, 128).
v.intr.: to quieten grow quiet (RIEUX. 163).
- CESTUY-CI, CESTUY-CY, CESTUY-LÀ, CESTE-CY Dem.Pron.:
this, that, etc. (15); (AUB. 178, 278, etc.; DISC. 327); (ROZE. 145, etc.) (194), (AUB. 235, etc.).
- CHACUN, CHASCUN Distr.Pron.: everyone, each (ROZE. 149; EST. 20; RIEUX. 162).
Also UN CHACUN, UN CHASCUN (AUB. 266).
- CHAIR s.f.: animal flesh, meat (LION. 114; ASNE. 321). UNE BELLE PIECE DE CHAIR (LION. 117).
- CHAIRE s.f.: rostrum for speakers (ORD. 44).
- CHAISNE s.f.: chain (LIEUT. 69).
- CHALEUR s.f.: warmth (AUB. 245).
- CHALOIR v.intr.impers.: IL NE ME CHAUT: it is of no concern to me (RIEUX. 152, 154).
- CHAMBELLAN s.m.: Title: GRAND - DE LA LIEU-TENANCE, Chamberlain (ORD. 46).
- CHAMBRE s.f.: room (DISC. 340, etc.).
- CHAMP s.m.: (1) SUR LE CHAMP, at once, ^{extempore} (CARD. 102; DISC. 339).
(2) EVESQUE DES CHAMPS (RIEUX. 153), reference to practice of hanging corpses from trees.
(3) METTRE AUX CHAMPS, to pillory (fig.) (DISC. 331).
- CHAMPION s.m.: champion (LION. 111).
- CHANCELIER s.m.: chancellor, minister of justice (ROZE. 122; AUB. 247).

- CHANDELLE s.f.: candle (TAP. 28; LION. 107; RIEUX. 152).
- CHANGE s.m.: change (AUB. 246).
- CHANGEMENT s.m.: transformation (LIEUT. 50; ROZE. 148; LION. 105).
- CHANGER v.tr.: Q.CH. EN Q.CH., to change, transform (ROZE. 148).
intr.: DE Q.CH., to change, replace (LION. 121; ROZE. 145).
- CHANSON s.f.: song, refers to strophe under engraving of Spanish Charlatan (300).
- CHANTER v.tr.: to sing (EST. 26; ROZE. 136).
v.intr.: to sing (ROZE. 146).
- CHANTRE s.m.: singer (EST. 26).
- CHAPE s.f.: (Eccl. Dress) Cope (Ceremonial vestment worn by Bishops and priests when celebrating solemn services.) (ORD. 45). UNE DISPUTE DE LA CHAPE À L'EVESQUE (CATH. 14), A quarrel about something irrelevant or trifling.
- CHAPEAU s.m.: (1) hat: - ROUGE, cardinal's hat (LEG. 85, etc.). - À LONGS CORDONS (TAP. 39), cardinal's hat.
(2) - DE FLEURS, garland (293).
- CHAPELET s.m.: rosary (AUB. 216).
- CHAPELLE s.f.: chapel (EST. 25). (SEIZE PILLIERS DE LA CHAPELLE, ref. to the Gallows of Montfaucon. 316. Not. ed. pr.)
- CHAPERON s.m.: (Dress), hood (RIEUX. 156).
- CHAPITRE s.m.: (Relig.) (1) Chapter (-house) (LION. 118). COMME CORDELIERS À UN CHAPITRE PROVINCIAL, i.e. in ones and twos (AUB. 248). LE PAIN DE - a daily distribution of bread allowed to each Canon (ROZE. 132). AVOIR VOIX AU CHAPITRE, to have a say, to be consulted (AUB. 167).
(2) reprimand (113).

- CHAPON s.m.: (Food), capon, fatted fowl.
- DE HAUTE GRAISSE (ROZE. 126)
(Parody of Rab.). EN - ROSTY
(Tort.) like a trussed fowl (RIEUX.
153).
- CHARDONNERETTE s.f.: for CHARDONNETTE (Food),
seasoning prepared from cardon d'Espagne
(CATH. 13). Flower of wild artichoke
used to curdle milk. Fig., magic
power, spell.
- CHAR(R)ETTE s.f.: cart (AUB. 236). MANGEURS DE
CHARRETTES FERREES, braggarts (TAP.
36).
- CHARGE s.f.: (1) Office, charge (AUB. 182;
DISC. 340):
(2) loading, draught-work (horses)
(AUB. 256):
(3) control (of a ship) (AUB.
251):
(4) authorisation, ^{responsibility} (ROZE. 137).
DONNER - A QN. DE FAIRE Q.CH., to
order (LION. 120, etc.). SANS CHARGE
(ROZE. 134):
(5) condition. À LA - DE, on
condition that (DISC. 325).
(6) AVOIR - DE QN. DE FAIRE
Q.CH., to be entrusted by s.o. to do
sthg. (ROZE. 148; RIEUX. 160, 164).
- CHARGER v.tr.: Q.CH. DE Q.CH., to load (CARD.
100).
fig. to leave to (LION. 119)
QN. A FAIRE Q.CH., to force, oblige
(AUB. 204).
QN., to be a burden to s.o. (ROZE.
139).
v.refl.: DE Q.CH., to take the responsi-
bility of sthg., take sthg. upon o.s.
(ROZE. 138).
- CHARIOT s.m.: waggon, cart (AUB. 184).
- CHARITABLEMENT adv.: kindly (ROZE. 125).
- CHARITE s.f.: charity (in religious sense)
(CARD. 97).
- CHARLATAN s.m.: a seller of cures, beating drum
to attract crowd, quack (CATH. 8).

- CHARLESMAGNE s.m.pr.: Carolus Magnus (AUB. 188).
- CHARME s.m.: sorcerers' charm, spell (AUB. 242; DISC. 336; etc.)
- CHARMER v.tr.: to charm, cast a spell over (DISC. 336).
- CHARPENTERIE s.f.: wooden framework (TAP. 27).
- CHARRUE s.f.: plough (RIEUX. 160; AUB. 256).
- CHARTRE s.f.: prison, confinement (CATH. 16).
- CHARTREUX s.m.pr.: (Relig.) Carthusian monk, of the Order of St Bruno of Cologne, who in 1086 founded a monastery in Chartreuse in Dauphiné (EST. 22).
- CHASSE s.f.: (Rel.) shrine (AUB. 172).
- CHASSE s.f.: hunting (AUB. 256, 279).
- CHASSER v.tr.: to chase, drive out (TAP. 31; ROZE. 123; RIEUX. 154).
- CHASTEAU s.m.: castle (LIEUT. 55).
- CHASTEAUVERDS s.m.pr.: plunderers (TAP. 40). (so-called from monks of the monastery of Chasteau-Vert, who during wars of Religion, gave refuge to soldiers and pillaging peasants: hence name Chasteauverds became connected with that of Ligueurs, hence plunderers).
- CHASTIER v.tr.: to chastise, punish (AUB. 266, 282). (315 not e.pr.)
- CHASTIMENT s.m.: punishment (LIEUT. 51, etc.).
- CHAUD adj.: warm. PLEURER À CHAUDES LARMES, to weep bitterly (AUB. 225).
- CHAUDEMMENT adv.: soundly, CHASTIER - (AUB. 282).
- CHAUDIÈRE s.f.: caldron, vat. LES - S DE LUCIFER (CARD. 101; AUB. 259).
- CHAUDRON s.m.: pot, caldron (AUB. 259).

- CHAUFER, CHAUFFER v.tr.: to heat (RIEUX. 153, etc.) See BOIS.
- CHAULME s.m.? thatch (RIEUX. 161).
- CHAUSSES s.f.pl.: (Dress), breeches (LIEUT. 53).
Expr. Vulg., FAIRE FAIRE TOUT EN SES
- A QN., to frighten, to scare out of
one's wits (AUB. 185).
- CHAUSSON s.m.: (Dress). Outer footwear worn
over stockings or shoes (CARD. 101).
JEU DE MOTS for LE MARQUIS DE CHAUSSINS
(Francois de Lorraine - Marcilly).
- CHEF s.m.: (1) head (AUB. 237; VERSE. 313);
(2) leader (CARD. 103, 183)
(ROZE. 141?)
- CHEF D'OEUVRE s.m.: masterpiece, prodigy (ASNE
319).
- *** CHELME s.m.: rogue, scoundrel. (Looks like
German, Schelm. Frank is convinced
of this. Trev. gives as meaning -
"rebelle, turbulent, seditieux,
fanatique." Godefroy does not have
this word.) (DISC. 343).
- CHEMIN s.m.: (1) Road (ROZE. 142, etc.)
(2) Way: LE DROIT - , the
straight way (AUB. 265),
(3) Line of conduct: DEMOURER EN
SE BEAU CHEMIN (ROZE. 128).
- CHEMISE s.f.: (Dress), shirt (LION. 121;
AUB. 187). - DE CHARTRES (IMP. 2):
miniature reproductions of the vest-
ment covering the statue of the Virgin
in the crypt of the cathedral, worn
by pilgrims and the devout like a
scapulary. Marcilly, note.
- CHENET s.m.: fire-dog (AUB. 260).
- CHENILLE s.f.: caterpillar (AUB. 265).
- [CHEOIR] v.intr.: to fall, past hist. (CHEUT.
V. 301) (312 not ed. pr.).
- CHER adv.: dearly. COUSTER, VENDRE -
(ROZE. 149, v.321).

- CHERE s.f.: PORTANT LA CHERE FRANCOISE (292),
i.e., French looking, with French
features (< It. ciera (face)).
- CHEREMENT adv.: at a high price (DISC. 337).
- CHERIR v.tr.: to love, cherish (AUB. 208,
221).
- CHETIF adj.: miserable, poor (LION. 106).
- CHETIVEMENT adv.: miserably (AUB. 170).
- CHEUTE,
CHUTE s.f.: (1) Fall (AUB. 182; TAP. 29).
(2) Collapse (AUB. 254-~~5~~).
(3) Lowly position (AUB. 271).
- CHEUX, CHEUZ prep.: at the house of (ROZE. 125;
AUB. 184) (304).
- CHEVAL (pl. CHEVAUX) s.m.: (Anim.) Horse (ROZE.
135). UNE SELLE A TOUS CHEVAUX, (308)
(ROZE. 135), something to suit all
occasions.
- CHEVALIER s.m.: knight (Mediaeval chiv.) (RIEUX.
154, 155; LION. 106).
- CHEVAUCHER v.tr.: (Obsc.) to ride (TAP. 37;
ROZE. 143).
- CHEVILLE s.f.: bolt to join two pieces of wood
(CARD. 94).
- CHICHE adj.: (DE ... with) sparing, stingy,
mean (AUB. 208).
- CHIEN s.m.: (Anim.) dog (ROZE. 145).
- CHIFFRE s.m.: secret messages (ROZE. 141).
- CHIMERE s.f.: - CONTRE NATURE (AUB. 229),
Freak of nature.
- CHIQUANEUR s.m.: trouble-maker, ^{vexatious libellant} (LION. 112; RIEUX.
162).
- CHIRURGIEN s.m.: (Med.) surgeon (298).
- [CHOISIR] v.tr.: to choose, elect. CHOISI, P.P.
(AUB. 246; LION. 111).

- CHOMER v.intr.: to do nothing, be idle (AUB. 233).
tr.: to miss, ^{to observe a feast} do nothing on a holiday.
 QUI LA BONNE FESTE - N'A CHOMEE (AUB. 218).
- CHOPINE s.f.: mesure ($\frac{1}{2}$ litre) (299).
- CHOSE s.f.: thing, affair (ROZE. 131; AUB. 170; LIEUT. 71; LION. 104).
 SUR TOUTES - S, above all (298).
- CHOYER v.tr.: to spoil, treat too kindly (AUB. 280).
- CHOU s.m.: (Food), cabbage (RIEUX. 155; AUB. 280, etc.).
- CHRESME s.f.: (Eccl.), ^{Christm.} Consecrated oil used for sacraments in R.C. Church (AUB. 249).
- CHRESTIEN s.m.: Christian (LION. 108; LION. 120).
adj.: (AUB. 254).
- CHRESTIENTÉ s.f.: Christendom (AUB. 254).
- CHRONIQUE s.f.: Chronicle (DISC. 338).
- CHUCHETER v.tr.: to whisper (ROZE. 147).
- CIBOIRE s.m.: LE SAINT - (Eccl.), Cup containing consecrated wafers for Holy Communion. (TAP. 39).
- CIGOGNE, CIGONGNE s.f.: (Bird), Stork (AUB. 267).
 DES CONTES DE LA - , (LION. 116), for
 DES CONTES A LA - , fairy stories,
 made up at will. D.G. suggests this
 expression may be due to an allusion
 to the part played by the stork in the
 fable. (Also figures in fairy tales.)
- CIRE s.f.: wax (CATH. 9).
- CISEAUX s.m. pl.: scissors (ROZE. 144).
- CITADELLE s.f.: (Mil.), citadel, fortress (AUB. 168, 265).
- CITÉ s.f.: city: CESTE SACREE CITÉ - Paris
 (LIEUT. 61). (LA GRANDE CITÉ - Rome,
 312 not ed. pr.)

CITOYEN	<u>s.m.</u> : citizen (AUB. 169, 255).
CIVIL	<u>adj.</u> : civil. LOY CIVILE (AUB. 228). GUERRE PLUS QUE CIVILE (DISC. 332).
CLABAUEMENT	<u>s.m.</u> : uproar (ROZE. 126). 1611, Cotgr., acc. to D.G. but H. quotes A. Pare', Liv. des Animaux 12.
CLAIR	<u>adj.</u> : bright (AUB. 235, 266, etc.).
CLAIR	<u>adv.</u> : clearly. VEOIR - (AUB. 263, etc.). HAUT ET CLAIR (AUB. 284).
CLAIRVOYANT	<u>adj.</u> : used <u>subst.</u> , far-seeing, clear- sighted (LION. 105).
CLASSE	<u>s.f.</u> : classroom (ROZE. 126).
CLAQUEMENT	<u>s.m.</u> : - DE MAINS, applause (ROZE. 147).
CLAVELE	<u>adj.</u> : suffering from sheep-pox: <u>fig.</u> LADRES CLAVELES, i.e., extreme- ly mean (TAP. 3).
CLEMENCE	<u>s.f.</u> : clemency, mercy (AUB. 206, 281)
CLERC	<u>s.m.</u> : clerk (AUB. 250).
CLERGE	<u>s.m.</u> : clergy (LION. 115, 118; ROZE. 148, etc.)
CLOCHE	<u>s.f.</u> : bell (ROZE. 126; TAP. 28).
CLOCHER	<u>s.m.</u> : belfry (LIEUT. 55).
CLOISTRE	<u>s.m.</u> : monastery (AUB. 210).
CLORE	<u>v.tr.</u> : to close (ASNE. 322). <u>P.P.</u> clos (296).
CLOS	<u>s.m.</u> : enclosure (RIEUX. 155).
COCHE	<u>s.m.</u> : coach (AUB. 236). (309 not <u>ed.</u> <u>pr.</u>) Fem. in Nicot.
COCHER	<u>s.m.</u> : coachman (308 not <u>ed. pr.</u>).
COEUR	<u>s.m.</u> : (1) heart (ROZE. 143; DISC. 341). FAR COEUR, by heart (ROZE. 136). (2) Courage (AUB. 205, 215).

- COFFRE s.m.: money-box, chest, coffer (TAP. 37; AUB. 259). (304 not ed. pr.)
COFFRE PERCE: elaset (Tort.) (RIEUX. 153).
- COIFFER v.tr.: SE LAISSER - , to let o.s. be deceived (Pop.) (LION. 119; AUB. 167, etc.). See CAILLES.
- COING s.m.: (1) corner (CARD. 101; AUB. 171).
(2) Part of the country: PAR DIVERS COINGS.
- COL s.m.: neck (RIEUX. 156; AUB. 216).
- COLERE, COLÈRE s.f.: anger, fit of anger (ROZE. 147, 149; AUB. 223; DISC. 342).
- COLLATERAL adj.: collateral: LIGNE - collateral lineage (LIEUT. 53).
- COLLEGE s.m.: (Univ.) (1) College (ROZE. 125).
(Division of a University.)
(2) School, - DE JESUITES (298), (Jesuit College).
- COLLÈGUE s.m.: colleague (CARD. 97).
- COLLET s.m.: (Dress) collar (RIEUX. 156).
- COLLIER s.m.: necklace. DE BONS COLLIERS POUR MENUES GENS (LION. 119), Pearls before swine.
- COLOMNE, COLONNE s.f.: column, pillar (AUB. 254).
fig. support (AUB. 173). - DE LA FOY = PILIER DE LA FOY.
- COLONEL s.m.: (Mil.) Colonel (AUB. 178).
(Rabelais has Comonel [iv, 37]; Amyot, Coulonnel [Galba ii].)
- COLORER v.tr.: to hide, conceal, disguise.
(DE Q.CH. SUR Q.CH.) (ROZE. 144; AUB. 212, 219). COLORE DU SOULAGEMENT DES TAILLES, taking an apparent interest in the reduction of taxes (AUB. 243).
- (COLOSSE s.m.: Colossus (316 not ed. pr..))
- COMBATTANT Pres. P.: used subst., masc., COMBATTANT (EST. 25).

- COMBATTRE v.intr.: to fight (RIEUX. 162; AUB. 183, etc.).
- COMBIEN DE? adv.: how many? (ROZE. 138, etc.).
- COMBIEN QUE conj.: plus subj. Mood: although (AUB. 148, 227, etc.), plus Indic. (AUB. 225).
- COMEDIEN s.m.: actor (DISC. 330).
- COMMANDEMENT s.m.: command. PAR LE - DE, at the behest of (AUB. 224, 261). À VOSTRE COMMANDEMENT, at your service (DISC. 528).
- COMMANDER v.intr.: À QN., to command, be in command of (LION. 117; AUB. 221). - DE FAIRE Q.CH. (ROZE. 148).
- COMME Conj.: denoting Time, as (ROZE. 147). Reason (ROZE. 138) plus Pres. Part. (RIEUX. 164) as (LION. 120). Comparison (ROZE. 137). COMME DE MESME (AUB. 246); likewise correlative after si. SI PROCHE - ESTOIT MARTIN (ASNE 322), introducing indirect question how, to what extent (301) - SI plus subj. mood, as if (288).
- COMME adv.: as, like (ROZE. 127, 136, 137, 140, 143); as it were: - LE TYPE (AUB. 245).
- COMMEMORATION s.f.: EN - DE, in memory, commemoration of (ORD. 48).
- COMMENCEMENT s.m.: beginning (RIEUX. 157). AU DU - , at first (DISC. 324, 333). Pl.: - s, beginnings, early stages (LION. 103).
- COMMENCER v.intr.: À plus inf., to begin (ROZE 149).
- COMMENT? interj.: What? (ROZE. 148).
- COMMENTAIRE s.m.: commentary (ROZE. 126).
- COMMERCE s.m.: trade, commerce (LIEUT. 52; ROZE. 142).

- COMMÈRE s.f.: companion (318 ASNE).
- COMMETRE v.tr.: to commit (a misdeed) (LION. 109; AUB. 265).
- COMMISSAIRE s.m.: (1) (Mil.) - D'ARTILLERIE (RIEUX. 151). Quartermaster, Officer in charge of equipment, provisions and pay.
(2) - AU CHÂTELET, governor (ROZE. 136; AUB. 162).
- COMMUNE adj.: convenient (AUB. 279).
- COMMUNITÉ s.f.: (Abst.) Convenience (DISC. 340).
(Concrete) Convenience, attribute (AUB. 273).
- COMMUN adj.: commonplace, widespread (CATH. 6; DISC. 331, 332).
- COMMUN s.m.: the common run, commonalty,
LE - DES HOMMES (AUB. 272).
- COMMUNAUTÉ s.f.: community (288), (DISC. 338).
- COMMUNEMENT adv.: commonly (AUB. 234).
- COMMUNIQUER v.tr.: to pass on, inform (AUB. 249).
v.intr.: to be in communication with, to converse (DISC. 328).
- COMPAGNON s.m.: companion (AUB. 177, 208, 289).
- D'OFFICE (RIEUX. 159), colleague, companion in office.
LES COMPAGNONS, the Protestants (AUB. 186).
- COMPAROISTRE v.intr.: to appear (in public, before the bar, etc.) (AUB. 275).
- COMPATRIOTE s.m.: compatriot (DISC. 339).
- COMPÈRE s.m.: colleague, friend (ROZE. 137, etc.).
- COMPÉTITEUR s.m.: rival (AUB. 225, 213).
adj.: rival (ROZE. 142).
- xx COMPLAISANT adj.: kind, considerate (AUB. 184).
(First recorded instance in Satyre. D.G. - Cotgr., 1611).

- COMPLEXIONS s.f.^{pl.}: temperament, humour (AUB. 278).
- COMPLOTER v.intr.: DE plus inf., to plot (AUB. 195).
- COMPORTEMENTS s.m.pl.: demeanour, behaviour (CARD. 100; LION. 114).
- COMPORTER v.refl.: to behave (CARD. 95).
- COMPOSER v.tr.: to write, compose (DISC. 328).
ESTRE COMPOSÉ DE, to be composed of (RIEUX. 163).
- COMPOSITION s.f.: agreement (LIEUT. 62).
ENTRER EN - AVEC, to enter negotiations with (DISC. 338). VENIR À - , to come to a settlement (AUB. 243).
- COMPRENDRE v.tr.: to include (LION. 108; ROZE. 137).
- COMPTANT adj.: ready (Money). DENIERS - S (DISC. 337).
- COMPTE s.m.: (1) account: RENDRE COMPTE, to give an account (ROZE. 143; RIEUX. 154).
(2) Score: À CE - : on this score, i.e., in that case, that being so (RIEUX. 161).
(3) Price: À BON - : at a good price (295).
(4) Expectation: FAIRE SON - DE plus infin., to expect to (AUB. 210).
- COMPULSOIRE s.m.: (Leg.), an order to produce documents (DISC. 342).
- COMTE s.m.: Count (TAP. 37; LION. 117).
- COMTE s.m.: possessions conferring the title of Count (CARD. 99, ~~LION. 120~~). ORD. 45)
- CONCEDER v.tr.: Q.CH. À QN., to allow (AUB. 277).
- CONCEVEOIR v.tr.: to conceive the idea of aiming at (AUB. 192).
- CONCHIER v.tr.: (Vulg.), to spoil, besmirch (ORD. 48).

CONCIERGE	<u>s.m.</u> : doorkeeper, gatekeeper (CATH. 13; LION. 110).
CONCILE	<u>s.m.</u> : (Eccl.) Ecclesiastical Council (ROZE. 132; DISC. 326, etc.).
CONCILIABULE	<u>s.m.</u> : a would-be "Concile", considered heretical or schismatic by the Church, or assembly of people pursuing illegal ends (LIEUT. 69).
CONCION	<u>s.f.</u> : harangue, public speech. < <u>It.</u> concione f. (RIEUX. 162).
CONCITOYEN	<u>s.m.</u> : fellow-citizen (AUB. 169).
CONCLURE	<u>v.tr.</u> : (1) to bring to a close (ROZE. 148; AUB. 285); (2) to infer, draw a conclusion (ROZE. 130; AUB. 282).
CONCLUSION	<u>s.f.</u> : conclusion (EST. 26)
CONCORDE	<u>s.f.</u> : concord (AUB. 216).
CONCUSSION	<u>s.f.</u> : (<u>Leg.</u>) exaction, extortion (LION. 105).
CONCUSSIONNAIRE	<u>s.m.</u> : (<u>Leg.</u>) extortioner (DISC. 337).
CONDITION	<u>s.f.</u> : (1) state (LION. 117); (2) condition (AUB. 191).
*** CONDOCTEUR	<u>s.m.</u> : (Univ.), fellow-doctor, colleague (ROZE. 132). (Not in D.G.)
CONDUITE	<u>s.f.</u> : control (AUB. 192).
CONFABULATION	<u>s.f.</u> : familiar conversation (EST. 18).
CONFEDERATION	<u>s.f.</u> : alliance, confederation (LIEUT. 67).
CONFERER	<u>v.refl.</u> : to be united (AUB. 227).
CONFESSER	<u>v.tr.</u> : to admit (IMP. 2; LION. 114).
CONFESSEUR	<u>s.m.</u> : (Eccl.) (1) Early Christian at time of persecutions (CARD. 101). (2) Adj.: PERE CONFESSEUR (CARD. 101), Father Confessor.

- CONFESSION s.f.: (Eccl.) confession, act of hearing confessions (LION. 120).
- CONFISCATION s.f.: confiscation (ROZE. 134).
- CONFIT adj.: (EN) steeped in (fig.) (AUB. 216):
penetrated with the spirit of.
- CONFLICT s.m.: conflict (AUB. 224).
- CONFORMITE s.f.: affinity (DISC. 333).
- CONFRAIRIE s.f.: (Rel.), Brotherhood. (- DU CORDON, Order of the Holy Spirit; - DU NOM DE JESUS.) (LIEUT. 60; LION. 119).
LA - SAINT-ELOY (EST. 23), Union of blacksmiths.
- CONFUSION s.f.: confusion (26).
- CONGÉ s.m.: leave, permission to go (LIEUT. 63). DEMANDER - (RIEUX. 156), to ask leave. DONNER - de (DISC. 343), to hint, ask s.o. to do sthg.
- CONGREGATION s.f. (Eccl.) (1) Congregation, body of priests bound by a common rule, also a committee of churchmen set up by the Pope to take charge of certain matters (ROZE. 125). *Here is a meeting.*
(2) Meeting, assembly (AUB. 247).
- CONJECTURE s.f.: conjecture, guess. PARLANTS
PAR - S (DISC. 324).
- CONJURATEUR s.m. (properly one who claimed to exorcise spirits). Used in S.M. in sense of CONJURE, conspirator (AUB. 206).
- CONJURER v.tr.: (1) to exorcise (LIEUT. 53):
(2) to beg, beseech (LIEUT. 69).
- [CONJURER] v.intr.: to conspire. CONJURÉ, conspiring. GRAND ET - LIQUEUR (LION. 115). TOUS LES EFFORTS, D'ESPAGNE CONJURÉE, in conspiracy (318).
- CONNESTABLE s.m.: Constable, officer in King's Household, originally in charge of the stables, latterly Commander in Chief

- of the King's Armies. - DE FRANCE
(EST. 19; ORD. 45; ROZE. 141; AUB.
210).
- CONNILLER v.intr. (< CONNIL, rabbit), to zig-zag,
dodge like a rabbit. Fig. to act in
a sly, wily manner (AUB. 193).
- CONNIVER v.intr.: A Q.CH., to be indifferent to,
to bear patiently (DISC. 339).
(Amyot has CONNIVER EN. - Oeuvr. Mor.
Colere, 28).
- CONNOISSANCE, COGNOISSANCE s.f.: knowledge (ASNE
321; DISC. 323). DE BONNE -
well-known. (CATH. 6).
- CONNOISTRE v.tr.: QUE plus clause, to know^{realise} (DISC.
343). P.P. CONNU, known (AUB. 247).
- SE CONNOISTRE v.refl.: A Q.CH., to be an expert in,
well versed in (ROZE. 137).
- CONQUERIR v.tr.: to conquer (RIEUX. 154).
- CONQUESTE s.f.: conquest (RIEUX. 154).
- CONSANGUINITE s.f.: (Leg.) Consanguinity (AUB. 276).
DROIT DE - , Blood tie, bond uniting
children of the same father, but of
different mothers (AUB. 227).
- CONSCIENCE s.f.: conscience (AUB. 171; DISC. 330).
(1) CHARGER LA - DE QN. DE Q.CH.,
to lay s.thg. to a person's
conscience (LION. 119).
(2) FAIRE (GRANDE) CONSCIENCE DE
FAIRE Q.CH., to have qualms of
conscience about doing sthg.
(LION. 110, 114).
- CONSEIL s.m.: Counsel. PRENDRE - DE FAIRE
Q.CH., to decide to do sthg. (AUB. 208).
(2) Council. - ESTROIT, Duc de
Mayenne's privy council (LIEUT. 59).
- CONSEILLER s.m.: advisor (TAP. 32; ROZE. 129).
Leg. Counsellor (RIEUX. 162).
Municipal councillor (AUB. 169).
- CONSEILLER v.intr.: ^{to advise} A QN. DE FAIRE Q.CH. (ROZE.
133, 144; RIEUX. 155).

A QN. QUE plus Subj. Mood (AUB. 270).
Used passively, ILS FURENT CONSILLEZ DE (AUB. 179).

CONSENTIMENT	<u>s.m.</u> : consent (AUB. 195).
CONSEQUENCE	<u>s.f.</u> : significance. PORTER - : to have some significance (AUB. 223).
CONSEQUENT	<u>s.m.</u> : PAR - : consequently, afterwards (ROZE. 128).
CONSERVATION	<u>s.f.</u> : (1) Personal safety (LIEUT. 49). (2) Action of safeguarding, upholding (AUB. 255).
CONSERVER	<u>v.tr.</u> : (1) to keep, maintain. - QN. EN REPOS (AUB. 266): (2) to keep (a position, an office open for <u>s.o.</u>) (AUB. 177): (3) to guard, safeguard (RIEUX 152).
CONSIDERATION	<u>s.f.</u> : act of considering, attention (ROZE. 122).
CONSIDERER	<u>v.tr.</u> : to consider, study (RIEUX. 164).
CONSISTOIRE	<u>s.m.</u> : (Ecol.), Consistory (LIEUT. 67; ROZE. 146).
CONSOLER	<u>v.tr.</u> : to console (AUB. 232).
CONSOMMER	<u>v.tr.</u> : to swallow up, use up, waste, consume (AUB. 170, 241; 266, etc.). - EN CENDRES. to consume, reduce to ashes (CARD. 96).
CONSORT	<u>s.m.</u> : confederate, accomplice (ROZE. 129).
CONSTANT	<u>adj.</u> : constant, faithful (LION. 115).
CONSUL	<u>s.m.</u> : consul (299).
CONSULTER	<u>v.tr.</u> : to consult (TAP. 28).
CONTE	<u>s.m.</u> : story, tale (116, etc.). - See CIGONGNE, - DE VIELLES, "old wives' tales" (AUB. 274).
CONTEMPLATION	<u>s.f.</u> : contemplation, action of hearing (ROZE. 122).
CONTENANCE	<u>s.f.</u> : countenance, face, looks (TAP. 42. 293: ASNE. 320).

- CONTENIR v.tr.: to contain. FAIRE - (AUB. 266), to limit.
- CONTENTEMENT s.m.: satisfaction (ROZE. 127; AUB. 254; DISC. 324, 344.)
- CONTENTER v.tr.: to please, satisfy (CARD. 86; DISC. 330, 342, etc.).
v.refl.: DE plus infin., to be satisfied (AUB. 213); to content oneself (ROZE. 138). DE Q.CH., to content o.s. (ROZE. 133).
- CONTENTION s.f.: rivalry, contention (AUB. 178).
- CONTER v.tr.: to tell, relate (RIEUX. 155).
- CONTESTER v.tr.: to claim, dispute (RIEUX. 164).
Intr.: - A QUI IROIT DEVANT, to dispute as to who would go first (ORD. 48).
- CONTINENT adj.: continent, restrained (AUB. 279).
- CONTINUE adj.: used subst.. EN - , without interruption (297).
- CONTINUEL adj.: ceaseless (DISC. 325).
- CONTINUER v.tr.: to continue, to retain (ROZE. 147; LION. 119, etc.)
v.intr.: (1) FAIRE - MONSIEUR BOUCHER À VOSTRE DEVOTION, to ensure Monsieur B.'s continued devotion to your cause (AUB. 176).
(2) QUI Y CONTINUENT, who continue to do so (DISC. 342).
DE FAIRE Q.CH., to keep on doing sthg. (LION. 119).
- CONTRAINDRE v.tr.: DE plus infin., to force s.o. to do sthg. (LIEUT. 66, 299):
plus infin., to force (AUB. 230).
ESTRE CONTRAINCT DE FAIRE Q.CH. (AUB. 175).
ESTRE CONTRAINCT FAIRE Q.CH. (AUB. 231) (315).
- CONTRAIRE s.m.: the contrary, opposite (TAP. 42).
AU - , on the contrary. (ROZE. 142).

- CONTRE** prep. indicating (1) opposition;
 against. (ROZE. 138, etc.; LIEUT. 67):
 (2) contrariety:
 against, contrary to (AUB. 251, 270,
 201, etc.):
 (3) place: opposite
 (TAP. 28; ORD. 45; AUB. 265, etc.)
- CONTREE** s.f.: piece of country, district
 (CARD. 95; AUB. 243, 279).
- CONTREFAIRE** v.tr.: to imitate. - LE PITEUX, to
 put on a woeful face (AUB. 206).
 P.P. CONTREFAICT used adj. (LIEUT.
 58), counterfeit, false.
- CONTREPESER** v.tr.: to outweigh, have the better of
 (LIEUT. 66).
- CONTREPETER** v.tr.: to imitate, to vie with (ROZE.
 144).
- CONTREPIED** s.m.: (Hunting Term) the contrary.
 PRENDRE LE - DE, to go, act contrary
 to (LIEUT. 50).
- CONTREPOISON** s.f.: (Med.) antidote; fig. remedy
 (LION. 120).
- CONTREPORTEUR** s.m.: hawker (295).
- CONTRESCHANGE** s.m.: exchange. EN - . (AUB. 223).
- CONTREVENIR** v.intr.: A. to contravene (regula-
 tions) (AUB. 175).
- [CONTROUVER]** v.tr.: P.P. CONTROUVE, invented,
 fraudulent (AUB. 250).
- CONTROVERSE** s.f.: controverse (AUB. 276)
- CONTUMACE** s.m.: defaulter, absconder (AUB. 195).
- CONVENIR** v.intr.: DE, to agree (about) (AUB. 191):
 to resemble (AUB. 241).
- CONVERS** s.m.: (Rel.) convert (301).
- CONVERSATION** s.f.: intercourse, relations (AUB. 273).
- CONVERSION** s.f.: (Rel.) conversion (LIEUT. 65;
 LION. 106, 114).

- CONVERTIR v.tr.: to convert, transform (LION. 105, 298).
- CONVIER v.tr.: À plus infin., to invite (AUB. 211).
- CONZELATEUR adj.: in comp. fellow - (ROZE. 128).
- COPIE s.f.: copy (DISC. 323). - A LA MAIN, M.S.; Copy (DISC. 329).
- COPIEUX adj.: fertile, abundant. EN - with (DISC. 343): generous. COPIEUSES BENEDICTIONS (LIEUT. 74).
- COQ s.m.: cock: - D'EGLISE, weathercock (295).
- COQUEMART s.m.: (Cul.), iron kettle (AUB. 260).
- COQUEPLUMET s.m.: braggart, ruffian: ~~see COQUE-PLUMET~~ (LION. 109).
(Originally an elegant man wearing a feather in his hat.)
- COQUIN s.m.: rogue, wretch (AUB. 255).
- COQUILLE s.f.: shell. VENDRE NOS COQUILLES (LIEUT. 60) is for VENDRE NOS - À CEUX^{de} SAINT-MICHEL, to extort money for useless articles. Reference to the custom of pilgrims to Mont-Saint-Michel bringing back shells as mementoes. "Ceux de St. M.", i.e. the inhabitants of St. M. sold shells, which for them were of little value. Similarly, VENDRE CES - s DE SAINT-JACQUES refers to shells worn as badge by pilgrims to shrine of St Jacques de Compostelle (AUB. 261), to dispose of worthless articles, hence to dupe.
- CORBEAU s.m.: (Anim.), crow. FAIRE LA MOUE AUX CORBEAUX (292), i.e. to be hanging from a gibbet.
- CORDE s.f.: cord, rope. CORDES LIÉES (Tort.) (RIEUX. 153). GENS DE SAC ET DE CORDE, gallows-birds (LION. 107), i.e. worthy of being drowned in a sack or hanged (DEMEY p. 118).
LE HAUT MAL DE LA CORDE, hanging

- (CATH. 16).
 UNE GROSSE CORDE, an important matter
 (ROZE. 139).
 SENTIR LA CORDE, to run the risk of
 being hanged (AUB. 216).
- CORDELIER s.m.: (Rel.) Franciscan monk (EST.
 20; ORD. 48; AUB. 248, etc.).
- CORDELIERE s.f.: girdle (worn by monks). (Tort.)
 knotted rope (RIEUX. 153).
- CORDELLE s.f.: rope for towing boats, hence
 intrigue, influence, authority.
 TIRER QN A SA - , to draw s.o. into
 one's snare (AUB. 182, 192) (Marcilly)
 or to win over to one's side (Reade).
- CORDON s.m.: (Rel.) string (on Cardinal's hat)
 (TAP. 39). LA CONFRAIRIE DU CORDON,
 Order (Knighthood) of Saint-Esprit
 (LION. 119). Used adj. in CORDONS
 BLEUZ POLITIQUES (LIEUT. 61). The
 cordon bleu was a sash worn by the
 Knights of this Order, hence sense of
 "distinguished".
- CORNE s.f.: (1) Point of Cardinal's hat
 (CATH. 13).
 (2) Horn. LEVER LES CORNES
 HAUTES, to become bold, screw up
 courage, lift up one's head again
 (LIEUT. 56).
- CORNETTE s.f.: (Mil.) cornet, standard-bearer
 (Cavalry) (CATH. 10).
- CORNU adj.: stupid, crazy (DISC. 331).
 (Refers to the Sophism, "Vous avez ce que
 vous n'avez pas perdu; or, Vous n'avez
 pas perdu des cornes; donc vous avez
 des cornes".)
- CORPS s.m.: (1) Body (LION. 111, 119, 121;
 ROZE. 137, 144; AUB. 273).
 (2) (Heraldry) Body of a coat-of-
 arms, opposed to la devise or motto
 (EST. 25). See DEFFENDRE.
- CORRECT adj.: correct. MAL CORRECT, improper
 (DISC. 328).

- CORRIGER** v.tr.: to put right, to correct (AUB. 194). (v.refl., to mend one's ways (315). Not ed. pr.)
- CORROYE** s.f.: (Mil.), strap and buckle for securing armour (EST. 22).
- CORRUMPRE** v.tr.: to bribe (AUB. 197).
- CORRUPTION** s.f.: bribery. - D'ARGENT (AUB. 209).
- CORSAGE** s.m.: figure, bust (CATH. 6).
- CORSELET** s.m.: (Mil.) small breastplate (LION. 106).
- CORVÉE** s.f.: (Leg.) forced labour (Relic of feudal collective labour). (LION. 117).
- COSTE** s.f.: rib, side. - À - DE, side by side with, alongside (ORD. 45).
- COSTÉ** s.m.: (1) side (TAP. 28; EST. 21; ROZE. 143). DE SON COSTÉ, for his part (AUB. 184).
(2) Edge (of a knife). COUPER DES DEUX COSTEZ (LION. 119).
TRANCHER DES DEUX COSTEZ, to cut with both edges, i.e. to play a double game, to run with the hares and hunt with the hounds (CATH. 11).
- COTTE** s.f.: (Dress), tunic or short skirt (295) (worn by men and women as shown by a ref. in Pathelin 11, 210-11: "Il m'en fault avoir une cotte, bref, et à ma femme de mesme").
- COUARISE** s.f.: cowardice (AUB. 228, 281).
- COUCHANT** s.m.: west (293).
- COUCHER** v.intr.: to lie (Vulg.) (LION. 114).
- COUDRE** v.tr.: to sew. (1) used, fig., in expr. TAILLER ET COUDRE À SA VOLONTÉ, to "cook" figures to suit oneself (AUB. 266).
(2) COUSU DE FIL BLANC i.e. patently, obvious (ROZE. 141).

- COUILLE s.f.: (Vulg.) Term of abuse, weakling (ROZE. 133), (295).
- COULEUR s.f.: (1) Colour (EST. 23). OEUF DE COULEUR, Easter Eggs (297).
(2) Pretext (ROZE. 144; AUB. 243).
- COUP s.m.: (1) Blow (ROZE. 124; CATH. 7, etc.) SANS - FERIR (CATH. 10). PRIS A CE COUP (AUB. 167), taken in by this enterprise, deal (almost sense of coup d'état). ROMPRE LE COUP, to get out of a delicate, difficult situation (RIEUX. 160). COUP DU CIEL (LIEUT. 52, 56), act of God, refers to the assassination of Henri III in 1589.
(2) Occasion. POUR CE COUP (ORD. 45), on this occasion; COUP SUR COUP (LIEUT. 67), time after time; SUR LE COUP (AUB. 226), there and then; ENCORE UN COUP (DISC. 344), once more; TOUT A UN COUP (105, 107, etc.) at one fell swoop.
- COUPE-GORGE s.m.: cutthroat (LION. 107).
- COUPER v.tr.: v. BROCHE (DISC. 344).
v.intr.: to cut (LION. 119).
- COUPEUR s.m.: one who cuts. - DE BOURSE (TAP. 39), cut-purse.
- COUR s.f.: Court. - DE PARLEMENT, place where parliament assembles (RIEUX. 156; AUB. 168, etc.). V. Petault.
- COURAGE s.m.: Excl. - (DONC!) (LION. 116).
- COURAGEUSEMENT adv.: courageously (iron.) (LION. 107).
- COURAGEUX adj.: bold, courageous (iron.) (RIEUX. 158).
- COURATIER s.m.: broker, go-between, middleman (AUB. 263).
- COURBÉ P.P. used adj.: bent (CARD. 100).
- COUREUR s.m.: runner (35).

- COURIR** v.intr.: to run (AUB. 227, etc.)
v.tr.: (1) to run about, frequent:
 - LES RUES (ROZE. 131), to run amok.
 - LE PAVE (ROZE. 124), to frequent
 the streets with evil intentions:
 (2) to hunt (RIEUX. 152);
 (3) to drive away, steal (RIEUX
 153).
- COURONNE** s.f.: (1) Crown (CARD. 99; ROZE. 139).
 MARCHAND DE - S (ROZE. 140), a
 "Kingmaker", a dealer in Crowns.
 (2) Crown of glory (LION. 118).
 (3) Tonsure (EST. 20).
- [**COURONNER**] v.tr.: P.P. COURONNÉ, crowned (ROZE.
 136).
- COURS** s.m.: course. - DE NATURE (AUB. 258).
- COURSE** s.f.: expedition, raid, onslaught
 (AUB. 219).
- COURT** adj.: short. COURTE-JOYE-SAINCT-
 DENYS, (ORD. 44), a satirical corrup-
 tion of "Mont-Joye-Saint-Denis"! the
 ancient war-cry of the Kings of France,
 and alludes to the short-lived joy of
 the Parisian Ligueurs when the attack
 on Saint-Denis by the Chevalier
 d'Aumale made them believe for a
 moment that he had taken the town -
 Marcilly.
- COURTISAN** s.m.: courtier (ROZE. 148, etc.).
- COURTISER** v.tr.: to court the favour of (AUB.
 192).
- COURTOISIE** s.f.: (1) courtesy. FAIRE - À
 (AUB. 266), to be courteous to, to
 show courtesy to:
 (2) exaggerated fawning courtesy
 (AUB. 281).
- COUSIN** s.m.: cousin (AUB. 210; LIEUT. 55;
 ROZE. 135).
- COUSINE** s.f.: cousin (AUB. 211).
- COUSTEAU** s.m.: knife (TAP. 33; AUB. 218, etc.)
 - DE TRIPIERE (LION. 119).

- COUSTELIER s.m.: (Trades), cutler (LION. 112.)
- COUSTER v.tr.: À QN., to cost (ASNE 321).
v.intr.: À QN., to cost. COUSTER
CHER, BON (ROZE. 149; LIEUT. 57).
- COUSTUME s.f.: custom, habit (RIEUX. 164;
AUB. 235).
- COUSTUMIER adj.: DE FAIRE Q.CH., accustomed to,
in the habit of (AUB. 232).
- COUVENT, CONVENT s.m.: (Rel.) convent, monastery
(LION. 120).
- ^V
COURIR v.tr.: to coven up, conceal (ROZE. 144;
DISC. 332).
v.refl.: DE Q.CH., to take cover behind
(AUB. 184).
P.P. COUVERT DE, (1) covered with
(RIEUX. 161); (2) protected by (AUB.
183) (or invested with).
- COUVERT s.m.: cover, protection. SE METTRE
A - : (AUB. 264): to protect o.s.
- COUVERTURE s.f.: (1) cover, concealment (LIEUT.
55);
(2) roofing (DISC. 335);
(3) clothing: MA - FRANÇOISE
(LIEUT. 58).
- COY adj.: quiet, calm (ROZE. 125; AUB.
205).
- CRACHER v.intr.: to spit (CARD. 103, 288).
- CRAINdre v.tr.: QUE plus Subj. with expletive
NE (RIEUX. 157, etc.); without
Expl. NE (ROZE. 137; RIEUX. 160,
etc.)
DE plus infin. (LION. 116);
plus infin. (AUB. 246), to fear.
- CRAINTE s.f.: fear. PAR - : (AUB. 209, etc.).
- CRAMOISI adj.: crimson (LIEUT. 69).
- xx** CRANEQUINIER s.m.: (Mil.) crossbowman (= arbalétier).
(EST. 22).
- CREANCE s.f.: (1) faith (religious) (LION. 114).

- (2) credit. AVOIR - SUR, AVEC, to be held in esteem by, to enjoy the confidence of, credit with (AUB. 197, 180): confidence, faith. PERDRE LA - DU PEUPLE (AUB. 252).
- CREATEUR s.m.: Creator. (DISC. 332.)
- CREDIT s.m.: credit, favour (CARD. 97; LION. 115). AVOIR (TROUVER) CREDIT AUPRÈS DE (AVEC), to find favour with (AUB. 179). HORS DE TOUT CREDIT, insolvent, out of favour. (AUB. 216).
- CREDULE adj.: credulous (AUB. 167).
- CREDULITÉ s.f.: credulity (AUB. 244).
- CRÉER v.tr.: to create (AUB. 192).
- CRESME s.f.: cream, (fig.) the very best, the elite (LION. 111).
- CREUX adj.: hollow. VIANDES CREUSES, a hollow mockery (meat that doesn't satisfy) (AUB. 264).
- CREVER v.intr.: to burst, die (ROZE. 144).
- CRI s.m.: scream (DISC. 340).
- CRÉE s.f.: (Leg.) proclamation announcing a warrant sale (ROZE. 143).
- CRIER v.intr.: to shout (ROZE. 148, 149; DISC. 340).
- CRIME s.m.: crime (LION. 105, 108; DISC. 332, 341, etc.).
- CRIMINEL s.m.: criminal (AUB. 195, 259).
- CROC, CROCC s.m.: iron hook (EST. 22, etc.). LEURS SACS ESTOIENT PENDUZ,
- ~~CROCC~~ AU CROC, empty, laid aside (RIEUX. 159). See HARQUEBUSE.
- CROIRE v.tr.: to believe (LION. 120; ROZE. 139, etc.).
- CROISADE s.f.: crusade (ROZE. 138).

- CROISETTE s.f.: small cross (TAP. 43).
- CROISTRE v.intr.: to grow, increase, grow stronger (RIEUX. 164; AUB. 175, 236; DISC. 333, etc.).
- CROIX s.f.: cross (EST. 25; LIEUT. 52, etc.).
- CROUPIÈRE s.f.: crupper (ASNE. 320).
- CROYSER v.refl.: to wear a cross (i.e. become a Crusader) or possibly to make the sign of the Cross (LION. 108).
- CRUAUCÉ s.f.: cruelty (AUB. 282).
- CRUCIFIER v.tr.: to crucify (306).
- CRUCIFIX s.m.: crucifix (TAP. 37). MANGEUR DE CRUCIFIX, orthodox, devout Catholic (LION. 113).
- CRUD adj.: ARME À CRUD, wearing his armour next the skin (EST. 21).
- CUBE s.m.: cube. LE CUBE QUARRÉ, i.e. Les Seize, the sixteen leaders of the Ligue in Paris (CATH. 7).
- GUIDER v.intr.: to think (plus Infin.) (LIEUT. 55, 58).
- CUIR s.m.: hide. DE NOSTRE CUIR = de nous (310).
- CUIRASSE s.f.: (Mil.), cuirasse, breastplate (TAP. 39).
- CUISINE s.f.: (Dom.), kitchen (ROZE. 144).
- CUISINIER s.m.: (Trades), cook (RIEUX. 161).
- CUIVRE s.m.: copper (AUB. 280).
- CUL s.m.: (Vulg.) = le derrière (294).
 (1) S'ENTRETEENIR PAR LE - (ROZE. 135), to support one another, to intermarry.
 (2) LEVER LE CUL, to strike camp or take to flight (LIEUT. 57; AUB. 230).
 (3) SE TROUVER ENTRE DEUX SELLES LE CUL PAR TERRE (294), to fall between

two stools.
 (Dress) DE GROS CULS = Vertugadins, pads
 worn under skirt by women to give
 width to hips (297).
 See BOUTE CUL.

- ~~XXX~~ [CUNABLE] s.f.: cradle, origins (ROZE. 123).
 (< Lat. cunabula, n.pl.).
- CURATELLE s.f.: (Leg.) custody. TENIR QN.
 EN -, to hold s.o. as a ward
 (AUB. 189).
- CURATEUR s.m.: (Leg.) guardian (ROZE. 143).
- CURÉ s.m.: (Eccl.) parish-priest (LION.
 120; ROZE. 128; AUB. 166).
- CURÉE s.f.: (Hunt.), portion of carcass given
 to dogs after hunt, spoil. Fig. quarry.
 SERVIR DE - A QN. (LIEUT. 51), to
 fall a prey to, to be taken advantage
 of by.
- CURER v.tr.: to clean out. - LA BOURSE A
 QN., to rob s.o. (LION. 119; AUB.
 229).
- CUREUR s.m.: cleaner (Trade), - DE FOSSES,
 one who cleans out ditches (TAP. 33).
- CURIEUSEMENT adv.: (1) zealously (53); in a curious
 way, strangely (RIEUX. 159);
 (2) with curiosity, with interest
 (AUB. 279).
- CURIEUX adj.: DE Q.CH., curious to know,
 interested in (300) (DISC. 344).
- CURIOSITE s.f.: curiosity, inquisitiveness (AUB.
 249).
- CUVETTE s.f.: (Dom.) basin, vat (AUB. 260).
- CY adv.: here. CY APRÉS, hereafter (LIEUT.
 65); CY PRESENT (LIEUT. 55); CY
 DEVANT (ESP. 24).
- CY-DEVANT adv.: formerly (LEG. 83; AUB. 271).
- CYMETIERE s.m.: cemetery (LIEUT. 52).
- CYNIQUE adj.: (Phil.) Cynic, belonging to a
 school of philosophers known as the
 Cynics (330).

D.

- DA! Excl.: particle used in rustic or familiar speech, indeed (ASNE. 321). (Affermit la diction ou elle est adioustée - Nicot.)
- D'À (for De À) prep.: from. CE N'EST PAS D'À CESTE HEURE, it's not just recently (ROZE. 134; AUB. 280).
- DACE s.f.: (Tax), tariff imposed by nobles on merchandise, transported through their lands. (Not recorded in D.G. but Godefroy quotes instances in La Boetie, Brantôme, Bouchet.) (LION. 117).
- DAIGNER v.intr.: FAIRE Q.CH., to deign (ROZE. 138; RIEUX. 158).
- DAIZ s.m.: dais, platform (TAP. 28, 29).
- # DALE s.m.: Spanish money (298).
- DAM s.m.: harm, sorrow, discomfiture (AUB. 169). A TON DAM, at your expense.
- DAME s.f.: (1) Lady (TAP. 39, etc.). (2) iron.) = fille de joie (313 verse). (3) Virgin Mary. NOSTRE DAME (AUB. 166, etc.)
- DAMNATION s.f.: damnation (LION. 120; AUB. 273).
- DAMNER v.tr.: to condemn, damn (AUB. 273).
- DAMOISELLE s.f.: unmarried lady (TAP. 39; ORD. 47, etc.).
- DANGER s.m.: danger. Exp. IL Y A DANGER QUE plus Subj. plus Expl. NE (LION. 118; ROZE. 141, etc.). EN - DE, at the risk of (269) (RIEUX. 160).
- DANGEREUX adj.: dangerous (CARD. 98).
- DANS prep.: indicating position inside (CATH. 16).
- DANSE s.f. dance (TAP. 38, etc.).

*# DATAIRE s.m.: (Eccl.) GRAND - DU LEGAT
(LIEUT. 73). Datary. Official of
Roman Chancellery appointed to date
and dispatch documents.

DATE s.f.: date (ORD. 47, etc.).

DATTER v.tr.: (Leg.) to date (ROZE. 135, etc.).

D'AVANTAGE, DAVANTAGE adv.: (1) more (RIEUX. 162);
(2) in addition (AUB.
178).
conj.: moreover (LIEUT. 50;
ROZE. 143).

DE prep. denoting

- a) Possession: LES PRIERES DES PERES
JESUITES (LIEUT. 56, etc.)
- b) Interest, Participation: LE MARIAGE
EST DESJA ACCORDE D'ELLE ET DE
SON COUSIN (ROZE. 135).
- c) Partitive: DE SI BEAUX COUPS
(LION. 110), etc.
UNQ DE VOUS (ROZE. 146), etc.
- d) Identity: DE PAUVRES HERES DE
DEPUTEZ (AUB. 250). Also in
titles: LE SIEUR DE VIQ (TAP. 41)
etc.
- e) Agency in Passive Constructions:
GARDE DE SUYSES (ROZE. 142) etc.
- f) Instrument: JE LES FOUETTE
D'ESTRIVIERES (RIEUX. 153), etc.
- g) Means: IL ENJOLA DE BELLES PAROLES
LE CHEVALIER (AUB. 206).
- h) Composition: IMAGES DE PIERRE (AUB
172), etc.
- i) Cause: MOURIR DE MALE RAGE DE FAIM
(ROZE. 142).
- j) Location: FAIBLE DE REINS (ROZE.
146), etc.
- k) Relief: LA DELIVERANCE DES CRIEES
(ROZE. 143).
- l) Description: CROIX DE LORRAINE (EST.
25). D'APETIT OUVERT (of un-
satisfiable lust) (ROZE. 143).
DE BAS COURAGE (AUB. 173).

Used also in Adverbial Expressions like
SI J'EN MENTS DE MOT (AUB. 174);
Expressions of Quantity: MOULT DE
(LION. 118), BEAUCOUP DE (AUB. 185).

DE has various meanings in Time Phrases:

1. = DEPUIS, for since. DE LONGTEMPS (AUB. 267).
2. = À, at. DE CE TEMPS-LÀ (AUB. 215), DU COMMENCEMENT (DISC. 333, 336, etc.)
3. in. DE NOSTRE TEMPS (DISC. 331, AUB. 215), DU TEMPS DE (ROZE. 141).
4. in, for. DE VINGT ANS (298).

Note. Sometimes this preposition has a strong verbal force, indicating composition: LE RESTE DU PAYSAGE DUDICT TABLEAU ESTOIT DES MOULINS-A-VENT, TOURNANTS A VUIDE, ET DE GIRQUETTES EN L'AIR (295).

DEBATTRE, DEBATRE v.tr.: to contest, (LION. 113), intr.: ~~to dispute~~, to dispute, argue about (AUB. 285).

[DEBAUCHER, DESBAUCHER] v.tr.: to upset (plans) (AUB. 185). P.P. DEBAUCHÉ, DESBAUCHÉ, debauched, depraved (TAP. 33; LIEUT. 52; LION. 113). v.refl.: to go wrong, misfire (AUB. 213).

DEBIT s.m.: delivery of an address (DISC. 323).

DEBITER v.tr.: to retail, sell (GATH. 15).

DEBONNAIRE adj.: handsome (AUB. 169, 239).

DÉBOUCLER v.tr.: open up to navigation (ROZE. 142).

DEBOUT adv.: standing, upright (LIEUT. 54; LION. 106; AUB. 163, 275).

DEBTE s.f.: debt (RIEUX. 162).

DEÇA adv.: PAR - , (1) from that direction (CARD. 95); (2) down there, i.e. in Guyenne (AUB. 198).

- DECADE s.f.: (Class. Lit.), Decade, each of the Series of Livy's Histories, composed of ten books. (301. v.)
- DÉCAPITER v.tr.: to behead (301. v.).
- DECEDE P.P. deceased, dead (AUB. 187).
- DECHIFFRER v.tr.: to interpret (ROZE. 140); to decipher (a letter) (AUB. 253).
- DECIME s.f.: (Tax), a tax of one tenth of the income levied on the Clergy (LION. 117).
- DECLARATION s.f.: declaration (ROZE. 144); statement (AUB. 208).
- DECLARER v.tr.: to declare (IMP. 2; TAP. 28; ROZE. 128).
- DECORUM s.m.: decorum, convention befitting a certain rank (CARD. 86).
- DECRET s.m.: (Eccl.: Can. Law) decree (ROZE. 127).
- DEDAIGNEUX adj.: disdainful (AUB. 269).
- DEDANS prep. in. Indicating
 (a) Place, DEDANS LA TESTE (AUB. 194).
 - DEDANS PARIS (298, etc.).
 Within, DEDANS NOS MURAILLES (AUB. 167).
w.o. definite article, DEDANS TERRE (DISC. 333).
 (b) Time, in. DEDANS TROIS JOURS (AUB. 210).
- DEDANS adv.: inside (DISC. 324), etc.
- DEDANS s.m.: the inside (of a fruit) (DISC. 334).
- DEDUIRE v.tr.: to unravel (fig.) (AUB. 223.)
- DEFAIRE, DEFFAIRE v.tr.: to destroy, undo (AUB. 271; ASN. 319), to unmake, rescind (274).
v.refl.: DE Q.CH., to rid oneself of sthg. (LIEUT. 60, 71).

