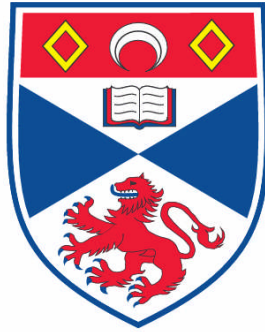


**'LE VRAI RECUEIL DES SARCELLES' OF NICOLAS JOUIN : AN  
EDITION WITH A LINGUISTIC STUDY OF THE DEPICTED  
SOCIOLECT AND ITS PARISIAN CONNECTIONS**

**Elizabeth Randell**

**Volume 1**

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



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***LE VRAI RECUEIL DES SARCELLES***

**OF NICOLAS JOUIN:**

**AN EDITION WITH A LINGUISTIC STUDY OF THE DEPICTED  
SOCIOLECT AND ITS PARISIAN CONNECTIONS**

by

Elizabeth Randell

Presented in partial fulfilment of requirements for the degree of Ph D

University of St Andrews

January 2008

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## Contents

	page
Declaration and Acknowledgements	
Contents	
Abstract	vi
<b>Volume I</b>	
<b>Introduction to the thesis</b>	1
<b>Chapter 1      Nicolas Jouin 1684-1757</b>	3
1.1    The life and work of Nicolas Jouin	3
1.2    Jouin and the <i>Unigenitus</i> controversy	5
1.3    Conclusion	9
1.4    A bibliographical survey of Jouin's work	10
1.4.1    Jouin's works written in standard eighteenth-century French	11
1.4.2    Jouin's works in <i>patois</i> style	20
1.5 <i>Le Vrai Recueil des Sarcelles</i>	32
1.6 <i>Les textes patoisants</i>	36
<b>Chapter 2      The Language of the Sarcelades</b>	38
2.1    The history of the urban dialect of Paris	39
2.2    The sociolinguistic development of Paris	40
2.3    The Paris vernacular in the seventeenth and eighteenth centuries	42
2.4    Sources of written evidence for Paris vernacular speech	44
2.4.1    Direct evidence	44
2.4.2    Metalinguistic comment	45
2.4.3 <i>Littérature patoisante</i>	45
2.4.4 <i>Mazarinades</i>	45
2.4.5 <i>Le style poissard</i>	46
2.5    The linguistic value of literary representations	46
2.6    The <i>Sarcelades</i>	47
2.7    Conclusion	49
<b>Chapter 3      Phonetics</b>	52
3.1    Jouin's spelling system and the linguistic value of the data	52

3.2	The phonetic data	54
3.3	Vowels	55
3.3.1	Oral vowels	55
3.3.2	Vowels in nasal contexts	64
3.3.3	Diphthongs	68
3.4	Consonants	73
3.5	Occasional features	78
3.6	Conclusions	82
<b>Chapter 4</b>	<b>Morpho-Syntax</b>	<b>84</b>
4.1	Morphology	84
4.1.1	The noun group	84
4.1.2	The verb group	88
4.1.3	Adjectives and adverbs	94
4.2	Syntax	94
4.2.1	The article	94
4.2.2	The pronoun	95
4.2.3	Relative constructions	97
4.2.4	Negation	99
4.2.5	Interrogation	101
4.2.6	Emphatic particle <i>mon</i>	103
4.2.7	Conjunctive expressions	104
4.3	Conclusions	105
<b>Chapter 5</b>	<b>Lexis and style</b>	<b>107</b>
5.1	Lexis	107
5.1.1	Taboo words	107
5.1.2	<i>Termes familiers</i>	109
5.1.3	<i>Termes bas, familiers, populaires</i> etc	109
5.1.4	Derived forms	110
5.1.5	Reduplicated forms	112
5.1.6	Deformation of <i>mots savants</i>	112
5.1.7	Archaisms	113

5.1.8	Proverbial sayings, locutions, colloquial idiomatic expressions	113
5.2	Style	115
5.3	Conclusions	116
<b>Conclusion to the thesis</b>		117
<b>Notes</b>		119
<b>Proper Names</b>		144
<b>Glossary</b>		151
<b>Bibliography</b>		217

## Volume II

<b>Introduction to the text of <i>Le Vrai Recueil des Sarcelles</i></b>		1
<b>Text 1.</b>	<i>Avant-propos des Habitans de Sarcelles</i>	2
<b>Text 2.</b>	<i>Prémière harangue à Monseigneur l'Archevêque de Paris</i>	4
<b>Text 3.</b>	<i>Deuxième harangue à Monseigneur l'Archevêque de Paris</i>	17
<b>Text 4.</b>	<i>Troisième Harangue à Monseigneur l'Archevêque de Paris</i>	48
<b>Text 5.</b>	<i>Quatrième Harangue ... au Lecteur</i>	83
<b>Text 6.</b>	<i>Quatrième Harangue à Monseigneur l'Archevêque</i>	87
<b>Text 7.</b>	<i>Cinquième Harangue ... au Lecteur</i>	113
<b>Text 8.</b>	<i>Cinquième Harangue à Monseigneur l'Archevêque de Paris</i>	116
<b>Text 9.</b>	<i>Prémière Harangue ... de Sens ... A Nossigneurs les Mitriers</i>	123
<b>Text 10.</b>	<i>Prémière Harangue à Monseigneur l'Archevêque de Sens</i>	129
<b>Text 11.</b>	<i>Deuxième à Monseigneur l'Archevêque de Sens</i>	155
<b>Text 12.</b>	<i>Harangue ... au Roi. Avis au Public</i>	170
<b>Text 13.</b>	<i>Harangue au Roi</i>	176
<b>Text 14.</b>	<i>Harangue ... de Paris ... A Nossigneurs les Mitriers</i>	202
<b>Text 15.</b>	<i>Harangue À Monseigneur l'Archevêque de Paris</i>	204
<b>Text 16.</b>	<i>Harangue À Monseigneur Charles, dit de St. Albin</i>	225

## Abstract

This thesis aims to explore an aspect of the history of vernacular speech through analysis of some eighteenth century verse texts. These satirical anti-Jesuit pamphlets by Nicolas Jouin, known as the *Sarcelades*, were collected posthumously in *Le Vrai Recueil des Sarcelles* of 1764. The texts purport to be in the *patois* of the peasants of Sarcelles and show features which may be paralleled in the vernacular speech of Paris and elsewhere, and even correspond with features of contemporary colloquial French.

The study may appeal to French historical sociolinguists interested in reconstructing spoken language of the past, and particularly in the history of vernacular speech of Paris since the Middle Ages through to the eighteenth century, in the context of the development of urban dialects.

In order to set the scene for a linguistic description of Jouin's work the limited biographical information available was collated. Then a period of bibliographical research led to acquisition of copies of the texts which were to be studied in order to identify and examine their non-standard linguistic features.

Firstly the process of growth of urban dialects was discussed and then the development of the Paris vernacular in particular. Then attention was turned to direct written evidence in the form of commentary and to a number of texts from the sixteenth to eighteenth centuries containing features of the Paris vernacular. These had already been analysed by certain historical linguists, although the texts in the *Sarcelades* had hitherto only been briefly mentioned. However, here they are considered to be of sufficient interest to be examined more closely, although it had to be established whether Jouin's texts containing a selection of non-standard features could be regarded as an accurate depiction of the Paris vernacular at the period. The non-standard phonetic, morphological, syntactic, and lexical features in the texts were therefore compared with findings in other texts by previous commentators.

Following these analyses it was noted to what extent the relative frequency of the variables correlates with the salience of certain features in popular speech in Paris at the period, as already observed in other texts by previous commentators, and it was



concluded that in general established characteristics of the *patois de Paris* at the period are to be found in the *Sarcelades*, even though there do remain certain features which do not appear to be generally attested elsewhere.

Nevertheless, despite reservations concerning the authenticity of some of the non-standard phonetic, morphological, syntactic, and lexical features employed by Jouin, bringing attention to this little-known series of texts this study may help to claim a place for the *Sarcelades* amongst the corpus of texts which reflect aspects of the lower-class sociolect, the *patois de Paris*, at the period.

***Le Vrai Recueil des Sarcelles: An Edition with a Linguistic Study of the Depicted  
Sociolect and its Parisian Connections***

**Introduction to the thesis**

This thesis aims to explore an aspect of the history of vernacular speech through analysis of some eighteenth century texts written in *patois* style. The study takes the form of an edition of a posthumous collection of anti-Jesuit pamphlets written by Nicolas Jouin between 1730 and 1754. The texts in *Le Vrai Recueil des Sarcelles*, subsequently known as the *Sarcelades*, are important for their representation of the *patois de Paris*, the vernacular speech in Paris in the mid-eighteenth century. The aim is to identify high-salience sociolinguistic variables at the period from evidence drawn from other texts, and to consider how the non-standard features in the *Sarcelades* correlate with those.

The study may interest historical sociolinguists engaged in research to reconstruct spoken language of the past. This particularly applies to those who are interested in the vernacular speech of Paris from the Middle Ages to the present day, and specifically in its development during the sixteenth to eighteenth centuries.

Firstly, in order to set the context for a linguistic description of his works the limited biographical information that we possess on Nicolas Jouin has been collated. It appears that Jouin was known to his contemporaries as a Jansenist writer of anti-Jesuit pamphlets, and it has been possible to find information on his times and works to draw up a picture of Jansenism and the *Unigenitus* controversy.

The details of Jouin's work itself are provided as a result of intensive bibliographical research which led to acquisition of copies of the texts. These texts were transcribed to create a set of MicroSoft Word files, which were then processed using a concordancer. This made it possible to isolate words that appeared to be non-standard in any way. These were then ready for closer examination at a later stage.

Following an overview of the development of urban dialects in general there is consideration of Paris speech in particular, focusing on discussion of sociolinguistic issues and language change by historical sociolinguists and dialectologists. Sources of evidence for this are considered in the light of what has been observed of the Paris vernacular in the seventeenth to eighteenth centuries, with assessment of the linguistic

value of literary representations of vernacular speech, and of how far the *Sarcelades* in their turn may be regarded as an accurate depiction of the working class sociolect in Paris in the mid-eighteenth century.

Then the language of the *Sarcelades* is examined in detail, with discussion of the phonetic, morpho-syntactic and lexical features found in the texts, to determine to what extent they accord with already established high-salience sociolinguistic variables at the period.

For the guidance of the reader the rest of Volume 1 of the thesis consists of explanatory Notes, a list of Proper Names mentioned in the text, followed by a Glossary of the extensive non-standard vocabulary to be found in the text. The text itself is presented in Volume 2.

## Chapter 1

Detailed research into the life, times and works of Jouin has been done by Otto Hänsel (1914: 7-33) in his doctoral thesis on Jouin and the history of Jansenism in the pre-revolutionary period. Hänsel presents biographical information relating to Jouin, drawn mainly from Nisard's *Etude sur le langage populaire ou patois de Paris et de sa banlieue* (1872: 358-381), and also considerable information on the historical background from the same source. Following this he provides (1914: 37-66) a bibliographical survey of Jouin's works. Considerable use has been made of all of this information in the present chapter. Nowhere, however, did Hänsel make reference to the linguistic aspect of Jouin's writing. The main points will be summarised here but no attempt will be made to repeat Hänsel's biographical and historical research.

Considerable further research has been undertaken to provide a more complete bibliographical picture. The main purpose of this chapter is to identify which of Jouin's writings are of particular interest to historical sociolinguists.

### 1.1 The life and work of Nicolas Jouin

Nicolas Jouin (1684-1757) was born in Chartres, worked as a jeweller for a time and then went into banking in Paris, although this limited biographical information gives no indication of the dates of these professional activities. It is assumed from the information that follows, however, that he was well-known to his contemporaries as a writer of anti-Jesuit pamphlets.

It appears that with the publication of his *Philotanus (l'Histoire de l'Unigenitus)* in 1720 and with his other anti-Jesuit pamphlets Jouin became well-known as a propagandist for Jansenism. This was at a period when the Jansenist movement took strength from the widespread resentment of the power of the Jesuits, both religious and political, and their reputedly lax morals.

Darnton (1985: 176) tells us that Jouin, after a dispute with his son, had the son's mistress thrown into prison. The son promptly denounced his father to the authorities in an anonymous letter, which caused Jouin to be imprisoned in the Bastille for three years, between 1751 and 1754. The letter revealed that Jouin had written a series of Jansenist tracts, including a pamphlet against the Archbishop of Paris. Darnton (1996:

xix-xxii) reminds us that in order to be published legally a book had to appear with a printed royal privilege, similar to a modern copyright, which served as a royal stamp of approval to guarantee the approbation of the censors. This meant that books deviating from these standards were either printed outside France and smuggled back into the country, or published anonymously without approval. It was apparently not infrequent for denunciations like this to be used in order to have an enemy put behind bars. Hänsel (1914: 35-37) relates that Jouin's wife finally pleaded on her husband's behalf to the Archbishop of Paris, Monseigneur Christophe de Beaumont. Surprisingly he showed clemency towards Jouin and had him released on 10th February 1754, even though Beaumont was known to be a fierce opponent of non-orthodox writers and had sought the destruction of the Jansenists.

Some of Jouin's political and religious items attacking the Jesuits, were published under his own name, and others anonymously or under a pseudonym. There is no doubt that the provenance of his satires, known as the *Sarcelades* (1730-1754) and which are to be examined here, was a matter of concern to the police and censors. It is certain that Jouin's relationship with the authorities was an uneasy one.

Jouin died, in 1757. A collection of certain of his works, *Le Vrai Recueil de Sarcelles*, was published posthumously in 1764, but it appears that neither his name nor his writings attracted much further attention, for in 1762 the Jesuit Order was expelled from France, causing Jouin's polemic to lose much of its relevance.

Hänsel, drawing much of his information from Nisard (1872), provides us with details of eighteenth century and early nineteenth century writers who make reference to Jouin (1914: 34). These references are to be found notably in *La Grande Encyclopédie, inventaire raisonnée des sciences, des lettres, et des arts* (Diderot and d'Alembert 1751-65), in Barbier's *Examen critique complémentaire des dictionnaires historiques* (1820), and also in the *Forsetzung und Ergänzung zu Christian Gottlieb Jöchers allgemeinem Gelehrten-Lexicon (1750-51)* of Johann Christophe Adelung (1787). Grégoire outlined the events which gave rise to the *Sarcelades* in *Les Ruines de Port-Royal des Champs* (1809). A list of writings attributed to Jouin is to be found in *La France littéraire ou dictionnaire bibliographique* by J.M. Quérard (1827-64) Barbier, in his *Dictionnaire des ouvrages anonymes* (1822-27), refers to Nicolas Jouin as the author of some anonymous writings.

Modern scholarship has made mention of Jouin, but his work has not so far been given the detailed linguistic examination it deserves. Brunot devotes a short section to him in his *Histoire de la langue française* (1966: VI: 1213), but it was essentially Charles Nisard who drew Jouin to the attention of linguists in his *Etude sur le langage populaire* of 1872 (126-127, 358-381) and in his *De Quelques Parisianismes populaires* of 1876. In his study of *poissard* in eighteenth-century French literature Moore (1935: 19-21) refers to Jouin's very successful political and religious satires, but has nothing to say about their language, nor did Otto Hänsel's study pay attention to the linguistic aspect of the *Sarcelades*. Wüest (1985: 237-8) recognises the value of Jouin's depiction of the *patois de Paris* in the *Sarcelades*, of which the first were published in 1730, but regards them of lesser literary merit than the works in the same *genre* of Vadé, Coustellier and Boudin. A. Graf (1989), a student of Jakob Wüest, has made a linguistic study of the *Première et deuxième harangues* by Jouin.

## 1.2 Jouin and the *Unigenitus* controversy

In this chapter it will be shown that Jouin's work is polemical, with reference to the controversy between Jansenists and Jesuits at the period. In order to place the *Sarcelades* in the context of their time it is helpful to include a brief summary of the *Unigenitus* controversy which lies at the centre of the text. Hänsel (1914: 7-32) details the bitter disputes between Jansenists and Jesuits which had been dominating the religious and political scene since the seventeenth century, when Cornelius Jansen (1585-1638), Bishop of Ypres, and Jean du Vergier, the Abbé de St.-Cyran (1581-1643), set out to reform the Catholic Church. Du Vergier became the head of the Cistercian monastery at Port-Royal in Paris in 1636. The monastery enjoyed the support of many intellectuals, including Blaise Pascal (1623-62), but, being a prominent stronghold of Jansenism, it attracted hostility from the Counter-Reformation and was constantly under attack. The establishment was violently suppressed by the authorities in 1710.

The Jansenists held significant positions in the church in France in the seventeenth and eighteenth centuries. At first the existence of the movement gave rise solely to theological disputes with the Jesuits, centered upon the question of divine grace. However, at the beginning of the eighteenth century the disputes were transferred to the political arena concerning the roles that the Church played in government, the

position of the Gallican Church with regard to Rome, and the papal bull *Unigenitus*. In the seventeenth century the early followers of Jansen had been preoccupied with theological disputes with the Molinists, but in the eighteenth century the Jansenists focused upon a general opposition to the Jesuit domination of the Church, and the label 'Jansenist' became attached to all those who were opposed to the Jesuits. In his *Mémoires* (1692-1745: X, 23) the Duc de Saint-Simon observes that Molinists, Jesuits, Papists, and Constitutionists were all supporters of Rome and of the bull *Unigenitus*, and that the Jansenists, Quesnellistes and Gallicans were their opponents.

In 1671 Pasquier Quesnel had given prominence to the Jansenist movement in his translation into French of the four Gospels with explanatory notes. A further edition of the New Testament with annotated French text and commentary appeared in 1678, and in 1704 Quesnel published an enlarged edition entitled *Le Nouveau Testament en français avec des réflexions morales*. Although the book was initially approved by Cardinal Noailles, at the time Bishop of Chalons, Quesnel became the subject of vehement attack by the Jesuits. During the final years of his reign Louis XIV (1643-1715), the Court being dominated by the Jesuits, aimed to suppress the Jansenist movement which the king saw as a political threat.

In 1708 Pope Clement XI condemned Quesnel as heretical, and Le Tellier, the new Jesuit confessor of Louis XIV, sought a papal bull to lead to the ultimate conviction of Quesnel and his publications. In the Bull *Unigenitus* in 1713 the Pope condemned as heretical the 101 propositions contained in the book.

Publication of the Bull gave rise to widespread indignation throughout France. Charles de Beaumont, later to become the Archbishop of Paris, determined that those who had made confession to a Jansenist priest should not receive the sacrament. For a while, during his Regency (1715-23), the Duc d'Orléans gave the Jansenists some respite, which encouraged the activities of two religious parties in France: the Ultramontanes, supporters of the Bull, and the Jansenists, who were antagonistic towards Rome. At first the Duc d'Orléans followed popular wishes and showed support for the Jansenists. Le Tellier, confessor to the still under-age Louis XV, was dismissed and replaced by Claude Fleury. Archbishop Noailles, the protector of Jansenism, recovered influence and for a time the activities of the Jesuits were curtailed.

In 1716 the Sorbonne, supported by a large number of clergy and people, rejected the Bull, whereupon the Pope withdrew its privileges and threatened Noailles with dismissal and excommunication. In an attempt to maintain the balance of power the Regent now sided with the Jesuits against the Jansenists, condemning opposition to the Bull. In 1718 the Pope ordered the excommunication of opponents of the Bull. In 1719, at the order of the Regent, Noailles attempted to make the Bull acceptable to both sides. No agreement was reached, so the Bull became law in 1720. The aging Noailles finally approved the Bull as the only way he could prevent division of the Church, but there was widespread protest at his capitulation.

When Louis XV reached his majority in 1723, the Duke of Bourbon, the new First Minister, showed the same hostility towards the Jansenists as Louis XIV had done. This encouraged the Jesuits to renew their pursuit of power and their battle against the freedom enjoyed by the Gallican Church. In 1726 the Duke of Bourbon was assassinated and Cardinal Fleury replaced him. For a while the Jansenists had some influence at the centre of power, but in 1727 the imprisonment of the generally respected Bishop Soanen of Senez caused them anger. This was all the greater when Noailles, shortly before his death on May 4th 1729, officially announced his acceptance of the Bull, condemning Quesnel's work.

Noailles' successor as Archbishop of Paris was Cardinal Vintimille, referred to as 'Monsieur Ventremille' in satirical songs directed at him, and in the *Sarcelades* which were directed at him. He showed himself a supporter of Rome and the Bull, and deprived three hundred Jansenist priests of their livings. Nisard (1872: 372) notes that Vintimille was regarded as "*faible en effet autant qu'il était bon, disposition malheureuse pour quiconque est chargé d'une grande responsabilité*". His indecisiveness provided an opportunity for the Jesuits to stir up animosity against the Jansenist priests of his diocese. However, by 1730 Jansenist resistance had grown stronger, and a broad spectrum of society, from the lower to the middle classes, and from the lower clergy to a number of bishops, united against the Jesuits. A wave of popular Jansenism swept through Paris and provincial cities.

The disputes were no longer purely concerned with the theological question of grace. Certain Jansenists sought to promote belief in their capacity to perform miracles, through which they would be able to attain sainthood. A young Jansenist deacon,



François de Pâris (1690-1727), had led a solitary religious life in the Faubourg St-Marcel, a working-class district of Paris. He had devoted himself to love of his neighbour, shared all his possessions with the poor and fought with fervour against the bull *Unigenitus*. After his death devout Jansenists and poor people came to pray at his grave in the St-Médard cemetery. Miraculous healings were reported, and many people were sent into convulsions of rapture, believing that God himself was thus condemning the Bull and the Ultramontanes. Archbishop Vintimille's attempts to discredit the Jansenists by denying the authenticity of the miracles of Pâris were counterproductive, serving only to strengthen belief in miracles. In 1732 the Government closed the churchyard at St-Médard, thereby inducing believers to hold meetings in private houses. A papal decree condemned a publication of unknown origin, *La Vie de M. de Pâris*.

Vintimille's order, compelling the dying to accept the Bull and withholding the sacrament from those who refused, encouraged further discontent. The Bull led to the appearance of a large amount of polemic and to satirical songs from people recalling the miracles at St-Médard. Popular stories related the scandals of bishops' behaviour, one being the *Vie de la soeur Marie Alacoque* which was linked to Bishop Languet de Soissons, and which invoked general ridicule, giving rise to mocking terms such as 'oeufs à la coque' or 'à la Soissons', 'rubans à la coque'. This spirit of dissent brought the Jansenists closer to the way of thinking of the *philosophes*, as expressed by Voltaire in 1734 in his *Lettres philosophiques*. As time went on the old Jansenist disputes were overtaken by the more general *esprit philosophique*, fed by the philosophical Enlightenment seeking to replace faith by reason.

Disputes over the Bull re-surfaced in 1748 when the new Archbishop of Paris, Christophe de Beaumont, excommunicated all those who had confessed to a Jansenist priest, leading to disorder and imprisonment. However, this had the effect of increasing solidarity amongst the opposition to the Jesuits. The Jansenists celebrated the final blow against the Ultramontanes in 1762 when the Jesuit Order was suppressed, bringing about the end of a controversy which had kept France in tension for a whole century.

Over a period of thirty odd years, throughout the period of the controversy surrounding the Bull, Jouin's polemical publications were extremely popular and

appeared with regularity, many of them running into several editions. The first of real significance was *Philotanus* in 1720, coinciding with the year the bull *Unigenitus* was made law. The last was *Les Préjugés démasqués* in 1756, a year before Jouin's death and triggered by Beaumont's excommunication of Jansenists. In Jouin's writings, the bull *Unigenitus*'s is frequently referred to as the *Constitution*, and the infamous *Formulaire* which decreed it, as the *famulaire*.

### 1.3 Conclusion

In this introductory chapter the brief details of Jouin's life have been described, and the writing of his anti-Jesuit pamphlets was placed into the context of the political and religious controversies of the time: the disputes between Jansenists and Jesuits were centred upon the role the Church played in government, the Jesuit domination of the Church, and the publishing of the papal bull *Unigenitus*.

There was discussion of how the Jesuit Order was finally suppressed in 1762 shortly after Jouin's death in 1757, and how, throughout the period of controversy lasting some thirty years which surrounded the Bull, Jouin's pamphlets appeared regularly, often running to several editions and frequently attracting the attention of the censors.

References by eighteenth and early nineteenth century writers to Jouin's works and also by more recent scholars, have been outlined. Now a detailed list of Jouin's writings follows in order to identify which, if any, of his texts are most suited to pursuing the aim of the present study: an analysis of those of Jouin's works purportedly representing vernacular speech, an examination of the authenticity of the non-standard variants, and to observe how these correlate with prior evidence of low-class speech in Paris at the period.

In Chapter 2 the issues of the development of urban dialects and sociolinguistic matters relating to the growth of a *patois de Paris* will be considered, and then in Chapters 3, 4 and 5 the selected texts will be analysed with the use of the concordancer, in the search for linguistic data in the *Sarcelades* that accords with features of the Parisian *patois* found elsewhere.

#### 1.4 A bibliographical survey of Jouin's work

To compile a bibliography of Jouin's works is complicated by the fact that often bibliographical details have disappeared as a result of the anonymity of a work, and also pamphlet form may be fragile. In a brief mention of their author Lamoureux (1967: XXVIII: 50-51) indicates that a number of Jouin's publications may also have escaped the attention of bibliographers. Some of Jouin's writings were purportedly in imitation of the *patois de Paris*. These became popularly known as the *Sarcelades* and cover a period from 1711 to 1755, two years before his death. In 1764 they were re-published posthumously as *Le Vrai Recueil des Sarcelles*. This collection constitutes the focus of the present study.

Two chronological lists of Jouin's satirical works are provided below, divided into two groups on linguistic grounds:

- (a) those written in the standard French of the day,
- (b) those written in imitation of vernacular speech. The full contents of the *Vrai Recueil* of 1764 are presented in Section 1.5 below.

In the descriptions of each work the title, the date of publication, the place of publication, the dates of subsequent editions and details of the holding library or libraries are given, depending on availability of information. Where possible this is followed by other particulars of the work. Primarily details of the listings of the *Catalogue général* of the Bibliothèque nationale de France are given, then those of the Worldcat (WC) where necessary, and also those of the British Library.

The abbreviations used in the catalogue references are to be expanded as follows:

**BL:** British Library catalogue

**BnF:** Bibliothèque nationale de France catalogue

**CG:** Catalogue général des livres imprimés de la Bibliothèque nationale (1931)

**WC:** WorldCat (on-line, part of OCLC - Ohio Consortium of Library Catalogues)

The shelfmark referring to particular texts is cited in square brackets.

#### 1.4.1 Jouin's works written in standard eighteenth-century French

Here fifteen items have been identified, and numbered I-XV.

- [I] *Harangue à Monseigneur Charles, dit de Saint-Albin, archevêque, duc de Cambrai.*

Date of publication: 1711

Nisard (1872: 377-8) is the sole source of information for this edition. He states that it is not the same one as that addressed to Charles de Saint-Albin appearing in the *Vrai Recueil* (1764) (see §1.4.2 M below), on the subject of an order by the Archbishop on July 25 1741.

According to Nisard, this *Harangue* discusses an act of intolerance against a Jansenist ecclesiastic, the Chanoine of Leuze, who was opposed to the bull *Unigenitus*. As a result of a decree issued by le Sieur Bardou, the Archbishop's official in Cambrai, the Chanoine was arrested. Several Paris lawyers protested and were condemned by M. de Saint-Albin. In the *Harangue* Jouin takes up the defense of the lawyers and ridicules the Archbishop. Nisard then gives details of the subject of the Archbishop's order in Paris on July 25 1711, and points out that this *Harangue* has as an epigraph: '*Spurii quoque (non sunt ad ordines admittendi), et ii omnes qui non sunt ex legitimis nuptiis procreati*' (Catechism from the Council of Trent), which is a reference to the birth of the prelate, son of the Regent M. le duc d'Orléans, and Fleurance, "*fille de l'Opéra*".

There is no evidence to indicate that this publication is in imitation of the *patois de Paris*, unlike the later 1741 edition appearing in the *Vrai Recueil* (Volume II: 153-179), which is in a representation of *patois*, with the title bearing the words '*Harangue des Habitans de la Paroisse de Sarcelles ...*'.

- [II] *Les Tuileries, cantate.*

Date of publication: 1717

The *Nouvelle Biographie Générale* (1967 27: 50-51) gives the title and year of publication, and Hänsel (1914: 37) also mentions it.

- [III] *Philotanus (l'Histoire de l'Unigenitus).*

Date of publication: 1720

Place of publication: Paris

Publisher: Louis Antoine Le Gond

Holding library: BnF [YE- 30051]

The BnF gives details: "*Par l'abbé Jean-Baptiste Willart de Grécourt.<sup>1</sup> Attribué aussi par Barbier, sans doute à tort, à Nicolas Jouin qui a publié anonymement en 1740: Anecdotes jésuitiques, ou le Philotanus moderne. - Impr. probablement en Hollande, d'après l'attribution faite par Weller pour l'édition avec même adresse de 1733. - Titre ill. - Également publié dans différentes éditions. Des Oeuvres diverses de Grécourt et Oeuvres complètes de Grécourt, à la suite de : Les Deux harangues des habitans de la paroisse de Sarcelles ... , et dans : Pièces & anecdotes intéressantes... et: Le Vrai recueil des sarcelles. - Contre les jésuites*".

Subsequent editions:

(i) 1720

Holding library: BnF [LXIII, 1160]

Further information is given by Quérard (1869-70 *Supercheries littéraires* (2<sup>éd.</sup>); 1, 154, d.).

(ii) 1720 with the title: *Pièces et anecdotes intéressantes, savoir, les harangues des habitans de Sarcelles - un dialogue des Bourgeois de Paris; le Philotanus et le Portefeuille du diable, qui en est la suite.*

Place of publication : Aix; [Amst].

Holding library: BnF [8-T-4588 (1) < Ex. 1 ; Vol. 1 >; 8-T-4588 (2) < Ex. 1; Vol. 2 > 8-T-4589 (1) < Ex. 2 ; Vol. 1 >; 8-T- 4589 (2) < Ex. 2; Vol. 2 >].

The BnF informs us that: "*L'auteur de toutes ces sarcelades est un nommé Jouin, ancien banquier*".

(iii) 1721

Holding library: BnF [Ye. 30054; 8-T-4315 (4)]

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<sup>1</sup> According to Darnton (1996: 68 & 403n) the Abbé de Grécourt was one of the '*philosophes*' who wrote best-selling pamphlets.

The BnF suggests that this edition is: "*par M. L. D. G ..... l'abbé Jean-Baptiste Willart de Grécourt. Attribué aussi, sans doute à tort, à Nicolas Jouin. - Contre les jésuites*".

(iv) 1721

Holding library: BnF [Ye 30055; 8-BL-9366 (4)]

The BnF gives details, the author being "*l'abbé Jean-Baptiste Willart de Grécourt. Attribué aussi, sans doute à tort, à Nicolas Jouin*", and the title, *Philotanus, poème en forme de dialogue, ou l'Histoire de la Constitution 'Unigenitus'. Abrégé de l'histoire des Jésuites. Fable: Les Corbeaux et le rossignol*]. - *Titre ill. - Contre les jésuites. Publication: La Flèche, chez Pasquier Phylos'. Au verso de la p. de t. liste des interlocuteurs, dont: Un chanoine, auteur du poème, M. l'abbé de G\*\*\*\*\*, chanoine de Tours. - Fausse adresse. - Texte légèrement modifié par rapport à l'éd. de 1720. Autre forme du titre:- L'Histoire de la constitution Unigenitus*".

(v) 1721

Place of publication: Amsterdam

Publisher: D. Mortier

Holding library: BnF [Ye. 30052]

The BnF gives details: "*Par l'abbé Jean-Baptiste Willart de Grécourt. Attribué aussi, sans doute à tort, à Nicolas Jouin. Texte légèrement augmenté par rapport à l'éd. de 1720. - Titre ill. - Contre les jésuites*".

(vi) 1731 entitled: *Les deux harangues des habitans de la paroisse de Sarcelles à Mgr l'archevêque de Paris, et Philotanus*

Place of publication: Aix

Publisher: J.-B. Girard.

Holding library: BnF [P92/1657]

The BnF gives details: "*D'après Barbier et Quérard, le "Philotanus", qui pourrait être de Nicolas Jouin, est généralement attribué à l'abbé Willart de Grécourt; il est publié dans les différentes éditions des oeuvres de ce dernier*".

This edition is noted by Nisard (1872: 363).

(vii) 1731

Place of publication: Aix

Publisher: J. B. Girard

Holding library: BnF [8-RF-75225 (2)]

The title is followed by: *[par N. Jouin], revu et corrigé*. The BnF notes, however, that: "*Philotanus est aussi attribué à J. B. J. Willart de Grécourt*".

(viii) 1731

Place of publication: Aix

Publisher: J.-B. Girard

Holding library: BnF [8-Z LE SENNE-9850 (1); 8-T-4590 (1); 8-T 4591 (1)]

(ix) 1733 *Philotanus. Poème par M. l'abbé \*\*\**

Place of publication: Paris

Publisher: Louis Antoine Le Gond

Holding library: BnF [Ye 30053]

The BnF gives details: *Troisième édition ... Par l'abbé Jean-Baptiste Willart de Grécourt. Attribué aussi, sans doute à tort, à Nicolas Jouin. - Fausse adresse; impr. en Hollande, d'après Weller. - Titre ill. - Contre les jésuites.*

(x) 1740 *Anecdotes jesuitiques, ou le Philotanus moderne*

Place of publication: La Haye

Publisher: *Aux dépens de La Compagnie*

Holding library: BnF [LD39-294, in 3 vol.]

The BnF gives details: "*Par l'abbé Nicolas Jouin. Barbier cite aussi une attribution à l'abbé Claude-Farçois Lambert. - Impr. probablement à Paris, selon Weller. Contient quelques petites pièces de vers. - Contre les jésuites*".

The WC [OCLC: 12091351] provides further information from Weller (*Die falschen und fingirten Druckorte*: 1864: II: 105), adding that this work discusses 'false and secret publishing and printing houses'.

(xi) 1731-1740

Holding library: BnF: [Ye 24638- 1740]

This *Harangue* was included in a collection with the *Première, Deuxième* and *Quatrième Harangues*, together with *Philotanus*.

(xii) 1750 or 1755

Lamoureux (1967: 51) gives the most recent account of this edition, saying that the *Sarcellades*, and the poem of *Philotanus* and its sequel form the main part of it. Jouin had left manuscript notes intended for a biography of Cardinal Tencin. They passed into the hands of the Maréchal de Noailles, who must have then passed them on to the Abbé Millot who used them in his own memoirs. Lamoureux says that, according to Barbier (1769 *Examen Critique* II: 474), Jouin must be considered as the real author of *Philotanus*, attributed until then to the Abbé de Grécourt, although Lamoureux is uncertain of Barbier's reason for this.

Hänsel (1914: 38-39) notes Nisard as saying that Quérard (1827-64: 1V) gave the year of publication as 1755 but probably inaccurately, and Lamoureux adopts this date. For the Jesuit order was founded in 1540, therefore '*l'an de leur règne 210*' would be 1750. According to Hänsel, Nisard also reports Barbier (1769: *Examen critique*: 475) as saying: "*on le (Jouin) regarde aussi comme le véritable auteur du 'Philotanus', poème attribué jusqu'ici à l'abbé Grécourt. Il l'a reproduit en effet dans la collection des 'Sarcelades' en disant qu'il le donne plus exact que dans toutes les éditions précédentes. C'est donc, pour ainsi dire, une édition avouée et reconnue par l'auteur*" .

(xiii) 1755

This edition was published in a collection entitled *Pièces et anecdotes intéressantes*, described below (1.4.2 P).

(xiv) 1764

Holding libraries: BnF (see §1.4.2 Q below)

This work is included in the *Vrai Recueil* Vol 2: 203-268

[IV] *Compliment des habitans de la paroisse de Sarcelles à Msnr L'Archevêque de Paris, dit Vintimille.*

Date of publication: 1731

Holding library: BnF [8-BL-15348 (7); 8-BL-15348 (9)]

[V] *Chanson d'un inconnu. nouvellement découverte et mise au jour: avec des remarques critiques, historiques, philosophiques, theologiques, instructives & amusantes par M. le Dr Chrysostome Mathanasius, ou, Histoire véritable &*



*remarquable arrivée à l'endroit d'un R.P. de la Compagnie de Jesus (le Père Couvigny).*

Date of publication: 1732

Place of publication: Turin

Publisher: Aléthophile

Hänsel (1914: 37) provides the sole evidence for the first edition in 1732, finding that it has been “*réimprimé depuis avec des augmentations sous ce titre*”. He believes that this refers to the two ensuing 1737 editions. He claims that Jouin used the publisher with the pseudonym ‘Aléthophile’ in place of his own usual anonymity.

Subsequent editions:

(i) 1737

Holding library: BnF [LD39- 292; Z- 12802]

The BnF notes that in this edition the *Chanson* is sung ‘*sur l'air des Pendus*’, published in Turin, *chez Alithophile, rue où étaient ci-devant les Jésuites, à la Vérité, 1737*, and that it is by Nicolas Jouin, according to Barbier.

The BnF [LC23- 12; LD39- 292 (A)] then notes a later re-edition of the *Chanson d'un inconnu. une 2e édition publiée en 1827 et dont le faux titre porte: "Étrennes nouvelles aux Jésuites", précédemment tome IV, page 604*. Additional details of this are in the CG: ‘*1827 2e éd. -Paris, L'Huilier. A. Etrennes nouvelles aux Jésuites pour l'an de grâce 1827 renouvelées de l'an de grâce 1737*’.

(ii) 1737 *Chanson sur le Père Couvigny*

Information on this is provided by Hänsel (1914: 41), who suspects that this was a new edition of the *Chanson d'un inconnu*. He believes that the original is not a song about the Jesuit Couvigny, and in any case that it is unlikely that Jouin published two different *chansons* on one and the same subject.

(iii) 1756

Evidence for this edition is provided by Lamoureux (1967: 50, 51), who notes that *Couvigny* was reprinted with additions under the title of ‘*Moeurs des Jésuites, leur conduite sacrilège dans le Tribunal de la Pénitence, avec des remarques critiques*’ in 1756 in Turin (or Rouen).

[VI] *Moeurs des Jésuites, leur conduite sacrilège dans le tribunal de la pénitence.*

Date of publication: 1758

Place of publication: Turin

Publisher: *Alethophile*

Holding library: BnF [LD39- 1152]

Lamoureux (1967: 50, 51) throws perhaps more light on this publication, stating that it is an imitation of the *Chef d'oeuvre d'un inconnu* and that this song or 'complainte sur l'air des pendus' and telling the lascivious adventure, true or false, of a Père Couvrigny of Alençon. Apart, however, from a few indifferent witticisms, the song and its commentary are not close to the original.

[VII] *Arlequin, esprit folet; Comédie.*

Date of publication: 1732

Place of publication: [Aix]

Listed by the WC [OCLC: 81636599].

[VIII] *Le Porte-Feuille du diable ou suite de Philotanus. Poëme. Dedié à Madame Galpin.*

Date of publication: 1733

Place of publication: Paris

Publisher: Alithophile

Holding libraries: BnF: [YE- 30591]

The BnF gives the detail: "*Par Nicolas Jouin. - Fausse adresse, mais sans doute impr. à Paris.*"

Subsequent editions:

(i) 1764

Hänsel (1914: 37-38) tells us that this is listed in '*Fortsetzung und Ergänzung zu Chr. G. Jöchers allg. Gelehrten-Lexicon*' 11, 2329. He gives the year of publication as 1764, which is that of of *Le Vrai Recueil* where the work appears in Vol 2 pp. 269-330.

[IX] *Le Veritable Almanach nouveau pour l'année 1733, ou le nouveau Calendrier jésuitique, extrait de leur martyrologue, ménélogue et nécrologue.*

Date of publication: 1733

Place of publication: Trévoux, *pour la plus grande gloire de la société.*

Holding library: BnF [8-LC23-1]

Quérard (1869-70: II: 421) states that “*cet opuscule*” is generally considered to be by Jouin, but he himself believes what is said in a hand-written note by a certain Dr Falconet. Falconet attributes the publication to the Quesnel brothers from Dieppe, and claims that it goes under the title of ‘*Etrennes jansénistes*’. Quérard, however, believes that this might be a false title, but later Lamoureux (1967) confirms the title, as originally stated above, and the date (Hänsel 1914: 38).

Barbier, in his foreword (1822-27: IV: 923), refers to the title of the work listed in the “*Catalogue des livres rassemblés par Jean Christ. Gottfr. Jahn, Frankfort 1754-71, 4 vol in -8, avec des notes en allemand*”. He adds that this catalogue is worthy of attention “*pour le choix des ouvrages, l’exactitude des titres et l’importance des notes*”.

[X] *Les regrets des Jésuites au sujet du nouveau Bréviaire de Paris, la Réponse de l’archevêque aux Jésuites, et Réponse de l’Archevêque aux Jésuites.*

Date of publication: 1736

Lamoureux (1967: 50), the only source of information for this publication, provides the date and states that it is “*... en vers avec des notes*”.

[XI] *Dialogue entre deux bourgeois de Paris, au sujet de l’enterrement de M. Coffin, ancien Recteur de l’Université de Paris, & Principal du Collège de Beauvais, décédé la nuit du 20, au 21. Juin 1749. Voyez les Nouv. Eccl. Du 10. Juillet 1749.*

Date of publication: 1749

(i) 1764

The inclusion of this pamphlet, bearing the date 1749, in the *Vrai Recueil* (see 1.4.2 Q below) Vol 2 181-195 is the only evidence of its existence.