- DEFAICTE s.f.: defeat (LIEUT. 55).
- DEFAULT s.m.: fault, shortcoming (AUB. 272, etc.)
FAIRE - , to be absent. (ORD. 47.)
- DEFERER v.tr.: 1. to denounce, inform (CATH. 7):
2. to confer a title (AUB. 227).
3. to confer an honour (AUB. 182).
- DEFFENDRE v.tr.: to defend (LION. 120).
v.intr.: DE FAIRE Q.CH., to forbid
(LION. 120; AUB. 214).
A QN. QUE plus Subj. (ROZE. 139).
EN LEUR CORPS DEFFENDANT, in self-
defence, reluctantly (LION. 111).
- DEFFENSE s.f.: 1) defence (CATH. 11):
2) prohibition (297).
- DEFFIANCE s.f.: distrust. ENTRER EN - DE
QN., to distrust s.o. (CATH. 12).
Plural (AUB. 190, 207). (METTRE QN.
EN - , to make a person wary (AUB.
190).)
- DEFIER, DEFFIER v.refl.: DE QN., to mistrust
(LION. 110; ROZE. 140). DE Q.CH., to
suspect (LION. 116).
QUE plus Indic. Mood, to suspect (AUB.
220).
- DEFROQUER v.tr.: (Eccl.) to unfrock (LIEUT. 52).
- DEFUBLER v.refl.: to remove one's headgear
(CATH. 6).
- DEFUNCT, DEFFUNCT adj.: late, deceased; preceding
noun (TAP. 33; AUB. 211), following
noun (TAP. 29; ROZE. 123).
Used subst. (ASNE. 322), the deceased.
a person who is hard to please.
- DEGOUSTÉ adj. used subst.: JE NE SCAY QUELS
DEGOUSTEZ DE NOSTRE NOBLESSE, some
persons, disgusted ^{members} of our nobility
(RIEUX. 152).
- DEGRADER v.tr.: to degrade. (TAP. 28).
- DEGRÉ s.m.: 1) step (ORD. 44):
2) rank, degree (LION. 116):
3) (Acad.), stage of scholastic
discipline, degree (ROZE. 125).

- 4) degree of kinship (AUB. 227; 276):
 5) PAR DEGRÉZ, gradually (AUB. 261).
- DEGUISEMENT s.m.: distortion of facts (LIEUT. 61).
- DEGUISER v.tr.: EN., to disguise as (DISC. 330).
- DEIFIQUE adj.: divine, God-given (LION. 108).
- DEJA, DESJA, DESJÀ adv.: already (RIEUX. 164; AUB. 169).
- DELÀ prep.: beyond (LION. 118).
adv.: beyond, the other side (AUB. 216).
 AU DELÀ DE, on the far side of (AUB. 230).
- DELAISSER v.tr.: to abandon, leave, interrupt (AUB. 182).
- DELIBERATION s.f.: discussion. METTRE EN - (297),
 to bring up for discussion.
Pl.: deliberations (AUB. 249).
- DELIBERER v.tr.: - FAIRE Q.CH., to intend to do
 sthg. (AUB. 199, 207). P.P. DELIBÉRÉ.
 ESTRE - DE FAIRE Q.CH., to be willing to do sthg. (AUB. 257).
- DELICAT adj. used subst.: fastidious,
 picky (DISC. 331, 344).
- DELICES s.f.: pleasures (LIEUT. 52). With
 capital, name given to Emperor Titus
 (AUB. 239).
- DELIVERANCE s.f.: deliverance (ROZE. 143);
 liberation (AUB. 178).
- DEMAIN s.m.: tomorrow. A DEMAIN! (316)
~~DEMAIN~~
- DEMANDER v.tr.: to ask for (ROZE. 141, 145;
 RIEUX. 156, etc.): - Q.CH. À QN.,
 to ask s.o. for sthg. (LION. 121, etc.).
- DEMANDEUR s.m.: one who asks, beggar (LION. 118).
- DEMANGER v.tr.: to itch (DISC. 342). Fig. 1)
 CE N'EST PAS LÀ OÙ IL ME DEMANGE,
 That's not what is worrying me (LIEUT.
 65): 2) GRATER OÙ IL NE DEMANGE PAS,

to give more than you bargained for (AUB. 250): 3) LA GORGE LUY DEMAN-
GEOIT, his neck was itchy, i.e. he was
due to be hanged (ROZE. 150).

- DEMENTIR v.tr.: to belie, contradict (LIEUT. 52).
- DEMETTRE v.tr.: to dismiss from office, depose (AUB. 250).
v.reflex: DE Q.CH., to withdraw from office; to give up (LIEUT. 67; AUB. 274).
- DEMEURER, DEMOURER v.intr.: 1) to remain (LION. 115; ROZE. 125, 128; AUB. 246):
2) to be left (ROZE. 147, 158, 274; RIEUX. 158; AUB. 274):
3) to stay, tarry (DISC. 344):
4) to live, dwell (RIEUX. 161). IL NE DEMOURA GUERES SANS EN ESTRE PUNY, It was not very long before he was punished (AUB. 177) (ORD. 47).
AU DEMOURANT, moreover (RIEUX. 160; AUB. 269).
- DEMI, DEMY adj.: half. Agrees sometimes even when preceding. UNE DEMIE DRAGME (CATH. 11, 13). DEMY-ESCU (CATH. 12). DEMY HEURE (DISC. 328).
A DEMY, adv., by half (DISC. 333).
- DEMICEINT s.m.: (Dress), Decorative belt covered with silver designs, girdle (AUB. 170).
cf. TEST. 1604.
- DEMI-DIEU s.m.: demigod (DISC. 330).
- DEMY-MORE s.m.: half-Moor, i.e. heathen, term of abuse applied to Spaniards (303).
- DEMY-ROND adj.: half-round, semi-circular. Used in jeu de mots, for "DE MIRON" (intendant de justice in Henry IV's army) (RIEUX. 159).
- DEMY-ROY s.m.: half-king, pocket dictator, referring to Duc de Mayenne and provincial governors (LIEUT. 67-8; AUB. 271).
- DEMOCRATIE s.f.: democracy, government (299).

- DEMOLITION s.f.: demolition, destruction (AUB. 264).
- DEMON s.m.: (Class. Myth.), demon, genius, good or evil, presiding over one's destiny (LIEUT. 53; AUB. 221). LES DEMONS MERIDIONAUX, the Spaniards (AUB. 249).
- DEMONSTRATION s.f.: demonstration. FAIRE - DE Q.CH., to make a show of (AUB. 224).
- DEMORDRE v.intr.: to let go (LION. 116).
- DENIER s.m.: denier, one-tenth of a sou, an indeterminate sum of money (EST. 25; AUB. 265). LE PLUS CLAIR DENIER, the last farthing (AUB. 235). A BEAUX DENIERS COMPTANTS, for ready money (DISC. 337).
- DENREE s.f.: merchandise, commodity (LION. 117).
- D'ENTRE prep.: of. UNG D'ENTRE EUX (ROZE. 146).
- DENT s.f.: tooth. 1) AVOIR LA MORT ENTRE LES DENTS, to have death staring one in the face, be face to face with death (AUB. 168). 2) LES DENTS NE FEROIENT POINT DE MAL (A QN.), s.o. wouldn't have toothache, i.e. he would be dead (ROZE. 128-9).
- DEPEINDRE v.tr.: to depict (TAP. 36).
- DEPENDANCE s.f.: dependence, subdivision (RIEUX. 164).
- DEPENDRE v.intr.: DE QN., to depend upon s.o. (AUB. 252).
- DEPESCHE s.f.: dispatch (LION. 116).
- DEPIT, DESPIT s.m.: scorn, vexation. EN - DE, in spite of (CATH. 13). PAR DESPIT, out of spite (DISC. 335). FAIRE - A QN., to spite, cause vexation to s.o. (LIEUT. 58). AVOIR - DE Q.CH., to be vexed (AUB. 233). DESPIT, adj.: despised, disdained (315).
- DÉPLAISIR, DESPLAISIR s.m.: displeasure, annoyance, vexation (290). (DISC. 341).

- DEPARTIR v.refl.: to go away (AUB. 243).
- DEPENS, DESPENS s.m.pl.: expense (LIEUT. 67).
A NÔS - (310); (AUB. 237).
- DEPLORE v.tr.: to deplore (AUB. 237).
- DEPORTEMENT s.m.: conduct. Pl. (AUB. 174).
- DEPORTER v.refl.: DE Q.CH., to renounce, desist,
give up (ROZE. 137).
- DEPOSSEDER v.tr.: QN. DE Q.CH., to dispossess
(AUB. 237.)
v.intr.: dispossess, throw out (AUB.
250).
- DEPOUILLER v.intr.: to rob (AUB. 274).
- DEPUIS adv.: since (LION. 114; RIEUX. 158;
AUB. 176, 210, etc.)
adv.phr.: DU DEPUIS, since then (AUB.
184).
- DEPUIS QUE conj.: since (LION. 114, AUB. 175,
etc.).
- DEPUIS prep.: (time) from: DEPUIS SES CUNABLES
ET PRIMORDES (ROZE. 123); for:
DEPUIS QUATRE NUICTS (ASNE. 322);
(place) DEPUIS LE HAVRE (CATH. 12)
DEPUIS N'AGUERES (AUB. 176).
- DEPUTER v.tr.: to appoint, delegate (RIEUX. 151).
- DEPUTÉ P.P. used s., m., deputy to Estates
(EST. 19; ORD. 47; LION. 121; ROZE
139; etc.)
- DEQUOY for DE QUOY (AUB. 280).
- DERNIER adj. used subst.: the last (TAP. 37,
etc.). POUR LE - , in the last
place, lastly (DISC. 343).
- DERRIERE adv.: behind (EST. 25, etc.). PAR
DERRIERE, down the back, at the back
(EST. 21; LEG. 85).
- DERRIERE s.m.: back (EST. 22).

- DES, DÉS, DÉZ prep.: since, for (GATH. 11; AUB. 247, 183).
- DESARCONNER v.tr.: to unhorse; fig. to get the better of s.o. (AUB. 177).
- [DESARMER] v.tr.: unarmed, to disarm. P.P. DESARME, unarmed (AUB. 221).
- DESAVANTAGE s.m.: disadvantage (LIEUT. 67).
- DESBOURBER v.refl.: to pull ^{s.o.} s.o. out of the mud, out of a difficult position (AUB. 166).
- *** DESBOURBONNER v.refl.: to rid s.o. of the Bourbons (AUB. 166).
- DESCENDRE v.intr.: 1) to come down. (IL) FIT DESCENDRE LE SAINT-ESPRIT SUR ... , i.e. he blessed (LIEUT. 51):
2) to put up (at an inn), (or perhaps just dismount) (ROZE. 127):
3) to be descended from (RIEUX. 154).
- DESCENTE s.f.: descent, lineage (LIEUT. 71).
- DESCHARGE s.f.: relief (AUB. 254).
- DESCHARGER v.tr.: QN. DE Q.CH., to unload, relieve.
- QN. DE LA PESANTEUR DE SA BOURSE, to rob s.o. (LIEUT. 52).
- [DESCHEOIR] v.intr.: to fall short. P.P. DESCHEU (AUB. 227).
- DESCHEVELE adj.: with tousled hair, with hair undone (TAP. 29).
- DESCHIRER v.tr.: to tear (ORD. 45): fig. to abuse, talk disrespectfully of (DISC. 339, 341). P.P. DESCHIRE: used adj. untidy, disreputable (290).
- DESCONFORTÉ adj. used subst., disconsolate person, downcast soul (TAP. 36).
- DESCOVRIR v.tr.: 1) to discover (ROZE. 137, 140):
2) to reveal. Q.CH. A QN. (AUB. 181, 211). DESCOVRIR LE POT AUX

ROSES (97), to give the show away.
P.P. DESCOUVERT, obvious (AUB. 261),
 uncovered, bare (EST. 22).

- DESDAIN, DESDAING s.m.: disdain (AUB. 233, 290.)
- DESDIRE v.refl.: DE, to go back on one's word,
 to deny sthg. after affirming it (AUB.
 189).
- DESENSORCELER v.tr.: to break a spell (CATH. 14).
- DESERT adj.: deserted, devastated (DISC. 340,
 etc.). METTRE EN DESERT, to ruin,
 devastate (CATH. 10).
- DESESPERER v.tr.: to cause to despair (LIEUT. 63)
P.P. DESESPERE DE FAIRE Q.CH., having
 given up hope, despairing of doing
sthg. (DISC. 324).
P.P. used subst., desperate character
 (LION. 107).
- DESESPOIR s.m.: despair (LIEUT. 51). METTRE AU
 DESESPOIR, to drive to despair (AUB.
 212). ESPOUSER UN - , to espouse a
 hopeless cause (AUB. 255).
- DEGAGER v.tr.: to salvage, save (LIEUT. 58).
- DESGARNY DE Q.CH. (P.P. of DESGARNIR, v.tr., to
 divest, deprive), destitute of,
 without sthg. (CATH. 17).
- DESGUISER v.tr.: to disguise (DISC. 340).
- DESHONNESTE adj.: dishonourable (DISC. 333).
- DESHONNEUR s.m.: dishonour (LIEUT. 69).
- DESIGNER v.tr.: to ^{name, mention,} appoint, designate (DISC.
 326).
- DÉSIRER, DESIRER v.tr.: to desire (LION. 120).
 FAIRE Q.CH. (ROZE. 126).
- DESIREUX DE FAIRE Q.CH., adj., desirous of
 (DISC. 323).
- DESLIER v.tr.: to untie. Exp. SANS BOURSE
 DESLIER, without paying a penny
 (LIEUT. 60.)

- DESLOGER v.intr.: DE, DE CHEZ, to depart from, to leave (ASNE. 322).
- DESLORS, DÉSLORS adv.: then, already at that time (AUB. 179, 234). DES LORS QUE, conj., as soon as (AUB. 175).
- DESLOYAL adj.: disloyal (CATH. 11).
- DESLOYAUTÉ s.f.: disloyalty (AUB. 223).
- [DESNATURER] v.tr.: to alter, divest of natural sympathy, debased, unnatural. (P.P. DESNATURE (315).)
- DESOLATION s.f.: desolation (AUB. 237). Pl. devastations, wreckings (AUB. 244).
- DESORDRE s.m.: chaos, disorder (AUB. 251).
- DESORMAIS adv.: from this very moment (AUB. 167).
- DESPECER v.tr.: to cut up (ASNE. 321).
- DESPENDRE v.tr.: (Leg.) to spend. A VOSTRE COMMANDEMENT A VENDRE ET A DESPENDRE, completely at your disposal (CARD. 97). (Refers to droit de vendre et de despendre: the right to sell one's goods and dispose of the money; un ami à vendre et à despendre, is a friend who places his all at your disposal).
- DESPENSE s.f.: expense (AUB. 270).
- DESPLAISANCE s.f.: vexation, grief, offence (308).
- DESPOURVEU adj.: unforeseen. PRENDRE À DESPOURVEU, to take unawares, off one's guard (AUB. 219).
- DESROBER v.tr.: Q.CH. A QN., to steal (AUB. 200; DISC. 324).
- DESROUTE s.f.: defeat, rout (AUB. 200). (1611 - Cotgr. acc. to D.G. but recorded in S.M.).
- DESSEIN, DESSEING s.m.: design, plan, scheme, intention (LIEUT. 50; ROZE 139, 145, etc.)

- DESSOUBS prep.: under (291). AU - , adv.,
underneath (293).
- DESSUS, DESSUZ prep.: above, over (293), on (TAP. 41)
(VANGEA DESSUS LUY). AU - DE (293)
(AUB. 210). AU DESSUS, adv. (294).
- DESTIN s.m.: fate, destiny, lot (ASNE. 319).
- DESTINER v.tr.: QN. À Q.CH., to destine s.o. for
sthg. (ROZE. 134). Q.CH. POUR QN.,
to intend sthg. for so. (ORD. 47).
QN. À QN., to destine, intend s.o. for
s.o. else (as wife, etc.) (LIEUT. 50).
QN. POUR FAIRE Q.CH., to pick (brief)
s.o. to do sthg. (AUB. 205).
- DESTITUER v.tr.: QN. DE Q.CH., to deprive s.o. of
sthg. (AUB. 274).
- DESTOUR s.m.: digression, diversion (AUB. 279).
- DESTOURNER v.tr.: to ward off (AUB. 181, 265),
to turn, direct (DISC. 342).
v.refl.: to wander from the point,
digress (AUB. 276).
- DESTREMPER v.tr.: to dilute (ROZE. 129).
- [DÉSUNIR] v.tr.: P.P. DÉSunI, used subst.,
disunited (316).
- DESVOYER v.intr.: to go astray (DISC. 330).
- DETENIR v.tr.: to detain, hold (in captivity)
(AUB. 183).
- DETESTABLE adj.: hideous (AUB. 170).
- DETESTER v.tr.: to hate, detest (AUB. 214).
- DETORQUER v.tr.: to distort (the truth), interpret
in bad sense (CATH. 6).
- DETOUPER v.tr.: to unstop (ears) (300).
- DETRIEMENT s.m.: detriment (LIEUT. 69.)
- DEUX num.: two. TOUS - , both (ROZE. 137).
(291).
- DEVALER, DEVALLER v.intr.: to come down (ASNE. 320).

- v.refl.: to be removed from a high position (LIEUT. 63).
- DEVANCER v.tr.: 1) to anticipate (AUB. 230):
2) to forewarn (AUB. 203):
3) to get ahead of, intercept (AUB. 212).
- DEVANCIER s.m.: predecessor (AUB. 186).
- DEVANT prep. Time: before (ROZE. 130, 97).
adv. Time: before (ROZE. 142, 145; RIEUX. 163, etc.)
Place: in front (EST. 25).
ALLER AU DEVANT A QN., to go to meet s.o. (AUB. 232).
- DEVANT s.m.: 1) PRENDRE LE - , to take the initiative, to act first (TAP. 35).
2) Obac. (296).
- DEVANT QUE, conj. plus subj. Mood, before (AUB. 193, 256, 281, etc.)
- DEVENIR v. to become (ROZE. 131, 141; LIEUT. 67-8, etc.)
- DEVINER v.tr.: 1) to decipher (ROZE. 141):
2) to guess (291):
3) to speculate upon (DISC. 336):
4) to foresee (AUB. 188).
- DEVISE s.f.: (Heraldry) motto (EST. 20; TAP. 39; EST. 25).
- DEVISER v.intr.: to talk (DISC. 329).
[P.P. DEU (343).]
- DEVOIR v.tr.: 1) to have to (LION. 114; LIEUT. 67; ROZE. 131):
2) to owe (ROZE. 131).
- DEVOIR s.m.: duty. Vulg. FAIRE SON DEVOIR (ROZE. 138). SE METTRE EN - →, to set about, (DE FAIRE Q.CH.) to be in duty bound, look upon it as a duty to do sthg. (LIEUT. 56).
- DEVOLU adj.: (Canon Law) escheated, devolved, attributed to s.o. by virtue of one's right (LIEUT. 54)

- DEVORER v.tr.: to devour (AUB. 267).
- DEVOT adj.: 1) devout (CATH. 17; LIEUT. 54; LION. 107, 118, 120; RIEUX. 152).
2) devoted (CARD. 100).
- DEVOTION s.f.: devotion (LION. 105; AUB. 176; DISC. 341). ESTRE À LA - DE QN. (ROZE. 140; AUB. 194, 208).
Pl. devotions (AUB. 192, 216).
- DEVOTEMENT adv.: devoutly (LIEUT. 52; AUB. 286).
- DEVOTIEUX adj.: devout (LION. 111).
- DEXTERITÉ s.f.: skill, tact (LIEUT. 50; LION. 110).
- DEXTREMENT adv.: skilfully, cleverly (AUB. 182, 185, 214).
- DIABLE s.m.: devil (ROZE. 137).
1) AVOIR LE DIABLE AU CORPS, to be possessed of the devil (AUB. 238).
2) AU DIABLE LE MEILLEUR, Devil take the best, i.e. even the best is worthless (RIEUX. 159).
- DIABOLIQUE adj.: diabolic, devilish (ROZE. 141).
- DIACRE s.m.: (Eccl.) deacon (TAP. 42).
- DIADÈSME s.m.: diadem, crown (TAP. 35; CARD. 99).
- DIAMANT s.m.: diamond: fig. something rare and perfect of its kind (ROZE. 127).
- [DIAPRER] v.tr.: P.P. used adj. DIAPRÉ, shimmering (AUB. 170), "decked with bright colours" (DEMEY, p. 159).
- DICTATEUR s.m.: dictator, magistrate with unlimited powers (299).
- DICTON, DICTUM s.m.: saying, aphorism, motto (TAP. 29; ROZE. 130). (DICTUM is the older form, though it occurs in Oudin, 1642. Richelieu, 1680, advises "dicton", says the other form is "vieux et burlesque".)

- DIETE s.f.: Diet, assembly (AUB. 195) (Eccl.)
- DIEU s.m.: 1) God (ROZE. 138, etc.)
2) A god (ROZE. 137).
- DIFFAMATOIRE adj.: defamatory, slanderous. Exp.
LE FOUET - , punishment decreed by
Pope Adrian, inflicted on authors of
defamatory writings unable to prove
their statements (cf. Pasc. Prov. 16).
(LION 113)
- DIFFAMER v.tr.: to dishonour, blacken s.o.'s
character (ROZE. 127). P.P. DIFFAMÉ
ENTRE LES HOMMES, cursed among men
(DISC. 332).
- DIFFERENT s.m.: difference, point of contention
(AUB. 264).
- DIFFERER v.int., to put off time (LIEUT. 64).
- DIFFICULTÉ s.f.: difficulty. FAIRE - DE, to
have difficulty in (DISC. 324).
- DIGNE adj.: DE Q.CH., DE FAIRE Q.CH., deserv-
ing of, worthy of (ROZE. 130; RIEUX
157, etc.).
- DIGNEMENT adv.: in a worthy fashion (AUB. 249).
- DIGNITÉ s.f.: dignity (AUB. 168; DISC. 343).
- DIGRESSION s.f.: digression (AUB. 237).
- DILAYER v.tr.: QN., Q.CH., to delay, retard
(AUB. 178, 250).
- DILIGEMENT adv.: enthusiastically (LION. 120).
- DILIGENCE s.f.: haste. EN - , in haste
(LIEUT. 50, 52; AUB. 219, etc.).
- DIMINUER v.tr.: to diminish, reduce (ROZE. 142).
- DIMINUTION s.f.: loss of strength (AUB. 175).
- DIRE v.tr.: to say (ROZE. 139, 149, etc.);
to tell (ROZE. 127, etc.); to call
(RIEUX. 158, etc.) J'AY DIT, formula
at the end of harangues; cf. Latin
"dixit" (LION. 120).

refer to call o.s. (AUB. 194, 210, 239, etc.)
 Forms: Pres. Indlc., Jr. Dy (HOZE. 123);
 DI-JE (AUB. 249). Pres. Subl., ON
 DIE (HOZE. 144).
 s.m.: saying (AUB. 187), statement
 (RIEUX. 165). LEUR COMMUN DIRE ESTOIT
 QUE, their general opinion was that...
 (CATH. 6).
 s.m.: director (LION. 115).
 DISCIPLE s.m.: disciple (AUB. 238).
 DISCIPLINE s.f.: (Acad.), discipline (scholastic)
 (HOZE. 125).
 DISCORDE s.f.: discord, disagreement (AUB. 175).
 DISCOURIR v.intr.: SUR, to talk (about) (CARD.
 103; AUB. 170; DISC. 339).
 CHEST ASSEZ DISCOURU, there's been
 enough talk (DISC. 344).
 DISCOURS s.m.: speech, discourse. DISCOURS DE
 LIMPRIMEUR (323, 330). Pl. speeches
 (HOZE. 122; AUB. 166). PAR DISCOURS
 BINN RAISONNEZ, by reasoned discourse
 (HOZE. 145).
 DISCRETION s.f.: VIVRE A - , to live at will,
 as one pleases (AUB. 220).
 DISNER v.intr.: to dine (LION. 111).
 s.m.: dinner (RIEUX. 165; AUB. 289).
 DISOBEISSANCE s.f.: disobedience (DISC. 332).
 DISPENSE s.f.: release (from an oath) (LION. 110).
 DISPOSER [P.F. DISPOSER], disposed (AUB. 262).
 DISPOSITION s.f.: the lay out (TAF. 27).
 DISPUTE s.f.: 1) quarrel, dispute (CATH. 14;
 ORD. 48; AUB. 177, 276). ESTRE FORT-
 EN DISPUTE, to be in great disagree-
 ment (DISC. 331). See CHARE.
 2) (Acad.) Academic dispute
 (HOZE. 147).

- DISPUTER v.intr.: SUR, 1) to discuss, argue about (DISC. 336). - DE LA PART DE QN., to dispute, defend s.o.'s right (RIEUX. 164).
2) (Acad.), to dispute (ROZE. 126.)
v.tr.: (Acad.) to dispute, discuss (ROZE. 147).
- DISSENSION s.f.: dissension, disagreement, strife (AUB. 182, 190).
- DISSIMULATION s.f.: dissimulation (AUB. 254):
pl. (208).
- DISSIMULER v.tr.: to conceal (AUB. 193).
- DISSIPER v.tr.: to scatter (AUB. 231, 271).
- DISTANCE s.f.: distance (AUB. 279).
- DISTRIBUER v.tr.: to distribute (ROZE. 132).
- DISTRIBUTION s.f.: allowance (ROZE. 140).
- DIVERS adj.: diverse, various, different (EST. 23; TAP. 40; AUB. 177, 208; DISC. 329). Never with partitive art.
- DIVERSION s.f.: diversion, recreation (AUB. 278).
- DIVERSITE s.f.: difference (AUB. 176, 273).
- DIVIN adj.: divine, used loosely as a superlative: CE DIVIN ELECTUAIRE (CATH. 13; ROZE. 134, 146).
- DIVINITE s.f.: divine nature (AUB. 221).
- DIVISION s.f.: division, difference of opinion (AUB. 184): discord, quarrel (AUB. 175): pl. (175).
- DIVULGUER v.refl.: to be practised openly (AUB. 235).
- DIXIESME num. ord., tenth (EST. 19).
- DOCTE adj.: learned (DISC. 323, 331).
- DOCTEUR s.m.: (Acad.) Doctor (legal) (ROZE. 139; (AUB. 227): (Theol.) (EST. 25).

- DOCTRINE s.f.: (Acad.) doctrine (311).
(Eccl.) (AUB. 179).
- DOGMATIZER v.intr.: to discuss dogma (LION. 113).
- DOGUE s.m.: mastiff (AUB. 220).
- DOIGT s.m.: finger (ROZE. 143, 291).
- DOLENT adj.: sorrowful (AUB. 208).
- xx** DOM s.m.: Title of Spanish Grandee, Don.
< Sp. don. Don (Dom) "est rarement
visité par les François, si n'est
quand ils parlent d'un grand Seigneur
Espagnol ou Italien, Don Alfons d'Este."
(Nicot = DON.) (ROZE. 133).
- DOMESTIQUE s.m.: servant (LIEUT. 55).
- DOMINATION s.f.: domination (AUB. 172, 175).
- DOMMAGE s.m.: 1) loss, damage (LION. 109);
2) plight, (AUB. 249);
3) shame (ASNE. 319).
- DOMPTER v.tr.: to quell (AUB. 281, 315).
- DON s.m.: gift, talent. AVOIR LE DON DES
LANGUES (300).
- DONG, DONCQ, DONQ interj. expressing surprise or
encouragement, then (LION. 116;
ROZE. 135; AUB. 196, 252, etc.)
adv. (Reason), and so, therefore
(ROZE. 146).
- DONNER v.tr.: to give, afford (LIEUT. 55, etc.).
DONNER ORDRE QUE, to give orders that
(LION. 120). - L'ESPERON, to apply
one's spurs (AUB. 193).
v.intr.: 1) to run towards: FAIRE
DONNER DANS LES RETS, to drive into
the snares (AUB. 167).
2) DONNER À QN. SUR LES
DOIGTS, to come over s.o.'s fingers
(291).
v.refl.: to give oneself up. JE ME
DONNE AU PLUS VISTE DES DIABLES QUE
... SI, I'll wager I'll ... if ...
(RIEUX. 152). *cf. Rab. III, vi.*

- DONT** pron. rel.: for DE plus relative referring to persons and things.
 1) Possessive, of which (EST. 25; AUB. 171); of whom (ROZE. 143).
 2) Instrumental, with which (294) (DISC. 332); by which (referring to preceding clause) (DISC. 332).
 3) Cause, for which (AUB. 246); because of which (referring to clause) (not ed. pr. 316).
 4) Place, from where, whence (AUB. 215).
 5) With constructions which require DE.
 CE DONT ON NE DOUTOIT POINT (LION. 114).
 DONT IL NE FUT CHICHE (AUB. 208, etc.).
- DONT?** pron. inter.: whence? (AUB. 186, etc.).
- [DORER]** v.tr.: to gild. P.P. DORE, gilt (AUB. 264).
- DOREUR** s.m.: (Trade: Print.) gilder// (ROZE 125).
- DORMIR** v.intr.: to sleep (ROZE. 143, 147).
- DOUAIRIERE** s.f.: dowager (EST. 24; TAP. 29).
- DOUBLE** adj.: ^{double} / (TAP. 39). DOUBLES CROIX, crosses of Lorraine (with two cross bars) (306). JEUSNE DOUBLE, excessive, fast (TAP. 39). SA CONTENANCE ESTOIT DOUBLE, he was two-faced, a double dealer, given to duplicity (293).
Adv. RENDRE Q.CH. AU DOUBLE, to reply sthg. by double (AUB. 269).
- DOUBLE** s.m.: (Numism.) a copper coin (AUB. 259) (demi-sol), bearing arms of Philipp II, struck in Paris by Mendoza, the Spanish ambassador, during the siege of Paris, and thrown in handfuls to the populace to maintain the popularity of Philipp II. Play on word DOUBLE.
- DOUBLE TIERCE** s.f.: ^(Med) Intermittent fever, recurring on alternate days. (297).

- DOUBLER v.tr.: 1) to make double. FIN A DOUBLER, so shrewd as to be a double-dealer (ROZE. 134): play on FIN and DOUBLER, lit. Fine enough to be used as material for lining.
2) to line. SON CHAPEAU DOUBLE (293). Here a pun on DOUBLE which has the addit. meaning of "filled with doubloons".
- DOUBLON s.m.: (Numism.), dubloon, Spanish gold coin (IMP. 2; LION. 108; ROZE. 128; AUB. 195, etc.). Usually mentioned with reference to corruption by Spanish intrigue, often as play on words DOUBLE, DOUBLER, etc.
- DOUCEUR s.f.: mercy, mildness (AUB. 206).
- DOUTE s.f.: doubt (DISC. 329). AVOIR DOUTE DE Q.CH., to be doubtful about sthg. (LION. 115).
- DOUTER, DOUBTER v.intr.: DE Q.CH., 1) to doubt (LION. 114):
2) QUE plus Indic., to suspect (294).
3) QUE plus Subj., plus Expl. ME, to doubt (ROZE. 133).
4) DE FAIRE Q.CH., to hesitate to do sthg. (LION. 114).
v.refl.: QUE plus Indic., to suspect (AUB. 250).
- DOUX adj.: sweet, pleasant (ROZE. 126); gentle, mild (DISC. 338).
- DOUX adv.: gently. FILER DOUX, to go quietly, say nothing (AUB. 206).
- DOUZAINÉ s.f.: dozen. A LA DOUZAINÉ, common, ten a penny (CATH. 5); by the dozen (AUB. 267).
- DOUZE num. card. twelve (CARD. 10).
- DOUZIESME num. ord., twelfth (date) (RIEUX. 163).
- DOYEN s.m.: (Univ.), dean (EST. 24).
- DRAGME s.f.: drachm (CATH. 11, 13).

(ROZE 141)

- DRAGON** s.m.: (Mil.), dragoon. The name given circa 1585 to light cavalry soldiers, previously known as arquebusiers, carabins, who replaced the argoulets. Name derived from dragon on their standard. Used to harass the Huguenots. Cf. St. Simon IV, 37, "On mit en tête au roi de convertir les huguenots à force de dragons".
- DRAP** s.m.: sheet. ESTRE COUCHE, EN BLANCS DRAPS, to be in a fine mess (AUB. 223).
- DRAPEAU** s.m.: flag (LIEUT. 58).
- DRESSER** v.tr.: 1) to draw up, write out (AUB. 188):
 2) to muster (army) (LIEUT. 55):
 3) - L'APPAREIL, to make preparations: (EST. 19):
 4) to establish (AUB. 253).
 See PARTIE.
- DROGUE** s.f.: (Med.), drug, medicament (CATH. 8, 10).
- DROIT, DROICT** s.m.: (Leg.), 1) right (AUB. 227; ORD. 45; RIEUX. 159):
 2) lawful claim (LION. 117).
 CONTRE DROICT, illegally (AUB. 281).
 A TORT OU À DROIT, right or wrong (RIEUX. 152).
 AVOIR - À Q.CH., to have a right to sthg. (ROZE. 133).
- DROIT** adj.: 1) right. À MAIN DROITE (ORD.47):
 2) straight, right. AU DROIT CHEMIN (AUB. 265).
adv.: ALLER DROIT, to walk straight (AUB. 217).
- DROLERIE** s.f.: witticism (294).
- DRU** adv.: closely. DRU ET ESPAIS, together in a body (287).
- DU** art. def. (poss. LE), DU TEMPS DU ROY LOYS XI (ROZE. 141, etc.).
- DU C** s.m.: duke (LION. 117, etc.).

- DUCAT s.m.: (Numism.), ducat, gold coin
(struck by Doge (or Duke) of Venice)
(LIEUT. 69).
- DUCHE s.m.: duchy (CARD. 99).
- [DUIRE] v.intr.: to please. Pres. P. DUISANT,
used adj., pleasant, suitable, what
one is used to (AUB. 263).
- DUQUEL pron. rel. (poss. LEQUEL), of which
(DISC. 332).
- DUR adj.: hard, difficult (AUB. 168).
- DURANT prep.: during (AUB. 182).
- DURER v.intr.: to last (LION. 117). DURER
EN VIE, to remain alive (DISC. 333).
LE TEMPS NE M'AVOIT POINT DURE, time
did not hang heavy on my hands (DISC.
343).

E.

- EAU s.f.: water (LION. 117; RIEUX. 153).
- BENISTE, holy water (EST. 26).
- ECCLESIASTIQUE s.m.: member of the clergy, ecclesiastical dignitary. MESSIEURS LES
- s (LION. 117).
adj.: ecclesiastic. L'ORDRE - ,
(AUB. 241).
- ECHANTILLON s.m.: sample, example (CATH. 8).
- ÉCLAT, ESCLAT s.m.: show, ostentation (AUB. 280).
pl.: repercussions (299).
- ECLATER, ESCLATER, ESCLATTER v.intr.:
1) to burst forth, to occur with
violence (LIEUT. 52, 56);
2) - DE RIRE (also reflex.), to
burst out laughing (DISC. 330).
- ESCLATTER v.reflex.: - DE RIRE, to burst out
laughing (302).
- EDICT s.m.: edict, order (TAP. 30; ROZE.
I44).
- EDIFIER v.tr.: to edify (CATH. 9).
- EFFACER v.tr.: to efface, remove, cleanse
away (ROZE. 129): to erase, remove
(a name) (DISC. 342).
- EFFECT s.m.: 1) effect, result (LIEUT. 61;
ASNE. 322). DE GRAND EFFECT, of much
avail (AUB. 219). PAROLES SANS
EFFECT, pointless, meaningless words
(AUB. 253):
- 2) deeds (AUB. 174).
- EFFECTUER v.tr.: to succeed in doing (LIEUT. 50).
- EFFICACE s.f.: efficacy, result (LION. 108).
- EFFIGIE s.f.: effigy (TAP. 28; AUB. 214).
- EFFORT s.m.: in exp. FAIRE - À QN., to do
violence to a person (AUB. 205).
- EFFRENE adj.: unrestrained, excessive (AUB. 265).

- EFFRONTE adj.: shameless (AUB. 235).
- EGARÉ P.P. used adj., wandering, lost (met.) (AUB. 241).
- EGLISE s.f.: Church (in widest sense) (LIEUT. 62, 69; LION. 120).
- EGOUT s.m.: drain, sewer (AUB. 241).
- ELABOURER v.tr.: to work a design into a tapestry, (TAP. 29).
- ELECTIF adj.: elective, elected (AUB. 268).
- ÉLECTION, ELECTION s.f.: choice, election (CARD. 101), (ÉLECTION, 309, not ed. pr.) (AUB. 176, 209, 272).
- ELECTUAIRE s.m.: (Med.) electuary, elixir (CATH. 10, 13).
- ELEGANT adj.: elegant (AUB. 266).
- ELEMENTAIRE adj.: elemental (AUB. 221).
- ELEVATION s.f.: elevation. Exp.: LEUR - EN GREVE, i.e. execution by hanging (TAP. 42).
- ELIXIR s.m.: (Med.) elixir (CATH. 5).
- ELLE pron. pers. she. (*passive*).
- ÉLOQUENCE, ELOQUENCE s.f.: eloquence (CARD. 102, 103; RIEUX. 162).
- xx** ELUDER v.tr.: to elude (LIEUT. 64).
- EMBABOUINER v.tr.: to deceive, by false appearances, lies, etc. (LIEUT. 60).
- EMBARRASSE adj.: in difficulty (TAP. 38).
- EMBATTRE v.refl.: (Falconry), to fly at, to swoop down (AUB. 242).
- EMBEGUINER v.tr.: to put on a nun's bonnet (béguin). (Met.) to dupe (LION. 119). Cf. SE LAISSER COIFFER.
- EMBELLIR v.tr.: to embellish (AUB. 169).

- EMBELLISSEMENT s.m.: embellishment, adornment
(DISC. 332-3).
- EMBOUCHER v.tr.: to tell s.o. what to say (LIEUT. 60).
- EMBRASER v.tr.: to burn up, fire (AUB. 214).
- EMBRASEMENT s.m.: conflagration (civil and religious wars) (CARD. 96).
- EMBUSCHE s.f.: ambush (LION. 116).
- EMMENER v.tr.: to carry off, kidnap (AUB. 211).
- EMOTION s.f.: excitement, agitation, emotion (LION. 121).
- EMOULU P.P. used adj.: FRAISCEMENT EMOULUZ, freshly turned out, just out (LIEUT. 55).
- EMPEREUR s.m.: Emperor (Byzantine) (AUB. 254).
- EMPESCHEMENT s.m.: hindrance (AUB. 229).
- EMPESCHER v.tr.: to hinder (LIEUT. 66); to hold up, delay (AUB. 177); to prevent (ROZE. 143).
- QN. DE FAIRE Q.CH., to prevent s.o. from doing sthg. (DISC. 340).
- QUE plus Subj. usually with Expletive NE (ROZE. 130, 139, 141; AUB. 212). No Expl. NE (RIEUX. 164).
- EMPHASE s.f.: (Rhetoric) importance, significance (AUB. 220).
- EMPIETER, EMPIETER v.tr.: (Falconry - to hold in one's talons), to encroach upon, to usurp (CARD. 97; AUB. 190, 243).
- EMPIRE s.m.: Empire (ROZE. 134, 139).
- EMPIRIQUE adj.: used s., Empirical philosophers, i.e. those who base their judgments on experience. Extended here to mean those who base them on incomplete evidence, quacks, swindlers (CARD. 98).

- EMPLOYER** v.tr.: to employ, bring into play (LIEUT. 66); to make use of (LIEUT. 67; LION. 107; AUB. 192); to use up (AUB. 259-60).
- EMPOUGNER** v.tr.: to seize (AUB. 218).
- EMPORTER** v.tr.: 1) L'EMPORTER, to be successful (AUB. 227); L'EMPORTER SUR Q.CH., to be superior to (AUB. 179);
2) to designate, connote (AUB. 220).
- EMPRISONNEMENT** s.m.: imprisonment (LION. 110; AUB. 180); Plur. (AUB. 215).
- EMPRISONNER** v.tr.: to imprison (AUB. 169; DISC. 340, etc.).
- EMPRUNTER** v.tr.: to borrow (LION. 106).
- EN** prep. (contracted form ES for EN LES).
Denoting:
- a) Place: in, with or without the article: EN TERRE (AUB. 172), EN SA CAVE (AUB. 170), ES PRISONS DE TOURS (LION. 111); at, EN MER (310); on, EN UNE BELLE FEUILLE DE PAPIER (ROZE. 136), etc.
 - b) Time: at, EN CE TEMPS-LÀ (AUB. 170); in, EN UN MOMENT (AUB. 265); on, EN CESTE JOURNÉE (AUB. 208), etc.
 - c) Manner: EN TRIOMPHE (AUB. 173), FINISSANTS ... EN UNE COURONNE (DISC. 334), EN VOIX STENTORÉE (ROZE. 147), EN DILIGENCE (LIEUT. 50), etc.
 - d) Development, Growth, Change, Promotion, etc.: CHANGEROIT NOS MISERES EN COUPS DU CIEL (ROZE. 147); TOURNENT LES F EN H (DISC. 332), etc.
 - e) Motion: into, JETTER EN LA RIVIERE (RIEUX. 157) and figuratively ENTRER EN PROCEZ (AUB. 177), etc.
 - f) A vague Relationship: in the case of: COMME EN NOS FIGUES (DISC. 334); in the matter of, ENTENDUZ ES SECRETS (AUB. 180), to, AVEUGLE EN NOS AFFAIRES (AUB. 268), etc.

- g) Comparison, Similarity: like, in the manner of: EN CHAPON ROSTY (ROZE. 153), TONDRE EN MOYNE (AUB. 210): as, COURONNE EN ROYNE DE FRANCE (ROZE. 136), etc.: Misc., in the clutches of (AUB. 168): POINT EN TOUT = POINT DU TOUT (AUB. 270).

EN

pron.: Expresses an idea implicitly contained in a statement, often indicated elliptically. Used in constructions where DE is normally required. Can refer to persons.

1. Replacing construction with DE: of it, etc. (ROZE. 132, 137): D'EN PARLER (LION. 120). IL VOUS EN MENACE (ROZE. 143). With it: EN COUVRIR LEUR REPENTANCE (ROZE. 144). EN AVOIR PITIE (DISC. 340). S'EN CHARGER (ROZE. 138).
2. Partitive use: of it, of them, etc Often expletive, as in LES LYDIENS EN FIRENT UN (RIEUX. 160): IL Y EN A QUI DISENT (RIEUX. 154, etc.). TOUT LE RESTE N'EN VAUT RIEN (RIEUX. 159). QUI EN FIRENT TOUT LE PROFIT (ROZE. 142).
3. Giving Reason: because of that: N'EN ALLONGEZ PAS VOSTRE TABLE POUR CELA (ROZE. 138): EN ESTANTS ENTREZ EN PROCEZ (AUB. 177).
4. Expletive use in idioms. FAISONS-EN AINSI (ROZE. 146). EN FAIRE DE MESME (RIEUX. 156). ILS EN SONT (They are involved) (AUB. 218).
5. Misc. ILS EN FONT DES LIVRES (ROZE. 140) (about it). VOUS NE M'EN DEMANDEZ NE FOY NE SERMENT (ROZE. 145) (for it).

ENCHAISNE P.P. used adj.: in chains (AUB. 230).

ENCHANTER v.tr.: to bewitch, cast a spell over (DISC. 336).

ENCHANTEMENT s.m.: incantation, spell (DISC. 336).

ENCHANTEUR adj.: bewitching, spell-binding (AUB. 167).

- ENCHEVESTRETRER v.tr.: to bridle, harness, yoke (TAP. 43). SE LAISSER - , to allow o.s. to be led (LION. 119).
- ENCLIN adj.: inclined, favourably disposed (AUB. 254).
- ENCLOS s.m.: enclosure. EN L'ENCLOS DE PARIS, within the boundaries of Paris (ROZE. 137).
- ENCLOUEURE s.f.: injury to horse in shoeing. Fig. obstacle, difficulty (AUB. 211).
- ENCOFFRER v.tr.: to imprison (Coll.) (304).
- ENCOMIASTE s.m.: (Acad.) Name given to the speaker in the Sorbonne, whose duty was to read the citation for licenciates in Theology, hence a flatterer, one who sings the praises of another (LION. 113). (<Egkomiastes, en plus komos. No record of this word in D.G.; perhaps invented term.)
- ENCONTRE prep.: against (AUB. 286).
- ENCOR, ENCORE, ENCORES I. adv.:
 1) Still (Temp.) (AUB. 176).
 2) Yet, in addition (AUB. 218; RIEUX. 156; ROZE. 129).
 3) EVEN (LION. 120; ROZE. 128)
 - PLUS, etc. (ROZE. 123).
 4) Once more, again (RIEUX. 158; AUB. 182).
 5) In addition? (RIEUX. 161) (or even).
 II. Conj.: Yet, still, nevertheless (AUB. 235, 337), plus Inversion.
- ENCORE QUE Conj. plus Subj.: although (ROZE. 134, 144; AUB. 228). (One e.g. with Indic.) (AUB. 227).
- ENCOURAGER v.tr.: to encourage (AUB. 175, 205).
- ENCOURIR v.tr.: to incur (TAP. 34; ROZE. 146).
v.refl.: to gallop, charge (TAP. 37).
- ENDEBTE P.P. used subst.: debtors, people in debt (AUB. 195).

- ENDIABLE adj.: possessed of the devil, devilish (AUB. 222).
- ENDORMIR v.tr.: to put to sleep (AUB. 245):
Fig. to put one's mind at rest (ROZE. 140).
P.P. ENDORMI, asleep (AUB. 186).
- ENDORMISSEMENT s.m.: drowsiness: fig. dulling (of the mind) (AUB. 288).
- ENDROIT s.m.: place (AUB. 237; DISC. 333).
A NOSTRE ENDROIT, on us (AUB. 262).
- ENDURANT adj.: patient. MAL ENDURANT, impatient (AUB. 199).
- ENDURCIR v.refl.: to become worse (AUB. 282).
- ENDURER v.tr.: to put up with (AUB. 261), suffer (ROZE. 130).
QUE plus Noun Clause, to allow, suffer sthg. to happen (AUB. 169). C'EST TROP ENDURÉ! That's too much to put up with! (RIEUX. 156).
- ENFANT s.m.: child (LION. 107, etc.).
L'ENFANT PRODIGE (LION. 107).
- ENFANTER v.tr.: to create, produce (DISC. 340)!
- ENFARINER v.tr.: to swindle, take in (AUB. 217):
theatrical (from habit of flouring faces).
- ENFER s.m.: Hell (AUB. 221). QUE L'ENFER CREA, anagram for Jacques Clément (AUB. 221).
- ENFERMER v.tr.: to shut up. (Tort.) - EN UN FOUR (RIEUX. 153).
- ENFILER v.refl.: to proceed, to do (with) sthg., to blunder into (AUB. 209).
- ENFIN adv.: at last, eventually (ROZE. 141, etc.).
- ENFLER v.tr.: to swell, puff up (315 not ed. pr.)
v.refl.: to swell (intr.), grow (ROZE. 144)

- ENFLE, P.P., swollen, large, enlarged
(295), (DISC. 334).
- ENFOUYR v.tr.: to bury (AUB. 172).
- ENFUIR v.refl.: to take to flight (LIEUT. 56).
- ENGAGER v.tr.: to pawn (AUB. 170); to involve
(50); to bind by a promise (LION. 110).
- ENGENDRER v.tr.: to engender, produce, create,
cause (AUB. 168, 186, 321).
- ENGER v.intr.: to fill, breed (297).
- ENGLUER v.tr.: to snare, delude (AUB. 194).
- ENGOURDIR v.tr.: to benumb (CATH. 11).
- ENGRAISSER v.tr.: to fatten (AUB. 259).
v.refl.: to grow fat, prosper (AUB. 170).
- ENIGME s.f.: enigma, riddle (291).
- ENJOINDRE v.intr.: to enjoin, instruct. FUT.
AUX FEMMES ENJOINCT DE FAIRE Q.CH.,
the women were instructed to do sthg.
(297).
- ENJOLER v.tr.: to win over, wheedle (AUB. 206).
- ENNEMI s.m.: enemy (CATH. 12).
- ENNUY s.m.: 1) weariness (AUB. 235);
2) vexation (ASNE. 319).
- ENNUYER v.tr.: to bore (DISC. 343).
v.refl.: DE Q.CH. or QN., to grow weary
(AUB. 267).
- ENQUERIR v.refl.: DE Q.CH., to ask about, inquire
(LION. 114, 119).
- ENRAGE adj.: mad (TAP. 36); furious (ASNE. 318);
used subst., madman (305) (not ed. pr.).
- ENRICHIR v.tr.: to enrich (LION. 117; AUB. 169,
226).
- ENROLER v.intr.: to join. FAIRE ENROLER À LA
FOULE, to enlist (LION. 108).

- ENSAFFRANNÉ adj.: DE Q.CH., turned yellow with sthg., hence bankrupt (LIEUT. 54). (No e.g. in D.G., but O.F. has ensafrener, and R. Est. has SAFRANE, in sense of bankrupt.)
- ENSANGLANTER v.tr.: to stain with blood, sully with murder (312).
- ENSEIGNE s.f.: 1) sign: À L'ENSEIGNE DE - , at the sign of (DISC. 326): À BONNES ENSEIGNES, with ample proof, on good grounds (AUB. 270).
2) (Mil.) ensign, standard-bearer (CATH. 10).
- ENSEIGNER v.tr.: 1) QN. DE FAIRE Q.CH., to teach s.o. to do sthg. (AUB. 273).
2) to show, point out (DISC. 325).
- ENSEMBLE adv.: together, at the same time (RIEUX. 152); (AUB. 175);
prep.: along with (TAP. 42).
- ENSEPULTURER v.tr.: to bury (AUB. 225).
(Latinism < sepulture, inf. ensevelir.)
- ENSEVELIR v.tr.: to bury (LIEUT. 63); to conceal (AUB. 235); to blot out, efface (DISC. 328).
- ENSORCELLEMENT s.m.: enchantment, bewitchment (AUB. 244).
- ENSUIVRE, ENSUYVRE v.refl., imp., to follow (AUB. 181, 299).
- ENTACHE P.P. DE Q.CH., stained with (LION. 105).
- ENTENDEMENT s.m.: understanding, intellect (LION. 105); intelligence (AUB. 188).
- ENTENDRE v.tr.: to understand (IMP. 2; RIEUX. 152; DISC. 329. FAIRE - A QN., to make s.o. understand (ROZE. 140).
QUE plus Subj., to mean, intend (ROZE. 147).
v.refl.: to understand one another.
S'ENTENDRE COMME LARRONS, to be as thick as thieves (ROZE. 140).

- v.intr.: A Q.CH., to listen to sthg., to hear of, pay attention to (AUB. 252, 254, 276).
 A FAIRE Q.CH., to intend, mean to consent to do sthg. (ROZE. 135).
P.P., ENTENDU, understanding. LES MIEUX ENTENDUZ, the most understanding (DISC. 344). ENTENDU EN Q.CH., experienced, well-versed in sthg. (AUB. 180).
- ENTERRER v.tr., to bury (293).
- ENTIER adj.: intact, untouched (AUB. 170, 235).
 SE RESERVER PLUS ENTIER POUR ----, to devote oneself more wholeheartedly to (LIEUT. 50).
- ENTONNER v.tr.: to hum (EST. 26), strike up (LEG. 84).
- ENTOUR s.m.: A L'ENTOUR DE, prep. round (CATH. 12).
- ENTOURER v.tr.: to surround, entwine, wind round (TAP. 29).
- ENTRAILLES s.f.pl.: entrails, bowels (AUB. 251).
- ENTRE prep.: 1) between (ROZE. 147):
 2) in (ENTRE SES MAINS) (ROZE. 130):
 3) among (RIEUX. 157; DISC. 332, 334).
- ENTREBATTRE v.refl.: to fight one another (AUB. 175, 184).
- ENTREE s.f.: entrance. L'HUIS DE L'ENTREE (TAP. 42). D'ENTREE DE JEU, from the very first (298).
- ENTREJECTER v.refl.: to throw o.s. about (AUB. 221).
 (No previous examples of reflexive use. Nicot: intericere).
- ENTRELARDER v.tr.: to interlard, intersperse (DISC. 329).
- ENTREMESLER v.tr.: to slip in (AUB. 217).
- ENTREMETS s.m.: dish (DISC. 329).

- ENTREMISE s.f.: intervention (LIEUT. 56; AUB. 186).
 ENTREPRENDRE v. tr.: DE FAIRE Q.CH., to undertake (AUB. 281).
 ENTREPRENEUR s.m.: participant (AUB. 204):
 schemer (311).
- ENTREPRISE s.f.: scheme, undertaking, exploit,
 enterprise (IMP. 3; ORD. 41; AUB.
 180, 204).
- ENTRER v.intr.: to enter (conj. with AVOIR
 (ROZE. 147)); - EN PROCEZ, to take
 legal proceedings, go to Court (AUB.
 177). - EN DEFIANCE, to mistrust
 (CATH. 12).
- ENTRETENEMENT s.m.: upkeep (298).
- ENTRETENIR v.tr.: 1) to support, keep, pay for
 (LIEUT. 52; ROZE. 138, 140): see TRAIN:
 2) to maintain (a law) (RIEUX,
 160):
 3) - QN. DE Q.CH., to speak to
s.o. about sthg (AUB. 207).
v.refl.: S'ENTRETENIR PAR LE CUL L'UN
 L'AUTRE (Vulg.), to intermarry (ROZE.
 135).
- ENTRETUER v.refl.: to kill one another (CARD. 100;
 AUB. 175).
- ENTREVUE s.f.: interview, meeting (LION. 110).
- ENVAHIR v.tr.: to usurp (AUB. 176, 281).
- ENVERS prep.: 1) against (AUB. 174, etc.):
 2) among (AUB. 190, etc.):
 3) to, towards (AUB. 208, etc.).
Adv. Exp.: A L'ENVERS, backwards (301).
- ENVIE s.f.: envy (AUB. 244, etc). TIRER
 QN. EN ENVIE, to put s.o. in an odious
 position (DISC. 331).
 AVOIR - DE Q.CH., to want sthg.
 (ROZE. 133).
 DONNER - DE FAIRE Q.CH., to make s.o.
 wish to do sthg. (DISC. 325).
- ENVIEUX adj.: DE QN., envious of s.o. (ROZE.
 145).

- ENVIRON prep.: about (27).
adv.: thereabout (DISC. 326), approximately so, something like that (CARD. 103).
- ENVOLER v.refl.: to fly into (AUB. 242).
- ENVOYER v.tr.: to send dispatch (ROZE. 139, 140, 141, etc.)
Condit.: ENVOIROIT (RIEUX. 165).
- ENVY in adv. exp.: À L'ENVI, in defiance; MONSTRER À L' - , to vie with one another in showing (ROZE. 124).
- EPIDEMIQUE adj. (Med.) epidemic (CARD. 95).
- EPILOGUE s.m.: epilogue, closing speech (AUB. 285).
- EPIPHONEME s. . .: (Rhet.), an exclamation in conclusion of a speech (LION. 121).
- EPISTRE s.m.: epistle (300). In DISC. 325, it refers to the Printer's Preface (L'IMP).
- EPITAPHE s.f.: epitaph (TAP. 41) (311).
- EQUIPAGE s.m.: procession (EST. 25).
- EQUIPER v.tr.: to harness (AUB. 256).
- EQUITE s.f.: equity, justice (CATH. 7).
- ERGOT s.m.: dispute, sophism (ROZE. 128).
- ERIGER v.tr.: to promote (LION. 120).
- ERRENER v.tr.: to wear out: P.P. ERRENE, worn out (CATH. 7).
- ERRER v.intr.: to err, to make a mistake (ROZE. 131).
- ERRES s.f.pl.: (Hunt.) tracks; SUR LES ERRES DE, in preparation for (AUB. 205); REPRENDRE SES ERRES DELAISSEES, to pick up the threads, or the scent (AUB. 182). MARCHER SUR LES ERRES, to follow the lines (set down by s.o.) (LIEUT. 49).

- ERREUR s.f.: mistake. D'ERREUR, by - (AUB. 219).
- S'ESEAHIR v.refl.: to wonder, be amazed (AUB. 250).
Pres. Indic.: JE M'ESEAHY.
P.P.: ESEAHY, astonished (AUB. 230).
JOUER A L'ESEAHY, to be dumbfounded,
 not to expect what happens (AUB. 181).
 (one of Gargantua's games: RAB. I, xx).
- ESBAT s.m.: sport, diversion (AUB. 279).
- ESBRANLER v.tr.: to shake (fig.) (AUB. 181).
- ESCABEAU s.m.: stool (CATH. 15).
- ESCARBOUCLE s.m.: carbuncle (ROZE. 127).
- ESCARTE P.P.: scattered (AUB. 180).
- ESCHAFFAUDAGE s.m.: scaffolding, woodwork for
 seats (TAP. 27).
- ESCHAPAUT, ESCHAFFAUT s.m.: stage (CATH. 5; AUB.
 176; DISC. 329); stall, trestle
 (CATH. 8): ESCHAFFAULX.
- ESCHAPPER v.intr.: to escape (LIEUT. 58; ROZE.
 149; AUB. 248; 311).
- ESCHARPE s.f.: (Dress) Sash (worn from right
 shoulder to left hip). White sashes
 were emblem of troops of Henri de
 Navarre. (CATH. 6; EST. 24; AUB. 219).
- ESCHAUFFER v.tr.: to excite, anger, irritate (ORD.
 47).
v.refl.: 1) - DANS SON HARNOIS, to
 become heated, angry (LION. 121);
 2) to succeed (LIEUT. 67);
 3) to warm up (ROZE. 122):
 S'ESCHAUFFER POUR QN., to become heated
 in support of, i.e. to be a keen sup-
 porter of (RIEUX. 164).
Exp., FAIRE DE L'ESCHAUFFE, to act ex-
 citedly, to talk violently (RIEUX. 157).
 ESCHAUFFE, P.P., heated, excited (TAP.
 37).

- ESCHEVIN s.m.: magistrate (EST. 23). See PREVOT.
- ESCHOLE s.f.: school (96). DESCOUVRIR L'ESCHOLE, to blurt out a secret, see the back of the cards?
- ESCHOLIER s.m.: scholar, student (LION. 113; ROZE. 127).
- ESCHOUER v.tr.: to sink (a ship) (AUB. 251).
- ESCIENT s.m.: knowledge, in expr. A BON - , with full knowledge, in good faith really (LIEUT. 68; AUB. 179, 214, etc.)
- ESCLAIRER v.tr.: to enlighten (299).
- ESCLAVE s.m.: slave (AUB. 167).
- ESCLORRE v.tr.: to write, produce (299). (Used transitively here for FAIRE ESCLORRE).
- ESCORCHER v.tr.: (Tort.), to skin, flay alive (LION. 119).
- ESCORCHEUR s.m. (Trade), butcher (TAP. 31; RIEUX. 161).
- ESCORNE s.f.: affront, insult (LION. 109; AUB. 185).
- ESCOSSOIS s.m.: Scotsman, referring to the Garde des Escossois of the French Kings (AUB. 286).
- XXX ESCOUFER v.tr.: to drag, pull (DISC. 340). May be ESCOFFIER, to kill.
- ESCOULER v.refl.: to step over, vault over (LION. 121).
- ESCOUPETERIE s.f.: (Mil.), salvo of blunderbusses (EST. 22).
- ESCOUTE s.f.: action of listening. AUX ESCOUTES, watching (AUB. 211). ESTRE AUX ESCOUTES, to be on the look out (AUB. 182). SE TENIR AUX ESCOUTES, to be on one's guard, on the alert (LIEUT. 50).

- ESCRIER v.refl.: to exclaim (EST. 26).
- ESCRIMER v.refl.: DE Q.CH., to occupy oneself with sthg., to deliver oneself of sthg. (a speech, protest, etc.) (301).
- ESCRIT, ESCRIPT s.m.: 1) a writ, written instructions (299):
2) a remark (DISC. 328):
3) METTRE PAR ESCRIT, to put in writing (CATH. 5; RIEUX. 165).
- ESCRIRE v.tr.: to write (CATH. 15; TAP. 36, etc.).
- ESCRITEAU s.m.: a notice, placard (TAP. 41):
perh. here, scroll (TAP. 39).
- ESCRITOIRE s.f.: inkstand, ink-horn worn on one's belt (LION. 106; 293).
- ESCRITURE s.f.: (Theol.), with capital: Scripture, the Scriptures (ROZE. 131; RIEUX. 238).
- ESCRIVAIN s.m.: writer (DISC. 341).
- ESCROUELLES s.f.pl.: (Med.) scrofula (CARD. 100).
- ESCU s.m.: a gold coin (crown) originally bearing in a shield the coat-of-arms of France (ESCU À LA COURONNE, struck in the reign of Charles VI) (ROZE. 140). ESCU AU SOLEIL (LIEUT. 53) (struck during reigns of Louis XI and Charles VIII). Used as a weight: LE POIDS DE DEMY-ESCU (CATH. 12).
- ESCUMER v.intr.: to foam at the mouth (ROZE. 148).
- ESCURIAL s.m.pr.: Escorial, the ancient palace of the Spanish sovereigns, built by Philip II between 1563-84 (CATH. 10).
- ESGALER v.refl.: À QN., to equal (AUB. 285); to consider o.s. as good as, equal to another (RIEUX. 152).
- ESGARE P.P. used adj.: scattered. Proverb, SE RETIRER PAR DES CHEMINS ESGAREZ OÙ IL N'Y AVOIT POINT DE PIERRES, i.e. to escape with great difficulty (AUB. 219).

- ESLARGIR v.tr.: to liberate (AUB. 182).
- ESLEVER v.tr.: to raise. Used euphemistically to denote hanging. - AU PLUS HAUTE DEGRE D'HONNEUR DE NOBLESSE (RIEUX. 157). Henri de Guise is referred to as being "HAUT ESLEVÉ ET ADORE" (TAP. 29), a reference to his murder at Blois in 1588. (Play on words.)
v.refl.: to rise in revolt (AUB. 197).
- ESLIRE v.tr.: to elect (ROZE. 123, 139).
- ESLONGNÉ P.P. 1) DE Q.CH., far removed from sthg. (LIEUT. 65).
2) CES CORPS ESLONGNEZ, kept at a distance (Spanish Infanta and the young Duke of Guise), perhaps double meaning - poles apart, unlike one another, or even distasteful (ROZE. 137).
- ESMAILLER v.tr.: to enamel, cover: fig. to dazzle. (AUB. 268).
- ESMOY s.m.: dismay, fear (ASNE. 322).
- ESPAGNE s.f.pr.: Spain (RIEUX. 154, etc.)
- ESPAGNOL adj. and s.m.pr.: Spanish, Spaniard (CARD. 98). etc.
- ESPAGNOLISE adj.: Hispanicised, supporting the Spanish Cause, imitating Spanish manners (ROZE. 128).
- ESPAIS adj.: used adv.: DRU ET ESPAIS, in a crowd (287).
- ESPANDRE v.tr.: to shed (blood) (DISC. 334).
- ESPARGNE s.f.: Royal Treasury (LIEUT. 63).
- ESPARGNER v.tr.: to spare (LIEUT. 61), to spare (in one's writings) (DISC. 341).
N' - DE FAIRE Q.CH., to spare oneself no trouble in doing sthg., to be lavish with sthg. (AUB. 182).
- ESPAULE s.f.: shoulder (EST. 20).
- ESPEE s.f.: sword (EST. 21; TAP. 29; RIEUX. 155, 165).

- ESPERER v.tr.: to hope, QUE plus Indic. (ROZE. 142; AUB. 184).
- ESPERANCE s.f.: hope (ROZE. 135). L' - DE Q.CH., hope of getting sthg. (LION. 114). SOUS ~~L'~~ESPERANCE DE FAIRE Q.CH., in the hope of doing sthg. (ROZE. 123, 139). POUR ESPERANCE QUE plus Indic., in the hope that (ROZE. 148).
- ESPERDRE v.tr.: to fail utterly, to ruin (ROZE. 127). P.P., ESPERDU, bewildered (AUB. 204).
- ESPERDUMENT adv.: desperately (AUB. 277).
- ESPERON s.m.: spur (TAP. 34; ORD. 45). fig. DONNER L'ESPERON A.QN., to incite spur on (AUB. 193).
- ESPIER v.tr.: to eavesdrop, listen to (DISC. 341).
- ESPIEU s.m.: spear (EST. 21).
- ESPION s.m.: spy (CATH. 11; LION. 119; AUB. 261).
- ESPONGE s.f.: sponge: fig. embezzler, "sponger" (AUB. 266). This figurative use is not common in literary French; probably familiar.
- ESPOUSER v.tr.: to wed, take in marriage (ROZE. 137; AUB. 178): fig. - UN DESESPoir, to espouse a hopeless cause (AUB. 255).
- ESPOUVANTABLE adj.: frightful (AUB. 214).
- ESPOUVANTER v.tr.: to terrify (TAP. 41). v.refl.: DE QN., to be afraid of (AUB. 255).
- ESPRIT s.m.: mind (AUB. 190), soul (AUB. 168), spirit (ROZE. 139). LE SAINT ESPRIT, the Order of the Holy Spirit (AUB. 294). ESPRITS FAMILIERS, familiar spirits (LIEUT. 53). AVOIR L'ESPRIT DE, to be willing to (CARD. 101).

- ESSENCE s.f.: essence, nature. ESTRE DE L'ESSENCE DE Q.CH., to belong to, to be part of sthg. (LIEUT. 70).
- ESSUYER v.tr.: to wipe (ROZE. 149).
- ESTABLISSEMENT s.m.: establishment, act of setting up (AUB. 231).
- ESTAIN s.m.: pewter (AUB. 290).
- ESTALER, ESTALLER v.tr.: to set out, display (ROZE 122; AUB. 290; ASNE. 321).
- ESTAT s.m.: 1) state, condition (ROZE. 146; AUB. 170):
 2) social condition, position, office (AUB. 177): ESTAT ROYAL, Royal status (AUB. 231).
 3) Pl., LES ESTATZ: (a) the three estates of the realm, nobles, clergy, third estate (EST. 18): (b) the Assembly of the Estates (EST. 19): (c) SEIGNEURS ESTATS, My Lords the Estates, representatives of the Estates (CARD. 102):
 4) Pl., LES ESTATS, property (AUB. 228).
Exp. FAIRE L'ESTAT DE VOSTRE MAISON, to feather your own nest (AUB. 231), live sumptuously. FAIRE PEU OU POINT D'ESTAT DE Q.CH., to care little or nothing about (for) sthg. (AUB. 184).
- [ESTEINDRE] v.tr.: to put out, snuff a candle (TAP. 28).
P.P.: ESTEINT, ESTAINOT, extinct (lineage) (316)
- ESTENDART s.m.: standard, flag (TAP. 37).
- ESTENDRE v.tr.: to stretch out (RIEUX. 153).
v.refl.: 1) SUR, to affect (AUB. 273).
 2) Q.CH., to develop at length (CARD. 96).
- ESTIMER v.tr.: to think (AUB. 215; DISC. 329, 343).
- ESTOFFE s.f. pl., material, details, plans (AUB. 190).

- ESTOFFER v.tr.: to manufacture (TAP. 28).
- ESTOMMAC s.m.: stomach (ROZE. 149).
- [ESTONNER] v.tr.: to surprise (ROZE. 136).
- ESTOUPER v.tr.: to stop. - LA BOUCHE À QN.,
to stop s.o.'s mouth, gag (DISC. 340).
- ESTOURDY adj.: used subst., giddy person,
thoughtless person, loon (AUB. 250).
- ESTRANGE adj.: 1) strange (LION. 104);
2) foreign (AUB. 286). (So in La
F. Fab. XII, 23, des nations étrangères).
- ESTRANGER adj.: foreign (ROZE. 127; DISC. 338).
s.m.: foreigner (AUB. 208).
- ESTRANGLER v.refl.: to strangle oneself ^{ROZE} (130?)
- ESTRE v.intr.: 1) to be
Forms: Impf. Indic., ESTOIT (RIEUX. 163) etc.
ETOIT do.
Past. Def., JE FU (LIEUT. 57).
ELLE FUT (AUB. 211).
IL FUST (RIEUX. 164) etc.
IL FUT (RIEUX. 163) etc.
Impf. Subj. IL FUST (RIEUX. 163),
(AUB. 179), etc.
Pres. Subj. SOIT (ROZE. 138).
Future (JE) SERAY (LION. 120) etc.
SERA -IL? (DISC. (337))
etc.
Cond. JE SEROY (LION. 120).
Pres. P. ESTANT (ROZE. 137) etc.
P. P. ESTE (ROZE. 140), etc.
2) to go (LIEUT. 56. 57; ROZE.
140; AUB. 211, etc.) ESTRE ... A
FAIRE Q.CH., to be (or go) somewhere
to do sthg. (LION. 113).
C'EST À VOUS DE FAIRE Q.CH., it is for
you (your place) to do sthg. (DISC. 343).
IL N'EST QUE D'EN AVOIR, the main thing
is to have it (RIEUX. 152).
- ESTRE s.m.: state. EN LEUR ESTRE, in their
former condition (AUB. 235).
- ESTRIVIERE s.f.: stirrup-strap, -leather (RIEUX.
153).

- ESTROIT adj.: close, private. CONSEIL ESTROIT, privy council. (LIEUT. 59)
- ESTROPIER v.tr.: to maim, disable (RIEUX. 158).
- [ESTUDIER] v.tr.: to study (ROZE. 125).
- ESVANOUIR v.intr.: (Aux. ESTRE), to vanish (AUB. 260).
- ESVENTER v.refl.: to deteriorate, lose its virtue, strength (CATH. 15).
- EVANTÉ, EVENTÉ P.P. used adj.: empty (CERVEAUX) (AUB. 264), leaking, letting-in (AUB. 284).
- ET conj., and (ROZE. 140, 141, etc.).
Frequently at beginning of sentence.
- ETERNEL, ETERNAL adj.: everlasting, eternal (LION. 118, 120).
- EU P.P.: AVOIR (AUB. 195) etc.
- EUX-MESME pron.: themselves (AUB. 210).
- EVACUATION s.f.: (Med.), loss of blood (AUB. 245) (learned word).
- EVANGILE s.m.: (Theol.), Gospel (LION. 107. 119).
- EVANGELISTE s.m.: evangelist, writer of the gospel (TAP. 42): Ref. to Tacitus (AUB. 224).
- EVENEMENT s.m.: event. EN TOUT - , at all events (DISC. 341).
- EVESCHÉ s.m.: bishopric (AUB. 221).
- EVESQUE s.m.: (Ecol.) bishop (CATH. 14) etc.
See CHAPE. ESTRE EVESQUE DE LA VILLE ET DES CHAMPS, reference to custom of hanging enemies from trees. (Soldiers Slang.) (RIEUX. 153).
AUX TROIS EVESQUES, Name of a tavern in Paris where professors met (ROZE. 125). (Note Marcilly, 125).
- EVITER v.tr.: to avoid (DISC. 341).

EXACTEUR	<u>s.m.</u> : extortioner, i.e. tax-gatherer (AUB. 265).
EXACTION	<u>s.f.</u> : extortion, ransom (AUB. 215).
EXAUCER	<u>v.tr.</u> : to hear one's prayers (292).
EXCEPTÉ	<u>prep.</u> ? except (RIEUX. 162, AUB. 237).
EXCESSIF	<u>adj.</u> : EN Q.CH., excessive, excessively generous with (AUB. 280).
EXCITER	<u>v.tr.</u> : to stir up, incite (LION. 116). QN. À FAIRE Q.CH., to provoke s.o. into doing sthg. (LEG. 85).
EXCLAMER	<u>v.refl.</u> : to express oneself (AUB. 237).
[EXCLURE]	<u>v.tr.</u> : P.P. EXCLU DE Q.CH., excluded from sthg. (AUB. 202).
EXCOMMUNICATION	<u>s.f.</u> : (Eccl.), excommunication (LIEUT. 60), (TAP. 28). to excommunicate
EXCOMMUNIER	<u>v.tr.</u> : (Eccl.), / (LIEUT. 60; AUB. 214).
EXCOMMUNIÉ	P.P. used <u>subst.m.</u> , a person who has been excommunicated (AUB. 245).
EXCRÉATION	<u>s.f.</u> (Med.), excretion (LEG. 85).
EXCUSABLE	<u>adj.</u> : DE Q.CH., excusable (DISC. 338).
EXCUSE	<u>s.f.</u> : excuse. POUR - , by way of excuse (AUB. 228).
EXCUSER	<u>v.tr.</u> : to excuse (ROZE. 127).
EXECRABLE	<u>adj.</u> : hideous, dreadful, fearful (AUB. 221).
EXECRER	<u>v.tr.</u> : to detest (AUB. 214).
EXECUTER	<u>v.tr.</u> : to carry out, execute (LIEUT. 50; RIEUX. 162).
EXECUTION	<u>s.f.</u> : 1) carrying out, execution (AUB. 211, 259); 2) a military action, attack, looting expedition (AUB. 180).

EXEMPLAIRE	<u>s.m.</u> : copy (of a book) (DISC. 328).
EXEMPLE	<u>s.m.</u> : example. À L'EXEMPLE DE, after the example of (ROZE. 122; AUB. 214; DISC. 331). ESTRE DE MAUVAIS EXEMPLE, to be (set) a bad example (297).
EXEMPT	<u>adj.</u> : DE, to be exempt, free from, spared sthg. (CATH. 12; AUB. 214; ASNE. 319).
EXEMPTION	<u>s.f.</u> : exemption from taxes (AUB. 169).
EXERCER	<u>v.tr.</u> : to practise, perpetrate (AUB. 215; DISC. 336).
EXNEREDER	<u>v.tr.</u> : (<u>Leg.</u>) to disinherit (AUB. 245).
EXHORTER	<u>v.tr.</u> : QN. À Q.CH., to urge <u>s.o.</u> to adopt sthg. (TAP. 40). QN. DE FAIRE Q.CH., to exhort, urge <u>s.o.</u> to do sthg. (AUB. 240).
EXIL	<u>s.m.</u> : exile. EN - , into exile (298).
EXORDE	<u>s.m.</u> : (<u>Rhet.</u>) exordium, beginning of a speech (ROZE. 123).
EXPEDIENT	<u>s.m.</u> : expedient, Means, (temporary) measure (EST. 25; AUB. 228).
EXPEDITION	<u>s.f.</u> : expedition (LIEUT. 49).
EXPERIMENTER	<u>v.tr.</u> : to experience (AUB. 202), to learn by experience (AUB. 169).
EXPIER	<u>v.tr.</u> : to expiate, atone for (LION. 108).
EXPLOICT	<u>s.m.</u> : exploit (LIEUT. 50, 51). - D'ARMES, feat of arms (AUB. 277). FAIRE UN EXPLOICT SUR (<u>Leg.</u>), to serve a writ, make legal seizure (RIEUX. 156).
EXPOSER	<u>v.tr.</u> : to expose (LION. 116; RIEUX. 158), to lay out for sale (295). EXPOSER SA VIE, to risk one's life (LION. 116).
*** EXPOSTULATION	<u>s.f.</u> : Expostulation, complaint (RIEUX. 158). (Borrowed from Cicero.)

- EXPRES, EXPREZ adv.: on purpose, for this express purpose (TAP. 28). PAR EXPREZ, expressly (AUB. 275).
Express.
- EXPRES adj.: / A CONDITION EXPRESSE QUE, on the express condition that (CARD. 96). LA DEFENSE EXPRESSE, the express prohibition (AUB. 279). LETTRES EXPRESSES, express letters (CARD. 100).
- EXTERMINER v.tr.: to exterminate, wipe out (CARD. 95; AUB. 266).
- EXFORQUER v.tr.: to exact (AUB. 196).
- EXTRAIT s.m.: extract, excerpt (DISC. 342).
- EXTRAORDINAIRE adj.: extraordinary (AUB. 264).
- EXTRAVAGUER v.intr.: to wander from the subject. (DISC. 342)
- EXTREME adj.: (Iron.), extreme (AUB. 206; DISC. 342).
- EXTREMITE, EXTREMITE s.f.: extremity (AUB. 168); extreme agony (AUB. 240).

F.

- FACE s.f.: face, aspect, sight. EN FACE, opposite (LIEUT. 55); DE PRIME FACE, at first sight (AUB. 292).
- FACETIEUX adj.: facetious, funny (DISC. 328).
- ** FACIENDAIRE s.m.: accomplice, ^{agent} (AUB. 199).
 < It. facendaro, infl. by FACIENDE itself < It. facenda (affair), modified by etymological reaction (L. facienda).
- FACIENDE s.f.: business, intrigue (ROZE. 141).
- FACILE adj.: easy to get on with (AUB. 169).
- FACON s.f.: 1) kind, sort (DISC. 329):
 2) way of doing something, method, manner (RIEUX. 164; AUB. 289); means (AUB. 218);
 3) manner, way of behaving (CARD. 94):
 4) manner of speaking, word, phrase (DISC. 341).
 Exp. DE FACON QUE, conj. plus indic., so that (DISC. 334).
- FACONNER v.tr.: to fashion, shape, mould (AUB. 252).
- FACTION s.f.: party, faction (RIEUX. 164; AUB. 178, 209): ~~affaire~~ (ROZE. 124).
 SE JOINDRE DE FACTION, to take sides with (AUB. 179).
- FACULTE s.f.: (Acad.), faculty, assembly of professors in each branch of University learning (ROZE. 124).
- FAGOT s.m.: faggot. SENTIR LE FAGOT, to have heretical tendencies. to run the risk of being burned at the stake as a heretic (LION. 113; AUB. 216).
- FAICT s.m.: 1) fact. (Leg.) DE FAICT, ^{indeed} de facto (LIEUT. 57);
 2) FAICT D'ARMES, feat, deed of arms (TAP. 33);
 3) DU FAICT DE SES ENNEMIS, of the movements of his enemies (AUB. 279);
 4) AU FAICT DE, in the case of (RIEUX. 164).

FAILLIR

v.intr.: A FAIRE Q.CH., to fail to do sthg. (AUB. 229). A Q.CH., to fail (CARD. 96), offend. FAILLIR AUX TERMES DE GRAMMAIRE, to violate the rules of grammar (AUB. 228). A QN., to fail, let s.o. down (LION. 120; ROZE. 127). DE FAIRE Q.CH., to fail to do sthg. (AUB. 258). (More absolute than FAILLIR A FAIRE Q.CH., which seems to indicate shortcomings.)
P.P.: FAILLY (CARD. 96; ROZE. 127).
v.tr.: (Tennis) LA FAILLIR BELLE (i.e. LA BALLE), to miss a good shot, ironically to have a narrow escape (AUB. 182).

FAIM

s.f.: starvation (ROZE. 126, 142, etc.)

FAIRE

v.intr.: 1) to act (ROZE. 126, 142, etc.). FAIRE EN PRINCE PRUDENT, to act as a wise prince (AUB. 258):
 2) to do, as Verbum Vicarium (ROZE. 144, etc.) (See Syn.)
v.tr.: 1) to make. SCAVOIR DE QUEL BOIS FAIRE FLECHES, to know what to do (LIEUT. 53). FAIRE DES PREDICATIONS, to preach sermons (ROZE. 123):
 2) FAIRE LA BARBE, to shave, trim one's beard (EST. 20):
 3) to appoint, nominate (ROZE. 144; AUB. 177).
 4) FAIRE LE ROY, to act the king, to play at being king, to pretend one is king (ROZE. 144):
 5) plus Infin.: to cause, make (EST. 19). FAIRE FAIRE Q.CH. A QN., to make someone do sthg. (ROZE. 133, 137, 139):
 6) FAIRE GRAND CAS, to achieve much (AUB. 177):
 7) FAIRE COURTOISIE A QN., to be courteous to s.o. (AUB. 266):
 8) (JE) N'AY QUE FAIRE DE SCAVOIR, I have no need to know (RIEUX. 154).
 9) FAIRE TOUT EN LEURS CHAUSSSES, to get a fright (185):
 10) FAIRE BONNE MINE, to look innocent (AUB. 280).

Forms:

Pres. Indic.: JE FAY, IL FAIT (AUB. 258), VOUS FAICTES (139).

Pres. Subj.: (IL) FASSE (137), VOUS FASSIEZ (ROZE. 137).

- (ILS) FOND (ROZE. 127).
 (IL) FIST (CARD. 95).
Impf.Subj.: (ILS) FEISSENT (ROZE. 137).
Past.Def.: (JE) FEY (LIEUT. 59).
 (IL) FEIST (LIEUT. 56) (IL FIT (EST.19))
 FEIT (ROZE. 144), VOUS FISTES (AUB.
 214).
Past.Part.: FAICT (ROZE. 123).
- FALLOIR, FALOIR v.tr.impers.: to be necessary.
 IL FAUT, FAULT FAIRE Q.CH., we (you,
 etc.) must do sthg. (ROZE. 129).
 IL NOUS FAUT UN ROY, we need a king
 (ROZE. 139).
 COMME IL FAUT, properly (RIEUX. 159)
 (and in past) FALOIT (AUB. 223).
P.P.: FALLU.
 FEU S'EN A FALLU QUE plus Subj., I very
 nearly (DISC. 342).
- FAMEUX adj.: famous (iron.) (RIEUX. 157):
 well known (ROZE. 127).
- FAMILIER adj.: familiar, well known (AUB. 169):
 ESPRITS FAMILIERS (LIEUT. 53).
- FAMILIEREMENT adv.: in a familiar manner (LION.
 113).
- FAMILLE s.f.: family (ROZE. 135; DISC. 338).
- FAMINE s.f.: famine (CARD. 100).
- FANGE s.f.pl.: mud, mire (ASNE. 320).
- FANTAISIE s.f.: fancy. A VOTRE FANTAISIE, accord-
 ing to your whim (AUB. 209, 239).
- FANTOSME s.m.: phantom, ghost (AUB. 172): fig.
 pretence, show (AUB. 284).
- FAQUIN s.m.: 1) porter, vulgar person (TAP. 32):
 2) mannequin, dummy (AUB. 173):
 NOMS DE FAQUINS, sham names (AUB. 173).
- FARCE s.f.: (Cul.) stuffing (DISC. 329): fig.
 Farce, game in ESTRE DE LA FARCE, to be
 involved (AUB. 212).
- FARCIR v.tr.: to stuff, fill. P.P.: FARCY,
 FARCIE (CARD. 99; DISC. 330)
- FARD s.m.: disguise. SANS FARD, openly
 (AUB. 254).

- FARDEAU s.m.: burden (CARD. 100).
- FAROUCHE adj.: fierce (AUB. 168).
- FASCHER v.refl.: DE Q.CH., to become angry (CATH. 9; RIEUX. 160; AUB. 216).
- FASCHEUX adj.: irksome, annoying (LIEUT. 69): CES - HOSTES, ~~discontented~~, those unbidden, unwelcome guests (AUB. 283).
- ~~xx~~ FASTE s.m.: pomp, splendour (AUB. 270).
- FAULSAIRE s.m.: forger (LION. 107).
- FAUTE, FAULTE s.f.: want. AVOIR FAULTE DE Q.CH., to want, lack sthg. (CARD. 94; ROZE. 146). A FAUTE DE, for lack of (ORD. 46, etc.). A FAUTE DE CE, failing this (RIEUX. 165):
sim. FAUTE DE, (CARD. 102) (302):
 PAR FAUTE DE, (EST. 21; AUB. 207).
 PAR FAUTE D'AVOIR Q.CH., for want of sthg. (DISC. 334).
 PAR FAUTE DE FAIRE Q.CH., for failure to do sthg. (AUB. 213, 291)
- FAUTEUR s.m.: one who favours, protector (TAP. 28): FAUTEUR D'HERETIQUES (LIEUT. 55). (< L. fautor).
- FAUX, [FAULX], FAULSE adj.: false, untrue (AUB. 172): spurious (TAP. 43).
- FAUX-BOURG s.m.: suburb (TAP. 37): Popular Etymology, should be FORSBOURG. The form AUXBOURGS (Misprint) also occurs (LIEUT. 57). FAUXBOURGS in Tricotel, Nodier and Read.
- FAVEUR s.f.: favour (ROZE. 124). EN FAVEUR DE, in favour of (LION. 107; RIEUX. 158, 163, etc.).
- FAVORI s.m.: favourite (AUB. 176).
- FAVORISER v.tr.: to favour (AUB. 179).
- (FEAL) FEAUX adj.: loyal, faithful. AMEZ ET FEAUX is an expression used by the Royal Chancellory (LIEUT. 58); here with a touch of irony.

- FEBVE s.f.: bean. ROY DE LA FEBVE (~~FAIRY~~) (CARD. 95) is an allusion to custom, practised on Twelfth Night, of serving a cake in which is baked a bean, the guest who happens to get the bean being proclaimed Roy de la Febve by the others.
- FÉE adj.: fairy; magic, endowed with supernatural powers (TAP. 28).
- FEINDRE v.tr.: to pretend (DISC. 330). DE FAIRE Q.CH. (AUB. 280). FEINCT, P.P. used adj., false, fictitious, feigned (291).
- FEINTE s.f.: pretence, deceit (ROZE. 137; AUB. 279).
- FEINTISE s.f.: pretence (AUB. 208).
- FELONIE s.f.: felony, crime (AUB. 223).
- FEMININ adj.: female (AUB. 291).
- FENME s.f.: wife (LIEUT. 50).
- FENDRE v.tr.: to cleave, split (AUB. 295).
 1) - LA PRESSE, to make a way through the crowd (LION. 121).
 2) - LE VENT, to escape with all haste (ROZE. 125).
- FENDEUR s.m.: splitter. - DE NAZEAUX, bully, ruffian (TAP. 36).
- FEODAL adj.: feudal. SEIGNEUR FEODAL, feudal overlord (LIEUT. 53).
- FER s.m.: iron (RIEUX. 161) (jeu de mots on ENFER) (AUB. 267).
 - MOURIR DE FER, to die by the sword (ROZE. 131).
 METTRE QN. AUX FERS, to put s.o. in chains (RIEUX. 153; AUB. 168).
- FERIE s.f.: holiday in celebration of some event (AUB. 207).
- FÉRIR v.tr.: to strike. SANS COUP FÉRIR, without striking a blow (CATH. 10).

- FERME s.f.: farm (AUB. 235).
- FERME adj.: firm, unyielding (LION. 115, etc.)
Used adv., firmly, unflinchingly (299).
- FERMIER s.m.: (Trade), farmer (CARD. 86).
- FERRE adj.: finished with iron (TAP. 36):
see MANGEUR.
- FERTILE adj.: EN Q.CH., rich, fertile (AUB. 261).
- FESSES s.f.pl.: hips, buttocks (ORD. 47).
- FESTE s.f.: feast, festival, festive occasion (TAP. 43; AUB. 207, 329).
LA FESTE-DIEU (Eccl.), Corpus Christi (EST. 23).
- FESTIN s.m.: banquet (ROZE. 128; AUB. 170, 225). FAIRE FESTINS À QN., to hold banquets in honour of s.o. (LEG. 84).
- FEU s.m.: 1) fire (AUB. 214, etc.). FEU DE JOYE, bonfire (AUB. 169, 224):
2) death by burning at the stake (LION. 120). MOURIR DE FEU, to die at the stake (ROZE. 131). METTRE LE FEU EN Q.CH., to set fire to sthg. (TAP. 28), fig., METTRE LE FEU EN LA PESTE DE QN., to rouse, infuriate (AUB. 185).
3) LE FEU SAINT-ANTHOINE (Med.) erysipelas (CATH. 12).
- FEU adj.: late, deceased (always precedes the noun). (ORD. 48; ROZE. 139, 145; AUB. 210, 298, etc.).
- FEUILLANTS s.m.pr.: (Eccl.), monks of the reformed Cistercian Order instituted by Jean de la Barrière in 1586, name derived from the Convent of Feuillans in Languedoc, established in 1577 (EST. 21).
- FEUILLE s.f.: 1) leaf (DISC. 333).
2) Sheet of paper (ROZE. 136)
- FEUILLET s.m.: small sheet of paper, leaf of a book (LIEUT. 52).

- FEUILLETER** v.tr.: to turn the pages (LIEUT. 64),
to thumb (AUB. 186).
- FIDELITE** s.f.: fidelity, loyalty, allegiance
(ROZE. 131; DISC. 341).
- FIDELIUM** s.m.: (Eccl.), Fidelium, Deus, first
words of prayer in Introit of Messe
des Morts. PASSER PAR LE MESME
FIDELIUM, to enjoy the same fate, i.e.,
to be murdered (AUB. 213).
- FIER** v.refl.: A QN. (Masc.), EN QN. (Fem.),
to trust. (NE S'OSANT FIER EN SA
MERE, NI AU GOUVERNEUR DE PARIS,
(AUB. 207)). - EN Q.CH., (AUB. 216).
SE FIER DE QN., Iron., with sense of
MEFIER. (AUB. 196).
- FIERTE** s.f.: shrine (CATH. 16).
- FIGONS** s.m.pl.: the Milanese (AUB. 269).
Comical allusion to the episode of
Barbarossa and obscene punishment
inflicted on the inhabitants.
(Note: Marcilly, p. 269.)
- FIGUE** s.f.: fig (DISC. 332). FAIRE LA FIGUE
A QN., to make an obscene gesture by
way of insult (see previous entry)
(AUB. 269): to defy (216).
- FIGUIER** s.m.: fig-tree (DISC. 332). FIGUIER
D'ENFER, prickly pear, name given to
CATHOLICON D'ESPAGNE for reasons set
out in Discours (332).
- FIGURE** s.f.: 1) picture (ROZE. 136). METTRE
EN FIGURE, to portray, caricature
(ROZE. 136):
2) figure of rhetoric (TAP. 40).
EN FIGURE, in a manner of speaking,
figuratively (ROZE. 137).
- FIGURER** v.tr.: 1) to depict, describe (TAP. 27,
31).
2) OR FIGURE, wrought, chased
gold (291).
- FIL** s.m.: thread (ROZE. 141). (COUSU DE
FIL BLANC, see Cousu). TENIR A UN
FIL, to hang by a thread (DISC. 326).
fig., skein of a plot (AUB. 223).

FILER	<u>v.tr.</u> : to spin out, perpetuate (AUB. 250): to spin (LIEUT. 69). <u>v.intr.</u> : - DOUX, to go quietly, offer no resistance, knuckle down, be submissive (AUB. 206).
FILET	<u>s.m.</u> : net, snare (AUB. 255).
FILLE	<u>s.f.</u> : daughter (ROZE. 123, 139; RIEUX. 158).
FILS	<u>s.m.</u> : son (LIEUT. 50).
FIN	<u>s.f.</u> : 1) aim, purpose (LIEUT. 62; AUB. 242, etc.). A CESTE FIN, for this purpose (AUB. 183). A QUELLE FIN? Why? (AUB. 250): 2) end. NE TROUVER JAMAIS FIN DE SON SCAVOIR, to have no end to one's knowledge (DISC. 343). METTRE FIN A, to put an end to (AUB. 250). A LA FIN, finally (RIEUX. 157). POUR LA FIN, finally, lastly (DISC. 344).
FIN	<u>adj.</u> : 1) shrewd, sly, wily (ROZE. 141) (311). FINS A DOUBLER, JEU DE MOTS, fine enough to be used for lining a garment, also sly enough to be deceitful, reference to the trickery of the Spaniards (ROZE. 134): 2) fine, refined, pure, also with the sense of subtle in FIN GALIMATHIAS (CATH. 15). 3) TOUT LE FIN PREMIER, the very first (ORD. 45).
FINAL	<u>adj.</u> : final, ultimate (AUB. 182).
FINANCIER	<u>s.m.</u> : tax-gatherer (RIEUX. 155, 265).
FINEMENT	<u>adv.</u> : unobtrusively, cunningly (CATH. 12).
FINESSE	<u>s.f.</u> : subtlety (DISC. 344). <u>Pl.</u> : wiles, acts of trickery (ROZE. 141; AUB. 208).
FINIR	<u>v.intr.</u> : to finish, end (LEG. 85)

- FLAMBEAU s.m.: 1) torch (TAP. 28).
2) Wedding torch of Hymen (ROZE. 137).
3) Fomenter (307).
- FLAMENT s.m.pr.: Flemish, Fleming (AUB. 258).
- FLANC s.m.: flank, side (EST. 25).
- FLATTERIE s.f.: cajoling, flattery (AUB. 281).
- FLECHE s.f.: arrow. SCAVOIR DE QUEL BOIS FAIRE FLECHES, to know what one is about (LIEUT. 53).
- FLEUR s.f.: flower (AUB. 265, etc.); fig., EN LA FLEUR DE LEUR AAGE, in their prime (AUB. 188; ASNE. 322). FLEURS DE LYS, fleur-de-lys, lily (ROZE. 127). LES FLEURS DE NOSTRE RHETORIQUE, the devices of our rhetoric (ROZE. 131).
- FLEURETTE s.f.: pin-prick, mere detail (AUB. 220).
- FLEURISSANT, FLORISSANT adj.: flourishing, blossoming (fig.) (ROZE. 127; AUB. 175, 236).
- FLEURON s.m.: (Her.) fleuron (AUB. 254).
- FLORENTIN s.m.pr.: inhabitant of Florence (DISC. 324).
- FOIBLE adj.: weak, ^(AUB. 221) (ROZE. 146). FOIBLE DE REINS, feeble, insignificant.
- FOIN s.m.: hay (AUB. 236). Exp., IL Y A DU FOIN, IL N'Y A QUE LES BESTES QUE S'Y AMUSENT: There is hay, etc., i.e. this is not for you. You will be tricked (Marcellly Note, p. 138). Demey translates: "It's not worth worrying about" p. 131 (ROZE. 138).
- FOIREUX adj., used subst. (Fam.) wretch, foul rogue, coward (RIEUX. 159).
- FOIRRE s.f.: for FOUARRE, straw (LIEUT. 57): See BARBE.

- FOIS s.f.: time, occasion (ROZE. 129). A
CESTE FOIS (ROZE. 137). PAR PLUSIEURS
FOIS (LION. 121).
- FOL s.m.: fool (ROZE. 138, 147). (Pl.
FOULS - 315).
- FOL. FOLE adj.: mad, foolish (311). ⁽¹³⁸⁾ Demey says
"prophet", as fools were thought to
be prophetic (p. 131). (ROZE 138).
- FOLASTRE adj.: frolicsome (DISC. 330).
- FOLLEMENT adj.: foolishly (AUB. 278).
- FOMENTER v.tr.: 1) to maintain, foment, add
fuel to (AUB. 175):
2) to bring on, nurture (299).
- FOND s.m.: bottom (LIEUT. 53). A PLEIN
FOND, very thoroughly (AUB. 281):
JUSQUES AU FOND, to the very bottom,
to the last halfpenny (LION. 119).
FAIRE FOND POUR LA GUERRE, to furnish
capital to prosecute the war (LIEUT.
52).
- FONDAMENTAL adj.: fundamental, essential (TAP. 29;
LION. 119; AUB. 210).
- FONDEMENT s.m.: pl., foundations (DISC. 342).
- FONDER v.tr.: to base (one's opinion on sthg.)
(ROZE. 146).
- FONDRE v.tr.: to melt down (AUB. 170, 235).
- FORCE s.f.: violence (AUB. 208, etc.).
Pl.: troops; NOUVELLES FORCES,
reinforcements (ROZE. 141).
adv.: many (TAP. 39; LIEUT. 52;
CARD. 95; AUB. 190).
- FORCENE adj.: out of one's mind (AUB. 206).
- FORCER v.tr.: to force, do violence to (AUB. 176):
to violate (AUB. 235): to take by
force (AUB. 206).
- FOREST s.f.: forest (DISC. 330).
- FORFAICT s.m.: horrible crime (CATH. 11, etc.)

- FORFAICTURE s.f.: (Feudal Law), violation of homage due to liege-lord, breach of faith (LIEUT. 53).
- FORGER v.tr.: to compose, formulate (AUB. 194, 298).
- FORGUEUR s.m.: forger (LION. 107).
- FORME s.f.: 1) seat, bench, pew (ORD. 47):
2) (Tech.) cobbler's last. UNE FORME A TOUT SOULIER, a blank cheque, something to suit all occasions (ROZE. 138).
- FORMER v.tr.: , to shape (AUB. 283). TOUT FORME, completely formed (DISC. 340).
- FORMULAIRE s.m.: list of rules (AUB. 188).
- FORNICATEUR s.m.: fornicator (AUB. 274).
- FORS QUE conj.: except that (TAP, 41, 292).
- FORT adj.: strong (312).
- FORT adv.: very, very much (EST. 24; TAP. 43; CARD. 103; ROZE. 136, etc.). TRAVAILLER - , to work hard (LIEUT. 64). AIMER FORT, to be very fond of (DISC. 326). (COURIR FORT, to run fast (308) not ed. pr.).
- FORT s.m.: fort, fortress, stronghold (AUB. 215, etc.).
- FORTRESSE s.f.: fortress (RIEUX. 152).
- FORTIFICATION s.f.: Pl., fortifications, labour employed in building fortifications (LION. 117).
- FORTIFIER v.tr.: to substantiate (AUB. 223).
- FORTUNE s.f.: 1) good luck, fortune. DE - , by good luck (DISC. 324). LE VENT DE - , the wind of fortune, whim of fate (RIEUX. 157):
2) fortune, wealth (AUB. 211; ROZE. 138.)
3) Pl., goods, possessions (AUB. 273).

- FORUSCIT s.m.pr.: Neapolitan mercenaries forming part of Spanish garrison in Paris (CARD. 101). (<It. fuorusciti, those who have left their country, banished, hence bandits.)
- FOSSE s.f.: 1) pit, grave (AUB. 209);
2) drain, sewer (TAP. 33; LIEUT. 54).
- FOUDRE s.m.: thunderbolt (AUB. 230).
- FOUET s.m.: whip (LION. 113). See DIFFAMATOIRE.
- FOUETTER v.tr.: to whip, beat (RIEUX. 153).
- FOUILLER v.intr.: to rummage, search (LIEUT. 54; AUB. 204; Obsc. 295).
- FOUR s.m.: oven (RIEUX. 153).
- FOULER v.tr.: to crowd (AUB. 236).
- FOURCHER v.intr.: to fork. LA LANGUE M'A FOURCHÉ, I said the wrong word (CARD. 95).
- FOURCHETTE s.f.: (Mil.) fork-shaped support for gun (EST. 22).
- FOURNIR v.tr.: to furnish, supply (ROZE. 131).
ESTRE FOURNI DE, to be provided with (DISC. 327).
v.intr.: A Q.CH., to pander to (AUB. 283).
- FOURRE adj.: lined, trimmed with fur (CATH. 15; RIEUX. 156; AUB. 216). FOURRE DE Q.CH., wearing sthg. trimmed with fur (EST. 24).
- FOY s.f.: faith (LION. 111), etc.
FAIRE FOY DE, to prove, to furnish evidence of (CARD. 100; AUB. 208).
DEMANDER FOY DE, to ask for proof (ROZE. 145).
- FOYE s.m.: liver (LIEUT. 72).
- FRACASSER v.tr.: to shatter, shake (fig.), to move deeply (AUB. 181.)

- FRAIS, FRAIZ s.m.pl.: expenses (AUB. 288). À PEU DE FRAIZ, with little effort, easily (LIEUT. 53). A GRANDS FRAIZ, at great expense, with great effort (ROZE. 125).
- FRAIS, FRAIZ adj.: in adv. exp., DE - , freshly, newly, recently (EST. 19, 20, 26).
- FRAISCHEMENT adv.: recently (LIEUT. 55).
- FRAISCHEUR s.f.: keenness, keen edge (LIEUT. 62).
See RASOIR.
- FRAIZE s.f.: (Dress), ruff (ROZE. 150).
- FRANÇOIS s.m.: the French language (DISC. 324).
adj.: French (DISC. 323, etc.).
- FRANC adj.: liberal, free-born (AUB. 168, etc.) FRANCS ARCHERS (LIEUT. 51).
See ARCHER.
- FRANCHISE s.f.: (Leg.), liberty, privilege (LION. 109; AUB. 167).
- FRAPPER, FRAPER v.intr.: to strike. - EN PAULME, to applaud (CARD. 102). - DU PIED, to stamp one's foot (ROZE. 148).
- FRAUDER v.tr.: to dodge, escape one's obligation (ROZE. 149).
- FRAYEUR s.f.: fear (AUB. 212).
- FRELON s.m.: wasp (EST. 26).
- FRELU s.m.: (Dialect), synonymous with POLITIQUES in Champagne (AUB. 217). May be connected with Normanno-Picard FRELUQUET (for FRELUCHET), a frivolous, worthless person.
- FRENESIE s.f.: frenzy, madness, delirium (AUB. 168).
- FREQUENT adj.: frequent (297): common (ROZE. 128; DISC. 334).
- FRERE s.m.: (Eccl.), friar, in title FRERE ANGE (ROZE. 148).

- FRIAND adj.: laden with good things (AUB. 170).
- FRIANDISE s.f.: delicacy (AUB. 171).
- FRICASSER v.tr.: (Cul. Fam.), to use up, steal (LIEUT. 71).
- FRICHE s.f.: fallow land. EN - , lying fallow (AUB. 235).
- FRIMAT s.m.: small particle of ice, hoar-frost (RIEUX. 160). See AVALEUR.
- FRIPON s.m.v (Arg.), sneak-thief, glutton (ROZE. 124).
- FRIPONNIER s.m.: (Arg.) = FRIPON (ROZE. 124). adj., rascally, greedy (ROZE. 127).
- FRIRE v.tr.: to fry. N'Y TROUVER QUE RIRE N'Y (sic) QUE FRIRE, to find nothing profitable in it (ROZE. 127-8).
- FROID adj.: cold, concluded with indifference (ROZE. 137).
- FROIDURE s.f.: cold (LIEUT. 57).
- FROMMAGE s.m.: (food), cheese (AUB. 171).
- FRONT s.m.: brow (ROZE. 149).
- FRONTAL s.m.: (Tort.) Mediaeval torture consisting in tightening a cord round victim's head (RIEUX. 153).
- FRONTIERE s.f.: frontier (ROZE. 141).
- FROTTER v.tr.: to rub. Fig., to contaminate by contact (AUB. 188): to swindle (186). PROTTE A DIRE: DONT VENEZ-VOUS? taken by surprise (AUB. 186).
- FRUIT s.m.: Fruit (DISC. 333), fig. TIRER AUTRE FRUIT DE Q.CH. FRUIT, to have other results from (LIEUT. 50). = child (TAP. 41). UN LONG FRUIT, allusion to criminal hanging from a tree (RIEUX. 162).
- [FRUSTRE] v.tr.: to frustrate (CATH. 5).

- FUITTE s.f.: flight, escape (TAP. 34).
- FULMINATION s.f.: fulmination, issuing of a ban of excommunication (LIEUT. 60).
- FUMÉE s.f.: smoke (315), fig. PAISTRE QN. DE FUMÉE, to delude s.o. with hazy promises (AUB. 237).
- FUMER v.intr.: to smoke (Obsc.) (ORD. 48).
- FUMIER s.m.: manure (ASNE. 320).
- FUNÈBRE adj.: mortuary, funereal, pertaining to a decease (AUB. 225) (ASNE. 318).
- FUREUR s.f.: outburst of fury (AUB. 244).
- FURIE s.f.: fury, pagan deity, instrument of divine rage to punish evil doers (AUB. 221).
- FURIEUX adj.: stricken with madness (TAP. 37; AUB. 206, 212, etc.).
- FUSTE s.f.: long flat ship, propelled by oars and sails. Fig. FUSTES EVANTÉES, leaking ships, i.e. useless things, broken cisterns (AUB. 284).
- FUSTIGER v.tr.: to flog, beat (CATH. 7).
- FUTUR adj.: future (ORD. 46).
- FY! interj.: expressing scorn: fie!
FY DE .. ! Never mind ..! (301),
A fig for .. (15). So in Villon:
Ballade des menus propos, dire Fi!
a sign of contempt.

G.

- GAGE s.m.: pledge, hostage (AUB. 223).
Pl.: GAIGES, security. PRESTER SUR
 BONS GAIGES, to lend against good
 security (RIEUX. 161). GARDER LES
 GAIGES, to look after the stakes, to
 keep the stakes, to profit by other
 people's misfortune. Allusion to
 Lieutenant prolonging the status quo
 to his own advantage (ROZE. 143).
 LAISSER QN. POUR LES GAIGES, to
 abandon s.o. for one's own interest
 (TAP. 37).
- GAGER v.tr.: to wager (ROZE. 134; AUB. 218).
- GAGNER, GAIGNER v.tr.: to win (AUB. 208), to win
 over (ROZE. 132; AUB. 197; DISC. 332):
 to attain (LION. 110); to gain
 (RIEUX. 161): to buy, corrupt (TAP.
 32).
- GAILLARD adj.: gay (LIEUT. 56), poignant (DISC.
 330).
- GALANT, GALLAND adj. used subst., gallant, dashing,
 gay fellows (AUB. 218). FAIRE LES
 GALANTS, to cut a dash, have gallant
 airs (LIEUT. 51; RIEUX. 156).
- GALER v.refl.: to scratch, rub o.s. (AUB. 274).
- GALERIE s.f.: hall or gallery (AUB. 236).
 (Meeting place of the Mercers' Craft.)
- GALEUX adj.: mangy (ASNE 321).
- ** GALIMATHIAS s.m.: gibberish, unintelligible jargon
 (CATH. 15). (Origin unknown.)
- GALLICAN adj.: French (AUB. 198). L'EGLISE
 GALLICANE, French (Gallican) Church
 independent of Rome (LIEUT. 69;
 AUB. 210).
- GALOCHE s.m.: (< GALOCHE, s.f., wooden shoe or
 wooden soled shoe), name given to
 students living in town and not in the
 Colleges. (Marcilly Note), so called
 probably because they had to wear
 stout shoes on their way to and from

College, whereas the boarders could wear light shoes in all weather (ROZE. 124). (Term used among students.)

*** GARBOUIL

s.m.: commotion, row, altercation (ORD. 48). (< It. garbuglio m., confusion, intrigue.)

GARDE

s.f.: (Mil.) guard, escort (ROZE. 144; AUB. 286, etc.) SUR SES GARDES, on his guard (AUB. 206). PRENDRE GARDE À Q.CH., to pay attention to, to watch (LION. 104). - À QN., to beware of s.o. (AUB. 205). - QUE plus Subj. (ROZE. 134).

GARDER

v.tr.: to guard (ROZE. 142); to keep (ROZE. 139, 143). GARDER QUE plus Subj., to beware lest (NE) (AUB. 217). v.refl.: DE, to guard against, mistrust (ROZE. 143; RIEUX. 157, 270, etc.), to beware of (ROZE. 140; RIEUX. 159, etc.)

GARDIEN

adj.: guardian (LIEUT. 53). s.masc.: (Mil.) governor (LION. 110; ROZE. 149). (Eccl.) Superior of a monastery (ORD. 48). GARDIEN DE SES PAROLES, true to his word, one who keeps his promises (AUB. 273).

GARNIR

v.tr.: to furnish, appoint (AUB. 170). GARNI D'ARGENT, wealthy (AUB. 215).

GARNISON

s.f.: occupying troops (CARD. 99; AUB. 167).

GARSE

s.f.: (Prov.) courtesan (ROZE. 143). (Still exists in some provinces as feminine of GARÇON, hence = FILLE.)

GASTER

v.tr.: to ruin, wreck, spoil (AUB. 213; ROZE. 147; DISC. 337, etc.)

GAUCHE

adj.: left (ORD. 47; AUB. 293; EST. 20, etc.)

[GAUCHER], GAUCHERE

adj.: left-handed (EST. 22).

GAUFFRE

s.m.: (Tech.) (one of the jaws of a) goffering iron. COMME ENTRE DEUX GAUFFRES. ~~like~~ the jaws of a vice (AUB. 205)

- GAUSSERIE s.f.: mocking, jeering, banter (DISC. 331).
- GAYETÉ s.f.: gaiety. DE GAYETÉ DE COEUR, blithely, light-heartedly (LION. 109; AUB. 255).
- GEANT, GEANT s.m.: giant (AUB. 291).
- GEANTE s.f.: giantess (TAP. 40).
- GELER v.tr.: to freeze, (AUB. 299). VOSTRE PART EN EST GELEE, you have no hope (ROZE. 142).
- GELÉE s.f.: icy-cold, chill air (299).
- GELINOTE s.f.: hen (ROZE. 126). Nicot gives GELINETTE (Dim.).
- GENCE s.f.: (Tech.) (for JANTE), fellow, each of the six curved pieces of wood used in making a wheel (291). Nic. says it is the iron hoop and quotes GANTHES as Picard. form.
- GENDARME s.m.: man-at-arms (EST. 20; CARD. 86, etc.)
Pl. GENDARMES (LION. 108). See SCHOLASTIQUE.
- GENERAL adj.: general. EN GENERAL, in general (CARD. 101). AVOCAT - , advocate-general (ROZE. 137).
s.m.: LE GENERAL DE LA FRANCE, the whole population of France (AUB. 254).
- GENEREUSEMENT adv.: generously (ROZE. 123).
- GENEREUX adj.: noble (RIEUX. 158).
- GENEROSITÉ s.f.: generosity (LION. 105).
- GENOU s.m.: knee. A GENOUX, kneeling (AUB. 214). N'OUÏR LA MESSE QUE D'UN GENOU, to attend mass, but only half-heartedly. (LION. 111).
- GENRE s.m.: kind. LE - HUMAN, mankind (AUB. 239).

- GENS s.m. & f., pl.: people. Feminine when an adjective precedes, masculine when it follows (LION. 105, 119; AUB. 180, 252, etc.).
- GENTIL adj.: nice, gentle (iron.) (RIEUX. 154; AUB. 260).
- GENTILHOMME s.m.: pl. GENTILSHOMMES (155),
- GENTILS-HOMMES (108), nobleman (RIEUX. 151; ROZE. 143, etc.).
- GEOLIER s.m.: gaoler (AUB. 259).
- GERMAIN adj.: germane, kindred. COUSIN - , first cousin (AUB. 191).
- GIBECIERE s.f.: game-bag (293).
- GIBET s.m.: 1) gibbet, gallows (LIEUT. 52; DISC. 333, etc.);
2) execution (DIGNE DU GIBET) (ROZE. 130).
- GILLE s.pr.m.: FAIRE GILLE, to disappear, run away (ROZE. 124). (D.G. quotes Béroalde de Verville: Le Moyen de parvenir (chapitre général): "Quand quelqu'un s'en est enfui, on dit: il a fait gilles".)
- GIRON s.m.: the lap. AU GIRON DE, under the care of (LION. 107).
- GIROUETTE s.f.: weather-vane (295).
- GISIR v.intr.: to lie (TAP. 40). (Pres. Indic. GIST (311).)
- GLADIATEUR s.m.: gladiator, fig., amusement at another's expense (AUB. 284).
- GLAIVE s.m.: sword. MOURIR DE - , to die by the sword (LIEUT. 51: 316). FAIRE MOURIR PAR - , to put to the sword (AUB. 189).
- GLOIRE s.f.: divine glory, bliss (LION. 118, etc.).
- GLORIEUX adj.: glorious (RIEUX. 158, etc.).

- GLORIFIER v.refl.: to glorify o.s., boast (338).
- GLOUTONNIE s.f.: gluttony (CATH. 16).
- GOGO in phrase À GOGO, to your heart's content, as much as you want (CATH. 13).
- GORGE s.f.: throat (ROZE. 150). METTRE LE PIED SUR LA GORGE À QN., to oppress s.o. (CATH. 14). TENIR LE PIED SUR LA GORGE À QN., to keep s.o. down (AUB. 167).
(Hunting) FAIRE RENDRE GORGE À QN., to make s.o. hand over what he has unlawfully taken (AUB. 266).
- GOUFFRE, GOUFRE s.m.: gulf (AUB. 210), fig. chasm, gulf, abyss (AUB. 237).
- GOUST s.m.: taste. À NOSTRE GOUST, to our taste, liking (AUB. 270). TROUVER GOUST À QN., to have a liking for (DISC. 342).
- GOUSTER v.tr.: to taste (LION. 116).
v.intr.: DE Q.CH., to sample (295).
- GOUTE (NE ...) neg., nothing (AUB. 264).
- GOUTTE s.f.: (Med.) gout. (Pl.) (LIEUT. 72; LION. 118). LA MÈRE GOUTTE (Champenois), the pure grape juice that flows from the vat before pressing begins, hence fig. the cream, the very best (LION. 111).
- GOUTEUX adj.: suffering from gout (295).
- GOVERNEMENT s.m.: office of Governor (AUB. 190, 211): government (body of governors) (RIEUX. 152; AUB. 251).
Pl. GOUVERNEMENS (AUB. 190).
- GOVERNER v.tr.: to rule (ROZE. 145), to steer (AUB. 251).
v.refl.: to be governed (AUB. 249).
- GOVERNEUR s.m.: ruler (AUB. 251; ROZE. 145), Governor (DISC. 338; RIEUX. 152, 162; AUB. 240).

- GRABELER v.tr.: to filch (RIEUX. 159) (for GARBELER < It. garbellare, to sieve), Rabelais.
- GRACE, GRACE s.f.: grace, graciousness (CARD. 102; LIEUT. 63); favour, mercy (RIEUX. 155; ROZE. 124, etc.)
(Rel.) grace (LION. 114.)
- GRACIEUX, GRATIEUX adj.: gracious (AUB. 168); merciful (AUB. 239, 282).
- GRADUÉ s.m.: (Acad.) graduate (EST. 23, 25).
- GRAIN s.m.: grain, bead. SEPT GRAINS BENITS, a rosary (IMP. 2). GRAINS BENISTS (AUB. 283).
- GRAISSE, GRESSE s.f.: grease, fat (LION. 111; ROZE. 144). CHAPONS DE HAUTE GRAISSE, capons of high feed, i.e. well fattened (ROZE. 126).
- GRAISSER v.tr.: to grease, oil (291).
- GRAMMAIRE s.f.: grammar (AUB. 228).
- GRAMMAIRIEN s.m.: grammarian (DISC. 336).
- GRAND adj.: great (CARD. 95, etc.); loud (RIEUX. 163, etc.); in titles GRAND DATAIRE (LIEUT. 73), GRAND-MAISTRE (AUB. 210, etc.).
- GRANDEMENT adv.: greatly, in a high degree (LIEUT. 53, 54).
- GRANDEUR s.f.: greatness (AUB. 271, etc.); grandeur (LION. 120): pl., honours (AUB. 189).
- GRAND-MERE s.f.: grandmother (RIEUX. 155).
- GRAND-PERE, GRAND PERE s.m.: grandfather (CARD. 86; RIEUX. 161).
- GRAS, GRASSE adj.: greasy, rich (ROZE. 144): fig., lush, abundant (AUB. 264)
- GRATELLE s.f.: (Med.) itch (CATH. 15).