[XII] *Procès contre les jésuites: pour servir de suite aux Causes celebres.*

Date of publication: 1750

Place of publication: Brest [Amsterdam]

Holding library: BnF [LD39- 296; LD39- 296 (B)]

The BnF gives details: "*Par Nicolas Jouin, d'après le P. Lelong. - Nouvelle édit. revue et corrigée Jouin, Nicolas. Rédacteur*".

The WC [OCLC: 17191586] provides a résumé of the contents: "*Histoire d'Ambroise Guys - Affaire des Jésuites de Liège - Procès de la dame Turpault ... contre les jésuites de Fontenay-le Comte ... - Affaire des jésuites de Châlons contre les doyen, chanoines & chapitre de la même ville - Affaire des jésuites de Muneau - Affaire des jésuites de Brest - Affaire des jésuites de Bruxelles - Prophetie de George Bronsvel, archevêque de Dublin, en 1558*".

Although the place of publication is given as Brest the detail 'Amsterdam' is added. The WC suggests that the work was published anonymously by Nicolas Jouin, citing Barbier's *Ouvrages anonymes* (1822-27) and Weller's *Die falschen und fingirten Druckorte* (1864). It also draws attention to a work of the same title mentioned by Barbier, this being François Gayot de Pitaval's *Causes célèbres et intéressantes, avec les jugemens qui les ont décidées* (1734-1743).

Hänsel (1914: 43) discusses the content of the work, stating that it is in prose, in contrast to Jouin's other writings. He tells us that here Jouin depicts a series of eight court cases brought against the Jesuits, who were accused of immorality and criminal behaviour. In 1762 the order was finally banished from France by Parliament.

Subsequent editions:

(i) 1761

Place of publication: Douai

Holding libraries: BnF [LD39- 296 (A)], BL [4092.bb.36.]

The BnF gives details: '*Par Nicolas Jouin, d'après le P. Lelong. - Nouvelle édit. Augmentée. Jouin, Nicolas. Rédacteur*'.

[XIII] *Procès pour la succession d'Amboise Guys; on y a joint les affaires des Jésuites de Liège, de Fontenay-le-Comte, de Châlons, de Muneau, de Brest, de Bruxelles, avec la prophétie de Georges Bronsvel.*

Date of publication: 1760

Holding library: BnF [LD39- 297; LD39- 297], BL [4091.c.10].

The BL states that “this collection of pieces had previously appeared under the title *Procès contre les jésuites: pour servir de suite aux Causes celebres*”.

[XIV] *A Dame Urbine Robin et Seigneur Herbert de Moysan*.

The inclusion of this pamphlet in the *Vrai Recueil* (see 1.4.2 Q below), Vol 2 196-202 appears to be the only evidence of its existence.

[XV] *Les Sentiments françois, ronde*.

Date of publication: [1757?]

Holding library: BnF [YE-5066]

The BnF provides nothing on the date of publication and is the sole source of information on the work: "*Sur l'attentat de Damiens contre Louis XV. - Par N. Jouin, d'après une note ms. de Jamet*". However, since the attempted assassination took place on the 5th January 1757 and Jouin died on the 22nd February 1757, it is likely that this piece was written in January 1757 and therefore published shortly afterwards.

#### 1.4.2 Jouin's works in *patois* style

Jouin's '*harangues*' in this second group are in vernacular style, delivered by the inhabitants of Sarcelles. Hänsel (1914: 46-47) describes Sarcelles at the time of the writing of the *Sarcelades* as a village situated fifteen kilometres to the north of Paris, within the ecclesiastical jurisdiction of the Archbishop of Paris, M. de Vintimille.

In the introduction to his edition of the *Agréables Conférences* Deloffre (1961: 9) gives details of the literary vogue of burlesque, which encouraged use of *le patois des paysans* in writing, a feature of the genre known as '*mazarinades*'.

Here eighteen items have been identified, written in a *style patoisant* and lettered A-R, all of which are brought together in *Le Vrai Recueil* (1764). Nisard (1872: 370) states that the '*Sarcelles*', as they originally were, became known popularly as the '*Sarcelades*'. He goes on to say that a piece entitled '*Sarcelade*' appeared in 1731. There is no evidence of this '*pièce*', described by Nisard as "*pur libertinage*", other than in his footnote referring to Mathieu Marais (*Journal de Mathieu Marais*, Vol IV: 311), who claims that this publication gave the fashion for the name.

The texts were first published as individual pamphlets, with several reprints in some cases. Subsequently they were re-published in collections, in 1750, 1755, and in

1764. The frequency with which these collections appeared must be a testimony to the popularity of the publications. Hänsel (1914: 40) suggests that if these pamphlets had not been bound in collections it is doubtful that the loosely bound leaflet-style would have survived.

[A] *Prémière harangue des Habitans de la paroisse de Sarcelles à Monseigneur l'Archevêque de Paris. Prononcée au mois de Novembre 1730.*

Date of publication: 1730

Place of publication and publisher: Since the third, fourth and fifth *Harangues* were published in Aix by J.-B. Girard, it seems likely that the first (and second) ones were also.

Subsequent editions:

(i), (ii), (iii) 1731

These were collections consisting of "*Les Deux Harangues*" and *Philotanus*, see 1.4.1 [III] (vi) BnF [P92/1657], (vii) BnF [8-RF-75225 (2)], (viii) BnF [8-Z LE SENNE-9850 (1); 8-T-4590 (1); 8-T 4591 (1)] above.

Holding library: BnF (see 1.4.1 [III] above)

(iv) 1731-1740

The sole source of information is the WC (OCLC: 29099945). This *Harangue* was again published with the *Deuxième Harangue*, *Philotanus* and *Harangues* 4 and 5, in a collection entitled *Harangues de Sarcelles*. The *Harangues* are described as "*Ces pièces satiriques, qui furent ensuite recueillies sous le nom de Sarcellades, avaient pour but de jeter le ridicule sur le choix des curés que les archevêques de Paris Vintimille (que l'auteur appelle Ventremille) et de Beaumont avaient mis à la tête de la paroisse de Sarcelles.*" -*Nouv. biog. gén.*

(v) 1764.

Holding library: BnF (see the *Vrai Recueil* 1.4.2 Q below).

In *Le Vrai Recueil* it is noted that this *Harangue* is: "*Sur la conduite de l'archeveque de Paris & de quelques autres prélats françois*". Nisard (1872: 367) tells us that, when this *Harangue* appeared, Mathieu Marais (*Journal de Mathieu Marais*: vol IV: 196) recognised the author as "the compatriot of maître François and the wit of his *Philotanus*", that is to say the author Grécourt. In this and ensuing *Harangues* the bull *Unigenitus* is frequently

referred to as the '*Constitution*', and the infamous *Formulaire* which decreed it, as the '*famulaire*'.

- [B] *Les Habitans de Sarcelles desabusés au sujet de la constitution Unigenitus. Deuxième harangue à Monseigneur l'Archevêque de Paris. Prononcée au mois d'Avril 1731.*

Date of publication: 1731

Holding library: BnF (see 1.4.2 Q below)

Subsequent editions:

- (i) 1731

The second *Sarcelle* appeared with the first under the general title of *Les Deux Harangues des habitans de la paroisse de Sarcelles à Monseigneur l'archevêque de Paris, et Philotanus, revu et corrigé. A Aix, chez J.-B. Girard, rue de Bref., à l'enseigne du Hérault, vis-à-vis le Tronc-Fleury. 1731, in –12.* (see 1.4.1 [III] (vi), (vii), (viii) above).

Holding library: BnF, see 1.4.1 [III] (vi) BnF [P92/1657], (vii) BnF [8-RF-75225 (2)], (viii) BnF [8-Z LE SENNE-9850 (1); 8-T-4590 (1); 8-T 4591 (1)] above.

Nisard (1872: 363) describes this collection: Facing the title is a simple wood engraving ("*sur bois fort*") representing M. de Vintimille, Archbishop of Paris, sitting on a chair and giving audience to the deputation from Sarcelles. In the foreground is an old man leaning on a stick, and engraved beneath his foot is 'C. Fétu'. The foreword says that the public has already judged these two Sarcelles "and has shown its enthusiasm by making countless copies, as if devouring the inaccurate edition that had been released a few days previously". Nisard comments that this edition was the first, and since it was "devoured" it is not surprising that there are no traces left. Such must have been the popularity of Jouin's writing at the time.

- (ii) 1764.

Holding library: BnF (see 1.4.2 Q below)

The *Deuxième Harangue* was also published in the *Vrai Recueil* Vol 1: 31-88.

Nisard (1872: 370) tells us that the second *Harangue* appeared at the end of the same year as the piece entitled *Sarcelade* which, according to Mathieu Marais (1863-68: Vol IV: 311, footnote) gave the fashion for the name

*Sarcelades*. It is unclear as to which “*pièce*” Nisard is referring. He just gives us a short description, saying it was in lines of 10 syllables, of which Marais quotes a dozen referring to the adventure of la Cadière and père Girard. Nisard makes the comment: “*c’est du pur libertinage*”.

[C] *Troisième Harangue des Habitans de la paroisse de Sarcelles à Monseigneur l’Archevêque de Paris, au sujet des Miracles. Prononcée au mois de Mai 1732.*

Date of publication: 1732

Place of publication: Aix

Publisher: J.-B. Girard

Holding library: BnF: [8- Z LE SENNE- 9850 (2)]

Subsequent edition:

(i) 1764

Holding library: BnF [YE- 24630; YE- 24636; YE- 8639 (3)]; [Z LE SENNE- 9850]

In 1764 this *Harangue* was also published in the *Vrai Recueil* Vol 1: 99-162 (see 1.4.2 Q below).

The BnF gives details: ‘*Fausse adresse; impr. en France, peut-être à Paris, d’après le matériel typogr. – En patois de Paris et en vers. – Egalement publié dans “Pièces & anecdotes intéressantes. Savoir les Harangues des habitans de Sarcelles...”, [1750], et dans:”Le Vrai recueil des sarcelles...”, 1764’.*

This *Harangue* has also a mention in the CG [LXXIX, 280 Barbier.].

[D] *Les Tres-humbles et tres-repectueuses remontrances des habitans du village de Sarcelles au roy: au sujet des affaires présentes du Parlement de Paris: avec des notes critiques, historiques et politiques.*

Date of publication: 1732

Place of publication: Rotterdam

Publisher: *Richard sans peur, à la vérité, dans la Place d’Erasme*

Holding library: WC [OCLC: 80167399].

Nisard (1872: 374-5) refers to a foreword to the public in this *Harangue* in which, as Jouin explains: “*Claude Fétu, notre biau-frère, vian de nous luire une çartaine antitulation qui porte: ‘Très-humbles et très-respectueuses Remontrances des habitans du village de Sarcelles au Roi, au sujet des*



*affaires, présentes du Parlement de Paris, avec des notes critiques, historiques et politiques*; et pis encore un autre qui chante: ‘Compliment inespéré des Sarcellois à M. de Vintimille, au sujet du pèlerinage de Saint-Médard’. Je sons tombés de notre haut en voyant que des gens se garmentont de nous faire parler, quand je ne songeons à rien ... Il est bian vrai que j’ons l’intention d’aller, et que j’irons, Guieu aidant, à Varsailles, pour avoüiar l’honneur d’ôter notre chapiau à notre bon roi; mais, jarni! je nous baillerons bian garde de li parler comme ces gens-là li parlont: c’est une honte. Morguié, faut que ce soit queuques malotrus de paysans de queuque méchant hamiau du côté de ste Brie-Pouilleuse, qu’ont voulu nous contrefaire. mais, jarniguié, ce sont des mal-embouchés qui feriont plus mieux de parler à leux boeufs que de vouloüiar parler à un roi. Je prions ceux qu’auront aïeu la simplesse de bouter leur argent à ces deux vilaines moulations-là, et la patience de les luire, de ne pas croire qu’alles veniont de nous. Les gens esprités voüiaront bien, en les récomparant aveuc les nôtres, que je ne sons pas capables de parler si peu respectueusement devant notre bon roi, ni de li dire des choses si grossiurement plates”.]

- [E] *Les tres-humbles Remercimens des Habitans de Sarcelles au Roi. Au sujet du retour du Parlement de Paris, au sujet du retour du parlement de Paris. (28 novembre 1732).*

Date of publication: 1733

Place of publication: Sarcelles

Publisher: *Aux depens de la société, chez Claude Fetu*

Holding library: BnF [YE- 34048]

- [F] *Harangue des Habitans de la Paroisse de Sarcelles au Roi. Prononcée au mois de Juin 1733.*

Date of publication: 1733

Place of publication: Aix

Publisher: J.-B. Girard

Holding library: BnF [8-Z LE SENNE-9850 (6)]

The BnF adds the note: *Par Nicolas Jouin. – Fausse adresse; impr. En France, d’après le matériel typogr. – En patois de Paris et en vers. –*

*Egalement publié dans: “Pièces et anecdote interessantes. Savoir les Harangues des habitans de Sarcelles...”, [1750], et dans: “le Vrai recueil des sarcelles...”, 1764’. This original edition is also listed in the CG [LXXIX, 281]. ]*

Subsequent editions:

(i) 1733

Holding library: BnF [YE- 24639]

The listing in the CG includes the details: *Illustrissimo viro D. D. Nicolao Desmaretz, regni administro, de pace, anno Dom. 1714, ode. [Offerebat Nicolaus Jouin] - (S. 1., 1714.) In-fol., 4 p., fig. gravée. [Rés, g. Yc 780’].*

(ii) 1764

In the *Vrai Recueil* Vol 1: 405-472 (see 1.4.2 Q below).

[G] *Quatrième Harangue des Habitans de la paroisse de Sarcelles à Monseigneur l’Archevêque, au sujet de son Ordonnance du 8. Novembre 1735, contre les miracles, imprimée à Paris chez Pierre Simon. Prononcée au mois de Juillet 1736.*

Date of publication: 1736

Place of publication: Aix

Publisher: J.-B. Girard (Imprimée à Paris chez Pierre Simon)

Holding library: BnF [YE 24631; YE 24637]

The BnF notes that it is *Par Nicolas Jouin. – Fausse adresse, impr. En France, d’après le matériel typogr. – En patois de Paris et en vers. – Egalement publié dans: “Pièces & Anecdotes interessantes. Savoir les Harangues des habitans de Sarcelles... “[1750], et dans: “Le Vrai recueil des sarcelles”, 1764. It is also listed in the CG [LXXIX, 280 Barbier].*

Nisard (1872: 364) observes that the *Quatrième Harangue* has a larger and clearer print than the first three Harangues. He describes the third and fourth *Harangues* as forming a very long, methodical and lively defence of miracles taking place at the tomb of the deacon Pâris in the Saint-Médard cemetery, although they were delivered nearly three years apart from each other, the first in May 1732 and the second in November 1735 (1872: 370). He adds that the

rubric of the *Quatrième Harangue* indicates that it was written in November 1735, but not published until July 1736.

Subsequent editions:

(i) 1731-1740

Holding library: BnF [YE-24630; YE-24636]

A collection was published consisting of this *Quatrième Harangue*, along with the *Première*, *Deuxième* and *Cinquième Harangues* and *Philotanus*.

(ii) 1764

Holding library: BnF (see 1.4.2 Q below)

In the *Vrai Recueil*, Vol 1: 163-234.

[H] *Cinquième Harangue des Habitans de la Paroisse de Sarcelles à Monseigneur l'Archevêque de Paris, Pour le remercier de ce qu'il leur a rendu M. du Ruel, Docteur de la Maison & Société de Sorbonne, leur ancien Curé. Prononcée au mois d'Août 1740.*

Date of publication: 1740

Place of publication: Aix

Publisher: J.-B. Girard

Holding library: BnF [YE- 24638; YE- 24632]

Subsequent edition:

(i) 1764

Published in the *Vrai Recueil* of 1764, Vol 1: 235-274.

Holding library: BnF (see 1.4.2 Q below)

[I] *Prémère Harangue des Habitans de la Paroisse de Sarcelles à Monseigneur l'Archevêque de Sens, Au sujet de son Mandement du 6. Avril 1739. qui ordonne sous peine de suspense, d'enseigner le nouveau Catéchisme qu'il a donné à son Diocèse. Prononcée au mois d'Avril 1740.*

Date of publication: 1740

Place of publication: Aix

Publisher: J.-B. Girard

Holding library: BnF [YE- 24634]

Subsequent edition:

(i) 1764.

In the *Vrai Recueil* Vol 1: 275-344 (see 1.4.2 Q below).

[J] *Deuxième Harangue des Habitans de la Paroisse de Sarcelles à Monseigneur l'Archevêque de Sens au sujet de son Mandement du 6. Avril 1739.*

*Prononcée au mois de Mai 1740*

Date of publication: 1741

Place of publication: Aix

Publisher: J.-B. Girard

Holding library: BnF [YE- 24635]

Subsequent edition:

(i) 1764

Holding library: BnF

This *Harangue* is included in the *Vrai Recueil* (see 1.4.2 Q below), Vol 1: 345-404.

Nisard (1872: 372) explains that the two *Harangues* (at 1.4.2 I above and also this one) are addressed to M. Languet de Gergy Archbishop of Sens and delivered in April and May 1740, in response to an order by the prelate that the new catechism was to be taught, under pain of suspension from office, and concerned doctrines of moral theology regarding marriage. Such matters were not normally included in a catechism.

[K] *Le Voyage de Groslé, ou La Surprise des Habitans de Sarcelles.*

Date of publication: 1740

Place of publication: Aix

Publisher: J.-B. Girard

Holding library: BnF [YE- 24633; YE- 35082]

The contents of this edition are as follows:

(p. 1) Title sheet;

(p. 2) (illegible);

(pp. 3-6) *Avis au Luiseur*;

(p. 7) '*Compliment des habitans de Sarcelle, a Mr le curé de Groslé*'.

The *Compliment* starts with an ironical description of the curé of Groslé, a village in the close vicinity of Sarcelles. Mention is made of his liking for

good food and drink and that he spends little time praying and reading. What worries the *Sarcelois* and their 'biau-frère' Claude Fétu is the Curé's friendship with Monsieur Ventremille, who is so disliked for his self indulgent life-style. The *Compliment* continues in the same vein, and then, as in the *harangues*, turns to bitter criticism of the *Constitution Unigenitus* portrayed as a *chiene*, a *charogne*, wedded to the decree referred to as the *farmulaire*.

- [L] *Harangue des Habitans de la Paroisse de Sarcelles, À Monseigneur Charles, dit de St. Albin, Archevêque Duc de Cambrai, Pair de France, Prince du St. Empire, Comte de Cambrésis, & c. au sujet de son Mandement donné à Paris le 25. Juillet 1741.*

Date of publication: 1741

Subsequent edition:

- (i) 1764

Holding library: BnF (see 1.4.2 Q below)

Evidence for this publication, dated 1741, is found only in the *Vrai Recueil* 1764 (see 1.4.2 Q (i) below), Vol 2: 147-180.

- [M] *Harangue des Habitans de la Paroisse de Sarcelles, À Monseigneur l'Archevêque de Paris, Au sujet de la Lettre par laquelle il adresse aux Curés & aux Confesseurs de son Diocèse la Rétraction du P. Pichon, Jésuite. Prononcée le 5. Avril 1748.*

Date of publication: 1748

Subsequent edition:

- (i) 1764

Holding library: BnF (see 1.4.2 Q below)

This publication is contained only in the *Vrai Recueil* Vol 2: 4-146, to which there is also a preamble (pp. 5-8) preceding this *Harangue*, (see also a similar preamble 1.4.2 I above), addressed: *À Nossigneurs les Mitriers, ramassés à Paris, chez les Grands Augustins. Au moüias de Mai 1748.*

Nisard (1872: 376) notes that this *Sarcelle* is a first *Harangue* to M. de Beaumont du Repaire, Archbishop of Paris. The Jesuit Pichon had written *L'Esprit de Jésus-Christ et de l'Eglise sur la fréquente communion*, in which he attacked Antoine Arnauld's *De la fréquente Communion*, falsely declaring

that Arnauld had been chased from France and died in excommunication. The Abbé Arnauld de Pomponne, great-nephew of Arnauld, complained to the King of this falsehood and Pichon received orders to retract. He did so in a letter addressed to the Archbishop M. de Beaumont, and then in another letter to the priests and confessors in his diocese he recommended them to read the book. The two letters are the subject of this *Harangue*, in which the Jesuit is denounced as an impudent liar and the Archbishop as being deliberately made dupe of the retraction. The *Harangue* is brought to an end by a denunciation of the Jesuits and a defence of Arnauld and his doctrines.

[N] *Harangue* addressed to M. de Beaumont the Archbishop of Paris.

Date of publication: 1752

This *Harangue* is described by Nisard (1872: 362-363). According to him, in 1752 Jouin wrote a Sarcelle addressed to M. de Beaumont the Archbishop of Paris, which Nisard had found in a volume containing only four Sarcelles in the Arsenal Library (Cote 5046. T.). It was in the handwriting of Paulmy <sup>2</sup>, and glued to the flysheet it said:

*“L’auteur de toutes ces ‘Sarcelades’ est un nommé Jouin, ancien banquier ruiné, et qui avoit toujours été ignoré jusqu’à la dernière (c’est en effet la dernière de ce petit recueil) qu’il fut dénoncé par son fils, et mis à la Bastille en 1754. La femme de cet auteur, par mon conseil, ayant été se jeter aux pieds de M. de Beaumont, archevesque de Paris, pour lui demander la liberté de son mary, ce prélat lui donna de l’argent et lui accorda sa demande; et depuis ce temps, Jouin a été fort amy de l’archevesque. C’étoit un nommé Descoutures qui avoit imprimé le tout dans son imprimerie à rouleau qu’il avoit.”* Nisard points out that Jouin did not live long after this. He died on February 22nd 1757.

[O] *Harangue des habitans de la paroisse de Sarcelles à monseigneur Christophe de Beaumont ... au sujet des affaires du tems.*

Date of publication: 1754

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2 Antoine-René de Voyer d’Argenson de Paulmy (1722-1787). Known as a *homme politique et magistrat* and for his *discours et travaux académiques*. He was elected to the Académie in 1748 as successor to the Abbé Girard. In 1785 he sold his library of 100,000 volumes, which became the Bibliothèque de l’Arsenal.

Place of publication: Aix

Publisher: Jean-Baptiste Girard

Holding library: BL [11498.cc.4.(2.)]

The WC [OCLC: 38660896] details that Barbier (1822-27: II: 602) gave a second title of this work as '*Parlement de Paris*'. It also informs us that this satire in verse was attributed by Barbier to Nicolas Jouin, and gives two references: "*Mémoire présenté au roy de Pologne ... , extrait du supplément de la Gazette d'Hollande du 18. may 1753*" (pp. 38-43), and "*Lettre du grand chancelier de Pologne, au roy, extrait de la Gaz. d'Holl. du 22. may 1753*" (pp. 44-45).

Nisard (1872: 376-380) provides further information. He states that this work is the second to be addressed to M. de Beaumont. It is not only a diatribe against M. de Beaumont, but also against all the bishops and Jesuits who recognised the bull *Unigenitus*. Then Jouin angrily attacks the letters of confession without which one could not take communion, and also certain of the proposals in *Unigenitus*.

[P] *Pièces et anecdotes intéressantes, savoir les harangues des habitans de la paroisse de Sarcelles, un dialogue des bourgeois de Paris etc. qui n'ont pas encore été publiés.*

Date of publication: 1755

Place of publication: Aix and Utrecht

Publisher: *aux dépens des Jésuites* .

There is uncertainty concerning the particulars of this collection. Lamoureux (1967) sees the publication of the *Vrai Recueil* as having taken place in 1755 in Utrecht, but Nisard (1872: 358) prefers the date to be 1750. Probably the 'collection' they are both referring to was *Pièces et Anecdotes intéressantes*'.

The collection with *le Philotanus et le Porte-feuille du diable* (see 1.4.1.III xiii above), for which Nisard (1872: 358) provides details, was published in two volumes under the title: *Pièces et Anecdotes intéressantes, savoir les Harangues des habitans de Sarcelles, un Dialogue des bourgeois de Paris, etc., qui n'ont pas encore été publiés; le Philotanus et le Porte-feuille du*

*diable, qui en est la suite. Deux parties. (A Aix, en Provence, aux dépens des Jésuites, l'an de leur règne 210. – Utrecht, 1755, 2 vol. in -12.).*

The BnF describes another issue in the same year, with the note: *Nouv. Émission de: “Pièces et anecdotes intéressantes. Savoir les Harangues des habitans de Sarcelles...”, [1750]. La p. de t. et l'avertissement de l'éditeur aux 3 premiers f. sont propres à cette émission. Impr. aux Pays-Bas et non à Paris comme l'indique Weller, sauf peut-être les 3 premiers f. – Par Nicolas Jouin, avec peut-être la collaboration de l'abbé Jean-Roger Schabol. – En patois de Paris et en vers.- Contre les jésuites.*

Holding libraries: BnF [CG LXXIX, 283-Barbier], BL [11474.df.8.]

According to Nisard (1872: 359) the collection contains ten *Harangues*, all by Jouin. He claims that the other items, *Le Philotanus* is by Grécourt, and *Le Porte-feuille du diable. ou suite de Philotanus* is, as Mathieu Marais states (1863-68: t. IV: 522), from the pen “of some mischief-maker whose name is unknown”.

[Q] *Les Harangues des habitans de la paroisse de Sarcelles.*

Date of publication: 1764

Place of publication: Aix, Amsterdam, Utrecht

Holding library: BnF [LD39- 1160 (2)]

Some of the items in this collection are written in *patois* style, and appear to have formed the basis for the publication of the *Vrai Recueil* (see below).

The listing in the BnF shows a similar catalogue number to the *Vrai Recueil* but gives more detail: *Jouin, Nicolas Pièces et anecdotes intéressantes. 2nde partie À Aix en Provence: aux dépens des Jésuites, l'an de leur règne 210 .*

*La 1e partie a pour titre: Le Vrai recueil des Sarcelles, mémoires, notes et anecdotes intéressantes sur la conduite de l'archevêque de Paris et de quelques autres prélats françois ; le Philotanus et le Portefeuille du diable ... et pour adresse: Amsterdam, aux dépens de la Compagnie, 1764. - L'adresse réelle de la 2e partie serait Utrecht, 1755, d'après Barbier. - \*Voir à l'article Grécourt (Abbé Jean-Baptiste-Joseph Willart de), d'autres éditions et d'autres ouvrages de cet auteur.*

Subsequent editions:



- (i) *Le Vrai Recueil des Sarcelles, mémoires, notes et anecdotes intéressantes: sur la conduite de l'archevêque de Paris & de quelques autres Prélats François: Le Philotanus, et le Porte-Feuille du Diable*

Date of publication: 1764 (posthumous)

Place of publication: Amsterdam

Publisher: *Aux dépens de la Compagnie*

Holding library: BnF [LD39- 1160 < Vol. 1-2 >; FB- 13627 < Vol.1 >; FB- 13628 < Vol. 2 >]

Nisard (1872: 358) observes that after the expulsion of the Jesuits the same collection as the previous one received a new title, with the same sections, the same pieces of writing, and the same print and pagination.

The BnF gives details: *Le vrai Recueil des Sarcelles, mémoires, notes et anecdotes intéressantes, sur la conduite de l'archevêque de Paris et de quelques autres prélats français; le Philotanus et le Porte-feuille du diable; ouvrage absolument nécessaire à ceux qui veulent prendre une juste idée des maux que l'Eglise a soufferts pendant le règne de la ci-devant soi-disant Société de Jésus. (A Amsterdam, aux dépens de la Compagnie, 1764 et 1766. Deux parties en 3 vol. in –12).*

Nisard gives the information that Volumes I and II bear the date 1764, with the pagination continuing from one volume to the other. He also mentions a Volume III dated 1766 with new pagination.

- [R] *Les Préjugés démasqués en vers patois sarcelois.*

Date of publication: 1756

Holding libraries: BnF [8-BL-12336; 8-BL-12337]; British Library [11498 b. 23 (2)]

Place of publication: Port-Mahon.

### **1.5 *Le Vrai Recueil des Sarcelles***

Full details of *Le Vrai Recueil des Sarcelles*, published posthumously in 1764, are presented below, since this publication forms the basis of the present study.

- (p. i) Title page of Volume 1:

*LE VRAI RECUEIL  
DES SARCELLES,*

*MÉMOIRES,*  
 NOTES ET ANECDOTES  
*INTÉRESSANTES*  
 Sur la conduite de l'Archevêque de  
 Paris & de quelques autres  
 Prélats François:  
*LE PHILOTANUS,*  
*ET LE PORTE-FEUILLE DU DIABLE;*  
 Ouvrage absolument nécessaire à ceux qui veulent  
 prendre une juste idée des maux que l'Eglise  
 a soufferts pendant le règne de la ci-devant  
 soi-disant Société de Jesus.  
*TOME PREMIER*  
*A Amsterdam*  
 Aux dépens de la Compagnie  
 M DCCC. LXIV

(pp. ii-v)	<i>Avertissement de l'éditeur</i>	Standard French
pp. 3-5	<i>Avant-propos des Habitans de Sarcelles sur cette nouvelle édition de leurs Harangues</i>	Patois
pp. 6-8	<i>Avertissement de la précédente édition</i>	Standard French
p. 9	Title page: <i>Première Harangue</i>	
p. 10	(blank)	
pp. 11-29	<i>Première Harangue à l'Archevêque de Paris</i>	Patois
p. 30	Editor's notes	Standard French
p. 31	Title page: <i>Les Habitans ... désabusés</i>	
p. 32	Editor's notes	Standard French
pp. 33-77	<i>Deuxième Harangue à l'Archevêque de Paris</i>	Patois
pp. 77-88	Editor's notes	Standard French
pp. 89-98	<i>Lettre du Cardinal de Tournon, à l'Evêque de Conon (en prison)</i>	Standard French

(Note: There is no evidence to suggest that this letter was the work of Jouin, although the subject is anti-Jesuit).

pp. 99	Title page: <i>Troisième Harangue</i>	
p. 100	(blank)	
pp. 101-106	<i>Avertissement</i>	Standard French
pp. 107-156	<i>Troisième Harangue à l'Archevêque de Paris</i>	Patois
pp. 156-162	Editor's notes	Standard French
p. 163	Title page: <i>Quatrième Harangue</i>	
p. 164	(blank)	
pp. 165-171	<i>Les Habitans ..... au Lecteur</i> and Editor's notes	Patois Standard French
pp. 172-208	<i>Quatrième Harangue à l'Archevêque de Paris</i>	Patois
pp. 208-234	Editor's notes	Standard French
p. 235	Title page: <i>Cinquième Harangue</i>	
p. 236	(blank)	
pp. 237-240	<i>Les habitans ... au Lecteur</i>	Patois
pp. 241-254	<i>Préface</i>	Standard French
pp. 255-264	<i>Cinquième Harangue à l'Archevêque de Paris</i>	Patois
pp. 264-274	Editor's notes	Standard French
p. 275	Title page: <i>Première Harangue à ... Sens</i>	
p. 276	(blank)	
pp. 277-284	<i>A Nossigneurs les mitriers</i>	Patois
pp. 284-321	<i>Première Harangue à l'Archevêque de Sens</i>	Patois
p. 321-344	Editor's notes	Standard French
p. 345	Title page: <i>Deuxième Harangue ... à Sens</i>	
p. 346	<i>Avertissement</i>	Standard French
pp. 347-368	<i>Deuxième Harangue à l'Archevêque de Sens</i>	Patois
pp. 368-404	Editor's notes	Standard French
p. 405	Title page: <i>Harangue au Roi</i>	
p. 406	(blank)	
pp. 407-408	<i>Avis au public</i>	Patois
p. 409-415	<i>Les Habitans ... au Lecteur</i>	Patois
pp. 416-452	<i>Harangue au Roi</i>	Patois

pp. 452-472	Editor's notes	Standard French
<i>Fin de la première Partie</i>		
(p. iii )	Title page for <i>Le Vrai Recueil Tome Second</i>	
p. 4	Title page: <i>Harangue à l'Archevêque de Paris</i>	
pp. 5-8	<i>A Nossigneurs les Mitriers</i>	Patois
pp. 9-39	<i>Harangue à l'Archevêque de Paris au sujet du P. Pichon</i>	Patois
p. 39-146	Notes and editor's notes	Standard French
p. 147	Title page: <i>Harangue à Charles St Albin</i>	
p. 148	(blank)	
pp. 149-152	<i>Avertissement</i>	Standard French
pp. 153-179	<i>Harangue à Charles St Albin</i>	Patois
p. 180	Editor's notes	Standard French
p. 181	Title page <i>Dialogue au sujet de M. Coffin</i>	
p. 182	(blank)	
pp. 183- 189	<i>Dialogue au sujet de M. Coffin</i>	Standard French
pp. 189-190	<i>Sur le même sujet</i>	Standard French
pp. 190-195	Editor's notes	Standard French
pp. 196-200	<i>A Dame Urbine Robin ...</i>	Standard French
pp. 200-202	Editor's notes etc.	Standard French
p. 203	Title page: <i>Philotanus. Poème</i>	
p. 204	(blank)	
pp. 205-206	<i>Avertissement</i>	Standard French
pp. 207-239	<i>Philotanus</i>	Standard French
pp. 239-268	Editor's notes	Standard French
p. 269	Title page: <i>Le Porte-Feuille du Diable ou Suite de Philotanus</i>	
p. 270	(blank)	
pp. 271-276	<i>A Dame Galpin</i>	Standard French
pp. 277-278	<i>Avertissement</i>	Standard French
pp. 279-308	<i>Le Porte-Feuille du Diable</i>	Standard French
pp. 309-330	Editor's notes	Standard French
<i>Fin de la seconde et dernière partie</i>		

## 1.6 *Les textes patoisants*

This study is concerned with those texts published in the *Vrai Recueil* (1764) written in *patois* style. These texts are reproduced in the Appendix in Volume 2 of the study, and for the purposes of the study have been numbered as follows:

- Text 1. *Avant-propos des Habitans de Sarcelles sur cette nouvelle édition de leurs Harangues*
- Text 2. *Prémière [sic] harangue des Habitans de la paroisse de Sarcelles à Monseigneur l'Archevêque de Paris. Prononcée au mois de Novembre 1730.*
- Text 3. *Les Habitans de Sarcelles des abusés au sujet de la constitution Unigenitus. Deuxième harangue à Monseigneur l'Archevêque de Paris. Prononcée au mois d'Avril 1731.*
- Text 4. *Troisième Harangue des Habitans de la paroisse de Sarcelles à Monseigneur l'Archevêque de Paris, au sujet des Miracles. Prononcée au mois de Mai 1732.*
- Text 5. *Quatrième Harangue des Habitans de la paroisse de Sarcelles à Monseigneur l'Archevêque, au sujet de son Ordonnance du 8. Novembre 1735, contre les miracles. Les Habitans de la Paroisse de Sarcelles au Lecteur.*
- Text 6. *Quatrième Harangue des Habitans de la paroisse de Sarcelles à Monseigneur l'Archevêque, au sujet de son Ordonnance du 8. Novembre 1735, contre les miracles, imprimée à Paris chez Pierre Simon. Prononcée au mois de Juillet 1736.*
- Text 7. *Cinquième Harangue des Habitans de la paroisse de Sarcelles à Monseigneur l'Archevêque de Paris. Les Habitans de la Paroisse de Sarcelles au Lecteur.*
- Text 8. *Cinquième Harangue des Habitans de la Paroisse de Sarcelles à Monseigneur l'Archevêque de Paris, Pour le remercier de ce qu'il leur a rendu M. du Ruel, Docteur de la Maison & Société de Sorbonne, leur ancien Curé. Prononcée au mois d'Août 1740.*
- Text 9. *Prémière Harangue des Habitans de la Paroisse de Sarcelles à Monseigneur l'Archevêque de Sens. A Nossigneurs les Mitriers.*
- Text 10. *Prémière Harangue des Habitans de la Paroisse de Sarcelles à Monseigneur l'Archevêque de Sens, Au sujet de son Mandement du 6. Avril 1739. qui ordonne sous peine de suspense, d'enseigner le nouveau Catéchisme qu'il a donné à son Diocèse. Prononcée au mois d'Avril 1740.*
- Text 11. *Deuxième Harangue des Habitans de la Paroisse de Sarcelles à Monseigneur l'Archevêque de Sens au sujet de son Mandement du 6. Avril 1739. Prononcée au mois de Mai 1740.*
- Text 12. *Harangue des Habitans de la Paroisse de Sarcelles au Roi. Avis au Public.*

- Text 13. *Harangue des Habitans de la Paroisse de Sarcelles au Roi. Prononcée au mois de Juin 1733.*
- Text 14. *Harangue des Habitans de la Paroisse de Sarcelles, À Monseigneur l'Archevêque de Paris. A Nossigneurs les Mitriers.*
- Text 15. *Harangue des Habitans de la Paroisse de Sarcelles, À Monseigneur l'Archevêque de Paris, Au sujet de la Lettre par laquelle il adresse aux Curés & aux Confesseurs de son Diocèse la Rétraction du P. Pichon, Jésuite. Prononcée le 5. Avril 1748.*
- Text 16. *Harangue des Habitans de la Paroisse de Sarcelles, À Monseigneur Charles, dit de St. Albin, Archevêque Duc de Cambrai, Pair de France, Prince du St. Empire, Comte de Cambrésis, & c. au sujet de son Mandement donné à Paris le 25. Juillet 1741.*

## Chapter 2                      The Language of the *Sarcelades*

In the previous chapter the few details known about Jouin's life, the historical background to the writing of the *Sarcelades*, and also details of his published work were discussed. Now we are to consider the linguistic aspect of certain of Jouin's pamphlets, those contained in *Le Vrai Recueil des Sarcelles*, subsequently known as the *Sarcelades*. For the texts are not only of appeal to those interested in the politics and religious controversies of eighteenth-century France, but also to those engaged in research into French historical sociolinguistics and the reconstruction of spoken language of the past.

The *Sarcelades* are interesting for their imitation of the speech of the peasants of Sarcelles, a village to the north east of Paris. Their *langage* is purportedly in representation of a *patois* and has much in common with what has been observed of the *patois de Paris* which dates back to the Middle Ages and even has vestiges in the present-day Paris vernacular.

Jouin's texts were written in the mid-eighteenth century, prior to industrialisation, towards the end of a period which was to see considerable movement towards cities from outlying rural areas, and which was to bring about great demographic and sociolinguistic changes to Paris especially, but similarly to other European cities also. From the thirteenth century onwards significant growth in the population of Paris took place, with the arrival of large numbers of speakers of different dialects. In the sixteenth century contemporary observers wrote about the differences in speech existing between city dwellers in Paris and inhabitants of the surrounding villages, made noticeable by the appearance of a rural *patois* within the city. Gadet (1992: 6) notes that in Paris from the seventeenth century, and especially from the beginning of the eighteenth century, an urban dialect was now beginning to become distinct from the *patois* of the surrounding areas.

In this chapter we review the history of Parisian French in general, and discuss the difficulties encountered by those attempting to reconstruct vernacular speech from the past.

## 2.1 The history of the urban dialect of Paris

Lodge (2004) examines the sociolinguistic history of Parisian French, upon which much of this section is based, and he makes detailed reference to the analysis of the growth of urban Europe by Hohenberg and Lees (1985) and to Trudgill's study (1986) of dialects in contact.

One of the most significant demographic changes in pre-industrial Europe was the immense growth of Paris, which in the thirteenth century saw it emerge as the largest city in western Europe. This demographic explosion was almost entirely due to in-migration from the surrounding rural areas, which had far-reaching consequences as regards language. Cities are meeting places for people of differing linguistic backgrounds, the so-called 'pure' dialects of rural areas adding to the diverse, mixed ones of the city. A linguistic group may seek to bridge the distance between it and another by accommodating to the other's speech, which may then lead to 'koïnisation', the development of one new dialect arising from a mixture of features from different dialects. This was the situation with Parisian French up to the end of the fourteenth century.

Lodge concedes that there are difficulties in reconstructing the early stages of new languages and dialects, and tracing the origins of Parisian French is no exception. It is possible, however, to examine the dialectal situation of modern French for traces of the past. From scrutiny of maps in the *Atlas linguistique de France* (1902-10) there is evidence that at the end of the nineteenth century rural vernaculars spoken in the Ile-de-France still differed from those within the city. The isoglosses on the maps indicate that at an earlier stage certain dialectal forms found their way into the city before spreading outwards again, and it was found that the speech of Paris shared certain phonetic and morphological features with the vernaculars of the Ile-de-France, and even Champagne, Normandy and Picardy. This is further evidence that the Paris vernacular is not a 'pure' dialect but a mixture of several dialects, and corresponds with Trudgill's definition of a 'koïné'.

After the initial period of koïnisation the speech of Paris was no longer homogeneous, for the koïné contained a large number of phonological, morphological, syntactic and lexical variants which were constantly being added to by further waves of immigrants. At a certain point in time influences from the new immigrants would begin to be assimilated,



including features of their speech which would become absorbed into the new dialect. It is then that, as Trudgill suggests (1986: 126), speakers unconsciously begin to attribute certain social values to the most salient of the variants, which may be subject to 'reallocation', or 'recycling' as social or stylistic markers.

Lodge defines salience as the level of awareness associated with particular variants, and which Trudgill (1986: 11) attributes to stigmatisation, linguistic change, phonetic distance and phonological contrast. He refers to Trudgill who says that the process of reallocation takes place naturally between dialects in contact with each other, but between the sixteenth and eighteenth centuries in Paris there was the more deliberate movement to codify the standard language, which strongly affected the sociolinguistic history of the period. This movement led to the establishing of new sets of norms, the setting up of boundaries for both the standard language and also for vernacular varieties in use within linguistic communities outside the standard norm. Trudgill refers to communities within cities which find sociolinguistic reasons for distancing themselves from others in order to assure their identity, even their survival. This all reflects an awareness of the new social stratification, leading once more to 'dialectal divergence'.

According to Trudgill, when dialects have come into contact in this way the reduction of differences between them leads subsequently to a dialect 'levelling. This stage is most noticeable in Paris around the mid-eighteenth century and into the next century, at the dawn of the industrial era. By this time levelling had led to the disappearance of the *patois* as supposedly represented in the *Sarcelades*, and described as "*ce bizarre langage*" by Nisard (1872: 123), whose own prescriptive attitude reflects that of the educated *élite* towards the speech of *le peuple*.

## **2.2 The sociolinguistic development of Paris**

Lodge (2004) describes the growth and subsequent stabilising of the Paris population during the fifteenth to seventeenth centuries. Peasant workers moved into the city, as did the provincial nobility. This led to cultural and linguistic conflict between the newly urbanised *élite* and the emerging urban proletariat with its new popular culture. Lodge (1998: 112-113) describes the social *élite* of the sixteenth and seventeenth centuries under

the *Ancien Régime* with its prestige social and cultural norms of the notion of the *honnête homme*, and the distancing of itself from the vernacular norms of the populace.

Lodge observes how in the seventeenth and eighteenth centuries conditions were right for the establishing of new social norms and the codification of a standard language. The founding of the Académie française in 1635, a political move by Richelieu, assumed the stigmatisation of linguistic forms outside the norm. Lodge (1998: 112-113) describes how the social élite of the sixteenth and seventeenth centuries developed the ideal of *honnêteté*, and Darnton (1985: 110-111) comments upon how the new urbanity of the intelligentsia found expression in the emergence of the *honnête homme*.

The appearance of a set of sociolinguistic stereotypes in the minds of upper-class speakers indicates an awareness by the speakers of the prestige dialect of a class of people whose speech norms were different from their own. By the middle of the eighteenth century it was the bourgeoisie that dictated those norms. Brunot (1966: VI: 1002, 1050, 1078) discusses the purification of the literary language by the grammarians and high society from within the *salons* and the consequent creating of an exaggerated *style noble* and extreme *préciosité*.

The process of codification may be seen as a manifestation of what Trudgill terms as 'reallocation' (see §2.1 above). Grammarians and lexicographers were ready to pass judgement on the most salient variants in Parisian speech, according them style labels associated with the prestige dialect of the court or of the people, with *le style noble*, *le style familier*, *le style grossier*, *le style bas*. Authors, such as Jouin, depicted in texts the speech of the *bas peuple* by a range of pronunciations and popular expressions associated with them. In the texts to be examined we have a stylised *patois* representative of popular usage.

Social information such as that discussed above is particularly useful when the nature of language change is being considered. Lodge cites Weinreich, Labov and Herzog (1968) who say that a linguistic change cannot be considered to be complete until the innovation in question has become integrated into the language system and has been adopted by a majority of speakers. Between these two stages there is an intermediate stage of diffusion which is led by the structure of the linguistic community and by the speakers' subjective

evaluation. Trudgill (1986: 11) emphasises that a sociolinguistic approach to language change can provide evidence that it is the speakers themselves who make language evolve.

Chambers and Trudgill (1998: 149-164) discuss linguistic diffusion: how change is led by particular social groups and is 'lexically gradual'. They discuss Labov's linguistic 'change from below', in which a socially marked vernacular form may eventually penetrate the standard language. Labov (1994: 77-78) shows that linguistic change is led by the subjective evaluation of particular variants within a given speech community. The taxonomy of stereotypes, markers and indicators is based on the level of consciousness attached to particular sociolinguistic variants, the most salient being the most vulnerable to change. This would explain why those depicted in seventeenth-century texts were not necessarily the same as those found eighty years later in Jouin's work, even though it was within the same semi-literary tradition.

Brunot (1966: X:1: 269) says certain scholars maintain that such writers would merely reproduce a conventional set of sociolinguistic stereotypes lacking authenticity. Certainly such texts, even similar ones in our contemporary times, often appear merely to be a collection of stigmatised forms used as a satirical and usually a polemic device, or burlesque for the theatre. Satirical texts commonly reject the norms of acceptable speech in order to underline rejection of figures of authority. Hodgart (1969: 141) tells us that, according to the classical rule, tragedy and epic concern exalted and heroic people and are to be written in 'high' style, while satire and comedy should be in a 'low' colloquial style to match the everyday scenes of 'low' life which were their subject matter. Nevertheless, as Lodge points out (1996: 205), modern historical linguists find in these a valuable and substantial set of documents at their disposal.

### **2.3 The Paris vernacular in the seventeenth and eighteenth centuries**

Like Jouin, writers of literary representations of the vernacular were conscious of which variants were currently the object of stigmatisation. They would change according to their salience in vernacular speech at a particular point in time, so that the high-salience features of the mid-sixteenth to mid-eighteenth centuries differed considerably from each other. As Lodge observes (1996: 217), a stigmatised variant may lose salience not

because it has disappeared but because it has lost stigmatisation through being absorbed into the standard language. For example, the old French diphthong /oi/ led to three different pronunciations in early modern Paris, [ɛ],[wɛ] and [wa]. The variation, discussed by Pope (1952: §525), continued until the mid-eighteenth century (see Chapter 3 §3.3.1). An important example of this is the stigmatised pronunciation [mwa] *moi* and [rwa] *roi*, which was eventually to become the accepted norm rather than the prestige [mwɛ] and [rwɛ], an observation which Nisard (1872: 184) also makes.

Paris vernacular speech also included archaisms which were stigmatised in upper-class speech. For example, Rosset (1911: 217) tells us that prescriptive grammarians considered elision of the unstressed syllable as archaic (see Chapter 3 §3.3.1 below). In the *Sarcelades* we find *voilà* > *velà* > *vla*. Wüest (1985: 256), in his discussion of the role of spoken French in the evolution of the language, says evidence indicates that intervention by grammarians in the seventeenth century led the French language to resist innovation, and concludes that at first spoken dialects were the driving force for language change. Even though the spoken form of the language often seemed archaic this was because the written form had been ‘sanitised’ of its archaisms by the grammarians, and with the intervention of the grammarians in the seventeenth century written French became almost impenetrable to innovation.

Even today archaism remains in popular usage, but is perhaps even more contributory to innovation. Language change appears rooted in the vernacular. At times features of vernacular speech showed themselves to be more ‘progressive’ than the standard language, since they were subject to the demands of rapid speech and were not constrained by conservative speech norms. When discussing the linguistics of evolution Frei (1929: 18-32) sees the term *le français avancé* as referring to items which belong neither to the standard (*langue normalisée*) nor to the past forms of the language, therefore to everything which is not in keeping with the traditional language: *fautes, innovations, langage populaire, argot*, etc. For him ‘correctness’ or ‘incorrectness’ of speech depends on how much the acts conform to the function which they have to fill. Such items may infringe the prescriptive rules of the standard language. They are not,

however, without system but are bound by the structural rules through which language exists.

Lodge (2004: 9) is of the view that a sociolinguistic history of Parisian French should place change within the community of speakers, taking into consideration historical changes and social and social and demographic structures, linguistic variation and change, and emphasise the centrality of the vernacular.

## **2.4 Sources of written evidence for Paris vernacular speech in the seventeenth to eighteenth centuries**

Most of the information required to reconstruct the speech of the past cannot be recovered, and if it has survived at all it is only fragmentary. Documentation is rich for the linguistic forms of the elite groups in Paris from the thirteenth century onwards, but access to the vernacular is more difficult. Indirect evidence, for example in the form of literary exploitation of vernacular forms and metalinguistic comment, is unreliable, for some historical linguists feel that the evidential base for a study of Parisian French is not sufficient. The problem may be to find evidence of the everyday speech of ordinary speakers, but by piecing together data on the vernacular from various sources in the seventeenth to eighteenth centuries it is possible to build up a meaningful picture.

### **2.4.1 Direct evidence**

One source of data on vernacular speech consists of authentic examples of uneducated or informal use found directly in written records. A particularly interesting source is *Le Journal de Jean Héroard sur l'enfance et la jeunesse de Louis XIII* (1601-1610), the text of which has been edited by Ernst (1985). The *Journal* contains a transcription of actual speech recorded by the tutor of the young Louis of his pupil's speech during the course of everyday activities. Both Nisard (1872: 138-139) and Lodge (1996: 223) make the point that this is a version of the prestige dialect of the court but that it contains a number of examples of non-standard speech, gathered from court retainers originating from a different social stratum.

Other sources of direct written evidence, although very sparse, are those of less-educated writers, such as the *Journal* of Menétra, a Parisian glass worker, edited by Ernst and Wolf

(2001). However, it is to be considered that he, and other such writers, would have made an effort to write according to the norms of educated writing.

#### **2.4.2 Metalinguistic comment**

A rich source of evidence is the metalinguistic comment by lexicographers contained in contemporary dictionaries, and by grammarians, with their condemnation of particular terms in popular use. Amongst these was Vaugelas (1647), who observed that different social groups had different speech-styles. As Lodge remarks (1991: 492), in the grammarians' attempts to isolate the language of the cultivated élite their comments served to make social judgement upon speakers who did not follow the rules of the norm. These are of importance to us as indicators of the social meaning attached to certain variables. A particularly invaluable source of evidence is the two-volume compilation by Thurot of grammarians' comments on pronunciation (1881, 1883), in which it is possible to follow the grammarians' normative judgements on pronunciation at the time. Rosset (1911: 9) regarded this as a "*dictionnaire incomparable*" of the pronunciation of the time.

#### **2.4.3 *Littérature patoisante***

Another valuable source of evidence is the *littérature patoisante*, literary representations of low-class speech, of which there is a number of important examples dating from the Renaissance onwards, such as the *L'Epistre du Biau Pays de Pazy* (c.1550), ridiculing speech regarded as outside the high-status norms. The seventeenth century burlesque theatre saw comedies depicting the uneducated classes in Paris and their non-standard speech, featured in Cyrano's *Le Pédant joué* (1654) and Molière's *Dom Juan* (1665), for example.

#### **2.4.4 *Mazarinades***

Satirical humour was the characteristic of polemical pamphlets known as *mazarinades*, appearing between 1648 to 1652 at the time of the Fronde. Some of this important group of texts were written in standard French, some in imitation of the *patois de Paris*, intended to represent the voice of the people against the injustices of the authorities, most notably Cardinal Mazarin. Some expressed criticism of local issues and contemporary politics in general, as did the *Agréables Conférences de deux paysans de Saint-Ouen et de Montmorency sur les affaires du temps* (1649-1651). In the introduction to his edition

of the texts Deloffre (1961: 9-11) reminds us that, even more than providing comment on the political situation, these *mazarinades* are an important source of sociolinguistic information. The texts were anonymous but attributed by Deloffre to the burlesque writer L. Richer. They ran to several editions during the Fronde, before becoming a classic of *littérature de colportage*. Darnton (1996: 200-202) tells us that *frondeur* pamphleteering continued even under Louis XIV. This *genre* of polemical writing came to be known as *libelles*, and by the beginning of the eighteenth century it was well-established, becoming full-scale political biography branded as seditious by the state. The way was then clear for the ‘clandestine best-sellers’ of the pre-Revolutionary era.

#### **2.4.5 *Le style poissard***

The eighteenth century witnessed the flourishing of the popular literary fashion known as *poissard*. Wüest (2002: 297-298) considers that the writer who made the greatest contribution to the popularising of the *style poissard* was Joseph Vadé (1719-1757) with his *La Pipe cassée* and *Lettres de la Grenouillère*. Vadé was very popular in his day and had imitators until the Revolutionary period. Moore (1935: 19-21) refers to the political and religious satire of the *Sarcelades* and sees the texts as a parallel to the *poissard*, but representing rather more a style related to it, the *genre burlesque*. He says that the provenance of the *Sarcelades* was to attract the attention of the police and censors. He describes (1935:1-2) how the burlesque theatre, written and acted in a style imitating the Parisian urban dialect and representing the speech and habits of uneducated people for entertainment, was but one example of the *genre poissard*, as it became known. Within this *genre* literary evocations of the Paris vernacular became popular. Criticism of established social norms was implied by means of the satire conveyed through the exaggerated representation of the lower classes and their low-status speech-forms, but often making the higher social classes the butt of their humour.

### **2.5 The linguistic value of literary representations of vernacular speech**

Literary and semi-literary representations of vernacular speech during the Ancien Régime are traditionally dismissed as being of little actual linguistic interest. This view regards literary representations of vernacular speech as simply the product of a long-established literary convention, telling us nothing about real-life speech. Therefore one must be aware that data collected from texts purporting to be written in the vernacular should not

necessarily be regarded as authentic evidence from the linguistic point of view. The writers themselves were not illiterate, and they deliberately selected certain linguistic stereotypes for literary or rhetorical effect through which they make their social comment. Therefore their texts cannot necessarily be considered to present a realistic picture of uncultivated speech, and this applies equally to Jouin's writing. His *Sarcelades* are in verse. The treatment of the language is burlesque, comic effect is produced by the high-style, rhetorical form and learned allusions of educated persons juxtaposed with non-standard speech markers. The selected stigmatised features are used with exaggerated frequency, as in caricature.

The role of contemporary sociolinguistic stereotyping cannot be denied in such texts for they do give a valuable record of vernacular forms, which are proved to be authentic wherever attested by grammarians and lexicographers and in modern dialectal surveys. Probably the authors of the texts were less interested in depiction of actual vernacular speech than in the social value of the variants they introduced into their texts, focusing as they did on high-salience variables. These writings are, therefore, good indicators of the salience of particular stigmatised variants at the time, indeed they have considerable value as regards sociolinguistic information.

## **2.6 The *Sarcelades***

An outline of references to the works of Jouin is provided in Chapter 1 §1.1 above, but none of the writers has hitherto given a detailed analysis of the language of the *Sarcelades*. There has been little mention of Jouin in the various histories of the French language, other than by Brunot (1966: VI: 1213). He points out that the vogue for *poissard* poems continued throughout the century, and also in comic opera on the stage of the boulevard theatres. The style was aspiring to the dignity of becoming a literary language, but in the hands of educated writers *poissard* speech necessarily remained quite artificial. In his comments upon the '*renaissance poissarde*' he observes that even a century after the *mazarinades* the *jargon poissard* reappeared in the *Sarcelades* of Jouin (1730-1754) as part of the battle between Jansenists and Jesuits.

It was Nisard who first brought the *Sarcelades* to the attention of the scholarly world. In his study of *le langage populaire* (1872: 367-370) he gives an outline of Jouin's life and



writing and quotes a number of lines from the *Sarcelades* (126-27; 358-81). He refers (1872: 358-376) to mention of Jouin's *Sarcelades* by Mathieu Marais (1863-68: *Journal et Mémoires: 1715-37*). However, he declines to analyse the 'Sarcelles' because he claims they are easier to find than the *Agréables conférences* since they are in all the public libraries. Nisard recognised that in the *Sarcelades* Jouin makes use of stigmatised linguistic forms as a satirical tool, and discusses Jouin's knowledge of the *patois* of the Paris suburbs. It is his belief that Jouin used the *patois* and verse form for reasons of anonymity, and that, from what he had read in a note in Michaud's *Biographie Universelle*, Jouin had collaborated with the abbé Grécourt.

Hänsel (1914: 27) notes the reference to the *Sarcelades* by Mathieu Marais (1863-68). In a study of *poissard* in eighteenth century theatre and literature. Moore (1935: 19-21) sees Jouin's *Sarcelades* as a parallel to the *poissard*, but representing rather more a style related to it, the *genre burlesque*. He then refers to the texts as very successful political and religious satires attracting the attention of the police and censors.

Wüest (1985: 237-8) says that Jouin's 'Sarcelles' or 'Sarcelades', of which the first were published in 1730, heralded the second period of this *genre poissard* after a gap of eighty years. Although he recognises the value of the representation of *patois de Paris* made by Jouin in his *Harangues*, he considered Jouin's works of secondary literary merit to those of Vadé, Coustellier and Boudin, claiming that they reproduced the *patois de Paris* with great accuracy.

Most recently A. Graf (1989), a student of Jakob Wüest, was the first to make a linguistic study of the *Première et deuxième harangues* by Jouin. This begins with a discussion of the *jargon poissard* and a summary of the life and work of the author, and placing the *Harangues* in the context of the *Unigenitus* controversy. The main body of the dissertation consists of an annotated edition of the two texts, followed by detailed description of their phonetic, morphological, syntactic, and lexical characteristics. The work concludes with a glossary of non-standard words and bibliography.

The *Sarcelades* texts certainly provide us with a selection of stereotypes easily recognisable to all at the period. It is true that they are used as a satirical tool, but their linguistic value should not be minimised. Most of Jouin's stigmatised forms are

authentic, as attested elsewhere: principally in literary or semi-literary texts of the Ancien Régime written in a representation of *patois*, in metalinguistic comment of the period, or in the *Atlas linguistique de la France* (1902-1911). What is artificial about Jouin's language is the exaggerated concentration of stigmatised features contained in short passages of discourse. Jouin was perhaps not so much concerned with a realistic portrayal of vernacular speech as with the social symbolism of the variants that he chose to depict. Social information such as this is of considerable importance to historians of the French language. Nisard (1872: 361) finds it surprising that Jouin is so little-known and appreciated and even compares his talents with those of Scarron, seeing Jouin as the creator of the kind of satirical poetry in which he excelled, as Scarron was of the *genre burlesque*. In Nisard's opinion Jouin's polemic has also a moral purpose, shown by depiction of physical defects and ridiculous demeanour to suggest moral infirmities. For us however, the question remains: can the *Sarcelades* be regarded as bearing witness to the status of vernacular speech in Paris at the period?

## 2.7 Conclusion

In this chapter we considered the importance of the linguistic aspect of the texts in order to observe how Jouin's depiction of vernacular speech in Paris correlates with evidence of the *patois de Paris* as represented in contemporaneous texts.

We looked first of all at the history of the immense growth of the city of Paris from the Middle Ages onwards due to immigration from surrounding rural areas, and the consequent demographic and sociolinguistic situation.

Then followed discussion of the development of urban dialects in general when people of differing dialectal origins come into contact, and the processes of accommodation to each other's speech, resulting in a 'koïné'. At this stage speakers become aware of the most salient of the variants and to attach certain social values to them, bringing about the 'reallocation' of the variants as social or stylistic markers.

This process may be applied in particular to the growth of the new Paris urban dialect. Between the sixteenth and eighteenth centuries in Paris the sociolinguistic history of the period was affected by the deliberate attempt to codify the standard language, and the establishing of new sets of linguistic and social norms. Under the *Ancien Régime* the

social élite had their own prestige social and cultural norms, based on the notion of the *honnête homme*, thus distancing itself from the vernacular norms of the populace, assuming, therefore, stigmatisation of linguistic forms outside the norm.

Social information is useful for those who wish to investigate language change. Certain sociolinguists discuss the processes by which a language evolves, and the role played by language variation in the course of language change.

There is the problem of gaining access to and interpreting available data relating to the reconstruction of vernacular speech of the past. In spite of the belief of some historical linguists that in the past authors of texts in imitation of vernacular speech would reproduce a set of sociolinguistic stereotypes lacking in authenticity, merely as a polemical device or for the purposes of satire or entertainment. Today, however, these may be considered a valuable set of linguistic documents, although their data should not necessarily be regarded as authentic linguistic evidence. For such writers would have selected their linguistic stereotypes for literary or rhetorical effect, in order to make their social comment.

We looked at the value of direct evidence, metalinguistic comment and literary representations of Parisian vernacular speech, including texts similar to the *Sarcelades* written in the style of the *mazarinades* and the *style poissard*. Jouin's writings, as with those of other authors, may be indicators of the salience of particular stigmatised variants, and therefore may contain valuable sociolinguistic information. The *Sarcelades* are in verse, the treatment of the language is that of burlesque. Comic effect is achieved by high-style rhetoric and learned allusions. The exaggeration is in the concentration of stigmatised features in short passages of discourse, as in caricature. The selected stigmatised features are used as a satirical tool, but their linguistic value should not be minimised. Most of the non-standard forms are authentic and attested elsewhere. However, perhaps Jouin was not so concerned with a realistic portrayal of vernacular speech as with the social symbolism the variants represent. Certainly here is worthwhile sociolinguistic information for historians of the language.

With all this in mind non-standard features in Jouin's texts will now be analysed to observe how they reflect information we have concerning the *patois de Paris*. In the

ensuing Chapters 3 to 5 of this study a detailed examination of Jouin's texts will be made to identify non-standard phonetic, morpho-syntactic and lexical features and to observe how they correlate with the Parisian French of other texts of the period.

The aim of this chapter is to examine the *Sarcelades* for features which may be representative of the pronunciation of vernacular Parisian French in the Early Modern period. In common with vernacular speech in general, issues of rapid articulation in connected speech are worth consideration, and also, amongst the main features of interest selected by Jouin to represent the non-standard speech of uncultivated people, are unusual spellings which appear to suggest their pronunciation.

Gadet (1992: 29) finds that pronunciation elicits the greatest number of prescriptive judgements concerning vernacular speech. For example: 'lax' articulation (*le relâchement de l'articulation*), as contrasted with the articulation of standard language which is 'careful' and 'clear' (*tendue et nette*), leads to weakening of speech sounds. The principle of economy of effort encourages weakening of vowels and consonants, modifications to intonation, deletion of schwa, reduction of consonantal groups, assimilation, and so on.

Firstly, the difficulties posed by literary data of this type are reviewed, followed by a description of the principal variables in pronunciation represented by Jouin's unorthodox spelling system: vowels, consonants and connected speech. Moore (1935: 7) notes that *poissard* texts contain valuable evidence of popular speech in spite of the unstable nature of orthography at the time.

### 3.1 Jouin's spelling system and the linguistic value of the data

The general problems raised in interpreting literary data similar to that found in Jouin's texts were discussed in the previous chapter, but the limitations of Jouin's spelling system should be examined here.

Jouin uses a semi-phonetic spelling system to represent vernacular deviations from the norms of high-status pronunciation, but this has its limitations, constituting as it does an adaptation of conventional orthography to represent non-standard sounds. Lodge (1996: 212) believes that while this system can give us considerable information about vernacular pronunciation, it is far from the systematic phonetic alphabets created by grammarians such as Meigret (1560) and Vaudelin (1715), and cannot give precise notation of the sounds of vernacular speech as the correspondence between letters and speech sounds was often only approximate. In addition, the

unusual appearance of certain forms found in the *Sarcelades* might be the result of typographical error (for example, see Notes line 1.22).

In his study of the *Agréables Conférences* Rosset (1911: 47; 178-179) acknowledges the difficulty of giving phonetic significance to spellings in a text of this kind. There are often unusual spellings, but some may in fact express the same pronunciation as the standard, due to the literary character of *patois* in the written form of the texts, and he also suggests that typographical errors are common. In Jouin's texts it may even be that the unusual spellings are intended purely for visual effect.

Rosset (1911: 173-9) notes that the mid-seventeenth century was a time when it was desired to distinguish the *langue noble* from the *langue vulgaire*, and so rules for grammar, vocabulary and pronunciation were devised by scholars, Latinists, grammarians and writers who believed in the regularity and invariability of learned written forms, but who could only see confusion and contradiction in vernacular pronunciation. Thus, within the closed circles of the salons an artificial language was created, purified of vernacular features. He maintains (1911: 371-372) that the *habitués* of the salons resisted change, with the result that the fashionable *bel usage* became progressively more archaic, particularly as far as spelling was concerned. They scorned any attempts of sixteenth-century grammarians to make spelling conform to pronunciation, and adhered to traditional orthography which reflected none of the phonetic changes which had been taking place since the beginning of the fifteenth century.

Jouin was not the first to adapt the accepted spelling system in order to represent vernacular pronunciation. Lodge (2004: 136-137) notes that the earliest attempts to represent the pronunciation of vernacular Parisian speech in writing are to be found in the fifteenth century. This continued throughout the succeeding three centuries, most notably in the *mazarinades* of the mid-seventeenth century and the *poissard* tradition of the eighteenth century, which includes Jouin's work. It may be expected, therefore, that to a certain extent this semi-literary tradition would influence Jouin's spelling system.

It is possible that the *Sarcelades* were written in verse in order to make Jouin's satire more trenchant, but he may also, as Lodge suggests (1996: 210), have chosen to write in verse with the intention of having his texts read aloud. Lodge observes that this had

clearly been the case in two dramatic works featuring the speech of peasants, *Le Pédant joué* (Cyrano de Bergerac 1654), *La Noce de Village* (Brécourt 1660), Molière's *Don Juan* (1665), and also with *Le Waux-hall populaire* by Cailleau (1780). Here Cailleau even gave instructions as to how his *poissard* spellings should be pronounced: everything between quotation marks should be said in a gruff voice in the style of workers in the Halles and the fish market, to be read in an entertaining manner, that all abbreviations should be read as marked, and so on. If this is so in the case of Jouin, the effectiveness of a particular *harangue* to a listener would have depended on the abilities of the reader to imitate the vernacular accent. Whatever his intentions, the likelihood is that Jouin had no interest in specifying his non-standard pronunciations precisely, seeing his non-conventional spellings as no more than an approximate guide to the reader.

### **3.2 The phonetic data**

In the present chapter non-standard spellings in the sixteen texts contained in *Le Vrai Recueil des Sarcelades* are examined. In order to set Jouin's depiction of colloquial pronunciation in the context of other evidence from Ancien Régime Paris, observations by Rosset (1911) are presented wherever appropriate alongside each phonetic feature, with evidence he had collected from texts written in a similar style to the *Sarcelades*, and with relevant comments by grammarians gathered together by Thurot (1881, 1883).

The data is organised as follows:

- (a) A phonetic description of the variant is provided.
- (b) Those words in the text have been included which demonstrate the variant pronunciation, to a maximum of three examples from across the *Sarcelades*. Verb forms have been grouped under the infinitive placed in brackets, unless it is the infinitive form itself which appears in the text. Nouns have been grouped under the singular form, adjectives and participles under their masculine singular form.
- (c) Contemporary metalinguistic comments are included, where available.
- (d) References to the relevant sections in the writings of Thurot (1881), Rosset (1911), Pope (1952), Gadet (1992) and Lodge (1996, 2004) are given, and also in Richelet's *Dictionnaire françois* (1680), and any attestations found in the *Atlas linguistique de la France* (abbreviated to *ALF*) (1902-10).

### 3.3 Vowels

#### 3.3.1 Oral vowels

##### 3.3.1.1 Variation between [e] ~ [a]

###### Lowering [ɛr] ~ [ar]

This is the most frequent of the vernacular features to be found in the texts. The spellings for this sound suggest a lowering before [r] of [ɛ] to [a], although in reality the pronunciation of the vowel may have been intermediary between the two. The *ALF* (1902-1910: III: 299, V: 768, 789) indicates that the feature is widely attested in the centre, north and east.

*allarte* 4.220, 11.35, 16.686, *amar* 13.1150, *Angletarre* 3.578, 3.1101, *apparcevançe* 5.64, (*apparcevoir*) 4.681, 4.974, 9.45 etc., *ar* 4.707, *aubarge* 3.641, 3.669, *Auxarre* 4.1503, 10.450, 15.412 etc., *avartir* 4.160, 5.70, 13.120, *balivarnes* 9.104, (*balivarner*) 6.152, (*barcer*) 4.925, 13.137, 16.605 etc., *barciau* 4.234, 4.832, 13.74 etc., *barger* 3.541, 4.820, 15.88 etc., *bargeres* 2.161, *bargerie* 4.818, 13.693, 16.21 etc., *barlue* 3.766, 6.175, 16.404, (*barner*) 10.56, 10.57, *barnique* 15.162, 15.827, 16.769, *bréviare* 15.103, *çarceuil* 10.571, *çarimonie* 3.1227, 10.1105, 15.8 etc., *çarne* 10.914, 10.915, *çarniau* 10.915, *çartain* 3.442, 4.1327, 8.167 etc., *çartainement* 3.305, 4.936, 11.374, *çartiffier* 1.40, *çarvalle* 3.477, 4.967, 10.879 etc., *çarviau* 2.338, 3.263, 3.383 etc., *çarviers* 3.519, *char* 2.242, 3.113, 4.17 etc., *charcher* 3.1250, 6.387, 7.69 etc., *charcheux* 10.947, *charrez* (*serez*) 6.423, *cimetarre* 3.419, *clar* 3.475, 4.602, 10.82 etc., *clarté* 13.713, *Colbart* 10.466, 10.1136, *consarver* 3.1261, 7.101, 10.912 etc., *convarse* 2.245, *convarsion* 8.154, *convasions* (*conversions*) 3.1245, (*convartir*) 15.466, 8.60, 13.730 etc., *convartisseux* 15.651, *couvart* 3.399, 10.213, 16.709 etc., *couvarture* 4.797, 16.383, *darnier* 3.919, 4.581, 4.717, etc. *darnièrement* 4.1358, 5.57, 10.484 etc., *darrière* 3.572, 4.514, 10.240 etc., *déconcarté* 15.799, *découvart* 16.717, 4.221, 10.137 etc., *desarts* 13.199, *dèssarré* 3.324, *détarminé* 10.692, (*détarrer*) 3.411, 10.729, 16.15, *devars* 10.25, 10.620, *décartissement* 16.68, *décartir* 2.248, 3.983, *disçarnance* 10.526, *disçarnation* 12.91, *divartissement* 13.1097, *émarveillant* 9.210, *enfar* 3.405, 4.600, 4.985 etc., (*entarrer*) 2.41, 3.322, 4.387 etc., *entarrément* 3.309, 9.157,



*envars* 11.330, 11.331, 13.526, *éparvier* 3.527, *étarnel* 4.1096, 13.65,  
*étarnité* 3.424, 4.458, 4.879 etc., *exarcer* 4.1430, 10.329, 13.1072 etc.,  
*exarcice* 16.421, *expart* 13.811, *extarminer* 3.1351, 3.1352, 13.1049,  
*far* 3.227, 3.547, 11.592 etc., *farme* 2.302, 2.323, 3.1429 etc., *farmement* 4.932,  
*farmier* 2.314, 3.841, 15.87 etc., (*farmer*) 1.32, *fertile* 4.418, 4.1038,  
*fiarement* 13.1148, *fiars* 13.208, *fiarté* 2.251, 4.1100, 13.82, *gearbe* 3.361,  
*gearmer* 10.601, *gobarge* 3.48, *gouvarné* 16.353, *gouvarnement* 10.357,  
*gouvarner* 3.485, 10.1045, 15.79 etc., *guari* 4.564, 4.1382, 4.210 etc.,  
*guarir* 4.380, 10.644, 15.384 etc., *guarison* 4.1422, 4.433,  
*guiarre* 4.472, 6.51, 13.173 etc., *harbage* 4.789, *harbe* 3.360, *harbette* 2.242,  
*harmite* 9.60, *harser* 3.514, 15.860, *hyvar* 4.222, 11.3, 10.1177,  
*impartinence* 4.1128, 12.72, 4.533, *infarnale* 13.378, *intardire* 4.1173,  
*lantarne* 4.126, 4.1335, *lantarnier* 4.1328, 4.1518, *libarté* 3.1402, 4.733, 4.1448 etc.,  
*libartinage* 11.335, 11404, *libartin* 12.183, 13.402, *Lucifar* 2.388, 4.543, 5.111 etc.  
*luisarne* 4.125, *malvarse* 3.777, *mar* 3.226, 3.404, 7.63 etc.,  
*marcenaires* 3.1218, 10.285, 13.212, *marci* 2.3, 3.25, 4.1484 etc., *marde* 16.728,  
*mardaille* 10.224, *marle* 3.291, 9.34, 16.190, *marveille* 2.179, 3.15, 3.1276 etc.,  
*marveilleux* 3.270, 4.208, 4.705, *métarie* 3.18, 16.20, *Nevars* 3.908, 10.450,  
*ouvar* 4.205, 4.819, 13.499 etc., *ouvartement* 5.105, *ouvarture* 3.370, 7.26,  
*parcé* 4.854, *parcer* 3.574, 4.328, 6.534, *parche* 4.986, *parclus* 4.226, 4.321, 4.262,  
*pardition* 3.933, 13.506, 16.370, *pardre* 4.658, 8.11, 10.587 etc., *pardriaux* 2.94,  
*pardu* 2.277, 3.546, 4.131 etc., *parfection* 4.766, 6.642, 12.107 etc., *parfide* 13.75,  
*parfidie* 13.1162, *parfidieusement* 12.219, *parle* 3.290, 10.752, 15.30,  
*parmettre* 5.114, 13.1145, 15.371 etc., *parmins* 10.774, 10.798, 15.439,  
*parmission* 5.104, 6.239, 10.604 etc., *paronnelle* 3.241, 13.1113, 15.296,  
*Parou* 15.460, *parruque* 3.40, *parsécuté* 4.1023, *parsécuter* 4.466, 12.124, 13.893,  
*parsil* 16.177, *parsonnage* 3.1078, 10.831, 11.307 etc.,  
*parsonne* 2.285, 3.159, 10.669 etc., *parte* 13.379, 13.823, *parvarse* 3.725, 4.926,  
*parvartis* 3.1212, *Piarre* 2.541, 3.1405, 4.912 etc., *Piarrot* 10.350,  
*quiars (tiers)* 6.1130, *ranvarser* 6.580, 10.1079, *remarciment* 3.626, 7.11, 7.26,  
*(renvarser)* 6.515, 11.612, 13.1105, *(résarver)* 10.1054, 11.581, 13.1166,  
*revardir* 1.28, 6.13, *revarser* 6.756, *sargens* 3.111, 11.39,  
*sarmens* 2.511, 13.811, 15.742, *sarmon* 1.62, 2.209, 3.1119 etc.,

*sarmonner* 4.1604, 6.946, 10.79 etc., *sarmonneux* 4.449, 15.628, *sarpens* 4.997, (*sarrer*) 4.1504, 6.310, 15.92 etc., *sarrures* 3.100, *sarvante* 3.456, 3.913, 4.661 etc., *sarviabes* 3.653, *sarvice* 2.456, 3.204, 3.798 etc., *sarvir* 2.436, 3.293, 4.1058 etc., *sarviteur* 3.604, 3.602, 4.103 etc., *souffart* 5.65, 15.313, *soutarrain* 2.416, 13.542, *soûtarre* 9.185, *suparbe* 4.923, *suparflu* 11.669, *tarme* 2.303, 10.654, 16.794 etc., *tarminé* 13.276, (*tarnir*) 13.886, 15.484, *tarrain* 3.1138, 10.1043, *tarrasser* 13.273, 15.730, *tarre* 2.125, 3.226, 4.473 etc., *tarrible* 3.1088, 4.4.579, 16.442 etc., *tarrier* 4.255, 3.459, *tarritoire* 4.373, *tarriane* 6.1152, *tavarnes* 4.1334, *tonnarre* 13.863, *travars* 4.1427, 4.1501, 6.894 etc., *travarser* 2.246, 9.111, 15.892 etc., *univars* 3.470, 4.815, 10.1137 etc., *univarsèlle* 3.476, *var* 3.1346, 3.1347, 9.75 etc., *varbiage* 6.396, 11.338, 11.388, *vard* 3.907, 15.95, *varge* 2.358, 11.174, 16.462, *varmaine* 2.431, 3.257, 13.524, *varmeil* 4.488, 10.162, *varmissiau* 6.114, *varre* 2.71, 10.333, 16.117, *varroit* 2.298, 2.300, 10.431 etc., *varroux* 6.929, *Varsaille* 10.1032, 12.15, 13.145 etc., (*varser*) 13.279, 15.893, 4.1489, *vart* 7.96, *vartiguié* 2.28, 6.30, 15.28 etc., *vartiguienne* 6.1091, 8.213, 11.631 etc., *vartu* 3.872, 4.341, 10.861 etc., *vartuchou* 6.354, 6.559, *vartuchoute* 6.103, 13.762, *viarge* 1.55, 6.667, 8.145 etc.

Occasionally the conventional spelling reappears: *bréviaire* 15.98, 15.130, *cher* 3.604, 3.629, 4.665, 5.118, *claire* 10.379, 16.215, *permettre* 4.617, *tonnerre* 13.546,

and

*clarté* > *clairté* 4.577, 13.1119.

Nisard (1872: 167) regards this return to a form of a word closer to its Latin origin as a “*caprice*”. Rosset says (1911: 84-108) that the tendency to lower [ɛr] to [ar] goes back many centuries in Parisian French. Pope (1952: §§497-498) maintains that in the sixteenth century the pronunciation provoked a reaction among people of higher social standing, who often went too far in avoiding the lowering of the sound, raising by hypercorrection [a], the traditional pronunciation, to [ɛ]. These opposing tendencies led to variation in the distribution of [er] and [ar], stability only being achieved in the seventeenth century. While the ‘vulgar’ pronunciation [a] persisted in words of colloquial speech, in the standard language it survived in only a few words, such as *boulevard*, alongside such hypercorrect forms as *asperge*, *cercueil*, *chair*,

*ergot, gerbe, serpe*. Wüest (1985: 240-41) notes that lowering of [ɛr] to [ar] was attested in thirteenth century Parisian texts, but that its presence only became salient from the sixteenth century when grammarians criticised the [ar] variant, and that this pronunciation still persists in the twentieth century. Gadet (1992: 33) also observes that the tendency to lower [ɛ] > [a] becomes more pronounced the further down the social class hierarchy the speaker is.

**[ɛ] > [a] also after [r]** occurs in the *Sarcelades*:

*apras* 5.75, 6.63, 8.86 etc., *aupras* 16.324, *expras* 10.1161, 15.670, 15.673,  
*fras* 3.619, 15.971, *prâcher* 6.962, 15.461, 15.629 etc., *pras* 6.250, 8.233, 9.124 etc.,  
(*prâtriser*) 15.28, 16.74, 15.634, *vrament* 1.8, 2.102, 3.334 etc.,  
*vras* 1.34, 2.48, 3.20 etc., *vrasemblance* 10.686,  
with also the conventional spelling: *vrai* 1.50, 2.409, 3.212 etc., *vraiment* 11.512.

**[ɛ] > [a] before [l]**:

*alle* 2.349, 3.153, 4.29 etc., *bal* 2.192, 3.522, 4.96 etc., *ballement* 6.316,  
*çarvalle* 3.477, *confessionnal* 3.721, *fidale* 8.219, *fidalité* 13.65, 15.758,  
*fumalle* 15.805, *infidalité* 4.1129, *intelligence* 13.80, *intelligible* 13.754,  
*Malchior* 6.160, *nouvelle* 3.986, 8.218, 10.567 etc., *nouvellement* 10.1108,  
*prenalle* 3.951, *tal* 4.965, 8.24, 9.135 etc., *tallement* 4.1180, 4.1361, 5.7 etc.,  
and occasionally the conventional spelling: *belles* 16.244, *elle* 3.843, 4.968, 6.838 etc.,  
*çarvelle* 3.242, 11.515, 15.492, *nouvel* 13.599, 3.270, 13.565 etc., *tels* 13.660, 13.662.

Pope (1952: §491) says that [l] frequently exercises a lowering influence on vowels preceding it, and certainly *alle* is attested for a large part the northern half of France in the *ALF* (1902-1910: III: 462).

**[ɛ] > [a] after [l]**

In the *Sarcelades* a similar lowering also occurs when the vowel follows [l], in:  
*collage (collège)* 4.521, 13.978.

**Further cases of lowering of [ɛ] > [a] in the *Sarcelades*:**

*fantasie* 16.572, *obaïr* 3.110, 6.1134, 15.180, *obaïssance* 3.732, 13.260,  
*proças* 6.174, 6.419, 6.1046,  
and also changes in the opposite direction:

*baigniere* 2.269, *conquaisserie* 16.364, *gainiant* 16.438.

**Rounding of [ar] to [or]** occasionally takes place in the *Sarcelades*:

*aurmoire* 2.67, *aumoire* 6.677 (*armoire*),

with also changes in the opposite direction: *défarmer* (*déformer*) 4.874,

*famulaire* (*formulaire*) 2.345, 3.1177 13.810 etc.

Thurot (1881: 1: 33) cites Ménage (1672) who states that the populace says both *ormoire* and *omoire*, but that *armoire* is the way of well-educated people

### 3.3.1.2 Lowering [e] ~ [ɛ]

In the *Sarcelades* this variant is found in the endings of the 5th person of the imperfect, conditional, present subjunctive and imperfect subjunctive:

Imperfect:

*alliais* 10.1058, *arrachiais* 13.878, *aviais* 4.283, 10.1093, 14.7 etc.,

*chommiais* 15.513, *deveniais* 10.359, *deviais* 6.454, 6.468, 10.665 etc.,

*disiais* 6.831, 6.61120, 15.173, *étiais* 6.124, 8.156, 10.1090 etc., *faisiais* 6.1049,

*passiais* 10.95, *portiais* 4.871, *pouviais* 6.993, *saviais* 10.541, 15.516, 16.585,

*songiais* 6.773, *trouvais* 10.197, 15.284, *veniais* 3.289, *vouliais* 3.288

Conditional:

*assurerais* 10.909, *aurais* 4.114, 6.247, 7.3 etc., *croirais* 4.462, *déferais* 11.209,

*entendrais* 5.4, *établirais* 11.210, *ferais* 3.1272, 15.654, *jurerais* 11.132,

*pourrais* 11.345, 11.348, 15.77, *revoüarrais* 6.4, 11.30, *rirais* 15.281,

*saurais* 4.1341, 8.265, 15.948, *serais* 2.117, 3.614, 4.1266 etc., *trouverais* 3.618,

*viandrias* 6.133

Present subjunctive:

*ayais* 3.560, 4.163, *pissiais* 11.398, *saïais* 2.1034.1280

Imperfect subjunctive:

*eussiais* 13.1164, *prenissiais* 9.53.