- GRATER v.tr.: to scratch. GRATER QN. OÙ IL NE DEMANGE PAS, to touch a sore point, to mention something unpalatable (AUB. 250).
- GRATIEUSETÉ s.f.: act of mercy (AUB. 281).
- GRAVE adj.: serious-minded (AUB. 279; DISC. 330).
- GRAVELEUR s.m.: (Med.), one suffering from gravel (296)
- GRAVITE s.f.: gravity, dignity (301) (ASNE. 320), responsibility (AUB. 250).
- GRÉ s.m.: will. CONTRE LE GRÉ DE, against the will of (AUB. 258). BON GRÉ MAL GRÉ, willy nilly (315); SCAVOIR (BON) GRÉ À QN, to be grateful to s.o. (LION. 106, 116; ROZE. 130, etc.) PRENDRE Q.CH. EN GRÉ, to find satisfaction in sthg., to enjoy sthg. (LIEUT. 69).
- [GREC], (GRECQUE), GRÉGOIS adj.: Greek (ROZE. 126) (312).
- GREFFIER s.m.: clerk of the court (CATH. 16).
- GRENIER s.m.: barn (AUB. 170). GRENIER À SEL, office of taxgatherer (salt-tax, LA GABELLE) (LIEUT. 70).
- GRENOUILLE s.f.: (Anim.), frog (ROZE. 144; AUB. 267).
- GRÈVE, GREVE s.f.: The Tyburn of Old Paris, where public executions took place (TAP. 42). ESTRE CARDINAL EN GREVE, to be executed (ROZE. 141) (see CARDINAL).
- GREVER v.tr.: to worry, oppress (307).
- [GRIEF], GRIEFVE adj. (f.), grievous, serious (313).
- GRIESCHE adj.: f. of [GRIOTS] Greek (TAP. 39). See PIE GRIESCHE.
- GRIMACE s.f.: grimace, long face (AUB. 255).
- GRIMPER v.intr.: to climb (LIEUT. 63).

- GRIS adj.: grey (RIEUX. 152, etc.)
- GROMMELER v.intr.: to mutter, grumble (LION. 112; ROZE. 149, 155).
- GROS adj.: big, large, fat (TAP. 33; ROZE. 139, 144; AUB. 183): important (ROZE. 139). EN GROS, in big outlines (TAP. 33 ~~4~~): in bulk, in its entirety (LIEUT. 57 ~~8~~).
- GROSSIER adj.: coarse (DISC. 336).
- GROSSIR v.tr.: to increase, swell (AUB. 230).
- GUERIR, GUARIR v.tr.: to cure (CATH. 15; AUB. 234, 273; LIEUT. 52; CARD. 100, etc.) (GUARIR is the older form, used by Montaigne, and still found in Regnier.)
- [GUE] pl. GUEZ s.m.: ford (AUB. 279).
- GUERDONNER v.tr.: to reward (DISC. 339).
- GUERES adv.: much (LIEUT. 70.) NE ... GUERES, scarcely, hardly (AUB. 177, 220; DISC. 341, etc.)
- GUERRE s.f.: war (LION. 117). EN - , at war (ROZE. 142). FAIRE LA GUERRE, to wage war (LION. 110).
- GUERRIER s.m.: warrior (AUB. 232). adj.: warlike (AUB. 169).
- GUET s.m.: night-guard, watch (LION. 117). CHEVALIER DU GUET, guard commander (AUB. 206).
- GUEULE s.f.: mouth (AUB. 295).
- GUICHET s.m.: postern-gate (TAP. 37).
- GUISE s.f.: way, manner. A SA GUISE, in his own style (AUB. 172).
- GUYSARD s.m.pr.: young Duke of Guise, nephew of Duke of Mayenne (309).
- GYNAECOCRATIE s.f.: State governed by a woman. (First recorded in J. Bodin Republ. VI, 5 (Paris 1576). (ROZE 135).)

H.

- HAI** interj.: Ah! (RIEUX. 157).
- HABILE** adj.: clever (TAP. 35). **HABILE À FAIRE Q.CH.**, suited to do sthg. (AUB. 276).
- [**HABILLER**] v.tr.: to dress. P.P. **HABILLÉ DE**, wearing (ROZE. 149; DISC. 326, etc.).
- HABIT** s.m.: dress, clothes (EST. 24; LION. 121; ROZE. 145, etc.).
- HABITABLE** adj.: fit to be inhabited (ROZE. 139).
- HABITACLE** s.m.: habitation (CATH. 8). (Biblical style XIIIth cent.)
- [**HABITANT**] s.m.: pl. **HABITANS**, inhabitants (CARD. 100; AUB. 171, etc.).
- HABITER** v.tr.: to inhabit (DISC. 325, etc.).
- [**HABITUDE**] s.f.: pl. relations (LIEUT. 67).
- HACHE** s.f.: (Mil.) axe. **HACHE D'ARME**, long-handled battle-axe (EST. 21).
- [**HAÏR**] v.tr.: P.P. **HAÏ** used adj., hateful (AUB. 287).
- HAINÉ, HAYNE** s.f.: hatred (ROZE. 146; AUB. 192, etc.) **AVOIR, PRENDRE QN. OU Q.CH. EN HAINÉ**, to have, take a dislike to s.o. or sthg. (LION. 108; AUB. 185). **EN HAINÉ DE QN.**, considering the hatred that you (he, etc.) have for s.o. (AUB. 227).
- HALE** s.f.: market-hall (AUB. 236).
- HALEBARDE** s.f.: (Mil.), halberd, offensive weapon of the category, Armes d'hast (EST. 20, 22, etc.).
- HALEINE** s.f.: breath. **PRENDRE HALEINE**, to recover one's breath (LIEUT. 56, AUB. 269). **TENIR QN. EN -**, to oppress (LION. 118).
- HALETER** v.intr.: to pant, be breathless (EST. 20).

- HALTE s.f.: halt. FAIRE - , to call a halt (LIEUT. 50).
- HANNEQUINS s.m.pr.: the family of Hannequins or Hennequins, supporters of the Duc de Guise (AUB. 135, etc.).
- HANNETON s.m.: maybug; fig., a giddy person (ROZE. 135).
- HANTER v.tr.: to frequent (LION. 113; ROZE. 124, etc.). TOUS CEUX QUI HANTENT LE MONDE, most people, people of any standing (AUB. 272).
- HAPELOURDE s.f.: false gem; fig., a person whose outward appearance is belied by his lack of merit, an empty, vain creature, by extension deceit (AUB. 284).
- HARANGUE s.f.: harangue, address (LIEUT. 49, etc.)
- HARANGUER v.tr.: to harangue, address (CATH. 5) TAP. 28, etc.).
v.intr.: to deliver a speech (RIEUX. 165, etc.).
- HARASSER v.tr.: (Hunt.), to pursue, persecute (TAP. 38).
- xx HARDELLE s.f.: (Hunt.) pack (derogatory) (AUB. 284). (Derived from HARDE, a pack or troop of animals, the diminutive is derogatory and here refers to the thirteen princes of the House of Lorraine (Marcilly, p. 284 n.). Nicot: "une troupe de bestes sauvages, et par metaphore des brutes aux creatures raisonnables pour une quantité de personnes, comme Une hardelle de caimands: Grex vel turba mendicorum."
- HARDES s.f.pl.: clothes (derogatory) (IMP. 2).
- [HARDI], HARDY adj.: bold (311).
- HARDIESSE s.f.: boldness. PRENDRE LA HARDIESSE DE FAIRE Q.CH., to make bold to do sthg. (DISC. 329).

- HARDIMENT adv.: boldly (CARD. 101).
- HARELLE s.f.pr.: name given to a revolt in Rouen during the reign of Charles VI (TAP. 30; ROZE. 146).
- HARMONIE s.f.: harmony, tinkling (ROZE. 126).
- HARNOIS s.m.: armour (RIEUX. 121; AUB. 216, 263, etc.).
- HARPE s.f.: name of a street in Paris, which housed some of the hostelries. RUE DE LA HARPE (ROZE. 127): recalls Rab. III, Ch. 11: PRENDRE LOGIS ... A LA HERPE. One of the early inns presumably gave its name to the street.
- HARPIE s.f.: (Myth.), harpy, creature with the face of a woman and the body of a vulture; fig., a rapacious person, here applied to tax-gatherers (AUB. 283).
- HARQUEBUSE s.f.: (Mil.), arquebus, early type of firearm, supported on a stand by a hook (CROCQ) or on a forked rest (FOURCHETTE) (EST. 21), hence HARQUEBUSE A CROCQ SANS FOURCHETTE (EST. 22).
- HART s.f.: (Punishment), rope used for strangling a condemned prisoner (316).
- HASTER v.intr.: DE FAIRE Q.CH., to hasten (LIEUT. 56).
v.tr.: QN. DE FAIRE Q.CH., to hurry
s.o. up to do sthg. (LIEUT. 62).
v.refl.: DE FAIRE Q.CH., to hurry to do sthg. (ROZE. 128; AUB. 211).
- HAUSSER, HAULSER v.tr.: to raise, lift up (AUB. 198).
 N'EN HAUSSEZ PAS VOSTRE TRAIN, Don't lead a more showy life for that (ROZE. 138).
- HAUSSE-COL s.m.: (Mil.) gorget, piece of armour protecting the neck where basinet (or head-piece) and breast-plate join (EST. 19). (An example of Popular Etymology. Really Gmc. hauscot,

hals, neck, plus cotte, armour.)

HAUT

adj.: 1) high. LE HAUT MAL DE LA CORDE, hanging (CATH. 16). LEVER LE CORNES HAUTES, to grow bold (LIEUT. 56). A HAUTE LISSE, on a high loom (TAP. 28). DE HAUTE GRAISSE, see GRAISSE (ROZE. 126):
 2) elevated, noble (ORD. 45):
 3) (Mus.) high-pitched. CHANTÉE EN HAUTE NOTE, chanted on a high note (EST. 26).
adv.: loud, in a loud voice (ROZE. 149; AUB. 284). HAUT ESLEVÉ, raised to a lofty position (allusion to his murder) (TAP. 29). PRENDRE PLUS HAUT, to go further back. EN HAUT, upstream (AUB. 233).

HAUT-GOURDIER

s.m.: Derogatory term which means scoundrel, gallows-bird (LION. 107). Various theories put forward as to etymology:
 1) < GOURDIN (It. cordino), rope used for flogging convicts. Hence one fit to be flogged or hanged.
 2) < GOURDIN, cudgel = big stick, hence footpad, waylayer (Demey, p. 118) (i.e. gens au bâton levé).
 3) There did exist in O.F. the word gourd (m.), meaning knavery, roguery (Godefroy - gourd, quotes one example from La Vie Généreuse des Mercelots, 1596. Gourdiier might denote the agent, hence scoundrel.
 4) HAUT ET GOURD, for haut et court suggested by Dupuy (Remarques, 1709 Ed., II, p.184) = pendd. See Rab. III, last ch., "finissent leur vie haut et court".
 5) *<GOURDAINE, dungeon. Same as matois. This however does not account for haut.

HAZARD

s.m.: chance. PAR - , by chance (DISC. 327).

HAZARDER

v.refl.: to risk one's life (AUB. 211).

HAZARDEUX

adj.: reckless (AUB. 239).

HEBRAÏQUE

adj.: Hebrew (ROZE. 126).

- HERAUT, HERAULT s.m.: herald (ROZE. 148).
- d'armes, HERALD-AT-ARMS (ORD. 44).
- HERBAGE s.m.: 1) pasture (AUB. 264);
2) herb (DISC. 329).
- HERBE s.f.: grass (AUB. 236).
- HERE s.m.: a poor fellow, worthless nobody
(AUB. 250).
- HERETIQUE s.m.: heretic (IMP. 2; LIEUT. 55;
LION. 107; ROZE. 137). L'HERETIQUE,
The Heretic King, Henri IV (LIEUT. 66).
- HERITIER s.m.: heir (CARD. 101).
- HERITIERE s.f.: heiress (LIEUT. 50; AUB. 262).
- HERMINE s.f.: ermine (EST. 25).
- HEROIQUE adj.: heroic (RIEUX. 158).
- HEUR s.m.: good fortune (AUB. 177; DISC.
329).
- HEURE s.f.: hour (ROZE. 126, 143). DE
BONNE HEURE, soon, at an early date
(LION. 118).
- (HEUREUX), HEUREUSE adj.: fortunate (TAP. 34).
- ** HIDALGO s.m.: a hidalgo, Spanish nobleman who
claimed to be descended from an old
Christian family. < Sp. hidalgo
< hijo de algo, son of something.
Rabelais I, 8, has indalgos. S.M.
first example of this orthography
(CARD. 100).
- HISTOIRE s.f.: story (EST. 25). PL. LES
HISTOIRES, history (RIEUX. 154).
- HISTORIER v.tr.: to tell the story of (TAP. 41).
- HOCHER v.tr.: to shake: - LA BRIDE, to jerk
the bridle to excite the horse:
fig., to excite, agitate (AUB. 193).
- ** HOCHE-BRIDE s.m.: agitator, argumentative person,
"a retchesse rakehell" (otgr.)
(RIEUX. 160).

- HOCQUET s.m.: (Med.), hiccoughs (CATH. 16).
- HOLA s.m.: (interj.). FAIRE LE HOLA, to stop people who are fighting, to intervene, put a stop to (AUB. 195).
- HOMMAGE s.m.: homage. (FAIRE - À QN., to pay homage to s.o. (CARD. 100).
- HOMME s.m.: man (TAP. 35, etc.).
- HONNESTE adj.: honest. HONNESTES HOMMES, noblemen (RIEUX. 163). HONNESTES GENS, respectable people (LION. 108).
- HONNESTEMENT adv.: politely (LIEUT. 53, 54).
- HONNEUR s.m.: honour (TAP. 32; LIEUT. 68; LION. 105, 106, 119, etc.).
- [HONNIR] v.tr.: P.P., HONNI, used adj., ashamed (CATH. 13).
- HONORABLE adj.: honourable (LION. 108.) FAIRE L'AMENDE HONORABLE, to make amends for, to apologise (AUB. 189): honorary (AUB. 169).
- HONORABLEMENT adv.: with due honour (AUB. 225).
- HONORER v.tr.: to honour, grace with one's presence (AUB. 173), to pay honour to (AUB. 217).
- HONTE s.f.: shame (DISC. 332). AVOIR - DE FAIRE Q.CH., to be ashamed to do sthg. (AUB. 183; DISC. 344).
- HONTEUSEMENT adv.: shamefully, in a shameful way (AUB. 173).
- HOQUETON s.m.: an archer of the Grand Prévôt's Guard, so-called from their cotton surcoats (ROZE. 142). EXEMPT DU HOQUETON, exempt from the need to serve in the militia (CATH. 12).
- HORMIS adv.: except (EST. 21). - QUE conj. (plus Indic.), except that (ORD. 48).
- HOROSCOPE s.m.: horoscope, destiny as predicted from observation of stars (ROZE. 138).

- HORREUR s.f.: horror (AUB. 171). AVOIR Q.CH. EN HORREUR, to abhor sthg. (LION. 105; AUB. 252, etc.).
- HORRIBLE adj.: horrible (CATH. 11).
- HORS DE prep.: outside, out of (CARD. 102; DISC. 330, etc.); fig. HORS DE PROPOS, off the subject (TAP. 27; CARD. 100; DISC. 342). HORS DE CREDIT, out of favour (AUB. 216).
- [HOSPITAL], HOSPITAUX s.m.: hospital (AUB. 236).
- HOSTE s.m.: guest (AUB. 220, 283).
- HOSTEL s.m.: house in town (ROZE. 144). HOSTEL-DE-VILLE, town-hall (AUB. 167, 235).
- HOSTELLERIE s.f.: inn, hostelry (ROZE. 127).
- HOUSSE s.f.: housing, horse-cloth (ASNE. 320).
- HOUSSINE s.f.: rod, riding crop (AUB. 256, 291). (Properly a holly branch used for beating, but we have here UNE - DE FER.) SOUPLE A LA - , docile (256).
- HOUZER v.refl.: to put on one's boots, i.e. to prepare to go (< O.F. HUISE) (304).
- HOYRIE s.f.: (Leg.), heritage (LIEUT. 61).
- HUGUENOT s.m.pr.: pl. HUGUENOTS, HUGENOTS, HUGUENAUDS, Huguenot, adherent of Calvinism (CATH. 11, 12; LIEUT. 69; AUB. 186, 190, 198). (Ger. Eidgenossen, confederates: cf. Bonivard, Chronique de Genève (1550): "VIVE LES EIGUENOTS!" quoted in D.G. Sainéan sees infl. of Magot.)
- HUILE s.f.: oil (DISC. 335).
- HUIS s.m.: door (TAP. 42; DISC. 327).
- HUISSIER s.m.: (Trade), door-keeper (AUB. 290).
- HUMAIN adj.: 1) human (AUB. 239; DISC. 340); 2) humane (AUB. 239).

- HUMEUR s.m.: mood, spirit, humour (AUB. 202).
- HUMILIER v.refl.: À Q.CH., to stoop to, lower
o.s. to do (ROZE. 139).
- HUMILITÉ s.f.: humility (DISC. 341). ROUILLE
PAR HUMILITÉ CATHOLIQUE, rusted by
Catholic humility (play on humidité)
(EST. 21).
- HURLEMENT s.m.: bellowing, shout (DISC. 340).
- HURLER v.intr.: to shout (ROZE. 148).
- HUZE s.f.: (Prov.) for HURE, shaggy head.
SE REGARDER HUZE À HUZE, to see one
another face to face (ROZE. 136).
Dupuy (Edm. I, 87) thinks HUZE is a
rustic pronunciation of HURE, or
possibly a misprint. Our only other
example is in Cotgrave, who may have
taken it from S.M.
- HYMEN s.f.pr.: (Myth.) Hymen, Classical
Divinity presiding over marriages
(ROZE. 137). [Form HYMÉNÉE did
exist in 1559. Delb. Rec., quoted
in D.G.]
- HYPERBATE s.m.: (Rhet.) hyperbaton, figure of
rhetoric consisting of inverting the
natural order of certain words in a
proposition (LION. 106).
- HYPOCRISIE s.f.: hypocrisy (AUB. 172).
- HYPOCRITE s.m.: hypocrite (CARD. 95).
- [HYPOTEQUER] v.tr.: to pledge. P.P. HYPOTEQUÉ,
having pledged o.s., one's word
(LIEUT. 60).

I.

- ICELUY dem. adj.: this (293).
- ICELLE dem. pron. f.: this, it (the latter 42)
(291, 299).
- ICEUX dem. pron. m. pl., these (297), those
(39).
- ICY adv.: 1) here (LION. 108; AUB. 203).
Used in conjunction with dem. adj.
CE, as in CE FOL ICY, this fool (ROZE.
131, 147; DISC. 338):
2) now. JUSQUES ICY (AUB. 176).
- IDIOME s.m.: language, idiom (ROZE. 126).
- IDIOT s.m.: idiot (AUB. 176).
- IDOLATRIE s.f.: idolatry (AUB. 237).
- IDOLE s.m.: idol: fig., person adored (AUB.
238, 249).
- IDUMEEN s.m.pr.: Idumean? (AUB. 239).
- IGNORANCE s.f.: ignorance (LION. 105).
- IGNORANT adj.: (Eccl.), LES FRERES IGNORANTS,
the Ignorant Friars, the Capuchins.
Name taken modestly by the Friars of
Saint-Jean-de-Dieu who cared for the
sick poor (CARD. 103).
- *** IGNORANTISSIME adj.: most ignorant. < It. IGNOR-
ANTISSIMO, superlative. - Used for
comic effect, 1) to correspond to
ILLUSTRISSIME (q.v.):
2) as a play on LES
FRERES IGNORANTS (CARD. 103, 302).
- ILLUSTRE adj.: illustrious (LION. 111; ROZE.
122), famous (CARD. 87).
- ILLUSTRISSIME adj.: most illustrious. Superlative
of ILLUSTRE, imitation of It. ILLUS-
TRISSIMO. Title given to certain
high church dignitaries, e.g. Cardinal
Princes (LIEUT. 60; CARD. 103) (302).
- IMAGE s.f.: picture, painting (ROZE. 137,
etc.), statue (AUB. 172).

IMAGINAIRE	<u>adj.</u> : imaginary, would-be (TAP. 33; AUB. 231) (316).
IMBECILLITE	<u>s.f.</u> : imbecility (AUB. 281).
IMITATION	<u>s.f.</u> : imitation. À SON - , in imitation of him (DISC. 331).
IMITER	<u>v.tr.</u> : to imitate (AUB. 275; DISC. 343, etc.).
IMMACULÉ	<u>adj.</u> : spotless, without blemish, innocent (GATH. 14).
IMMEMORIAL	<u>adj.</u> : immemorial (AUB. 276).
IMMOBILE	<u>adj.</u> : motionless; <u>fig.</u> , unwilling to budge (AUB. 268).
IMMOLER	<u>v.tr.</u> : to sacrifice (312).
IMMORTEL	<u>adj.</u> : everlasting. RENDRE - , to perpetuate (LIEUT. 68; AUB. 175).
IMPARFAICT	<u>adj.</u> : incomplete (or faulty) (DISC. 325).
IMPATIENT	<u>adj.</u> : DE Q.CH., impatient of (AUB. 175).
IMPERFECTION	<u>s.f.</u> : fault (AUB. 277).
IMPERIAL	<u>adj.</u> : imperial, pertaining to the Holy Roman Empire (AUB. 275).
IMPLORER	<u>v.tr.</u> : to ask for (AUB. 178, etc.).
IMPORTANCE	<u>s.f.</u> : importance (ROZE. 137; RIEUX. 163, etc.).
IMPORTANT	<u>adj.</u> : important (LION. 115, etc.).
IMPORTER	<u>v.tr.</u> : to concern (AUB. 169; 278; etc.).
IMPORTUNER	<u>v.tr.</u> : to importune, annoy (DISC. 344).
IMPORTUNITE	<u>s.f.</u> : importunity, inconvenience (AUB. 231).
IMPOST	<u>s.m.</u> : impost, tax (LION. 117; AUB. 265, etc.).

IMPRESSION	<u>s.f.</u> : 1) printing (ORD. 47; DISC. 323, etc.); 2) idea, impression (AUB. 194).
IMPRIMER	<u>v.tr.</u> : to print (TAP. 39; AUB. 183, 218; DISC. 328, etc.).
IMPRIMEUR	<u>s.m.</u> : (Trade), printer (ROZE. 124, 137; DISC. 323, etc.)
IMPROPERER	<u>v.tr.</u> : Q.CH À QN., to reproach <u>s.o.</u> with sthg.; to accuse <u>s.o.</u> of sthg. (LIEUT. 72): impute, allege: learned word. (< Lat. improperare). Nicot: improperare, exprobrare, reprocher.
IMPUDEMENT	<u>adv.</u> : impudently (AUB. 249).
IMPUDENCE	<u>s.f.</u> : impudence (AUB. 209).
IMPUDENT	<u>adj.</u> : impudent (ROZE. 136).
IMPUNEMENT	<u>adj.</u> : with impunity (DISC. 330).
IMPUNITE	<u>s.f.</u> : impunity (TAP. 42; LION. 109).
INANIME	<u>adj.</u> : inanimate (AUB. 329).
*** INCAGADE	<u>s.f.</u> : display of bravado, defiance, scorn (RAB. IV, 52); < INCAGUER, < It. INCAGARE, same root as Fr. CHIER. In Rab. meant to soil with excrement, hence fig. to defy, to set at naught (LIEUT. 50).
INCAPABLE	<u>adj.</u> : DE plus <u>inf.</u> , incapable of, debarred from (TAP. 28).
INCENDIAIRE	<u>s.m.</u> : incendiary (LION. 107).
INCESTUEUX	<u>adj.</u> : incestuous (CATH. 13).
INCLEMENCE	<u>s.f.</u> : mercilessness, rigorousness (AUB. 282).
INCLINATION	<u>s.f.</u> : inclination (AUB. 278).
INCOMPREHENSIBLE	<u>adj.</u> : incomprehensible (LION. 104).
INCONNU	<u>adj.</u> : unknown (LION. 106).

- INCONSIDEREMENT adv.: inconsiderately (AUB. 227).
- INCONTINENT, INCONTINANT adv.: forthwith, immediately (IMP. 3; RIEUX. 163; AUB. 206, 234, etc.).
- INCONVENIENT s.m.: inconvenience, impropriety (CARD. 95).
- INDICE s.m.: hint, sign (DISC. 324).
- INDICIBLE adj.: unspeakable (ROZE. 122).
- INDICTION s.f.: assigning, determining (297).
- INDIGNATION s.f.: indignation, ill-will (LION. 109; DISC. 342).
- INDIGNE adj.: DE QN., unworthy of s.o. (ROZE. 139). DE plus infin., to unfit, unworthy to (AUB. 210).
- INDIGNITE s.f.: disgrace, unworthy act (AUB. 233).
- [INDISCRET], INDISCRETE adj.: indiscreet (AUB. 194).
- INDUIRE v.tr.: to cause, bring on, establish (DISC. 337).
- INDULGENCE s.f.: (EccI.), indulgence, pardon (LIEUT. 52; AUB. 264).
- INDUSTRIE s.f.: industriousness (AUB. 192).
- INEFFACABLE adj.: indelible (AUB. 223).
- INFAILLIBLE adj.: infallible (CATH. 7), unfailing (ROZE. 126).
- INFAME adj.: wicked (DISC. 332).
- INFAMIE s.f.: wickedness (AUB. 235).
- INFANTE s.f.pr.: Infanta, youngest Spanish princess (ROZE. 134, 143).
- INFATUER v.tr.: to stupefy (AUB. 245).
- INFESTER v.tr.: to infest. INFESTE DE, infested with, teeming with (CARD. 100).

- INFIDELE s.m.: infidel (LION. 108).
- INFINITÉ s.f.: an infinite number (TAP. 40).
- INGENIEUX adj.: cunning (AUB. 184), adroit (DISC. 330).
- INGENIEUSEMENT adj.: ingeniously, skilfully (TAP. 30).
- INGERER v.refl.: DE, À plus infin., to interfere, to make bold to. (Rare with A, though D.G. records one case in Bossuet) (CATH. 14; RIEUX. 152).
- INGRAT adj.: ungrateful (ROZE. 123).
- INGRATITUDE s.f.: ingratitude (DISC. 332).
- INGREDIENT s.m.: ingredient (CATH. 15).
- INHUMAIN adj.: inhumane (AUB. 172).
- INIMITIE s.f.: hostility (AUB. 179).
- INIQUE adj.: iniquitous (AUB. 278).
- INJURE s.f.: insult (LION. 109).
- INJURIEUX adj.: insulting (DISC. 330, 341).
- INNOCENT adj.: innocent (DISC. 330). LA FESTE DES INNOCENTS, in Middle Ages was a pretext for parodies of sacred ceremonies and Saturnalian excesses in Churches, finally abolished in XVth Cent. Note in Marcilly, p. 94. (CARD. 94).
- INNOVER v.tr.: to introduce, innovate (ROZE. 132; AUB. 240).
- INOPINE adj.: unexpected (AUB. 181).
- *** INQUINER v.tr.: to sully, defile, adulterate (ROZE. 127). Humanistic invention. < Lat. inquinare, to pollute.
- INQUISITION s.f.: (Eccl.), Spanish Inquisition (CARD. 99; AUB. 168).
- INSCRIPTION s.f.: inscription (AUB. 293).

INSENSE	<u>adv.</u> : mad (ROZE. 131): senseless (AUB. 260). <u>s.m.</u> : fool (310).
INSENSIBLE	<u>adj.</u> : insensitive (AUB. 268): invisible (AUB. 194).
INSERER	<u>v.tr.</u> : to insert, add to (AUB. 215).
INSIGNE	<u>adj.</u> : outstanding, remarkable, signal (LION. 109).
INSOLEMMENT	<u>adv.</u> : insolently (AUB. 173).
INSOLENCIE	<u>s.f.</u> : insolence (ROZE. 130; RIEUX. 160; LION. 118).
INSOLENT	<u>adj.</u> : insolent (LIEUT. 71; LION. 106).
INSTAMMENT	<u>adv.</u> : straightway (DISC. 325).
INSTANCE	<u>s.f.</u> : instigation, request. A L' - DE, at the request of (TAP. 27).
INSTANT	<u>s.m.</u> : occasion (AUB. 226).
INSTANT	<u>adj.</u> : insistent, immediate. LES INSTANTES POURSUITES (LIEUT. 64).
INSTALER	<u>v.refl.</u> : to set oneself up, establish <u>o.s.</u> (CATH. 12).
INSTRUCTION	<u>s.f.</u> : instruction, documentation (DISC. 343-4).
INSTRUIT	<u>P.P.</u> , instructed (DISC. 344).
INSTRUMENT	<u>s.m.</u> : instrument: <u>fig.</u> , catspaw (AUB. 209); agent (ROZE. 127).
INTELLIGENCE	<u>s.f.</u> : information, understanding (LIEUT. 66); alliance (AUB. 190). SE JOINDRE D'INTELLIGENCE AVEC QN., to come to an agreement with <u>s.o.</u> (AUB. 179). JE SUIS APRES MES INTELLIGENCES POUR FAIRE Q.CH., I am making preparations for (RIEUX. 152).
INTELLIGIBLE	<u>adj.</u> : audible (CATH. 7).
INTENTION	<u>s.f.</u> : intention (ROZE. 131; AUB. 174). A - DE plus <u>infin.</u> , with the

intention of, in order to (LIEUT. 65).
 SÇAVOIR Q.CH. DE SON - , to know
 sthg. about him (DISC. 329).

INTERCESSION	<u>s.f.</u> : intercession.
INTERDIRE	<u>v.tr.</u> : to forbid (LIEUT. 52).
INTEREST	<u>s.m.</u> : interest (LIEUT. 49): interest, <u>desire</u> (AUB. 219).
INTERPELLER	<u>v.tr.</u> : QN. DE plus <u>inf.</u> , to request <u>s.o.</u> to do sthg. (RIEUX. 163).
INTERPRETATION	<u>s.f.</u> : interpretation (DISC. 331).
INTERPRETER	<u>v.tr.</u> : to interpret (AUB. 278).
INTERROMPRE	<u>v.tr.</u> : to interrupt (RIEUX. 163).
INTITULER	<u>v.tr.</u> : to entitle (DISC. 327), to <u>call</u> (ORD. 44).
INTOLERABLE	<u>adj.</u> : unbearable (AUB. 168).
INTRODUIRE	<u>v.tr.</u> : to put (<u>s.o.</u>) on the stage (DISC. 329).
INUTILE	<u>adj.</u> : useless, to no purpose (RIEUX. 164).
INUTILEMENT	<u>adv.</u> : in vain (DISC. 327).
INVENTER	<u>v.tr.</u> : to invent, think up (AUB. 192).
INVENTION	<u>s.f.</u> : trick, subtlety (LIEUT. 58): (<u>iron.</u>) invention (torture) (RIEUX. 153).
INVENTORIER	<u>v.tr.</u> : to detail, list (TAP. 37).
INVETERÉ	<u>adj.</u> : inveterate, of long standing (AUB. 267).
INVINCIBLE	<u>adj.</u> : invincible (AUB. 277).
INVOQUER	<u>v.tr.</u> : to invoke (AUB. 201).
IRE	<u>s.f.</u> : wrath (AUB. 240).
IRONIE	<u>s.f.</u> : irony: <u>pl.</u> ironical shafts (DISC. 330).

- IRRECONCILIABLE adj.: irreconcilable (AUB. 214).
- IRREMISSIBLE adj.: unforgivable (LION. 110).
- IRRITER v.tr.: to infuriate (ROZE. 140) (315),
to vex (AUB. 282) (312).
- ISSUE s.f.: way out, exit (LIEUT. 64):
fig., the result, outcome (AUB. 211,
237, 289).
- ITEM adv.: likewise, similarly (EST. 24).

J.

- JA participle: certainly (AUB. 166).
- JACOBINS s.m.pl.: (Eccl.), name given to the much detested Dominican friars in France from Rue St Jacques in Paris, where the Order was first established in 1219 (EST. 20).
- JACQUES s.pr.m.: James (LION. 117).
- JADIS adv.: formerly (ROZE. 122); long ago (AUB. 171).
- JALOUX adj.: DE, jealous (ROZE. 145; AUB. 210).
- JALOUSIE s.f.: jealousy (AUB. 186; DISC. 328).
- JAMAIS adv.: ever. A - , for ever (RIEUX. 154; DISC. 341). NE - never. (LIEUT. 70).
- JAMBE s.f.: leg (AUB. 267).
- JAQUERIE s.pr.f.: peasant rising in 1358 (TAP. 31).
- JARDIN s.m.: garden (RIEUX. 155; AUB. 265; DISC. 333).
- JARGON s.m.: jargon, unintelligible chatter (ROZE. 126).
- JAUNISSE s.f.: jaundice, yellowness. JAUNISSE SAFFRANNEE, bankruptcy (CATH. 15). (Yellow was the traditional colour of debtors, who were likewise known as SAFFRANIERS (D'AUB., Sancy, l. 10). This is a reference to M. d'Aumale, who was known to have received financial help from Spain.) Simly., JAUNISSE CATHOLIQUE, poverty, bankruptcy brought on by Spanish extortion (LIEUT. 54).
- JEAN, JAN s.pr.m.: John. GROS-JEAN, popular name for a coarse, ignorant fellow, country bumpkin (CATH. 7). Here applies to Mayenne, who had been nicknamed "GROS JEAN DU MAINE" (438, 316).
- JESUITES, JESUISTES s.pr.m.pl.: (Eccl.), Jesuits (LION. 119; AUB. 294).

- JETER, JETTER v.tr.: 1) to throw (RIEUX 157); (AUB 175):
 2) to utter (AUB. 169), put a curse (DISC. 340).
v.refl.: 1) to throw o.s. (AUB. 178):
 2) to be spread, to get about (news) (AUB. 189).
- JETTON s.m.: offshoot, scion (AUB. 267).
- JEU s.m.: 1) game, trick (ROZE. 124):
 2) LES JEUX DE BOURGONGNE, the comedies at the Hôtel de Bourgogne (297):
 3) stakes (AUB. 198). DONNER UN AUTRE JEU A QN., to give s.o. sthg. else to think about (AUB. 184).
 AVOIR BEAU JEU, to have good cards, i.e. to be in a favourable position (LIEUT. 63).
- JEUN s.m.: ESTRE À JEUN, to be hungry or fasting (RIEUX. 165).
- JEUNE adj.: young (ROZE. 128). MONSIEUR DE RIEUX LE JEUNE, junior (149), so called to distinguish him from another family of the same name (Marcilly, Note).
- JEUSNE s.m.: (Rel.) fast (TAP. 39; LION. 105).
- JEUSNER v.intr.: to fast. (Tort.) FAIRE JEUSNER QN., to starve (RIEUX. 153).
- JOINRE v.tr.: 1) to join. P.P. JOINCT: LES MAINS JOINCTES, with clasped hands (LION. 104).
v.intr.: 2) À, to reach (LIEUT. 57, 291).
v.refl.: to unite. DE, in, by (AUB. 179, 180).
- JOUE s.f.: cheek. Exp., S'EN DONNER PAR LES JOUES (AUB. 265), to help oneself hand over fist, squander.
- JOUER v.intr.: to play, act (Theat.) (CATH. 5); to play (ROZE. 124).
 DE plus musical instrument (CATH. 8).
 JOUER DES MAINS, to help o.s., to take the law into one's own hands, to use violence, strike hard (AUB. 204).
 JOUER DE PASSE PASSE, to perform sleight of hand tricks (CATH. 9).

- v.refl.: DE, to play with (297), to mock (AUB. 194).
- JOUG s.m.: yoke, oppression (AUB. 240; DISC. 338).
- JOUR s.m.: 1) day (ROZE. 126). (Leg.) 1) PAR AN ET PAR JOUR, for a year and a day (LIEUT. 63). 2) A JOUR ET POINT NOMME, at the appointed time, at the right moment (ROZE. 127).
2) Light (TAP. 28).
- JOURNALIER s.m.: journeyman (AUB. 264).
- JOUVENCEAU s.m.: youth, young man (TAP. 29).
- JOYAUX s.m.pl.: jewels (LIEUT. 53, 71). JOYAUX DE LA COURONNE, Crown Jewels (AUB. 170, 235).
- JOYE s.f.: joy. FEUX DE JOYE, bonfires (AUB. 169).
- JUGEMENT s.m.: judgment (AUB. 210, 279).
- JUGER v.tr.: to judge, consider (ROZE. 130), etc.
- JUIF s.m.pr.: Jew, usurer (ROZE, 135).
- JUPPIN s.m.: (Arg.), rake, debauché. Marcilly considers this to be a word used by the Parisian students to indicate one who frequents dens of vice, etc. May possibly be connected with Jupe, < Arab. djoubba, where the double consonant occurs (ROZE. 124). Littré derives it from Juper, to shout, while Dupuy thinks it is an imitation of Rab. III, xii, where Panurge calls Jupiter: BEAU JUPPIN ET BORDELLIER.
- JURER v.tr.: to swear (allegiance, etc.) (AUB. 216): ENNEMI JURÉ, a sworn enemy (AUB. 190).
- JURISCONSULTE s.m.: (Leg.) legal expert (ROZE. 137).
- JUSQUES À prep. indic. 1) place: as far as (LION. 119; AUB. 215, etc.):
2) Time: until (LION. 110, 116, etc.), plus Infin. (RIEUX. 164).

3) even (TAP. 33; AUB. 170, etc.).

JUSQUES À CE QUE conj. plus Indic. Mood, until
(AUB. 250, 289).

JUSTE adj.: just, fair (TAP. 37). JUSTE
SEPULTURE, holy burial (314). See
TILTRE.

JUSTEMENT adv.: justly, according to justice, in
conformity with ^{justice} (ROZE. 129).

JUSTICE s.f.: justice (LION. 105; RIEUX. 155;
AUB. 215) (DISC. 328).
HOMME DE JUSTICE, lawyer, judge
(RIEUX. 155-6).

K.

KK s.m.: (Vulg.), for GACA (g.v.). DU
KK DE SA NIEPCE (301).

KARESME s.m.: (Eccl.) Lent. MY-KARESME,
mid-Lent (CARD. 95).
v. CARESME.

L.

- LA adv.: there; used with dem. adj., CE JOUR-LA (RIEUX. 164). DE LA, prep., beyond (LYON 118); LA-DESSUS, LA DESSUS, adv., thereupon (ROZE. 149, 162), on that subject (RIEUX. 154).
- LABEUR s.m.: work, labour (AUB. 298).
- LABOUREUR s.m.: peasant, ploughman (DISC. 326; RIEUX. 153).
- LABORIEUX adj.: hardworking (AUB. 169).
- LABYRINTHE s.m.: maze (AUB. 264).
- LACS, LAGQS s.m.: snare, noose, trap (AUB. 207, 313).
- LADRE s.m.: leper; fig. criminal (AUB. 274; IMP. 3).
- LAICT s.m.: milk (CATH. 16). VEAU DE LAICT, unweaned calf (or heifer) (ROZE. 126).
- LAINÉ s.f.: wool. TIRER LA - , orig., to steal mantles by night, to swindle (ROZE. 124), to "fleece" (AUB. 264).
- LAISSER v.tr.: to leave (ROZE. 125), to abandon (ROZE. 138). - DE FAIRE Q.CH., to stop doing sthg., to give up (AUB. 278, 299; RIEUX. 163). - FAIRE QN., to let s.o. do, allow (RIEUX. 152). - FAIRE Q.CH. A QN., to let sthg. be done by s.o. (AUB. 226). Also - A QN. DE FAIRE Q.CH. (LION.118). LAISSER QN. POUR LES GAIGES, to leave s.o. in the lurch, make one's own getaway (TAP. 37). LAISSER LES BOTTES, to die (LION. 118).
Future: JE LAIRRAY (AUB. 226);
(VOUS) LAIRREZ (DISC. 343).
- LANCE s.f.: (Mil.), lance (EST. 21).
- LANGAGE s.m.: 1) language (IMP. 2). EN - LATIN, In Latin (CARD. 86).
2) Choice of language (DISC. 323).
3) LES LANGAGES QU' ILS TIENNENT DE VOUS, the things they are saying about you (AUB. 252).

- LANGUE s.f.: 1) tongue. TIRER LA ^{grinace} to stick out one's tongue, mock (AUB. 259). LA - M'A FOURCHE, I made a slip of the tongue (CARD. 95). - DE BOHUF, ox-tongue (ROZE. 126; DISC. 329):
2) language. LES LANGUES HEBRAÏQUE, GRECQUE ET LATINE (ROZE. 126).
- LANGUIR v.intr.: to languish (AUB. 234). DE Q.CH., to grow weary of, become depressed by (CATH. 15).
- LARCIN s.m.: theft (LIEUT. 55; LION. 113).
- LARGE s.m.: open space. AU - , up and down (AUB. 236).
- LARME s.f.: Tear-drops symbolic of mourning (TAP. 43) (AUB. 171). PLEURER À CHAUDES LARMES, to weep bitterly (AUB. 225).
- LARRON s.m.: robber (ROZE. 140).
- LASCHE adj.: base (AUB. 211). subst. m.: coward (AUB. 189).
- LASCIF adj.: frolicsome, pleasure-loving (DISC. 330).
- LAS, LASSE adj.: DE Q.CH., tired, weary of (ROZE. 143).
- LASSER v.refl.: to tire o.s. out (AUB. 278; LIEUT. 70). P.P., LASSE, weary (TAP. 38).
- LASCHER v.tr.: to loosen. LASCHER PRISE, to let go (CATH. 14).
- LASCHETE s.f.: base deed (LION. 109).
- LATIN adj.: Latin (ROZE. 126). subst. m.: Latin. (LION. 117). See PÉRDRE.
- LECHE-DOIGT (À) adv. pl., by licking off one's finger, i.e. sparingly, in very small quantities (AUB. 259). First recorded in Calvin. Nicot: A LICHEDOIGT.

- LEÇON s.f.: lesson, lecture (ROZE. 147; AUB. 172).
- LEDIT, LADITE, and Obl. Forms DUDIT, DESDITS, AUXDITS, etc., adj.: the aforementioned, the said (CATH. 6; RIEUX. 163, 164, 165, etc.).
- LEGAT s.m.: (Ecc1.), Papal Legate, Cardinal delegated by the Pope to govern one of the provinces of the Church (IMP. 3). LEGAT A LATERE.
- LEGER, LEGERE adj.: light (AUB. 179); slight (AUB. 169). ARME À LA LEGERE, armed lightly (EST. 22).
- LEGITIME adj.: (Leg.) legitimate, appointed by virtue of right of heredity (ROZE. 132; AUB. 168, 227, etc.).
- LEGITIMEMENT adv.: legally, in legitimate fashion. ^(LIEUT. 54)
- LENDEMAIN s.m.: the day after (AUB. 234; LIEUT. 54).
- LEQUEL, LAQUELLE, LESQUELS, etc. pron. rel.: who, which, etc. (ROZE. 143; RIEUX. 158; ROZE. 130, etc.) Refers alike to persons and things.
- LETERIN s.m.: lectern; (ROZE. 146).
- LETTRE s.f.: 1) letter (missive) (TAP. 33). Fl., LETTRES, a letter (CARD. 100); 2) instruction, education. QUI N'AVOIT POINT DE LETTRE, uneducated (RIEUX. 162). 3) Literature. NOURRI AUX LETTRES, with a literary education (DISC. 329). FAIRE LA LONGUE LETTRE, to hang from a gibbet (TAP. 42). (Originally thought to be f, but most scholars now agree capital I is meant, see Dupuy's Remarques.)
- LEUR adj. poss., their (ROZE. 137, 142, etc.)
- LEUR pron. poss.: VIVRE DU LEUR, to live off their own income, etc. (AUB. 248).
- LEURRE s.m.: (Hunt.) lure (AUB. 186, 226).

- LEVEE s.f.: (Mil.) the raising (of a siege)
(LIEUT. 55; AUB. 219).
- LEVER v.tr.: 1) to raise (see CORNES)
(LIEUT. 56); to lift (CATH. 16):
2) to gather taxes, levy (LION.
117; RIEUX. 152):
3) to lift, claim (AUB. 246).
v.refl.: 1) to stand up (CARD. 102;
ROZE. 147; RIEUX. 164):
2) to arise (noise, etc.)
(RIEUX. 163).
- LEVANT s.m.: East (AUB. 288).
- LEZE-MAJESTÉ s.m.: (Leg.) High-treason (DISC. 332,
341).
- LIBERALITÉ s.f.: liberality, generosity (LIEUT.
55; ROZE. 142).
- LIBERTÉ s.f.: liberty, freedom (ROZE. 148;
RIEUX. 156; DISC. 330, 340, etc.).
- LIBRAIRE s.m.: (Trade), publisher (ROZE. 124;
DISC. 328).
- LIBRE adj.: free (ROZE. 142, etc.).
- LICENCE s.f.: (Univ.) University degree between
that of bachelor and doctor, which
conferred the right to teach or plead
at court. (ROZE. 124).
- LICENCIER s.m.: (Univ.), Licenciate, one who has
graduated to the licence (ROZE. 128).
(Alternative spelling for the more
usual LICENCIE, which is recorded as
early as 1349. Godefroy, Compl.)
- LICOL s.m.: halter (AUB. 216).
- LICT s.m.: bed (TAP. 33; AUB. 223). AU
LICT MALADE, on his bed of sickness
(TAP. 36). LICIT DE JUSTICE, dais
from which the king judged (AUB. 271).
- LIE s.f.: dregs: fig., the lowest strata
of society (LION. 112; AUB. 246).
- LIEN s.m.: bond. - DE CONSANGUINITÉ,
blood-tie (AUB. 227).

- LIER** v.tr.: to bind (TAP. 36; RIEUX. 153).
- LIEU** s.m.: 1) place. EN TEMPS ET LIEU, at the right time and place (CATH. 16). LES LIEUX ET ENDROITS, the exact spot (AUB. 221). AVOIR LIEU, to occur (ROZE. 131):
2) occasion (AUB. 276). AU LIEU DE, instead of (TAP. 32; ROZE. 126). AU LIEU QUE, conj., whereas, while (DISC. 332, 340).
- LIEUE** s.f.: league, measure of distance roughly four kilometres. DIX LIEUES (RIEUX. 153), a stock distance not to be interpreted too accurately.
- LIEUTENANCE** s.f.: the Lieutenancy, the Kingdom of France ruled over by Lieutenant (ORD. 46; ROZE. 122). Mayenne's term as Lieutenant (ROZE. 142; AUB. 231).
- LIEUTENANDE** s.f.: Title of the wife of the Duc de Mayenne, Henriette de Savoye. (Familiar usage). Usually -ante: this form only occurs here (ORD. 45).
- LIEUTENANT** s.m.: Lieutenant, Regent. Title adopted by Duke of Mayenne pending the election of the King. (MONSIEUR LE LIEUTENANT DE L'ESTAT ET COURONNE DE FRANCE.) (ORD. 44).
- LIEUTENANTE** s.f.: wife of Lieutenant (EST. 24).
- LIGNE** s.f.: succession, lineage, descent (LIEUT. 53). EN DROITE LIGNE, in direct succession (AUB. 188).
- LIGNÉE** s.f.: descendants (AUB. 188).
- LIGUE** s.f.: league, defensive union. LA SAINTE LIGUE, the Holy League, formed in 16th Cent. France to combat protestantism (LION. 107, etc.).
- LIGUÉ** P.P. used adj.: allied, in league (TAP. 31).
- LIGUEUR** s.m.: member of the Ligue, out and out Catholic (LION. 115; ROZE. 136; DISC. 332: etc.).

- LIMBER v.tr.: to file: fig., to polish
(DISC. 325).
- LIMINAIRE adj.: introduction, preliminary
(DISC. 325).
- LIMITE s.f.: limit, bound (AUB. 266).
- LINEAMENT s.m.: general shape, outline (AUB.
292).
- LIPANS s.m.pr.: revolutionaries (TAP. 40).
- LIPU adj.: thick-lipped (CARD. 101).
- LIPPEE s.f.: mouthful, a good portion;
fig., stretch of country (AUB. 243).
- LIRE v.tr.: to read. P.P. LEU (RIEUX.
154).
- LISIÈRE s.f.: frontier (AUB. 287).
- LISSE s.f.: loom. À HAUTE LISSE, high
warp, woven on a high loom (TAP. 28).
- LISTE s.f.: list (AUB. 298).
- LITTIÈRE s.f.: litter, bedding for horses.
Exp., FAIRE DE Q.CH. LITTIÈRE AUX
CHEVAUX, to lavish sthg. on horses,
i.e. cast pearls before swine, to
value little (AUB. 173).
- LIVRE s.m.: book (CARD. 102; ROZE. 137, 140;
RIEUX. 154).
- LIVRÉE s.f.: livery. FAIRE QN. DE SA LIVRÉE,
to make s.o. the same as another
(AUB. 211); to treat s.o. in like
fashion. (Reference to the custom
of wearing ribbons of the colour or
"livrée" of the bridegroom. Marc.,
Note, 4, p.211.) SE MARQUER AUX
LIVRÉES DE, to mark o.s. with the
colours of (DISC. 334).
- LIVRER v.tr.: to hand over (ROZE. 133),
(DISC. 336).
- LOGER v.intr.: to live (DISC. 326), etc.
v.tr.: to harbour s.o. (304).

- LOGIS s.m.: 1) house (DISC. 325);
2) hostelry (312).
- LOIN, LOING adv.: far (DISC. 325, etc.)
- LOISIR s.m.: time (LION. 118; AUB. 205, 232;
DISC. 341; etc.)
- LONG, LONGUE adj.: long (AUB. 181); LES ROBES
LONGUES, the important personages
(RIEUX. 157). (See LETTRE).
LA FAIRE LONGUE EN CE PAYS, to stay
long in this country (DISC. 342).
TIRE DE SON LONG, in full length
(TAP. 43). A LA LONGUE, in the long
run (AUB. 174).
- LONG-TEMPS, LONG TEMPS adv.: a long time (ORD. 48);
(CARD. 86; RIEUX. 164; DISC. 331).
- LONGUEMENT adv.: for a long time (ASNE. 321).
- LONGUEUR s.f.: length. TENIR EN - , to
prolong (AUB. 178).
- LOY, LOIX (pl.) s.f.: law (LION. 119; ROZE. 131;
AUB. 270; DISC. 340). FAIRE LA
LOY À QN., to dictate to s.o. (LIEUT.
72).
- LORS adv.: then (EST. 26; AUB. 170, 179,
180, 226; DISC. 329).
- LORSQUE conj.: when (DISC. 328, etc.)
- LOUABLE adj.: praiseworthy (AUB. 239, 276).
- LOUANGE s.f.: praise (316) (DISC. 329, 338,
340; LION. 113).
- LOUER v.tr.: 1) to praise (AUB. 169, 216;
DISC. 341);
2) to hire, ^{rent} (AUB. 230).
- LOUP s.m.: (Anim.), wolf. TENIR LE LOUP
PAR LES OREILLES, to be in a critical
position, not to know which way to
turn (LIEUT. 68). UN LOUP GRIS, an
old wolf, hence up to all the tricks
and therefore to be watched (RIEUX.
152).

- LOURD adj.: clumsy, serious (AUB. 226).
- LOURDAUT s.m.: loutish beast (ASNE. 320).
adj.: loutish (DISC. 336).
- LOURDEMENT adv.: clumsily (AUB. 209).
- *** LUCUBRATION s.f.: lucubration, meditations, works (DISC. 342). This is clearly a Latinism < lucubratio, and is the only recorded case. Elsewhere ELUCUBRATION (first recorded 1750 acc. to D.G.) is used.
- LUMIERE s.f.: light. METTRE EN .., to publish (DISC. 328).
- LUMINAIRE s.m.: luminary, light (AUB. 273).
- LUNE s.f.: moon (AUB. 273).
- LUSTRE s.m.: 1) lustre, splendour (LIEUT. 61):
2) gleam, sheen (AUB. 219).
DONNER BEAU LUSTRE, to give a good appearance, make it seem all right (AUB. 227).
- LUTECE s.pr.: Lutetia, the ancient name of Paris, formerly a collection of mud-hovels. (Caesar talks of Lutetia Parisionum, "the mud-town of the Parisii" - Brewer) (TAP. 40).
- LUTHERIEN s.m.pr.: Lutheran, Protestant (LION. 114; AUB. 179, 183, 280).
- LUXURE s.f.: debauchery (AUB. 283).
- LUX pron. pers.: oblique form of IL, him (ROZE. 139, etc.)
- LYDIENS s.pr.m.: inhabitants of Lydia (RIEUX. 160).
- LYON s.m.: (Anim.), lion (DISC. 326).
- LYS s.m.: lily. FLEUR DE LYS, emblem of France, motive on upholstery of the seats in Estates (AUB. 249): fig., Reference to the University of Paris, "UNE DES FLEURS DE LYS DE PARIS LA PLUS BLANCHE" (ROZE. 127).

M.

- MACABÉE, MACHABÉE s.m.pr.: Maccabaeus, hero (LION. 111; RIEUX. 152).
- MACHINE s.f.: (Mil.) war engine (AUB. 197).
- MAÇON s.m.: (Trade), mason (LIEUT. 53).
- MADAME s.f.: Title of lady. MADAME LA LIEUTENANDE (ORD. 45).
- MAGAZIN s.m.: ammunition store (LION. 117).
- MAGISTRAT s.m.: (Leg. Admin.) 1) magistrate (AUB. 169);
2) body of magistrates (LION. 105).
- MAGNANIME adj.: magnanimous (317).
- MAGNIFICENCE s.f.: magnificence, generosity (LIEUT. 55).
- MAHEUTRE, MAHEUSTRE s.m.pr.: derogatory term applied to the soldiers of Henri IV, hence Protestant or heretic. (TAP. 37; LIEUT. 56; CARD. 101; AUB. 217, etc.) Of the many explanations or etymologies suggested by earlier commentators and editors these are possible:
- 1) Demey thinks it is O.F. MAHUSTRE, humerus, extended first to denote the piece of armour protecting the arm from the shoulder to the elbow, then a soldier's uniform, then a Protestant soldier, and finally any Protestant.
 - 2) Nodier and Dupuy think it is a corruption of Gen. Meister, which was applied to German cavalymen. From there the development to a Protestant cavalryman and finally to the Huguenots in general is logical. When in addition we consider that the illustration accompanying the "Dialogue entre le Maheutre et le Manant" represents a horseman armed cap à pie, this theory has much to commend it.
- MAHUMETAN, MAHUMETANT s.m.pr.: Mohammedan (AUB. 261, 280).

- MAIGRE adj.: lean, thin (BISC. 324).
- MAILLOTINS s.m.pr.: Parisian insurgents, who led a revolt in 1413 in the reign of Charles VI. They were mainly butchers, armed with pole-axes, normally used for killing oxen (maillets) (TAP. 31).
- MAIN s.f.: hand (ROZE. 130): fig., craft, skill (AUB. 290). A - GAUCHE (DROITE), on the left (right) hand side (ORD. 47).
SOUBS MAIN(S), secretly, in an under-hand fashion (LIEUT. 61; ROZE. 139).
DES COPIES A LA MAIN, manuscript copies (DISC. 329). A TOUTES MAINS, greedily (AUB. 170).
DE LONGUE MAIN, for a long time (ROZE. 125). TENIR LA MAIN A Q.CH., to cooperate (LIEUT. 69), to see to it, to intervene, to have a hand in sthg. (AUB. 185). METTRE LA MAIN A Q.CH., to lay one's hand to sthg., to be involved in sthg. (LION. 110).
AVOIR Q.CH. EN MAIN, to have sthg. at one's disposal (AUB. 205).
- MAIN-LEVEE s.f.: (Pl. MAIN-LEVEES) (Leg.), Legal seizure of property (LION. 118)
- MAINT, MAINTS adj.: many a, many (311) (LION. 108).
- MAINTESFOIS adv.: many a time, often (LION. 116; ROZE. 123).
- MAINTIEN s.m.: bearing (ASNE. 319).
- MAIRE s.m.: Mayor. MAIRES DU PALAIS, Major Domi, in early French history (AUB. 189).
- MAIS conj.: but (ROZE. 142, etc.).
- MAISON s.f.: family, house, household (LION. 116; ROZE. 135, 144; AUB. 243; etc.).
DE BONNE MAISON, coming of a good family (ROZE. 124).
- MAISTRE s.m.: master (LION. 106; ROZE. 141): ruler (AUB. 208). Refers to Henri de Navarre (AUB. 207). MON MAISTRE, title applied to Cardinal de Pelvé by

- Mayenne (LEG. 85). (My Lord.)
 MAISTRE PIERRE DE FRONTAC, title of
 advocate (LION. 120). For comic
 effect: MAISTRE MOUSCHE (ROZE. 145).
 = expert, master (AUB. 277).
 MAISTRE DES REQUESTES, officer in the
 King's Household charged with duty of
 presenting petitions on behalf of
 subjects (ROZE. 144).
 MAISTRE D'ESTAT, statesman (AUB. 281).
 MAISTRE ÈS-ARTS (-ÈS-ARTS) (Univ.),
 Master of Arts (CARD. 102; Roze. 124).
- MAISTRESSE s.f.: mistress, lady-love (AUB. 277,
 etc.)
- MAJESTÉ s.f.: Majesty (LION. 120).
- MAJEURS s.m.pl.: ancestors (AUB. 271).
- MAL s.m.: evil deed, harm (AUB. 171). In
pl., miseries (DISC. 341). FAIRE
 DU MAL A QN., to hurt s.o. (ROZE.
 128-9). OÙ LE MAL VOUS TIENT, what's
 wrong with you (307). LE HAUT MAL
 DE LA CORDE, the misfortune of being
 hanged (CATH. 16).
adv.: badly (ROZE. 145; RIEUX. 157;
 LION. 105).
 In compounds giving opposite meaning.
 MAL CONTENT, dissatisfied (AUB. 175).
 MAL CORRECT } (DISC. 328.)
 MAL PLAISANT }
 MAL-HEUREUX (DISC. 332).
- MAL adj.: dire, extreme. DE MALE RAGE DE
 FAIM, of sheer starvation (LIEUT. 59;
 ROZE. 142).
- MALADE adj.: sick (TAP. 36).
- MALADIE s.f.: disease (DISC. 333): fig.,
 trouble, distress, poor condition
 (CARD. 95).
- MALE s.f.: trunk, baggage (TAP. 34). (fam.)
 TROUSSER EN MALE, to put into prison
 (311).
- MALEDICTION s.f.: curse (DISC. 340).