Meigret (1542), cited by Thurot (1881: 1: 50-51, 471-472), observes the opening of the word final [ɛ] in the future and conditional tenses when used by the ‘people of Paris’, and Andry (1659) indicates that by the mid-seventeenth century the pronunciation is in use by the *bourgeoisie* as well as *le petit peuple*.

**3.3.1.3 Redistribution of [ə], [e] and [ɛ], [ə] and [e] as indicated by other spellings:**

**Fronting of [ə] > [e]** suggested by the following spellings:

*effrontément* 15.454, *frédonnemens* 10.111, *premier* 4.1162, 5.3, 6.1056 etc.,  
*sécret* 6.576,

and the conventional spelling: *premier* 4.406, 4.912, 10.231 etc.,

however, in the *Sarcelades* these may be typographical errors associated with the use of the acute accent, rather than with phonetic variation.

**Opening of schwa [ə] > [ɛ],**

In the *Sarcelades* it may be intended to suggest this by a doubling of the consonant:

*achetté* 4.457, *achetter* 6.438, *appeller* 2.167, 4.529, 10.377, *appellés* 16.362,  
*jetté* 12.84, 10.397, *jetter* 7.72, 8.90, 13.81 etc., *prenez* 12.232, *rappellés* 15.232,  
*rejetter* 4.949, 9.117,

and the reverse process: *engrainer* (*engrener*) 13.995,

with the conventional spelling: *prenez* 12.229.

**Weakening of [œ] > [ə]**

*petêtre* 9.67, 10.541, 10.978

The spelling in the case of this word in the *Sarcelades* implies a weakening of [œ] > [ə]. As far as may be ascertained contemporary grammarians make no reference to this variation.

**Rounding and centralising of [e] > [œ]**

In the *Sarcelades* the [ɛ] and [e] sounds are rounded and lowered to [œ]:

*aveuc* 1.58, 2.86, 3.153 etc., *cheux* 2.60, 3.118. 4.201 etc.,

*lequeul* 4.100, 6.351, 9.186 etc., *queul* 3.556, 8.103, 15.711 etc.,

with the conventional spellings:

*avec* 6.34, 10.18, 11.498 etc., *chez* 11.516.

[[œ] *cheu* (*chez*) was a very common pronunciation at court in the time of Vaugelas, who condemns it, as noted by Thurot (1881: 1: 467). Rosset (1911: 188-189) observes the variation in the case of *avec* and *chez* in his discussion of lip-rounding, and that in the sixteenth century only Sylvius mentions the form *aveuc*, *aveuque*, as cited by Thurot (1881: 1: 184). In the *Agréables Conférences* and other texts Rosset

provides a number of examples where vowels /i/ and /e/ are replaced by the corresponding rounded [u] or [œ]. Lodge (1996: 221) finds that in caricatural texts like these the frequency of the forms *aveuc* and *queuque* increases in the seventeen and eighteenth centuries, but that fossilisation began to set in during the eighteenth century.

#### **3.3.1.4 Raising of the front vowel [e] > [i] in the *Sarcelades*:**

##### **when in hiatus:**

*cians* 3.610, 4.293, 6.454 etc., *criateur* 4.898, *criature* 3.509, 4.675, 6.805 etc.,  
*fainians* 10.403, 13.364, *fliau* 4.24, 4.869, 10.184,  
*nianmoins* 6.407, 13.45, 13.638 etc., *piautre* 6.368, 13.636, 15.259 etc.  
(*player*) (*plier*) 3.1319, 4.1579, *quiologians* 15.441, *rialité* 6.403, *rielles* 6.478,  
*thiatre* 3.1103, 13.154, 15.465,

##### **before [n] or [m]:**

*inormes* 2.390, *inormité* 6.744, 10.590,  
*Jansinistes* 9.140, 10.19, 10.1118, *Jansinistres* 6.347,  
*minagère* 3.851, 3.881, 10.289 etc., (*trimousser*) 4.1400, 8.232,

##### **before [ŋ]:**

*Messigneurs* 10.373, *Monsieur* 10.1, 11.22, 13.1092 etc.,  
*nossigneurs* 9.1, 10.282, 14.1 etc., *signeur* 4.102, 13.287, 14.52 etc.,  
conventional spelling: *monseigneur* 16.1,  
and the reverse in: *leigne* (*ligne*) 11.351,

##### **before [l]:**

*milleur* 2.576, 4.620, 4.1281 etc., *miglieure* 6.511, 11.45, 15.694,  
conventional spelling: *meilleur* 4.1277, 6.86,  
and the reverse: *entorteiller* 16.94.

##### **before other consonants:**

*itout* 1.61, 2.244, 3.21 etc., *ligétaime* 5.146, *liger* 3.3, 13.36, 4.893,  
*tribuchet* 10.1112,

and the reverse:

*dérimans* 11.259, 11.292, *départir* 2.248, 3.983, 16.48, *départissement* 16.68,  
*émiter* 4.594, *prémat* 11.598,

##### **and [i] > [ɛ]:**

*desciplaines* 6.916, *ouïais* 3.304, 16.278, 16.723,

with also the conventional spelling: *oui* 3.554,  
a feature also discussed by Rosset (1911: 153-162).

### 3.3.1.5 Hesitation between [u] ~ [o]

Pope (1952: §582) states that the raising of [u] > [o] was first attested in Parisian speech in the thirteenth century and came to affect many words during the late Middle French period, at the end of the fifteenth century. She remarks that sometimes the spelling corresponded to the pronunciation, in fewer cases the traditional spelling /o/ was retained, but pronounced [u], and suggests that lowering occurred for various reasons: phonetic conditions, analogical replacement, pronunciation of the vowel deriving from the Latin countertonic syllable, influence of spelling, and provincial variation. It became so salient in the sixteenth century that it became referred to as 'ouisme' and it gave rise to heated discussion between *ouystes* and *non-ouystes*.

There are examples of [u] > [o] in the *Sarcelades*:

*aujord'hi* 6.345, 8.2, 11.151 etc., *brandoglière* 4.1520, *journée* 6.817, *portant* 7.80, (*ratorner*) 2.443, 15.94, 9.97, (*retorner*) 4.230, 6.469, 12.167 etc., *torment* 6.520, *tormenter* 4.343, 4.442, 6.57, *Tornemaine* 3.1326, (*torner*) 3.28, 4.28, 6.926 etc.,  
with also the conventional spelling: *tourmens* 4.726.

Thurot (1881: 1: 254) cites Vaugelas (1647), who states that the /u/ "malencontreux" was disappearing from the speech of people who spoke correctly, although it was still being used by peasants. Rosset (1911: 67-81) and Nisard (1872: 197-198) both comment upon the feature. Lodge (1996: 213 Table II) demonstrates that there were a considerable number of attestations of this in the late sixteenth and the seventeenth centuries, when it was quite stigmatised, but it gradually lost salience during the seventeenth and eighteenth centuries, as [o] became fixed in some words and [u] in others.

In the *Sarcelades* there are fewer examples of [o] > [u]:

*pourmenades* 4.1049, *pourmener* 2.60, 4.436, 10.1037.

Pope (1952: §464) gives examples of modern forms, such as *promener*, *promettre*, *promesse*, which through the lowering influence of nasalisation were induced from the earlier *proumener*, *proumettre*, *proumesse*, and also finds that in the Middle French period the influence of nasalisation took effect after metathesis of /r/.

An isolated form with insertion of 'r' following /-ou-/ occurs in the *Sarcelades*:

*tourjours* 2.41, 3.50, 4.8, of which there are 82 instances, but only 1 instance of the conventional spelling: *toujours* 4.903.

No attestations have been found either in the Godefroy (1880-1902) or the Huguet (1925-73) dictionaries, nor does Pope (1952) provide any. Nyrop (1908-30) gives no suggestion as to why such a spelling should occur. From the frequency of this particular word it seems possible that Jouin wished to convey a particular sound, but unlikely that the /r/ was intended to be pronounced. It may be that Jouin wished to suggest a lowering of the vowel sound, or perhaps he is creating a hypercorrection (see 3.5.9 below) on the part of the peasants, but we have no evidence to support these views.

### 3.3.1.6 Unrounding and lowering of [o] > [a]:

In the *Sarcelades*:

*catillon* 10.28, *vacation* 6.641,

and the conventional spelling: *cotillon* 4.710, 8.50, 11.86,

with a change in the opposite direction: *signoller* 6.44.

### Rounding before a nasal consonant [a] < [ɔ]:

*amelette* 15.624, (*hanorer*) 4.1481, 4.1524, 6.864, 15.274, *hanni* 3.265.

Gadet (1992: 33) notes that in modern colloquial speech there is evidence of the back [a] becoming rounded towards [ɔ], as in [kɔse] for *casser*, or even towards [o], as in the contraction [ʃpo] (*je ne sais pas*),

and as in the *Sarcelades*, **variation [o] ~ [ɔ]:**

*cotterie* 6.1042, 8.259, 10.35,

with changes in the opposite direction: *fauce* 1.43, *sotise* 11.164, 11.282, 11.367.

The instability at the period of the above-mentioned phonemes is noted by Lodge (1996: 219).

### Variation [œ] ~ [o]:

*sorez* 3.1432, *yeaux* 11.621,

conventional spellings: *serez* 3.1413, *yeux* 11.497, and

### Variation [oe] ~ [u]:

*goule* (*gueule*) 3.679, *voulont* 1.41, 3.125, 4.1169 etc.,

but also changes in the opposite direction: *meule* 11.503, *meurir* 10.874.



### 3.3.1.7 Centralising of [i] and [y] > [œ]:

In the *Sarcelades* we find:

#### Lowering of [i] > [œ]:

*geuptians* 6.432, *geubecièrre* 3.89, also noted by Nisard (1872: 155).

#### Lowering of [y] before [r] and [l] > [œ]:

*assurance* 6.631, *endeurci* 15.968, *heurle* 13.134, *neuglité* 6.399, *neuillité* 11.308, attested in the extreme north east by the *ALF* (1902-10: III: 429).

As regards the infrequently attested features with an unusual appearance

#### Unrounding [y] > [i]:

Unrounding of the high front vowel [y] occurs occasionally:

*enribané* 16.412, *himeur* 2.73, 3.859, 4.1350, etc., *riban* 5.256, 16.669, 16.279 etc., *rimeur* 16.275,

of which Nisard (1872: 164) also finds examples, and records changes in the opposite direction (1872: 155), such as these examples in the *Sarcelades*:

*çumetièrre* 3.514, 4.336, 5.705 etc., *çumequièrre* 10.594, *fuche* (*fiche*) 13.22, *turlure* (*tirelire*) 15.642.

In the *Sarcelades* we also find [œ] > [e] followed by jod:

*feille* 15.377, *feillet* 3.207, 6.896,

which is also noted by Nisard (1872: 172). The *ALF* (1902-10: IV: 559) indicates the occurrence of the variation in two small pockets in the extreme north east.

## 3.3.2 Vowels in nasal contexts

### 3.3.2.1 Lowering of the high front vowel [i] > [ɛ] before a nasal consonant

There are frequent examples in the *Sarcelades*:

*assassaine* 10.923, *assassaineux* 15.844, (*assasseiner*) 16.336, *asseiner* 6.441, *asseination* 8.49,

(*barguaigner*) 15.178,

*calainer* 16.500, *catéchaimre* 4.963, 9.99, 10.147 etc., *catéchemer* 16.602,

*chagraine* 4.1597, 6.57, (*chagrainer*) 6.869, 6.870, *champaignons* 2.97,

*cherubaine* 4.678, *chopeine* 2.64, 16.142, *concupbainage* 11.216, *coquaine* 3.1339,

*cousaine* 9.159, 9.167, 16.24, *cuisaine* 2.430, 10.536, 16.49,

*daigne* 3.1078, 4.615, 6.685 etc., *daignités* 6.1059, (*daigner*) 4.836, 6.1146,

*daïme* (*dïme*) 7.67, *daïner* 15.705, 16.325, *Dauphaine* 4.308, *demeine* 4.287,

*descipline* 6.916, *déseigne* 11.231, *devainer* 5.52, 8.224, 10.973 etc.,  
*divaine* 4.1133, 6.1151, 10.412 etc., *doctraine* 3.1062, 10.342, 11.664 etc.,  
*(domainer)* 16.61, 16.202,  
*écheine* 6.504, *endoctrainer* 16.803, 16.637, *(encoquainner)* 11.155,  
*(enraimer)* 6.965, 7.10, 12.58, *épeines* 2.525, *étamaine* 4.1417, 7.20,  
*examainer* 12.133, 13.1039, 12.136 etc., *exprême* 11.326,  
*faine* 4.150, 6.85, 13.615, *fainement* 11.481, 13.1002, *fainesse* 6.11, 6.154, 6.219 etc.,  
*faraine* 10.748, 11.507, 16.537, *fremme (frime)* 2.112, 3.1113, 13.1040 etc.,  
*frème (frime)* 10.146, 15.666,  
*guaines* 15.139,  
*indaigne* 8.168, *Jaqueline* 2.89,  
*légitème* 11.80, *leigne* 6.965, 11.351, *ligétaine* 5.146,  
*machaine* 3.460, 10.535, 13.541 etc., *maine* 2.63, 3.245, 4.76 etc.,  
*mainuit* 2.293, 9.89, *malaine* 16.524, *Martaine* 6.812, *mataines* 2.109, 2.213, 5.9 etc.,  
*matainée* 16.411, *migraines* 15.140, *mousseline* 6.47, *Nicodème* 3.1235,  
*poitrine* 3.752, 4.657, 4.679 etc., *poussainé* 15.491, *prédestaine* 13.178,  
*raçaine* 6.1095, 15.473, *(rafainer)* 2.572, 10.963, 15.922 etc., *raffaineries* 3.892,  
*raime* 3.994, 4.962, 11.188, *rème (rime)* 16.380, *rapaines* 16.491,  
*reumainer* 10.76, 10.76, 10.78 etc., *routaine* 3.1091,  
*rüaine* 3.1350, 6.1096, 12.176 etc., *(rumainer)* 4.1581, 6.646, 15.119 etc.,  
*seiner (signer)* 6.104, 6.141, 6.386 etc., *s'escrême* 16.772, *s'estaine* 15.938,  
*s'obtaine* 4.492, *sourdaine* 3.1016,  
*Tornemaine* 3.1326, *turlupainer* 4.252, 6.707, *vaigne* 4.822, 6.964, 11.595,  
*vaisaine* 16.25, *varmaine* 2.431, 3.257, *veigneron* 9.80, *voisaine* 4.1380, 6.920,  
conventional spelling: *concubinage* 11.269.

Thurot (1881: 11: 478-479) reports Duval (1604), Hindret (1687) and Villecomte (1751) as having found evidence of denasalisation in the speech of the Parisian population. The feature is attested in parts of the north-east region in the *ALF* (1902-1910: IX: 1411). Nisard (1872: 201) also notes how the /g/ disappears in *seiner* and *asseiner* etc.

### 3.3.2.2 Lowering of the high front vowel [y] before a nasal consonant > [œ]

There is a number of such instances in the *Sarcelades*:

*aposteumme* 3.778, 13.944, *amerteume* 6.147, *aucueune* 6.11, *couteume* 11.658,

*eune* 5.2,5.112, 6.85 etc., *forteune* 5.132, *pleume* 10.220, 11.659, *prenalle* 3.951, *prenelle* 6.482, 11.137, 15.295, *preune* 4.63, 6.340, 9.47 etc., *rancueugnière* 6.23, *rancueunne* 4.64, 6.68, *reumainer* 10.76, 10.76, 10.78 etc., *voleume* 6.656, and the conventional spelling: *prunelle* 3.951, 11.134

Thurot (1881: 1: 453, 1: 515, 11: 547) records the comments of Richelet (1680) and Hindret (1687), who notes that the pronunciation is used by the Paris *petite bourgeoisie* in Paris and also by *les gens de province*, and Nisard (1872: 148) refers to the change as “*violent*”. This is also attested in the north and east by the *ALF* (1902-10: VII: 1097).

There is a similar occurrence in the **lowering of [y] before [r] and [l] and [ŋ]:**

*assurance* 6.631, *endeurci* 15.968, *heurle* 13.134, *neuglité* 6.399, *neullité* 11.308, and a change in the opposite direction: *glosure* (*glossaire*) 2.279, 15.864.

[ə] > [y], in the *Sarcelades*:

*fumalle* 15.805, *fumèlle* 3.174, 4.530, 10.492 etc.,

a feature which the *ALF* (1902-10: IV: 547) finds to be quite widespread across the northern half of France.

The spelling *eun*, 6.571, is probably modelled on the feminine *eune*.

Conventional spellings: *un* 6.52, 6.116, 6.525 etc., *une* 6.648, 6.731,

The sound resulting from **a lowering of [y] is represented by [e]**, occasionally in the *Sarcelades*:

*commégnier* 14.18,15.568, *excommegnié* 4.9, 15.794, 9.116 etc., *pregnier* 2.309,

and the reverse: *suminaire* 3.374, 3.1309, *umer* (*aimer*) 6.795, 4.626, 8.260 etc.,

### 3.3.2.3 Lowering of [ɛ] > [a]:

Any [e] sound followed by a nasal consonant which opens the syllable, may be lowered to [a]:

*annemi* 3.787, 4.994,10.1165 etc., *ébaniste* 4.1379,

*nannain* (*nenni*) 2.557, 3.1086, 4.14, 8.16 etc., *panétrer* 6.711,10.687, *pranne* 5.25.

Richelet (1680) refers to the case of *nannain* (*nenni*), for *non*, which should be pronounced: “*Nenni, non, prononcez nani*”. *Neni* and *nani* are both attested in the extreme north east by the *ALF* (1902-1910: VI: 922). In the case of *nani* > *nanain*, Pope (1952: §429) observes that nasalisation of a vowel is normally influenced by a

following nasal consonant, but that in the eastern region ‘progressive’ nasalisation also occurred, and that *nanain* was in vogue in popular speech in Paris in the Early Modern French period. She cites Rosset, who also makes this point (1911: 172).

Lowering of **the diphthong [jɛ] > [ja] before a nasal consonant** also:

*ancianne* 3.813, 4.56, 16.466, *anciannement* 3.333, *anciannété* 13.785, *chréquianne* 8.162, 13.408, 16.777, *giptianne* 13.989, *pélagianne* 10.433, *quianne* 6.1153, *siannes* 13.403, *vaurianne* 13.402, 16.776, *vianne* 3.363, 9.134, 10.799, *viannent* 15.139,

conventional spelling: *vaurienne* 13.1052, *vienne* 3.856, 10.243.

#### **3.3.2.4 Lowering of the mid-low nasal vowel [ɛ̃] > [ã]**

*ambécile* 6.846, *ampartenance* 6.109, *amportun* 6.206, 6.912, *amposture* 6.159, *ampénitence* 6.940, *ampiété* 16.740, *amportance* 9.134, 10.656, 16.698, *amportant* 15.319, *amporteur* 15.843, *amposture* 6.159, 15.506, 16.739, *ampudence* 6.344, 15.744, 15.897 etc., *anstruire* 10.557, *antardit* 6.1084, 15.231, *antention* 9.6, 9.179, *antitulance* 10.548, 16.116, 16.351 etc., (*antituler*) 15.782, *antitulé* 6.90, 7.39, *antrigance* 6.1136, *antrigue* 15.835, *sancérité* 6.934, *sanguelier* 13.21,

and the conventional spelling: *importance* 10.441.

Thurot (1881: 11: 431) refers to grammarians who comment on this nasal pronunciation by Parisians. Nisard (1872: 153) refers to the lowering of the nasal vowel, which is dominant in texts imitating popular speech and, as he notes, especially in the *Sarcelades*.

#### **3.3.2.5 Lowering of the mid-low nasal vowel [ɔ̃] < [ã],**

which occurs occasionally in the *Sarcelades*:

The pronoun *on* is frequently written *an* 2.59, 3.12, 4.7 etc.,

or, in negated sentences, *nan* 2.251, 3.818, 4.27 etc.,

conventional spelling: *on* 3.301, 11.276, 16.59, *non* 2.260, 3.248, 4.380 etc.

These forms, widely attested in medieval French, are discussed in Chapter 4 §4.1.1.2. Rosset (1911: 164) comments that there is variation between these nasalised vowels but from the sixteenth century high-status speech distinguished clearly between the two.

### 3.3.3 Diphthongs

#### 3.3.3.1 The mid-low nasal diphthong is lowered [jɛ̃] > [jã]

*ancien* 2.540, 3.193, 4.66 etc., *Bastian* 6.295, 6.304, 6.317, *bian* 1.5, 2.4, 3.1 etc., *bianheureux* 4.244, 8.152, *bians* 3.74, 4.164, 6.841 etc., *bianseïance* 12.60, *biantôt* 1.60, 3.685, 4.167 etc., *bianveillance* 15.941, *cérugian* 6.455, 10.662, *chian* 3.322, 15.307, 15.795, *chréquian* 1.32, 3.128, 4.552 etc., *combian* 4.457, 6.991, 9.93 etc., *devianra* 4.36, *deviant* 11.197, 11.329, *doyan* 9.156, *fainians* 16.485, *gardian* 16.555, *Geuptians* 6.431, *hébïan* 3.505, *Jansénian* 6.1033, 10.983, 15.240, *lians* 10.907, *Molénian* 6.157, 6.1024, 10.692 etc., *moyan* 2.29, 3.651, 4.594 etc., *proviant* 6.215, *quian* 6.318, *quiant* 4.1180, *réquian* 9.161, *ressouviant* 3.218, *revianroit* 4.560, *revians* 2.149, *reviant* 16.379, *rian* 2.368, 3.94, 4.131 etc., *Rianquivailles* 3.121, *sian* 3.1035, 4.659, 9.101 etc., *sïbian* 1.14, *souviant* 3.567, 3.571, 16.138, *surviant* 8.220, *trébïan* 4.641, 4.1315, *vaurian* 3.193, 6.156, 9.155 etc., *viandrias* 6.133, *viandroit* 11.29, *viandront* 3.262, 16.812, *vainra* 4.582, *vianrons* 13.577, 16.345, *vians* 8.76, *viant* 2.79, 3.283, 4.193 etc.,  
conventional spelling: *bien* 12.48, 16.81, *chiens* 3.103, 3.864, 5.67.

Thurot (1881: 11: 438, 462) cites Tabourot (1587), who claims that this pronunciation is weak, especially when the [a] is followed by an [i], and in 1705 Rénier claimed that [jɛ̃] was frequently pronounced [jã]. Fónagy (1989: 226) observes that it is still widespread in contemporary Parisian French.

#### 3.3.3.2 [ɛ]~[wɛ]~[wa]

The Old French diphthong /oi/ gave rise to three variant pronunciations in early modern Paris: [ɛ], [wɛ] and [wa]. Wüest (1985: §2.1.2) suggests that there may be a link between the variants [wɛ] and [wa] and the instability of [e] and [a].

The ambiguity was reduced when the 1835 spelling reform specified ‘ai’ for forms pronounced [ɛ], but in the *Sarcelades* the conventional ‘oi’ spelling is sometimes used, and then there is no possibility of verifying which of the three variant pronunciations was intended:

*alloit* 3.75, 3.319, 4.145 etc., *connoit* 3.1063, 3.1276, 3.1300 etc., *effroyable* 6.717, *loisible (lisible)* 3.228, *roideur* 10.903, *roidir* 4.343, *roidissures* 4.331.

The spelling ‘*oüa*’ occurs very frequently in the *Sarcelades* suggesting the pronunciation [wa], as noted by Nisard (1872: 173-174):

*aboüas* 6.824, *angoüasse* 6.147, *apparcevoüar* 6.367, *avoüar* 2.398, 3.8, 5.119 etc.,  
*boüas* 10.177, 10.970, *bourgeoüas* 6.740, *choüar* (*choir*) 8.253, *courtoüasie* 4.1042,  
*dégoüaser* 6.959, 10.1178, *devoüar* 4.181, *Duboüas* 4.311, *loüasir*,  
*Mademoüaselle* 4.312, 4.318., *miroüar* 10.431, *moüas* 2.124, 6.88,  
*noüarcir* 6.85, 6.500, *noüar* 2.425, 3.1003, 4.375 etc., *oüasons* 6.905,  
*paroüasse* 2.159, 2.294, 2.589 etc., *patoüas* 3.395, *pleuvoüar* 2.387,  
*poüas* 3.276, 3.907, 4.876, etc., *poüavrades* 2.97, *pouvoüar* 3.1283, 3.233, 4.376,  
*recevoüar* 2.549, *sçavoüar* 2.321, 4.510, 5.45 etc., *soüar* 2.119, 5.156, 8.202,  
*toüasée*, *troüas* 4.703, 5.5, 6.471 etc., *valoüar*, *voüar* 5.122, 5.127,  
*voüara* 3.792, 6.674, 7.50 etc., *voüarrez* 4.291, 4.1606, 6.973 etc.,  
*voüarroit* 3.585, 3.1387, 16.797 etc., *voüarrons* 3.1281, 4.479, 4.1534 etc.  
*vouloüar* 13.895, 13.1075, 15.125, 15.941, *voüarie* 3.253,

The spellings ‘*ai*’, ‘*ay*’ and ‘*è*’ suggest the pronunciation [ɛ]:

*craire* 16.18, 6.155, 15.2 etc., *daigt* 2.539, 6.885, 10.277 etc., *dais* 6.305, 6.320,  
*dait* 3.182, 4.13, 6.991 etc., *déplayer* 6.219, 13.1062, *drait* 6.352, 9.56, 10.355 etc.,  
*emplaïer* 3.1189, 3.534, 11.659 etc., *employé* 6.645, *endrait* 6.273, 6.1102,  
*fraid* 16.545, *nère* (*noir*) 8.80, 10.508, *netaië* 3.630, *netayer* 4.1333,  
*saïais* 2.103, 2.103, 4.1280, *sayez* 6.1160, 10.326, *sayons* 4.618, 10.41,  
*saïont* 10.156, 10.156, 10.180 etc., *vaisaine* 16.25,  
conventional spelling: *croyez* 14.61, *dois* 6.287, 6.291, *doit* 6.296,  
*droit* 11.203, 11.324, 13.1029, etc.

Nisard (1872: 174) refers to this variant. Pope (1952: §525) discusses in detail its stigmatisation by the grammarians, which according to attestations in the *ALF* (1902-1910 I: 82, IV: 612, VII: 1200, VIII: 1307, 1308, 1309, 1310), originated in the north-west.

In the *Sarcelades* occasionally we also find the spelling ‘*a*’, suggesting the pronunciation [wa]:

*char* (*choir*) 2.242, 3.421, *franças* 6.418, 11.187, 13.885 etc., a variant attested across the northern half of France by the *ALF* (1902-1910: III: 428, VIII 1333A).

In the *Sarcelades* there is elision when the syllable becomes unstressed:

*velà/vla* 2.50, 3.197, 4.3 etc.

Rosset (1911: 217) cites Thurot (1882: 1: 529), who states that the grammarians, including Ménage (1672), considered this suppression of the unstressed syllable to be archaic.

Lodge (2004: 123) describes the uncertainty between these variants that we have been discussing. This continued over the period of codification of the standard language, when the most salient of these variants as social or stylistic markers were subject to a process of ‘reallocation’, during an establishing of boundaries between the standard language and vernacular varieties (see Chapter 2. §2.1 above). After a period when words had more than one pronunciation, as in the case of [e], [we] and [wa], general consensus developed fixing a single pronunciation for certain words, for example *roi*, imperfect endings etc. Later, in 1835, the Académie fixed the spellings of these pronunciations. The frequency with which non-standard spellings denoting these sounds is found in the *Sarcelades* indicates that the variable was still highly salient in the mid-eighteenth century.

### 3.3.3.3 [o] > [jo]

The Old French triphthong /*eaw*/ was simplified in some dialects through levelling to [o], and in others through consonantalisation to give [jo], as Pope describes (1952: §§538-540).

The latter form appears in the *Sarcelades*:

*Aguessiau* 4.729,

*bandiau* 13.73, *barciau* 4.234, 4.832, 13.74 etc., *barriau* 6.221,

*biau* 1.5, 2.137, 3.158 etc., *biaucoup* 2.402, 4.389, 10.135 etc.,

*biaufrère* 5.92, 6.87, 8.199 etc., *Biaumont* 1.64, 14.13, 15.1 etc., *Biauregard* 9.102,

*Biausse* 9.57, 9.192, *biauté* 4.965, 4.1039, 6.882, *blutiau* 13.626, *boissiau* 8.206,

*bourriau* 10.185, *buriau* 4.1543,

*çarniau* 10.915, *çarviau* 2.338, 3.263, 3.383 etc., *chamiau* 13.972,

*chapiau* 2.37, 3.69, 5.140 etc., *chaquiau* 4.94, 10.216, 13.687, *corbiau* 3.519,

*cordiau* 10.529, 15.92, *coutiau* 10.914,

*drapiau* 4.1186, 4.1187, 11.558 etc.,

*escabiau* 6.1073, 16.53,

*fardiau* 10.304, 10.497, 10.886, *flambiau* 4.906, 10.1147, *fourriau* 4.12,

*garçonniaux* 2.175, 7.58, *gâtiau* 11.509, *gliau* 3.70, 4.785, 5.2 etc.,  
*guiau* 13.658, 15.335,  
*hamiau* 3.1196, 4.95, 6.37 etc., *huriau* 6.873,  
*jouvenciaux* 6.36,  
*loüasiau* 6.17, *louvetiau* 10.581,  
*mantiau* 3.393, 4.730, 15.425 etc., *moigniau* 10.381, 15.63,  
*morciau* 1.10, 4.13, 5.59 etc., *musiau* 2.142, 10.1087,  
*nouviau* 2.187, 3.904, 4.1542 etc., *nouvialité* 3.376, 4.53, 13.783 etc.,  
*ormiau* 2.178, 4.20, 10.950, *oüasiau* 2.144, 2.177, 11.419 etc.,  
*panniau* 3.264, 13.446, 14.22, *pardriaux* 2.94, *piau* (*peau*) 3.1354, 4.1603, 10.220,  
*renouviau* 11.29,  
*siaumes* 4.353, *Suriau* 4.21,  
*tabliau* 3.1130, *tomberiau* 4.268, *tombiau* 4.211, 4.235, 4.254 etc.,  
*tonniau* 4.25, 13.770, *trétiau* 11.611, *troupiou* 2.36, 4.833, 9.3 etc., *troussiau* 3.443,  
*varmissiau* 6.114, *viau* 2.444, 10.221, 13.332 etc., *viaux* 6.712.

Pope (1952: §§538-540) describes how the triphthong resulted from the Latin *bellos* > *bels* in early Old French, the [ l ] in pre-consonantal position then vocalising to [w], followed by insertion of a glide [a] to > *beau*. Thereafter the triphthong developed in two ways: (i) [eaw] > [eo] > [o], and (ii) [eaw] > [iau] > [jo]. She also describes (1952: §501) the lowering influence in the northern (Picard) region on the differentiating of the triphthong [eau] to [iau].

Thurot (1881: 1: 439-444) observes that [jo] was common in Parisian texts until the fourteenth century, when it was gradually replaced by the monophthong [o], but in vernacular speech it persisted throughout several centuries, despite stigmatisation from several grammarians. The variant is not infrequently attested in the *ALF* (1902-1910: VI: 866, 893, 938, 939, 986 etc.) for the northern half of France. Nisard (1872: 170) refers to “*ce vice de prononciation*” and describes the reactions of grammarians to the treatment that *le peuple* gives to the suffix /-eau/, which he calls the “*fausse triphthongue*”. Wüest (1985: 243) considers the feature sociolectal, a popular variant rather than a regional feature, although he says that it was retained in most of the dialects of the eastern region.



### 3.3.3.4 Levelling of the diphthong [ɥi] > [i]:

In the *Sarcelades* [ɥi] is frequently levelled to [i]:

*aujord'hi* 6.345, 8.2, 11.151 etc.,

*brit* 2.229, 3.673, 4.549 etc.,

*depis*, 2.124, 3.280, 4.51 etc., *dudepis* 3.466, 3.693, 4.5 etc.,

*li* 1.31, 2.66, 3.92 etc.,

*pis*, 2.98, 3.234, 4.119 etc., *pisque* 1.40, 13.97, 15.265 etc.,

*pissance* 2.485, 3.476, 4.378 etc., *pissans* 3.428, 4.427, 13.862 etc.,

*pisse* 3.151, 6.542, 10.611 etc., *pissions* 8.254, 10.446, 13.649, *pissiais* 11.398,

*plye (pluie)* 3.98, *sis* 2.462, 4.257, 6.286 etc.,

and the conventional spellings:

*lui* 12.224, *puisque* 10.180, 10.1130,

with changes in the reverse direction:

*luire (lire)* 1.22, 2.199, 3.345 etc., *liseur (liseur)* 3.380, 4.135, 5.1 etc.,

*luisure (lecture)* 15.106, *luisarne (luzerne)* 4.125, *reluire* 4.609, 10.846, 11.586 etc.

Gadet (1992: 44-5) notes that this deletion of a semi-vowel after a consonant is still common in colloquial French.

Nisard (1872: 198) finds a “*forme toute particulière*” in the *Sarcelades*, which we note: *sieuvi (suivi)* 8.231, and we also note: *vainra (viendra)* 4.582.

### 3.3.3.5 Hiatus:

In the *Sarcelades* certain spellings indicate retention of the hiatus in colloquial speech:

*aieu* 2.401, 3.493, 15.744 etc., and the conventional spelling: *eu* 15.594.

In standard French there was a tendency to reduce hiatus eg. the Old French *eü* > *eu*. Thurot (1881: 1: 315, 505, 519) quotes grammarians who denounce hiatus. Vaugelas (1647) comments that the uneducated population makes this error, giving a word two or three syllables, for example *a-oust* or *a-y-der*. Ménage (1672) complains of the dividing of a monosyllable into two, as in for example *eu*, saying that all well-educated *honnêtes gens* at court and in Paris itself pronounce it in one syllable. Corneille (1687) says that the *bas peuple* say *eveu* for *eu*, and Hindret (1687) and Dumas (1733) have a similar complaint, that *il a û* becomes *il a é-u*. According to

Rosset (1911: 181-182), Thurot (1881: 1: 519) cites Douchet (1762) who found many people in the capital were using this pronunciation by then.

### 3.4 Consonants

In the *Sarcelades* consonants are less subject to variation than vowels, but also, as Rosset (1911: 224) points out, the conventional spelling system is not well adapted to noting the slight changes in the articulation of consonants.

#### 3.4.1 Development of uvular [R]

During the seventeenth and eighteenth centuries the quality of [r] sounds in Parisian French was undergoing change. Jouin's texts, however, give no indication of this development.

#### 3.4.2 Deletion of word-final post-vocalic [r] :

According to Pope (1952: §401), word-final consonants are normally effaced in French, but under pressure from the norm the final [r] began to reappear in certain groups of words, including infinitive endings in *-oir* and *-ir*. However, colloquial speech was slow to reinstate [r] in this position, and has still not done so in *monsieur* in Modern French, as noted also by Rosset (1911: 260).

The restoration of final [r] may also explain the unusual form of the infinitive in the *Sarcelades*: *mainquiendre (maintenir)* 15.920, *requiendre (retenir)* 8.176, *souquiendre (soutenir)* 10.694, 10.1152 (see 3.4.6 below, and also Chapter 4. §1.2.10).

In the *Sarcelades* Jouin chose to replace the deleted 'r' by 'x':

*aboyeux* 15.614, *affronteux* 4.450, 5.54, 5.81 etc., *approuveux* 15.956,  
*assassaineux* 15.844, *agioteux* 3.1246,  
*bailleux* 3.1178, 10.382, *bâteleux* 6.431, *boiteux* 6.616, *boueux* 4.1330, *bruleux* 2.200,  
*charcheux* 10.947, *chasseux* 16.420, *colporteur* 15.482, *connoisseux* 12.89,  
*convartisseux* 15.651,  
*dénicheux* 3.291, *diseux* 3.804, 8.122, 10.358 etc., *docteux* 12.208,  
*empoissonneux* 15.845,  
*farceux* 15.465, *fricasseux* 15.285, *faiseux* 3.1245, 8.123, *hableux* 10.1169,  
*leux* 1.39, 2.27, 3.40 etc.,  
*mangeux* 10.1036, 11.40, *menteux* 15.844, 15.955, *messieux* 4.33, 4.261, 12.134,  
*miglieu* 4.1266, *monsieur* 4.32, 10.296, 12.223 etc., *moûleux* 1.3, 5.98, 7.18 etc.,

*plaideux* 13.12, *pleureux* 15.621, *porteux* 3.1211, *proculeux* 3.672, 6.107, 9.96 etc.,  
*raboteux* 4.444,  
*sarmonneux* 4.449, 15.628, *scandaliseux* 15.650,  
*trembleux* 13.102,  
*vendeux* 3.113, *voleux* 15.844, 16.460, 16.492,  
and also *sus* 2.125, 3.68, 4.81 etc.,  
and many conventional spellings:  
*docteur* 6.106, 12.105, *leur* 2.349, 6.343, 12.30 etc., *messieurs* 4.1530,  
*monsieur* 4.104, 10.261, 15.148 etc., *sur* 4.717, 9.77, 10.1171 etc.

Lodge (1996: 214-216) also that effacement of [r] was heavily stigmatised at the period under study, eventually becoming a sociolinguistic stereotype.

### 3.4.3 Intervocalic [r] ~ [s]:

Pope (1952: §399) discusses the assibilation of intervocalic [r] > [s], attested in Gallo-Roman dialects in general. In the sixteenth century this pronunciation was fashionable in Paris, as in *Masia* (*Maria*) and *Pazy* (*Paris*), but by the mid-eighteenth century it appears to have lost salience. A few examples of the reverse are found in the *Sarcelades* in:

*lairrer* (*laisser*) 11.169, 15.584, 15.766.

### 3.4.4 Intervocalic [r] ~ [l]:

In intervocalic position [r] and [l] are often transposed in uneducated speech, but in the *Sarcelades* just two examples are found:

*porichinelle* (*polichinelle*) 16.232, *proculeux* (*procureur*) 3.672, 6.107, 9.96 etc.,

and a similar transposition of **intervocalic [n] and [l]**:

*chaloine* (*chanoine*) 8.207, 9.101, 9.115, *velin* (*venin*) 6.21, 10.701.

Rosset (1911: 302) finds grammarians in the sixteenth century who observed that [r] and [l] were easily confused on account of new words which had neither a phonetic nor a written tradition, but which went back to the change from Latin to Old French: for example *palefroi* (< Lat. *paraveredum*), eighteenth century *pindaliser* (< fifteenth century *pindariser*), and in colloquial Modern French *collidor* (*corridor*).

### 3.4.5 Vocalisation of pre-consonantal [l]:

The lateral consonant [l] vocalised to [w] in pre-consonantal position in mediaeval French, however, learned influence reversed this process in certain words.

Being less influenced by learned speech the *Sarcelades* frequently attest the presence of the vocalised forms:

*maugré* 3.88, 4.64, 6.573 etc., *queu* 3.133, 8.92, 8.103 etc.,  
*queuque* 8.36, 13.169, 13.226 etc., *queuquefois* 4.295, 4.295, 6.786,  
*queuqu'un* 4.494, 7.22, 8.13 etc., *queux (quels)* 8.32,  
and with the conventional spelling: *queul* 3.556, 8.103, 15.711 etc.

Thurot (1881: II: 263) comments that Richelet (1680) had recommended pronouncing the ‘l’. Rosset (1911: 309-10) says that there were many such examples in popular speech up to the mid-eighteenth century. and (1911: 188) that it is vocalisation of the ‘l’ which is responsible for rounding of the [e]. Lodge (1996: 221) indicates this variable is one of several that were beginning to fossilise and become Parisian stereotypes during the eighteenth century.

### 3.4.6 Dental plosives > velar fricatives before jod

This is one of the most salient vernacular features in the consonant system of the *Sarcelades*:

#### Velarisation of [tj]:

*amiquié* 4.1373, 6.149, 6.1002 etc., *animiquié* 6.96, *apparquient* 4.106, 11.81, 16.608,  
*apparquienne* 16.612, *beniquier* 3.1366, *châquiau* 4.94, 7.60, 10.216, *chaquiere* 3.921,  
*charquier (charretier)* 10.288, 15.88, 15.894, *chrequian* 1.33, 3.128, 4.1066 etc.,  
*conquienne* 15.407, *conquient* 4.107, 10.459, 15.921, *courquiers* 10.336,  
*çumequière* 10.594, *enquier* 1.12, 1.20, 6.756 etc., *enquièrement* 13.570,  
*Equienne* 6.224, *entrequien* 4.542, 15.639, *entrequient* 11.82, *galefrequiers* 15.322,  
*liquière* 16.416, *mainquien* 15.638, *mainquiendre (maintenir)* 15.919,  
*mainquiendrez* 2.371, *mainquienne* 2.14, 11.153, 15.542, *mainquient* 6.115, 16.748,  
*maquière* 11.355, *maquignonage* 3.350, *mequier* 2.132, 3.115, 4.387 etc.,  
*moiquié* 1.23, 16.674, 16.674, *obquienne* 8.153, *piquié* 2.168, 3.57, 6.148 etc.,  
*quian* 6.318, *quianne* 6.1153, *quiant* 4.1180, *quarquier* 3.116, 3.1085, 4.1299 etc.,  
*quiare* 13.472, *quiars (tiers)* 6.1130, *quiendra* 4.507, *quiendrons* 11.71,  
*quiendront* 13.623, *quien* 2.148, 3.287, *quienne* 4.225, 6.839, 8.154 etc.,

*quient* 3.1345, 4.923, 10.460 etc., *quiologians* 15.441, *requiendre (retenir)* 8.176, *sauquier* 4.247, 11.546, 15.129 etc., *savequier* 3.1287, *senquier* 4.445, *souquiendre (soutenir)* 12.201, *souquienne* 6.848.

### **Velarisation of [dj]:**

*aguieu* 3.1388, 4.607, 5.155 etc., *coméguian* 15.208, *coméguie* 15.640, *enguiabler* 3.409, *enguiablés* 16.238, *guiable* 3.66, 4.1005, 6.541 etc., *guiablerie* 2.100, 3.893, 3.1265, *guiabliesse* 3.96, 4.1589, 16.755, *guiabolique* 15.970, *guiard* 6.873, 15.91 *guiaubonne* 15.685, *guiamant* 3.597, 15.30, *guian* 4.374, 9.142, *guiantre* 2.63, 3.1176, 6.34 etc., *guiantrement* 3.1155, 10.1155, 11.160 etc., *guiau* 4.374, 13.658, 15.335, *guie* 15.277, 16.249, *guien* 2.172, *guiieu* 2.3, 3.185, 4.10 etc., *guiocèse* 6.1132, 9.70, 10.197 etc., *jarniguié* 12.24, *jarniguienne* 3.369, 13.442, *marguié* 6.95, 10.364, 11.36 etc., *morgoi* 6.326, 6.564, 10.621 etc., *morgoüène* 6.335, 8.69, 10.31 etc., *morguiable* 15.37, *morguié* 1.34, 6.19, 8.194 etc., *parguié* 1.34, 2.584, 3.29 etc., *palsanguié* 1.35, 4.6, 5.53 etc., *palsanguienne* 4.175, 6.874, 13.326 etc., *parguienne* 3.50, 4.234, 5.37 etc., *parlamorguié* 4.760, *parlatétiguié* 4.90, *sanguienne* 6.30, 10.1154, *sanguié* 6.129, 10.248, 11.264 etc., *sarpeguié* 3.1367, *tâtigoi* 13.17, *tâtigouène* 16.268, *tétiguié* 8.34, 11.655, 13.656 etc., *tétiguienne* 13.38, *vartiguié* 1.35, 9.76, 10.1033, *vartiguienne* 11.631, 16.611, *ventreguienne* 16.726, 16.807.

Thurot (1881: II. 198) attests comments of grammarians in the sixteenth century, and Rosset (1911 313-315) and Nisard (1872: 212-213) both refer to it. Nisard states that it was heavily stigmatised in the Parisian urban area, in particular since it features in taboo words used as expletives. The *ALF* (1902-10: III: 403, 404,; VI: 846) attests the tendency to velarisation around Paris, and in a few pockets in the centre and west.

### **3.4.7 [nj] > [ŋ]**

The tendency to simplify the consonantal group [nj] > [ŋ] in colloquial speech is well attested in the *Sarcelades*:

*baigniere (bannière)* 2.269, 11.495, *commegnier* 6.546, 14.18, *excommegnié* 3.281, 9.116, 12.123, *gnaiser* 16.435, *gn'entendant (n'entendant)* 15.184, *gn'entendez* 6.154, *gn'entendons* 4.960, *gregnier* 3.920, 6.757, *ingégnier* 12.109, *igna (il y a)* 1.2, 2.285, 3.39 etc., *latignier* 4.248, *(magner)* 15.107, *magnière* 1.48, 2.196, 3.33 etc.,

*moigniau* 15.63, 16.277, *mignature* 15.107, *n'agnavoit (n'y en avoit)* 10.348, *pepigniere* 3.406, *prisognier* 3.165, 4.1505, 12.218 etc., *regnié* 4.916, *regnier* 6.598, 13.979, *tagniere* 2.43, 3.530.

Also, in the *Sarcelades* the phrase *il y a* is normally reduced to *igna* 1.2, 2.285, 3.39 etc., and *gna* 3.217, 4.399, 5.5 etc., and occasionally to *gna* as a reduction of *il n'y a* 3.167, 6.647, 6.831 etc.

Thurot (1881: 11: 309-313) cites grammarians including Hindret (1687), who complains that the *petite bourgeoisie de Paris* makes this “mistake”, that it was incorrect to pronounce *manier* like *magner*. The grammarians tried to preserve the distinction between [ɲ] and /nj/, H Estienne (1582) condemning [ɲ] as an “affectation”. Rosset states (1911: 316-20) that in educated speech the variation did not last much beyond the seventeenth century, and Gadet (1992: 35) also observes a tendency for the standard [ɲ] to become [nj] in colloquial speech.

### 3.4.8 Reduction of [lj] > [ʎ]

In a parallel development to the above in 3.4.8 [lj] is reduced to [ʎ] in vernacular speech and is well attested in the *Sarcelades*:

*atteglie* 15.68, *brandougliere* 3.1202, *chanceglie* 9.152, 9.165, 15.809 etc., *écoglier* 9.100, 9.111, 15.696 etc., *englieu* 2.521, 4.1126, 6.43 etc., *fourmigliere* 3.407, *gliau* 3.70, 4.785, 5.2 etc., *glieu* 2.263, 3.461, 4.251 etc., *habilier* 2.463, *inréguliarités* 6.398, *inréguglière* 6.508, *miglieu* 4.1266, 11.580, 13.930 etc., *miglieur* 6.511, 11.45, 15.694 etc., *Montpéglier* 15.128, 15.553, *neuglité* 6.399, *singuglier* 3.890, 13.21, conventional spelling: *neullité* 11.308,

and the reduction is carried further to [j] in:

*tantia (tant il y a)* 2.15, 3.620, 4.121 etc., *ïa (il y a)* 14.58.

The *ALF* (1902-1910: IV: 480) finds instances of the variant in central France, and in the north and east.

Thurot (1881: 11: 267-300) quotes grammarians who complain about the variation: Dumas (1733), Hindret (1687), who terms it a ‘double //l/ mouillé’, Vaudelin (1715) and Montmignon (1785). Gadet (1992: 35) finds it is common in present day

colloquial French for the consonant to disappear entirely and for the [lj] to become [j].

### 3.4.9 Elision of post-consonantal [l] and [r] before final schwa:

Simplification of consonant clusters before word-final schwa is a long-standing feature of colloquial Parisian speech.

In the *Sarcelades* this occasionally results in metathesis:

*éplingue* (*épingle*) 1.27,13.59, *fleube* (*faible*) 4.482,13.852, 13.860,  
*fleubeté* (*faibleté* = *faiblesse*) 6.806.

Occasionally this leads to what seems to be instances of hypercorrection, where non-etymological [l] or [r] appear to be inserted inappropriately:

*bouticle* 4.567, 6.249, 13.357, 16.785, *autenticles* 4.566, *cetre* 3.282,  
*Jansinistres* 6.347, *Molénistres* 5.84, 6.348,

with also the conventional spellings: *boutique* 13.449, *cette* 3.61 etc. *Moléniste* 8.230, 8.255.

The *TLF* (2005) tells us *bouticle* was attested in 1242. Thurot (1881: II: 282-3) cites several grammarians who mention elision of post-consonantal [l] and [r], including Tabouret (1587) who finds that Parisians pronounce *boutique* as *bouticle* (Thurot II 268). Nisard (1872: 197) discusses changes from /cl/ to /quel/ and then (1872: 205) notes changes in the opposite direction in the cases of *autenticle* and *bouticle*.

## 3.5 Occasional features

### 3.5.1 Elision of initial syllables:

Rosset comments (1911: 217) on the elision of initial unstressed syllables. In the *Sarcelades* it is, therefore, those syllables normally beginning with a vowel:

*coglier* 15.552, *core* 3.562, 4.3, 6.319 etc., *cromancie* 6.788, *geuptian* 6.431,  
*giptianne* 13.989, *sfait* (*se fait*) 3.647, 8.246, 11.213 etc.,

and the conventional spellings: *écoglier* 9.100, 9.111, 15.696 etc.,  
*encore* 2.203, 3.125, 4.787 etc.

### 3.5.2 Palatalisation of initial consonants

Pope (1956: §1320 §i) finds that velar articulation of the initial consonant is of northern origin, and *charogne* is attested by the *ALF* (1902-1910: II: 243) in the northern region. This only occasionally appears in the *Sarcelades*:

*charogne* 3.521, 4.266.

The examples are few, but in the *Sarcelades* the following should also be noted: *charrez (serez)* 6.423, and the reverse: *cérugian* 6.455, 10.662, *galice (chalice)* 6.35, 10.372, also noted by Nisard (1872: 199).

### 3.5.3

#### 3.5.3.1 Voicing and unvoicing of palatal fricative

It is worth noting the few examples in the *Sarcelades*:

*frimouze* 2.5, *empoissonneux* 15.845.

#### 3.5.3.2 Unvoicing of velar plosive:

*angcüasse* 4.663, *cangrenne* 13.945, *vacabons* 4.1241.

### 3.5.4 Glides:

Wüest (1985: 245-6) finds that in the group [n] + [r] insertion of a glide consonant is found in Parisian speech early in the thirteenth century, and forms containing the glide spread from Paris into the surrounding countryside later. However, non-insertion of the glide is one of the characteristics which distinguishes Picard from Parisian French. Rosset (1911: 357) notes that, according to evidence from R. Estienne in the sixteenth century, the *picardisme* extended to the immediate surroundings of Paris. Lodge (2004: 64) cites the *ALF* (1902-10: 1359) as attesting the glide in a large part of France, but none in the north-east.

The *Sarcelades* contain no insertion of glides, but there are a few examples of glide-free clusters: *devianra* 4.36, *vianra* 4.582, 13.727, *vianrons* 13.577, *voura* 4.722, 14.1455, 13.865, *voürra* 4.61, 4.153, alongside some examples of the standard *voudra* 2.507, 3.1020, 3.1059.

### 3.5.6 Metathesis:

Metathesis, a change in the order of two sounds in a word, most frequently [r] and [l], and a common feature of spoken language, is discussed by Rosset (1911: 305). He gives attestations by Thurot (1881: II: 197-289) of comments by several grammarians. Nisard (1872: 272-273) reminds us that it is the liquids which are most commonly transposed. Pope (1952: §1320 xxii) states that metathesis occurred frequently in the dialects of the northern region in the Middle Ages, and Gossen (1976) notes that it is now one of the most characteristic traits of modern Picard.



Gadet (1992: 41) sees it as a form of simplification of consonantal groups and confirms its frequency in modern colloquial French.

In the *Sarcelades* we find **metathesis of /r/**:

*berlinanvars* 9.149, 13.1106, 16.689, *confrémer* 16.96, (*enframer*) 15.459, *framant* 3.807, *frame (ferme)* 2.493, (*framer*) 4.710, 4.829, 4.1518, 16.805 etc., *framété* 6.806, *pernoncer* 4.238, 12.61, *pourmenades (promenades)* 4.1049, *pourmener* 2.60, 4.436, 10.1037 etc., (*renframer*) 3.770, 10.817, 16.65,

and **metathesis of /l/**:

*éplingue* 1.27, 13.59, *filiau (fléau)* 3.1197, *fleube (faible)* 4.482, 13.852, 13.860, *fleubésse (faiblesse)* 4.1581.

Rosset (1911: 310-11) confirms that in the sixteenth century grammarians found cases of words with the transposition and those without existing side by side. In the seventeenth century the phenomenon continued, although writing was by then regulating pronunciation (Thurot 1881: II: 268-9), but by the mid-eighteenth century the transposition had become stigmatised, and to judge by the *Sarcelades* the variation had indeed lost salience by then.

In the *Sarcelades* we also find: *gabarre* 14.41, 15.596.

### **3.5.7 Mots savants are liable to distortion** in the *Sarcelades*:

*convasions (conversions)* 3.1245, *convlusions (convulsions)* 4.330, 4.1460, *ostographe (orthographe)* 6.788, *patinôtre* 12.192, 16.264 *phirlistins* 16.455, *phisolomie* 13.1048, *phisolophie* 4.510, 6.787, *phisolophe* 6.789, *pregatoire* 4.682, *réglation (règlement)* 8.237, *secréatif* 16.468, *timulte* 16.248, *Unigentrus* 2.342, 4.140, 4.469 etc.

### **3.5.8 Consonant clusters** in learned words, tended to be reduced:

In the *Sarcelades* we find:

*catechime* 2.214, 3.307, 3.985, *prébitère* 8.81, 8.99, *susistera* 13.724, *sustance* 16.375, *timulte* 16.248.

Thurot (1881: II: 369) cites Richelet (1680), who insists that the *le peuple* says *ostination*, whereas *les honnêtes gens* say *obstination*. Rosset (1911: 334-335) notes that since the earliest times there was a tendency to reduce consonantal clusters, and (1911: 358) that effacement of /b/ took place in such words as *sustance* in the vernacular, and even sometimes consonantal clusters reappeared (1911: 345). Frei

(1929: 124-127) says that there is a tendency in rapid speech to suppress phonemes, syllables and groups of syllables in the interest of brevity and economy of effort, and a need in popular speech to shorten as much as possible the length and number of the elements in the *chaîne du discours*.

**3.5.9 Hypercorrection** occurs when a speaker of inferior status attempts to use higher status, learned words with incorrect and over-exaggerated results, restoring a vowel or consonant inappropriately. Gadet (1992: 23, 24) explains hypercorrection as being an error affected by social class, which can occur when a word of inferior status (*un usage dominé*) comes into contact with one of higher status (*un usage dominant*), in the presence of someone of a higher social class. The speaker realises that it is of high value, but deals with it imperfectly and risks making an error.

Nisard (1872: 155) notes that *le peuple* gives the prefix ‘*in-*’, which used to be found in archaic Latin, to words such as these found in the *Sarcelades*:

*indiots* 6.604, 13.203, *inlicitement* 11.233, *inlusion* 6.799, *inréguliarités* 6.398, *inréguglière* 6.508, *inrévérence* 12.55,

and also in the *Sarcelades* we find: *animiquié* 6.96, *brandougliere* 3.1202, *convasions* (*conversions*) 3.1245.

### **3.5.10 Etymological consonants**

Rosset (1911: 178-180) considers that *prins* and *apprins* alongside *pris* and *appris* and their derivatives are analogical reformations. However, we see in the *Sarcelades* that the uneducated appearance of the text is intensified by the occasional use of etymological consonants introduced into the language during Middle French but later rejected by the standard language, the main one being [n]:

*apprins* 2.176, 3.78, 4.828 etc., *cheminse* 3.753, 4.793, 4.1343 etc.,  
*comminssion* 6.199, 6.199, 6.238 etc., *entreminke* 4.1342,  
*entreprinke* 2.419, 3.488, 4.868 etc., *minse* 2.552, 3.122, 9.149 etc.,  
*minze* 3.507, 3.752, *prins* 3.655, 15.103, 15.225 etc., *prinze* 2.418, *prominke* 13.720,  
*reminke* 3.1396, *soûminse* 3.474, *surprins* 3. 3.371, 3.937, 4.1057 etc., *surprinke* 2.441,  
3.489,

and *voudrins* 2.102. (See also Chapter 4 §4.1.2.5 below).

### 3.6 Conclusions

In representing spoken language spellings have to be made up to reflect the sounds of speech. This was certainly the case for writers of texts in the tradition of the *mazarinades* and *littérature poissarde*, since a fixed spelling system was not finally established in France until 1835.

In each section of this chapter an attempt has been made to present data provided by the *Sarcelades*, and to view it in the light of contemporary metalinguistic comments and observations by historical linguists. Despite the difficulties raised by the unstable nature of orthography at the time an attempt has been made to evaluate the data as representative of the pronunciation of popular speech, and to note how the relative frequency of the variables does, or does not, correlate with the salience of certain features of the Paris vernacular at the period.

If frequency of occurrence in the *Sarcelades* is an indication of saliency at the period the variables discussed above emerge as follows:

variation between [a] ~ [e] (see §3.1.1.1);

lowering of the vowel before a nasal consonant [i] > [ɛ] (see §3.3.2.1);

lowering of the nasal diphthong [jɛ̃] > [jã] (see §3.3.3.1);

variation in the pronunciation of diphthongs [wa], [wɛ], [ɛ] and [e] (see §3.3.3.2);

consonantalisation of the OF triphthong /eaw/ [o] > [jo] (see §3.3.3.3);

levelling of the diphthong [qi] > [i] (see §3.3.3.4);

deletion of word-final [r] (see §3.4.2);

vocalisation of pre-consonantal [l] (see §3.4.5);

velarisation of dental consonants (see §3.4.6);

palatalisation of [nj] and [nl] (see §§3.4.7, 3.4.8).

Otherwise, there are cases with few examples in the *Sarcelades* and without attestation elsewhere, as regards for example the unrounding and lowering of [o]>[a] (§3.3.1.6), the lowering of [y] represented by [e] (§3.3.2.2), and (§3.5.2) the voicing and unvoicing of the palatal fricative, the unvoicing of the velar plosive, and the labial fricative which becomes a dental plosive (§3.5.2). Interesting though they are these cannot necessarily be associated with an accurate picture of the *patois de Paris* as observed elsewhere. As regards the infrequently attested features with an unusual

appearance involved in the centralising of [i] and [y] >[oe] and [œ]>[e] followed by jod (§3.3.1.7): here Jouin may have intended merely to give a visual impression of peasant speech.

Analysis has shown that occasionally conventional spellings of words reappear alongside the non-standard ones. Whenever this concerns a high-salience variable, as for example in the cases of lowering [er]~[ar] (§3.3.1.1), or deletion of the word-final [r] (§3.4.2), this may have been due to inattention or inconsistency on the part of Jouin. However, for example in the case of the spellings ‘*ai*’, ‘*ay*’ and ‘*è*’ to suggest the pronunciation [ɛ] (§3.3.3.2), it is very likely that he was aware of a mid-way sound when he included the conventional spellings.

There are also features with few examples in the *Sarcelades*, as in the assibilation of intervocalic [r]~[s] (§3.4.4), intervocalic [r]~[l] (§3.4.5) and a general lack of glide consonants (§3.5.3). These seem to have lost their former salience by the time of writing in the mid-eighteenth century.

In the next chapter the morphological and syntactic features of the *Sarcelades* should also be examined to consider in similar manner whether Jouin’s non-standard features are an accurate representation of vernacular speech at the period.

## Chapter 4

## Morpho-Syntax

The morpho-syntax of a language varies as much with social class and speech-style as does the pronunciation. Although Jouin's characterisation of non-standard Parisian speech in the *Sarcelades* focuses upon phonetics and spelling, it also incorporates a number of unusual morphological and syntactic features. These non-standard features selected by Jouin to denote the morphology and syntax of vernacular speech are described in this chapter. In order to estimate the accuracy of this depiction of the morphology of the *patois de Paris*, where possible they have been related to the attestations of the same features in such relevant documents as linguistic atlases, metalinguistic comment and literary texts. For example, Rosset (1911: 381-394) examines the morphology of the *Agréables Conférences*, drawing attention to features which he considers archaic, or which he associates with the Picard dialect. A number of his findings correlate with features in the *Sarcelades*, as also do findings by Nisard (1872), Thurot (1881-83), Fouché (1967), Haase (1930), Pope (1952), Nyrop (1908-30), Deloffre (1961), Foulet (1968), Frei (1982), Price (1984), Wüest (1985), Lodge (1991 and 1995) and Coveney (1996). Gadet (1992) discusses tendencies in colloquial speech in general, and in this chapter appropriate reference is made to her comments on current usage in morphology and syntax. Where possible reference is made also to indications in the *Atlas linguistique de France (ALF)* (1902-10) of the geographical spread of non-standard morphological features observed in the *Sarcelades*.

### 4.1 Morphology

#### 4.1.1 The noun group

##### 4.1.1.1 Clitic pronouns for the 1st and 4th persons:

The *Sarcelades* contain a mixture of standard and non-standard forms of the subject clitic:

	Standard	Non-standard
First person	(a) <i>Je</i> + 1st person ending, e.g. 4.257	(b) <i>Je</i> + <i>-ons</i> , e.g. 3.848
Fourth person	(c) <i>Nous</i> + <i>-ons</i> , e.g. 15.198	(d) <i>Je</i> + <i>-ons</i> , e.g. 4.253

In the vernacular system as shown above, (b) and (d), the forms for the 1st and 4th persons, at first sight appear identical.

In the *Sarcelades* the four forms (a), (b), (c) and (d) are all to be found.

- (a) 4.257-264  
*Guieu me frappe! je sis parduë!  
Bian saine ici je sis venuë,  
Croïant du bon Guieu me railler,  
et je ne pis plus me groüiller!  
Messieux, devant vous je m'accuse;  
J'ai voulu faire la parcluse;  
Helas! je la sis tout de bon!  
Pardon, mon Guieu! mon Guieu, pardon!*
- (b) 3.848  
*Je ne sons pas plus qu'un Farmier*
- (c) 15.198-201  
*Nous donc qui nous y connoissons,  
Comme se connoit en oignons  
marchand d'ail & de rocamboles;*
- (d) 4.253  
*Je l'ons vuë, oüi-dà je l'ons vûë  
sus le Tombiau toute étenduë ....*

The standard forms (a) and (c) occur in 11.8 % of the cases, whereas the non-standard forms (b) and (d) occur in 88.2 % of the cases.

In the non-standard system shown above, the forms for the 1st and 4th persons, are identical, and are common in all seventeenth and eighteenth century literary representations of vernacular speech. They appear regularly in the *Agréables Conférences* (Rosset 1911: 385-6, and Deloffre 1961: 167). In the speech of Molière's peasants Lodge (1991: 487) also finds the *je* for *nous*, and (1995: 453) with the *-ons/* ending for *je* 1st person with some frequency in the *Lettres de Montmartre*. Wüest (1985: 247-8) finds that *je* occurs with both a 1st person ending and a 4th person ending in *La Pipe cassée*, and (1985: 247) notes that this system is present in dialectal speech across the *Oil* region, but then became an essentially rural form, disappearing from the speech of the working classes in Paris itself. This is recorded in the *ALF* (1902-1910: 1: 27, 91, IV: 506) as being common in a large part of northern and central France.

It may be noted that the object pronoun 'nous', the usual standard form, is regularly found in the *Sarcelades*, even when the subject clitic is *je* (for 'nous'):

3.218-220  
*Vous ressouviant-il, Monsieur,  
Quand je nous baillîmes l'honneur  
De vous faire révérence?*

#### 4.1.1.2 *On/ an/ nan*

(See Chapter 3 §3.2.5). In the *Sarcelades* the standard *on* occurs just 3 times, and the non-standard *an* occurs in over 99 % of the cases.

4 cases of *nan* (for *on*) are also found, when there is inversion of the verb and the subject in interrogatives:

4.27

*Où veut-nan que l'ame se fourre,  
N'ayant pas de quoi se torner*

4.493

*Quand a-nan vû de cette graine  
Queucun venir à Saint Medard,*

4.1270

*Hé! parguïé ne sçait-nan pas bian  
Que dans tout le Monde chrequian  
Igna pas de pire Denrée  
Que ceux qui pour cette Livrée  
Ont tout livré*

8.252

*Droit–nan pas que l'arbre panche  
Vars le côté qu'il voudroit choïar?*

This subject pronoun is normally followed by a verb with a 3rd person ending:

4.503

*l'an parlît sans sçavoir*

but on one occasion the verb is followed by the 6th person ending, which might be a printer's error:

4.502

*si l'an voïont sans voïar*

Deloffre (1961: 166) finds both *an* and *nan* in the *Agréables Conférences*.

#### 4.1.1.3 *Demonstratives*

##### 4.1.1.3.1

In the *Sarcelades* we find what may be survivals from a common source, the Old French demonstrative *cest* and *ceste* > *st* and *ste* > standard French *ce(t)* and *cette*.

However, the stressed form *cestui* is replaced by standard French *celui*:

*st'affaire* 6.777, *stependant* 2.334, 3.637, 6.304 etc. *st'article* 12.227,

*ste* (= *cette*) 5.57, 6.34 etc., *stefois* 7.7, *stelle* 4. 640, 4.686, 15.34 etc.,

*st'honneur* 12.223, *stici* (= *celui-ci*) 2.49, 2.216, 3.320, 6.277 etc.,

*stil* (= *celui*) 6.303, *stilà* (= *celui-là*) 2.49, 3.718, 4.576 etc., *st'office* 12.208, 12. 216,

*st'ordonnance* 9.128.

Determiner	<i>ce</i> eg. 2.158 <i>cet</i> eg. 15.448 = <i>st</i> (') eg. 12.223	<i>cette</i> eg. 2.155 = <i>ste</i> eg. 5.57
Pronoun	<i>celui-ci</i> ---- = <i>stici</i> eg. 3.320 <i>celui-là</i> eg. 13.857 = <i>stil</i> eg. 6.303 <i>stilà/stila</i> eg. 4.576	<i>celle-ci</i> ---- --- <i>celle-là</i> ---- = <i>stelle-là</i> eg. 4.640

Nisard (1872: 279) refers to these forms as “*de la corruption la plus grossière*”.

Godefroy (1880-1902: I: 164-66) attests the various Old French adjectival and pronominal forms of *ceste*, which was often both pronounced and written *st*. This was also the situation with *cestuy*, pronounced and written *stuy* (*sti*), and (the Latin *stilla* >) *cestuy-là* > *stilà*. Nyrop (1908-30: II, §§552-67) discusses in detail the Latin origins of French demonstratives, and Foulet (1928: §234) refers to the confusion that reigned during the thirteenth century between adjectival and pronominal usage of demonstratives.

Pope (1952: §§844-48) attests the beginning of the reduction of adjectival *cest* to *ce* in the sixteenth century, but the spelling *cest* persisted into Modern French. *Cet* and *cette* were generally reduced to *st* and *ste* in conversation in Later Middle French. The forms derived from the Latin *\*ecciste* became restricted to the adjectival function, those from *\*eccille* to the pronominal. The thirteenth century saw the addition of the adverbs *ci* and *la*, to indicate demonstrative force.

Wüest (1985: 248) states that *stici* etc. come from the Latin *ecce iste*, that *ste* is still to be found in present-day French and that *stila* (*celui-ci*) is attested in parts of the northern region in the *ALF* (1902-1910: II: 207).

#### 4.1.1.3.2

In the *Sarcelades* there are instances where *ceux* is preceded by the determiner *les* in *les ceux que* (for *ceux qui*):

4.1010  
*Et de menacer du martyre*  
*Les ceux qu'avont été guaris*



16.812

*Igna qu'à, comme je dirons*

*A les ceux qui viandront s'instruire*

*A notre école*

From the sixteenth to eighteenth centuries the demonstrative pronoun *ceux* could be preceded by the determiner *les* to form *les ceux que*. H. Estienne in the sixteenth century comments on this construction, and Nyrop (1908-30: II: 420) states that it persists in colloquial Parisian speech into the twentieth century. *Les ceux qui* is attested in the *ALF* (1902-1910: II: 209) mostly in the north east, but occasionally in other pockets across the north.

#### 4.1.2 The verb group

The non-standard verb-endings present in the *Sarcelades* are summarised below, taking (*umer* = *aimer*) as an example:

	3	4	5	6
Present indicative	<i>ume</i>	<i>umons</i>	<i>omez</i>	<i>umont</i>
Present subjunctive	---	---	---	<i>umiant</i>
Future	<i>umera</i>	<i>umerons</i>	<i>umerais</i>	<i>umeront</i>
Imperfect	<i>umoit</i>	<i>umions</i>	---	---
	---	<i>umiemmes</i>	<i>umiais</i>	<i>umiont</i>
	---	<i>umins</i>	---	---
Conditional	<i>umeroit</i>	<i>umerions</i>	---	---
	---	<i>umeriemmes</i>	<i>umeriais</i>	<i>umeriont</i>
	---	<i>umerins</i>	---	<i>umerint</i>
Past historic	<i>umit</i>	<i>umimes</i>	<i>umites</i>	<i>umirent</i>
Imperfect subjunctive	<i>umît</i>	<i>umissions</i>	<i>umissiais</i>	<i>umissionnt</i>

##### 4.1.2.1 6th person endings in /-ont/:

In the *Sarcelades* the final syllable in the 6th person is always stressed, which the metre and rhyme make it possible to verify for example:

Present indicative: *mangeont* 3.1125, *prêchont* 4.746, *remplissent* 15.633 etc.

alternation: *apprennent* 2.54

Present subjunctive: *aïont* 4.34, 10.179, *vaïont* 3.1254 etc.

Imperfect indicative: *avïont* 15.731, *faisïont* 2.134, *poursuivïont* 10.115 etc.

Conditional: *ferïont* 16.88, *penserïont* 4.1063, *serïont* 10.261 etc.

Imperfect subjunctive: *fassïont* 13.135, *fussïont* 12.65, *voulassïont* 6.382 etc.

The number of standard 6th person endings in /-ent/ (e.g. *apprennent* 2.54) in the *Sarcelades* is negligible. According to Lodge (2004: 69) the endings of the 6th person

in the north Gallo-Romance dialects are divided into two groups in their treatment of the ending of the 6th person. There are the variants with the stress falling on the ending *-ont* and *-ant*, and those, which appear to have come mainly from the west at an early date, with the unstressed ending *-ent*. In the *ALF* (1902-1910: II: 311) forms in */-ont/* are attested in parts of the east, as noted by Wüest (1985: 234, 249). Pope (1952: §1322 xxix) remarks that in the eastern region there was frequent use of stressed forms in 3rd person plural endings in the Old French period, the most common being *-ient*, but that *-ant* and *-ont* were also current.

#### 4.1.2.2 Present indicative

The *Sarcelades* show a number of non-standard forms for the irregular verbs *avoir*, *être*, *faire* and *dire*:

		Standard	Non-standard
avoir	4th person	avons (1.62, 2.191, 2.333, etc.)	ons (3.16, 3.78, 3.178 etc.)
	6th person	ont (3.466, 3.506, 3.553, etc.)	avont (3.689, 3.766, 3.819 etc.)
être	4th person	sommes (13.660, 16.149, 16.236 etc.)	sons (4.164, 4.435, 4.69 etc.)
faire	4th person	faisons (13.159, 16.67, 16.294 etc.)	fommes (6.56, 13.661, 16.235 etc.)
	5th person	faites (13.586, 13.683, 16.599 etc.)	fons (10.10, 15.24, 16.136 etc.)
	6th person	font (2.27, 2.28, 2.33 etc.)	faisez (6.1003, 10.153, 13.89 etc.)
dire	5th person	dites (6.508, 6.908, 10.507)	faisont (4.169, 4.399, 4.443 etc.)
			disez (6.791, 10.180, 10.246 etc.)

Non-standard forms of *avoir* in the 1st and 4th persons are found by Lodge (1995: 453), who cites *ons* as an archaic form used by Molière. Nyrop (1908-30: II 100) finds that *ons* was to be found alongside the standard *avons* in popular speech, and that alongside *ont* there existed the popular form *avont* modelled upon *avons*.

Nisard (1872: 218) notes that the *-iemes*, *-iemmes* inflections are found in the *Sarcelles*, in which Picard forms dominate, but only in the 4th person of the imperfect indicative and conditional. He says that the 4th person of the present indicative is

*-omes*, *-ommes*, but the verb *faire* is the only one in which this is observed, otherwise the inflection is *-ons*. Frei (1982: 167-169) refers to the tendency of the verb to take on an invariable stem in the Paris vernacular. Fouché notes (1967: 86-87) that certain verbs retained the present tense 4th person ending in */-mes/*, and the 5th person ending in */-tes/* in Old French, although the dialectal forms *disez* and *faisez* were also found, and still exist in colloquial Parisian speech in the twentieth century. Gossen (1976: 136) also records *faisomes* and *faisommes*, as Picard forms. Lodge (1995: 453) finds *fommes* present in the *Lettres de Montmartre* alongside *fons*, which he notes as an archaic form.

#### 4.1.2.3 Present subjunctive endings

In the *Sarcelades* we occasionally find a case of the present subjunctive in *-iant*, eg. *fassiant* 11.164,

or in *-int*, eg. *montrint* 11.174, *pleurint* 15.960.

These endings in the *Sarcelades* are noted by Nisard (1872: 233). Wüest (1985: 249) comments that these stressed endings, unknown in the Paris region today, are old. Nevertheless, the */-ient/* in the present subjunctive, imperfect and conditional tenses, nor the */-iaint/*, */-iant/*, */-aint/*, were not to be found in the two *poissard* texts *La Pipe cassée* and *the Agréables conférences* examined by him. Lodge (1995: 452), on the other hand, finds them in the *Lettres de Montmartre*.

#### 4.1.2.4 The future:

In the *Sarcelades* we find examples of the future form of *venir* and *vouloir* without */d/*:

*devianra* 4.36, *vainra* 4.582, *vianrons* 13.577, 16.345, *voïarra* 4.61, 4.153, *voura* 13.865,

in contrast with the standard, in which the */d/* appears:

*voudra* 2.507, 3.1020, 3.1059 (see Chapter 3 §3.5.3).

Deloffre (1961: 170: 56) detects a Picard influence here, and Raynaud de Lage (1970: 122) cites the form *revenra*, but maintains that the glide consonant is most widely attested in the north and east. Lodge (1995: 453) cites *vouroions*, *vourrons*, *vourrés*, *vourrions*, *voirrons* in the *Lettres de Montmartre*, and Fouché (1967: 390) finds early attestations for *voura*.

#### 4.1.2.5 Imperfect and conditional endings

In the *Sarcelades* there are examples of the 4th person imperfect and conditional endings in */-iemes/*:

Imperfect:

*alliemmes* 9.195, *attendiémmes* 8.202, *aviemmes* 10.226, *disiémmes* 8.15, *raviémmes* 8.201 etc.

Conditional:

*gagerièmes* 15.209, *mentiriémmes* 8.14, *mettrièmes* 15.210, *sauriemmes* 13.655 etc. alternating with the standard forms: *ferions* 4.1308, *serions* 2.184, 3.9 etc.

Nisard (1872: 217-222) notes that in the *Sarcelades* the variation applies only to the first person plural of the imperfect indicative and conditional of all conjugations. Rosset (1911: 387) adds that these and similar forms are also found in Picard, and according to Fouché (1967: 416) the *seriemmes*, *alliemmes* and *feriemmes* appear to be modelled on the Old French form *seriien*, also suggesting that in the northern dialects the ending */-iens/* becomes */-iemes/*. Gossen (1976: 136-8) also comments upon this form in the Picard dialect.

In the *Sarcelades*, in the imperfect we also occasionally find a nasalised version for 4th person endings in */-ins/*:

*croyïns* 3.172, 5.3, 13.121, *devrins* 3.279, *voudrins* 2.102, 4.1559.

Similarly, in the conditional a 5th person ending: *voudrins* 6.125, and a 6th person ending: *croïint* 3.594, 6.459, *devrint* 12.178, *voudrint* 3.471.

#### 4.1.2.6 Past historic

In the *Sarcelades* Jouin used past historic endings in *-i-* for all conjugations.

So, in the case of verbs in the *-er* conjugation we find:

*chassis* 9.180, *daignit* 11.337, *déchirirent* 15.736 etc. (and many other cases)

and in the case of verbs in other conjugations:

*disit* 4.104, 8.251, *faisit* 4.414, 6.323, 10.137 etc., *venit* 8.87,

and the standard form: *fit* 6.375, 10.513, 13.839 etc.,

*croyimes* 8.85, *disimes* 15.148, *faisîmes* 6.6, *voyîmes* 13.1078, 8.84,

*faisites* 10.1164, 15.170, *faisirent* 13.737, 13.782,

According to Fouché (1967: 262) *-er* verbs were found in writing with past historic endings in *-i-* as early as the fifteenth century and continued in the speech of high

society into the seventeenth century. Such forms had probably developed from the Latin first conjugation verbs within several dialect areas of northern and central France, where the ending *-arunt* > *-ierent* when preceded by a palatal consonant. This would, with the accent on the */-i-/*, normally be reduced to */-irent/* and then could lead to the 3rd person in */-it/*. The combined action of */-it/* and */-irent/* would then lead to generalisation of */-i-/* in the rest of the past historic paradigm. This may have occurred in Picard and Anglo-Norman for the north of France, but also in the thirteenth and fourteenth centuries '*vendi*', '*vendit*', '*vendirent*' were found, influenced by dialects in central and western France. In popular speech the more 'regular', simpler, single stem was used throughout the paradigm of the verb with the appropriate endings added to it, but the standard language saw these forms as being stigmatised, so retained the 'irregular' ones as being correct, which led to their 'fossilisation' in standard French.

***Mettre* and *prendre*** and their derivatives are nasalised in the *Sarcelades* in the 3rd person singular stem of the past historic:

*apprint* 3.935, *mint* 3.525, 10.277, *print* 4.643,

and also of the imperfect subjunctive: *remint* 4.1561.

Nisard (1872: 155, 245) discusses this nasalised form of *prendre*, *mettre* and their compounds. According to Fouché (1967: 280) examples are to be found throughout the sixteenth and seventeenth centuries, and he considers that the past historic of *prendre* was modelled on those of *venir* and *tenir*. He says that, although previously these forms had not been stigmatised, Vaugelas in 1647 condemned *print*, *prindrent* and *prinrent* as unacceptable.

#### **4.1.2.7 Imperfect subjunctive endings in *-i-***

In the *Sarcelades* few examples of such non-standard forms have been identified:

*laississions* 15.7, *prenissiais* 9.53,

and also *disît* 6.360.

Nisard (1872: 222-224) records the variation in several Parisian texts. This accords with Rosset's observation (1911: 388-9) that the same vowel as in the 2nd person of the past historic is retained in the endings of the imperfect subjunctive. Pope (1956: §1045) notes a widespread tendency to replace all the forms in *-asse* of the 1st conjugation by forms in *-isse*, and that, according to Meigret, such forms are "*faotes*

*qui n'ont jamais été reçues par les homes bien apriz en la langue Françoeeze*”, cited by Thurot (1881: 1: 338).

#### 4.1.2.8 Present participle:

In the *Sarcelades* there is one instance of the present participle of *être* as in: *soion* 3.1431, contrasting with the standard *étant* 4.885.

Fouché (1967: 421) notes that it is possible to have *seiant* or *soiant* for the present participle of *être*, on the model of *seie* > *soie*.

#### 4.1.2.9 Past participle:

Nisard (1872: 229) also notes in the *Sarcelades* the following forms of the past participle of *avoir*:

*aïeu* 6.78, 6.631, 13.760, *ayeu* 8.4, 9.6, 16.148,  
and the standard: *eu* 4.778, 6.33, 8.36, 13.620,  
and another non-standard past participle:

*atteindu* 11.99.

The latter is also found in the *Sarcelades* by Nisard (1872: 246), which he believes to be analogical with the regular forms. Pope (1952: §1054) speaks of the associative influence between one verb or group of verbs and another, which led to the formation of certain past participles in the Old French period.

In the *Sarcelades* the past participle of *prendre* and *mettre*, along with their derivatives, frequently acquires a nasal consonant:

*admins* 6.488, *apprins* 4.828, 15.580 etc.,  
*entreprins* 13.546, *mins* 2.552, 3.122, 3.691 etc.,  
*parmins* 10.774, 10.798, 15.439, *prins* 4.277, 6.518, 6.1095 etc.,  
*promins* 11.35, 15.253, 16.340, *remins* 3.1396, 6.65, 10.88, 13.284,  
*soumins* 3.474, 6.546, *surprins* 3.1064, 3.1074, 4.1057 etc,  
with also the standard form: *mise* 13.1153, *prise* 15.29.

Nisard (1872: 155) notes this ‘nasalisation’, and Rosset (1911: 389) records that a few archaic forms of the past participle have been retained in *apprins/ prins/ lui (lu)*. Deloffre (1961: 174) notes that in the *Agréables Conférences* there are a number of nasal forms of the past participle, which were widespread in Picard, and that these were analogical forms from the past historic, attested in the sixteenth century but which had disappeared from the written language in the seventeenth century.

Vaugelas' condemnation of such forms is recorded by Fouché (1967: 280). Pope (1952: §1037) discovers that in Middle French analogical forms were frequent, especially in the northern region, and that the perfect of *prendre* was often influenced by that of *tenir* and usually conjugated *prin(s)*, *prins*, *print* etc.

#### 4.1.2.10 Infinitive

In the *Sarcelades* we find an unusual form of the infinitive:

*mainquiendre* (*maintenir*) 15.920, *requiendre* (*retenir*) 8.176,  
*souquiendre* (*soutenir*) 10.694, 10.1152.

Nisard (1872: 234) notes *tiendre* and the compounds of *tenir* in the *Sarcelles*, and claims that *le peuple* says *tiendre* and *viendre*. Pope (1952: §886) suggests that the influence of the future form gave rise to some Old French infinitives, for example *faudre* and *(re)maindre*. This might be an explanation of the unusual forms in the *Sarcelades*.

#### 4.1.3 Adjectives and adverbs

In the *Sarcelades* we find an analytical form of the comparative adjective:

*plus pire* 3.217, 3.1208, 4.44 etc.,

and the comparative adverb:

*plus mieux* 3.614, 7.45, 9.62 etc.,

and also a non-standard form of the adverb *pirement* 5.55.

Gadet (1992) notes this as a result of the tendency to reduce irregularity in colloquial speech.

## 4.2 Syntax

The syntactic variants of colloquial speech are less salient and less subject to stereotyping than pronunciation, morphology and lexis. In the *Sarcelades* any intended authenticity of the depiction of colloquial syntax is diminished by the constraints imposed by the metre. Nevertheless, certain important features do appear in the text.

### 4.2.1. The article

Frei (1982: 243) states that in the French language placing the article before a proper name has the effect of distinguishing the person as an individual. This well-known device used by polemicists can, for example, give a first name a tone of familiarity, and before a family name it can express contempt.