MALEFICIE	<u>adj.</u> : afflicted with an illness due to excesses (ROZE. 139).
MAL-ENCONTRE	<u>s.f.</u> : unfortunate plight (311).
MALETOSTIER	<u>s.m.</u> : financier (AUB. 265). The word was originally applied to a collector of the MALTOSTE, a tax levied by Philip le Bel to furnish supplies for the war against the English, then later all taxes. It is literally a tax not due (mala tolta). (See Nicot, Demey, p. 196.)
MALFAISANT	<u>adj.</u> : evil (ROZE. 124).
MALHEUR	<u>s.m.</u> : misfortune, hardship (AUB. 207).
MALICE	<u>s.f.</u> : malice (AUB. 194, 282).
MALIN, MALING	<u>adj.</u> : cunning, wary, deceitful (CATH. 16).
MALOTRU	<u>adj.</u> : 1) ill-starred, ill-fated (ROZE. 138); 2) coarse, uncouth (CATH. 7; RIEUX. 151).
MANMELLE	<u>s.f.</u> : breast (AUB. 171).
MAMMELU	<u>s.m.pr.</u> : Mamelouk (AUB. 217).
MANANT	<u>s.m.</u> : rustic, peasant (RIEUX. 153, 163; AUB. 294).
MANCHE	<u>s.m.</u> : handle. See BRANSLER (ROZE. 143; DISC. 342).
MANCHE	<u>s.f.</u> : cuff, sleeve (DISC. 326). (See SE MOUCHER).
MANDAT	<u>s.m.</u> : instruction, authorisation, warrant (LION. 120; AUB. 263).
MANDEMENT	<u>s.m.</u> : (Leg.) 1) instructions, order (AUB. 183); 2) appeal (AUB. 181).
MANDER	<u>v.tr.</u> : to report (302). <u>v.intr.</u> : À QN. DE FAIRE Q.CH., to commission, instruct, <u>s.o.</u> to do sthg. (AUB. 253).

- MANDIER v.tr.: to beg, ask for (LIEUT. 58).
- MANGEOIRE s.f.: manger. LA - ESTOIT PLEINE,
There was plenty to eat (RIEUX. 159).
- MANGER v.tr.: to eat (CATH. 13; etc.)
- MANGERIE s.f.: - DE JUSTICE, exaction,
extortion (RIEUX. 161).
- MANGEUR s.m.: one who eats. - DE CHARRETTES
FERREES, braggart, fire-eater (TAP. 36).
- DE CRUCIFIX, bigot (LION. 113).
- MANIER v.tr.: 1) to handle (EST. 25; AUB. 265);
fig., to deal with (RIEUX. 156):
2) to inspire (306);
3) MANIER LES DENIERS, to
squander riches (AUB. 265).
- ** MANIFESTE s.m.: manifesto (AUB. 194).
- MANIFESTE adj. used subst.: nakedness (DISC. 332).
- MANIFESTEMENT adv.: openly (AUB. 191).
- MANQUER v.intr.: DE Q.CH., to lack sthg. (CATH.
15). MANQUER DE PAROLE A QN., to
break one's word to s.o. (LION. 109).
IL N'Y MANQUE QUE LES HOQUETONS, only
the archers are missing (ROZE. 142).
- MANQUER A QN., to ^{be} s.o.'s failing (AUB. 276, 280).
- MANTEAU s.m.: cloak (fig.), disguise (311).
- MAQUIGNON s.m.: (Trade) horse-dealer (TAP. 33).
- MARCHAND s.m.: (Trade), shopkeeper (RIEUX. 153).
MARCHANDS A UN MOT, merchants (fam.)
who say one thing, i.e. sincere
people, men of good faith (ROZE. 134).
MARCHAND DE COURONNES, "Kingmaker," a
dealer in Crowns (ROZE. 140). A
reference to Mayenne who had offered
the French crown to King of Spain, the
Archduke Ernst, and the Dukes of
Lorraine and Savoie.
- MARCHANDER v.intr.: to haggle, bargain (DISC. 337).

- MARCHANDISE s.f.: wares, merchandise, goods (AUB. 265). FAIRE VALOIR LA MARCHANDISE, to push one's wares, advance one's cause (AUB. 263). ESTALER MA MARCHANDISE, to display my wares, show off my knowledge (ROZE. 122-3).
- MARCHE s.m.: 1) market (RIEUX. 155; AUB. 236); 2) deal (AUB. 232). S. MARCHE TIENT, if the bargain holds (ROZE. 134). EN AVOIR MEILLEUR MARCHE, to get off more lightly (AUB. 185).
- MARCHER v.intr.: to walk (LIEUT. 49).
- MARESCHAL s.m.: 1) Marshal of France (RIEUX. 155; AUB. 267, etc.). 2) blacksmith (RIEUX. 161). PREVOST DES MARESCHAUX, Legal Official, judge in charge of criminal jurisdiction (RIEUX. 155).
- MARGUILLIER s.m.: Churchwarden (LION. 120; ROZE. 146).
- MARIAGE s.m.: marriage (ROZE. 134, 135, 137, 143; AUB. 186).
- MARIER v.refl.: to marry (ROZE. 135). MARIÉ AVEC QN., married to (RIEUX. 161).
- MARMITE, MARMITTE s.f.: pot. MA MARMITE EST RENVERSEE, my enterprise has failed, things are not going well. I am ruined financially (LION. 115). TIRER QN. DE LA MARMITTE DES CAPETTES, to take s.o. away from the college of Montaigne (see CAPETTES). (CARD. 96).
- MARMITON s.m.: scullion (ROZE. 124).
- MARQUE s.f.: mark, sign (AUB. 218), characteristic (AUB. 275).
- MARQUER v.tr.: to mark. - À LA FLEUR DE LYZ, to mark with the fleur-de-lys (AUB. 272). v.refl.: to mark o.s., make oneself conspicuous, to wear (colours) (DISC. 334).

- MARQUIS s.m.: Marquis (CARD. 101).
- MARQUISAT s.m.: Marquisate (AUB. 269).
- MARRANES s.m.pr.: Spanish term for the Moors who settled in Spain, then extended to all Christians of doubtful orthodoxy. Here means hypocrites (AUB. 261, 280).
- MARRY adj.: sorry (DISC. 328).
- MARTYR s.m.: (Eccl.), martyr (TAP. 33; LIEUT. 51; RIEUX. 158).
- MARTYRISER v.tr.: to martyrise (AUB. 222).
- MARY s.m.: husband (AUB. 186, 293, etc.).
- MASLE adj.; and s.m.: male (AUB. 189). PAR LES MASLES, on the male side (AUB. 188).
- MASQUE s.m.: mask, disguise (AUB. 242).
- MASSACRE s.m.: massacre (AUB. 206).
- MASSACRER v.tr.: to massacre (CATH. 10; CARD. 101).
- MASSIER s.m.: mace-bearer (EST. 24; ROZE. 148; AUB. 289).
- MASTINER v.tr.: to ill-treat, to treat in a mean fashion (AUB. 242). (Lit., to breed a thoroughbred dog with a mongerel, hence to cheat, ill-treat.)
- MATERIAUX s.m.pl.: materials (AUB. 190).
- MATERIEL adj.: material (?) (AUB. 221).
- MATIERE s.f.: material, subject matter (DISC. 328). - DES GUERRES, war supplies (AUB. 179). or causes of war
- MATIN s.m.: used adv., early (ASNE. 320).
- ** MATOIS adj.: shrewd, cunning, wily (CATH. 14). (This is one of the earliest recorded instances.) Occurs as Subst. in Brantôme, Hommes Illustres, t.3, meaning cutpurse.

- MATRICE s.f.: (Tech., Print.), mould in which characters in printing are cast (ROZE. 137).
- MATURITÉ s.f.: maturity (DISC. 333).
- MAUDIRE v.tr.: to curse (AUB. 214; DISC. 341).
MAUDIRE LE DERNIER, to flee, to save one's own skin, regardless of the others (TAP. 37).
- MAUGRE prep.: in spite of (318).
- MAUPITEUX adj.: pitiless, despicable (AUB. 283).
- MAUVAIS adj.: bad, evil (CATH. 6; TAP. 32; CARD. 95), used as subst., evil-doer (AUB. 246).
- MAXIME s.f.: maxim (AUB. 223).
- MECHE s.f.: match, fuse. DESCOVRIR LA MECHE, to discover the plot, smell a rat (AUB. 196).
- MEDECIN s.m.: doctor (CARD. 95; AUB. 267).
- MEDIATEUR s.m.: mediator (AUB. 173).
- MEDICAMENT, MEDICAMENT s.m.: (Med.) medicament; fig., balm (AUB. 245, 273).
- MEDITER v.tr.: to meditate on (ROZE. 146).
- MEGNÉE s.f.: race, family (RIEUX. 159).
- MEILLEUR adj.: better, ^{best} (EST. 21; ROZE. 130); subst. in Expr. AU DIABLE LE MEILLEUR, Devil take them all, i.e. for all they are worth, every one of them (RIEUX. 159).
- MEMBRE s.m.: 1) limb (AUB. 245);
2) member, component part (RIEUX. 164).
- MEMBRU adj.: sturdy (ASNE. 320). Possibly an obs. allusion to the Golden Ass of Apuleius.
- MEMOIRE s.f.: memory, recollection (AUB. 176)

- MÉMOIRE, MEMOIRE s.m.: memoir (EST. 18), notice, list (RIEUX. 164; AUB. 187, 209); PAR MÉMOIRE, in detail (RIEUX. 156): documents (AUB. 270).
- MEMORABLE adj.: memorable (AUB. 180, 207).
- MENACE s.f.: threat (AUB. 209).
- MENACER v.tr.: DE Q.CH., to threaten with (ROZE. 143; AUB. 265). - DE FAIRE Q.CH., to do sthg. (DISC. 342).
- MENER v.tr.: to lead, guide (RIEUX. 160). SE LAISSER MENER, to allow o.s. to be led by the nose, duped (LION. 119). - UNE PRATIQUE, to carry on an intrigue (AUB. 208).
- MENESTRIER s.m.: minstrel. RESSEMBLANTS AUX MENESTRIERS (LION. 108) is a reference to Proverb: IL EST COMME LES MENESTRIERS, IL NE TROUVE POINT DE PIÈRE MAISON QUE LA SIENNE, i.e., Minstrels had a better time at weddings and feasts than in their own homes. Note 3, Marc., p. 108.
- MENEUR s.m.: - D'ASNE (Trade), donkey-driver (CATH. 7).
- MENIPPÉE adj.: Menippean, in the style of the Greek Menippus, cynic philosopher, and in imitation of Varro's Saturae Menippeae. (Title and DISC. 329, 330). Used subst., meaning a satire in this vein (DISC. 339, 342).
- MENSONGE s.m.: lie (AUB. 232).
- MENTEUR -EUSE adj.: untruthful (AUB. 226).
- MENTION s.f.: mention (AUB. 179). FAIRE MENTION DE, to mention (AUB. 216).
- MENTIR v.intr.: to lie, be untrue, unreliable (ROZE. 138).
- MENTON s.m.: chin. LE MENTON CONTRE TERRE, hard-pressed (315).
- MENU adj.: common, humble (TAP. 32; LION 119; AUB. 190: etc.).

- MER s.f.: the sea (TAP. 36; LION. 108; etc.).
- MERCY s.f.: 1) thanks. DIEU MERCY! Thank God (DISC. 341).
2) Mercy. À MERCY, with mercy (AUB. 283).
- MERCIER s.m.: (Trade), Cloth-merchant (AUB. 236).
- MERE s.f.: mother. LA MERE GRENOUILLE, (ROZE. 144).
- MERE GOUTTE s.f.: (Vinic.), unpressed wine, pure grape juice which flows from the vat when fruit is placed in it.
[< menum, pure] i.e., the very best (LION. 111).
- MEREAU s.m.: admission token (metal Counter, fore-runner of admission tickets) (AUB. 290). Admission to Estates was by token.
- MERIDIONAL adj.: southern. LES DEMONS MERIDIONAUX, allusion to Psalm XC, "daemonic meridio"; meaning the Spaniards (LIEUT. 58; AUB. 249).
- MERITE s.m.: merit, virtue (LIEUT. 54).
- MERITER v.tr.: to deserve. (LION. 115; ROZE 129); plus Infin., to deserve to (RIEUX. 164; AUB. 216, 282). - QUE plus Subj. (with change of subject), to deserve sthg. to happen). (RIEUX. 158-9; DISC. 328).
- MERITPOIRE adj.: meritorious, deserving (AUB. 239).
- MERVEILLE s.f.: marvel, wonder (300). MONTS ET MERVEILLES may be an allusion to Mont-Saint-Michel, where the Abbey was termed "La Merveille" (AUB. 221).
- MERVEILLEUX adj.: wondrous (LION. 106).
- MERVEILLEUSEMENT adv.: wonderfully. - BON, very good (CATH. 8). This use is popular, perhaps shows the beginnings of Préciosité.

- MESADVENIR v.intr.: À QN., to turn out ill for
s.o. (EST. 22).
- MESCHAMMENT adv.: wickedly (AUB. 256).
- MESCHANCETE s.f.: evil deed or saying (LION. 113).
- MESCHANT adj.: 1) evil, wicked (TAP. 42;
LIEUT. 69; ROZE. 137, 139; etc.).
Used subst. (DISC. 341):
2) miserable, wretched (CARD. 97,
etc.).
- MESCHEF s.m.: undoing, downfall (TAP. 35).
- MESCOGNOISTRE v.tr.: to fail to recognise (ROZE.
145).
- MESCONTENTEMENT s.m.: discontent (AUB. 196).
- MESCONTENTER v.refl.: to become discontented (AUB.
175).
- MESCREANT s.m.: infidel, unbeliever, heathen
(LION. 108).
- MESDIRE v.intr.: DE QN., to speak ill of s.o.
(AUB. 216; DISC. 330, 341; etc.).
- MESDISANCE s.f.: abuse, slander (AUB. 272;
DISC. 329, 340).
- MESDISANT pres. P. used adj.: slanderous (ROZE.
137);
used subst.: slanderer (AUB. 274).
- MESHUY adv.: henceforth (AUB. 260).
- MESLER v.tr.: to mix. MESLEZ DE PROSES, with
an admixture of (DISC. 329). MESLÉ
DE BLANC ET ROUGE, dressed half in
red, half in white (292).
v.refl.: AVEC, to mingle, mix with
(AUB. 248). - DE Q.CH., to inter-
fere, intervene in sthg. (LIEUT. 68;
ROZE. 134; RIEUX. 156).
- DE FAIRE Q.CH., to attempt to do
sthg. (LION. 113).
- MESME, MESMES adj.: 1) (following) very, itself,
himself, etc. (LION. 106; DISC. 333;
etc.) LE PAPE MESMES, the Pope

himself (LIEUT. 69). LUY-MESME, himself (LION. 109), LUY-MESMES (AUB. 254).

2) (preceding) same, common (ROZE. 136, 144). UNE - DEVOTION, a common cause (DISC. 341). DE - VOLONTE, with common will (AUB. 175). UN - FAIOT QUE, a similar case to (LIEUT. 61).

MESME, MESMES

adv.: even (ROZE. 147) (512).

DE MESME, adv., likewise.

DE MESMES, similarly, in the same way.

(TAP. 28; LIEUT. 55; CARD. 102, 103; RIEUX. 156; AUB. 294; DISC. 331; etc.)

MESMEMENT

adv.: 1) even (ROZE. 145; AUB. 228; DISC. 337, 340; etc.)

2) especially (RIEUX. 163).

3) similarly, likewise (AUB. 171).

MESNAGE

s.m.: dealings. MAUVAIS - strained relations (AUB. 177).

MESNAGER

v.tr.: to arrange (LIEUT. 61).

MESPRISER

v.tr.: to scorn (AUB. 172).

MESSAGER

s.m.: messenger, carter, who delivered supplies to Paris from the provinces (ROZE. 127).

MESSE

s.f.: (Rel.), Mass. OUIR LA MESSE, to go to Mass (LION. 107, 111, 120; ROZE. 140; AUB. 216).

MESTIER

s.m.: trade, business (CATH. 15): calling (AUB. 277). QUELQUE TOUR DE SON MESTIER, some trick of the type he knows so well, after his fashion (CARD. 97).

MESURE

s.f.: rhythm, beat. A LA MESURE D'UNG BASTON, urged on with a stick (ASNE. 320).

METAMORPHOSE

s.f.: metamorphosis (LION. 105).

METAMORPHOSER

v.refl.: EN, to be transformed into (TAP. 29).

- METS** s.m.: dish, course (AUB. 171).
- METTRE** v.tr.: 1) to put (write) (ROZE. 136):
to put, give (ROZE. 130):
2) METTRE DU TEMPS A FAIRE
Q.CH., to take, spend time, doing
sthg. (AUB. 234).
3) METTRE LE FEU EN Q.CH., to
set fire to (TAP. 28).
4) METTRE AVANT, to show off
(ROZE. 122); to propound, put for-
ward (DISC. 343).
5) METTRE EN FIGURE, to repre-
sent (ROZE. 136).
6) METTRE .. AU PLUS OFFRANT,
to offer to the highest bidder (ROZE.
140).
7) METTRE LE DOIGT AU TROU (obsc.)
(ROZE. 143).
- v.refl.: A plus Infin.: 1) to begin
to (ROZE. 148).
2) to set
about doing sthg. (ROZE. 132).
(See also CHAMP (3).)
- SE METTRE, to place oneself (ORD. 45),
- LE PREMIER, to take first place,
to go first (ORD. 45).
- SE METTRE EN DEVOIR DE FAIRE Q.CH., to
take it upon oneself to do sthg.
(LIEUT. 56).
- MEUBLES** s.m.pl.: 1) furniture (LIEUT. 54;
AUB. 170, 215);
2) equipment (DISC. 328).
- MEUBLER** v.tr.: to furnish (DISC. 327, 340).
- MEURE** s.f.: mulberry. AINSI DISOIT LE
REGNARD DES MEURES, an allusion to
the Fable of the fox and the grapes,
i.e., one makes little of anything
one cannot obtain (ROZE. 139).
- MEURTRE** s.m.: murder (AUB. 246). CRIER AU -
to cry murder (LION. 118).
- MEURTRIER** s.m.: murderer, cutthroat (AUB. 168,
225).

- MEUSNIER s.m.: (Trade), miller (ROZE. 136).
 DE MEUSNIER DEVENIR EVESQUE, is used
 of an unqualified person who is pro-
 moted to a position for which he is
 not fitted. [The opposite of the ex-
 pression, to be demoted] (ROZE.
 123). (D'EVESQUE DEVENIR MEUSNIER.)
- MICROCOSME s.m.: microcosm, miniature of the
 universe. CE MICROCOSME ET ABREGE
 DU MONDE refers to Paris (ROZE. 237).
- MIDY s.m.: noon (293).
- MIEN adj. poss.: mine. Stressed form in
 CELA EST MIEN (AUB. 167).
- MIENNES pron. poss. (f. pl.), mine. LES
 MIENNES (RIEUX. 165).
- MIEUX adv.: better (ROZE. 138). AVOIR
 MIEUX, to get something better (ROZE.
 123). A QUI MIEUX MIEUX, to see who
 will get more, with keen competition
 (AUB. 208).
- MIGNARDER v.tr.: to favour (in bad sense) (313).
- MIGNON s.m.: darling, lover, favourite (TAP.
 40); Court favourite (AUB. 176, 191).
- MIL, MILLE (pl. MIL), Num., a thousand. MIL ABUZ
 (AUB. 265); MILLE TERMES (ROZE. 143;
 RIEUX. 154; AUB. 266). DEUX MIL ANS
 (ROZE. 154, 140). (MIL is used
 before a vowel, MILLE before a con-
 sonant.)
- MILITAIRE adj.: war-like, militant (RIEUX. 162).
- MILITANT adj.: (Theol.) militant. L'EGLISE
 MILITANTE, the Church Militant (LION.
 108), the faithful on earth.
- MILLIER s.m.: an indeterminate number, a great
 deal, a good lot, thousand (LIEUT.
 69; ROZE. 131; AUB. 221).
- MILLION s.f.: a million (AUB. 259).
- MIME s.m.: mime-actor (DISC. 330)

MINE	<u>s.f.</u> : face, looks. FAIRE BONNE MINE, to look honest (AUB. 217, 280).
MINIMES	<u>s.m.</u> : (Rel.), Fratres minimi, the least of the brethren. This term of self-abasement was assumed by an Order of friars founded by St Francis of Paula in 1453. They went barefoot and wore coarse black woollen stuff which they never put off (EST. 21).
MINISTRE	<u>s.m.</u> : preacher (LEG. 83).
MINUITOT	<u>s.m.</u> : midnight (LION. 107).
MINUTER	<u>v.tr.</u> : to plan, discuss (ROZE. 143).
MIPARTI	<u>adj.</u> : 1) half and half. DE LARMES MIPARTIES DE VRAY ET DE FAUX ARGENT, drops half of real, half of false silver (TAP. 43); 2) motley, mixed. UNE ARMÉE MIPARTIE, i.e. composed partly of French, partly of Spanish troops (LIEUT. 56).
MIRACLE	<u>s.m.</u> : miracle. (LION. 105; ROZE. 127; DISG. 334; etc.) PAR - , miraculously (RIEUX. 158).
MIRACULEUX	<u>adj.</u> : miraculous (LION. 105; etc.).
MISERABLE	<u>adj.</u> : 1) wretched (AUB. 175, etc.); 2) poverty-stricken (AUB. 251. etc.).
MISERABLEMENT	<u>adv.</u> : in base fashion (AUB. 282).
MISERE	<u>s.f.</u> : hardship (AUB. 168, 208, etc.).
MISERICORDE	<u>s.f.</u> : mercy (AUB. 236).
MISSIVE	<u>adj.</u> : missive. UNE LETTRE MISSIVE (TAP. 33).
MITAINE	<u>s.f.</u> : mitten. SE LAISSER PRENDRE SANS MITAINES, to let o.s. be taken without a struggle (LIEUT. 57).
MITOYEN, -NNE	<u>adj.</u> : half-way. MITOYENNE ENTRE LES ANGES ET LES HOMMES, half way between angels and men (AUB. 221).

- MODÈLE s.m.: model. SUR LE - DE, in the style of (EST. 21).
- MODERNE adj.: modern; up-to-date (TAP. 28; AUB. 242).
- MODESTE adj.: modest, unpretentious (ROZE. 124).
- MODESTIE s.f.: modesty, moderation (AUB. 228).
- MOELLE, MOUELLE s.f.: marrow; fig., virtue, substance (AUB. 235, 267).
- MOEURS s.f.pl.: manners, customs (AUB. 270, 277).
- MOINDRE adj.: less (AUB. 292).
- MOINS adv.: less (ROZE. 128, 136). POUR LE MOINS, at least (CARD. 100); plus inversion (DISC. 341).
- MOIS s.m.: month (ROZE. 140).
- MOISSON s.f.: harvest, crop (AUB. 280).
- MOITIÉ, MOICTIÉ s.f.: half (TAP. 37; DISC. 344). MOITIÉ, MOITIÉ, Half, half (AUB. 231).
- MOLLEMENT adv.: softly, mildly (AUB. 199).
- MOLLET adj.: soft, comfortable (ORD. 47).
- MOMENT s.m.: moment (AUB. 265).
- MOMMERIE s.f.: masquerade, mummer (LIEUT. 61).
- MON, MA, MES adj. poss.: my (LIEUT. 49; etc.)
- MONACHAL adj.: monastic. LA COURONNE MONACHALE, tonsure (ROZE. 145).
- MONARCHIE s.f.: monarchy (ORD. 47; LION. 117; ROZE. 139).
- MONARQUE s.m.: Monarch, ruler (ROZE. 145; AUB. 277).
- MONASTERE s.m.: monastery (LION. 118).

- MONDE s.m.: world (LION. 118; ROZE. 127, 139). TOUT LE - , everyone (ROZE. 126, 141).
- MONDIT adj.: aforesaid. MONDIT SIEUR, referring to titles (AUB. 183, 189). MADITE (LIEUT. 56).
- MONOPOLER v.intr.: to stir up trouble, to revolt, plot. [Rab. has MONOPOLE (irritated, IV, xi) and subst. MONOPOLE, intrigue, sedition.] (CATH. 12).
- MONSIEUR s.m.: in titles with or without the def. art. MONSIEUR LE CATHEDRANT (EST. 26), MONSIEUR LIEUTENANT (ROZE. 129). MESSIEURS DE SORBONNE, the gentlemen of the Sorbonne (LIEUT. 51).
- MONSTRE s.m.: monster (TAP. 40; AUB. 291).
- MONSTRER v.tr.: to show (RIEUX. 159). - LE CUL, to flee (TAP. 37). v.refl.: to show o.s. to be (LION. 109).
- MONT s.m.: mount, in LE MONT PARNASSE (ROZE. 147). LES MONTS, the mountains, the Alps (LION. 118) (RIEUX. 154). PROMETTRE MONTS ET MERVEILLES, to promise the moon, may be a reference to places like Mont-Saint-Michel (AUB. 221): (cf. La F. Fab. IV, 21: "La mer promet monts et merveilles".)
- MONTAGNE s.f.: mountain. (les) SIX OU SEPT MONTAGNES, the Seven Hills of Rome (TAP. 33).
- MOQUER, MOCQUER v.refl.: DE, to make fun of, to mock (CATH. 13; CARD. 101; ROZE. 135, 136).
- MOQUERIE s.f.: mockery. PAR - , by way of mockery (TAP. 37).
- MORAL adj.: (Pl. MORAUX), moral, dealing with morals (ROZE. 147).
- MORCEAU s.m.: 1) piece (ROZE. 134).
2) morsel, dainty-bite (LION. 116; AUB. 269).

- MORDANT adj.: biting (fig.) (ROZE. 124).
- MORDS s.m.: (Equest.) bit (AUB. 240, 256).
- MORFONDRE v.refl.: 1) to shiver, to have a long wait (CATH. 15):
2) to catch one's death of cold (LIEUT. 57).
- MORIGENÉ adj.: (really P.P.), well-mannered, well-ordered (ROZE. 124).
- MORION s.m.: (Mil.) light helmet worn by crossbowmen, pikemen, etc. (EST. 21).
- MORNE adj.: gloomy, sullen (AUB. 279).
- MORT s.f.: death (TAP. 34; LION. 116; etc.) PAR LA MORT DIEU! Oath (RIEUX. 155).
- MORTE-PAYE s.m.: (Mil.) wounded soldier or veteran on retired pay, pensioner, usually employed to guard castles, towns, etc. Nicot: Statarii milités. (EST. 22).
- MORTEL adj.: fatal, deadly (AUB. 264).
s.m.: mortal, human being (LION. 106).
- ** MOSQUET s.m.: (Mil.), musket (LION. 106). (This is one of first recorded instances. D.G. gives Brantôme VI, 80 (XVI or XVII), while Ronsard has form mousquette).
- MOT s.m.: word (LIEUT. 69; AUB. 209). SANS DIRE MOT, without saying a word (LION. 119). EN UN MOT, briefly, in a nutshell (ROZE. 127). (See also MARCHAND.)
- MOTET s.m.: (Mus.) motet, chant (EST. 26).
- MOTIF s.m.: instigator, motive force (ROZE. 127).
- MOUCHE, MOUSCHE s.f.: fly (EST. 26).
- MOUCHER, MOUSCHER v.refl.: to blow one's nose (CARD. 99). - A SES MANCHES, to be simple, unpretentious (DISC. 326).

- MOUE s.f.: ugly face, grimace. FAIRE LA MOUE À QN.: 1) to make faces at s.o. (AUB. 216):
2) to be hanged by someone (who will see his distorted features) (RIEUX. 153). Also FAIRE LA MOUE AUX CORBEAUX, to be hanged (292).
- MOULE s.m.: mould, cast. SAUVER LE MOULE DU POURPOINT, to save one's skin (TAP. 34). (D.G. gives as first instance of this joke L. Discret 1638, but here in S.M. and it already existed in Rab.)
- MOULIN-À-VENT s.m.: windmill (AUB. 295). (Symbol of futility).
- MOULINET s.m.: small windmill, turning movement. FAIRE LE MOULINET, to pirouette, flourish a sword (EST. 21).
- MOULT adv.: very (EST. 22; DISC. 328). MOULT DE, many (LION. 118).
- MOURIR v.intr.: to die (LION. 118). - DE FROIDURE, to die of cold (LIEUT. 57).
- MOUSTARDE s.f.: (Food), mustard. LES ENFANTS .. EN VONT ... A LA MOUSTARDE, it's all over the town (even the children are talking about it when going errands. Marc. p. 135, n. 5). This is a reference to "mustard songs". Towards evening Paris children went to buy mustard for supper. While doing so they sang popular songs. So Villon Test. 1793 (Note: p.172). ELLE ALLAST BIEN A LA MOUSTARDE. See AMUSER.
- MOUTON s.m.: (Anim.) sheep (AUB. 171), mutton (ASNE. 321).
- MOUVEOIR v.tr.: DE plus infin., to induce to do sthg. (DISC. 335).
- MOUVOIR v.refl.: DE Q.CH., to be moved, activated by sthg. (ROZE. 122).

- MOYEN s.m.: means (RIEUX. 154; AUB. 170).
 PAR LE MOYEN DE, 1) by means of
 (RIEUX. 151; AUB. 209):
 2) by the agency
 of (ROZE. 123): IL Y A MOYEN DE,
 POUR plus infin., there is a way to
 (ROZE. 149; AUB. 179): POUR AVOIR
 MOYEN DE, to be enabled to (AUB. 232).
 IL N'Y AVOIT POINT MOYEN QUE plus
Subj., there was no means whereby ...
 (DISC. 329).
- MOYENNANT pres.F. used as prep.: by means of, by
 using (CATH. 10).
- MOYNE s.m.: (Rel.) monk (TAP. 33; AUB. 210).
- ~~XX~~ MOYNETON s.m.: (Rel.) little monk (EST. 20).
 (First recorded in Rab. Oudin, 1642,
 has moinichon.)
- ~~XXX~~ MUGUOT s.m.: hidden treasure, or money laid
 aside (BIEUT. 53): (older form of
 MAGOT). S.M. earliest recorded
 instance of word in this meaning:
 Read has MINGOT (74).
- MULET s.m.: mule (AUB. 298; ASNE 320).
- MULTIPLIER v.tr.: to repeat, increase the number
 of (LION. 107).
- MURAILLE s.f.: wall (ROZE. 147; DISC. 340):
 city walls (AUB. 167; ASNE. 318).
- MURMURER v.tr.: to murmur, complain (LION. 116).
v.intr.: DE Q.CH., to complain about
 (AUB. 216).
- MURMURE s.m.: murmur, outcry (ROZE. 147).
- MUTIN adj.: rebellious, mutinous, unsubmitive
 (AUB. 204, 246; ASNE. 320).
s.m.: rebel (AUB. 205).
- MUTINADOS s.m.: Spanish troops stationed in the
 Netherlands who often mutinied for
 want of pay (AUB. 288).
- MUTINERIE s.f.: mutiny (AUB. 265).

MY-KARESME s.f.: mid Lent (95).

MYSTERE, MISTERE s.m.: 1) Mystery (LION. 106):
2) Ceremony (open only to
the initiated, i.e. the Estates)
(ROZE. 147).

N.

- NAGE s.f.: swimming. PASSER À NAGE, to swim across. (TAP. 36)
- N'AGUERES adv.: recently, lately (EST. 19; LION. 107; RIEUX. 161). DEPUIS N'AGUERES, recently. (AUB. 176).
- NAÏF, NAÏFVE adj.: simple, life-like, natural (290). REPRESENTER AU NAÏF, to represent to the life (AUB. 237).
- [NAÏSTRE] v.intr.: to be born (AUB. 267; ASNE 320). ESTRE NÉ POUR, to be destined to do sthg., for sthg. (to have a natural disposition for) (ROZE. 139); fig.: to be born of, spring from, to be caused by (AUB. 176). P.P.: NÉ, NÈ, NAY.
- NAÏVEMENT, NAÏVEMENT adv.: naturally, in a life-like fashion (TAP. 29; AUB. 244).
- NAÏVETÉ s.f.: nature (IMP. 2).
- NAPPE s.f.: (Dom.) tablecloth (DISC. 344).
- NAQUETER v.int.: to shiver, to wait about (AUB. 233). Marcilly quotes: Et pour le froid qu'il avait naquetant des dents. Noël du Fail, Propos rustiques et facétieux, C. X. Not in D.G. Some editions have LAQUETER. It may be borrowed from jeu de paume, where NAQUETER < means "to wait about acting as ball boy", hence to wait, then to shiver. (Huguet, La Langue figurée au XVI^e Siècle.) In Montaigne, Serv. vol. (Naig. Vol. IV, p.379), it means "to wait servilely at someone's door". NAQUET is used by Calvin (Serm^s sur le Deuteronomie 118 (xxvii, 600) in sense of servant.)
- NARCOPIQUE adj.: (Med.) narcotic (AUB. 245).
- NATIF s.m.: native, inhabitant (DISC. 325).

- NATION s.f.: 1) nation (AUB. 167);
 2) nationality (AUB. 249).
 3) (Univ.) Nation (ROZE. 124).
 Old University of Paris was divided
 into four nations, France, Picardy,
 Normandy, Germany.
- NATURALISTE s.m.: observer of nature (AUB. 277).
- NATURE s.f.: nature (AUB. 267, etc.).
- NATUREL s.m.: character (DISC. 324); nature
 (DISC. 341; ROZE. 142); disposition
 (AUB. 283).
adj.: natural, as dictated by nature
 (AUB. 228, 267); natural, innate
 (ROZE. 131).
- NAUFRAGE s.m.: shipwreck (310) not ed. pr.
- NAVIRE s.m.; & f.: ship (310) (DISC. 335).
fig., ship of state (AUB. 251).
- NAZEAU s.m.: nostril, FENDEURS DE NAZEAUX
 (TAP. 36).
- NE neg.: nor, or.
 NE ... NE, neither ... nor (LION. 115).
 SANS ... NE, without ... or (AUB. 275).
 NE, complete negative, not (LIEUT. 72,
 etc.).
 NE ... AUCUN, no (AUB. 197, etc.).
 NE ... JAMAIS, never (LIEUT. 70, etc.).
 NE ... NUL, no (CARD. 100, etc.).
 NE ... NULLEMENT, by no means, not in
 any way (AUB. 169).
 NE ... PAS, not (ROZE. 133, etc.).
 NE ... PERSONNE, no one (DISC. 324, etc.).
 NE ... PLUS, no more (LION. 107).
 NE ... POINT, not (LION. 115, etc.).
 NE ... QUE, only (CARD. 94, etc.).
 (NE ...) QUE .. NE, not until (AUB. 204).
 (NE ...) QUE .. NE, unless (LION. 115).
 NE ... RIEN, nothing (AUB. 176).
 NE is also used expletively with verbs
 of fearing and verbs like EMPESCHER:
 see Syntax.
- NEANT s.m.: nothing. POUR NEANT,
 1) in vain (AUB. 171, 202);
 2) NE ... POUR NEANT, not without
 reason (LION. 119).

- NEANTMOINS, NEANTMOINS adv.: nevertheless (TAP. 30; LION. 113; etc.)
- NEAPOLITAIN s.m.pr.: Neapolitan (AUB. 168).
- NECESSAIRE adj.: necessary (CATH. 15).
- NECESSAIREMENT adv.: of necessity (ROZE. 129).
- NECESSITE s.f.: 1) necessity, need, poverty (AUB. 246);
2) hardship, shortage, privation, oppression (LION. 115, 118; AUB. 168).
- NECESSITEUX adj.: needy, necessitous (AUB. 248).
- NEF s.f.: (Her.) ship (ROZE. 145) (in coat-of-arms of Paris).
- NEGOCIATION, NEGOCIATION s.f.: negotiation (AUB. 253; LIEUT. 67).
- NET adj.: clean, bright. v. DENIER (AUB. 266). METTRE AU NET, to tidy up, copy out neatly (DISC. 325).
- NEUTRE adj.: neutral (CATH. 12).
- NEVEU, NEPVEU s.m.: nephew (ROZE. 139; RIEUX. 159, 160) (AUB. 178).
- NEZ s.m.: nose (ROZE. 135, 136; AUB. 267).
PRENDRE QN. PAR LE NEZ (AUB. 167), to swindle. AVOIR DU NEZ, to be shrewd (ROZE. 135) (from dog's keen scent).
- NI, NY ... NY, either --- or (RIEUX. 155, etc.).
- NI, NY neg.: nor, or (ROZE. 138; AUB. 219, etc.). SANS ... NY (DISC. 338)
- NID s.m.: nest (DISC. 327).
- NIQUE s.f.: nod. FAIRE LA - (TAP. 36) (v. 309): to nod? (sign of contempt).
- NOBLE adj.: noble (RIEUX. 152).
- NOBLESSE s.f.: 1) nobility (i.e. the nobles) (RIEUX. 151, 152), with capital (ROZE. 149); (RIEUX. 160):
2) noble character, nobility.

ESLEVEZ AU PLUS HAUT DEGRÉ D'HONNEUR DE NOBLESSE, i.e. hanged (like RIEUX, who met this fate) (RIEUX. 157).

- NOËL s.f.: CRIER NOËL, to shout for joy (TAP. 30). It was the custom to shout "Noel" at the accession of kings or when they made a state entry into a town. (See Chaney, p.181, Villon, Ballade des Proverbes, 8).
- NOIR adj.: black (EST. 25; ROZE. 143).
- NOM s.m.: name (LION. 119). AU NOM DE, in the name of, on behalf of (LION. 117; ROZE. 131). SOUS LE NOM DE, using the name of, writing under the name of (ROZE. 137). PAR NOM, by name (RIEUX. 157).
- NOMBRE s.m.: 1) number, host (AUB. 205); 2) number, strength (ROZE. 142). AU - DE, numbering (ROZE. 125).
- NOMMER v.tr.: to name, mention by name (LION. 106; ROZE. 147; RIEUX. 157). (DISC. 328). NOMME, called (CATH. 6; RIEUX. 162; AUB. 270, 299). GRADUEZ NOMMEZ, accepted graduates (EST. 25). A JOUR NOMME, on the appointed day (CATH. 6). A JOUR ET POINT NOMME, at the appointed date and time (ROZE. 127).
- NOMPAREIL adj.: unrivalled, unequalled, without equal (LIEUT. 61).
- NON neg.: not (ROZE. 132, 137; AUB. 176, 181). NON PLUS QUE VOUS (not any), no more than you (AUB. 181). NON PAS, not (ROZE. 140). NE .. NON PLUS (DISC. 343).
- NONOBTANT adv.: notwithstanding, despite (LIEUT. 53).
- NOPCES s.f.pl.: wedding (LIEUT. 51). Grimly humorous reference to the massacre of the Guises at Blois (AUB. 211).
cf. Villon, Test. 663.

*** NOPOIER	<u>adj.</u> : of marriage. HYMEN, DIEU - the god of Marriage (ROZE. 137). May be Humanistic Neologism, < nuptialis, confusion with nocœur.
NOSTRE	<u>adj.</u> , <u>poss.</u> : our (ROZE. 131, etc.).
NOSTREDIT	<u>adj.</u> : compound, our aforementioned (ROZE. 131).
NOTABLE	<u>adj.</u> : 1) composed of notable person-ages (LION. 111); 2) noteworthy, outstanding (AUB. 235); 3) keen, UN - INTEREST (AUB. 219).
NOTAMMENT	<u>adv.</u> : notably, specially (AUB. 189).
NOTE, NOTTE	<u>s.f.</u> : (Mus.) note (LION. 105). CHANTEE EN HAUTE NOTE, sung loudly (clearly) (EST. 26): EN BASSE NOTTE, softly (ROZE. 149). <i>or in a deep voice.</i>
NOTOIRE	<u>adj.</u> : notorious (AUB. 221).
NOTOIREMENT	<u>adv.</u> : 1) notoriously, it is well known (AUB. 209); 2) notoriously, in a notorious way (DISC. 341).
NOURICE	<u>s.f.</u> : wet-nurse (TAP. 41).
NOURRICIER	<u>adj.</u> : (food-) providing. PERE NOURRICIER, <u>fig.</u> , all-providing father (i.e. the King) (LIEUT. 56).
NOURRIER	<u>v.tr.</u> : to feed (QN. DE) (DISC. 340; AUB. 259): <u>fig.</u> , ESTRE NOURRI AUX LETTRES, to be educated, brought up to appreciate literature (DISC. 329).
NOUVEAUTE	<u>s.f.</u> : novelty (AUB. 219, 246); novelty, new thing (LION. 105), used in sense of change, rebellion, even coup d'etat. Possibly synonymous with NOUVELLETE q.v.
NOUVEAU	<u>adj.</u> : new, fresh (reinforcements) (ROZE. 141).

- NOUVELLE s.f.: novel, book in favour of Ligue, e.g. Discours sur ce qui est advenu aux Estats de Blois (S.M. Ed. Nodier I, 159, note 2). (Aub. 213)
pl.: news, information, changes (LIEUT. 58; LION. 105, 119; DISC. 324).
- NOUVELLETE s.f.: (Leg.), attempt to dispossess owner of his property (AUB. 194).
- NOUVELLEMENT adv.: recently (TAP. 39; DISC. 335).
- NOVICE s.m.: 1) (Eccl.), novice, probationer (EST. 20);
 2) (Mil.), raw recruit (LIEUT. 51).
- NUD, fem. NUE adj.: , naked (CATH. 7; AUB. 22).
 ESPEE NUE, unsheathed sword (TAP. 29).
- NUE s.f.: cloud (TAP. 43; AUB. 221, 296, etc.).
- NUICT s.f.: night (ROZE. 146, etc.).
- NUIRE v.intr.: À QN., to harm, to affect adversely (ROZE. 127).
- NUISANCE s.f.: , harm, annoyance. Exp. FAIRE
 - À QN., to be a nuisance, to cause annoyance to s.o. (DISC. 333).
- NUL pron.: any (in Comparisons: PLUS QUE NUL AUTRE (LION. 109; AUB. 189).
 NUL ... NE , no-one (ROZE. 125).
adj.: useless, worthless (AUB. 168).
- NULLEMENT (NE) adv.: in no wise, not at all (AUB. 169, 213).
- NYMPHE s.f. (Myth.), nymph, woodland divinity (TAP. 43).

O.

- OBEIR v.intr.: to obey (LION. 106).
- OBEISSANCE, OBEYSSANCE s.f.: obedience (ROZE. 131).
SOUBS SON - , under his rule, authority (AUB. 282; DISC. 341).
- OBJECTER v.tr.: Q.CH. À QN., to object (AUB. 272).
- OBLIGER v.tr.: to pledge (CARD. 96). ESTRE OBLIGE A QN., to be obliged to (109).
v.refl.: to force c.s. A plus inf. (LION. 109).
- OBSCURITÉ s.f.: darkness, shadow (TAP. 28).
- OBSEQUES s.f.pl.: funeral rites (AUB. 225).
- OBSERVANCE s.f.: observance: EN TOUTE - , in strict observance of etiquette (ROZE. 123).
- OBSERVER v.tr.: to observe (laws and customs) (AUB. 270).
- OBSTACLE s.m. obstacle, hindrance (AUB. 179, 189).
- OBSTINE adj.: obstinate (LIEUT. 66).
- XXX OBTENDRE v.tr.: to obstruct, block (ROZE. 126).
(Humanistic Neologism or Invention < L. obtendere).
- OBTENIR v.tr.: Q.CH. DE QN., to obtain from s.o. permission to do sthg. (ROZE. 138).
- OBVIER v.intr.: A Q.CH., to avoid ward off (LION. 118).
- OCCASION s.f.: 1) occasion (AUB. 262); opportunity (LION. 116; ROZE. 144; AUB. 178). A L'OCCASION QUE, when (ORD. 48); AUX OCCASIONS (LION. 118), on occasions;
2) reason (152). J'AY BIEN OCCASION DE, I have every reason to (RIEUX. 152).
- OCCIRE v.tr.: to kill (TAP. 35).

OCCURRENCE, OCCURENCE s.f.: circumstance (AUB. 262).
 A TOUTES OCCURRENCES, in all circumstances (ROZE. 134).

OCTAVE s.f.: (Eccl.), Octave, period of eight days following a Church Festival, during which the Festival is commemorated, period of commemoration (AUB. 207). Reference to "feste memorable des Barricades".

OCTROYER v.tr.: to grant, accord (a privilege) (AUB. 252; DISC. 338).

ODEUR s.f.: smell (DISC. 333).

ODIEUX adj.: hateful (AUB. 192).

ODORIFERANT adj.: sweet-smelling (ROZE. 149).
 Used ironically for opposite sense.

OECONOME s.m.: Title. Grand Oeconome Spirituel (ORD. 46). Appointed when French Crown quarrelled with Pope, to bestow dispensations and ^{attended to} other church business.

OEUF s.m.: egg. OEUPS DE COULEUR, Easter eggs (297).

OEUVRE s.m.: 1) piece of work (i.e. book) (DISC. 327, 328):
 2) work (activity) (AUB. 254):
 3) result, work. OEUVRES DE VOS MAINS (ROZE. 127).
 METTRE EN OEUVRE, to bring into play, use (AUB. 190).
 B. LE CLERC N'Y FIT OEUVRE, B. le Clerc did nothing there (RIEUX. 156).

OFFENSE s.f.: 1) offence (DISC. 339):
 2) insult (DISC. 341).

OFFENSER v.tr.: to offend (DISC. 324, 328).
v.refl.: to take offence (DISC. 340).

OFFICE s.m.: 1) duty, ^{tax} (AUB. 169):
 2) service: BONS OFFICES (ROZE. 145): MAUVAIS OFFICE (AUB. 178):
 3) office, function (DISC. 339).

OFFICIER	<u>s.m.</u> : officer (AUB. 247).
OFFRANDE	<u>s.f.</u> : (<u>Eccl.</u>), offering (LION. 107).
OFFRIR	<u>v.tr.</u> : to offer. AU PLUS OFFRANT, to the highest bidder (ROZE. 140).
OIGNON	<u>s.m.</u> : (<u>Food</u>), onion (301).
[OINDRE], OINCT	<u>v.tr.</u> : P.P., OINCT, (to anoint,) anointed (AUB. 221); used <u>subst.</u> , <u>m.</u> , the anointed one (AUB. 238).
OLIGARCHIE	<u>s.f.</u> : oligarchy (299).
OMBRE	<u>s.f.</u> : shadow (AUB. 232).
ON, L'ON (304)	<u>pron.indef.</u> , one, they, etc. (EST. 26; ROZE. 124, 137, 140, etc.).
ONC, ONCQUES	<u>adv.</u> : ever (LIEUT. 59; TAP. 42).
ONCLE	<u>s.m.</u> : uncle (RIEUX. 159); GRAND - , grand uncle (ROZE. 138) (no hipphen).
OPERATION	<u>s.f.</u> : effect. FAIRE SON - , to have (take) effect (AUB. 262).
OPIATE	<u>s.f.</u> : (<u>Med.</u>), opiate, sedative (AUB. 245).
OPINER	<u>v.tr.</u> : to vote for (RIEUX. 157). <u>v.intr.</u> : POUR, to vote for (RIEUX. 157).
OPINIASTRE	<u>adj.</u> : headstrong, unshaken in one's faith (AUB. 179).
OPINIASTRER	<u>v.refl.</u> : to persist, hold out (AUB. 214) ²⁸² . FAIRE - QN. A FAIRE Q.CH., to harden <u>s.o.</u> to sthg. (LION. 120), to make <u>s.o.</u> stubborn in doing sthg. (LIEUT. 61).
OPINIASTRETE	<u>s.f.</u> : stubbornness (AUB. 202).
OPINION	<u>s.f.</u> : opinion (ROZE. 147; AUB. 190).
OPPOSER	<u>v.refl.</u> : A Q.CH., to oppose sthg. (AUB. 175).
OPPRESSION	<u>s.f.</u> : oppression (LION. 115, 118).
OPULENT	<u>adj.</u> : wealthy (AUB. 235).

- OR conj.: now, plus Inversion (ROZE. 128, 146). (Used in syllogistic reasoning.)
- OR s.m.: gold (Metal) (CATH. 15); colour (PAIN-TUREZ D'OR) (AUB. 265).
Expr. Fig., L'OR DE THOLOZE, ill-gotten gains, which do no good (ROZE. 149).
 Reference to occasion on which Romans ~~attacked~~, sacked, Toulouse on orders of Quintus Servilius Coepio, when all those who looted gold from the temples came to a bad end. (Note Marcilly, p. 149.)
- ORAGE s.m.: storm: (fig.) war clouds (312).
- ORAISON s.f.: oration (302).
- ORANGE s.f. (Food) orange (DISC. 342).
- ORDE adj.: filthy, foul (314).
- ORDINAIRE adj.: ordinary (AUB. 264).
- ORDINAIREMENT adv.: usually (AUB. 189; DISC. 336).
- ORDINATEUR s.m.: controller (LION. 115).
- ORDONNANCE s.f.: 1) order (EST. 22); place, order of precedence (EST. 20);
 2) decree (298).
- ORDRE s.m.: 1) order: DONNER ORDRE, to sort things out (LIEUT. 64); DONNER ORDRE À Q.CH., to organise, settle, keep in order (RIEUX. 157; AUB. 213, 266).
 2) DONNER BIEN ORDRE QUE, to see to it that (LION. 120.)
 3) Order in hierarchy, estates (CATH. 7).
 4) Order (Relig.), religious order (EST. 23).
 5) Order (Decoration). L'ORDRE DE L'UNION QU'ON A BAILLÉE AU PRESIDENT B., the Order of the Union, i.e. hanging (ROZE. 128).
- ORES adv.: now, in D'ORES EN AVANT (AUB. 242).
- ORGUEIL s.m.: pride (ROZE. 130).

- ORGUEILLEUX adj.: proud (LION. 106).
- ORIFLAMBE s.f.: the Oriflamb, pennant, originally the standard of the abbés of Saint-Denis, later of the Kings of France (TAP. 38; ROZE. 148).
- ORIGINAL s.m.: the original copy (IMP. 1).
- ORIGINAL adj.: original, first (DISC. 324).
- ORIGINE s.m.: origin. PRENDRE - , to originate, have its origin (LIEUT. 51).
- ORNER v.tr.: QN. de Q.CH., to adorn: fig., to honour (AUB. 169).
- ORTHODOXE adj.: (Theol.) orthodox (AUB. 275).
- OS, OZ s.m.: bone (AUB. 225): 1) ESCORCHER JUSQUES AUX OS, to bleed white, to fleece thoroughly (LION. 119):
2) VOUS ESTES TROP DE CHIENS POUR RONGER UN OS, There's not enough for all of you, i.e. You're like dogs quarrelling (ROZE. 145).
3) MANGER LES OS DE NOS PERES (AUB. 171), refers to the suggestion of Don Bernard in de Mendoza, the Spanish ambassador, to make bread from the bones in the Cimetière des Innocents. This was in fact tried, but was unsuccessful. (Note Marc. p. 171).
- OSSEMENT s.m.: decayed bone (LIEUT. 59).
- OSTER v.tr.: 1) to take away, remove (RIEUX. 159; DISC. 328, 343.)
2) Q.CH. A QN., to deprive s.o. of sthg. (ROZE. 134).
3) OSTER LE SENTIMENT, to kill one's sense of feeling (DISC. 340).
4) - LE BONNET, to doff one's cap (LION. 121).
- OU conj.: or. = OU BIEN, or else (LION. 120).

- OU adv. rel.: 1) where, on which (AUB. 163):
 2) in which (AUB. 180, 266;
 ROZE. 140):
 3) where, at which (DISC.
 328):
 4) around which (TAP. 29).
 = LA OU, in a case where (AUB. 282):
 in a place where, where (ROZE. 146).
- OU ? adv. inter.: where? In indirect
 question, on what (ROZE. 146).
- OUALLON
 WALLON, WALON s.m.pr.: Walloon (Walloons helped to
 make up the Spanish garrison in
 Paris). (AUB. 168) 265, CARD. 101)
- OUBLIER v.tr.: to forget (AUB. 208). DE
 FAIRE Q.CH. (LION. 120).
- OUIR, OUYR (343) v.tr.: to hear (LION. 111).
Pres. P., OYANT (ORD. 48).
Pres. Indic., OIT (216), OYEZ (ROZE.
126), OIENT (LION. 111).
P.P.: OUY (ROZE. 135).
- OUTRANCE s.f.: À - , to the bitter end (284).
- OUTRE adv.: beyond. PASSER - , to go on,
 Forge ahead (AUB. 212; DISC. 326)
 F.)
- OUTRER v.tr.: to drive to excess, horrify
 (LIEUT. 49).
- OUTRE, OULTRE prep.: beyond: 1) - MER, over the
 sea (LIEUT. 56; LION. 108).
 2) - MOIETIÉ DE
 JUSTE PRIX, beyond all reason (TAP.
 37).
 - apart from (RIEUX. 158).
- OUVERT adj.: open. D'APETIT OUVERT, of in-
 satiable appetite (ROZE. 143).
 (Bad sense.)
 PAR FORCE OUVERTE, by open violence
 (AUB. 208).
- OUVERTEMENT adv.: openly (AUB. 175).
- OUVRAGE s.m.: work (book, piece of writing)
 (DISC. 323)..

P.

- PACIFICATION s.f.: pacification (AUB. 196).
- PACQUET s.m.: dispatch, bundle of letters
(ROZE. 141; AUB. 294; DISC. 326).
- PAILLARD, PAILLART s.m.: wanton man (TAP. 41;
AUB. 274).
- PAILLARDER v.intr.: to behave wantonly (TAP. 40).
- PAILLE s.f.: straw. ESTRE COMME RATS EN
PAILLE, to live well at the expense
of others (RIEUX. 162).
- PAIN s.m.: bread (LIONS. 118; ROZE. 126,
134, etc.). METTRE LE PAIN EN LA
MAIN À QN., to feed s.o. (ROZE. 130):
See CHAPITRE.
- PAINDRE v.refl.: to be coloured (AUB. 265)
(Pres. Indic., s'en paignent).
- PAINTURE, PEINTURE s.f.: painting, portrait (ROZE.
136). PLATE - , fresco painting
on canvas or wood as opposed to
sculptured figures or bas relief
which were also coloured. No refer-
ence to artistic merit or demerit
(AUB. 290). Note Marc.
- PAINTURER v.tr.: to paint (D'OR) (AUB. 265).
- PAIR s.m.: peer (ORD. 44). - DE LA
COURONNE, - of the Realm (AUB. 247).
DU PAIR, on equal terms, in the same
way (ROZE. 144). (Demey says: to
rise above their social status, p.137).
MARCHER DU PAIR AVEC, to walk along-
side (AUB. 208).
- PAIRE s.f.: pair (DISC. 326).
- PAIRRIE s.f.: peerage (ORD. 45).
- PAISIBLE adj.: peaceful, quiet (ROZE. 124), at
peace (ROZE. 140).
- PAISTRE v.tr.: to feed (ROZE. 144). - QN.
DE Q.CH., to put s.o. off with sthg.
(AUB. 232). - QN. DE FUMÉE, to put
s.o. off with vain promises (AUB. 287).