In the *Sarcelades* family names are frequently preceded by a determiner.

Definite article:

*les Soanons, & les Colbarts* 10.1135,  
and even *à la Pichon* 15.961.

Indefinite article (singular):

*un Sarrot* 3.924, *un Rancan* 4.748,  
*une Lacoque, une Agreda, une çartaine Remuza* 4.989-90,  
*une Dancognée, un de Bécherant, un Folard* 4.1467-8,  
*d'un Marmorin, d'un Charnenci, d'un Guitaclin, d'un Marinville,*  
*d'un Marcillon, d'un Ventremille, d'un Languet, d'un Balfunce, d'un Manibran,*  
*d'un Tencin, d'un Croquessoï & d'un Fare, d'un la Motte, d'un Laffutiau,*  
*d'un Salion & d'un Prémiau* 16.472-80.

The indefinite article (plural) *des*:

*des Guignards, des Oldecornes, des Girards* 4.713-4, *des Pichons* 15.716.

Possessive adjective:

*votre Monsieur Groulard* 6.810, *votre Pichon* 15.410, 15.781,  
*leur Mena* 3.803, *leur Balthazar* 3.821, *leux Garnet, leux Guignard* 3.1150-1,  
*leux Pere Girard,* 15.861 *leux Pichon,* 15.916 *leux Duchesne,*

The demonstrative adjective *ce*:

*ce Croquessol* 9.202, *ce Pichon* 14.21, 15.399, *ces Pichons* 15.720.

## 4.2.2 The pronoun

### 4.2.2.1 Deletion of the subject pronoun

of which there are occasional examples in the *Sarcelades*:

4.676-8

*C'est stelle-là qu'est une Sainte,*  
*Que devez toujours avoïiar peinte!*  
*La pendre à votre brasselet.*

2.267-270

*L'un attrapit un Rituel, l'autre s'emparit d'un Missel,*  
*pis du bâton de la Baignière, pis se prinrent à la crignière.*

3.1086-7

*Nanain, nanain-dâ: ces bons Péres*  
*Oh! ne sont pas si sanguinaires!.*

In the *Sarcelades* it is likely that the deletions are dictated by the requirements of the poetic metre. In medieval French structures, as suggested by Price (1984: 146-147), subject pronouns were not generally in use. There was a tendency not to put the verb in first position in the sentence, so the subject pronoun was not normally used when a complement occupied the first position. These former clitic-free constructions lingered longer in verse than in prose or in the spoken language.



#### 4.2.2.2 Impersonal *il*

In the *Sarcelades* variability in the incidence of impersonal *il* is a significant feature.

We find examples of non-deletion and deletion of *il* in the proportions:

non-deletion 34.2 %, deletion 65.8 %.

	Non-deletion	Deletion
<i>faillir</i>	6.774, 16.272 (2 cases)	4.267, 7.80 (2 cases)
<i>falloir</i>	4.64, 4.121, 8.13 etc. (83 cases)	5.23, 9.19, 13.407 etc. (166 cases)
<i>plaire</i>	5.78, 8.248, 10.451 etc. (7 cases)	1.18, 8.60, 15.692 etc. (6 cases)
<i>suffire</i>	4.856 (1 case)	3.856, 10.711 (2 cases)
<i>valoir</i>	1.69, 6.1012 (2 cases)	3.982, 4.286, 6.173, etc. (7 cases)

When the verb is in the interrogative form and therefore involving post-position of the subject, insertion of impersonal *il* with the verb *falloir* is categorical, as in:

5.53, 6.192, 15.918 etc. (21 cases).

Also (see Chapter 3§3.4.8) in the *Sarcelades* we have:

*igna* for *il y a* 1.2, 2.285, 3.39 etc.,

*gna* for *il y a* 3.217, 4.399, 5.5 etc.,

and *gna* for *(il) n'y a* 3.167, 6.647, 6.831 etc.

Wüest (1985: 253) maintains that deletion of *il* is characteristic of Old French, and that it is likely that in the seventeenth and eighteenth centuries grammarians were influential in causing *il* to be added to impersonal verbs in the standard language, in order to provide the ‘missing’ subject pronoun. According to Gadet (1992: 46) however, simplification in speech can lead to the disappearance of whole words, as for example impersonal *il*. It would seem, therefore, that grammarians have failed to influence vernacular usage in this regard.

#### 4.2.2.3 Position of object pronoun:

Price (1984: 150-1) refers to two features concerning the position of the object pronoun, which date back to the Old French period.

In constructions involving two verbs, the first of which is modal or another such as *aller*, *venir*, *faire*, *voir* etc., and the second in the infinitive, the unstressed object

pronoun precedes the first verb of the two rather than the infinitive. In the *Sarcelades* we find:

5.117

*si faut l'aller chercher bian loin*

15.836

*vous n'avez qu'à nous venir voïar*

In Old French the unstressed pronoun could not occupy first position in the sentence. This applied if the verb was in the imperative, as in Modern French. However, in the case of another element occurring in first position in the sentence the pronoun could be in the preposed position. This order was still permissible in the seventeenth century in the second of two imperatives, as in the *Sarcelades*:

4. 606-607

*Regardez de vos yeux*

*Et pis ly faites vos aguieux*

### 4.2.3 Relative constructions

#### 4.2.3.1 The relative pronoun *qui*, *que*

In the *Sarcelades* the relative pronoun *qu'* is regularly used for *qui* when followed by the verb beginning with a vowel:

2.217

*Mais aveuc sticy j'en sons quitte*

*Pour la Messe, qu'est bian tôt dite*

3.480

*Ils pourraient (ce qu'à Guieu ne plaise)*

*Couper, rogner tout à leur aise.*

In the *Sarcelades* when the following word starts with a consonant *qu'* reverts to *qui*:

3.1131

*Par exemple, qu'étaient si biaux,*

*Et qui leur faisaient tant d'envie,*

as observed by Foulet (1968: 176-7). He notes that in the Middle Ages *qui* was used for the nominative case and *que* for the accusative, but that *que* was sometimes used for the subject, being probably an analogical extension of the accusative case. As he states also, this occurred commonly when the relative in the nominative case came before a vowel, and today the use of *que* as subject is common in modern colloquial speech. This has also been observed in modern French by Nyrop (1908-30: II: 573), and by Frei (1982: 184). Gadet (1992: 93-94) maintains that variation in relative pronouns is typical of colloquial French, on account of the complexity of the standard system which encourages this tendency.

#### 4.2.3.2 The relative pronoun without antecedent

Foulet (1968: 176) finds that the relative pronoun *qui* was used quite commonly in mediaeval French without an antecedent, and we discover the construction occasionally in the *Sarcelades*:

2.492-4  
*Que j'en fais comme de mon Louvre;*  
*Que je le frame, que je l'ouvre*  
*A qui me plaît, à qui je veux;*  
4.735-6  
“... il a conté  
*Qu'il a fait*”

#### 4.2.3.3 *qui ... qui*

According to Haase (1914: 92), this archaic construction was often found in proverbial expressions in the seventeenth century, *qui ... qui ...* having the sense of *les uns ... les autres ...*, and in the *Sarcelades* we find:

2.494-6  
*A qui me plaît, à qui je veux;*  
*J'ouvrirai la porte à tous ceux*  
*Qui vous feront bonne accüeillance*

#### 4.2.3.4 *Lequel qui*

In the *Sarcelades* we find *lesqueuls qui* in:

4.1534  
*Mais sangüié je voüarrons alors*  
*Lesqueuls qui seront les plus forts*

Haase (1914: 64) notes that from the thirteenth to seventeenth centuries *lequel* was used both in the nominative and in the accusative, and sometimes as a demonstrative instead of *celui*. Nyrop (1908-30: V: 340) also notes that *lequel* could be used in mediaeval French as both subject and object of the verb.

#### 4.2.3.5 *Où que*

Frei (1982: 183-5) discusses the relative pronoun, which is invariable in popular speech, and points out that *que* frequently replaces *où*. In the *Sarcelades* we find 2 cases of *où que*:

10.141  
... *De çartaine grande Pancarte*  
*Que l'an appelle Mandement*  
*Où que c'est que tout rondement*  
*Vous baillez çartaine Ordonnance ...*

*Qu'il en prend par-tout où qu'il peut,  
Et se dévartit tant qu'il veut.*

#### 4.2.4 Negation: deletion of *ne*

Deletion of *ne* is frequent in French colloquial speech. Traditionally negation in the language has comprised two elements, *ne + pas/ point* etc., the second of which was generalised only in the early modern period, as Gadet observes (1992: 78-79).

Coveney (1996: 57-8) discusses *ne*-deletion. Educated speakers feel that they are speaking badly when they omit *ne*, principally because *ne* is obligatory in written French, although it occurs frequently in modern colloquial speech and is no longer subject to stigmatisation. He cites sociolinguists (1996: 62) who have been drawn to study the issue of omission of *ne*, amongst others Gougenheim (1964), Ashby (1976, 1981) and Sankoff and Vincent (1980).

In the *Sarcelades* we have:

- (i) Deletion of *ne*, but non-deletion of *pas/ plus/ à peine/ point/ que*
- (ii) In the context of impersonal verbs: both deletion of *ne*, and non-deletion of *ne*
- (iii) With modal verbs *devoir, pouvoir, vouloir*, but usually *savoir*: non-deletion of *ne*, deletion of 2nd element
- (iv) In interrogative contexts: both non-deletion of *ne* and deletion of *ne*, but includes non-deletion of *pas/ plus/ que/ rien*. .

Variability in the incidence of non-deletion and deletion of *ne* is a significant feature, in the proportions: non-deletion 46 %, deletion 54 %.

	non-deletion of <i>ne</i>	deletion of <i>ne</i>
(i) deletion of <i>ne</i>	----	1.62, 2.76, 4.39 etc. (35 cases)
(ii) deletion of <i>ne</i> with impersonal verbs	----	2.536, 4.696, 5.34 etc. (13 cases)
non-deletion of <i>ne</i> , with impersonal verbs,	2.369, 3.853, 15.371 etc. (6 cases)	----

(iii) modal verb (usually <i>savoir</i> ), non-deletion of <i>ne</i> , but deletion of 2nd element	2.69, 8.224, 16.550 etc. (31 cases)	----
(iv) non-deletion of <i>ne</i> , in interrogative contexts	6.247, 16.224, 16.252 etc. (28 cases)	----
deletion of <i>ne</i> in interrogative contexts	----	3.1146, 4.755, 10.383 etc. (29 cases)

Coveney (1996: 56-8) says that the form in (iii) above had developed considerably by the eighteenth century, but maintains that generally the presence or absence of *ne* in a negative clause does not change the meaning, except in terms of emphasis.

The *ALF* (1902-10: I: 12A) indicates that *ne*-deletion was present in northern France. Wüest (1985: 252) says that from early on *ne* had been deleted in certain types of sentences, but especially in interrogative sentences, and had even been acceptable in literary texts. However, he finds no cases of omission of *ne* in the *Agréables Conférences*, even in interrogative sentences. In *La Pipe cassée* the phenomenon occurs three times, each time in interrogative sentences. Pohl (1975: 17-23) maintains that relatively recently, between 1820 and 1850, the advance of *ne*-deletion in the spoken language became quite rapid, but rarely found prior to that.

In modern everyday spoken French *ne* is frequently deleted especially in impersonal constructions, as in *c'est pas*. Coveney (1996: 58-63) says that an innovation carries less prestige than the older variant, as is often the case when a 'change from below' is taking place, and so it is difficult to pin-point the beginning of the change. This is particularly the case with *ne*, as the change began several centuries ago, the process of deletion of *ne* really only beginning in the Renaissance period.

Gadet (1992: 78-79) observes that French is different from other romance languages in that its negation has two elements, the second of which was introduced late on. Popular speech creates emphatic forms to express negation, since they are subject to rapid renewal when threatened. At first the second element was only emphatic, but then it took on a negative value. Vernacular speech feels that the *pas* is sufficient to

express negation and omits *ne*, the proportions of omission varying according to the speaker and the situation. In modern French the factors favouring omission are strong, for negation is attached to the verb which comes at the end of the sentence, corresponding to a tendency to eliminate what comes between the subject and the verb.

#### 4.2.5 Interrogation:

Coveney (1996: 91-107) cites linguists and sociolinguists, amongst them Pohl (1965), Price (1984) and Ashby (1977), whose interest has been attracted by variation in the structure of French interrogative sentences.

##### 4.2.5.1

Price (1984: 265) defines total and partial interrogation: total interrogation dealing with questions expecting the answer ‘yes’ or ‘no’, partial interrogation dealing with answers to ‘who?, whom?, what?, which?, when?, where?, how? and why?’.

The main structures in contemporary standard French are as follows:

	Total interrogation	Partial interrogation
Inversion	(1) <i>Venez-vous?</i>	(2) <i>Quand venez-vous?</i>
<i>est-ce que</i>	(3) <i>Est-ce que vous venez?</i>	(4) <i>Quand est-ce que vous venez?</i>
Intonation	(5) <i>Vous venez?</i>	(6) <i>Vous venez quand?</i>

In the *Sarcelades* these structures are present in the proportions shown below:

	Total	Partial
Inversion	(1) 133 eggs. 6.138, 10.60, 15.404 etc. 38.5% / 252	(2) 81 eggs. 4.1468, 11.339, 16.88 etc. 23.6% / 90
<i>est-ce que</i>	(3) 4 eggs. 5.66, 10.509, 13.873, 13.1138 1.1 % / 252	(4) 3 eggs. 9.174, 16.218, 16.228 8 % / 90
Intonation	(5) 115 eggs. 2.71, 3.1294, 13.116 etc. 33.6% / 252	(6) 6 eggs. 2.164, 3.1294, 14.49 etc. 1.7% / 90

##### 4.2.5.2 Use of the particle ‘*ti*?’

Coveney (1996: 95) cites sociolinguists whose attention has been attracted by this interrogative variation, amongst them Foulet (1921), Guiraud (1965), and Grevisse

(1986), but says (1996: 102) that there is disagreement on the progress of *ti*. Price (1984: 268-9) sees the interrogative particle *ti*, first attested in the eighteenth century, as making headway in informal and popular speech, although, according to Coveney, recent surveys tend to point away from this.

In the *Sarcelades* we frequently find insertion of the particle *-ti-*, normally written *-t-il?*, in interrogative structures, as in the English, ‘is that not?’/ ‘aren’t we?’/,

*j’avions-t-il?* or *j’en serions-t-il?* 2.71, 2.73, 3.1294, 13.116,

*c’est-il (pas) ... ?* 3.340, 4.388, 5.38, 11.566 etc.,

*j’ons-t-il fait?/ dit?/ prins?* etc. 3.282, 7.29, 10.66, 10.758 etc.,

*je vous ons-t-il pas ... ?* 4.755,

*a-t-il fait* 10.60, 10.78, *je devons-t-il?* 10.68,

and as in the English, ‘aren’t there?’

*vla-t-il pas?* 10.383, 11.69, 15.95, 16.223,

*ne vla-t-il pas?* 16.224, 16.252.

Nisard (1872: 283) mentions that the enclitic added to the 2nd person or 5th person is very frequent whenever there is interrogation. Examples of this are very common in all writings representing popular speech, from the time of the Fronde onwards.

Rosset (1911: 278) demonstrates that liaisons were natural to popular pronunciation, and condemned by the grammarians, as in *il a-t-ouï* and *il va-t-ou j’ai dit*. It indicates that popular speech dislikes hiatus and so a consonant, /-t-/, /-z-/, /-n-/, is placed between two vowels. Frei (1982: 159) attests its widespread use in the early part of the twentieth century, and points out that when extended to persons other than the 3rd person, this helped to avoid inversion. Wüest (1985: 253) also mentions this type of interrogation. Price (1984: 268-9) observes that the particle is to be found in questions of the type in which intonation is used. According to him, the *-ti* came to be regarded as an interrogative morpheme that could be added to any person of the verb, not solely when it replaces *il* whose *l* becomes silent when it falls as the final syllable.

Gadet (1992: 80-81), discussing the origins of (-ty/, says that in the inverted form of the interrogative, the final /l/ of the /-t-il / used to be elided in colloquial speech. Inversion survives in the formal style of written expression, but in the forms with *est-ce que* and with intonation the /-ti/ was still retained.

#### 4.2.5.3 *Où que?*

Frei observes (1982: 183-5) that in colloquial speech *que* replaces other traditional forms, often replacing *où*. In the *Sarcelades* we even find instances of a non-standard interrogative *où que?*

5.803-806

*Où qu'est donc, morguïé, Monsieur,  
Où qu'est la vartu, la vigneur?  
Etes-vous mâle, ou bian fumalle?  
Avez-vous une ame? oï qu'est alle?*

10.141

*De çartaine grande Pancarte  
Que l'an appelle Mandement  
Où que c'est que tout rondement  
Vous baillez çartaine Ordonnance ...*

#### 4.2.6 **Emphatic particle *mon***

In the *Sarcelades* we have not infrequent occurrences of this particle:

*pour mon vouar = regardez donc si ... !*

4.57, 6.359, 9.36, 10.1156, 11.472, 13.904, 15.763

*faut mon vouar = il faut donc voir que ...*

5.122, 5.127, 16.449

*vous voïarrez mon = vous verrez donc si ...*

14.52

*je voïarrons-mon = à mon avis nous verrons si ...*

15.972

*mon-voïar = regardez donc que ... !*

16.258

*voyons mon voïar, voyez mon vouar = regardez donc!*

6.288, 10.618, 15.435

*voyez-mon = regardez donc si ... !*

8.134

*il voïarra-mon = vraiment, il verra si ...*

10.54

Furetière (1690) describes the particle: “ ‘*Mon*’ est aussi une particule qu’on ajoute en ces mots, ‘*C’est mon*’, ‘*Vrament c’est mon*, ...’ *Cela est bas & populaire. Dans ce mot de ‘c’est mon*, il faut sous entendre, ‘*advis*’, qu’on a retranché pour abbreger; mais il se dit d’ordinaire ironiquement”. Godefroy (1880-1902: V: 382b) gives details: “*Mon (mout, moult, moust)*, particule affirmative complètement inusitée aujourd’hui, mais qu’on rencontre encore sous la forme ‘*c’est mon* ... ‘ s’employait autrefois dans une foule de locutions”. Huguet (1925-73: V: 309) gives an example:



“*Particule affirmative. C’est mon, oui c’est vrai*”. The FEW (1928-: 6/3.216b-217b) mentions the “strengthening particle” in *regardez mon donc*, and its etymology is discussed in Brunot (1966: III: 362-3).

#### 4.2.7 Conjunctive expressions

##### 4.2.7.1 *quand* and *quant à*, non-standard conjunctions

In the *Sarcelades* we find:

*quand* + conditional = *même si* (noted by Huguet 1925-73: 6: 262) 16.249),

*pour quant à* = *quant à*. 8.14,

*pour quant à l’égard de* = *quant à*. 9.115

*quant pour à l’égard de* = *quant à*, 12.186

##### 4.2.7.2 Conjunctive locutions:

*auparavant que* 8.80, *dampis que* 3.178, 3.272, 4.718,

*dres lorsque* 11.591, *dres que* 8.111, 8.202, 9.23 etc., *dudepis que* 3.466,

*englieu que* 2.521, 3.276, 3.1136 etc., *jusqu’à tant que* 2.83, 3.206, 3.363 etc.,

*parnan que* 2.24, 3.739, 3.1108 etc., *pour afin de* 4.492, 10.732, 13.707,

*tantia que* 2.2156, 15.750, 16.206, *tous tant que* 10.156, 13.574, 16.510.

##### 4.2.7.3 Use of the conjunction *que*

The syntax of the *Sarcelades* clearly suggests that Jouin was not trying to make a true representation of spontaneous speech, since the texts are written in rhetorical style and in verse, to a certain extent possibly for comic effect. The non-standard syntax of the texts is often dependent upon the constraints of the metre of the verse. However, as in the *Sarcelades*, the structure of informal speech generally tends to make little use of standard subordinate clause structures. As an illustration of Jouin’s style the reader is referred to the example below, where we observe use of *que* as the sole conjunction, and which is dependent upon the verb in the first line:

4.1064-1104

*Qui leux diroit outre cela,  
Que les Chréquians ont seuls la gloire  
De croire tout ce qu’il faut croire?  
Que Guieu du Ciel est descendu,  
Et parmi le Monde venu  
Exprès, pour leux sarvir de Maître,  
Et leux apprendre que, pour être  
Aveuc ly dans son Paradis,  
Il falloit devenir petits,  
Humbles, patiens, charitables, ...*

*Que ly-même à sa Criature  
 A montré l'exemple, .....  
 Qu'avant se séparer d'elle,  
 Il a laissé des Conducteurs  
 Que l'an appelle des Pasteurs,  
 Pour tenir en tarre sa place,  
 Et pour cheminer sus la trace  
 Sus laquelle il a cheminé;  
 Qu'il leux a surtout ordonné  
 De ne prétendre rian sus tarre,  
 Disant que ce qu'il leux prépare,  
 Est queuque chose d'éternel;  
 Et que tout ce qu'est temporel,  
 Comme grandeurs, honneurs, richesses,  
 Commandements, fiartez, noblèsses,  
 Que tout ça n'étoit point leux lot:  
 Qu'ils font itendant mot à mot,  
 Ces biaux Pasteurs, tout le contraire?  
 Qu'ils recherchent la bonne chère ...*

### 4.3 Conclusions

Jouin's characterisation of non-standard Parisian speech in the *Sarcelades* contains a number of noteworthy morphological and syntactic features, for it is not only pronunciation that is affected by social class. To evaluate the authenticity of these features where appropriate they have been correlated with attestations in the *ALF*, metalinguistic comment, literary texts of the period, and with comment by more recent historical sociolinguists. Some of these features proved to be of significance, and even are still present in modern colloquial speech.

Unusual morphological features were frequent in the texts. A mixture of standard and non-standard forms of the subject clitic for the 1st and 4th persons was found, the incidence of the non-standard far greater than that of standard usage. Non-standard verb endings across the range of tenses are also common, and for several reasons, proposed by commentators, there is a mixture of standard and non-standard forms for the commonly used verbs *avoir*, *être*, *faire* and *dire*. There is also a number of variant past historic endings in *-i-* for verbs of all conjugations, and a few nasalised forms of the past historic, with historical precedent. Nasalised forms of the past participle of *prendre* and *mettre* and their derivatives also appear.

There are certain variants which are rather more phonetic in origin, such as the *on/ an/ nan* forms of the subject clitic, the glide-free forms of the future tense of certain verbs, and the hiatus in the non-standard forms of the past participle *eu*.

Other unusual morphological forms are the present participle *soion* and the past participle *atteindu*, for which Fouché (1967) has an explanation, and the infinitives *mainquiendre*, *requiendre* and *souquiendre*, for which Nisard (1872) and Pope (1952) suggest reasons.

As regards the analytical forms of the comparative adverbs and adjectives *plus mieux*, *plus pire*, and the non-standard *pirement*: attestations of these have not been found, so it is suspected that Jouin used them for their colloquial sound and appearance.

Syntactic variation often tended to be dependent upon constraints of the metre of the verse and the quasi-rhetorical style: for example, archaic treatment of the relative pronoun is common (§§4.2.2.1, 4.2.2.3, 4.2.3.1-4); non-standard conjunctive expressions and locutions with an archaic appearance reflecting the rhetorical style (§4.2.7); the use of the determiner before a proper name, with obvious ironical connotations (§4.2.1); and other features suggesting colloquial usage as in the relative pronoun *où que* (§4.2.3.5); the interrogative *où que?* (§4.2.5.3); and the emphatic particle *mon* (§4.2.6).

In this chapter then, the morphological features of the most interest and providing the most accurate description of popular speech in Paris at the period are the non-standard forms of the subject clitic; the non-standard verb endings across the range of tenses; the variant past historic endings in *-i-* for verbs of all conjugations; and the nasalised forms of the past historic.

Important syntactic features still current in present day French colloquial usage are deletion of impersonal *il* (§4.2.2.2); deletion of *ne* (§4.2.4); and use of the particle ‘*ti?*’ in interrogation (§4.2.5).

In Chapter 5 we shall consider features of the mid-eighteenth century Paris vernacular in Jouin’s selection of the lexis in his texts.

## Chapter 5

### Lexis and style

In Chapters 3 and 4 above non-standard phonetic, morphological and syntactic features in the *Sarcelades* have been examined, but this chapter is concerned with non-standard vocabulary, even today probably the most immediately identified and most salient characteristic of French vernacular speech, and with the informal speech style of the speakers.

Lodge (1998: 108-110) discusses the eighteenth century, a period of lexical codification for the French language, when the meaning of words was specified and statements about their stylistic level were made. Lexicographers gave approval to words associated with formal style and upper-class usage by allocating them to the standard language in dictionaries. Words associated with vernacular style and lower-class speakers were given varying levels of stigmatisation, indicated by style labels such as *fam.*, *pop.*, *vulg.*, or by exclusion from the dictionary, the *Dictionnaire de l'Académie* being the most prominent in this process. It was first published in 1694 and ran to several editions in the course of the following century, the fourth edition of 1762 being contemporaneous with Jouin's *Vrai Recueil*. In the present text this is the main source of reference for the normative position for the non-standard lexical items. Nevertheless, words and expressions excluded from '*le bon usage*' attracted the attention of contemporary observers, and from the point of view of the present study Le Roux with his *Dictionnaire comique* in 1735 is of greatest interest to us.

The present chapter analyses the different types of 'low' lexical forms characteristic of popular culture found in the text, in common with other texts of the period written in the *poissard* style: taboo words, derogatory terms, words formed by derivation, archaisms, metaphor, and locutions and proverbial sayings. Furthermore, as mentioned in Chapter 2 §2.8, the rhetorical style of Jouin's verse, in accordance with the classical tradition in texts which address the hierarchy, in this case the monarchy and the ecclesiastical authorities, is contrasted with the 'low' speech forms he uses as a satirical device to ridicule those in authority.

### 5.1 Lexis

#### 5.1.1 Taboo words

Taboo words were excluded by the *Dictionnaire de l'Académie* (1762). Expletives are taboo words and euphemistically subject to deformation, being highly stigmatised and

therefore were rarely recognised by the dictionaries. Frei notes (1929: 235-269) that a *besoin d'expressivité* is answered by the use of euphemisms, and that the comparison of human beings to animals provides the greater part of swearing and strong expressions in popular speech.

The expletives in the *Sarcelades*, in common with other *poissard* texts, are usually religious taboo words, which were to attract the attention of the censors, as Jouin explains:

*L'AN dit pourtant qu'il ne s'en a pas fallu  
la valicence d'une éplingue, qu'il ne nous  
ait plantés-là pour revardir, sans nous  
remoûler comme il en avoit bian envie,  
sous l'ombre que çartaines gens sont ve-  
nus, & toute & haie, li corner aux oreil-  
les que nous farmons ne sont brin chre-  
quiens; qu'igna des mots dedans qui sont  
de vras jurons, comme parguié, morguié,  
sanguié, palsanguié, vartiguié, & c. faut  
pas mentir; je ne sçaurions assez loüer  
ces honnêtes parsonnes, de la peur qu'ils  
avons que Guieu ne soit offensé pas ces  
mots-là; mais je ne pouvons bian aussi leux  
çartiffier qu'il ne l'est pas un brin, pisque  
ce sont des mots qui ne veulent rian dire;  
& que je ne les boutons par-ci par-là,  
que comme an boute dans une fauce un  
tantet de rocamboles, pour remettre les  
gens en goût, & leux reveiller l'appetit.*

*(Avant-propos des Habitans de Sarcelles sur cette nouvelle  
édition de leurs Harangues: 1.26-45).*

In the *Sarcelades* we have:

*bon Dieu: guiaubonne 15.685,*

*par Dieu: pargoüenne, parguienne 4.234, 5.37, 15.538 etc.,*

*je renie Dieu: jarni 2.189, 3.1381, 12.17, 13.444, jarniguié 2.134, 12.24, 13.54,*

*jarniguienne 3.369, 13.442, jarniblure 10.395, 10.681, jarnonbille 10.688,*

*jarnicoton 13.28, 16.200,*

*mort de Dieu: marguié 3.802, 4.265, 5.3 etc., marguienne 3.76, 3.171, 4.224 etc.,*

*morbleu 15.257, 16.44, morgoy 2.149, 4.161, 15.307 etc.,*

*morguié 1.34, 7.38, 8.194 etc.,*

*morguienne, morgoüène/ morguiene 8.104, 10.182, 11.64 etc., parlamorguié 4.760,*

*par le sang de Dieu: palsangoy* 3.1014, *palsanguié* 1.35,11.6,15.457 etc.,  
*palsanguienne* 2.34,13.326,16.301 etc., *parguié* 1.34, 8.37, 14.9 etc.,  
*sangoüenne, sanguienne* 2.70, 2.80, 6.30, 10.1154, *sanguié* 11.264,12.76,15.477 etc.,  
*sarpeguié* 3.1367,  
*par la tête de Dieu: parlatétiguié* 4.90, *tâtigoi* 13.17, *tâtigouène* 16.268,  
*tétidié* 10.204, *tétiguié* 6.1109, 8.34, 11.655 etc., *tétiguienne* 4.759, 6.979,13.38 etc.,  
*tidié* 4.1542, 9.218, 14.26 etc.,  
*par le ventre de Dieu: ventreguié* 3.257, 3.1073, 4.1580,  
*ventreguienne* 16.726, 16.807, *ventre saint gris* 3.146,  
*par la vertu de Dieu: vartiguié* 3.45, 9.76, 10.1033,  
*vartigoüenne, vartiguienne* 6.1091,13.1051, 16.611 etc.,  
*vartuchou* 6. 354, 6.559, 10.205, *vartuchoute* 4.1107,10.272,13.762 etc.,  
*tuchoute* 3.327,  
*diabie: guianre* 2.63, 3.1176, 6.34 etc., *guiantrement* 10.1155, 11.160, 16.14 etc.,  
*morguiable* 15.37,  
*mort: mornon pas, mort-nonpas* 4.30, 10.154,  
*sacre mon âme: sacramoname* 3.1111,  
*bâtard, bougre: bigre, le bigre à l'huile* 6.552.

### 5.1.2 Termes familiers

In Jouin's satire there are many words making reference to the natural world and the everyday world of peasants, for example:

*aposteumme* 3.778, 13.944, *âne* 10.83, *bargerie* 2.19, 4.818, 13.693 etc.,  
*baudet* 3.1248, 10.83, 10.98 etc., *bouriques* 10.98, 10.113, *brouilles* 15.342,  
*carcasse* 13.929, *chardons* 4.125, *charogne* 3.521, 4.266,  
*chian* 3.322, 15.307, 15.795, *clistère* 3.1178, *crinière*, *éplingue* 1.27, 13.59,  
*ergots* 3.636, 6.803, *guaines* 15.139, *guenuche* 4.485, *haie* 1.31, *hannetons* 3.764,  
*loups* 3.1106, 3.1160, 3.1228 etc., *luisarne* 4.125, *marles* 3.291, 9.34, 16.190,  
*moutons* 2.178, 3.1023, 6.906, *pie* 3.1011, 2.461, 13.332 etc., *poires* 4.369,  
*prunes* 6.340, 9.47, *rosse* 15.288, *soupe* 11.88, *teigne* 3.1363, 11.232, *vesce* 3.275,  
*zizanie* 13.872, 13.881.

### 5.1.3 Termes 'bas', 'fam', 'populaire', 'par injure', 'terme injurieux',

terms labelled as such by the *Dictionnaire de l'Académie* (1762):

*aigrefin* 4.1241, *amusette* 16.428, *attiffer* 11.134,

*balivarne* 9.104, *barguigner* 4.1253, 11.392, 12.157, etc.,  
*barlue* 3.766, 6.175, 16.404, *batifoller* 7.59, *béguéule* 10. 858 *besogne* 1.70,  
*bombance* 2.80, *bourde* 9.84, *boutentrains* 4.1242, *bouter* 1.42, 1.43, 2.238, etc.,  
*brimborions* 4.111,  
*carogne* 3.136, 4.265, 13.1022, 16.687, *catillon* 10.28, *chommer* 10.627,  
*clabaud* 13.1158, *cotterie* 6.1042, 10.35,  
*dauber* 16.470, *dégoiser* 10.1178, 4.1251, 6.959, etc. *démantibuler* 3.303,  
*demeiner* 4.287, *doliance* 6.932, *drôlerie* 15.641, *duisible* 3.609,  
*écrémure* 15.921, *embarlificoter* 3.711, *emmitouflée* 10.321,  
*entregent* 2.333, 10.1001,  
*fremme (frime)* 2.112, 3.1113, 10.146, etc., *fûté* 9.34,  
*galefrequier* 4.70, 15.322, *gausser* 2.81, 4.362, *gausserie* 12.154, 10.117, 16.469 etc.,  
*gibier* 13.401, *gobarger* 3.48, 10.330, 15.433, etc., *gobber* 16.513, *gourdin* 3.855,  
*grabuge* 2.477, 6.302, *guenon* 3.705, 3.140 10.369, etc., *guignon* 9.70,  
*haro* 13.696, *hurlubrelu* 15.351,  
*jocrisse* 3.205, 10.346, 16.79,  
*lantarnier* 4.1328, 4.1410, *lantiponner* 4.1254,  
*malin* 3.66, 3.654, 4.1568, etc., *maquignonner* 16.124, *maroufle* 4.1354, 15.508,  
*à même* 10.516, *miton-mitaine* 6.15, *mitonnir* 13.707, *mordre* 16.299, 16.302,  
*nannain* 2.557, 3.1086, 4.14, 4.782 etc.,  
*parlage* 10.619, 11.189, *paronnelle* 3.241, 13.1113, 15.296, *pécore* 10.868,  
*pénaillon* 13.356, 15.643, *penard* 10.1049, *pindarisé* 10.181, *portatif* 4.284,  
*pouille* 4.1478, 6.895, 7.6 *pousse-culs* 15.245,  
*quant-à-moi* 16.724,  
*ragailardir* 12.166, *rechigner* 6.813, *ripailles* 4.356, *rosser* 6.716, 16.462,  
*trantran* 8.114, 11.551.

#### 5.1.4 Derived forms

The text incorporates a number of derived words, not present in the standard language but bearing standard suffixes. At first sight many of them seem archaic, but perhaps are being used by the author for their appearance and for reasons of irony and rhyme. A characteristic of vernacular speech is a tendency to shorten and abbreviate, but also Nisard (1980:138) notes the liking for elongation of words in popular speech, and Gadet (1992: 104-106) observes that suffixes which elongate a word are frequent, as

are composite nouns formed from a noun and a verb. Frei (1982: 268-9) also notes the tendency to suffixation.

- able            *craignable* 15.604, *doutable* 10.702, *duisible* 3.609, *sortable* 15.830,  
*voyable* 13.185,
- age            *acharnage* 15.711, *parlage* 10.619, 11.189,
- aille          *gogaille* 4.357, *prâtraille* 16.98,
- ance          *accoutumance* 10.547, 13.706,  
*accueilance* 2.496, 3.1049, 13.89, 13.905, 16.664,  
*agréiance* 11.92, 11.314, 13.669, 16.350, *antitulance* 10.548,  
*antrigance* 6.1136, *apparceance* 5.64, 16.564,  
*apparence* 4.199, 6.830, 6.1066, 13. 670, 1046, 16.697,  
*barguignance* 15.530, *bombance* 2.80, 13.1097,  
*complaisance* 13.1156, 15.926, *concluance* 11.342,  
*disçarnance* 10.526, *doliance* 6.932,  
*doutance* 4. 283, 10.1060, 15.488, 16.727, *édifiance* 10.1146,  
*égussiance* 15.616, *harmoniance* 10.268, 13.48,  
*loquence* 2.192, 3.327, 3.385, 10.226, 10.442,  
*manigance* 3.6, 3.328, 3.538, 10.387, 13.113, 13.796, 15.188, 16.565,  
*mouvance* 10.305, *remuance* 15.801, *retirance* 15.765,  
*sanctifiance* 11.342, *satisfaisance* 8.6, 15.810,  
*souvenance* 2.191, 6.27, 13.884, *suffisance* 4.505, 13.759, 15.513,  
*témoignance* 15,934, *valicence* 1.27, 10.37,
- ation        *disçarnation* 12.91, *exceptation* 8.238, 12.225, *réglation* 8.237,
- eau (-iaux) *garçonniaux* 2.175,
- erie          *hablerie* 6.947, 16.486, *haingerie* 2.513, *mangerie* 2.18,  
*menterie* 10.118, 10.839, 10.1167 etc., *peinturerie* 16.58,  
*saloperie* 16.707, *vanterie* 11.437,
- esse        *simplesse* 5.12, 5.88, 9.221 etc.
- eté          *aveuglété* 12.141, *capableté* 9.59, 15.172, 16.170, *doublété* 16.643 ,  
*honesté* 9.64, *humblété* 8.126, 13.224, 13.316, 15.507,  
*mauvaiseté* 16.364, *méchanceté* 7.83, *orgueilleuseté* 2.48,  
*sombrété* 16.642,
- ette        *amusette* 16.428, *femmeléte* 4.481, 6.846,



- icle            *autenticles* 4.566, *bouticle* 4.567, 6.249, 13.357, 16.785,
- ure            *approuvure* 15.440, *corrigeure* 15.879, *contraignure* 13.743, 15.761,  
*enseignure* 15.723, *entrevoiture* 4.5, *hablure* 3.352, *luisure* 15.106,  
*manquure* 16.104, *moulure* 15.439, 16.656, *roidissure* 4.331,  
*semblure* 3.1169, 10.314, 13.63 etc., *trimoussure* 15.304,
- ment           *ensemblement* 11.170, *fixiblement* 3.273, 5.68, 10.356, 15.495,  
*mêmemment* 4.655, 4.1085, 4.1223, 9.110 etc., *pirement* 5.55,
- eter, -oter    *épouseter* 3.138, *embarlificoter* 3.711, *jaboter* 3.395,  
*prêchotter* 3.1113,

and a composite noun: *happechar* 4.1336.

### 5.1.5 Reduplicated forms

Gadet (1992: 104-106) notes a popular liking for reduplication of words and sounds and *jeu de mots*, as does Frei (1982: 277). This light-hearted element is manifested in the *Sarcelades*:

*brimborions* 4.111, 4.358, 15.355, 16.361, *couci-couci* 4.1187, *diça, dilà* 13.927,  
*enquiquiner* 11.155, *fric-frac* 6.1037, *gogailles* 4.357, *hurluberlu* 15.351,  
*lure-lure* 10.682, *miquemaque* 3.876, *mirliro* 10.254, 15.422, *miton-mitaine* 6.15,  
*païse-&-aise* 11.169, *queuci-queumi* 4.136, *tric pour troc* 3.923, 13.641,  
*tran- trans* 8.114, *turlure* 15.642, *zo* 13.121,

and this '*jeu de mots*':

"Autour de ly comme une haye,  
 Ils ly font croire & bouter et haye  
 Ce qu'ils veulent; .."  
 1.31

### 5.1.6 Deformation of *mots savants*

A number of lexical forms in the text are deformations of learned words, uncultivated speakers being considered incapable of properly articulating cultivated vocabulary, as mentioned above in Chapter 3 §3.5.5:

*autenticles* 4.566, *catechime* 2.214, 3.307, 3.985, *convasions* 3.1245,  
*convluxions* 4.330, 4.1460, *cromancie* 6.788, *ostographe* 6.788,  
*patinôte* 12.192, 16.264, *phirlistins* 16.455, *phisolomie* 13.1048,

*phisolophie* 4.510, 6.787, *phisolophe* 6.789, *prébitère* 8.81, 8.99, *pregatoire* 4.682, *réglation* 8.237, *secréatif* 16.468, *susistera* 13.724, *sustance* 16.375, *timulte* 16.248, *Unigentrus* 2.342, 4.140, 4.469 etc.

### **5.1.7 Archaisms,**

labelled ‘*vieux*’, ‘*ce mot vieillit*’, ‘*guère en usage*’, ‘*n’a plus d’usage*’ in the *Dictionnaire de l’Académie* (1762). Certain lexical forms found in the text had been common in Old and Middle French and not-infrequently used by speakers of the rural *patois*, but were regarded as archaic in the cultivated speech of Paris by the mid-eighteenth century.

*bailler* 2.551, 2.559, 2.582, 3.210, etc., *bouter* 1.42, 1.43, 2.238, 2.272, 2.290 etc., *dégoiser* 10.1178, 4.1251, 6.959, etc. *démantibuler* 3.303, *duisable* 3.609, *entêté* 2.384, *équipolence* 4.35, *équipolent* 4.124, 15.290, *escarcelle* 11.557, *framante (fermante)* 3.807, *à gorge musiau* 10.1087, *grabuge* 2.477, 6.302, *grègues* 13.121, *huis* 4.1518, *jà* 11.101, *kirielle* 6.659, 10.739, 13.305, 16.465, *loquence* 2.192, 3.327, 3.385 etc., *méchef* 10.505, *mêmement* 4.655, 4.1085, 4.1223 etc., *mortifère* 10.814, *nannain* 2.557, 3.1086, 4.14, 4.782 etc., *partant* 2.573, 3.1337, 6.1038, etc., *sarmonneux* 15.628, *simplesse* 5.12, 5.88, 9.221 etc., *soudar* 2.62, 2.449, 3.111, 6.594 etc., *souvenance* 2.191, 6.27, 13.884.

### **5.1.8 Proverbial sayings, locutions and colloquial idiomatic expressions**

Frei (1929: 233-270) discusses figures of speech, terms of endearment and the comparison of people with animals as a manifestation of *expressivité sémantique*.