- PAIX** s.f.: peace (LION. 118, 120; ROZE. 148). PAIX LA! Silence (148).
The watchword of the bourgeois insurrectionists during 2nd siege of Paris (1590) was "Du pain ou la paix!" Hence Ligueurs suspected those who even spoke of peace. (Marc. ed., p.118 and p.148, notes.)
- PALADIN** s.m.pr.: Paladin, hero of chivalry, one of the "douze pers" of Charlemagne. (Introduced into French 1582, < It. Belleforest, in Delb. Rec.) (RIEUX. 154).
- PALAIS** s.m.: for PALAIS DE JUSTICE, the Law Courts (RIEUX. 159); CLERC DE PALAIS, lawyer (AUB. 250).
- PALEFRENIER** s.m.: groom, stable-boy (IMP. 1).
- PALLIER** v.tr.: to cloak, conceal (ROZE. 131).
- PALMAR** s.m.: (Bot.), Palmachristi, the castor-oil plant (DISC. 335).
- PALME** s.f.: victory, triumph, honour (ROZE. 138).
- PANADE** s.f.: sops, soup made with water, butter and steeped crusts (AUB. 259). (First used by Ambrose Paré, XXIV, 22.)
- PANCARTE, PANCHARTE** s.f.: placard, notice (CATH. 9, 15; RIEUX. 154).
- PANIER** s.m.: basket. FAIRE CACA EN NOS PANIERS, to harm our cause (ROZE. 145).
- PANTE** s.f.: slope, ramp (TAP. 28).
- PANTOMIME** s.m.: actor in pantomime, whose art consists in gestures (DISC. 330) (1570).
- PAPAL** adj.: Papal (AUB. 273).
s.m.: LES PAPAUX, the Papists (AUB. 198).
- PAPAUTÉ** s.f.: Papacy, Papal Authority (ROZE. 146).

- PAPÉ s.m.: (Eccl.), the Pope (LION. 120).
- PAPIER s.m.: paper (ROZE. 136). EN - , or paper (AUB. 258). GENS DE PAPIER, people who deal in paper, bookworms (ROZE. 125).
- PAPILLON s.m.: butterfly (AUB. 265).
- PAR prep. denoting
- a) Agency: by. PAR VILLEROY (ROZE. 140), PAR SA FEMME (ROZE. 133, etc.).
 - b) Means: by. PAR DISCOURS BIEN RAISONNEZ (ROZE. 145); PAR ART DIABOLIQUE (ROZE. 141), etc.
from. PAR L'EXEMPLE (AUB. 226), etc.
 - c) Cause: because of, PAR LEUR VIE SCANDALEUSE (AUB. 172);
out of: PAR VANGEANCE (AUB. 246).
 - d) Manner: by, PAR COEUR (ROZE. 136); PAR LE CUL (ROZE. 135); PAR GLAIVE (AUB. 189), etc.; PAR ANTICIPATION (ROZE. 136);
in, PAR ESCRIT (RIEUX. 165).
 - e) Place: through, in, PAR LES RUES (AUB. 206); PAR LA VILLE (DISC. 329) etc.
throughout, PAR DIVERS COINGS (AUB. 180).
 - f) by way of: PAR PARENTHESE (ROZE. 138).
 - g) In Interjections: PAR LA MORT DIEU! (RIEUX. 155); PAR NOSTRE DAME! (AUB. 166).
 - h) Pleonastic in phrases like PAR PLUSIEURS FOIS (CARD. 102; LION. 121); PAR FAUTE DE (AUB. 207).
 - i) Misc. PAR LE CONTRAIRE, on the other hand (AUB. 180); PAR LE MOYEN DE (AUB. 209). See MOYEN.
- PAR APRES adv.: afterwards (ROZE. 134; AUB. 167, etc.)
- PAR DESSUS prep.: over (the top of) (LION. 121).
- PARADE s.f.: show, pomp (CATH. 8).

- PARADIS s.m.: 1) Paradise. EN - , in - ,
(CARD. 100):
2) Chapel or altar, decorated for
Fête-Dieu, or "tombeaux" in Holy week.
Still so-called in Rennes (TAP. 39,
AUB. 264). (Note Marc. ed., pp. 39,
264.)
Pl. PARADIZ, p. 264.
- PARANYMPHE s.m.: (Acad.) paronymph, speaker who
read citation of candidates for licence
en théologie at the Sorbonne (LION.
113), or compliment paid to Graduate.
*Note: hardly
from orig.
meaning*
- PARAVANT adv.: formerly, before (inverse) (AUB.
260).
- PARCE QUE, PARCESQUE conj.: because (LION. 121;
ROZE. 136; DISC. 248).
- PARCELLE s.f.: particle (AUB. 221).
- PARCHEMIN s.m.: parchment (ROZE. 125), warrant
contained in parchment (RIEUX. 156).
- PARDIEU, DE PARDIEU! interj.: forsooth (LION. 105).
- PARDON s.m.: 1) pardon. DEMANDER + DE
Q.CH., to ask pardon for sthg. (AUB.
246). AVOIR - , to be pardoned
(LION. 110):
2) (Eccl.) indulgence (LIEUT. 60).
3) (Eccl.) pilgrimage accompanied
by indulgences (AUB. 264).
- PARDONNER v.intr.: À QN., to forgive, pardon s.o.
(ROZE. 129; AUB. 209) (neut.).
- PAREIL adj.: À, similar (CARD. 94; ROZE.
133; DISC. 331). POUR LA PAREILLE,
likewise (ROZE. 144).
- PAREILLEMENT adv.: likewise (LION. 110; AUB. 297).
- PARENTS, PARENS s.m.pl.: 1) parents (AUB. 184):
2) relatives (RIEUX. 156;
AUB. 190).

- PARENTHÈSE s.f.: (Gram.) parenthesis (LION. 106).
 PAR - , in parenthesis, by the way
 (ROZE. 138).
- PARER v.tr.: to decorate (AUB. 290).
- PARFAIRE v.tr.: to complete (AUB. 208).
- PARFAIT, PARFAICT adj.: perfect (DISC. 323;
 AUB. 278).
- PARFAITEMENT adv.: perfectly, completely (IMP. 3)
- PARFUM s.m.: perfume (iron.) (ROZE. 149).
- PARISIEN s.m.pr.: Parisian (TAP. 31; AUB.
 166-7).
- PARLEMENT s.m.: 1) Parliament (RIEUX. 156);
 2) discussion, parley (AUB. 207).
- PARLER v.intr.: DE Q.CH., to speak of s.o.
 (LION. 107, 120; ROZE. 139). - DE
 FAIRE Q.CH., to speak of doing sthg.
 (RIEUX. 152). TEL PARLE AUJOURD'HUI,
 i.e. is alive (ROZE. 128).
- PARMI, PARMY prep.: in the midst of (LION. 109;
 AUB. 176, 189).
- PAROISSIEN s.m.: parishioner (LION. 118).
- PAROISTRE v.intr.: to appear (AUB. 186).
Pres. Indic., PAROIST (DISC. 333);
 PAROISSENT (ROZE. 124).
 FAIRE - , to show, manifest (AUB.
 186).
- PAROLE s.f.: word, 1) of God (ROZE. 138);
 2) word of honour, SUR VOSTRE - ,
 (ROZE. 142).
 3) PORTER LA PAROLE, to be spokesman
 (RIEUX. 151).
 4) Message (ROZE. 140).
- PARQUE s.f.: (myth.) One of the Three Fates.
 LA - NOIRE (personification of)
 Death (ASNE. 319).

- PARQUET s.m.: the Bar in the Court of Justice, then the Court itself. MESSIEURS DU - , lawyers (ROZE. 137-8).
- PARQUOY conj.: therefore (CARD. 103; ROZE. 131).
- xx PARSEMER v.tr.: DE Q.CH., to besprinkle, scatter with (EST. 25; TAP. 43). (Acc. to D.G. Dochez quotes an example in Ronsard, which has not been traced. Lacking this we take these as the first known recorded instances.)
- PART s.f.: 1) share. VOSTRE - EN EST GELEE, you haven't a chance (ROZE. 142). FAIRE PART DE Q.CH. À QN., to share out sthg. (LIEUT. 55).
2) Part, side (LION. 115). DE SA PART, for his part (LIEUT. 67). DE LA PART DE, on behalf of (RIEUX. 163). ESTRE DE LA BONNE PART, to be on the right side (AUB. 216). AVOIR BONNE PART, to have support, find sympathy (LIEUT. 66).
3) Side, direction (RIEUX. 152). DE TOUTES PARTS, on all sides, on every hand (TAP. 31; AUB. 205, 214). DE PART ET D'AUTRE, D'UNE PART ET D'AUTRE, in all directions, on all sides (LION. 111; AUB. 208). DE TOUTES LES PARTS DU MONDE, from all parts of the world (AUB. 172).
4) SCAVOIR DE BONNE PART, to know on good authority (ROZE. 135; AUB. 272).
5) UN DESSEIN(G) À PART, a private, secret design (LIEUT. 59; ROZE. 145).
- [PARTAGER] v.tr.: to share. NE PAS ESTRE MAL PARTAGÉ, not to fare so badly (ROZE. 145).
- PARTERRE s.m.: flower-bed (AUB. 267).
- PARTI, PARTY s.m.: 1) Political party, side (AUB. 175; LIEUT. 62; LION. 106, 107; RIEUX. 151, 157). LE TIERS-PARTY,

party led by young Cardinal de Bourbon (LIEUT. 66).

2) CHERCHER PARTY, to seek a match (in marriage) (AUB. 258).

PARTIALITE s.f.: partiality (AUB. 178; DISC. 341).

PARTICIPER v.intr.: A, 1) to take part in (AUB. 180);
2) to have a share in (AUB. 201). - DE, to have an interest in, have dealings with (AUB. 239).

PARTICULIER adj.: 1) private (DISC. 329; LIEUT. 49; LION. 109, 120). EN - , in particular (CARD. 101). EN VOSTRE - , in particular for you (AUB. 254);
2) particular to (A). Here PARCULIER, misprint (AUB. 246).

PARTICULIEREMENT adv.: in particular (AUB. 221).

PARTIE s.f.: part (of body) (DISC. 332); section, group (LIEUT. 51; LION. 105; ROZE. 133). EN - , partly (AUB. 190). PARTIE (DE) PARTIE (DE), partly partly (AUB. 194). TENIR A PARTIE DE GRACE, to consider it a favour (AUB. 285). DRESSER SA PARTIE, to engineer one's projects (Demey). (AUB. 253).

PARTIR v.intr.: to leave. AU PARTIR D'ICY, on leaving this place (AUB. 284).

PARTISAN s.m.: supporter (AUB. 184).

PARTOUT prep.: all over (AUB. 241). *Misprint for par tout.*

PARURE s.f.: decoration (TOUS D'UNE - , all dressed alike (EST. 22).

PARVENIR v.intr.: to succeed (LION. 112; ROZE 145). - A MATURITE, to come to maturity, to ripen (DISC. 333).

PAS s.m.: step. DE CE PAS, immediately, forthwith (EST. 26). MARCHER SUR LES PAS ET TRACES DE QN., to follow in the footsteps of s.o. (AUB. 186).

- PASLE adj.: pale, sickly (AUB. 172; DISC. 324).
- PASQUES s.m.: Easter (AUB. 216, 297).
- PASSABLE adj.: 1) able to be crossed. QUI N'EST PLUS PASSABLE AU RETOUR, which can't be crossed twice (River Styx) (ASNE. 319):
2) suitable, acceptable (DISC. 328).
- PASSAGE s.m.: 1) crossing-place. LES PASSAGES DES RIVIERES (AUB. 279):
2) passage. BOUCHER LES PASSAGES DES RUES, to block the streets (AUB. 204):
3) passage (of Scripture) (LION. 118; ROZE. 131).
- PASSER v.tr.: 1) to cross (TAP. 36; RIEUX. 154):
2) to go through, pass through, graduate through (PAR) (ROZE. 125):
3) to surpass (AUB. 221; DISC. 331):
4) to happen. FAIRE TOUT PASSER A VOSTRE FANTAISIE, to make everything go according to your fancy (AUB. 209).
v.refl.: 1) to pass, go (ROZE. 128), to pass into (Time) (RIEUX. 165):
2) to happen (AUB. 209):
3) - DE, to do without (ROZE. 132).
- PASSE adj.: 1) past (RIEUX. 152; ROZE. 123; DISC. 340):
2) graduated (LEG. 83).
- PASSE-PASSE s.m.: sleight of hand, cunning trickery, deceit (CATH. 8).
- PASSEPORT; PASSE PORT (♂) s.m.: passport (CATH. 12; LION. 111); permit (LION. 118; AUB. 185).
- PASSE TEMPS s.m.: pastime. PAR FAUTE DE MEILLEUR PASSE TEMPS, for lack of sthg. better to do (EST. 21).

PASSIONNÉ	<u>adj.</u> : enthusiastic, passionate (AUB. 173, 247).
PASTEUR	<u>s.m.</u> : pastor, preacher (AUB. 264).
PASTIS	<u>s.m.</u> : pasture, common (AUB. 264).
PASTISSERIE	<u>s.f.</u> : (<u>Food</u>) pastry (DISC. 329).
PASTURE	<u>s.f.</u> : pasture, <u>fig.</u> spiritual food (AUB. 241).
PATENOSTRE	<u>s.m.</u> : paternoster (LIEUT. 55).
PATHÉTIQUE	<u>adj.</u> : pathetic (LION. 104).
PATIR	<u>v.intr.</u> : to suffer (LION. 118).
PATIENCE	<u>s.f.</u> : patience (AUB. 184).
PATOIS	<u>s.m.</u> : patois, dialect (AUB. 198).
PATRIARCHE	<u>s.m.</u> : (Bib.) patriarch (CARD. 94, 101; LION. 114); leading ecclesiastic (AUB. 210); Head of the Church (303).
PATRIE	<u>s.f.</u> : native land (AUB. 255).
PATRON	<u>s.m.</u> : protector (LION. 107); patron saint (AUB. 174).
PATTE	<u>s.f.</u> : paw. TENIR QN. SOUS LES PATTES, to keep <u>s.c.</u> in one's power (AUB. 252).
PAULME	<u>s.f.</u> : palm. FRAPER EN - , to applaud, clap (CARD. 102).
PAUPIÈRE	<u>s.f.</u> : eyelid. NE PAS CLORRE LES PAUPIÈRES, not to sleep a wink (ASNE 322).
PAUVRE	<u>adj.</u> : poor, unfortunate (ROZE. 143).
PAUVRET	<u>adj.</u> : used <u>subst. m.</u> , poor thing. Diminutive denotes a tone of pity (ASNE. 321).
PAUVRETÉ	<u>s.f.</u> : poverty (ROZE. 143; AUB. 207); Plural (CARD. 95).

- PAVE s.m.: pavement. COURIR LE PAVE, to frequent the streets (ROZE. 124). SUR LE PAVE DE PARIS, in the streets of Paris (LION. 109). BATEUR DE PAVE, thief, scoundrel (TAP. 32).
- PAYEN s.m.: pagan (AUB. 275).
- PAYER v.tr.: to pay (RIEUX. 152, 153).
- PAYS s.m.: country, native land (LION. 120; RIEUX. 155).
- PAYSAGE s.m.: landscape, panorama (TAP. 30; AUB. 295).
- PAYSAN, (FAYSANTS pl.) s.m.: peasant (TAP. 38; RIEUX. 153, 163).
- PAYSIBLE adj.: peaceful (ROZE. 137).
- PEAU s.f.: skin (DISC. 342).
- PECHER v.intr.: to sin (DISC. 332).
- PECUNIEUX adj.: wealthy (AUB. 215).
- PEDANT s.m.: pedant (CATH. 14; AUB. 250, 268).
- ~~PECHER~~ PÉDICATEUR s.m.: Sodomite (AUB. 276). Neologism < L. *paedicare*, as pun on *Prédicateurs* (Marc.).
- PEINE s.f.: 1) trouble (LIEUT. 70). SE METTRE EN PEINE DE FAIRE Q.CH., to bother about doing sthg. (CARD. 99). METTRE PEINE QUE plus Subj., to see to it that (LION. 115). PERDRE SES PEINES, to waste one's time (AUB. 211). ESTRE EN GRANDE PEINE, to be in an awkward position (LIEUT. 68). 2) Punishment (ROZE. 129). SUR PEINE DE, on pain of (LION. 120). À PEINE, adv. phr., hardly (RIEUX. 165).
- PEINT P.P. used adj.: painted (LIEUT. 52).
- PELADE s.f.: (Med.) mange, alopecia (LIEUT. 72). LA - DE ROUEN = LA VEROLE (AUB. 292). Ref. to Rab. V, ch. XXI.

- PELE adj.: 1) bald, shorn (CATH. 6). See
TIGNEUX:
2) worn, mangy (CATH. 15).
- PELERIN s.m.: (Rel.) pilgrim (LION. 108).
- PELERINAGE s.m.: pilgrimage (AUB. 217).
- PELLE s.f.: shovel, spade (RIEUX. 153).
- PENDABLE adj.: worthy of being hanged (ROZE. 128).
- PENDANT QUE conj.: while (Temporal) (ROZE. 142;
AUB. 160, 245).
- PENDART (Pl. PENDARS) s.m.: gallows-bird, rogue
(TAP. 42; ROZE. 129).
- PENDERIE s.f.: execution, hanging (AUB. 181,
303). Nicot: suspendium.
- PENDRE v.tr.: to hang (ROZE. 142; RIEUX.
153; ROZE. 128; EST. 21). PENDUZ
AU CROC, hanging on a hook, because
empty, out of use (RIEUX. 159).
- PENDU P.P. used subst., m.: hanged criminal
(ROZE. 129).
- PENETRER v.intr.: to penetrate (ROZE. 147).
- PENITENCIER s.m.: (Eccl.) Penitentiary, priest
allocated by a bishop to absolve
special cases. GRAND - , Grand
Penitentiary, Cardinal invested with
this duty in Rome (ORD. 46).
Bussy (Governor of the Bastille) ex-
torted large sums of money under pre-
text of payment for board, if the
prisoners did not wish to fast; hence
Penitencier.
- PENSER v.intr.: plus Infin., to think (ROZE.
139, 141).
- PENSION s.f.: pension, allowances (ORD. 47;
LION. 110, 115, 119; ROZE. 138, etc.)
- PENSIONNAIRE s.m.: pensioner (LIEUT. 71).
- D'ESPAGNE, traitor in the pay of
Spain (CATH. 12).

- PERCER v.tr.: to pierce (RIEUX. 153) (312).
- PERCHÉ P.P.: perched (304).
- PERDRE v.tr.: 1) to waste, squander (LION. 117): J'Y PERDS MON LATIN, I am speechless (LION. 117):
2) to destroy (CARD. 97. ROZE. 127; RIEUX. 152).
- PERDRIX s.m.: partridge (DISC. 342).
- PERE s.m.: 1) father; NOS PERES, our forefathers (CATH. 8).
2) (Eccl.) Title of priest: NOS BONS PERES LES JESUITES (LION. 119). LE SAINT PERE, the Pope (LION. 118; ROZE. 140).
- PERFECTION s.f.: perfection (CARD. 96).
- PERFIDE adj.: treacherous (CATH. 11, 12);
used subst., m., treacherous person (LION. 107).
- PÉRIL s.m.: peril (310).
- PERLE s.f.: pearl (LIEUT. 69; ROZE. 127).
- [PERMETTRE] v.intr.: P.P. PERMIS. IL EST PERMIS DE plus Inf., it is permitted to (ROZE. 139). A VOUS EST PERMIS plus Inf., You are permitted to (AUB. 344).
- PERNICIEUX adj.: harmful (AUB. 192).
- PERPETUEL adj.: 1) life-long (in titles as CURATEUR -) (ROZE. 143; AUB. 299);
2) everlasting (AUB. 275).
- PERPETUER v.tr.: to perpetuate (DISC. 328).
- PERQUISITION s.f.: study, research, inquiry (DISC. 324).
- PERSECUTEUR s.m.: persecutor (LION. 115).
- PERSISTER v.intr.: to persist, stick to one's opinion (ROZE. 147). - EN Q.CH., to persist in sthg. (AUB. 273).

- PERSONNAGE s.m.: personage, personality (EST. 19; CARD. 99; AUB. 247).
- PERSONNE s.f.: person (DISC. 328; LION. 113; LION. 107, etc.) Used with NE as negative, nobody (ROZE. 124, etc.).
- PERSPECTIVE s.f.: perspective (EST. 30).
- PERSUADER v.intr.: to persuade (DISC. 343).
- PERTE s.f.: loss (AUB. 175).
- PERTUISANE s.f.: (Mil.), partisan (weapon) (EST. 20; LION. 106).
- PERVERTISSEMENT s.m.: perversion (CATH. 12).
- PESANT adj.: heavy (CARD 100; ROZE. 139): burdensome, irksome (AUB. 278).
- PESANTEUR s.f.: weight. LA - DE LA BOURSE, money (CATH. 53).
- PESCHERIE s.f.: fishing (AUB. 203).
- PESTE s.f.: plague (CARD. 96).
- PETAULT s.pr.m., in LA COUR DU ROY PETAULT OÙ CHACUN EST MAISTRE (ROZE. 149).
A figurative expression denoting a chaotic meeting. Cf. Rab. III, 7. Mol. Tart. I, 1. Suggested explanations for name Petault:
1) Nodier I, 173 n. 2: where the only word used is Peto, "I seek", hence une pétaudière, a hubbub.
2) Noel du Fail mentions Peto, name of an Orleans merchant,
3) D.G. < peter.
4) Cotgrave says petaud has two meanings: (1) péteur, (2) piéton, laquais. Thus the expression would mean "la cour des laquais", where all are equal and each wants to be ruler.
5) Sainéan (La Langue de Rabelais, I, pp. 235-8, and Zeitschr. f. r. Ph., XXXI (1907), p. 270) suggests the name stands for the common wren, regulus cristatus, in French roitelet. In some patois this bird is called Roi pétaud (= petit) on account of its small size, though Tabouret says (= péteur). Le Forez refers to it as

roi petaret (= roi petit pet).
 Belon (Oyseaulx, 1554) gives alternative names: Roy Bertauld, Berichot, Boeuf de Dieu, while Salerne (Ornithologie 1767, p. 244) gives local names: "en Provence: Roi Edelet, en Saintonge, Roi Bonti, a Nantes Beruchon et Bertaud; en Sologne Roibery, Robery ou Rouable; en Anjou Bérichon ou Roi Bertaud."

The smallness of the bird and its legendary name of "king" (Gk. βασιλεύς Gen. Zaunkönig, Fr. roitelet, L. regulus, It. re di piccolo regne), the origin of which is to be found in yellow crest at the sides of the head, explain the popular jest, according to which this king's court is a place of confusion, where everyone is master.

PETIT

adj.: small (TAP. 40, etc.); petty (ROZE. 137, etc.). A PETIT BRUIT, quietly, without drawing attention (CATH. 8). UN PETIT DE, a small quantity of, a little (CATH. 12, 13). UN PETIT, adv. exp., slightly, a little (LIEUT. 60; EST. 20).

PEU

adv.: little (ROZE. 133). PEU DE, little, not much (LIEUT. 53; ROZE. 137, 142; DISC. 246). UN PEU, adv. exp., somewhat, slightly (CARD. 102; LION. 115; ROZE. 149; DISC. 339). PEU A PEU, adv. phr., gradually, little by little (RIEUX. 165; AUB. 170). UN PEU DE, a little (EST. 26; LIEUT. 69; ROZE. 132). TANT SOIT PEU DE, a very small quantity of (CATH. 13; ROZE. 135).

PEUPLE

s.m.: people (TAP. 32; 40; CARD. 95). LES PEUPLES, the populace, the different strata of society (LIEUT. 63; LION. 119).

PEUPLE

adj.: populated (AUB. 235).

PEUPLIER

s.m.: poplar (TAP. 29).

PEUR

s.f.: fear. (Pl. AUB. 207). DE PEUR DE plus Inf., for fear of (ORD.

47; ROZE. 143). DE PEUR DE Q.CH., for fear of sthg. (CARD. 95). DE PEUR QUE plus NE plus Subj., for fear that (EST. 22). AVOIR PEUR QUE plus NE plus Subj., to be afraid (ROZE. 135).

- PEUT ESTRE adv.: perhaps (AUB. 177).
- PEZER v.tr.: to weigh as much as (LION. 117).
- PHILOSOPHAL adj.: (Alch.) PIERRE PHILOSOPHALE, Philosopher's stone (CATH. 10).
- PHILOSOPHE s.m.: philosopher (ROZE. 126, 146, etc.)
- PHILOSOPHIE s.f.: philosophy (ROZE. 146).
- PHILOSOPHIQUE adj.: philosophic. MURAILLES PHILOSOPHIQUES, walls between which philosophy is taught (ROZE. 147).
- PHLEBOTOMIZER v.tr.: to bleed (AUB. 298).
- PHLEGMATIQUE adj.: phlegmatic (LEG. 85).
- # PIAFFEUR s.m.: trouble-maker, boaster (LIEUT. 51; Demey, p. 93). (Nicot: fastuosus, insolens, arrogans.)
- PIE s.f.: magpie (AUB. 242). - GRIESCHE, normally a shrike, here as PIE (TAP. 39).
- PIECE, PIECE s.f.: 1) piece (TAP. 27, etc.).
PIECE A PIECE, bit by bit (AUB. 245; DISC. 334); in bits and pieces, in penny numbers (AUB. 248).
METTRE, TAILLER EN PIECES, to cut up into pieces (AUB. 206; ASNE. 321).
[DES PIECES RONDES, coins (RIEUX. 156)]
2) Coin, money (AUB. 264). ↓
UNE BELLE PIECE DE CHAIR, a large-sized woman (LION. 117). GRANDE PIECE, a lot. ^(CATH. 8) UNE BONNE PIECE (301), a large number. DIX MILLE ESCUS PIECE, ten thousand crowns each, apiece (ROZE. 140).

- PIED s.m., foot (ROZE. 148). PIED À PIED, foot by foot, gradually (ROZE. 145; AUB. 207). METTRE LE PIED SUR LA GORGE DE QN., to hold someone down (CATH. 14). PRENDRE TROP DE PIED, to win too much ground, to encroach too much, assume too much authority (AUB. 253; DEMEY 186). METTRE LE PIED AVANT, to go so far with anything (AUB. 196). SUR QUEL PIED L'UNION MARCHEROIT, which way the Union would go (AUB. 297).
- PIERRE s.f.: stone (CATH. 10; RIEUX. 160, etc.).
- PIERRERIE s.f.: jewel (AUB. 291).
- PIETE s.f.: piety (LION. 105).
- PILIER s.m.: pillar. PILIER DE LA FOY, pillar of the Church (CATH. 14). SEIZE PILIERS DE SA CHAPELLE, the gallows of Montfaucon (304, 316).
- PILLAGE s.m.: pillage (LIEUT. 51).
- PILLARD, PILLART s.m.: pillager, looter (AUB. 266, 312).
- PILLER v.tr.: to pillage, loot (AUB. 169, 170, 234, etc.).
- PILOTE s.m.: pilot, steersman (AUB. 251).
- PIONNIER s.m.: (Mil.) pioneer (EST. 25).
- PIPEUR s.m.: cheat, deceiver (AUB. 252). Cf. Procès des Coquillards (1455): "Ung pipeur c'est I joueur de dez et d'autres jeux ou il a avantage [et deception]", and Nicot: "piper signifie decevoir en quelque chose que ce soit".
- PIQUANT adj.: cutting (remarks) (DISC. 328).
- PIQUER v.tr.: 1) to spur on (IMP. 3);
2) to goad (DISC. 341);
3) to prick (310).

- PIQUE s.f.: ^(mil.) /pike (EST. 21).
- PIRE adj.: worse (ROZE. 129, 146; AUB. 181, 217, 254, etc.).
- PIS adv.: worse (ROZE. 130; AUB. 169, 261, 304, etc.). METTRE QN. À PIS FAIRE, to send s.o. packing (AUB. 282).
- PISSER v.intr.: (Vulg.), to urinate. Pisser ROIDE (Vulg.) (LIEUT. 64).
- PISTOLET s.m.: (Mil.), short dagger or pistol (EST. 22; RIEUX. 155).
- PITEUX adj.: pitiful, rueful, woe-begone (TAP. 42; AUB. 206).
- PITIE s.f.: pity. C'EST GRAND PITIE, it is a great pity (CARD. 97). AVOIR - DE, to pity (DISC. 340).
- PIToyABLE adj.: pitiful, lamentable (AUB. 176, 237).
- PLACE s.f.: 1) seat, place, room (CARD. 102, etc.). TROUVER, PRENDRE - , to find, take a seat (CARD. 100; ORD. 47). EN LA PLACE DE (RIEUX. 158; AUB. 169; DISC. 330).
2) Frontier town or stronghold (AUB. 205, 279; LION. 117).
- PLAIDER v.tr.: to plead (UNE CAUSE) (AUB. 249).
- PLAIN adj.: full. À PUR ET À PLAIN (CATH. 17), completely, absolutely.
- PLANDRE v.tr.: to regret (LIEUT. 70), lament (311). - DE, to complain of (DISC. 328).
v.refl.: to complain (ROZE. 149) (312) (DISC. 340).
- PLAINE s.f.: plain (AUB. 232, 234)
- PLAIRE v.imp.: À, to please (ROZE. 123, 135). IL PLAIST À DIEU plus Infin., it pleases God to ... (AUB. 283).
P.P. PLEU (AUB. 283).

- PLAISANCE s.f.: pleasure (CATH. 15). (Jeu de mots).
- PLAISANT adj.: amusing (CARD. 103; AUB. 215; IMP. 3; CATH. 8. 15). MAL - , unpleasant, in poor taste (DISC. 328).
- PLAISIR s.m.: pleasure (RIEUX. 162; AUB. 279, 340, 341).
- PLANCHE s.f.: springboard, means, resource (LIEUT. 70). - POURRIE, an unreliable person, a broken reed.
- PLANIER adj.: plenary, absolute. PLANIERES INDULGENCES, indulgences which gave remission from all sins (LIEUT. 52).
- PLANTER v.tr.: to plant (DISC. 333).
- PLASTRON s.m.: (Mil.) breastplate (EST. 22).
- PLAT s.m.: plate. ENTRETENIR SON PLAT, to keep up one's household (LIEUT. 63; ROZE. 140).
- PLAT adj.: flat (290). v. PAINTURE. PLAT PAYS, open, unfortified country (241).
- PLEIN adj.: (DE), full (of) (LIEUT. 52; ROZE. 134; RIEUX. 153). adv.: TOUT PLEIN, a great deal, very much (LION. 116). TOUT PLEIN DE, a whole lot (AUB. 291).
- PLEURER v.intr.: to weep (AUB. 225).
- PLEUVOIR v.intr.: to rain (AUB. 293).
- PLIER v.tr.: to fold. - BAGAGE, to pack up (DISC. 325).
- PLOMB s.m.: lead (CATH. 9).
- PLUIE, PLUYE s.f.: rain (AUB. 280): fig. shower (293).
- PLUME s.f.: pen (LION. 112; 302; DISC. 342).

- PLUS adv.: more (LIEUT. 50; LION. 120; AUB. 179, etc.). AU PLUS OFFRANT, to the highest bidder (ROZE. 140). PLUS DE plus Numeral, more than (ROZE. 125, 147; RIEUX. 164). PLUS DE HUIT HEURES, later than 8 o'clock (AUB. 204).
- PLUSEPART, PLUS-PART s.f.: the majority (LION. 106; ROZE. 142; AUB. 203).
- PLUSIEURS adv.: several (CARD. 102; LION. 121; ROZE. 148).
- PLUSTOST adv.: QUE (DE) plus Infin., rather (LIEUT. 69; LION. 120; ROZE. 142, DISC. 328).
- POÈME s.m.: poem (DISC. 329).
- POETE s.m.: poet (ROZE. 147; AUB. 228).
- POETIQUE adj.: poetic, in verse (AUB. 285).
- POIDS s.m.: weight (GATH. 12).
- POIGNARD s.m.: (Mil.) dagger (EST. 20).
- POIL s.m.: coat (of an animal) (ASNE. 319).
- POINT, POINCT s.m.: 1) place (ROZE. 127);
2) condition. EN FORT BON POINCT, in very fine condition (EST. 22). MAL EN POINCT, untidy (AUB. 290);
3) point. VENIR AU POINCT, to come to the point (AUB. 187). LE POINCT D'HONNEUR, the matter of honour (RIEUX. 154). SUR LE POINT DE plus Inf., on the point of (ROZE. 154).
With NE as strong negative, not at all (RIEUX. 154, etc.). Also alone, not: MAIS DE ROY, POINT, but no word of a king (AUB. 268). POINT TROMPEUR (DISC. 326).
- POING s.m.: fist (RIEUX. 164).
- POISLE s.m.: stove (AUB. 260).

- POISON s.m.: poison (AUB. 189, 193, 256).
- POITRINE s.f.: chest (AUB. 280).
- POIVRE s.m.: pepper (ROZE. 143)
- POLITIQUE adj.: and s.m.: moderate Catholic, neither supporting the League nor the Huguenots; term loosely applied to all sensible Frenchmen. "Le Politique est un homme sensé, positif, qui aime ses aises, et qui trouve que le premier bien en ce monde est d'être maître chez soi, Français en France, Parisien à Paris, sans avoir besoin d'être protégé par les soldats du roi d'Espagne, admonesté par le Légat et confessé par les Jésuites." - Lenient, La Satire en France II, p. 115. (TAP. 34; LIEUT. 50; ROZE. 139, etc.); Prince politique: Henri d'Orléans (TAP. 34).
- POLITIQUEMENT adv.: after the fashion of the Politiques (LION. 107).
- POLTRON s.m.: coward (DISC. 341).
- POLY P.P. used adj.: 1) polished, Fr. glossy (ASNE. 319):
2) well, carefully written (DISC. 323).
- POMMEAU s.m.: sword-hilt (AUB. 293).
- POMPE s.f.: procession, pomp (CATH. 8).
- PONENT s.m.: west (AUB. 288).
- PONT s.m.: bridge (AUB. 236).
- POPULACE s.f.: common people (AUB. 197).
- POPULEUX adj.: populous (DISC. 325).
- PORT s.m.: port, quay (AUB. 236).
- PORTAIL s.m.: gate (AUB. 198).
- PORTATIF adj.: portable. (Eccl.) EVESQUE PORTATIF, otherwise EVESQUE in partibus

infidelium or EVESQUE CONFIDENCIAIRE, a bishop having only the title of his charge, benefices of which are received by another. This is a humorous reference to the case of Guillaume ROZE, Bishop of Senlis, which See was in the hands of the Royalists (Marc. p. 121, Note) (LION. 121).

- PORTER v.tr.: 1) to carry (ROZE. 140), bear (arms) (LION. 107);
2) to wear (CATH. 6; LION. 118; ROZE. 139).
3) PORTER LA PAROLE POUR, to speak on behalf of, to be s.o.'s mouthpiece (RIEUX. 151; AUB. 248).
4) ESTRE PORTÉ QUE, to be decreed that (AUB. 298).
- PORTE-ENSEIGNE s.m.: (Mil.), standard-bearer (307 not ed.pr.).
- PORTEUR s.m.: porter, carrier (ASNE. 320).
— de rogatons, pardoner (AUB. 283)
- PORTRAIT, POURTRAIT s.m.: portrait (TAP. 28; ROZE. 137).
- POSER v.tr.: to lay down (arms) (AUB. 299).
- POSSESSEUR s.m.: possessor (AUB. 274).
- POSSIBLE adj.: possible (ROZE. 148).
- POSSON s.m.: ancient measure for liquids, about one-eighth of a litre (CATH. 16).
- POSTE s.f.: relay of horses. Exp. EN - , in haste, post-haste (TAP. 36; LIEUT. 51, 55).
- POSTÉRITÉ s.f.: posterity (DISC. 340).
- POSTPOSER v.tr.: Q.CH. A Q.CH. D'AUTRE, opposite of prefer, to give sthg. preference over sthg. else (LIEUT. 62).
Latinism used by Mont., Rab., H. Est., etc.
- POT s.m.: pot. (97). JOUER AUX POTS CASSEZ, probably to do some damage, in context, to get rid of undesirables (TAP. 38). See DESCOURVIR.

- POTAGE s.m.: (Food), Soup (LION. 111).
- POTENCE s.f.: gallows (LIEUT. 52).
- POTENTAT s.m.: sovereign prince, potentate (ROZE. 143).
- POTIER s.m.: (Trade) Maker of pots, POTIER D'ESTAIN pewterer, kettle-maker (AUB. 290).
- POUDRE, POULDRE s.f.: powder (LIEUT. 59). LES POUDRES, gunpowder (AUB. 206).
- POULCE s.m.: thumb. AVOIR LE POULCE ROND, to have a big thumb, i.e., to be light-fingered (RIEUX. 159).
- POULE s.f.: hen (RIEUX. 155).
- POULPE s.f.: pulp (DISC. 334).
- POUR prep.: indicating 1) Interest: on behalf of, for (ROZE. 123, 138). 2) Intention, Destiny, Purpose, for. NE POUR LES EMPIRES, i.e. born to rule over empires (ROZE. 139), plus Infin., in order to (AUB. 274); plus Infin., to (ROZE. 142; DISC. 331). Used to amplify preceding noun, e.g., CESTE OCCASION POUR SE RETIRER, this opportunity to withdraw (ROZE. 144). IL N'Y MANQUE QUE LES HOQUETONS POUR ESTRE ROY, you need only the archers (now) to be king (i.e. you have everything else) (ROZE. 142). JE SUIS UN JOUR POUR MONTER BIEN HAUT, I am destined one day to go very high (RIEUX. 152) (allusion to his execution). 3) Reason, because of, on account of (AUB. 273); plus Infin., Perf. Infin., because plus clause, for plus Pres. Part. (RIEUX. 159; AUB. 274; 309). 4) Concession, plus Infin., although plus clause (AUB. 278). 5) Exchange, Cost,

- for (ROZE. 134).
 6) Time (Past) for (AUB. 191; DISC. 329):
 (Future) for (ROZE. 140; AUB. 170).
- POURCE QUE conj.: because (AUB. 218). (Used in verse to rhyme with "bourse".)
- POURCEAU s.m.: (Anim.), piglet (AUB. 259).
- POURCELETS s.m.: pr.pl., name of rioters in Lyon 1385, so-called from a low den, "Les Pourcelets", where it started (TAP. 31).
- POURMENER v.refl.: to walk (LIEUT. 57; AUB. 236; DISC. 326).
- POURPOINCT s.m.: (Dress), doublet (TAP. 34; AUB. 187).
- POURPRÉ adj.: purple (DISC. 334).
- POURQUOY inter. adv.: why (LION. 119).
- POURRI P.P. used adj.: rotten. v. PLANCHE.
- POURRITURE s.f.: decaying remains (314).
- POURSUITE, POURSUITTE s.f.: demand (LIEUT. 64).
 A L'INSTANÇE ET POURSUITTE DE QN., (TAP. 27); LES INSTANTES PURSUITES (LIEUT. 64).
- POURSUIVRE, POURSUYVRE v.tr.: to pursue (AUB. 169). - QN. EN JUSTICE, to take legal proceedings against, prosecute at law (AUB. 197): - SON CHEMIN, to go one's way (AUB. 213).
 [P.P., POURSUIVY, pl., POURSUIVIS].
- POURVOIR, POURVEOIR v.intr.: À Q.CH., to see to sthg., to arrange, decree (AUB. 250, 274).
v.refl.: to make provision, provide for o.s. (LION. 115).
- POURVEU QUE conj. plus subj., provided that (CATH. 11; ROZE. 132; RIEUX. 152, 154).

- POUSSER v.intr.: to puff, pant (EST. 20).
- A LA ROUE, to put one's shoulder
to the wheel, to do one's level best
(AUB. 185).
- POUSSIÈRE s.f.: dust (EST. 26).
- POUVOIR v.intr.: to be able to (CARD. 96;
ROZE. 131; etc.)
3. Pres. Indic., PEULT. P.P., PEU.
- POUVOIR s.m.: power, authority (EST. 24;
LIEUT. 67.) LETTRES DU POUVOIR,
credentials (CATH. 9).
- PRATIQUER v.tr.: to suborn, bribe, corrupt (AUB.
182, 192, 200, 214). - QN. POUR
FAIRE Q.CH., to bribe, wheedle s.o.
to do sthg. (LIEUT. 60; AUB. 184).
v.intr.: AVEC QN., to negotiate with,
have dealings with (CATH. 12).
- PRATIQUES s.f.pl.: dealings, affairs, intrigue
(MENER or FAIRE) (LIEUT. 67; ROZE.
140; AUB. 191, 208, etc.).
- PREALABLEMENT adv.: previously (LIEUT. 51, 74).
- PRECAIRE s.m. (Leg.) precarium. À TITRE DE -
as a precarious tenure, a revocable
right (ORD. 47).
- PRECAUTION s.f.: precautionary measure (AUB. 222).
- PRECEDENT adj.: preceding, former (CARD. 103;
DISC. 343).
- PRECEPTEUR s.m.: (Acad.), tutor (LION. 67; ROZE.
126).
- PRECIEUX adj.: precious (LION. 117, 119; AUB.
215).
- PRECIPITER v.tr.: to hurl headlong (AUB. 200).
- PRECIPITÉ adj.: hasty, impetuous, hurried (ROZE.
131; AUB. 223).
- PREDECESSEUR s.m.: predecessor (AUB. 186, 224).
- PREDICATEUR s.m.: (Eccl.), preacher (LIEUT. 60;
LION. 118).

- PREDICATION s.f.: (Theol.) sermon (ROZE. 123; AUB. 264).
- PREFACE s.f.: preface, foreword (AUB. 174).
- PREFERABLE adj.: À QN., preferable to s.o. (AUB. 270).
- PREFERER v.tr.: to prefer (LIEUT. 49).
- PREJUDICE, PRÉJUDICE s.m.: harm, wrong (AUB. 277).
À VOTRE - , to wrong you (ROZE. 140; AUB. 233). SANS - DE, without any harm to (ORD. 45).
- PREJUDICIALE adj.: À, prejudicial, harmful to (AUB. 234).
- PRELAT s.m.: (Eccl.) priest, prelate (LION. 105).
- PREMIER adj.: first (ORD. 45), leading (AUB. 181), pristine, former (AUB. 271).
DES PREMIERS, among the first (LION. 107).
- PREMIEREMENT adv.: in the first place (AUB. 244; DISC. 332), first of all (DISC. 323, 324), first (LION. 115).
- PRENDRE v.tr.: to take (LION. 117), to steal (ROZE. 141, 155); to capture, take possession of (LIEUT. 56).
PRENDRE PLACE, to take ^{scat} place, (ORD. 47).
PRENDRE LE DEVANT, to take the initiative (TAP. 35); (to tackle (LIEUT. 60)).
v.intr.: SI VOUS PRENEZ PLUS HAUT, if you go further back (AUB. 243).
v.impers.: BIEN M'EN PRIT, I succeeded (LIEUT. 52). TRES MAL LUY PRIT, it turned out badly for him (AUB. 282).
P.Def.: PRINDRENT (AUB. 243).
v.refl.: À QN., to attack s.o. (AUB. 286).
- PRENEUR s.m.: opportunist (311).
- PREPARATOIRES s.m.pl.: preparations (LIEUT. 66; AUB. 190).
- PREPARER v.tr.: to prepare (ORD. 44).
v.refl.: to be prepared (ROZE. 138).

- PRÈS, PRÉS adv.: close. DE PRÈS, closely (AUB. 169, 249). AU PLUS PRÈS, as near as possible (DISC. 327). À PEU PRÈS, approximately (RIEUX. 165).
- PRÈS DE prep.: near, close to (RIEUX. 161, 313) (Familiar style omits DE, p. 312).
- PRESAGE s.m.: omen (CARD. 95).
- PRESCHER v.tr.: to preach (ROZE. 138; AUB. 166, 172, 179).
- PRESCHÉUR s.m.: preacher (AUB. 170).
- PRESEANCE s.f.: priority (LION. 113).
- PRESENT adj.: present (AUB. 170). LÀ PRESENTS (CARD. 102). CY PRESENTE (LION. 116). POUR LE PRESENT, for the present (LION. 119; DISC. 327). À PRESENT, now, at present (ROZE. 126).
- PRESENTER v.tr.: to present, introduce (AUB. 330).
- PRESIDENT s.m.: 1) (Univ.) Professor presiding over an assembly and directing deliberations (ROZE. 126).
2) President of Parliament (CATH. 6; TAP. 42).
- PRESSE s.f.: 1) crowd, press (LION. 121; AUB. 236).
2) Printing press (DISC. 328). (First use in this sense.)
- PRESSER v.tr.: to beset, harry, harass (315) (DISC. 339). PRESSE DE plus inf., in a hurry to do sthg. (RIEUX. 162).
- PREST adj.: ready (LIEUT. 56). - À (CATH. 11; AUB. 188). - DE, (TAP. 36; LIEUT. 56).
- PRESTRE s.m.: (Eccl.) priest (CATH. 13; LION. 118; ROZE. 128; AUB. 172, etc.)
- PRESTER v.tr.: to lend. - À USURE (LION. 106). - SUR GAIGES (RIEUX. 161).

- PRESUMPTUEUX adj.: presumptuous, ^{presuming} (AUB. 200).
- PRESUPPOSER v.tr.: to suppose (IMP. I): to take for granted (DISC. 327).
- PRETENDRE v.tr.: to look for (AUB. 246): to allege (LIEUT. 67).
- PRETENTION, PRETENSION s.f.: claim, design, pretention (CATH. 5; ORD. 45; ROZE. 145; AUB. 182, 258).
- PRETEXTE, PRETEXTE s.m.: pretext. SUR, SOUS (LIEUT. 70; LION. 116; AUB. 252; DISC. 332).
- PREUVE s.f.: proof (LIEUT. 71).
- PREVENIR v.tr.: to prevent (AUB. 240).
v.intr.: À Q.CH., to anticipate, act first (AUB. 211).
- PREVILEGE see PRIVILEGE.
- PREVOST s.m.: honorary title: 1) PREVOST DES MARCHANDS ET ESCHEVINS, Mayor, provost of the guilds and aldermen (EST. 23).
2) PREVOST DES MARESCHAUX. See MARESCHAL. (RIEUX. 155).
3) GRAND PREVOST, royal officer whose duty was to deal with criminal offences within the king's entourage (ROZE. 144).
4) LIEUTENANT DU PREVOST, otherwise Lieutenant de la Prévôte de l'Île de France. Royal officer entrusted with levying of taxes and dispensation of justice (AUB. 199).
- PREVOYANT pres.p. used adj., foreseeing, with foresight (AUB. 175, 258).
- PRIER v.tr.: QN. FAIRE Q.CH. or DE FAIRE Q.CH., to beg, ask s.o. to do sthg. (CARD. 97; RIEUX. 155, 160; DISC. 344).
- PRIERE, PRIERE s.f.: (Rel.), prayer (CARD. 100); request (AUB. 214).

- PRIEUR s.m.: (Eccl.), Prior (EST. 22; AUB. 218).
- PRIMAT s.m.: (Eccl.), Primate, Archbishop with jurisdiction over all bishops and archbishops (CATH. 10). LE PRIMAT DE LYON, the Archbishop of Lyon, primate of Gaul (ORD. 46; AUB. 299).
- PRIME adj.: first. DE PRIME FACE, at first sight, prima facie (AUB. 292).
- PRIMITIF adj.: original (AUB. 244).
- *** [PRIMORDES] s.m.pl.: origins, beginnings (ROZE. 123).
(Humanist invention for comic effect as in Rab. Limousin qui contre-faisoit le languaige françois.
<L. primordium, beginning, origin.)
- PRINCE s.m.: prince (TAP. 34, etc.)
- PRINCIPAL adj.: principal, chief (ROZE. 127; AUB. 185, etc.)
- PRINCIPAL s.m.: (Univ.), principal, head of a College (ROZE. 126).
- PRINCIPALEMENT adv.: chiefly (ROZE. 125).
- *** PRINCIPION s.m.: princeling (ORD. 45).
- PRISE s.f.: 1) capture (AUB. 234);
2) seizing, possession (LION. 117),
LASCHER PRISE, to let go (CATH. 14).
3) Act of catching a disease (306).
(Mil. Leg.) DE BONNE PRISE, lawful prize (IMP. 2).
- PRISON s.f.: prison (LION. 111); imprisonment (AUB. 178).
- PRISONNIER s.m.: PRISONNIERE, s.f.: prisoner (ROZE. 130; AUB. 178, 215).
- PRIVAUTE s.f.: secrecy (AUB. 187).
- PRIVER v.tr.: QN. DE Q.CH., to deprive s.o. of sthg. (AUB. 273).
- PRIVILEGE, PREVILEGE s.m.: privilege, advantage (e.g. exemption from taxation) (TAP. 31; LIEUT. 69; AUB. 167; 169; AUB. 220).

- PRIX** s.m.: price (TAP. 37). AU PRIX DE, compared with (AUB. 168, 170; DISC. 343).
- PROCEDER** v.intr.: À Q.CH., to proceed to sthg., go about sthg. (AUB. 176, 199). DE Q.CH., to result from sthg. (AUB. 176).
- PROCEDURE** s.f.: (leg.) procedure (AUB. 175, 289). pl., procedure (CATH. 7), actions, ways of working (AUB. 218, 252).
- PROCESSION** s.f.: procession (EST. 19; LIEUT. 55; AUB. 216).
- PROCEZ** s.m.: (leg.), trial. FAIRE SON PROCEZ À QN., to try s.o. (AUB. 214). ENTRER EN PROCEZ, to go to law (AUB. 177).
- PROCHAIN** adj.: next (LION. 116).
- PROCHE** adj.: close (relative) (LION. 113; AUB. 276; DISC. 327). adv.: DE, near, close to (TAP. 29); closely related (ASNE. 322).
- PROCUREUR** s.m.: prosecutor. - GENERAL (DU ROY), public prosecutor, Attorney-General (Demey) (RIEUX. 161; AUB. 214, 247).
- PROCUREUSE** s.f.: bawd (ORD. 48).
- PRODICALITE** s.f.: lavishness (AUB. 191).
- PRODIGIEUX** adj.: amazing (CATH. 11).
- PRODIGUE** adj.: prodigal (LION. 107).
- PRODITOIREMENT** adv.: treacherously (TAP. 33).
- PRODUIRE** v.tr.: to bring forth, produce (AUB. 267).
- PROFERER** v.tr.: to utter. (ROZE 147).
- PROFESSEUR** s.m.: (Univ.) professor (ROZE. 125).
- PROFESSION** s.f.: profession. FAIRE - DES LETTRES, to profess literature (ROZE. 125). FAIRE - DE, to devote oneself to (RIEUX. 155).

- PROFIT, PROFFIT, PROUFFIT, PROFICT s.m.: profit, gain (ROZE. 142, 149; AUB. 170, 246; DISC. 323).
- PROFFITABLE adj.: profitable (AUB. 234).
- PROFITER, PROUFFITER v.intr.: 1) to take advantage (AUB. 249);
2) to be of advantage to (À QN.) (AUB. 169).
- PROFOND adj.: deep (LION. 106).
- PROGNOSTIC s.m.: prognostic, prophesy (CATH. 7).
- PROGREZ s.pr.pl.: progress (LION. 104; RIEUX. 158; AUB. 175).
- PROLONGER v.tr.: to spin out, prolong (ROZE. 142; AUB. 185).
- PROMESSE s.f.: promise (AUB. 177).
- PROMETTRE v.intr.: À QN. DE FAIRE Q.CH., or A QN. FAIRE Q.CH., to promise s.o. to do sthg. (RIEUX. 157; AUB. 298).
- QN. À QN., to promise s.o. someone else (in marriage) (ROZE. 134).
v.refl.: to promise o.s. (ROZE. 123).
SE PROMETTRE (DE) FAIRE Q.CH., to make up one's mind to do sthg. (314), (not ed. pr.) (AUB. 209).
- PROMOTEUR s.m.: principal agent, cause, instigator (ROZE. 128). - DE LA FOY, supporter of religion (CATH. 7).
- PROMOTION s.f.: election (AUB. 209).
- PROMPT adj.: DE plus Infin.: ready (AUB. 239).
- PROMPTEMENT adv.: soon (AUB. 206).
- PRONONCER v.tr.: to pronounce (DISC. 336).
- PRONOSTIQUER v.tr.: to prophesy (AUB. 187).
- PROPHETE s.m.: (Bibl.) prophet (LION. 104; ROZE. 127; AUB. 237).

***	PROPHETIE	<u>s.f.</u> : prophecy (LION. 112; ROZE. 134).
***	PROPINES	<u>s.f.pl.</u> : feasts, bacchic revels (ROZE. 128). (Humanist Invention. < <u>L.</u> propinare, to drink.)
	PROPOS	<u>s.m.</u> : 1) Subject (ROZE. 147; AUB. 215, 276; DISC. 342). 2) Pl., remarks, conversation (LION. 118; DISC. 329). HORS DE PROPOS, beside the point (TAP. 27). À PROPOS, fittingly (LIEUT. 54, 58; DISC. 330); reasonable (CARD. 100).
	PROPOSER	<u>v.tr.</u> : to propose (EST. 25; ROZE. 135; AUB. 222, 299); to name, propose (AUB. 272). - POUR, to cite as (AUB. 277).
	PROPOSITION	<u>s.f.</u> : deposition, accusation (AUB. 244).
	PROPRE	<u>adj.</u> : / ^{own} (LION. 113; RIEUX. 158; AUB. 167, 263): proper to one individual (DISC. 331); fit, fitting, proper, suitable (AUB. 270; DISC. 343); real, true (DISC. 336). FAIRE SON PROPRE DE Q.CH., to make free with, to appropriate, pocket sthg. (AUB. 265-6).
	PROPREMENT	<u>adv.</u> : fittingly (AUB. 332).
	PROPRIÉTÉ	<u>s.f.</u> : property, quality proper to sthg. (DISC. 335). EN PROPRIÉTÉ DE, in possession of (LION. 117).
	PROSE	<u>s.f.</u> : prose. ^(Disc. 331) ^ <u>Pl.</u> , passages of prose (DISC. 329).
	PROSTERNE	<u>P.P.</u> : prostrate (AUB. 214, 283).
	PROSTITUER	<u>v.tr.</u> : to prostitute (RIEUX. 158).
	PROTECTION	<u>s.f.</u> : protection (AUB. 284).
	PROTEST	<u>s.m.</u> : protest (301).
	PROTESTATION	<u>s.f.</u> : solemn vow (AUB. 191, 263).

- PROTESTER v.tr.: 1) to protest (LIEUT. 67).:
2) to declare, avow (LION. 111).
- PROU adv.: (assez) very. PROU DIFFICILE
(AUB. 167).
- PROUVER v.tr.: to prove (ROZE. 131).
v.intr.: to prove. PROUVEZ - Y
(AUB. 287).
- PROVERBE s.m.: proverb (AUB. 258).
- PROVINCE s.f.: province (CATH. 5; LION. 111;
AUB. 209).
- PROVINCIAL adj.: provincial (AUB. 248).
- [PROVISION] s.f.: stock of food (AUB. 170);
provisions (DISC. 335).
- PROYE s.f.: prey (AUB. 207).
- PRUDENCE s.f.: wariness (AUB. 179).
- PRUDENT adj.: prudent, shrewd (AUB. 175).
- PRUD'HOMME, PREUDHOMME s.m.: man of honour,
wise-man (CATH. 13; ROZE. 146).
- PRUNELLE s.f.: pupil (AUB. 280). FAIRE SA
PRUNELLE TOUTE BLANCHE EN LA TOURNANT
AUX VOULTES DE L'EGLISE, to feign devout-
ness, to be a hypocrite (Comic Exag-
geration) (AUB. 280).
- *** PSEUDOCATHOLIQUE adj.: pseudo-Catholic, false
(ORD. 48). (Humanist < Gr. *ψευδο*)
- PUANT adj.: foul, stinking (AUB. 241).
- PUBLIC adj.: public (AUB. 226); known to
all (DISC. 328). UNIV. LES PROFES-
SEURS PUBLICS, professors who lecture
to all the students (ROZE. 125).
s.m.: the public, the people (AUB.
265). EN - , in public, publicly
(AUB. 225).
- PUBLIER v.tr.: to publish (AUB. 183).
- PUBLIQUEMENT adv.: in public (ROZE. 147).

- PUCELLE s.f.: maid, girl (ROZE. 127; AUB. 293).
- PUDICITÉ s.f.: chastity (AUB. 235).
- PUDIQUE adj.: modest, chaste (ROZE. 127).
- PUIS adv.: then, in the next place (ROZE. 143).
- PUISQUE, PUIS QUE conj.: since (RIEUX. 151; AUB. 249).
- PUISSANCE s.f.: power, authority (LION. 116, 118; AUB. 221).
- PUISSANT adj.: powerful (AUB. 220); mighty (ORD. 45).
- PUNAIS adj.: foul-smelling (310) not e.p.
- PUNIR v.tr.: to punish (AUB. 266).
- PUNISSEUR s.m.: used adj., castigator, avenger (313).
- PUNITION s.f.: punishment (AUB. 171; DISC. 341).
- PUR adj.: pure (LION. 111). (Leg.) A PUR ET À PLAIN, completely, without reserve (CATH. 17).
- PURGATOIRE s.m.: (Theol.), purgatory (CARD. 101; ROZE. 132). (Friars were notorious for taking advantage of dying persons to extort from their superstitious fears bequests for their various Orders. Cf. Rabelais III, XXI)
- PURGER v.tr.: to purge, purify (CARD. 95).
- PUSILLANIMITÉ s.f.: weakness, faint-heartedness (AUB. 228).
- PUTATIF adj.: (Leg.) reputed falsely (RIEUX. 158).

Q.

- ** QUADRUPLE s.m.: quadruple, Spanish gold coin worth two doubloons (AUB. 260).
 (First recorded in this sense in S.M.)
- QUADRUPLER v.tr.: to quadruple. Double meaning: to fill with quadruples (AUB. 293).
- QUALITE s.f.: title, rank, status (RIEUX. 163; AUB. 250). EN - DE, in one's position as, as (ROZE. 137; AUB. 214). HOMME (PERSONNE) DE QUALITE, sound, decent, reliable man (AUB. 214, 247).
- QUAND conj.: when (ROZE. 135, 140), plus cond., even if (144).
- QUANT, QUAND A as for. (ROZE. 137, 133, 141, etc.).
 QUANT ET QUANT, at the same time (ROZE. 143; CARD. 86); both (DISC. 337).
- QUARANTAINE s.f.: (Rel.), Forty days of Lent, (AUB. 264).
- QUARRÉ adj.: squared. LE CUBE QUARRÉ, the squared cube, i.e. les Seize (CATH. 7); square, quartered. BONNET QUARRÉ, quartered cap (RIEUX. 156).
- QUART s.m.: quarter (DISC. 344).
- QUARTENIER s.m.: officer responsible for administration of one of the districts (quartiers) of a town. Reference to les Seize (304).
- QUARTIER s.m.: 1) Corner, district (AUB. 180; LION 108:)
 2) piece (ROZE. 125).
- QUASI, QUASY adv.: as it were (CARD. 97; DISC. 341); almost (LIEUT. 61; AUB. 214, 258; DISC. 334).
- QUATRE num., four (RIEUX. 154).

QUATRAIN

s.m.: quatrain, stanza of four lines (TAP. 32; ROZE. 136; DISC. 339).
 PAR - , in verses of four lines (TAP. 34).

QUE

pr.rel.: which, when, etc. (LIEUT. 49, 50, etc.); in which; EN L'ESTAT QU'ELLES SONT (AUB. 170, 171, 182; DISC. 325):
 plus Infinitive, something to, occasion to: ILS N'ONT RIEN QUE VOIR (RIEUX. 156; AUB. 279). Used without antecedent, what, that which. JE NE POUVOY COMPRENDRE QUE VOULOIT DIRE LA FIGURE (AUB. 293, 217; RIEUX. 159): but CE QUE is also found in this sense (AUB. 214).

QUE

adv.: 1) NE ... QUE only (CARD. 94, etc.).
 2) In a restrictive sense, except (AUB. 248).
 3) In exclamations, how (AUB. 207).
 4) In comparisons, than (ROZE. 142).
 5) Used pleonastically with DE plus Infin., to explain a noun. CE BONHEUR QUE DE MOURIR (ASNE. 321).

QUE

conj.: that (LIEUT. 71; ROZE. 128, etc.): (plus Expletive NE and Subjunctive) before, until (AUB. 184, 185, 232, 279).
 Used to replace SI = if, with Subj. (AUB. 276). Used to avoid repetition of COMBIEN QUE (ROZE. 148).
 Used with PEUT-ESTRE to avoid inversion (DISC. 324)

QUE

pron. interj., what? why? (ROZE. 139, etc.). QUE N'Y DONNEZ-VOUS ORDRE? (RIEUX. 157, 154; AUB. 209).

QUEL

adj. inter.: what, which (LIEUT. 50, 53). Used absolutely in VOUS SCAVEZ TOUS QUELS NOUS AVONS ESTE (what we have been) (AUB. 237).

QUELCONQUE

adj.: whatsoever, any (DISC. 333).

- QUELQUE adj. indef.: some, some or other (CATH. 14; LION. 116; AUB. 218, etc.). Pl.: some, a few (ROZE. 128). In concessive clauses, whatever (DISC. 340). QUELQUE PEU, somewhat, slightly (ORD. 48).
- QUELQUEFOIS adv.: sometimes (ROZE. 145; DISC. 329).
- QUELQU'UN pron. indef.: someone (RIEUX. 155), a certain person (DISC. 329); one of (CARD. 100; ROZE. 128). Plural, QUELQUES-UNS, some (people, etc.) is interchangeable with AUCUNS (AUB. 195).
- QUERELLE s.f.: quarrel (LIEUT. 71; AUB. 176, 254; DISC. 341).
- QUERELER v.tr.: to quarrel with (ROZE. 124).
- QUESTE s.f.: seeking. METTRE EN QUESTE, to aim at, seek (309).
- QUESTION s.f.: topic, question (ROZE. 128).
- QUEUE s.f.: tail (CATH. 7), end (of procession) (EST. 21). À LA QUEUE, at one's heels (AUB. 220). Obsc. use (ORD. 48).
- QUI pron. rel.: who (referring to Proper Noun). (LIEUT. 67; ROZE. 140, 145). [Used without antecedent, he who, whoever, generally in proverbial or semi-proverbial expressions as QUI N'Y EST N'Y PREND (ROZE. 133);] ^{which} AUB. 236). Similarly without antecedent (a thing), which (AUB. 293, 297).
- QUI pron. indef.: anyone, whosoever (AUB. 184). QUI ÇA, QUI LÀ, ^{and that} this way, some here, some there (EST. 26). À QUI MIEUX MIEUX (AUB. 208): see MIEUX.
- QUICONQUE, QUICONQUES pron. indef.: whoever (CATH. 11; ROZE. 129, 144; AUB. 228, 298). Two e.g. of older spelling which is a relic of O.F. (AUB. 229, 243).

- QUILLES s.f.pl.: (Game), skittles (AUB. 297).
Allusion to hanging in exp. LES
QUILLES DE M. JEAN ROZEAU, who was
the Parisian hangman during the time
of the Ligue.
- QUINTE-ESSENCE s.f.: quintessence (CATH. 5).
LA QUINTE-ESSENCE DE LEURS BOURSES,
i.e. their money (RIEUX. 154).
- QUITTER v.tr.: to leave (LION. 120), to give
up (ROZE. 135). QUITTER LA BESACE,
to forsake religious orders (ROZE.
148).
- QUOI, QUOY pron. rel.: which, referring to an
inanimate object. Antecedent may be
defined, as (AUB. 291), but more
usually the antecedent is the whole
preceding clause (LION. 110; ROZE.
145; AUB. 185, 208, 209). CE À
QUOI (AUB. 189).
- QUOY pron. interrog.: what. VOUS SCAVEZ
BIEN QUOY (LIEUT. 58). DE QUOY
VIVRE, sufficient to live on (AUB.
170).
pron. concessive: whatever. QUOY QUE
SOIT, whatever happens (LIEUT. 54).
- QUOI, QUOY? interj. denoting surprise, what?
(ROZE. 139).
QUOY CHASSE? Did I say "chased"?
(AUB. 169).
- QUOYQUE, QUOY QUE conj.: although (plus Subj.)
(AUB. 299, 246).
- QUOLIBET s.m.: coarse jest (DISC. 331).
- *** QUOLIBETAYRE adj.: (Schol.), to be discussed. LES
QUESTIONS QUOLIBETAYRES, quibbles,
the questions to be discussed (ROZE.
128). (Not in D.G., but is obviously
derived from the scholastic term
quolibet (quodlibet), which meant a
question to be discussed.)

R.

- RABAISSEUR v.tr.: to bring low, abase (LIEUT. 71).
- RABATTRE v.tr.: to quell, subdue (RIEUX. 160).
- RACAILLE s.f.: dregs of society (AUB. 173).
- RACE s.f.: family, line (LIEUT. 70; AUB. 189); lineage (AUB. 275-6; RIEUX. 154).
 VILAIN DE QUATRE RACES, an out-and-out villain (by paternal and maternal ancestors) (RIEUX. 154): (Demey, p. 147), or for four generations back. Cf. Mont.: "Comme les autres, il leur faut estre nobles de quatre races du coté de pere et de mere" - Journal, p.98.
- RACHETER, RASCHETER v.tr.: to buy back (AUB. 234); to ransom (AUB. 222).
- RACINE s.f.: root. PRENDRE RACINE, to take root (DISC. 333).
- RACLER v.tr.: to erase, remove (LIEUT. 69).
- RACOISER v.refl.: to grow quiet, die down (ROZE. 149). Not in D.G. < O.F. Col.
- RACONTER v.tr.: to tell (DISC. 330).
- [RACOURCIR] v.tr.: (Techn. Painting) to foreshorten (TAP. 31).
- RAFRAISCHIR v.tr.: to keep fresh (DISC. 328), to revive (fig.) (DISC. 341).
- RAFRAISCHISSEMENT s.m.: relief / ^{relaxation.} (AUB. 278).
- RAGE s.f.: madness (AUB. 215). FAIRE RAGE SUR Q.CH., to speak forcibly about sthg, to cause a sensation, stir over sthg. (LIEUT. 71). FAIRE RAGE POUR Q.CH., to make efforts to achieve sthg. (RIEUX. 155). DE MALE RAGE DE FAIM, of sheer starvation, out of violent need (ROZE. 142).

- RAISON s.f.: reason (AUB. 212). SANS - wrongly (AUB. 176). C'EST BIEN RAISON QUE (plus Subj.), It is right and proper that (ROZE. 137). FAIRE VENIR À RAISON, to bring to reason, to their senses (RIEUX. 153). RANGER À - (DISC. 338). AVOIR LA RAISON DE QN., to get the better of (CARD. 97; LIEUT. 67). AVOIR GRANDE RAISON DE FAIRE Q.CH., to be perfectly right in doing sthg. (CARD. 103). AVOIR LA RAISON DE Q.CH., to have redress for a wrong (AUB. 185). À RAISON DE; in proportion to (ORD. 47).
- RAISONNABLE, RAISONABLE adj.: reasonable (RIEUX. 163; AUB. 274; DISC. 341).
- [RAISONNER] v.tr.: to think out. P.P., BIEN RAISONNÉ, well-reasoned (ROZE. 145).
- RAJEUNIR v.intr.: to grow young, be rejuvenated (LION. 108).
- [RAMASSER] v.tr.: to collect, unite (AUB. 183). P.P., RAMASSÉ DE, composed of (AUB. 219).
- RAME s.f.: (Nav.) oar. TRAVAILLER À RAMES ET À VOILES, to make every effort, to employ every means (CATH. 14).
- RAMEAU s.m.: branch (AUB. 267).
- RAMENER v.tr.: to restore (EN SANTÉ) (AUB. 273), to subdue (AUB. 240).
- RAMENTEVOIR v.tr.: to recall (DISC. 340). - Q.CH. À QN., to remind s.o. of sthg. (AUB. 226). Pres. Indic., RAMENTOIT.
- RAMIER s.m.: (Orn.), wood-pigeon (304).
- RAMONNEUR s.m.: chimney-sweep (ROZE. 143) (Obsc. use).
- RAMPART s.m.: See REMPART.
- RAMPER v.intr.: to crawl (AUB. 265).

- RANÇON s.f.: ransom (IMP. 2; LIEUT. 62; LION. 117; RIEUX. 153).
- RANÇONNEMENT s.m.: ransom (action) (AUB. 215).
- RANÇONNER v.tr.: to hold to ransom (DISC. 340), fig., to bleed (AUB. 169).
- RANG s.m.: rank, order (EST. 20).
- RANGER v.tr.: to reduce, bring (AUB. 254).
- A RAISON, to make s.o. see reason (DISC. 338).
v.refl.: À Q.CH., to submit to (315) (DISC. 341). À QN., to take sides with (LION. 107).
- RAPPORTER, RAPORTER v.tr.: to report (AUB. 234).
P.P., RAPPORTANT À, referring to, connected with (DISC. 334).
v.refl.: À Q.CH., to bear comparison with sthg., to be connected with sthg. (AUB. 237).
S'EN RAPPORTER À QN., to refer to s.o. (RIEUX. 160), (311), to leave it to s.o. (AUB. 211).
- RAREMENT adv.: rarely, seldom (CATH. 6).
- RASER, RAZER v.tr.: to shave (EST. 19); to raze to the ground (306).
- RASOIR, RAZOYR s.m.: razor (RIEUX. 160). SENTIR LA FRAISCHÉ DU RASOIR, to be taken in (LIEUT. 62).
- RASSASIER v.tr.: to fill, satisfy (AUB. 264).
- RASSEOIR v.refl.: to sit down again (ROZE. 149) (RIEUX. 165).
- RASTEЛИER s.m.: rack for straw, hay in stable (RIEUX. 159).
- RAT s.m.: (Anim.) rat. ESTRE COMME RATS EN PAILLE, to be in clover, to live in luxury (RIEUX. 162).
- RATIOCINER v.intr.: to reason (EST. 25).
- RAVAGER v.tr.: to loot, ravage (CATH. 10).

- RAVALER v.tr.: to reduce, lower (ROZE. 130).
- RAVIR v.tr.: to ravish, plunder (CATH. 10).
v.refl.: to be delighted (AUB. 296).
- RÉAGRAVÉ s.m.: (Eccl. Canon Law), person without the pale (TAP. 28; AUB. 245).
- REBATRE v.tr.: to beat down, hammer.
JOUER DES ESPEES REBATUES, to pretend to fight, i.e. to fight with foils (DISC. 342). Nicot: se battre à espées rebatues: Rudibus pugnare.
- REBELLE s.m.: rebel (312).
adj.: rebellious (AUB. 279).
- REBELLER v.refl.: to rebel (AUB. 214; DISC. 332).
- REBELLION s.f.: rebellion (AUB. 209, 291).
- REBEQUER v.refl.: to revolt (AUB. 257). (< bec occurs in Rabelais, but not reflexive, II, 12). (Demey, p.191 - to defy; lit. fight with the beak.)
Nicot: in aliquem erigi, repugnare, resistere.
- REBRAS s.m.: act of folding back one's cuff.
À DOUBLE REBRAS, thoroughly, twice over, excellent (LION. 107).
- REBROSSER v.intr.: to retreat (315 not ed. pr.).
- RECENT adj.: fresh (AUB. 243).
- RECEVEUR s.m.: tax-gatherer (RIEUX. 155).
- RECEVOIR v.tr.: to receive (LION. 119; ROZE. 123; RIEUX. 154); to look upon with favour (DISC. 340). NOUS N'EN RECEVRONS RIEN, we shall have nothing to do with it (LION. 120).
P.P.: RECEU (ROZE. 123).
- RECHEF (DE) adv.ph.: once more, for a second time (TAP. 35; ROZE. 131, 148; RIEUX. 163).
- RECHERCHE s.f.: search. FAIRE RECHERCHE DE, to search for, hunt for, pursue (ROZE. 137).

- RECHERCHER v.tr.: 1) to count s.o.'s favour
(AUB. 253); to seek to win over
(AUB. 197);
2) to pursue, call to account
(AUB. 246).
- RECITER v.tr.: to relate, recount (LIEUT. 59;
AUB. 198).
- RECOMMANDATION s.f.: recommendation, esteem (DISC.
338). AVOIR Q.CH. EN TELLE
RECOMMANDATION, to set such store by
sthg. (LIEUT. 49).
- RECOMMANDER v.tr.: to recommend (LION. 119;
CARD. 102).
v.refl.: 1) to recommend o.s. (RIEUX.
155);
2) to take one's leave
(DISC. 326).
- RECOMMENCER v.tr.: and intr.: to begin again
(ROZE. 147; RIEUX. 164).
- RECOMPENSER v.tr.: to reward (CARD. 100; RIEUX.
159; AUB. 226; DISC. 339).
- RÉCOMPENSE, RECOMPENSE s.f.: reward (LION. 118;
DISC. 339).
- RECONCILIATION s.f.: reconciliation (AUB. 184).
- RECONNOISSANCE s.f.: confession, avowal (AUB.
284).
- RECONNOISTRE v.tr.: to recognise, acknowledge
(ROZE. 140; AUB. 279; DISC. 328).
P.P.: RECONNEU (DISC. 328).
- RECONQUERIR v.tr.: to reconquer, win back (ROZE.
138; DISC. 338).
- RECOURS s.m.: recourse. AVOIR RECOURS A, to
have recourse to (315 not e.p.)
- RECOURRER v.tr.: to recover (DISC. 338).
- RECRACHER v.tr.: to spit out, spit again (CARD.
103).
- RECREATION s.f.: recreation (AUB. 277, 298).

RECTEUR	<u>s.m.</u> : (<u>Univ.</u>), rector (EST. 19; LION. 121).
** RECTORAL	<u>adj.</u> : belonging to a rector, rector's. (LION. 121). (First recorded in <u>S.M.</u> Cotgrave has rectorial: rectoral, acc. to D.G., first recorded in 1674 - Delb. <u>Rec.</u>).
RECUEIL	<u>s.m.</u> : collection (300).
RECUEILLIR	<u>v.tr.</u> : to gather (AUB. 225).
RECULER	<u>v.tr.</u> : to bring low (AUB. 180), to abase, demote (AUB. 189). <u>v.intr.</u> : to retreat, withdraw (AUB. 232). RECULER A FAIRE Q.CH., to hesitate to do sthg. (AUB. 250).
RECULON (A)	<u>adv.phr.</u> : backwards (RIEUX. 152).
REDDITION	<u>s.f.</u> : fall of a siege (DISC. 336).
REDEVABLE	<u>adj.</u> : A QN. DE Q.CH., grateful to <u>s.o.</u> for sthg. (CATH. 53); ESTRE REDEVABLE DE Q.CH., to owe (DISC. 324).
REDIRE	<u>v.tr.</u> : to find fault (AUB. 279).
REDONNER	<u>v.tr.</u> : to restore (AUB. 241).
REDOUBLER	<u>v.tr.</u> : 1) to turn outside in (AUB. 225); 2) to double (LION. 107).
REDOUTER	<u>v.tr.</u> : to fear (AUB. 174). - DE FAIRE Q.CH., to be afraid to do sthg. (AUB. 221).
REDUCTION	<u>s.f.</u> : reduction of siege (AUB. 213; DISC. 339).
REDUIRE	<u>v.tr.</u> : to reduce (in number) (304). REDUIRE AU LAICT, to reduce <u>s.o.</u> to the necessity of drinking milk (AUB. 170). - QN. EN L'OBEISSANCE DU ROY, to force <u>s.o.</u> to obey the king (DISC. 325). <u>P.P.</u> : REDUIT (AUB. 170), REDUICT (304).
REFAICT	<u>P.P.</u> : used <u>adj.</u> , BIEN - , well made, well-built (ASNE. 320).

- REFECTION s.f.: dish (LION. 111).
- REFORMATION s.f.: change, reformation (ROZE. 124).
- REFRACTAIRE adj. used subst. m., unsubmitive (AUB. 266).
- ** REFRIQUER v.tr.: to recall, recapitulate (ROZE. 123). (Humanist invention <E. refricare, to rub open, renew.) Nicot: (reprendre): CAUSAM EANDEM RESORTIRI.
- REFROIDIR v.^mtr.: to cool, chill, discourage (LIEUT. 64).
v.refl.: to lose one's enthusiasm (AUB. 203).
- REFUGE s.m.: stronghold, refuge (AUB. 167).
- REFUSER v.tr.: to refuse. - Q.CH. À QN. (ROZE. 144).
- QN. DE LUY FAIRE Q.CH., to refuse to do sthg. for s.o. (LIEUT. 53).
- REFUTER v.tr.: to refute (AUB. 223).
- REGALES s.m.pl.: (Mus.), spinet (CATH. 8). Demey says "a stringed instrument" (a mandoline or spinet), but it can also mean a small organ, which explains the two different illustrations in different editions.
- REGARD s.m.: regard, concern. POUR CE REGARD, with regard to this (RIEUX. 155; DISC. 331). POUR MON REGARD, as for myself (LION. 115; AUB. 254).
- REGARDER v.tr.: to look at (AUB. 205).
v.refl.: to look at each other (ROZE. 136).
v.intr.: - À FAIRE Q.CH., to take care to do sthg. (ROZE. 134). REGARDER AU NOSTRE, to look to our interest (AUB. 264). - A QN., to look at s.o. (AUB. 237).
- REGENT s.m.: 1) regent, ruling in place of king (AUB. 229):
2) (Univ.) Regent, professor taking a class (ROZE. 124, 126).

- [REGIR] v.tr.: to rule (AUB. 299).
P.F., REGY.
- REGISTRE s.m.: register, minute, record of proceedings (AUB. 215).
- REGNARD, RENARD s.m.: (Anim.), fox (ROZE. 139; AUB. 242): metaphorically, wily fox (AUB. 257).
- REGNER v.intr.: to rule (LIEUT. 71).
- REGRET s.m.: regret (AUB. 170, 206).
- FUNÈBRE, regret at the death of s.o. (ASNE. 318).
- REIMPRIMER v.tr.: to reprint (DISC. 342).
- REINS s.m.pl.: back. FOIBLE DE REINS, spineless, lacking in backbone (ROZE. 146) (~~AUB. 255~~).
- REISTRE s.m.: (Mil.), term applied to German mercenaries serving with the Huguenots (AUB. 200). (< Gen. Reiter, s is incorrect, probably infl. by maître. First recorded in Ronsard II, 23, Bibl. elz.)
- REJETTER v.tr.: to reject (AUB. 275).
- [REJOUYR] v.tr.: to rejoice. REJOUY DE QICH. ~~REJOY~~, delighted, by. (DISC. 325).
- RELAPS adj. (Theol.) relapsed. HERETIQUE - relapsed heretic (LIEUT. 55; ROZE. 130).
- RELASCHE s.f.: relaxation (AUB. 277).
- RELEVÉE s.f.: afternoon. À DEUX HEURES DE RELEVÉE, at 2 o'clock in the afternoon (AUB. 289). (Mediaeval term meaning the time when one rose from the siesta.)
- RELIEVER v.tr.: to relieve (3).
v.refl.: to make good; get over a misfortune (AUB. 233).
- RELIEUR s.m.: (Print.) bookbinder (ROZE. 125).

RELIGIEUX	<u>s.m.</u> (<u>Eccl.</u>) monk (CATH. 11). <u>adj.</u> : conscientious, strict (AUB. 273).
RELIGION	<u>s.f.</u> : religion (TAP. 33; AUB. 212).
RELIQUES	<u>s.f.</u> : (<u>Relig.</u>) relics (of saints) (LIEUT. 61; AUB. 170, 235). <u>Fig.</u> RELIQUES DE SAINTS, minor princes of Lorraine who survived the Duke and Cardinal of Lorrain (the "Saints") (AUB. p. 284). (Note Marc. p. 284).
REMARQUER	<u>v.tr.</u> : to notice (AUB. 218).
REMEDE	<u>s.m.</u> : (<u>Med.</u>) <u>fig.</u> remedy (AUB. 202).
REMEDIER	<u>v.tr.</u> : (<u>À</u>), to remedy (LION. 118).
REMEMORER	<u>v.tr.</u> : to recall (AUB. 209).
REMETTRE	<u>v.tr.</u> : 1) to restore (AUB. 204): 2) to reinstate, re-establish (RIEUX. 154; AUB. 182; DISC. 338): 3) to hand back (ROZE. 140): 4) to put out of one's mind (AUB. 208).
REMONSTRANCE	<u>s.f.</u> : remonstrance (AUB. 241).
REMONSTRER	<u>v.tr.</u> : to point out, object (ROZE. 123; RIEUX. 156, 160; AUB. 237).
REMPART, RAMPART	<u>s.m.</u> : (<u>Mil.</u>), rampart (AUB. 169, 216).
REEMPLIR	<u>v.tr.</u> : to fill up (in writing) (ROZE. 134): to fill, DE (CARD. 99; DISC. 329).
REMUEMENT	<u>s.m.</u> : stirring up. - DE NOUVEAUTE, a revolution, coup d'état (AUB. 179).
REMUER	<u>v.refl.</u> : to move about (AUB. 236).
REMUEUR	<u>s.m.</u> : trouble-maker, instigator (AUB. 194). - <i>de nouvelles, révolutionnaire.</i>
RENCHERIR	<u>v.tr.</u> : to increase the price of sthg. (LION. 107).

- RENCONTRE s.f.: 1) meeting (AUB. 232; DISC. 325);
2) amusing incident (DISC. 331);
3) occasion. A MAINTENANCE RENCONTRE,
on many an occasion (311).
- RENCONTRER v.intr.: fam.: N'AVEZ-VOUS PAS MAL RENCONTRE,
worded it rather well (AUB. 260).
- RENDEZ-VOUS s.m.: appointment, tryst (AUB. 205).
- RENDRE v.tr.: to make (plus adj.) (ROZE. 140).
RENDRE COMTE, to settle (ROZE. 143).
v.refl.: 1) to become, turn (ROZE. 143);
2) to make one's way (CATH. 8).
Condit., RENDREZ-VOUS (ROZE. 142).
- RENEGAT s.m., and adj.: renegade, turncoat
(CATH. 12, 301).
- RENFERMER v.tr.: to shut up (AUB. 210; DISC. 340); to shut, nip (AUB. 205).
v.refl.: to shut o.s. up (DISC. 329).
- RENFORCER v.tr.: to repeat? (TAP. 40).
v.refl.: to strengthen o.s., to take
on reinforcements (AUB. 205).
- RENOMMÉE s.f.: renown (AUB. 212; 315 not e.p.)
- RENONCER v.intr.: (À), to renounce, give up
(AUB. 249).
- RENOUVELER v.tr., and intr.: to renew, be renewed
(LION. 108, 119).
- RENTE s.f.: annual income (AUB. 235).
- RENVERSER v.tr.: to overthrow, upset, lit. and
fig. (LIEUT. 67; LION. 115,
312 not e.p.)
- RENVERSE s.f.: upsetting. - DE FORTUNE,
reverse (LIEUT. 58). METTRE TOUT À LA
RENVERSE, to make everything topsy-
turvy (TAP. 32).
- RENOYER v.tr.: to send back (AUB. 184).
- REPAISTRE v.tr.: QN. DE Q.CH., to nourish s.o.
with sthg. (Fig.) (AUB. 182).

- REPENSER v.intr. A., to think once more of (ASNE. 319).
- REPENTANCE s.f.: repentance (ROZE. 144).
- REPENTIR v.refl.: DE plus Infin., to repent (310) (DISC. 341); Pres. Indic., REPENDS (310).
- REPLET adj.: replete, stout (ROZE. 139).
- REPLIQUER v.tr.: to reply (CARD. 103).
- REPOS s.m.: rest, peace (AUB. 175). EN REPOS, in peace (AUB. 264, 266; DISC. 343).
- REPOUSSER v.tr.: to repulse, drive out (AUB. 200, 275).
- REPRENDRE v.tr.: 1) to take up (ROZE. 149). REPRENDRE SES ERRES DELAISSEES, to pick up the threads again (AUB. 182). REPRENDRE COEUR, to take fresh courage (AUB. 205); 2) to attack, censure (DISC. 329).
- REPRESENTATION s.f.: appearance, presence. DE BELLE - , attractive looking (DISC. 327).
- REPRESENTER v.tr.: to represent, depict (EST. 25; TAP. 28; AUB. 275). v.refl.: to imagine (AUB. 171).
- REPRIMER v.tr.: to suppress, quell (LION. 118).
- REPRISE s.f.: repeat, refrain (310, etc.).
- REPROCHE s.m.: reproach (RIEUX. 155; AUB. 277, etc.).
- REPROCHER v.tr.: Q.CH. A QN., to reproach s.o. with sthg. (LIEUT. 72;) DISC. 336). REPROCHER A QN./ QUE plus Indic., to reproach s.o. on the grounds that (LION. 116).
- REPROUVER v.tr.: to reprove (ROZE. 147).

- REPUBLIQUE s.f.: republic (AUB. 299).
- RÉPUTATION, REPUTATION s.f.: fame, reputation
(CARD. 103; RIEUX. 159; AUB. 271,
282).
- REPUTER v.tr.: to repute, consider (CATH. 12;
ROZE. 130).
- REQUERIR v.tr.: QN. DE FAIRE Q.CH., to request,
beg s.o. to do sthg. (LIEUT. 55;
RIEUX. 163). - QUE, to request
that (RIEUX. 165).
- REQUÊTE s.f.: (leg.), request (AUB. 183).
PRÉSENTER - POUR, to make formal
request to (AUB. 224). MAISTRE DES
REQUÊTES, clerk of court? (ROZE. 144).
- RÉSERVER, RESERVER v.tr.: 1) Q.CH. À QN., to keep
sthg. in store for s.o. (AUB. 171).
v.intr.: 2) - À FAIRE Q.CH., to
reserve the right to do sthg. (AUB.
282).
v.refl.: POUR, DE FAIRE Q.CH., ^{to conserve one's energy,} to hold
o.s. in readiness to do sthg. (LIEUT.
50, 59).
- RESIPISCENCE s.f.: repentance (AUB. 274).
- RESISTANCE s.f.: resistance (AUB. 230).
- RESJOUISSANCE s.f.: rejoicing (AUB. 225; DISC. 334).
- RESNES s.f.pl.: veils (LIEUT. 69). POUR
FAIRE LES RESNES DE LEUR MULE, to
bribe influential counsellors of
Henri IV.
- RESOLU P.F. used subst.: resolved (DE) (AUB.
252).
- RESOLUTION s.f.: steadfastness (DISC. 342).
PRÉNDRE - DE plus Infin., to decide
to (AUB. 296).
- RESOUDRE v.refl.: to make one's mind up (DISC.
329).
- RESPECT s.m.: respect (AUB. 246).

- RESPECTUEUX adj.: - EN PROMESSES, true to one's word, one who respects promises (AUB. 272-3).
- RESPONSE s.f.: answer (AUB. 172; DISC. 338). FAIRE - , to answer (DISC. 329; Verse 309. Title: Reply!).
- RESSEMBLER v.tr.: to resemble (ROZE. 145; AUB. 172). Also intr. (À) in same sense (TAP. 29; AUB. 292).
- RESSENTIR v.refl.: DE Q.CH., to feel the influence of sthg.? (AUB. 168).
- RESSERRER v.tr.: to bring to bay (AUB. 200, 220).
- RESTE s.m.: rest, remainder (AUB. 142; RIEUX. 159; AUB. 202; DISC. 325). AU RESTE adv.: 1) moreover (ROZE. 128, 131, 143; DISC. 328): 2) in other respects (AUB. 228). ESTRE DE RESTE, to be left (CARD. 96).
- RESTER v.intr.: to remain, be left over (LION. 116; AUB. 259) (conjugated with AVOIR).
- RESULTAT s.m.: result (AUB. 249).
- RESVEIL s.m.: awakening (AUB. 204).
- RESVEILLER v.tr.: to renew, press again (claims) (AUB. 258).
- RESVER v.intr.: to dream (ROZE. 147).
- RETARDEMENT s.m.: delay (AUB. 277).
- RETARDER v.tr.: to delay, hold up (AUB. 177, 276, 284).
- RETENIR v.tr.: 1) to hold back (LION. 116): 2) to restrain, retain the favour of s.o. (LIEUT. 58). 3) - PAR COEUR, to memorise (ROZE. 136).

- RETENTION s.f.: retention (AUB. 288).
- RETENTIR v.intr.: DE Q.CH., to echo, ring with sthg. (CARD. 102).
- RÉTHORIQUE, RETHORIQUE See RHETORIQUE.
- RETIF adj.: restive (DISC. 341).
- RETIRER v.refl.: to withdraw, go away (LION. 121; ROZE. 144; AUB. 212; DISC. 343, etc.).
fig., to abandon (AUB. 274).
P.P., RETIRE used adj., retiring (AUB. 279).
- RETOUR s.m.: return (LIEUT. 49). SANS - irrevocably (AUB. 235); DE RETOUR, back (AUB. 177).
- RETRAITE, RETRAICTE s.f.: withdrawal, retreat (ROZE. 143; AUB. 190).
- RETRANCHER v.tr.: 1) to cut away, remove (DISC. 328, 344):
2) to cut down, reduce (AUB. 265).
- RETS s.m.: net, snare (AUB. 167, 194).
- REUNION s.f.: unification (DISC. 341).
- REVANCHE s.f.: return for (AUB. 281).
- REVANCHER v.refl.: to get one's own back (AUB. 178).
- REVELER v.tr.: to tell, reveal (DISC. 325).
- REVENDEUR s.m.: retailer (AUB. 295).
- REVENDRE v.tr.: to retail. EN AVOIR A - , to have enough and to spare (ROZE. 131; DISC. 341).
- REVENIR v.intr.: to return (ROZE. 136), fig. (ROZE. 129).
- REVENU s.m.: income (AUB. 235).
- REVEOIR v.tr.: to revise (DISC. 328).

- REVEREMMENT adv.: reverently (AUB. 218.).
- REVERENCE s.f.: 1) reverence, respect (CARD. 100; ROZE. 133; AUB. 172):
2) obeisance, bow (LEG. 85; AUB. 288).
- REVERENDISSIME s.m.: (Eccl.) Honorary Title bestowed on Cardinals and High Dignitaries, Most Reverend (EST. 26; ORD. 45):
adj.: (LION. 118), most reverend.
- REVESTU P.P.: DE, wearing, clad in (LION. 121).
- REVOLTE s.f.: revolt (AUB. 206, 213).
- REVOLTER v.refl.: to revolt (DISC. 332).
- REVOMIR v.tr.: to vomit, bring up (CATH. 16).
- REVOQUER v.tr.: to cancel, revoke (LION. 118; AUB. 231, 274).
- RHETORIQUE, RETHORIQUE, RETHORIQUE s.f.: rhetoric (LIEUT. 68; ROZE. 122, 131).
- RICHEMENT adv.: richly (TAP. 28; DISC. 340).
- RICHESSES s.f.pl.: riches (LIEUT. 54).
- RIDICULE adj.: ridiculous (AUB. 192).
- RIEN pron.: anything (AUB. 264; DISC. 324, 334): used subst. f., SUR TOUTES RIENS, above all things (CARD. 99).
With NE, nothing (LION. 120, etc.).
NE ... RIEN MOINS, nothing of the sort (LIEUT. 65).
- RIEUR s.m.: laughter; i.e. carefree man (CATH. 12).
- RIGOREUX adj.: urgent, imperious (AUB. 181)
- RIME s.f.: rhyme, doggerel verse (CARD. 103; AUB. 198).
- RIPAILLE s.f.: scum, dregs of society (AUB. 248). (This word normally means an orgy of feasting; RACAILLE may be meant.)

- RIRE v.intr.: to laugh (ROZE. 128) (see FRIRE).
- RIVAGE s.m.: shore. AU RIVAGE, safe (310).
- RIVIERE s.f.: river (ROZE. 142).
- ROBE s.f.: robe. TOURNER LA ROBE, to change sides (LIEUT. 66; RIEUX. 157). LES ROBES LONGUES, the important people (RIEUX. 157). SE FROTTER À LA ROBE DES HERETIQUES, to associate with heretics, and so become contaminated (AUB. 188). LA ROBE DE MAISTRE-ÈS-ARTS, academic dress (gown) of a master of arts (EST. 19).
- *** ROBINERIE s.f.: shrewd, subtle jokes (DISC. 331). (Not in D.G. Probably derived from Robin, the name given in the Old literature to the peasant.)
- ** RODOMONT s.m.: bully, blusterer (TAP. 36). [< It. RODOMONTE, a haughty warrior in the poems of chivalry, Orlando Furioso].
- RODOMONTADE s.f.: display of bravado, bluster (AUB. 264, 255). [Introduced into French in 1589, in title La Rodomontade de Pierre Baillony: D.G.]
- ROGATON s.m.: request, scrap, waste paper (283). (See PORTEUR.)
- ROGUE adj.: arrogant, aloof, haughty (313).
- ROIDE adj.: stiff (AUB. 171). adv. (See also PISSER.)
- ROITELET, ROYTELET s.m.: little king, pocket dictator (AUB. 168, 266).
- ROLLET s.m.: minor rôle, small part (AUB. 182).
- ROMAIN adj.: Roman (CARD. 102; AUB. 245).
- ROMAN s.m.: book (inference is that it contains untruths) (AUB. 287).

- ROMIPETE adj.: on one's way to Rome (IMP. 3).
(No doubt also a play on verb PETER. Rabelais IV, Prol., uses the word as a noun.) cf. *Une Satyre de the Thrie Estails*, printed 1602: "I am die Robert Rome-raker".
- ROMPRE v.tr.: 1) to break a law (ROZE. 135).
ROMPRE LE COUP, to do the deed (RIEUX. 160). ROMPRE LA TESTE À QN. DE Q.CH., to bore s.o. with sthg. (ROZE. 125).
P.P., ROMPU À Q.CH., experienced in, used to (DISC. 324).
- RONDACHE s.f.: (Mil.), round shield used by foot-soldiers (EST. 20, LION. 106).
- ROND adj.: round (RIEUX. 155, 159, 160).
LE BONNET ROND, round cap worn by lawyers (RIEUX. 160).
- RONDE s.f.: round. FAIRE LA RONDE, to go round (AUB. 231). DIX LIEUES À LA RONDE, for ten leagues round about (RIEUX. 153).
- RONGER v.tr.: to eat, gnaw (CATH. 15; ROZE. 145; AUB. 265, 291).
- RONGNER v.tr.: to clip, alter (DISC. 344): to pare, cut down, reduce (ROZE. 140).
- RONGNEUX adj.: mangy (ASNE. 321).
- ROQUET s.m.: (Dress), a short gown or coat (EST. 19; LION. 121): a surplice with sleeves (DEMEY, p. 81). (D.G. says it is a Normanno-Picard form of ROCHET).
- ROSE s.f.: rose (97). See DESCOUVRIR.
- *** ROSSIGNOLEMENT s.m.: warbling (ROZE. 126).
- ROSTIR v.intr.: to be roasted (CARD. 101).
v.tr.: to roast (see CHAPON) (RIEUX. 153).
- ROSTISSEUR s.m. (Trade), meat-roaster (ROZE. 124).
- ROT s.m. (Vulg.) belch (ROZE. 149).
- ROTTER v.intr.: to belch (CARD. 99).

- ROUE s.f.: wheel (AUB. 291). POUSSER À LA
-, to put one's shoulder to the
wheel (AUB. 185).
- ROUGE adj.: red (EST. 25; LEG. 85; AUB.
292); red hot (RIEUX. 153); copper
(AUB. 259).
adv. in URINER ROUGE (DISC. 334).
- ROUGIR v.intr.: to blush (AUB. 277).
- ROUILLE adj.: rusted, rusty (EST. 21; AUB.
291).
- ROY s.m.: king (LIEUT. 67-8; CARD. 95).
See CARTE, FEBVE, PETAULT.
- ROYAL adj.: royal (LION. 104). LES ROYAUX,
the Royalists (ROZE. 125; AUB. 253).
- ROYAUME, ROYAULME s.m.: kingdom (TAP. 28; LIEUT.
52; LION. 105; ROZE. 146).
- ROYAUTE, ROYAULTE s.f.: royalty (ROZE. 137, 139;
AUB. 224).
- ROYNE, ROINE s.f.: queen (ROZE. 134, 137). Fig.,
CESTE ROINE DES VILLES, Paris (AUB.
237).
- ROYNE-MERE s.f.: Queen-Mother (EST. 24).
- RUDEMENT adv.: coarsely ^{from thoroughly} (AUB. 229).
- RUE s.f.: street (ROZE. 127, 131).
- RUELLE s.f.: alley, lane (DISC. 327).
- RUER v.refl., SUR, to charge, rush at (AUB.
206).
v.intr., RUER EN CUISINE, to eat greed-
ily, make a beast of o.s. (ROZE. 144).
(Rabelais also uses RÜER intr. in
this sense, I, XI).
- RUFIEU s.f.: ruffian, hooligan, debauché;
Nicot: Leno (pimp) (ROZE. 125).
- RUINER, RUYNER v.tr.: to undermine, destroy (CATH.
10; AUB. 254, 266; DISC. 340).

- RUMEUR s.f.: noise, disturbance, din, hubbub
 (ROZE. 149; RIEUX. 164).
- RUSE s.f.: trick, deception (LIEUT. 58,
 509; ROZE. 136, 140). PAR RUSE(S),
 SOUS GESTE RUSE (AUB. 206, 208;
 ROZE. 140).
- RUZÉ adj.: cunning (AUB. 196).

S.

- SABLON s.m.: sandbank (303): sandy waste (ASNE. 320).
- SAC s.m.: 1) pillage, looting (LIEUT. 51; LION. 120). GENS DE SAC ET DE CORDE (LION. 107). See CORDE.
2) Document case (RIEUX. 159).
- SACCAGEMENT s.m.: act of sacking, looting (AUB. 244).
- SACCAGER v.tr.: to rob, plunder: fig. to get rid of (CATH. 10; RIEUX. 156).
- SACRAMENTAL adj.: belonging to the sacrament (LIEUT. 70).
- SACRE s.m.: (Eccl.) consecration (of a king) (AUB. 323).
- SACREMENT s.m.: (Eccl.) Holy sacrament (AUB. 241).
- SACRER v.tr.: to consecrate (318).
P.P. SACRE used adj., consecrated (AUB. 221); holy (LIEUT. 61; AUB. 172).
- SACRIFICATEUR s.m.: (Eccl.) sacrificing priest (AUB. 270).
- SACRILEGE s.m.: sacreligious person (AUB. 172).
- SAFFRANNE P.P., tinted with saffron (CATH. 15).
See JAUNISSE.
- ** SAFFRANIER s.m.: bankrupt (LION. 107). (Bankrupt's premises were usually painted yellow.)
Nicot, 1606, Safranier. Decoctor.
- SAGE adj.: wise (AUB. 237).
- SAGE FEMME s.f.: midwife (TAP. 41; AUB. 297).
- SAGEMENT adv.: wisely (AUB. 278).
- SAILLIR v.intr.: to leap, spring. - EN PIEDZ, to leap to one's feet (CARD. 102).
- SAIN adj.: level-headed, upright (LION. 105).
MAL SAIN, unwell (AUB. 258).

- SAINCT s.m.: saint (RIEUX. 154; AUB. 284).
adj.: holy (LIEUT. 71; LION. 104, 107, 108).
- SAINCTEMENT adv.: in a holy fashion (iron.) (CATH. 7).
- SAINCTETE s.f.: (Eccl.) Holiness, title of Pope (LIEUT. 67; LION. 120).
- SAISIE s.f.: (leg.) seizure of possessions in payment of debt (RIEUX. 162).
- SAISIR v.refl.: DE, to take possession of (AUB. 205).
- SALADE s.f. (Mil.) light round helmet with short fixed visor and which covered the back of the neck, Sallet. (EST. 22).
- SALAIRE s.m.: wages, reward, retribution (AUB. 226).
- SALE adj.: dirty (EST. 24), unclean (DISC. 333).
- SALE s.f.: room (CARD. 102; ROZE. 146).
- SALER v.tr.: 1) to salt, pickle (ROZE. 126; DISC. 329):
 2) (Tort.), to rub salt into a wound (RIEUX. 153).
P.P., SALE, pickled (as above): fig. Piquant, stinging (DISC. 331).
- SALETE s.f.: smutty story (DISC. 331).
 Nicot: Ordure et saleté.
- SALIQUE adj.: Salic. LOY SALIQUE (ROZE. 135) (RIEUX. 160). The Salic Law limited succession to the throne to heirs male, chiefly because certain military duties were connected with the holding of lands. It became a fundamental law of French monarchy in the early 14th Century.
 - Brewer, p. 955.
- SALUT s.m.: (Theol.), 1) Salvation, evening service (LION. 107; AUB. 283):
 2) greeting (DISC. 327).

- SALVE s.m.: prayer (LIEUT. 54). (From the Catholic liturgy, a prayer to the Virgin Mary beginning "Salve, regina".)
- SALVE s.f.: (Mil.) salvo, volley of small shot in s.o.'s honour (EST. 22).
- SAMEDY s.m.: Saturday (LION. 111).
- SANCTIFIER v.tr.: to sanctify, make a saint (AUB. 226).
- SANG s.m.: 1) blood (RIEUX. 158; AUB. 245);
2) bloodshed (RIEUX. 157; Lion. 120);
3) lineage: PRINCE DU SANG, prince of the blood royal (AUB. 210).
- SANGLANT adj.: bloody (AUB. 176) (DISC. 342).
- SANGLER v.tr.: to harness (ASNE. 320).
- SANGSUE s.f.: leech (fig.) (AUB. 265, 284).
- SANGUINAIRE adj.: Bloodthirsty (AUB. 213).
- SANS prep.: without (ROZE. 134, 136, 146).
SANS ---- NY ----, without ----
or ---- (DISC. 341).
plus Infin. (CATH. 10; LION. 119).
- SANS QUE, conj. plus subj., without (DISC. 328).
- SANTE s.f.: health (AUB. 266).
- SAOUL adj.: sated, satisfied (AUB. 251).
Subst., TOUT VOSTRE SAOUL, as much as you want, to your heart's desire (CATH. 12).
- SAOULER v.refl.: to satiate o.s. (ROZE. 128).
P.P.: SAOULE DE, sated with (LIEUT. 51).
- SAPIN s.m.: fir-tree (AUB. 237).
- SARRAZIN s.m.: Saracen, Infidel (RIEUX. 154).
- SATYRE s.f.: (Lit.) satire, TITLE (ROZE. 124; DISC. 329). (In Latin Literature satura meant a mixed work of prose and verse, in which the author

criticised public morals. Such were the Saturae Menippeae of Varro, and in imitation the Satyre Ménippée, a mixture of prose and verse in favour of Henri IV against the League.)

- SAULEUDRERE v.tr.: to sprinkle (DISC. 331).
- SAULSE s.f.: (Food), sauce (301).
- SAUVAGE adj.: deserted, uninhabited (AUB. 168).
- SAUTERELLE s.f.: (Anim.), locust (AUB. 283).
- SAUVAGE, SAUVAGE s.m.: savage, native (CARD. 99), (AUB. 171).
- SAUVE À adv. exp.: with the right to, on the understanding that (ORD. 47).
- SAUVER v.refl.: to escape (LION. 118).
- SAUVETE s.f.: safety (AUB. 251, 283).
- SAUVEUR s.m.: (Relig.) Saviour (AUB. 174).
- SAVON s.m.: soap (ROZE. 129).
- SAVOYARD adj.: belonging to Savoy. LE - , the Duke of Savoy (ROZE. 133).
- SCANDALE s.m.: scandal (DISC. 328).
- SCANDALEUX adj.: scandalous (CATH. 7; ROZE. 124; AUB. 172).
- SCANDALISER v.refl.: to be shocked (DISC. 341).
- SCAPULAIRE s.m.: (Eccl. Clothing), scapulary, part of monk's habit, which hangs over the shoulders back and front (LION. 106).
- SCAVANT P.P., used adj., learned (ROZE. 147; DISC. 330).
- SCAVOIR v.tr.: to know (ROZE. 141, 143, etc.) plus Infin., to know how to, to be able to (RIEUX. 160). SCAVOIR (EST), that is to say (EST. 22; AUB. 273), without EST (AUB. 188).

Forms:

Pres. Indic.: JE SCAI (148)
 (IL)'SCAIT (143)
 NOUS SCAVONS (120, 135)
 ILS SCAVENT (118, 141)
Pres. Subj.: (3) SCACHE (176, 201)
Fut.: SCAURA (160)
Imp.: 3 pl., SCAVOIENT (201)
Condit., SCAURIONS (131)
 SCAURIEZ (117)
Past. Def.: (3) SCEUT (201)
P.P.: SCEU (132).

- SCA VOIR s.m.: knowledge (CARD. 102); learning (DISC. 343).
- ** SCELERAT s.m.: criminal (CATH. 14).
- SCELERÉ adj.: criminal (AUB. 268).
- SCELLER, SEELER v.tr.: to seal, set one's seal on (CATH. 8; AUB. 294; CARD. 101); confirm (AUB. 175).
- SCEPTRE s.m.: sceptre (CARD. 99; ROZE. 138; AUB. 267).
- SCEU s.m.: (leg.) knowledge. SANS LE SCEU, unknown to (AUB. 195).
- SCHOLASTIQUE, SCOLASTIQUE adj.: scholastic (ROZE. 125). GENDARME - (Acad.), proctor (EST. 20).
- SCIENCE s.f.: (Univ.) 1) science (ROZE. 125); 2) knowledge (LION.105); 3) study (AUB. 277).
- SCOPETINS adj.pl.: name applied to the Jesuits of Trèves who were suspected of having incited the person who killed William of Nassau, Prince of Orange, with a pistol. < It. scopetta (AUB. 261).
- ** SEANCE, SEANCE s.f.: the right to a seat in an assembly, session (TAP. 27; AUB. 249).
- SEANT adj.: seemly, fitting (DISC. 343).
- SEAU s.m.: seal (ROZE. 144).

- SEC adj.: dry. EMPLOYER VERD ET SEC, to use every means (LIEUT. 69).
- ** SECESSION s.f.: secession (ROZE. 142).
- SECOND adj.: second. (CARD. 103). HENRY SECOND, Henri II (AUB. 176).
- SECOUER v.tr.: to shake off (DISC. 338).
- SECOURIR v.tr.: to aid (TAP. 29; AUB. 219).
- SECOURS s.m.: help, body of supporters, reinforcements (AUB. 167).
- SECRET (SECRETTES) adj.: secret (LION. 120; EST. 18).
- SECRET s.m.: secret (CARD. 97; LION. 106; AUB. 180).
- SECRETAIRE s.m.: (Pol.) - D'ESTAT, office of Secretary of State (ORD. 47).
- SECRETEMENT, SECRETTEMENT adv.: secretly (ROZE. 140; DISC. 341).
- SEDITIONNEUX adj.: seditious (AUB. 246; DISC. 332): used subst., seditiousness (AUB. 272).
- SEDUIRE v.tr.: to hoodwink (AUB. 251).
- SEIGNEUR s.m.: (Relig.) Lord (LION. 119), noble lord (RIEUX. 156; DISC. 329). Title (pl.) LORDS, My Lords (302).
- SEIGNEURIE s.f.: kingdom (CARD. 99), rule (AUB. 217): (pl.) domains, manorial estates (AUB. 174, 264).
- SEIZE num.: sixteen. LES SEIZE, leaders of the League in Paris, who at one time numbered sixteen (ROZE. 140).
- SÉJOUR s.m.: dwelling (ASNE. 319).
- SEL s.m.: salt (LIEUT. 70).
- SELLE s.f.: saddle (AUB. 256): fig. UNE SELLE A TOUS CHEVAUX, an expedient to suit all occasions (ROZE. 135).

AVOIR ENTRE DEUX SELLES LE CUL À
TERRE, to fall between two stools
(AUB. 294).

- SELLER v.tr.: to saddle (AUB. 256).
- SELON prep.: according to (ORD. 47).
- SEMAINE, SEPMAINE s.f.: week (AUB. 170, 222).
- SEMBLABLE adj.: (À) similar (to) (DISC. 331).
- SEMBLANT s.m.: semblance, appearance, pretext
(CATH. 11). FAIRE SEMBLANT DE, to
pretend to (LIEUT. 62; AUB. 232).
- SEMBLER v.intr.: 1) to appear. Impers., IL
SEMBLE QUE plus subj., it appears
that (AUB. 185, 296):
2) to resemble (TAP. 22).
- SEMENCE s.f.: seed, posterity, lineage (316).
- SEMER v.tr.: to cause, sow (discord) (AUB.
175).
- SENATEUR s.m.: councillor (AUB. 169).
- *** SENATULE s.f.: mock senate. (Diminutive is
derogatory.) (LIEUT. 69).
- SENS s.m.: sense, significance (CATH. 6).
RETOURNER À LEUR BON SENS, to return
to their senses (DISC. 325). LES
SENS, the senses (300).
- SENTIMENT s.m.: sense, feeling (DISC. 340).
- SENTINELLE s.f.: (Mil.) sentinel (AUB. 216).
- SENTIR v.tr.: to feel (310) (AUB. 245); to
smell (ROZE. 135, 149); to savour
of (AUB. 250). SENTIR LE FAGOT, to
smell of burning faggots, i.e. to be
suspected of heresy (LION. 113).
SENTIR LA CORDE (AUB. 216). See CORDE.
v.refl.: DE Q.CH., to get wind of sthg.,
to sense (ROZE. 128).
- SEOIR v.refl.: to sit (AUB. 249).
P.P., SIS, seated (AUB. 271, 275).

- SEPARER v.tr.: to split up (AUB. 258).
P.P. used adj.: SEPARE, far-flung,
widely separated (AUB. 174).
- SEPT num.: seven (TAP. 33).
- SEPULTURE s.f.: tomb, burial-place (LIEUT. 63)
(314).
- SERF adj.: servile, abject (AUB. 167, 252).
- SERGEANT s.m.: (Mil.) sergeant (EST. 20;
RIEUX. 155; AUB. 290).
- SERIEUSEMENT adv.: seriously (DISC. 343).
- SERIEUX adj.: serious (AUB. 278, 330, 343,
etc.).
- SERMENT s.m.: oath of allegiance (LION. 110,
119; ROZE. 131, 145, etc.).
- SERMON s.m.: (Eccl.) sermon (AUB. 172).
- SERRER v.tr.: to oppress (ROZE. 142; AUB.
169).
- SERVICE s.m.: service, favour (RIEUX. 152,
158; ASNE. 320).
(Eccl.) LE - DIVIN, divine service
(AUB. 172).
- SERVIETTE s.f.: cloth (CATH. 15).
- SERVIR v.intr.: À QN., to serve s.o. (AUB. 249).
A. Q.CH., to have a bearing on (DISC.
328). À QN. DE Q.CH., to be of use
to s.o. as sthg. (TAP. 38; LIEUT.
51; CARD. 101; ROZE. 126). IL NE
SERT DE RIEN DE plus Infin., it is no
use to (ROZE. 129).
SERVIR À plus Infin., to serve to do
sthg. (AUB. 172).
v.refl.: DE Q.CH. (A FAIRE Q.CH.) to
use sthg. (to do sthg.) (ROZE. 134;
AUB. 209; DISC. 330).
v.tr.: to serve (ROZE. 142).
- SERVITEUR s.m.: servant (CARD. 100; AUB. 231;
DISC. 342).
- SERVITUDE s.f.: slavery (DISC. 341).

- SESSION s.f.: session (AUB. 297).
- SEUL adj.: alone, by oneself (AUB. 221).
- SEULEMENT adv.: only (ROZE. 137; DISC. 328).
- SEUR adj.: safe (AUB. 168).
- SEUREMENT adv.: without fail (LION. 119).
- SEURETÉ s.f.: safety (AUB. 206, 230).
- SEVE s.f.: sap, vigour (AUB. 267).
- SEVERITE s.f.: severity (AUB. 282).
- SI conj.: if (LION. 117; ROZE. 127, etc.)
 (RIEUX. 155; AUB. 234, 186 (inversion)): yet (301): and (AUB. 198; ROZE. 144): however (AUB. 246; DISC. 337) with inversion (Haase, para. 141 d): nevertheless (DISC. 337 (inv.)): and so (LIEUT. 71).
~~adv. thus~~ (ASNE. 321).
 Affirmative use in SI, SERAY! Yes, I shall be (LION. 120).
- SI adv.: such, so, as, to such an extent, however (plus adj.) (ROZE. 127, 139, 124, 144; AUB. 182, 242, 258; CARD. 103; ASNE. 319). SI TOST = AUSSITÔT (LIEUT. 64).
 SI QUE, so much so that (ASNE. 322).
- SIBILOT s.m.pr.: Sibilot, Henry III's Court jester, used as one of the attributes of royalty (ROZE. 142).
- SIECLE s.m.: age (AUB. 216).
- SIEGE, SIÈGE s.m.: seat (AUB. 215; ORD. 46).
 (Mil.) siege (LIEUT. 55; AUB. 278).
 (Eccl.) LE SAINT-SIEGE APOSTOLIQUE, the Holy See (LIEUT. 69; LION. 120; RIEUX. 154).
- SIEN adj.: poss., his. UNG SIEN AMY, a friend of his (300).
pron. poss., TOUT LE SIEN, all his belongings (AUB. 216).

- SIEUR s.m.: title, Lord, Master. Used in conjunction with proper name, as le Sieur d'Aubray (RIEUX. 164); Mondit Sieur le Cardinal de Pelvé (CARD.103); or with another title, as le Sieur Recteur (ROZE. 148; Also LION. 106, 121).
- SIFFLER v.intr.: to whistle (DISC. 332); to hiss (as a sign of disapproval) (ROZE. 148).
- SIGNAL s.m.: signal (AUB. 206).
- SIGNALER v.tr.: to make noticeable, to mark, to draw attention to (AUB. 175).
P.P., SIGNALÉ used adj., outstanding, distinguished (LIEUT. 58; LION. 106; DISC. 324).
- SIGNE s.m.: sign (AUB. 280). FAIRE SIGNE, to sign, indicate (CARD. 103).
EN SIGNE DE, as a sign of (AUB. 225).
- SIGNÉ s.m. (P.P. of f.), signature (ROZE. 134): see BLANC.
- SIGNER v.tr.: to sign (CARD. 100; RIEUX. 158).
- SIGNIFIER v.tr.: to mean (306, DISC. 329).
- SIGNOR s.m.: noble lord (ORD. 47). (It.)
- SILENCE s.m.: silence. 1) FAIRE SILENCE, to be silent (ROZE. 148);
2) PASSER SOUS SILENCE, to pass over, omit (LIEUT. 58).
- SIMPLE adj.: simple (LION. 120; AUB. 192); simple-minded (AUB. 176).
- SIMPLICITE s.f.: simple-mindedness (AUB. 244).
- SINGE s.m.: (Anim.) monkey (CARD. 100).
- SINISTRE adj.: of ill omen (307).
- SINISTREMENT adv.: in an unfavourable way. INTERPRETER - , to give an unfavourable interpretation to (AUB. 278).