Pineaux (1956: 6) defines the proverb as an expression of popular wisdom gained from experience of life, often in metaphorical form. In his classification of proverbs Whiting (1969) discusses proverbial phrases and comparisons, and points out that many of the comparisons are with creatures of the natural world and closely linked to the life of the peasant.

Darnton (1985: 56-61) also suggests that metaphors reflect the world that the peasants knew, and that peasant raconteurs in the oral tradition made no direct social comment, but the moral of their tales passed into proverbial wisdom, reflecting a degree of ironic detachment. Gadet (1992: 111-112) too notes the popular liking for metaphor, in which human beings are compared with the natural world and with animals,

sententious sayings, and proverbs which are an expression of pleasure in the use of words for their own sake.

Lodge (1995: 458) observes, however, that in the eighteenth century proverbs, clichés and locutions were rejected for their banality of style and underlying thought and, being ready-made, they were regarded by the *élite* as the product of lack of effort on the part of the speaker.

According to these commentators locutions and proverbs fire popular imagination. Many are still in use to the present-day, but their origins are clearly linked with the everyday world of the peasant. In the *Sarcelades* there are many such sayings, labelled in the *Dictionnaire de l'Académie* (1762) and Roux's *Dictionnaire comique, satyrique, critique, burlesque, libre et proverbial* (1718-1786) as '*façon de parler figurée et proverbiale*', '*proverbialement & figurément*', '*proverbialement & bassement*', '*au sens figuré et proverbial*', '*locution*', etc.

The following examples of such expressions to be found in the *Sarcelades*, listed here in the standard French form. Their meaning is found under the head-word in the Glossary to accompany the text. The examples are grouped according to various aspects of the peasant's life: food, animals and birds, country life, money, work, religion and pastimes.

*plus de beurre, que de pain* 3.82, *à bis à blanc* 4.59, 9.12,  
*aller en eau de boudin* 15.833, *bouter de l'eau dans son vin* 3.1069,  
*mordre à la grappe* 8.121, *faire du lard* 13.563, *mangeur de soupe apprêtée* 10.36,  
*crier les petits pâtés* 10. 502, *faire bien le pied de veau* 2.461, 13.332, 15.931,  
*tremper la soupe* 3.979,  
*montrer que son âne n'est qu' un baudet* 10.83,  
*la faim fait sortir le loup du bois* 5.22, *prendre à la crinière* 2.270,  
*croquer le marmot* 7.63, *donner un oeuf, demain il demandera un boeuf* 15.927,  
*être battu de l'oiseau* 6.17, *peau d'âne* 3.993, *trouver la pie au nid* 3.1011,  
*sur la plume* 10.219, *se tenir comme des hannetons* 3.763,  
*et boute et haye* 1.31, 3.163, *pas un brin* 1.32, 1.40, 2.383 etc.,  
*& toute & haie* 1.31, 3.613, *cueillir chardons pour luzerne* 4.125,  
*aller à la moutarde* 6.122, *planter des navets, & des choux* 3.235,  
*planter pour revardir* 1.28, *faire la pluie, & le beau tems* 3.98,

*sucre sur les poires* 4.369, *vers les pois vards* 3.907, *d'autres pois à lier* 11.599,  
*pour des prunes* 6.340, 9.47, *comme le son à la farine* 10.748,  
*prendre au trébuchet* 10.1112,  
*être à la besace* 13.499, *ni fric ni frac* 6.1037, *point d'argent point de Suisse* 2.455,  
*tout au long d'une aune* 2.209, 4.72, 10.133, *charrier droit* 9.124,  
*clou de soufflet* 6.334, *jeter le manche après la cognée* 12.84,  
*il entend ni à dia, ni à hur-haut* 6.873, 15.91, *au guiable au vard* 15.95,  
*tirer l'échelle* 4.716, *d'estoc & de taille* 16.773, *dur comme fer* 3.227, 11.592,  
*à la fourche* 15.351, *envoyer paitre* 16.744, *mettre dans le panniau* 3.264, 14.22,  
*attirer dans ses panniaux* 13.446, *renverser le brouet, pousser à la rouë* 9.30,  
*aiguiser sa sarpette apras que la vendange est faite* 6.784, *passer au gros sas* 13.40,  
*grand Cuvier* 2.391, 15.952, *faire le diable à quatre* 4.1005, *mars en Carême* 9.2,  
*curé de moutarde* 3.1009, *contes bleux* 4.54, *damer le pion* 14.29,  
*toujours va qui danse* 6.373, *se bailler bon branle* 2.582, *jouer à croix-pile* 16.494,  
*faire des tours de passe-passe* 11.50, 16.56.

## 5.2 Style

In the *Sarcelades* we observe a marked tension between the low-style speech of the speakers and the high-style elements of Jouin's writing. Not only does his choice of vocabulary reflect the everyday speech of his '*habitans de Sarcelles*', but as we have seen in Chapter 4 §4.2, the syntax of the *Sarcelades* enhances the speech style of Jouin's lower-class speakers.

However, the vocabulary (see the Glossary) and syntax, and the diffuseness of the speech of uneducated speakers are in sharp contrast with the constraints of the metric framework, and the high-style rhetoric, observable most markedly in the later texts.

The lack of syntactical structure associated with informal speech long direct quotations from individuals (eg. 4.810-879, 4.901-4.957 etc.); frequent parentheses (eg. 6.187, 8.107, 10.190-4, 11.475-80); the comic descriptions of the papal bull *Unigenitrus* (*Unigenitus*) (eg. 3.59-3.103 etc.); the anti-Jesuit polemic and the learned allusions (see Notes); quotations from ecclesiastical texts and decrees (eg. 10.775-793, 11.213-276 etc.); the high-style of the formal verse: all this Jouin uses as a tool to heighten the satire, and serve as a polemical device.

### 5.3 Conclusions

Even today the most salient characteristic of French vernacular speech is probably the vocabulary, and certainly in the *Sarcelades* it is the most immediately identified of the non-standard features that Jouin employs. In this chapter we have seen how Jouin chose his lexis, as with his pronunciation and grammar observed in Chapters 3 and 4, to adopt a satirical style in contrast with the *style noble* normally required when addressing people of high status.

The period from the sixteenth to eighteenth centuries was one of lexical codification for the French language, when the meaning of words was specified and statements about their stylistic level were made. Words associated with high style were allocated to the standard language, those associated with lower-class speakers were stigmatised at varying levels. The *Dictionnaire de l'Académie* (1762) was the main source of normative reference for the non-standard items, and another point of reference for words and expressions excluded from '*le bon usage*' was Le Roux's *Dictionnaire comique* (1735).

This chapter analysed the different types of lexical forms characteristic of popular culture found in this text in common with others of the period also written in the *poissard* style: taboo words, derogatory terms, words formed by derivation, archaisms, metaphor, and locutions and proverbial sayings.

Jouin provides us with a considerable variety of vernacular lexical items, although this may not be a wholly reliable picture of the social distribution of the stigmatised variants, for non-standard lexical variation is not necessarily the prerogative of the speech of lower social groups. Upper-class speakers when speaking in their own informal style also used items attributed to speakers from the lower social groups, as observed in Chapter 2 §2.4.1. There is no doubt that the richness of the lexis in the texts, demonstrated by the vocabulary listed in the glossary at the end of this thesis which in itself is a document of Jouin's use of low-style style features, goes to enhance a credible impression of vernacular speech in Paris at the period under discussion

## Conclusion to the thesis

In this thesis an analysis was made of the texts in Jouin's *Sarcelades* in the search for representations of the features of Paris vernacular speech in the mid-eighteenth century. We reviewed the development of urban dialects and the demographic and sociolinguistic situation in Paris from the sixteenth to eighteenth centuries were discussed. The appearance of the new urban élite, and the establishing of speech norms for the standard language which led to an awareness of speech beyond those norms, were then considered.

There followed a description of vernacular speech in general, and the various written sources of evidence for the Paris vernacular at the period, with consideration of their linguistic value. This was followed in turn by a linguistic description of the *Sarcelades* with an examination of their phonetic, morpho-syntactic and lexical features, in order to identify the most salient sociolinguistic variables at the period, and to see how those in Jouin's texts correspond.

Various sources were noted of evidence for the *patois de Paris* and for the vernaculars of the immediate surroundings of the city and of the hinterlands of central, northern and eastern France, from which the immigrants converging upon Paris also came. Metalinguistic comment collated by Thurot (1881-1883), and observations by Nisard (1872) and Rosset (1911), attestation of variants in the *Atlas linguistique de France* (1901-1910), and the work of dialectologists and sociolinguists such as Trudgill (1986), Chambers and Trudgill (1998), Lodge (2004), and Coveney (1996) were referred to.

There followed a linguistic evaluation of the corpus of Jouin's texts in the light of those sources of evidence and comment. The study was completed by explanatory notes, a list of proper names mentioned in the text, and a glossary of the non-standard vocabulary found in the text. The set of texts under discussion is presented in Volume 2 of the thesis.

This study set out to identify the high-salience sociolinguistic variables in mid-eighteenth century Paris from evidence found in texts from the previous century and a half and from metalinguistic commentary upon lower-class speech at the time, and to observe how the non-standard features in the *Sarcelades* correlate with these. After

completion of the investigation it was considered that the research aims, to evaluate Jouin's depiction of the *patois de Paris*, had been achieved.

It may be that some features in the *Sarcelades* do not fit the general picture, since they are not attested elsewhere. It may be that some are an exaggeration by Jouin for the purpose of enhancing his satire. Nonetheless, it is reasonable to claim that the study of the language of the *Sarcelades*, as presented in this thesis, may have helped to secure a place for this hitherto little-known series of texts, the *Sarcelades*, amongst the corpus of writings which claim a representation of the *patois de Paris*.

## NOTES to the text

These Notes contain explanations of difficult words and passages, and clarification of allusions to the political and religious controversies of the time. Additionally, words in the text requiring explanation are those whose spelling appears approximate to the modern standard French but whose meaning may not immediately be obvious.

Abbreviations for dictionaries and encyclopaedias cited are as follows:

Acad.	<i>Dictionnaire de l'Académie</i> (1762).
CathEncyc.	<i>Catholic Encyclopedia</i> (1907-13).
Cot.	Cotgrave (1611).
DictBF.	<i>Dictionnaire de biographie française</i> (1992).
Fur.	Furetière (1690).
Hug.	Huguet (1925-73).
FEW.	Wartburg, W. von (1928-)
Lar.	Larousse, <i>Lexis</i> (1992)
NouvBG.	<i>Nouvelle biographie générale</i> (1967).
TLF.	<i>Trésor de la langue française</i> 2005.

The 'editor's notes', accompanying each text and written in standard French, were consulted. The editor explains in detail, and with fervour, the allusions to people in the texts, to theological disputes and to the bitter controversies between Jesuits and Jansenists, which so greatly marked the second half of the seventeenth through to the middle of the eighteenth centuries. The editor frequently plunges into tirades against Jesuits and their doctrines, and into eulogies to personages with Jansenist sympathies, but an attempt has been made here to refer to his notes only when they are directly relevant to comprehension of the text under study.

1.22

*Au: an (= on):*

Rosset (1911: 178-180) notes that there was variation between /-on-/ and /-ou-/, and /-an-/ and /-au-/ in the seventeenth century, but suggests that printing errors are common. However, similar cases are mentioned by grammarians, to show that the variation did occur in Parisian pronunciation. Pope (1952: §464), when discussing the nasalisation of [u], observes that it occurred without modification of the vowel in Middle French by the interchange of /u/ and /n/ in the spelling of *mont* for *mout*, for example. In some words [u] seems to



have lost nasality after having been nasalised strongly enough to absorb the nasal consonant.

- 1.32 *Nous sarmons: nos sermons.*
- 1.44, 4.195, 9.40 etc. *Tantet*: “*Un tantinet (nm) terme populaire, qui se dit pour signifier une petite quantité de quelque chose, qui vient du Latin tantum, dont on a fait son diminutif ‘tantinum’*” (Fur. 1690).
- 1.64, 14.13, 15.97 etc. *Biaumont du Repaire*: Christophe de Beaumont du Repaire (1703–1781), Archbishop of Paris 1746-1754. An opponent of Jansenism. Those priests of his diocese who would not recognize the bull ‘Unigenitus’ were refused absolution, and funeral rites were delayed to those who had confessed to a Jansenist priest. The archbishop was exiled by the king in 1754 (CathEncyc. 1907-13: XI: 483d).
- 1.296 Cardinal de Noailles (editor’s note text 1 p. 20).
- 1.376 Declaration of 24 March 1730 (editor’s note text 1 p. 23).
- 1.383 Pope Gregory VII (editor’s note text 1 p. 23).
- 1.399 Henri IV (editor’s note text 1 p. 23).
- 1.555 “*Les Heures de Monseigneur le Cardinal de Noailles*” (editor’s note text 1 p. 30).
- 2.21 *Comme disoit Sancho-Pança*: In Cervantes’ satire *Don Quixote* Sancho Panza, during his travels as servant and self-styled protector of his master Don Quixote, comments that ecclesiastics do not care for people living in poverty, even though they have the time and means to do so, living as they do in the lap of luxury.
- 2.24, 3.739, 3.1108 etc. *Parnan que*: “*Pourvu que*” Nisard (1870: 175). Gadet (1992: 98) says that in French there are well over 100 conjunctions which challenge the norm, all accompanied by ‘*que*’. They are characteristic of the tendency towards regularisation in popular speech.
2. 25, 2.36, 2.93 etc. *Tretous, tretoutes*: “(Lat *totus*) *Trestot* (adj), *tout entier, trestut, tout à fait*” (FEW 1928-: 13: 123).
- 2.49 *Bonjour stici, bonjour stilà*: “In the village he was like a native, good morning to this one here, good morning to that one there... ”.
- 2.50, 3.1271, 6.87 etc. Claude, Claude Fétu.
- 2.50, 3.197, 4.3 etc. *Velà/ vla*. The *Atlas linguistique de la France* (1901-1910: 1X: 1406) indicates that *vla* has the meaning of *voici* in a large part of the northern region, as is the case in the *Sarcelades*.
- 2.62, 3.111, 6.594 etc. *soudar*: *soldat d’infanterie* (FEW 1928-: 12: 53, 57).

- 2.65, 3.265 *Hanni soit qui mal y pense*: ‘Shame on him who sees evil in it’. (cf. 13.612).
- 2.82 *An boit tanquam Spensus: tamquam sponsus*. “One eats and drinks, just as at nuptials, until one can no more” (cf. the wedding at Cana John ii: 1-10) (CathEncyc. 1907-13: XV: 467).
- 2.169 *Gu’entendoit: (on) n’en entendoit pas* (cf. Notes 1.22 above).
- 2.26, 3.206, 3.336 etc. *Mauvais sujet*.
- 2.342, 3.1187, 8.54 etc. *Construction*: the papal Bull *Unigenitus* (CathEncyc. 1907-13: VIII: 292).
- 2.345, 3.1389, 16.445 etc. *Famulaire: formulaire*: Formularies, or medieval collections of models for the execution of documents (CEncyc. 1907-13: VI: 140).
- 2.399 Allusion to the conflict between the Emperor Henry III (1039-56) and Henry IV (1056-1106) of Germany, and Pope Gregory VII (CathEncyc. 1907-13: VI: 489-490).
- 2.499, 3.922 *Go, à son go, tout de gaud*: Schwob (2004: 35-36, 153-158), in his discussion of deformation and the suffixe’-go’ in *l’argot français*, suggests that *go* may also be pronounced *gou* and a link between: *gogo (rire, boire à gogo), gueule, gosier, gogaille, gogue, goguette, goguenard, gouailler* (Schwob, Marcel. *Etudes sur l’argot français*. Paris: Allia 2004).
- 2.508 *Si peu faire en faudra*: “They will arrive without anyone preventing them, without doing penance, without loving God nor their neighbour, and will have sufficient grace always to be able to do what they wish, since they will have to do very little”.
- 2.513 *Haingeries*: “(OF *haignier*) *Haingerie, haine, colère*. On disait *haingue et hainge au XIIIe siècle, le peuple y a ajouté le suffixe -rie, un de ceux dont il aime le plus à allonger les mots*” (Nisard 1870: 138).
- 3.61, 10.635, 16.447 etc. *Unigenitus*: the papal bull *Unigenitus* was accorded by Pope Clément XI to Louis XIV in 1713, denouncing the Janséniste and orator Pasquier Quesnel. It condemned the 101 propositions contained in his *Réflexions morales* (1692). Opposition to the Bull arose during the Regency, and Fleury made it law in 1730. He dismissed clergy who stirred up opposition. (CathEncyc. 1907-13: XV: 128).
- 3.68 *Sur une pèlle: Sur un piédestal* (Hug. 1925-73: 5: 707).
- 3.232, 14.26, 15.81 etc. *Belître* “Mfr *Belistre. Mendiant, gueux, homme sans valeur. Norm. bélitre, belistre. MN. Blître. Mfr. Belistreau/ beliteresse, belitraille. Peut-être de(all.) ‘bettler’ > belître*” (FEW 1928-1: 345a).

- 3.250 *Domine Salvon fac Regen*: May God protect the King.
- 3.273, 5.68, 15.495 etc. *Fixiblement: distinctement, clairement*. Molière's peasants use *fisiblement* as a deformation of *visiblement* for comic effect. It may also be a deliberate confusion with *fixement* (Lodge 1991: 487).
- 3.297 *Charbongnier* (cf. *calomgnier* 6.546). This is a written form of the tendency observed by Rosset (1911: 173) to denote denasalisation of vowels when the following consonant is pronounced.
- 3.373 *Disputaire*: Book containing the art of argumentation.
- 3.390 “*Les Jésuites*” (editor’s note text 3 p. 78).
- 3.437 “*Ces noms saugrenus furent donnés à la Sainte Vierge dans un Sermon prononcé à Mafley en présence de grands Magistrats, en 1729*” (editor’s note text 3 p. 78).
- 3.440 “*Un livre de dévotion*” (editor’s note text 3 p. 78).
- 3.453 “*... en Pologne ils ne vont jamais qu’en carosse, & il faut que ce soit toujours un Frère Jésuite qui soit leur Cocher*” (editor’s note text 3 p. 78).
- 3.498 “*Le Monastère de Port-Royal détruit en 1709*” (editor’s note text 3 p. 78).
- 3.499, 4.439, 4.1220 etc. *Anhuy, annui*: “*Enhui, today, to this day*” (Cot. 1611).
- 3.506 “*Les Religieuses de Port-Royal ont été dispersées en différens Couvens, où elles ont été traitées comme des criminelles ...*” (editor’s note text 3 p. 78).
- 3.523 “*La Mère Angélique, soeur de M. Arnauld, Abbessse & Réformatrice de Port-Royal*” (editor’s note text 3 p. 78).
- 3.524 “*M. Arnauld, Docteur de Sorbonne, qui a terrassé les Jésuites par plusieurs Ecrits qu’il a faits contre eux*” (editor’s note text 3 p. 78).
- 3.540 “*M. Arnauld est mort à Bruxelles le 8. Août 1694. âgé de quatre-vingt-trois ans. Son coeur fut apporté à Port-Royal. Les Jésuites ont publié qu’il avoit été chassé de France comme un Brouillon & un homme dangereux à l’Etat par ses cabales; mais la vérité est que sa retraite a été très-volontaire, du moins en la considérant en elle-même, & non dans les calomnies qui en furent l’occasion, & qui le forcèrent en quelque façon à s’exiler lui-même pour le bien de la paix, comme on peut le voir par les deux Lettres qu’il écrivit, l’une à Mr. l’Archevêque de Paris, & l’autre à Mr. le Tellier, Chancelier de France avant son départ en 1679*” (editor’s note text 3 p. 79).
- 3.548 “*Frère Jacques-Clément, Jacobin, qui a assassiné Henri III à St Cloud le premier Août 1589. Il fut poussé à ce crime par les*

*Jésuites, qui étoient les promoteurs de la Ligue formée pour détrôner ce Prince*” (editor’s note text 3 p. 79).

- 3.549 François Ravaillac was “*l’autre garnement*”. He assassinated Henri IV on the 14 May 1610, and was subsequently tortured before himself being put to death. The death of Henri IV was exploited to move public opinion against the Ultramontanes and to bring about the revival of Gallicanism (CathEncyc. 1907-13: XIV: 769a).  
“*Ravaillac, natif d’Angoulême, qui a assassiné Henri IV. le 14. Mai 1610. tout le monde sait la part que les Jésuites eurent à cet horrible parricide*” (editor’s note text 3 p. 79).
- 3.563, 3.1150, 4.713 etc. “*Jean Guignard, Jésuite pendu en 1595 par arrêt du Parlement comme l’auteur des Libelles diffamatoires contre Henri III & Henri IV, dans lesquelles il enseignait que l’action de Jaques Clément étoit bonne & loüable, & qu’il fallait assassiner Henri IV ...* ” (editor’s note text 3 p. 79).
- 3.567 “*Pyramide élevée devant la porte du Palais, en la place de la Maison de Jean Châtel, qui fut démolie ...* ” (editor’s note text 3 p. 80).
- 3.569 “*Jean Châtel, Ecolier des Jésuites, écartelé par Arrêt du Parlement 1594 pour avoir donné un coup de couteau à Henri IV dans la lèvre d’en bas, qui lui fit sauter une dent*” (editor’s note text 3 p. 79).
- 3.571 *Pierre Barrière ... fut surpris avec un couteau dont il allait frapper Henrii IV le 27. Août 1593. à Melun. Il fut écartelé ...* ” (editor’s note text 3 p. 80).
- 3.575 “*Payé par les Ligueurs: instruit & encouragé, ainsi que Jaques Clément, J. Châtel & Ravaillac, par les Jésuites ...* ” (editor’s note text 3 p. 80).
- 3.579, 3.1150 Garnet: *Jésuite, complice d’une conspiration en Angleterre 1605 (Gunpowder Plot), & exécuté à mort 1606* (editor’s note text 3 p. 80).
- 3.580, 3.1150, 4.713. Ven. Edward Oldcorne 1561-1606, born of a Protestant father and a Catholic mother. He was educated as a doctor, but entered the priesthood and became a Jesuit in 1587. He returned to England with Father John Gerard, but then arrested with Father Henry Garnet and taken to the Tower. No evidence connecting him with the Gunpowder Plot could be obtained, so he was executed for his priesthood only (CathEncyc. 1907-13: VII: 84, 428; XI: 237).  
“*Autre Jésuite en Angleterre, exécuté comme Garnet pour avoir soutenu que l’entreprise de celui-ci étoit bonne et loüable*” (editor’s note text 3 p. 80).
- 3.593 Ambroise Guys arriving from Brazil with many riches thought he was on the point of death. He found shelter with the Jesuits

who disguised their gardener as a notary, to whom innocently Guys dictated his last will and testament. Guys died a few days later, tricked out of his riches (from editor's notes text 3 pp. 80-1).

- 3.653, 3.803, 4.1583 etc. *Jésuites*: members of the society of Jesus, a Catholic order founded by Ignatius Loyola in 1540.
- 3.696, 4.713, 4.1546 etc. Père Jean-Baptiste Gerard, Rector of the Jesuit Convent in Toulon.  
Behind the anagrams "Dirrag" and "Eradice" of the "Dirrag" affair were the names of the devout beauty from Toulon, Catherine Cadière, and Père Jean-Baptiste Girard, the Jesuit rector of the *Séminaire royal de la marine de Toulon*, her confessor. Cadière accused Girard of attempting to seduce her, but he was acquitted in 1731 by the Parlement of Aix. This touched off waves of sensational pamphlets as it appealed to the anti-clerical imagination: sex, fanaticism, foul play in the confessional, and the unmasking of Jesuitry (Darnton 1996: 91).
- 3.703 "La Demoiselle Cadière, Pénitente du Père Girard" (editor's note text 3 p. 81).
- 3.746 "Louïs de la Tour du Pin de Montauban, Evêque de Toulon, a porté cette Croix par révérence comme une Relique, ... et (elle) avoit été mise dans le lit de la Demoiselle Cadière, pendant une de ses extases, par le Père Girard, qui lui fit accroire que c'étoit un Ange qui l'avoit apportée du Ciel" (editor's note text 3 p. 81).
- 3.763 "Se tenir comme des hannetons, être très-étroitement unis" (Nisard 1870: 140).
- 3.765 *Les Juges*: "Les Commissaires de parlement d'Aix" (editor's note text 3 p. 81).
- 3.803 "Le Père Mena, Jésuite à Salamanque, d'une grande réputation de sainteté ... étant devenu amoureux d'une de ses Pénitentes ... parvint à la séduire: il en eut des enfans. L'Inquisition ... le fit mettre en prison. Ses Confrères, sur de faux Certificats de Médecins, obtinrent de le faire revenir chez eux sous prétexte de maladie ... Peu de tems après, ils firent courir le bruit qu'il étoit mort ... (puis il) se sauva pendant la nuit à Gènes, où il enseigna la Loi de Moyse aux Juifs" (editor's note text 3 p. 81).
- 3.822 Balthazar: "Le Frère Balthazar des Rois fut choisi par les Jésuites de Grenade pour avoir l'administration du Bien qu'ils ont à Caparacena. Ce Frère devint amoureux de la femme d'un Laboureur, qui les surprit en flagrant délit & tua le Frère sur le champ. La Société ayant corrompu les Juges fit pendre le Laboureur pour réhabiliter la mémoire de leur Frère" (editor's note text 3 p. 82).

- 3.876 The Micmacs, or Soroquois, were a tribe of North American Indians, whose missionaries in the seventeenth century were the Capuchins, Récollets and Jesuits (CathEncyc. 1907-13: XIII: 58).
- 3.898, 6.837, 16.698 *Haridelle/ hardelle*: “ ... *Au XIVe siècle, il ... eût signifié drôlesse, fille de mauvaise vie*” (Nisard 1870: 141).
- 3.958 In 1671 Pasquier Quesnel, a Jansenist, published his translation into French of the four Gospels with explanatory notes, with a further edition of the New Testament with annotated French text and commentary in 1678, and in 1694 an enlarged edition entitled *Le Nouveau Testament en français avec des réflexions morales*. In 1708 Clement XI condemned Quesnel as heretical, and Le Tellier, the new Jesuit confessor of Louis XIV, sought a papal bull to lead to the conviction of Quesnel and his publications. In 1713 the Pope condemned the 101 propositions contained in the book in his bull *Unigenitus* (CathEncyc. 1907-13: I: 94-95).
- 3.970, 8.66, 9.43, etc. “*Monsieur Jean-Joseph Languet de Gergy, Evêque de Soissons, Archevêque de Sens. Auteur de la vie extravagante de Marguerite-Marie Alacoque, Religieuse de la Visitation de sainte-Marie du Monastère de Paray-le-Monial en Charolais, morte en 1690*” (editor’s note text 4 p. 158).
- 3.971, 5.31, 9.5 etc. Monsieur à la Coque: In the *Sarcelades* Bishop Languet de Soissons is often referred to as ‘*Monsieur à la Coque*’. The disputes over the Bull *Unigenitus* gave rise to satirical songs recalling the miracles at St-Médard. Stories were retold of the scandals of bishops’ decrees, for example. One of these, *La Vie de la soeur Marie Alacoque*, was linked to Bishop Languet de Soissons and invoked general ridicule, with people speaking in mocking terms of ‘*oeufs à la coque*’ or ‘*à la Soissons*’, ‘*rubans à la coque*’, and other such witticisms (Hänsel 1914: 31). (See ‘*Marie Alacoque*’).
- 3.988 “*Anecdotes, ou Mémoires secrets de la Constitution ‘Unigenitus’*” (editor’s note text 3 p. 82).
- 3.992, 4.633, 11.273 etc. Saint Marguerite Marie Alacoque (1647-1690) a nun and mystic of the Monastère de Paray-le-Monial en Charolais. After her First Communion at the age of nine, she practised severe corporal mortification before becoming paralyzed, which confined her to bed for four years. After her cure, which she believed was brought about by the intercession of the Virgin Mary, she vowed to devote her life to the service of Mary, and entered the convent. She was subject to visions, and her devotion to the Sacred Heart was fostered by the Jesuits (CathEncyc. 1907-13: IX: 653).
- 3.1027 Charles-Thomas Maillard de Tournon, Cardinal, Patriarch of Antioch (editor’s note text 3 p. 82).

- 3.1077 “L’empereur fatigué des importunités des Jésuites, leur livra le Cardinal de Tournon. Ils le gardèrent pendant quelque tems chez eux à Macao, puis ils l’empoisonnèrent” (editor’s note text 3 p. 82). .
- 3.1105 “Les Jésuites permettent aux Chinois convertis de rendre à Confucius & aux Mânes de leurs Ancêtres certains cultes qu’ils avoient coutume de leur rendre aux Idolâtres. Les Habitens ... ont une singulière vénération pour la Vache ... Les Jésuites pour ne pas manquer la conversion de ces Peuples, aiment mieux (le) leur permettre ... que de risquer qu’ils renoncent au Christianisme ... ” (editor’s note text 3 pp. 82-3).
- 3.1130 *L’affaire des cent un tableaux*: the contestation of a will and testament between two living persons, the donor having signed two days before his death to give all his pictures to the Jesuit noviciate, when he was already ill with the malady that caused his death ... (editor’s note text 3 pp. 83-4).
- 3.1143 “L’Edit de rappel des Jésuites fut donné par Henri IV à Metz en 1603 ... Ce Prince ... qui n’avoit eu peur en guerre, avoit peur de ces Gens-là en paix. ... S’ils étoient craints dès le tems de Henri IV. & par Henri IV même, combien le sont-ils plus à présent ... ?” (editor’s note text 3 pp. 84-5).
- 3.1149 “Histoire de la Compagnie de Jésus, par le Père Joseph Jouvençy ... supprimée par Arrêt du Parlement de Paris du 24. Mars 1713” (editor’s note text 3 p. 85).
- 3.1219 “Jean Soanen, Eveque de Senes, exilé à la Chaise-Dieu, où il est mort en 1740 à l’âge de 95 ans” (editor’s note text 3 p. 86).
- 3.1224 Council of Embrun 1727 (editor’s note text 3 p. 86).
- 3.1233 Pierre Guerin de Tencin, Archbishop of Embrun (editor’s note text 3 p. 86).
- 3.1235 Nicodème: a Pharisee and lover of truth who became a follower of Christ (John III: I: 10).
- 3.1239 “Jean Law, Auteur du fameux Système” (editor’s note text 3 p. 86).
- 3.1240 *Qu’à tait fait de brit à la ronde*: original typographical error.
- 3.1243 “C’est M. de Tencin qui a fait faire abjuration à Jean Law pour être Controlleur-Général des Finances en 1720” (editor’s note text 3 p. 86).
- 3.1263 Charles-Joachim Colbert de Croissy, Bishop of Montpellier, died in 1738 (editor’s note text 3 p. 86).
- 3.1277 Henri-Xavier de Belsunce de Castel-Moron, Bishop of Marseille, ex-Jesuit (editor’s note text 3 p. 86).
- 3.1271, 6.87, 8.200 etc. *Le Biaufrière Claude Fétu*: The most educated of the Sarcellois, and therefore their spokesman.

- 3.1287 “*Le fameux Neulet, Savetier, de la Paroisse Saint Sulpice, vulgairement appelé ‘le Savetier de la Constitution ... La familiarité avec laquelle Nosseigneurs les Evêques Constitutionnaires traitent avec lui, fait qu’il parle d’eux & des autres d’une manière indécente ... Ce Savetier est du Conseil secret du Cardinal de Bissi, pour les affaires épineuses qui regardent la Constitution. On a vu plus d’une fois cette Eminence & quelques autres Prélats, ... le faire monter dans leur Carosse, soit pour conférer ensemble avec plus de liberté, ou pour le conduire dans les endroits où sa présence & ses avis étoient nécessaires ... Il est brûlant de zèle pour l’exaltation de la Bulle*” (editor’s note text 3 pp. 87-8).
- 3.1309 “*La Communauté de Sainte Barbe, détruite le 7. Octobre 1730*” (editor’s note text 3 p. 88).
- 3.1326 The Jesuit Père Tournemine, on a mission to Caen (editor’s note text 3 p. 88).
- 3.1322, 6.1038, 8.263 etc. Charles Gaspard Guillaume de Vintimille du Luc, Archbishop of Aix in 1708, and of Paris in 1729, where he succeeded Cardinal Noailles. He was an ardent enemy of Jansenism.  
Vintimille was referred to as ‘Monsieur Ventremille’ in the satirical songs directed at him, on account of his immoderate behaviour which aroused great public disapproval (Hänsel 1914: 27).  
In the text the irony is heavily enhanced by his always being addressed as “*Monsieur Ventremille*”.
- 3.1398 *L’Evangile nous serait rendue.*  
*Barrer* = *bailler* (see Phonetics 3.4.4). Rosset (1911: 302) finds /r/ and /l/ were easily confused in uneducated speech.  
Here ‘*barroit*’ is the conditional tense. Referring to the future tense Pope (1952: §975) explains that in the sixteenth century analogical reformation was taking place and alternative forms were existing side by side.
- 3.1402 *Le libarté*: original typographical error.
- 4.5, 13.166, 16.7 etc. *Dudepis*: “Since, sithence, from that time” (Cot. 1611).
- 4.30, 10.154 *Mornon pas, mort-nonpas: mortdiable, mort mahon, mordon bille, par le mornou* (FEW 1928-: 6 (3):142a).
- 4.33 *Mitrier*: bishop. This word occurs frequently in the *Sarcelades*, along with its derivative *mitrerie*, and both derived from *mitré*. See also FEW 1928-: 6 (2): 183b.
- 4.55, 9.178, 9.218 etc. *Fique, par ma fique*. “*Altération de ‘foi’*” (Hug. 1925-73: 4: 114).
- 4.68 *S’ensontangit: s’ensoutangit* (cf. Note 1.22 above).



- 4.72 *Barbe d'une aune*: a beard as long as about 1.188 metres. *Aune*: *une n.f. Ancienne mesure de longueur valant environ 1,188 m. à Paris*" (Lar. 1992).
- 4.117, 6.81 *Inqueul*: "*M fr inequal, qui n'est pas égal à une autre chose*" FEW 1928-: 4: 614).
- 4.206, 4.370, 6.704 etc. After the death in 1727 of François de Pâris devout Jansenists and poor people came to pray at his grave in the St-Médard cemetery. Miraculous healings were reported, and many people were sent into convulsions of rapture, believing that God himself was thus condemning the Bull (Hänsel 1914: 29). The cemetery, scene of tumultuous exhibitions, was closed by order of the court in 1732 (CathEncyc. 1907-13: VIII: 292-3).
- 4.211 *An*: *au* (cf. 'au' Note 1.22 above).
- 4.211, 6.566, 8.152 etc. François de Pâris (1690-1727) led a solitary religious life in the Faubourg St-Marcel, a working-class district of Paris. He had devoted himself to love of his neighbour, shared all his possessions with the poor and opposed the Bull Unigenitus. (Hänsel 1914: 29).
- 4.249 "*Gabrielle Gautier, veuve Delorme, frappée d'une paralysie subite au Tombeau de M. de Pâris le 4. Août 1731. où elle étoit allée par dérision*" (editor's note text 4 p. 156).
- 4.310 *Hard*: "*Hard as Har*: A withe of greene stickes; the band of a fagot. *Sur paine de la har*. Upon your life, upon paine of the haulter; (Malefactors in the old time were, and at this day in some barbarous countries are, hanged with withes)" (Cot. 1611).
- 4.313, 6.666 "*Don Alfonse de Palacios, jeune seigneur espagnol, avoit perdu l'oeil gauche par une fluxion, guéri & étoit prêt à perdre l'oeil droit par une semblable fluxion. Il en fut guéri par un miracle*" (editor's note text 4 p. 158 & text 6 p. 224).
- 4.313, 6.950 "*Jean-Baptiste le Doux, fils du Procureur du Roi, malade à l'extrémité et guéri par un miracle. M. l'Evêque & les Jésuites de Laön l'ont depuis engagé à rétracter sa propre déclaration. Il est actuellement gagé par la Police en qualité d'Espion et Dénonciateur*" (editor's note text 4 p. 158).
- 4.353 *Sept-siaumes*: "*Les sept Psaumes Pénitenciaux*" (Acad. 1762.). A plenary indulgence was, and still is, granted to those who recite the Seven Penitential Psalms at least once a week (CathEncyc. 1907-13: VII: 788). They form part of the *miserere* (Cath Encyc. X: 353). "*Au lieu de dire un psaume de David, disoyent un sesseame de David: pource qu'il soyoyent ordinairement parler des sept pseumes, ai lieu dequoy (comme l'oreille de chacun se scait bien accommoder à son ignorance) ils entendoient*

- sesseaumés*". Estienne, *Dialogues*, II, 135) (Hug. 1925-73: 6: 238).
- 4.359 *Adjutorions*: "*Adjutoire (adj.), Qui aide*" (Hug. 1925-73: 1: 69)  
*"Adjutorion (Lat. adjutorium), aide. Ici il signifie les hors-d'oeuvres qui entretiennent ou aident l'appétit"* (Nisard 1870: 3).
- 4.529, 6.69, 8.133 etc. *Sarcelles*: a village about fifteen kilometres to the north of Paris, whose inhabitants are portrayed as spokesmen in Jouin's *Sarcelades*.
- 4.532, 10.778, 11.187 etc.  
*Gaibanon/ galbanon, bailler du gaibanon (loc.)*  
*"Galban, terme de pharmacie. On dit qu'un homme donne du galban, lorsqu'il promet beaucoup de choses pour en tenir peu ... Ce proverbe est pris de ce que pour faire tomber le renard dans le piège, on y met des rosties frottées de galbanum dont l'odeur lui plaît extrêmement, & l'attire en des lieux pour l'attraper"* Fur. 1690).  
*"(Lat galbanum) Bailler du galbanon, galbanonner, duper"* (FEW 1928-: 4: 24).
- 4.648 *S'ensoutangit: s'ensoutangit* (cf. 1.22 above).
- 4.648 *Se moucheter*: "*Mouscheter*, to spot; to powder, or diversifie with many spots of sundrie, or the same, (especially blacke); *Taffetas mouscheté*, tuftaffata, or tufted taffeta" (Cot. 1611).
- 4.690, 5.14, 16.476 etc. Henri François Xavier de Belsunce de Castelmoron (1671-1755), studied in Paris, entered the Society of Jesus, Vicar-General of Agen in 1699, Bishop of Marseilles 1709. During his incumbency Belsunce fought against Jansenism, and in 1727 attended the Synod of Embrun where Soanen was condemned. He opposed Colbert of Pamiers, and in spite of the protest of the Parliament of Provence, instructed priests to refuse absolution to opponents of the Bull *Unigenitus*. Nearly all his pastoral instructions were against Jansenism (CathEncyc. 1907-13: II: 425).
- 4.693, 4.989 Marie d'Agreda (1602-1660), born in Agreda, Castille. En 1618 she and her mother entered the convent of the Immaculate Conception and her father and two brothers became Franciscan friars. In 1627 at the age of twenty-five she became abess of the convent, and so she remained until her death. She was canonised seven years later. In 1627 she conceived the idea of writing her *Divine History of the Mother of God*, but only began to write it ten years later on the orders of her confessor. Philip IV expressed interest in it, but another confessor ordered her to burn it and her other writings. In 1655 another spiritual adviser ordered her to rewrite it, which she did, finishing it in 1650, although it was not published until five years after her

death and became the object of much controversy (CathEncyc. 1907-13: I: 229).

- 4.729 Henri François d'Aguesseau, (1668-1751). Born in Limoges of a distinguished family of magistrates. His father, intendant of Languedoc and later a councillor of state, brought him up according to Jansenist principles. D'Aguessiau studied law and was advocate-general of the Parlement de Paris 1690-1700. In 1700 he became attorney-general, when he advised the king during a time of war, and famine. A strong Gallican he was threatened with disgrace for opposing the Bull 'Unigenitus' and refusing to register it. In 1717 he was made chancellor by the regent, the Duc d'Orleans, but was exiled to his estate near Brie the following year, on account of his opposition to the financial projects of John Law adopted by the regent and his ministers. Recalled in 1720, he repaired the harm caused, preventing bankruptcy, and finally agreed to the registration of 'Unigenitus'. He was again disgraced in 1722 through the influence of Cardinal Dubois, but recalled to office as chancellor in 1727 by Cardinal Fleury. He finally retired in 1750, having been much admired during his career for his honesty and devotion to the public interest (CathEncyc. 1907-13: IV: 603).
- 4.742 "*François Renaux de Villeneuve, Evêque de Viviers ... Conseiller au Parlement d'Aix, Rapporteur du Procès du Père Girard, & l'un des Pères du Concile d'Embrun*" (editor's note text 4 p. 159).
- 4.748 "*Le Père Reacan, ... eut l'audace, en faisant l'éloge de son Confrère Jean-Baptiste Gerar, de faire ce parallèle impie*" (editor's note text 4 p. 159).
- 4.990 Anne-Madeleine Remuzat 1660-1730, born in Marseille, chose to enter the Convent of the Visitation at the age of nine. Throughout her life she bore suffering patiently. She had a revelation of Jesus concerning the "glory of his Sacred Heart". She opposed the moral laxity and the spirit of Jansenism which had invaded Marseille, and influenced Monsigneur de Belsunce to establish the Association of Perpetual Adoration of the Sacred Heart and to institute a feast in honour of the Sacred Heart. Veneration of the Sacred Heart spread its influence throughout Provence, and elsewhere in France and world-wide (CathEncyc. 1907-13: XII: 764).
- 4.1135 "*M. André Hercule de Fleury, ci-devant Evêque de Fréjus, depuis Cardinal & Premier-Ministre. M. Jean-François Boyer, ci-devant Théatin, puis Evêque de Mirepoix, qu'il a quitté en 17. .. pour être Précepteur de Monseigneur le Dauphin, & succéder au Cardinal de Fleury dans le renversement de l'Eglise de France*" (editor's notes to text 4 pp. 159-160).