SINON	<u>prep. (adv.)</u> , except (RIEUX. 164; AUB. 172, 179, 214); unless. SINON POUR, if it's not to (AUB. 248). NE - SINON, only (AUB. 250).
SINON QUE	<u>conj.</u> : except that, unless (DISC. 327, 340, 343); if it weren't that (RIEUX. 162).
SIRE	<u>s.m.</u> : 1) Title given to the king, Sire (RIEUX. 162); 2) noble (TAP. 31).
SITOST QUE	<u>conj.</u> : as soon as (AUB. 175, 232; DISC. 328).
SIX	<u>num.</u> : six. SIX VINGTS, six score (AUB. 224).
SOBRE	<u>adj.</u> : sober, restrained (AUB. 277).
SODOMITE	<u>s.m.</u> : sodomite (CATH. 14).
SOIE	<u>s.f.</u> : silk (LIEUT. 69).
SOLDAT	<u>s.m.</u> : soldier (AUB. 172).
SOLDOYER	<u>v.tr.</u> : to pay (EST. 25).
SOLEIL	<u>s.m.</u> : sun (AUB. 275).
SOLENNEL	<u>adj.</u> : solemn (CATH. 7).
SOLFIER	<u>v.tr.</u> : (Mus.) to sing a phrase to sol-fa names: fig. QUELQUE NOTE MAL SOLFIERE, some crime or other on one's conscience (LION. 106).
SOLITAIRE	<u>adj.</u> : forsaken (AUB. 236).
SOLLICITER	<u>v.tr.</u> : to ask for, request (ROZE. 138).
SOMMAIRE	<u>s.m.</u> : summary, résumé (CATH. 5).
SOMMAIREMENT	<u>adv.</u> : briefly (ROZE. 123)
SOMME	<u>s.f.</u> : sum, total. SOMME TOUTE, In short (ROZE. 145).
SOMMEILLER	<u>v.intr.</u> : to doze, drowse (ROZE. 147).
SOMMIER	<u>s.m.</u> : pack animal (ASNE. 320).

- SOMPTUEUX, SUMPTUEUX adj.: magnificent (AUB. 169, 270; LIEUT. 54).
- SON s.m.: bran (AUB. 171).
- SONGE-CREUX s.m.: idle dreamer, visionary.
Perhaps derogatory in MAUVAIS SONGE-CREUX, person who thinks up mischief (AUB. 193).
- SONGER v.intr.: (A), to think (of) (ROZE. 144).
- SONNER v.intr.: to ring, peal (TAP. 28).
- SONNET s.m.: sonnet (309).
- SONOREMENT adv.: sonorously (CARD. 103): ^{first} recorded in Satyre M.
- SOPHISTIQUEUR v.tr.: to adulterate, falsify by magic (Demey, p. 71) (CATH. 9).
- SORBONNE s.f.: Sorbonne, Theological College of University of Paris (LIEUT. 68; ROZE. 131).
- SORBONNISTES, SORBONISTES s.m.pl.: Professors at the Sorbonne, Schoolmen (AUB. 167, 239). (Not in D.G.)
- SORCIER s.m.: (Sup.) Sorcerer (AUB. 238; DISC. 336).
- SORCIERE s.f.: (Sup.) Sorceress (DISC. 336).
- SORNETTE s.f.: stupid remark, witticism (ROZE. 127).
- SORT s.m.: lot, turn (LEG. 85): fate (ASNE. 321).
- SORTE s.f.: kind (ROZE. 124, 147; AUB. 208; DISC. 327, 333).
- SOT s.m.: sot, fool (ROZE. 130).
- SOUBCON s.m.: suspicion (DISC. 324).
- SOUBS, SOUBZ prep., denoting 1) Place: under (AUB. 291, 295, 296, etc.) SOUBS QUEL ROY, in the reign of (117). (SOUBS

and DESSOUBS used indifferently.)
SOUBS MAINS (fig.) (ROZE. 139 (see
MAIN).

2) Possession or Use, in,
by. SOUBS ESPERANCE DE, in the hope
of (ROZE. 123). SOUBS LE NOM DE,
under the name of, using the name of
(ROZE. 137). SOUBS CESTE RUSE, by
means of that trick (ROZE. 140).
SOUBS BEAU SEMBLANT (11), under cover
of sthg. else.

SOUBS-DIACRE s.m.: (Eccl.) sub-deacon (TAP. 42).

SOUBSMETTRE, SOUBMETTRE v.refl.: ^(L. for 120) A QN., Q.CH., to
submit to so, sthg., A FAIRE Q.CH.,
to agree to do sthg. (DISC. 338).

SOUBSTENIR, SOUSTENIR v.tr.: to support, sustain,
uphold, maintain one's cause (LION.
120; AUB. 271, 286, 299; DISC. 334,
313).

v.refl.: to be maintained, substan-
tiated (AUB. 229).

SOUBSTRAIRE v.tr.: to take possession of (AUB.
269).

SOUBVENIR, SOUVENIR v.tr.: DE Q.CH., to remind
s.o. of sthg. (DISC. 337, 338)
Imp. IL ME SOUVIENT DE -- I
remember (AUB. 176).

SOUCIER v.refl.: DE, to bother about (LIEUT.
154; AUB. 172).

SOUDAIN adj.: sudden (AUB. 181).

SOUDAIN adv.: suddenly (RIEUX. 163; ASNE. 321).

SOUFFLER v.intr.: to blow (AUB. 294).

SOUFFLET s.m.: (Dom.), bellows (AUB. 294).

SOUFFRIR v.tr.: to suffer, permit, endure
(LIEUT. 69; RIEUX. 155; DISC. 341).

SOUHAIT s.m.: wish (LIEUT. 50).

SOUILLER v.tr.: to dirty (301).

SOULAGEMENT s.m.: relief (AUB. 243).

- SOULAGER v.tr.: QN. DE Q.CH., to relieve s.o. of sthg. (LIEUT. 52).
- SOULIER s.m.: shoe (ROZE. 135): (see FORME 2).
- SOULOIR v.tr. (plus Inf.), to be in the habit of (ROZE. 124, 128).
- SOUPÇONNER v.tr. (plus Subj.), to suspect (CARD. 100).
- SOUPE s.f. (Food), soup (ROZE. 144).
- SOUPER v.intr.: to sup, take supper (DISC. 343).
- SOUPIR, SOUSPIR s.m.: sigh (AUB. 241; DISC. 339).
- SOUPLE adj.: weak-willed, easily swayed (AUB. 242). SOUPLE À LA HOUSSINE, biddable (AUB. 256).
- SOURD adj.: concealed, underhand (LION. 116; ROZE. 140).
- SOURDRE v.intr.: to arise (ROZE. 147) (Mont. Amyot).
- SOURIS, SOURIZ s.f. (Anim.), mouse (AUB. 194, 291).
- SOUSPIRER v.intr.: to sigh (AUB. 217; ASNE 332).
- SOUTANE s.f. (Ecc. Dress), cassock (TAP. 39).
- SOUVENANCE s.f.: memory. AVOIR EN LA SOUVENANCE, to remember (ASNE. 320).
- SOUVENIR s.m.: memory (thing remembered) (ROZE. 127).
- SOUVENT adv.: often (LION. 119).
- SOVERAIN adj.: sovereign, all-powerful (CATH. 10; AUB. 247).
- SPACIEUX adj.: spacious, huge (ROZE. 144).
- SPECIAL adj.: special (AUB. 246).
- SPECIEUX adj.: apparent (AUB. 184); false (AUB. 242).
- SPELUNQUE s.f.: cavern, den (AUB. 168).
- SPIRITUEL adj.: spiritual (ORD. 46).

- SPLENDEUR s.f.: splendour (AUB. 271).
- STAMPE s.f.: engraving, style of engraving (TAP. 28).
- STATION s.f.: (Relig.) one of the Stations of the Cross, or a visit to certain churches, to which an indulgence is attached, or a series of sermons preached during Lent (AUB. 264).
- *** STENTORÉ adj.: stentorian, resounding (ROZE. 147).
- STÉRILE adj.: barren, childless (AUB. 187).
- STERILITÉ s.f.: barrenness (AUB. 190).
- STIPULER v.tr.: to stipulate, decide (AUB. 191).
- STRATAGÈME s.m.: stratagem (TAP. 31).
- STUPEFIER v.tr.: to humb. dull, stupefy (AUB. 245). (First used by A. Paré, IX, 23)
- STYLE s.m.: way, style (AUB. 250). (Lit.) Style (DISC. 323).
- SUBHASTER v.tr.: (leg.), to sell by warrant (LIEUT. 54).
- SUBJECT, SUBJET, SUJET, SUBJECT s.m.: subject (of a king) (CARD. 100; LION. 109; ROZE. 131; DISC. 341). Spelling SUBJECT used in sense of topic, subject (308). SUJET, reason (DISC. 330). adj.: A.Q.CH., subject to, liable to provide (AUB. 266).
- SUBJUGUER v.tr.: to subjugate (AUB. 242; DISC. 338).
- SUBLIMER v.tr.: (Alch.), to purify, sublimate (CATH. 10).
- SUBMISSION s.f.: submission, submissiveness (CATH. 59; AUB. 182, 197, 233).
- SUBSEQUENT adj.: subsequent (LIEUT. 65), following (AUB. 185, 274).

SUBSTANCE	<u>s.f.</u> : possessions, substance (RIEUX. 154; AUB. 170, 247).
*** SUBSTANTER	<u>v.tr.</u> : to feed (AUB. 251): Latinism.
SUBTIL	<u>adj.</u> : cunning (LIEUT. 58); subtle, difficult (ROZE. 141).
SUC	<u>s.m.</u> : juice (DISC. 334); sap (AUB. 267).
SUCCEDER	<u>v.intr.</u> : À Q.CH., to succeed (to throne, etc.) (TAP. 28; AUB. 210). <u>v.intr.</u> : to turn out. BIEN SUCCEDER, to turn out well (DISC. 325; AUB. 190).
SUCER, SUCCER	<u>v.tr.</u> : to suck (AUB. 171); to suck the substance of (AUB. 265).
SUCCESSION	<u>s.f.</u> : succession (AUB. 194, 273).
SUCRER	<u>v.tr.</u> : to sweeten, sugar (AUB. 245).
SUER	<u>v.intr.</u> : to sweat (EST. 20; CARD. 99; ROZE. 148).
SUFFIRE	<u>v.impers.</u> : IL SUFFIT À QN. DE FAIRE Q.CH., it is sufficient for s.o. to do sthg. (ROZE. 148; RIEUX. 155).
SUFFISAMMENT	<u>adv.</u> : used as <u>expr.</u> of quantity plus DE, sufficient, enough (ROZE. 125).
SUFFISANT	<u>adj.</u> : strong enough (AUB. 270).
SUFFRAGANT	<u>s.m.</u> (Eccl.), Bishop subordinate to an Archbishop, hence a subordinate. (TAP. 34).
SUFFRAGE	<u>s.m.</u> : vote, prayer in commemoration of saints (TAP. 39; AUB. 176, 217, 248).
SUITE, SUITTE	<u>s.f.</u> : procession, train, retinue (GATH. 8); A LA SUITE DE, after (AUB. 292, 296).
SUJET	<u>s.m.</u> : opportunity ^{AUB.} (291).
SUPERBE	<u>adj.</u> : superb, beautiful, splendid (AUB. 169, 225); overweening (AUB. 190).
SUPERBEMENT	<u>adv.</u> : to a lofty degree (AUB. 273).

- *** SUPERCATHOLIQUE adj.: extremely catholic (CARD. 97).
(Invented Term.)
- SUPERFLUITÉ s.f.: superfluity, superabundance
(CATH. 8).
- SUPERINTENDANT s.m.: Superintendent, Officer of the
Crown. - DES PRISES ET RANCONS,
Officer in charge of legal seizures of
property (IMP. 2).
- SUPERLATIF adj.: superlatively generous (AUB. 280).
- SUPERSTITION s.f.: superstition (AUB. 237).
- SUPPLANTER v.tr.: to supplant, replace (AUB. 191).
- SUPPLICE s.m.: torture (AUB. 179, 259).
- SUPPLIER v.tr.: QN. DE FAIRE Q.CH., to beg s.o.
to do sthg., request (CARD. 100;
ROZE. 131; AUB. 252).
- SUPPORT s.m.: support (AUB. 182).
- SUPPORTER v.tr.: to bear, suffer, put up with
(AUB. 168, 169).
- SUPPOST s.m.: subordinate (ROZE. 124). (Univ.:
regents, bedelli, booksellers and
printers, etc.)
- SUPPRIMER v.tr.: to suppress, remove (RIEUX. 161;
DISC. 328).
- SUR prep., indicating POSITION on (ROZE.
144, etc.); in (DISC. 327, etc.).
DIRECTION towards,
against (ROZE. 141; RIEUX. 162, etc.).
With verbs indicating violence, SUR
is common. USURPER SUR, to usurp
from (RIEUX. 154); inflicted upon
(AUB. 244).
CLAIM: DROICT SUR,
entitlement to (LION. 117).
APPROXIMATE TIME: at, about
(AUB. 206, 213, etc.)
MISC., in return for: SUR BONS GAIGES
(RIEUX. 161). SUR CE PRETEXTE, on
this pretext (LION. 116). SUR VOSTRE
PAROLE, on your word of honour (ROZE.
142). SUR PEINE DE (120). JALOUSIE

- DE L'UN SUR L'AUTRE, jealousy of one for the other (AUB. 176).
L'OCCASION EN ESTOIT BELLE SUR, It was a good opportunity for (AUB. 227).
SUR CE, now (RIEUX. 162).
- SURHAUSSER v.tr.: to increase (AUB. 192).
- SURNOM s.m.: nickname (AUB. 239); surname.
Legal phrase, DIRE ET NOMMER PAR NOM ET PAR SURNOM, to quote one's full name (RIEUX. 157).
- SURNOMMER v.tr.: to nickname (ROZE. 134; TAP. 33).
- SURPLUS s.m.: the rest (302).
- SURPRENDRE v.tr.: to take by surprise (DISC. 339).
- SURTOUT adv.: above all, especially (LION. 119; ROZE. 131).
- SUS adv.: up, METTRE SUS, to establish (AUB. 229).
- SUSCITATION s.f.: instigation (AUB. 179).
- SUSCITER v.tr.: to incite to revolt, stir up, rouse (LION. 112; AUB. 243).
SUSCITER QN. DE FAIRE Q.CH., to incite s.o. to do sthg. (LIEUT. 67; ROZE. 141).
- SUSDIT adj.: (Leg.) aforementioned (AUB. 296).
- SUSPENS s.m.: suspense, uncertainty (DISC. 326).
- SUYSSE s.m.pr.: Swiss mercenary forming part of the Royal Guard (ROZE. 142; AUB. 204).
- SUXVRE v.tr.: to follow (RIEUX. 157).
- SYLLABE s.f.: syllable (DISC. 336).
- SYMBOLE s.m.: (Theol.) LE - DES APOSTRES, the Apostles' Creed (LIEUT. 68).
- SYNAGOGUE s.f.: (Eccl.) synagogue (ROZE thus addresses the Estates.) (ROZE. 122). Applied to the Catholic church in Marnix,

Tableau, I, 36, "Une belle petite
synagogue papistique".

SYNODE

s.m.: (Eccl.) synod, Ecclesiastical
assembly convened by a bishop (AUB.
180, 195).

T.

TABLE	<u>s.f.</u> : table. LA TABLE RONDE, the round table (RIEUX. 155). ALLONGER SA TABLE, <u>lit.</u> to lengthen one's table to accommodate more guests, i.e. to trouble oneself, to bother (ROZE. 138).
TABLEAU	<u>s.m.</u> : picture (ROZE. 137). - D'ELECTION, nomination list for election, roll (AUB. 272).
TACHE	<u>s.f.</u> : blemish (ASNE. 320).
TACITURNITÉ	<u>s.f.</u> : silence (AUB. 289).
TAFFETAS	<u>s.m.</u> : taffeta, silk (TAP. 37).
TAILLE	<u>s.f.</u> : 1) height (DISC. 327): 2) shapeliness (ASNE. 319). 3) Tax levied on property of non-privileged class (LION. 117; RIEUX. 152).
TAILLER	<u>v.tr.</u> : to cut (AUB. 206); to chop and change, cut out, remove (DISC. 344). TAILLER ET COUDRE A SA VOLONTÉ, to dispose of public money at will. (A reference to misuse of public money.) (AUB. 266).
TAILLEUR	<u>s.m.</u> : (Trade) tailor (LION. 112): also TAILLEUR D'HABITS (EST. 24).
TAIRE	<u>v.refl.</u> : to be silent, stop speaking (ROZE. 148; RIEUX. 165). <u>Pres. Subj.</u> : TAISE (148).
TALONNER	<u>v.tr.</u> : to press, follow closely (315).
TANDIS QUE	<u>conj.</u> : while (with sense of contrast) (AUB. 175).
TANT	<u>adv.</u> : as much (LIEUT. 68; ROZE. 131; etc.) TANT QUE, as much as (ROZE. 142, etc.); very much, often (DISC. 325): so, so much, to such an extent (CARD. 99, 313; DISC. 324; etc.). TANT BIEN (= si bien), so well (AUB. 170). In concessive clauses, however,

however much (ROZE. 141; AUB. 215).

TANT --- QUE, --- as well as ---,
both --- and --- as much --- as ---
(LION. 117; AUB. 208, 242; DISC.
334, 339).

TANT DE, so much, so many (ROZE. 124,
143; AUB. ~~170~~, 171, 224, etc.)

TANT Y A QUE, it has come to this
(ROZE. 127; AUB. 270). However, be
that as it may.

- TANT QUE conj.: as long as (LIEUT. 70).
- TANTINET s.m.: a tiny bit (CARD. 97).
- TANTOST adv.: but lately (CARD. 96); a moment
ago (AUB. 181, 198). IL Y A TANTOST
TROIS ANS, it will soon be three years
(ROZE. 146).
- TAPISSER y.tr.: to decorate with tapestry (AUB.
264).
- TAPISSERIE s.f.: tapestry (TAP. 27; LIEUT. 54).
- TARD adv.: late (RIEUX. 164).
- TARDER y.tr.: to be long (AUB. 258). TARDER
À FAIRE Q.CH., to delay, put off doing
sthg. (ROZE. 129; AUB. 206).
Impers.: IL TARDE, it is late (AUB. 246).
- TARDIF adj.: late (312). - À plus Infin.,
to be late, slow in .. (AUB. 281).
- TARÉ P.P. used adj.: corrupt, depraved,
guilty (LION. 105).
- TASCHE s.f.: job, task (AUB. 264). À LA
TASCHE DE, busy with.
- TASCHER y.intr., plus Infin.: À, DE plus Infin.
to try, strive to (AUB. 175, 202,
208; DISC. 341).
- TAVERNE s.f.: tavern (ROZE. 136; DISC. 331).
- TAVERNIER s.m. (Trade), innkeeper (RIEUX. 161).
- TAXER y.tr.: to accuse (CATH. 11).

- TAYE s.f.: (Med.), albugo, leucoma, cataract?
Fig. OSTER LA TAYE DES YEUX (A QN.),
to remove the scales from s.o.'s eyes
(AUB. 263).
- TEINDRE v.tr.: to stain (DISC. 334).
- TEL adj.: such (a) (LIEUT. 49; ROZE. 146;
AUB. 244, etc.).
pron.: --- QUI, he --- who (ROZE. 129).
- TELLEMENT adv.: so much so (QUE, that) (LIEUT. 54;
ROZE. 128, 148; AUB. 250; DISC. 324,
etc.)
- TEMERAIRE adj.: bold (AUB. 201; DISC. 328).
- TEMPERE adj.: temperate (AUB. 279).
- TEMPESTER v.intr.: to storm, rage (ROZE. 148).
- TEMPLE s.m.: temple (AUB. 240; TAP. 28, etc.).
- TEMPOREL adj.: temporal (AUB. 275).
- TEMPORISER v.intr.: to put off time (AUB. 198).
- TEMPS s.m.: time. DU TEMPS DE, in the time
of (LION. 120; ROZE. 141). TOUT
UNG TEMPS, for quite a time (ROZE. 141).
Suitable moment (DISC. 340).
EN TEMPS ET LIEU (leg.), at the right
time and place (CATH. 16).
- TENANT s.m.: one single block. TOUT EN UN
TENANT, all in a lump, block, all
together (AUB. 257).
- TENANTS s.m.pl.: (Leg.), lit. the lands bordering
on an estate. PAR TENANTS ET
ABOUTISSANTS, in full detail, with all
the ins and outs, with full details
and particulars (AUB. 199).
- TENDRE v.intr.: A Q.CH., to aim at, aspire to
sthg. (AUB. 201; DISC. 334). TENDU
EN Q.CH., occupied by sthg. (AUB. 278).
- TENIR v.tr.: to hold, keep. TENIR EN BALANCE,
to keep things balanced (LIEUT. 71).
ESTRE TENU DE FAIRE Q.CH., to be obliged
to (AUB.^{LION} 117).

TENIR PRISONNIER, to hold prisoner
(ROZE 130).

TENIR BANQUE, to sell one's wares,
coax the crowd with quack's patter
(CATH. 8).

TENIR QN. POUR, to consider s.o. as
(ROZE. 130).

TENIR LEURS SEIGNEURIES, to hold,
look after their domains (AUB. 264).

TENIR DU SEDITIEUX, to smack of
treason (AUB. 272).

IL TIENT A VOUS QUE, it is your fault,
it depends on you that (AUB. 171, 208).

FAIRE TENIR DES NOUVELLES, to obtain
news (LION. 119).

FAIRE TENIR Q.CH. A QN., to send sthg.
to s.o. (LION. 120).

ESTRE TENU DE FAIRE, FAIRE Q.CH., to
be supposed, bound, obliged to do sthg.
(DISC. 337; LION. 119, 117).

v.intr.: TENIR BON, to hold one's
ground (311). SI MARCHE TIENT, if
the bargain holds good (ROZE. 134).

v.refl.: to stay, remain (AUB. 211, 270);
to live (DISC. 325). SE BIEN TENIR,

to maintain one's position (CARD. 94).

SE TENIR AUX ESCOUTES, to keep one's
ears open (LIEUT. 50).

SE TENIR DE FAIRE Q.CH., to restrain
o.s. from doing sthg. (AUB. 232).

Forms:

Pres. indic.: TIENT (272).

Pres. Subj.: TIENNE (270).

Past Def.: TINS (50).

TINSTES (211).

P.P.: TENU(Z) (117).

TENUE

s.f.: holding, session (IMP. 1; LION.
116).

TERME

s.m.: (Leg.) 1) term, delay, waiting
time (CATH. 9). A LONGS TERMES, far
in advance; so late? (CATH. 5).

2) term, word, formula.

EN CES TERMES, in these words, terms
(AUB. 222; DISC. 335).

3) rule, term (AUB. 228).

TERNI

adj.: lack-lustre (AUB. 172).

TERRASSER, TERRACER

v.tr.: to bring low (TAP. 38;
314).

- TERRE s.f.: earth, ground. DEDANS TERRE, in the ground (DISC. 333). CONTRE TERRE, along the ground (AUB. 265). pl.: lands, domains (RIEUX. 155).
- TERRIEN s.m.: land-owner (AUB. 174).
- TESMOIGNER v.intr.: to testify, bear witness (LIEUT. 67; AUB. 225).
- TESMOIN s.m.: witness. TESMOIN LA HARELLE DE ROUEN, witness the rising in Rouen (ROZE. 146).
- TESTAMENT s.m. (leg.) will, testament. FAIRE PAIRE SON TESTAMENT TOUT DEBOUT À QN., to hang s.o. (LIEUT. 54).
- TESTE s.f.: head (EST. 19) (ROZE. 139). EN TESTE, on the head (EST. 21, 22). DE LA TESTE, with a nod (RIEUX. 165). ROMPRE LA TESTE DE Q.CH., to bore with sthg. (ROZE. 125). FAIRE TESTE À QN., to stand up to s.o. (AUB. 230). FAIRE TESTE, to hold one's head up, be bold, make headway (AUB. 205). See FEU.
- TESNIERE s.f.: lair, retreat, hide-out (AUB. 215).
- TEXTE s.m.: Biblical text (AUB. 239).
- THEASTRE s.m.: theatre (DISC. 330).
- THEME s.m.: theme, subject (ROZE. 129, 149).
- THEOLOGALEMENT adv.: in the manner of a theologian (CARD. 103). (An echo of Rab., Garg., XVIII.)
- THEOLOGIE s.f.: (Acad.), theology (ROZE. 132; EST. 25).
- THEOLOGIEN s.m.: theologian (AUB. 226).
- THRESOR s.m.: treasure (AUB. 218).
- THROSNE s.m.: throne (ORD. 44).
- TIBERE s.m.pr.: Tiberius (DISC. 341).

- TIERS s.m.: third (AUB. 231).
- TIERS-ESTAT s.m.: third estate (RIEUX. 163).
- TIERS-PARTY s.m.: The Third Party, one of the factions involved in the struggle for the crown, led by the young Cardinal de Bourbon, supported by his tutor, Jean Touchard, and by Du Perron. (Note Marc., p.66, n.3.) (LIEUT. 66; DISC. 340).
- TIGE s.m.: stem (DISC. 334); lineage (AUB. 227, 267).
- TIGNEUX adj.: mangy, scurvy, with scald-head. TROIS TIGNEUX ET UN PELE, three scurvy fellows and one mangy man, i.e. a handful of nobodies (CATH. 6). (An echo of Rab. II, v. "troys teigneux et ung pelé de légistes".)
- TILTRE s.m.: (Leg.) entitlement, right. A JUSTE TILTRE, as a just entitlement (LIEUT. 63). See PRECAIRE.
- TIMIDITE s.f.: shyness (AUB. 205).
- ** TIRELAISSE s.f.: game, hence trickery, sudden disappointment (LIEUT. 57).
- TIRELIRE s.f.: money-box (CATH. 15).
- TIRER v.tr.: to draw, extract, derive (LIEUT. 50; RIEUX. 154, 158; ROZE. 142, 139); to pull, see LAINE, LONG; to extort (ROZE, 139; AUB. 208). TIRE DE LA VERITE, based on the truth (DISC. 340).
- TISSERANT s.m.: (Trade), weaver (RIEUX. 161).
- TOISE s.f.: measurement of length, approximately six feet (AUB. 266).
- TOLERABLE adj.: acceptable (AUB. 229).
- TOMBE s.f.: tomb (312).
- TOMBEAU s.m.: tomb (313). (More monumental than TOMBE.)

- TOMBER v.intr.: to fall, drop (AUB. 171).
A QN., to fall to the lot of s.o.
(AUB. 282).
- TON adj.: poss., thy. TES (AUB. 207).
- TON s.m.: pace. PRENDRE SON TON, to set
one's pace (ASNE. 320).
- TONDRE v.tr.: to tonsure (AUB. 210).
ESTRE TONDU, to get more than one
bargained for (RIEUX. 160). (Allusion
to proverb: Chercher de la laine et
s'en aller tondu: Marc. p. 160, w. 3.)
- TONNEAU s.m.: barrel (TAP. 31).
- TONNER v.intr.: to thunder, hurl threats at
(GATH. 13).
- TONNERRE s.m.: thunder (AUB. 221).
- TOQUE-SAINCT s.m.: tocsin, alarm-bell (AUB. 217).
- TORRENT s.m.: torrent, flow (fig.) (ROZE. 122);
Flood-tide (fig.) (DISC. 337).
- TORT s.m.: wrong (312). AVOIR GRAND TORT
DE FAIRE Q.CH., to be very wrong in
doing sthg. (AUB. 224).
FAIRE TORT, TENIR UN TORT À QN., to do
s.o. a wrong (RIEUX. 155; AUB. 257).
À TORT ET À TRAVERS, right and left,
at random (LIEUT. 60).
À TORT OU À DROIT, rightly or wrongly
(RIEUX. 152).
- TORTU P.P. used adj.: twisted (AUB. 291).
- TORTUE s.f.: (Anim.), tortoise (DISC. 327).
- TOTAL adj.: complete (LIEUT. 69).
- TOUCHANT prep.: concerning (LION. 114; ROZE.
129; RIEUX. 163; AUB. 186; DISC. 329;
etc.)
- TOUCHE s.f.: (Alch.) touchstone, test (CARD.
99).

- TOUCHER v.intr.: A, to reach to, touch (313):
to aspire to (AUB. 272): to touch,
harm (AUB. 170). - SUR, to mention
(ROZE. 139).
- TOUR s.m.: trick (ROZE. 143; AUB. 232).
- TOURNEE s.f.: twisting, winding (DISC. 327).
- TOURNER v.tr.: to turn. See VISAGE, ROBE.
- EN FRANÇAIS, to translate into
French (IMP. 3; DISC. 324).
- Q.CH. EN Q.CH. D'AUTRE, to change,
turn sthg. into sthg. else (LION. 106;
AUB. 260): to change, alter, turn
round (LION. 118).
- TOUJOURS, TOUSJOURS adv.: always (LIEUT. 49;
LION. 115, 118; ROZE. 130; etc.)
- TOUSSAINCTS s.f.: (Eccl.) All Saints'. (TAB. 30;
AUB. 217).
- TOUSSIR v.intr.: to cough (CARD. 103; LION. 112).
F.P., TOUSSY. (Though the old form
TOUSSIR was replaced in 16th Cent. by
TOUSSER, it still appears in Nic. and
Cotgr. Paré uses the new form (VIII,
30), but S.M. the old, showing that
the new form was not yet fully estab-
lished.)
- TOUT, TOUTE, TOUS, TOUTS, TOUTES adj.: all, every,
any (ROZE. 135, 145, 138; LIEUT. 64,
48; LION. 117; AUB. 164; etc.).
[There is a tendency to omit the defi-
nite article with TOUT: see Syntax.]
See SOMME.
- TOUT, etc. pron.: all, everything (ROZE. 129).
TOUS DEUX, both (ROZE. 137, 308, 138).
- TOUT adv.: completely, all, quite, very.
TOUT LE FIN PREMIER, the very first
(ORD. 45). TOUT DE FRAIZ, quite
recently (EST. 19). TOUT BELLEMENT,
quite gaily (ROZE. 136).
Adverbial TOUT before adjectives normally
agrees with the adjective, e.g. TOUT VIF
(DISC. 330); TOUTE BLANCHE (AUB. 280);
TOUTE AUTRE (AUB. 212); TOUTES COURTES
(DISC. 343). There is however one

- case, masculine plural without agreement. TOUT SEULS (DISC. 330).
 DU TOUT, adv., completely (AUB. 180, 236; DISC. 330). TOUT À FAICT, adv., absolutely (AUB. 281); completely, unreservedly (AUB. 183).
- TOUTESFOIS conj.: and yet, however (LIEUT. 57; CARD. 103; LION. 118; RIEUX. 164; AUB. 328; etc.)
- TRACES s.f.pl.: tracks, footsteps (AUB. 186).
- TRACER v.tr.: to mark, trace out (LIEUT. 49).
 TRADUIRE v.tr.: to translate (IMP. 2); to apply (DISC. 333).
- TRAFIQUER v.intr.: DE Q.CH., to trade in sthg. (AUB. 295).
- TRAGÉDIE, TRAGÉDIE s.f.: tragedy (Fig.), tragic event (AUB. 176; ROZE. 128).
- TRAHIR v.tr.: to betray (LION. 120; AUB. 211).
P.P., TRAHY.
- TRAHISON s.f.: treason, treachery (DISC. 338).
- TRAIN s.m.: 1) way of life (ROZE. 138): see HAUSSER. ENTRETENIR LEUR TRAIN, to keep up their way of life, appearances (AUB. 248):
 2) way. MARCHER SUR CE TRAIN, to tread this way (DISC. 337). AU MAUVAIS TRAIN QUE NOUS PRENONS, from the bad way we are doing things (AUB. 246). A PETIT TRAIN, at a jog-trot (LIEUT. 56). METTRE EN TRAIN, to set the pace, incite (RIEUX. 157).
- TRAISTRE s.m.: traitor (LIEUT. 50).
adj.: treacherous (AUB. 205).
- TRAITER, TRAITTER, TRAICTER v.tr.: to treat (well) (ROZE. 142); to treat a subject, expound (ROZE. 147; AUB. 226).
v.intr.: 1) to act (LIEUT. 62):
 2) to talk terms, parley (DISC. 339; ROZE. 140):
 3) - DE plus Infin., to agree to (AUB. 243).

- TRANCHER v.intr.: to cut. TRANCHER DES DEUX COSTEZ, to be a double-dealer (CATH. 11).
- TRANCHEE s.f. (Mil.) trench (CATH. 11; AUB. 216).
- TRANQUILLITE s.f.: peace (AUB. 203, 266); peaceful conclusion (AUB. 252).
- TRANSITOIRE adj.: transitory, passing (AUB. 235).
- TRANSMUER v.tr.: (Alch.) EN, to transmute, change into (LION. 105).
- *** TRAPUSSE s.f.: rat-trap, lure (AUB. 186).
- TRAVAILLER v.intr.: to work (CATH. 14; LIEUT. 64).
v.refl.: to toil (DISC. 324).
- TRAVERS, À (see TORT) (LIEUT. 60).
- TRAVERSE s.f.: crossing. SE JETTER À LA TRAVERSE, to throw oneself into the fray, to butt in, to dart in the way (AUB. 175).
- TRAVERSER v.tr.: to cross, traverse (AUB. 279).
- TREBUCHER v.intr.: to stumble (312).
- TREMEUR s.f.? tremor, trembling, cause for alarm (AUB. 207).
- TREMPER v.intr.: to languish (AUB. 231).
- TRENTE num. card., thirty (ROZE. 143).
- TRÈS, TRES adv.: very, in compounds; TRES BON (LIEUT. 49); TRÈS-ILLUSTRE, TRES-AUGUSTE, TRES-CATHOLIQUE (ROZE. 122). TRES-EXPRESSES (AUB. 201). TRES-PROFOND (LEG. 85).
- TRESORIER, TRÉZORIER, TREZORIER s.m.: Treasurer, Chancellor (LIEUT. 63; RIEUX. 155; 304).
- TRESPAS s.m.: death (ASNE. 318).
- [TRESPASSER] v.intr.: to die. P.P. TRESPASSÉ, dead, deceased (LIEUT. 59).

- TREVE, TREFVE s.f.: truce (TAP. 38; RIEUX. 156; AUB. 253).
- TRIACLEUR s.m. (Trade), charlatan, quack, seller of quack medicines (CATH. 9).
- TRIENAL, TRIENAU adj.: triennial, for three years (AUB. 274).
- TRIER v.tr.: to sort. TRIER AU VOLET, to sift, sort out, select carefully (LION. 111).
- TRINITE s.f.: (Rel.) Holy Trinity (AUB. 294).
- TRIOMPHE s.m.: triumph (ROZE. 122; AUB. 282).
EN -, in triumph (AUB. 215).
- TRIOMPHER v.intr.: to triumph. - DE DIRE, to make a successful speech, to surpass o.s. in eloquence (ROZE. 122).
- TRUPIERE s.f. (Trade) tripe-seller. COUSTEAU DE TRUPIERE, a tripe-seller's knife, i.e. one which cuts with both sides, therefore, fig., a two-faced person, a double-dealer (LION. 119).
- TRISTE adj.: sad. FAIRE LE TRISTE ET DOLENT, to be sorry (AUB. 208).
- TROCQUER v.tr.: to exchange (CATH. 12).
- TROGLODITE s.m.pr.: cave-dweller (LIEUT. 59).
- TROIS num. card., three. DE TROIS EN TROIS, three by three (EST. 20).
- TROISIEME, TROISIESME num. ord., third (RIEUX. 163).
HENRY TROISIESME, Henry III (TAP. 29; AUB. 177).
- TROMPER v.tr.: to deceive (ROZE. 134; AUB. 208; EST. 37).
- TROMPETTE s.m.: trumpeter, ^{trumpet crier.} (DISC. 333).
- TROMPEUR adj.: deceitful (DISC. 326).
- TRONC s.m.: trunk, torso (AUB. 245); tree-trunk (DISC. 334).

- TROP adv.: too much (ROZE. 139).
 - DE, too many, too much (completely) (ROZE. 145); very much (12).
s.m.: excess (317).
- TROPHEE s.m.: trophy, spoil of war (ROZE. 122).
- TROTTER v.intr.: to trot (AUB. 250).
- TROU s.m.: hole (ROZE. 143); (See METTRE 7).
- TROUBLE adj.: muddy, turbulent (AUB. 203).
- TROUBLE s.m.: strife (AUB. 184). EN TROUBLE, in a troubled state (ROZE. 142; AUB. 246).
- TROUPE s.f.: troop, crowd (AUB. 182).
- TROUPEAU s.m.: flock (AUB. 264).
- TROUSSER v.tr.: to gather up (robes, skirts, etc.) (EST. 20). TROUSSER EN MALE? to bundle up, fig. to imprison (311).
- TROUVER v.tr.: to find (ROZE. 127). See FRIRE.
v.refl.: to be (ROZE. 136; DISC. 328); to be present (AUB. 211).
- TROYEN adj.: Trojan (312).
- TRUYE s.f.: (Anim.), sow (ROZE. 126).
- TUER v.tr.: to kill (RIEUX. 156).
- ~~XXX~~ TUMULTER v.intr.: to be rowdy (ROZE. 124).
 (The usual form is TUMULTUER.)
- TURC, TURCQ s.m.pr.: Turk (ROZE. 138; AUB. 243).
adj.: Turkish (TAP. 37).
- TURLUPIN s.m.pr.: Book published 1592 by Jean Hotman de Villiers (ROZE. 137).
 (See Part III, ch. X.)
- TUTEUR s.m.: guardian (AUB. 267).
- TUTELLE s.f.: legal protection (AUB. 182).
- TYMBRER v.tr.: (Her.), to place a helmet above armorial bearings to denote rank (RIEUX. 154).

- TYPE s.m.: prototype (AUB. 245).
- TYPOGRAPHIE s.m.: (Trade) printer (DISC. 328).
- TYRAN s.m.: tyrant (CATH. 14; LIEUT. 50;
LION. 116).
- TYRANNEAU s.m.: petty tyrant (AUB. 266).
- TYRANNIE s.f.: tyranny (DISC. 338; AUB. 172).
Pl.: acts of tyranny (DISC. 336).
- TYRANNIQUEMENT adv.: in the manner of a tyrant
(CATH. 12).

U.

- ULCERE P.P. used adj.: ulcerated: fig. shamed (CATH. 13).
- UN, UNG, UNE art. indef.: a, an (ROZE. 140, 137) (CATH. 8). The form UNG appears more frequently in second half of book, perhaps due to a different printer (CARD. 94; ROZE. 137, 141; RIEUX. 156, 160, 163; AUB. 176, etc.); numerical use, stressed, one (AUB. 168).
- UN, UNG pron.: one (307). (ROZE. 146; DISC. 330). L'UN L'AUTRE, one another (ROZE. 135, 136). L'UN DE L'AUTRE, of one another (ROZE. 140, 147). LES UNS ... LES AUTRES, some ... others (ROZE. 147; AUB. 299; DISC. 331).
- UNI P.P. used adj.: united, unified (AUB. 175). LES UNIS, members of the same League (TAP. 41).
- UNION s.f.: union. LA SAINCTE UNION, L'UNION, the Catholic League (LIEUP. 73; RIEUX. 151; CARD. 96; LION. 119).
- UNIQUE adj.: sole, only (CARD. 99; AUB. 170); unique, alone of its kind (ROZE. 127).
- UNIR v.tr.: to unify, iron, flatten, crush (306).
- UNIVERSEL adj.: universal (ROZE. 139). Used tautologically in TOUT LE MONDE UNIVERSEL, the whole world (AUB. 176).
- UNIVERSITE s.f.: university (LEG. 83).
- UNZE num.: eleven (AUB. 206).
- UNZIÈME num. ord.: eleventh (AUB. 243).
- URGENT adj.: pressing, urgent (AUB. 167).
- URINAL s.m.: urine, urinal (ROZE. 135).
- URINER v.intr.: to urinate (DISC. 334).
- USAGE s.m.: wear (EST. 24); METTRE EN USAGE, to use (AUB. 291).

- USER v.tr.: to wear out (DISC. 326).
v.intr.: DE 1) to use, make use of, employ (RIEUX. 155; AUB. 191, 209, 218; DISC. 341):
 2) to make full use of, to profit (AUB. 205):
 3) COMME EN A USE UN DOCTE FLAMAND, as did a learned Fleming (DISC. 331).
- USTENSILE s.m.: (Eccl.), sacred utensil, vessel (LIEUT. 61); utensil (DISC. 335).
- USURE s.f.: usury. PRESTER A USURE, to practise usury (LION. 106).
- USURPATION s.f.: usurpation, unlawful appropriation (LIEUT. 55).
- USURPER v.tr.: to usurp (CATH. 10; AUB. 176, 228). - Q.CH. SUR QN., to usurp sthg. from s.o. (RIEUX. 154).
- UTERIN adj.: (Leg.) uterine, step- (ROZE. 145); (born of same mother, but different father).

V.

- VACHE s.f.: (Anim.), cow (ROZE. 126; RIEUX. 153).
- VAGUE adj.: empty (DISC. 340).
- VAILLAMMENT adv.: valiantly (AUB. 185).
- VAILLANCE s.f.: valour (LION. 105; ROZE. 142).
Pl.: prowess, valiant deeds (AUB. 186).
- VAILLANT adj.: valiant, brave (LION. 109; RIEUX. 157).
- VAIN adj.: vain (ROZE. 135).
- VAINCRE v.refl.: to be conquered (315).
3rd sing. Pres. Indic., VAINQ (315).
- VAISSEAU s.m.: vessel. - D'ELECTION, chosen vessel, person chosen by God as the instrument of His will (LION. 115).
- VAISSELLE s.f.: collection of vessels. - D'ARGENT, silver plate (LIEUT. 54; AUB. 170).
- VALABLE adj.: valid (CATH. 12).
- VALET s.m.: servant (LIEUT. 68; LION. 106); man-servant (DISC. 324).
- VALEUR s.f.: worth, valour (AUB. 248).
- VALEUREUSEMENT adv.: bravely (RIEUX. 158).
- VALIZE s.f.: portmanteau (IMP. 1; DISC. 324).
- VALOIR v.tr.: to be worth (ROZE. 138; RIEUX. 159; AUB. 216); to be enough for, to last (ROZE. 140).
FAIRE VALOIR LA MARCHANDISE, to boost the goods (AUB. 263).
- VAN s.m.: winnowing frame (RIEUX. 154). (Read and Demey have BAN = FOUR BANAL, p.146.)
- VANDANGES s.f.pl.: vintage (ASNE. 320).
- VANGER see VENGER.

{
to read
up to 1200
p. 146, 147

- VANGANCE see VENGEANCE.
- VANTER v.tr.: to praise, boost (CATH. 8).
v.refl.: DE plus Infin., to boast of doing sthg. (RIEUX. 154; AUB. 208).
- VANTERIE s.f.: boasting (CARD. 96).
- VAQUANT adj.: vacant (ROZE. 143).
- VAQUER v.intr.: À FAIRE Q.CH., to busy o.s. doing sthg. (LIEUT. 53). VAQUER CURIEUSEMENT DE PIEDS ET DE MAINS À, to employ one's energies to.
- VASSAL s.m.: vassal (AUB. 223, 249).
- VAU-L'EAU (A) adv.: adrift, down the river. ESTRE À VAU-L'EAU, to come to naught, to be lost (AUB. 167). (< A VAL, AVAU L'EAU).
- VEAU s.m.: (Anim., Food), calf. - DE LAICT sucking calf (ROZE. 126; DISC. 340): veal (ASNE. 321); FAIRE LE VEAU, to make a mess of an important business (TAP. 43).
- VEINE s.f.: vein. JE N'AY VEINE QUI Y TENDE, I'm not at all willing (LIEUT. 65).
- [VENAL] adj.: corrupt (AUB. 172).
- VENDRE v.tr.: to sell (LIEUT. 60; RIEUX. 155). See DESPENDRE, COQUILLES
- VENERABLE adj.: venerable (AUB. 215).
- VENERIE s.f.: hunting (AUB. 279).
- VENEUR s.m.: hunter (315).
- VENGEANCE, VANGANCE s.f.: vengeance, revenge (LION. 109; AUB. 233, 244).
- VENGER, VANGER v.tr.: to avenge. (Q.CH. SUR QN.) (TAP. 41; DISC. 312; LION. 116).
v.refl.: DE Q.CH., to have one's revenge for sthg. (LIEUT. 49).
- VENIN s.m.: Venom (AUB. 261).

- VENIR v.intr.: DE, to result from (ROZE. 142).
 VENIR DE FAIRE Q.CH., to have just done
 sthg. (TAP. 28; ROZE. 122).
 A VENIR, to come, future (ORD. 45).
v.refl.: S'EN VENIR, to come away (DISC
 325).
- VENT s.m.: wind (DISC. 334; AUB. 295). LE
 VENT DE FORTUNE (RIEUX. 157). LES
 QUATRE VENTS FENDUS EN DOUBLE, the
 points of the compass (AUB. 295).
 FENDRE LE VENT, to escape with all
 haste (ROZE. 125). AU DESSUZ DU VENT,
 to be in a position to fear nothing
 (210).
- VENTE s.f.: sale (AUB. 215). EXPOSER, METTRE
 EN VENTE, to put up for sale (AUB.
 295; ASNE. 321; DISC. 325).
- VENTRE s.m.: belly (ROZE. 144; AUB. 292).
- VENUE s.f.: coming. TANT D'ALLEES ET DE
 VENUES, so much coming and going (AUB.
 252).
- VER, VERM s.m.: worm (AUB. 265); fig., chagrin,
 canker of remorse (DISC. 341).
- VERD adj.: green (LIEUT. 69; AUB. 267);
 (see SEC). VERDE, (AUB. 225); VERTE
 (DISC. 334; EST. 24).
- VERDOYANT adj.: verdant, flourishing, thriving
 (AUB. 267).
- VERGE s.f.: rod. FUSTIGER NUD DE VERGES, to
 punish by flogging, scourging (GATH. 7).
- VERGONGNE s.f.: shame, modesty (AUB. 246).
- VERGOGNEUX adj.: shameful. LES PARTIES VERGOGNEUSES,
 pudenda (DISC. 332).
- VERITABLEMENT adv.: really (LION. 114; AUB. 247).
- VERITE, VERITE s.f.: truth (DISC. 340). DIRE SES
 VERITEZ A QN., to tell s.o. a few home-
 truths (AUB. 250; DISC. 330). A LA
 VERITE, in truth (LION. 117; ROZE. 133;
 AUB. 178).
- VERS prep.: towards (LION. 109, 110).

- VERS s.m.: line of poetry (AUB. 215; ROZE. 136). Pl., verse (DISC. 329).
- VERSER y.tr.: to shed (blood) (ASNE. 321).
- VERT adj.: see VERD.
- VERTU s.f.: 1) virtue, efficacy, characteristics (CATH. 5).
2) Virtue - VERTUS ROYALES, king-like virtues (AUB. 272). PAR LA VERTU DE, by virtue of (ROZE. 125).
- VERTUEUX adj.: virtuous, honest (RIEUX. 159).
- VERTUEUSEMENT adv.: by his innocence (53).
- VESSIE s.f.: bladder (AUB. 295).
- VETERINAIRE s.m. (Trade), horse-doctor. - DE LA CONFRAIRIE SAINT-ELOY, blacksmith (EST. 23).
- VEUE s.f.: view. JETTER LA VEUE SUR, to have a look at (AUB. 296).
- VIANDE s.f.: meat. Pl., kinds of meat (DISC. 329); food (DISC. 340)^{et.} CE N'EST PAS VIANDE POUR VOS OYSEAUX, That is not for you (ROZE. 138). See CREUX.
- VICE s.m.: vice (LION. 105). Pl., vices (DISC. 329).
- VICIEUX, VITIEUX adj.: vicious, wicked (AUB. 278; DISC. 331; CATH. 8).
- VICTIME s.f.: victim (312, 313)
- VICTORIEUX adj.: victorious (317).
- VIDAME s.m.: (M.A.Eccl.), Vidame Temporal representative, deputy, of a bishop, whose duty it was to defend him and who held a fief from him (AUB. 180). Nicot: Prodominus.
- VIDIMUS s.m. (Leg.) revision (DISC. 342). (Originally a document certifying a copy as conforming with the original. Verb vidimer occurs in D'Aubigné: Die. subst., possibly here recorded for first time in S.M.).

- VIE s.f.: life (LION. 116). [Pl., VIEUX (RIEUX. 154).]
- VIEIL, VIEL, fem. VIELLE, adj.: old (CARD. 100; AUB. 176, 232). (Used indifferently before a consonant, UN VIEIL SINGE, ^(CARD. 100) JE SUIS VIEIL, etc (176); of old (RIEUX. 154). VIEL used subst. masc., old man. LE VIEL DES SIX OU SEPT MONTAGNES, the Old Man of the Mountains, Hassan ben Sabbah, founder of the Assassins, had a stronghold in the mountain fastnesses of Lebanon (Brewer). Here the Pope is meant, by allusion to the seven hills of Rome. (Marc. p.33, n.4: TAP. 33). VIEILLE used subst. f., old woman (ROZE. 143).
- VIEILLESSE s.f.: old-age (ASNE. 321).
- VIERGE s.f.: maiden (ROZE. 127).
- VIF adj.: living, alive (DISC. 330). REPRESENTER AU VIF, to portray to the life, to bear a lifelike resemblance to. (TAP. 28).
- VIGILANT adj.: watchful (AUB. 169).
- VIGNE s.f.: vine (AUB. 299).
- VIGNERON s.m.: (Trade), vintner (ROZE. 125, 146; AUB. 299).
- VIGNEUR s.f.: vigour (AUB. 267).
- VILAIN s.m.: coarse churl, villain (CATH. 12). VILAIN DE QUATRE RACES, an out and out villain (on mother's and father's sides?) (RIEUX. 154). See RACE.
- VILE adj.: lowly or low-growing (AUB. 237).
- ** VILENER v.tr.: to treat miserably, to insult, like a villain (LIEUT. 57).
- VILENIE s.f.: mean trick (AUB. 215).
- VILLAGE s.m.: village (CARD. 94).
- VILLAGEOTS s.m.: villager (AUB. 270).

VILLE	<u>s.f.</u> : town (ROZE. 143). With Capital LA VILLE means Paris (AUB. 169, 208).
VIN	<u>s.m.</u> : wine (ROZE. 128; AUB. 170, 274).
VINDICATIF	<u>adj.</u> : vindictive (AUB. 247).
VIOLENCE	<u>s.f.</u> : violence. ^(AUG. 202.) Pl., acts of violence (LIEUT. 51).
VIOLENT	<u>s.m.</u> : violent person (AUB. 266).
VIOLENTER	<u>v.tr.</u> : to do violence to (AUB. 176).
VIOLER	<u>v.tr.</u> : to violate, harm (LIEUT. 61).
VIPERE	<u>s.f.</u> : viper (TAP. 40).
** VIREE	<u>s.f.</u> : turning, twisting (DISC. 327). (Participial Substantive derived from <u>virer.</u>)
VIRER	<u>v.tr.</u> : to turn, twist, misinterpret (LION. 118).
VIRILITE	<u>s.f.</u> : virility, manhood, prime (AUB. 262).
VIS-À-VIS	<u>adv.</u> : opposite (ORD. 45).
VISAGE	<u>s.m.</u> : face (AUB. 205). TOURNER VISAGE, to turn round to face (AUB. 232); to retreat (LIEUT. 55).
VISIGOTHS	<u>s.m.pl.</u> : Visigoths, West Goths (CARD. 96).
VISITER	<u>v.tr.</u> : to visit (LIEUT. 56).
VISTE	<u>adj.</u> : speedy (RIEUX. 152).
VIVANT	<u>s.m.</u> : DE SON VIVANT, in his lifetime (AUB. 189).
VIVEMENT	<u>adv.</u> : briskly (AUB. 213).
VIVOTER	<u>v.intr.</u> : to exist, live meagrely (AUB. 170).
VIVRE	<u>v.intr.</u> : to live, exist (ROZE. 125, 142). VIVE - ! Long live - ! (<u>Pres.</u> <u>Subj.</u>) (RIEUX. 152). P.P., VESCU (AUB. 251). C'EST ASSEZ

VESCU EN ANARCHIE, we have lived long enough in anarchy (AUB. 251).

- VIVRES s.m.pl.: food, provisions (AUB. 236, 265).
- VOEU s.m.: vow, votive offering (310).
- VOILÀ, VOYLÀ prep.: here is, are (ROZE. 134; RIEUX. 161; AUB. 178).
- VOILE s.f.: sail. TRAVAILLER À RAMES ET À VOILES POUR, to employ every means to (CATH. 14).
- VOILE s.m.: veil. LE VOILE EST LEVÉ, the veil is lifted, i.e. your plans are revealed (AUB. 263).
- VOIR, VEOIR v.tr.: to see (LIEUT. 55; ROZE. 124); to understand (ROZE. 135); to realise (AUB. 166, etc.)
N'AVOIR RIEN QUE VOIR, to know nothing about it, to have no business (RIEUX. 156).
Forms:
Prés. Indic.: JE VOY (166); CONDIT. JE VOIRAY.
Past. Def.: JE VEY. P.P., VEU(Z) (123, 171). IL VEIT (175).
- VOIRE adv.: even (LIEUT. 69; LION. 105; ROZE. 129; AUB. 258); indeed (LIEUT. 68; LION. 119; RIEUX. 152).
- VOISIN s.m.: neighbour (RIEUX. 156; AUB. 217).
- VOITURE s.f.: wagon (ROZE. 126).
- VOIX s.f.: 1) voice (CATH. 7; LION. 121; ROZE. 147);
2) vote (AUB. 176). DONNER SA VOIX À, to give one's vote to (ROZE. 146; CARD. 101). N'AVOIR PAS DE VOIX AU CHAPITRE, to have no say in affairs (AUB. 167).
- VOLER v.intr.: to fly (AUB. 265; RIEUX. 156).
v.tr.: to rob (DISC. 340, etc., 306). (Jeu de mots on both meanings.)
- VOLERIE s.f.: theft, robbery (LION. 105).

- VOLET s.m.: riddle or sieve (LION. 111).
- VOLEUR s.m.: thief (LION. 107; AUB. 168).
- VOLONTÉ s.f.: free-will (AUB. 167); will. DE
MESME VOLONTÉ ENSEMBLE, united in
common cause (AUB. 175).
- VOLONTIERS adv.: gladly (ROZE. 144).
- VOLTE s.f.: an old dance in which the gentleman
turned his partner several times (301).
(It., volta).
- VOLUME s.m.: bulk, space (TAP. 40).
- VOLUPTE s.f.: worldly pleasure (AUB. 221).
Pl., sensuality (AUB. 283).
- VOLUPTUEUX adj.: delightful, pleasure-giving
(LIEUT. 52).
- VOSTRE, VOTRE, VOS, VOZ adj.: poss., your (LION.
120; ROZE. 140, 142, etc.) (ORD. 45)
- VOSTRE pron. poss. m. & f.: IL Y VA DU VOSTRE,
your affairs are at stake (ROZE. 136).
LA VOSTRE (AUB. 209).
- VOUER v.tr.: to dedicate (310).
- VOULOIR v.tr.: to want (ROZE. 139); plus Infin.,
to want to, mean to (LION. 108).
EN VOULOIR À QN., to attack, bear ill
will against s.o. (AUB. 191).
Condit., JE VOUDROÏ (133-4).
- VOULTE, VOUSTE s.f.: vault (AUB. 280; 198).
- VOUS pron.: you (AUB. 203, etc.).
- VOUS-MESMES (sing.) yourself (AUB. 192, 212).
- VOYAGE s.m.: journey (LIEUT. 50, 70; AUB.
252, etc.).
- VOYE s.f.: way (AUB. 202).
- VRAI, VRAY adj.: right (AUB. 247); real (ROZE. 126);
true (AUB. 244, etc.).
SCAVOIR POUR LE VRAY, to know for cer-
tain (DISC. 333).

VRAISEMBLABLE adj.: probable (AUB. 196).

VUIDE adj.: empty (TAP. 43; RIEUX. 159; AUB. 236). TOURNANTS À VUIDE, turning on nothing (AUB. 295).

VULGAIRE adj.: in everyone's mouth (AUB. 187, 218).
CHOSE TOUTE VULGAIRE, common knowledge (AUB. 211).

[VULPIN], VULPINE adj.: cunning, fox-like (CATH. 14). (< L. vulpes).

Y.

Y pron., representing object of construction requiring À, it, in it (ROZE. 138, 141, 142; RIEUX. 157, etc); to do it (AUB. 246).

adv.: there (ROZE. 138); in the matter (ROZE. 133); in the negotiation (LIEUT. 67).

YEUX s.m.pl.: (of OEIL), eyes (ROZE. 137); fig., the eyes of the understanding (LION. 105).

YVROGNE s.m.: drunken sot (AUB. 274).

Z.

ZELATEUR s.m.: zealous partisan (TAP. 33; LIEUT. 59; LION. 104; AUB. 239).

*** ZELATISSIME adj.: most zealous (ROZE. 129). (Superlative Imitation of REVERENDISSIME.)

ZELE s.m.: zeal, fervour (TAP. 33). Fl., displays of zeal, zealous acts (306).

** ZELÉ, ZÉLÉ adj.: zealous (TAP. 34; LIEUT. 52; CARD. 97; ASNE. 321).

ZELÉ s.m.pr.: Zealous partisan of the Ligue (TAP. 40; LION. 106).