- 4.1140 “*M. le Duc de Bourbon, Premier-Ministre, dépossédé par M. le Cardinal de Fleury en 1726*” (editor’s note text 4 p. 160).
- 4.1145 Matth.XII: 8 (editor’s note text 4 p. 160).
- 4.1156 Matth XX: 25ff. (editor’s note text 4 p. 161).
- 4.1222 The Popes claimed to have two swords: one spiritual and one earthly (editor’s note text 4 p. 161).
- 4.1327 “*M. Herault, Lieutenant-Général de Police, à qui le Public a donné le nom de Grand Inquisiteur François*” (editor’s note text 4 p. 161).
- 4.1360 M. Isoard, Curé de Sainte Marine, member of the council set up by Cardinal Noailles to investigate miraculous cures at St Médard (editor’s note text 4 p. 161).
- 4.1379 Anne Charlier, wife of François de la Fosse, cabinetmaker, cured by a miracle (editor’s note text 4 p. 162).
- 4.1284, 13.1092, 15.214 etc.  
Cardinal de Louis-Antoine de Noailles (1651–1729), bishop of Cahors in 1679 and of Châlons-sur-Marne in 1680. In 1695 Louis XIV made him archbishop of Paris and duc de Saint-Cloud. In 1700 he became cardinal. He condemned the propositions of the Jansenists, but more orthodox theologians saw hints of Jansenism in his teachings, and he opposed the Jesuits in their attacks on the Jansenists. Despite papal disapproval, until 1728 he also opposed the 1713 Bull *Unigenitus* of Pope Clement XI, but reversed his opposition shortly before his death. He was succeeded as archbishop of Paris and duc de Saint-Cloud by Charles-Gaspard-Guillaume de Vintimille du Luc (CathEncyc. 1907-13: XI: 483).
- 4.1336 *Happechar*: < *attrapper la chair* (FEW 1928-: 4: 382).
- 4.1468 *Chevalier Jean-Charles de Folard, tacticien, 1669-1752. Il prit part à toutes les guerres de la fin du règne de Louis XIV. A son retour en France, il fut nommé mestre de camp et commandant de place. Il avait été mené à s’intéresser au jansénisme. Il se laissa conduire au cimetière S.-Médard, y vit des guérisons ‘miraculeuses’ ... se mit en position d’avoir aussi ses convulsions et d’être par là guéri. Il fit une neuvaine à Paris, annonça sa guérison ... mais son attitude fit scandale ...* (DictBF. 1992: 14: 229-230).
- 4.1483 ‘Monsieur Ventremille’ had condemned the life of M. de Pâris in a decree on 30 January the previous year (editor’s note text 4 p. 162).
- 4.1504 The Bishop of Senez had been exiled to the Abbaye of Chaise-Dieu after being deposed by the ‘*brigandage*’ of Embrun (editor’s note text 4 p. 162).

- 4.1516 Vanneroux: “*Exemt de la police. devenu fameux pour ses expéditions contre les Gens de bien qu’on persécute aujourd’hui. On assure que ce Malheureux tire vanité de voir son nom dans les Ecrits publics*” (editor’s note text 4 p. 162). He and others were employed to hunt down Jansenists (editor’s note text 11 p. 397).
- 4.1518 Vanneroux and others were instrumental in having the cemetery at St Médard closed on Tuesday 29 January 1732 (editor’s note text 4 p. 162).
- 4.1602 Nicolas-Tuyau: A character in *l’Amant de retour* by Guillemain, a writer of poissard plays, and played by Barotteau in the *Théâtre de la Foire* (*Almanach forain* 1773; *Le Chroniqueur désœuvré*, II, 30; *Journal de Paris*, 8 et 21 avril 1780; Brochures intitulées: *les Cent écus*, Avignon, 1791; *Caprices de Proserpine*, Paris, Cailleau, 1785.).
- 5.145, 16 432 “*L’Archevêque de Cambrai porte les armes d’Orléans, comme fils du feu M. le Régent, & de la Florence, fille de l’Opéra, & comme tel il n’est pas légitime, mais bâtard: il est bâtisé sous le nom du Sieur Coche & de sa Femme, & comme tel il n’est pas bâtard mais légitime*” (editor’s note text 5 p. 170).
- 5.147 “*La Plupart des Evêques Molinistes ... Il n’est que trop vrai que sans la permission de Dieu, ils ne seroient point Evêques; & l’on peut dire à l’égard de plusieurs, que Dieu ne permet qu’ils le soient, que comme il permet les plus grands maux ... on a beau chercher un sens raisonnable, on n’y découvre que bassesse, flatterie, fausseté impiété. S’ils disoient, ‘par la grace du Roi, du moins ce seroit une vérité’*” (editor’s note text 5 p. 170).
- 6.93 Patraclès: “(Ils) veulent dire ‘Pastorales’: mais ils se trompent. L’Ecrit au sujet duquel ils font cette Harangue, n’est point intitulé ‘Lettre Pastorale’, mais ‘Ordonnance’ (editor’s note text 6 pp. 209-10).
- 6.104, 6.160 “*Charles Gaspard Dodun, homme d’État français 1679-1736. contrôleur général des finances de 1722 à 1726. Grand Trésorier des ordres du Roi 1724. Il présida à la liquidation du système de Law. Ainsi disparurent toutes les preuves des friponneries, malversations, injustices, passe-droits, qui avaient été alors commis. (DictBF: 1992: 11: 425-6).*
- 6.113, 6.150, 6.163, 6.400, 6.982 “*Nigon de Berty, Promoteur-Général de l’Archevêché de Paris, Chantre & Chanoine de S.Germain l’Auxerrois, qui a présenté la Requête sur laquelle a été renduë l’Ordonnance dont il est question ici*” (editor’s note text 6 p. 210).
- 6.151 The request, which served as an introduction to the Ordonnance (editor’s note text 6 p. 210)

- 6.156 *Alcoran*: the Koran.
- 6.166 The Commission set up by Cardinal Noailles' to examine M. de Pâris (editor's note text 6 pp. 210-11).
- 6.199, 6.262, 6.238 etc. *Commission*: Ecclesiastical commissions are bodies to whom are committed specific charges (CathEncyc 1907-13: IV: 164).
- 6.201 M. le Promoteur claimed that the Commission had never existed because it had not been entered into the *Registres du Secrétariat* (editor's note text 6 p. 212).
- 6.273, 6.339, 10.793 etc. *Frit*: "*Friette, friande; friet, friette – gourmand*" (FEW 1928-: 3: 790b).
- 6.333 "*Louis de Thomassin (1672), évêque. Membre du Conseil qui se tint au sujet des Informations que M. le Cardinal de Noailles avoit fait faire de quatre guérisons miraculeuses opérées par l'intercession de M. de Pâris*" (editor's note text 4 p. 161).
- 6.347, 8.256, 9.140 etc. *Molénistes, Moléniens*: Followers of Molina. Molinism, a religious doctrine attempting to reconcile the omniscience of God with human free will, was adopted in its essential points by the Society of Jesus (CathEncyc. 1907-13: X: 437).
- 6.398 "*Comment des personnes en place & caractérisées peuvent-elles mettre de telles inepties dans la bouche d'un Archevêque de Paris, et comment peut-il les adopter?*" (editor's note text 6 p. 216).
- 6.437 "*Le double poids & la double mesure sont deux choses abominables devant Dieu (Prov. XX: 10)*" (editor's note text 6 p. 218).
- 6.475 "*Les deux Requêtes de Mrs. les Curés de Paris*" (editor's note text 6 p. 218).
- 6.521 *(ce) se creuser le cerveau*: original typographical error.
- 6.581 "*La prétenduë Relique de S. Ovide a été apportée de Rome par le Duc de Crequi*" (editor's note text 6 p. 221).
- 6.666 "*(Le père de Don Alphonse de Palacios l'envoya) à Paris en 1730 pour y faire ses études. Il l'avoit adressé à M. Pajot d'Onsembray qui le mit au Collège de Navarre. Il avoit perdu l'oeil gauche il y avoit cinq ans, par une fluxion à laquelle il étoit sujet, depuis un coup de poing sur cet oeil qu'un jeune homme lui avoit donné ... Il en fut guéri miraculeusement ...*" (editor's note text 6 p. 224).
- 6.672 "*M. Rouillé des Filtières, Cousin germain de M. d.Onsembray, avoit mené Don Palacios à M. Gendron, oculiste, avant sa guérison miraculeuse, & il le lui remena après. Lorsqu'il eut examiné son oeil (M. Gendron) lui dit 'que M. de Pâris avoit fait en une nuit ce que ni lui ni le plus habile homme du monde n'auroit pu faire en trois mois'. Il en a donné son certificat*" (editor's note text 6 p. 224).

- 6.701 “*Gabrielle Gautier, Veuve Delorme, qui alla par dérision ... au Tombeau de M. de Pâris, & y fut frappé par une paralysie subite. Ce miracle de punition ...*” (editor’s note text 6 p. 226).
- 6.761 “*Le sur-lendemain de cet évènement [sic] M. Chaulin ... Confesseur de la Veuve Delorme, alla en rendre compte à M. l’Archevêque ...*” (editor’s note text 6 p. 226-7).
- 6.809 (*c’est*) *s’est dédite*: original typographical error.
- 6.814 The implication also is that her reputation has been tarnished.
- 6.854 “*La Veuve Delorme étoit si convaincuë de sa faute ... qu’elle craignoit d’être punie par la Justice*” (editor’s note text 6 p. 228).
- 6.873, 15.91 *Guiard*: “*Il n’entend ni à dia, ni à huhau*”. *On ne saurait lui faire entendre raison. A guiard ou huriau, à dia ou à hurhaut, ‘à gauche ou à droite’.* (FEW 1928-: 4: 502b-503a). “*Dia (interj.). Cri des charretiers pour faire aller leurs chevaux vers la gauche*” (FEW 1928-: 3: 63b).
- 6.1033, 10.983, 11. 488, 11.501, 15.240, 16.109  
*Jansénistes*: Jansenism took its name from the Flemish theologian and bishop of Ypres, Cornelius Jansen (1585-1638), who followed the strict philosophy of St Augustine. The doctrine aroused the hatred of the Jesuits, who believed the Jansenists were behind the Fronde rebellions (1648-53) (Cath Encyc. 1907-13: VIII: 285).
- 6.1037 *Fric-frac, ni fric ni frac: fracas*: “*Cambriolage avec effraction, cf. ‘On ne trouve chez luy ny frac ny fric. There is no provision to be got, no intertainment to be had, at his house’*” (Cot. 1611).
- 6.1101 “*M. Texier, qui a de grands talens pour élever la Jeunesse, avoit fait bâtir une maison propre pour une Pension, ce qui a attiré l’attention du Ministère. M. Texier fut reproché d’enseigner une doctrine suspecte, qu’il enseignait un mauvais Catéchisme*” (editor’s note text 6 pp. 233-4).
- 7.2 “*Notre pauvre curé*”. “*M. de Ruel, sujet de la Cinquième Harangue, a été exilé en 1721 pour son opposition à la Bulle Unigenitus. Après dix-neuf ans il a été rétabli dans sa Cure. On eût dit que la malédiction de Dieu étoit tombée sur la Paroisse depuis l’avènement de M. de Vintimille au Siège de Paris, pendant l’exil de M. de Ruel. Après une succession de desservants, un certain M. Houel est arrivé. Celui-ci est celui dont il est parlé dans la première Sarcellade*” (Préface text 7 pp. 242-254 & text 8 p. 265).
7. 55 “*La Marquise d’Hautefort: M. du Ruel avoit le malheur de n’être pas dans les bonnes grâces de la Marquise d’Hautefort, Dame de sa Paroisse, qui lui en voulait mortellement. Ses principaux griefs ... étoient de ce qu’il ne vouloit pas retarder*

*la messe paroissiale jusqu'à l'heure de sa commodité; de ce qu'il prêchoit contre les danses publiques & c. Elle poussait la tyrannie jusqu'à prétendre qu'il lui rendît compte des raisons, pour lesquelles il refusoit l'absolution à ceux de ses paroissiens, à qui il jugeoit à propos de la refuser. ... Elle s'adressa alors à l'Archevêque de Cambrai pour obtenir une Lettre de Cachet qui exiloit (du Ruel) à Vienne en Dauphiné. (Cette lettre de Cachet) lui fit signifiée à Sarcelles le 21.Février 1721” (editor's note text 7 pp. 243-4).*

- 8.8 “Chacun étoit bien éloigné de croire qu'un homme tel que M. du Ruel, recommandable en toutes manières, par sa piété, par ses rares talens, & sur-tout par son opposition pleine & constante à la Bulle ‘Unigenitus’, que cinq Lettres de Cachet n'ont pu affoiblir, pût jamais être rétabli dans sa Cure après dix-neuf ans d'exil” (editor's note text 8 p. 264).
- 8.126, 13.224, 13.316 etc. *Humblété* “*Humblété, humilité*” (Nisard 1870: 145).
- 8.147 *Kirie-Elazon*: Kyrie Eleison (the first part of the mass).
- 8.159 “*Les Molinistes se trouvent furieusement éloignés de leur but par la publication du nouveau Missel & du nouveau Bréviaire. Leur doctrine, & par conséquent celle de la Bulle, s'y trouvent condamnées presque à chaque page ...*” (editor's note text 8 p. 268).
- 8.165 “*... une commission (fut) exécutée contre les Religieuses du Calvaire*” (editor's note text 8 p. 269).
- 8.932 Although a Moliniste, the priest in charge of the parish of Grôle, requested, without success, the return of M. du Ruel to Sarcelles, which was without a priest at the time (editor's note text 8 pp. 269-70).
- 9.92 *Mademoiselle Drouet, Maîtresse d'Ecole à Chartres*. The Procureur Général criticised her for teaching the *Catéchisme de Montpellier* and not his own (text 9).
- 9.194 *Jouer au petit palet*: a game played with a round flat stone.
- 10.34 A letter from the Pope (editor's note text 10 pp. 322-4).
- 10.43 *Pélagianne*: A heresy of the fifth century, which denied original sin as well as Christian grace. It became a Jansenist movement, linked with Port-Royal and Arnauld, who believed in the doctrine of the supremacy and causality of grace and rejected the concept of original sin (CathEncyc 1907-13: XI: 604).
- 10.140 *Mandement*: *ordonnance*, decree.
- 10.143 *Suspense*: Suspension is a Censure whereby a priest, as punishment for a serious misdemeanour, is deprived of the exercising of his orders or benefice (editor's note text 10 p. 326); CathEncyc. 1907-13: XIV: 345).



- 10.157 The paper is the decree heading M. Languet's *nouveau Catéchisme* (editor's note text 10 p. 328).
- 10.196 M. de Bayeux, who was deposed as Bishop by M. Languet, was also *Prince de la Maison de Lorraine* (editor's note text 10 pp. 329-30).
- 10.261 *Pierre de Pardaillan de Gondrin 1692-1733, évêque de Langres, petit-fils de Madame de Montespan. Le jansénisme se répandit facilement dans son diocèse. En 1731 il fit imprimer un nouveau bréviare qui n'eut pas grande audience et fut boudé par un grand nombre de prêtres* (DictBF 1992: 16: 574).
- 10.282 M. Languet defines the Church in his Catechism (editor's note text 10 p. 331).
- 10.344 This doctrine is just the same as *la Gondraïne*, the one thought up by Gondrin.
- 10.350 Piarrot: *tourner le dos comme un Piarrot à la lumière*. Traditionally Pierrot wore a white costume, but with his back to the light would be seen as nothing but an insubstantial silhouette.
- 10.382 *Bailleux de chapiaux*: The Pope, who traditionally bestows the hat upon cardinals.
- 10.409 “*La Doctrine qui établit que les Curés, comme successeurs des 72. Disciples, sont compris dans le Corps du Ministère établi par J.C. pour gouverner & pour enseigner l’Eglise, est la Doctrine du Royaume, & une portion de cet ancien droit qui forme nos Libertés; ainsi cette Doctrine est la Doctrine même de l’Etat, & l’on ne peut y porter atteinte sans violer le droit public du Royaume. M. Languet le fait; (il) est donc violateur des Loix du Royaume; (il) est donc un membre pourri de l’Etat*” (editor's note text 10 p. 335).
- 10.534 The arms of the House of Languet (editor's note text 10 p. 336).
- 10.559 *Catéchème du Mariage*: Published in M. DCC. XXXII by André Jannot, according to a decree of the Archbishop of Sens (editor's note text 10 p. 337).
- 10.566 In this Catechism one finds the question: Can a pregnant woman who is ill take medication which could cause abortion? (editor's note text 10 p. 337-9).
- 10.585 *Onan*: Son of Judah. Genesis 38.9.
- 10.635, 13.342 *Bulle*: the papal Bull *Unigenitus*.
- 10.673 *Gingneuse*: *Gagneuse*: “*Prostituée qui gagne beaucoup*” (FEW 1928-: 17: 465b).
- 10.682 *Lure-lure*: *parler au hasard*: “*Tire-lire. Ture-lure, sorte de refrain de chanson*” (FEW 1928-: 5: 464).

- 10.706 The letter is from M. Languet to M. de Combes (editor's note text 10 pp. 339-343).
- 10.768 "*Morale de Grenoble: M. Languet au-lieu de condamner sa Doctrine abominable sur l'avortement ... la soutient au contraire dans sa Lettre à M. de Combes, & la canonise de son mieux. Entre les autorités dont il prétend s'appuyer... il cite la Morale de Grenoble ... Le voici, Tom. VI. tr. 6 ch. 1. n.12. ... Les remèdes qu'il permet, quand l'enfant n'est pas encore animé, sont donc des remèdes qui de soi produisent l'avortement .... Je demande si l'Auteur de la Morale de Grenoble dit cela?*" (editor's note text 10 pp. 343-4).
- 10.813 '*Barroit*' is the conditional. *Ce qu'on donnerait à la mère ne causerait pas la mort.* (Cf. Note 3.1398).
- 10.908 *N'agit- il ce que fut les liens qui le garottent dans le ventre?*
- 10.1136 "*(Soanen) a été déposé 1727 par le Brigandage d'Embrun*" (editor's note text 4 p. 162).  
He was examined by a council set up in 1727 by Louis XV and Cardinal Fleury who they considered had gone to extremes (CathEncyc. 1907-13: I: 95).
- 10.1150 You must not be too surprised if ...
- 11.29 A change in the provider of support, perhaps an echo of Christ's words "when I leave you there will come another ... "
- 11.75 The Catechism on marriage.
- 11.126 *Pour restaurans: pour restaurer.* Original typographical error.
- 11.155 *Encoquainner: "Enquiquiner. N.fr. 'agacer quelqu'un < chant du coq. Enkikiner "envoyer au diable" (FEW 1928-: 2 (1): 671).*  
*"Cela s'entend des Parens, qui peuvent ne pas consentir aux mariages de leurs enfans, en cas qu'ils voulussent épouser des partis qui ne fissent pas honneur à leur famille"* (editor's note text 11 p. 370).
- 11.156 *Béter: "(all.) 'betteln', mendier, demander humblement et avec insistance"* (FEW 1928-: 1: 345a).
- 11.230 The fourteen cases which nullify a marriage.
- 11.259, 11.292 "Just cause and impediment ... "
- 11.446 '*La dernière*' and not, as the Sarcellois say, '*le derrière*', referring to *la dernière Assemblée du Clergé* (editor's note text 11 p. 376).
- 11.450 "Saint Thomas Aquinas (1225-1274), an Italian theologian, philosopher and Dominican friar, was considered one of the principal leaders of Catholic theology, from which grew the Thomist doctrine (CathEncyc. 1907-13: XIV: 663-6).

- 11.450 At the age of 35 years Saint Gregory, a Roman administrator and Prefect of the city of Rome, entered a monastery which he had founded a few years previously. The Pope ordained him deacon and sent him to Constantinople as ambassador, then he returned to the monastic life. In 590 the Pope died of the plague and Gregory succeeded him (CathEncyc. 1907-13: VI: 780ff).
- 11.525 It is good to examine, but it is also dangerous to examine too closely.
- 11.598 *Prémat de Gearmanie*: Archbishop of Sens.
- 11.613 *Barra*: On lui donna du support. (Cf. Note 3.1398 above).
- 12.48 *Orgneilleuseté*: orgueil (cf Note 1.22 above).
- 12.100 ... that people were completely amazed at us for discussing matters of the day, when we would do better to pray ...
- 13.75 Cardinal Fleury (editor's note text 13 p. 452).
- 13.77 As in a game of blind-man's-buff.
- 13.225 Luke XIV: 8ff. (editor's note text 13 p. 452).
- 13.232 Matth. XIX: 4 (editor's note text 13 p. 452).
- 13.245 John XVIII: 36 (editor's note text 13 p. 452).
- 13.268 *Paaguié*: original typographical error.
- 13.285 John XIII: 12 (editor's note text 13 p. 452).
- 13.368 "*Le Pape n'a point de Partisans plus dévoués que les Religieux Mandians, parce qu'ils tiennent de lui tous leurs privilèges. Ils prétendent n'être les Sujets du Pape seul*" (editor's note text 13 p. 453).
- 13.384 "*Le premier jour du Carnaval, un Prélat de Rome, qui est comme le Lieutenant-Général de Police, va par les ruës accompagné de son Cortège, pour annoncer l'ouverture du Carnaval ...*" (editor's note text 13 p. 454).
- 13.395 In Rome there is a district in which ladies of the street are protected by the police, if they register and pay a certain tax. This was not considered necessary in ancient Rome. So, how should this be so under the popes? (editor's note text 13 p. 455).
- 13.389 *Chienlis* "*Chien-lict*. A shiteabed; a shitten fellow, beastlie companion, filthie scoundrell, stinking iacke, scurvie mate" (Cot. 1611).
- 13.412 The filthy creature sacrifices everything, even religion, to the devil, to envy, to ambition.
- 13.441 One hundred Doctors were excluded at the Sorbonne (editor's note text 13 p. 455).

- 13.494 Allusion to a popular song of the period (editor's note text 13 p. 455).
- 13.497 *Picpus*: "*Picque-puce. 'Pénitent du tiers ordre de saint François' "* (FEW 1928-: 8: 428).
- 13.497 *Recolets*: *Récollets*: a reformed group of monks within the Augustins.
- 13.612 "*Suivant le principe des Jésuites, on ne fait du mal qu'à proportion qu'on croit le faire*" (editor's note text 13 p. 456).
- 13.688 The Bible would have been lost at sea a long time ago if it were not the work of God.
- 13.743, 15.761 *Coutraignure*: *contrainte* (cf Note 1.22 above).
- 13.775 When the pond is emptied ...
- 13.787 "*Les Jésuites prétendent que les Offices de l'Eglise ne doivent point être traduits dans les Langues vulgaires ... "* (editor's note text 13 p. 461).
- 13.810 "*Ce fameux Formulaire a été dressé à l'occasion de cinq Propositions, attribuées à Cornelius Jansénius, Evêque d'Ypres ... "* (editor's note text 13 p. 462).
- 13.838 *L'auguste grand-grand-Père de notre bon Roi*: Louis XIII.
- 13.876 Matth. XIII: 29 (editor's note text 13 p. 465).
- 13.890 It was Louis XIV who finally ordered the destruction of Port Royal.
- 13.908 *Tellier (1643-1719), confesseur à Louis XIV à partir de 1709. Il détestait le jansénisme et chercha la destruction de Port-Royal qu'il représenta au Roi comme le foyer du jansénisme. Il encouragea l'édit qui allait précéder le bulle 'Unigenitus' en 1713. (NouvBG. 1967: 30:1005-07).*
- 13.916 To enhance the image she desires.
- 13.931 "*La Constitution commence par ces mots: 'Unigenitus Dei Filius, &c.'*" (editor's note text 13 p. 466).
- 13.985 The Jesuits wrote two comedies ...
- 13.987 ... and a song of nineteen verses (editor's note text 13 p. 467).
- 13.1059 Le Père Tellier (editor's note text 13 p. 470).
- 13.1091 "*Le Pape devait envoyer un Bref 'de décardification' de M. le Cardinal de Noailles; & le Père Tellier avoit engagé le Roi ... à aller (au Parlement) faire enregistrer une Déclaration qui auroit servi de fondement au procès qu'on voulait faire au Cardinal de Noailles, & aux Evêques qui lui étoient unis ... mais à peine la Couronne eut-elle passé sur la tête du jeune Dauphin, que tout cet appareil dressé contre les Evêques Opposans, disparut comme un songe ... "* (editor's note text 13 p. 470).

- 13.1112, 15.61, 16.360 etc. *Unigenitus*: In 1671 Le Tellier, the Jesuit confessor of Louis XIV, sought a papal bull to lead to the conviction of Quesnel and his publications. In 1713 the Pope condemned as heretical the 101 propositions contained in the book in his bull *Unigenitus* (CathEncyc. 1907-13: I: 94-95).
- 14.15, 15.373, 15.399 etc. “*Le Père Jean Pichon, Jésuite, devint Recteur du Collège de Laön .....*” (editor’s note text 15 pp. 39-45).
- 15.64 M. Christophe de Beaumont du Repaire (editor’s note text 15 p. 45).
- 15.95 *Vard, au vard*: “*Gare gare. Cri des chasseurs poursuivant le cerf*” (Hug. 1925-73: 4: 270). “*Vard’arrière, ‘garde à vous, en arrière’*” (FEW 1928-: 17: 515a).
- 15.139 *Guaine: guine*: “*Cerise d’un rouge foncé*” (FEW 1928-: 17: 581a). “*Viennent les guaines: viennent les prunes*” (*l’été prochain*) (FEW 1928-: 9: 493b).
- 15.142 Jaques-Bonne Gigault de Bellefond: “*Evêque de Bayonne, Archevêque d’Arles, 1746 Archevêque de Paris. Mort à l’âge de 48 ans*” (editor’s note text 15 p. 50).
- 15.148 *Louis-Abraham, duc d’Harcourt (1694-1750), pair et maréchal de France, cardinal et vicaire-général de Cardinal Noailles. Refusa pluieurs fois la charge d’épiscopat* (DictBF. 1992: 17: 631).
- 15.196 “*Vienne, ville Archiépiscope*” (editor’s note text 15 p. 55).
- 15.234 “*Le Père Jard, célèbre Prédicateur Doctrinaire. Il a été interdit dès l’année 1729 à l’avènement de M. de Vintimille. ce Prélat ne lui demandoit qu’un demi-oui, qu’une ombre, qu’une lueur d’acceptation, mais le P. Jard ne voulut rien accorder. On a dit dans le tems, que c’étoit dommage que le Public fût privé des belles & solides réponses qu’il fit à cet Archevêque*” (editor’s note text 15 p. 55).
- 15.234 “*Le Père saint Hilaire, célèbre Prédicateur Doctrinaire, fit un Sermon magnifique à St. Eustache 1742, à la cérémonie du Batême d’un Juif, nommé Usilly. A la sortie de l’Eglise on ne voyait que des gens qui parlaient de la beauté du discours. En effet, il combattoit directement la Doctrine de la Bulle Unigenitus. Le Prédicateur fut interdit, & l’est encore*” (editor’s note text 15 p. 55).
- 15.262,16.669 *Sontange: soutane* (cf. ‘au’ Note 1.22 above).
- 15.298 “*Ecclésiastiques du Clergé de St. Etienne du Mont. (Messieurs Morlet, du Bois, Boulonnois) ont été enlevés & conduits à la Bastille 1747, pour aucune autre raison, que parce que leur vie édifiante, & le bien qu’ils faisoientt dans la Paroisse, blessoient les yeux du Curé*” (editor’s note text 15 p. 57).

- 15.312 “M. l’Abbé de Majainville, Conseiller Clerc de Grand’ Chambre, a été obligé de quitter la Paroisse pour avoir osé quêter le premier janvier 1747 à la prière de Messieurs les Marguilliers, mais contre le bon plaisir du Moine qui en est le Curé” (editor’s note text 15 p. 57).
- 15.315 “M. Claude Lasseray ... ancien Supérieur de Ste. Barbe, avoit été exilé (pour cette raison) lors de la destruction de la Communauté par Lettre de cachet ... lors de la destruction de cette Communauté; ... il fut enlevé par un Exemt ... (et conduit) à la Bastille, où il est encore” (editor’s note text 15 p. 57).
- 15.355 “La Lettre de M. de Beaumont, par laquelle il adresse aux Curés et aux Confesseurs de son Diocèse, la prétendue Rétractation du P. Pichon ... imprimée chez Claude Simon” (editor’s note text 15 p. 65).
- 15.399 P. Pichon’s book was printed in 1745 (editor’s note text 15 p. 70).
- 15.402, 15.403 *Gârer: faire attention: “Intonation de gare & serre. The sounding of Drumme, or Trumpet, whereby souldiors are warned to stand close, and looke unto themselves”* (Cot. 1611).
- 15.475 *Voir beau jeu: voir beaux yeux. “Dites des yeux, sans ouvrir vostre bouche, Que vous m’aimez, et vous verrez beau jeu”* (G. Durant, *Oeuv. poet.*, 61 Vo. (Hug. 1925-73: 4: 716).
- 15.500, 15.808, 15.842 *Tignacians: A religious order. “Tignasse, teignasse: mauvaise perruque. Teigne tonsurante. Perruque à tonsure. Au XVIIIe perruque d’ecclésiastique, en particulier d’abbé”* (TLF 2005).
- 15.512 Cardinal Tencin also wrote a letter to the priests and confessors of his diocese (editor’s note text 15 p. 80).
- 15.540 Charles de Caylus 1704-1754 Bishop of Auxerre, made his diocese a centre of Jansenism. He was an ardent supporter of Jansenism until his death (CathEncyc 1907-13: XIII: 718).
- 15.544 According to the Sarcellois, only M. Caylus received justice.
- 15.548 There are others who gave good instructions on the sacraments of penitence and the eucharist, but did not receive justice to the same extent as did M. Caylus (editor’s note text 15 p. 82).
- 15.570 “L’Eglise chante depuis 500 ans dans la Prose du St Sacrement, ces paroles qui sont de St. Thomas: ‘Les bons & les méchans le reçoivent (Jésus-Christ) mais avec un sort bien différent: il est la vie pour les uns, & la mort pour les autres’ ” (editor’s note text 15 p. 87).
- 15.621 “Il est beau sans doute, & l’on doit être bien édifié de voir M. de Beaumont, dans son Mandement ... si touché du relâchement des Chrétiens sur la discipline de l’abstinence ... ” (editor’s note text 15 p. 89).

- 15.598 Reference to the fable of La Fontaine: There were two donkeys, one carrying grain, and the other proud to be carrying money to be paid as salt tax. A band of robbers fell upon the second donkey, who lay moaning and near death. The first observed that it is not always good to have highly esteemed work to do.
- 15.671 “*M. d’Urvoi, Grand Chantre à la place de M. de saint Exupéry ... M. de Beaumont n’a trouvé ni dans le Chapitre, ni dans tout le Clergé du Diocèse, aucun Sujet qui lui convint. Il a fallu qu’il en fît venir un de 100. lieuës d’ici ..*” (editor’s note text 15 p. 90).
- 15.690 Reliquary.
- 15.694 *Montreux: maîtres & maîtresses.*
- 15.707, 15.821 “*Monsieur l’Abbe Arnauld de Pomponne, Abbé de St. Médard de Soissons, Doïen des Conseillers d’Etat, Commandeur & Chancelier des Ordres du Roi, arrière-Neveu de M. Antoine Arnauld, Docteur de la Maison & Société de Sorbonne*” (editor’s note text 15 p. 103).
- 15.728 “*M. Arnauld (mort 1694) a été un Docteur de Sorbonne. Il s’est mis à la tête des Jansénistes, & pour cela, il s’est fait chasser de la France, & est mort excommunié*” (editor’s note text 15 p. 82, also pp. 92-99).
- 15.741 Allusion to a famous and often-quoted fable published in 1654 by M. Filleau a Jesuit lawyer (editor’s note text 15 p. 99).
- 15.760 Le P. Pichon says that M. Arnauld was driven from France (editor’s note text 15 p. 100).
- 15.788 M. Arnaud died in the chapel next to his bedroom, where he would say mass every day. This does not appear to be the death of a heretic, as the Jesuits would have it (editor’s note text 15 p. 101)..
- 15.874 *Grimoire de Travoux: Dictionnaire universel françois et latin.* “*Vulgairement appelé ‘Dictionnaire de Trévoux’ (Cinquième édition). 1752, 7 Vol in -folio*”. (Thurot 1881-83 I: lxxxi),  
or  
“*Article dans les ‘Mémoires de Trévoux’ L’abbé de Saint-Pierre. 1724, développée à la suite à son ‘Projet pour perfectionner l’ortografe’ 1730*”. (Brunot 1966 VI: 2, 1: 1129).
- 16.98 *Prâtraille: clergé.* “*Prestraille. – Saint Pierre parle à toute l’Eglise: et ilz détournent son dire à je ne scay quelle prestraille, Instit., XIII, p.686. Calvin, Institution de la Religion Chretienne, texte de 1541*” (Hug. 1925-73: 6: 172).  
  
“*Prestraille: Bauld shavelings, paultrie priests; or Prestrailerie. Priests; or, th’Order of Priesthood; or the whole packe of scurvie Priests*” (Cot. 1611).

- 16.232 *Porichinelle: Polichinelle, Pulcinella*. In the *commedia dell'arte* this character represents a valet of rustic origin who is cunning, coarse, stupid and greedy. (see Chapter 3 §3.4.4).
- 16.267 *Caïns*: Cain slew his brother Abel through jealousy (CathEncyc. 1907-13: III: 142).
- 16.279 *Câtu: qu'as-tu* (ang. 'fuss', 'how-do-you-do').  
 “*Catus*. – *Cela c'estoit ung beau qu'as-tu. Je feis bien une aultre fredaine*. Sotties. 11,196. Sotties (Recueil général des) publié par Emile Picot 1902-1912. – *En esté, quand l'huy de derrière S'ouvre, c'est un mauvais catus; mil et mil en sont abbatus*. Anc. Poés. franç., IV, 43 (Anciennes Poésies françaises 1855-1878. (Hug. 1925-73: 2: 127).
- 16.366, 16.658 “*Cette Harangue ... a été faite à l'occasion d'un mandement de M. l'Archevêque de Cambrai 1741, portant condamnation d'un Ecrit ... contre le Sieur Bardon, Chanoine de Leuze, sur son refus de souscrire aux Bulles contre Baius & Jansénius, & à la Bulle Ubigenitus*” (Avertissement de l'éditeur text 16 p. 149-152).
- 16.419 *Catin*: prostitute.
- 16.505 All he has is only the habit of an inferior, all you have is the title of bishop.
- 16.522 *Maranathas*: ‘Anathema’ is a major excommunication in the Roman Catholic Church. In 1 Corinthians xvi: 22 St Paul says: “If any man love not our Lord Jesus Christ, let him be anathema, manatha”, (‘manatha’ = ‘the Lord is come’. ‘Maranatha’ has become a very solemn formula of excommunication, as has ‘anathema’ (CathEncyc 1907-13: 1: 456).
- 16.674 The incomprehensible talk of the Jesuits.



## PROPER NAMES

All proper names found in the *Sarcelades* are listed here to enable understanding of the passage in the text where they occur. The names accompanied by an asterisk are discussed in the Notes to the text. Abbreviations for sources are cited as follows:

CathEncyc. Catholic Encyclopedia (1913, 1907-12).

Where necessary 'Editor's notes' have been taken from notes accompanying each text (see an explanation in the introduction accompanying the Notes to this study).

Aguessiau d'	4.729* Henri François d'Aguesseau, (1668-1751), chancellor of France.
Agreda	4.693*, 4.989 Marie d'Agreda, (1602-16650) abbess of the Convent of the Immaculate Conception.
Aix en Provence	4.1127, 5.98 Councils were held here, and in 1612 a Gallican writing was censured (CathEncyc. I: 238).
Alexandre	11.650 French historian and theologian 1639-1724 (CathEncyc. I: 296).
Alizon	4.700 a typical peasant girl's name, here referring satirically to Marie Agreda.
Arnaud, Antoine	15.728* Jansenist leader, great-nephew of l'Abbé Arnauld de Pomponne.
Balfond	15.142* Jaques-Bonne Gigault de Bellefond, Archbishop of Paris 1746.
Balsunce	4.690*, 5.14, 16.476 etc. Henri François Xavier de Belsunce de Castelmoron (1671-1755) Jesuit. Bishop of Marseilles.
Balthazar	3.822* Spanish friar, the subject of a scandal.
Bardon	16.366*, 16.658 Canon of Leuze (Aisne).
Barrière	3.571* Pierre Barrière, perpetrator of a failed attempt to assassinate Henri IV.
Barty, Nigaud de	6.113*, 6.400, 6.982 etc. Nigon de Berty: Canon of S.Germain l'Auxerrois.
Beauregard	9.102 " <i>Chanoine à S. André de Chartres</i> ".
Bécherant, de	4.1468 He claimed a miraculous cure.
Biaumont du Repaire	1.64*, 14.13, 15.97 etc. Christophe de Beaumont du Repaire (1703–1781), Archbishop of Paris 1746-1754.

Bissy	4.1275, 5.138 “ <i>Cardinal de Bissy (1657-1737), Evêque de Meaux dans ste Brie, partisan des Jésuites</i> ” (editor’s note text 5 p. 170 & 5.138).
Blaise	6.1141 <i>Le petit Frère Blaise</i> : a monk.
Boulannoüas	15.298* “ <i>M. Boulonnois, Ecclésiastique du Clergé de St. Etienne du Mont, Théologien de feu M. l’Evêque de Senez</i> ” (editor’s note text 15 p. 57).
Bourbon	4.1140 “ <i>M. le Duc de Bourbon, Premier-Ministre, dépossédé par M. le Cardinal de Fleury en 1726</i> ” (editor’s note text 4 p. 160).
Bridault	4.317 Marie-Marguerite Bridault, cured by a miracle (editor’s note text 4 p. 158).
Brillon	9.148, 9.152, 9.187 “ <i>M. Brillon, Chanceglier de Notre-Dame de Chartres</i> ”. (9.152).
Caïns	16.267* Cain killed his brother Abel.
Cambrai	5.145*, 16 432 Archbishop of Cambrai, see also ‘Coche’.
Cartouche	3.1147, 4.724, 15.395 Louis Dominique Cartouche, smuggler, accomplice of Raffiat ( <i>Parlement de Paris; Registres d’arrêts rendus par le Parlement de Paris. 1312-1784; Registres du greffe criminel. XVII e-XVIIIe</i> ).
Caylus	15.540* Charles de Caylus 1704-1754, Bishop of Auxerre.
Chalaine	9.155 “ <i>Doyan à S. André</i> ”.
Charle (Charles) Monsigneur	16.436, 16.594 16.759 Archbishop Vintimille.
Charnenci	16.472 “ <i>mitrier</i> ”. “ <i>M. Charency .. qui vient d’excommunier M. Gras, Curé ...</i> ” (editor’s note text 11 p. 382).
Chastel	3.569* “ <i>Jean Châtel, Ecolier des Jésuites</i> ”.
Claude Fétu	3.1271*, 6.87, 8.200 etc. “ <i>Le Biaufrière Claude Fétu</i> ”.
Clément	3.548 <i>Frère Jacques-Clément</i> assassinated Henri III in 1589.
Coche	16 432 Archbishop of Cambrai.
Colbart	10.466, 10.1136 “ <i>André Colbert de Croissy, évêque d’Auxerre 1676-1704</i> ” (editor’s note text 11 p. 383).
Combe	11.619 “ <i>M. de Combes, Supérieur du Séminaire des Missions étrangères à Paris</i> ” (editor’s note text 10 p. 339).
Coque	3.992*, 4.633, 11.273 etc. Saint Marguerite Marie Alacoque (1647-1690) nun and mystic of the Monastère de Paray-le-Monial en Charolais.
Coque	3.971*, 5.31, 9.5 etc. <i>Monsieur à la Coque</i> : Bishop Languet de Soissons.

Coutelier	4.304 “ <i>Madame Coutelier, Chapelière, guérie par miracle</i> ” (editor’s note text 4 p. 157).
Croquessole	9.203, 16.478 M. de Crussol, Bishop of Blois.
Dancognée	4.1467 He claimed a miraculous cure.
Delorme	5.63 <i>Le grand Delorme</i> : husband of <i>Gabrielle Gautier</i> (editor’s note text 6 p. 226).
Deschamps	9.185 “ <i>Chanoine de Notre-Dame</i> ”.
Drouet	9.92* “ <i>Mademoiselle Drouet, Maîtresse d’Ecole à Chartres</i> ”.
Duboüas	3.908, 3.920, 15.297* etc. “ <i>Le Père Dubois, Régent de Philosophie au Collège des Jésuites à Nevers</i> ” (editor’s note text 3 p. 82).
Duboüas	4.311 “ <i>La Demoiselle Duboüas, fille d’un Tapissier, guérie par un miracle</i> ” (editor’s note text 4 p. 157).
Duchesne	4.314 “ <i>La Demoiselle Duchesne, guérie par un miracle</i> ” (editor’s note text 4 p. 158).
Duchesne	15.435, 15.916 “ <i>Le Père Duchesne, Provincial</i> ” (editor’s note text 15 p. 74).
Dufour, Mathurin	10.91 Husband of La Dame de la Fosse (editor’s note text 4 p. 158).
Dupineau	4.303 “ <i>Chanoine régulier de sainte Geneviève, guéri par un miracle</i> ” (editor’s note text 4 p. 157).
Fare, de la	16.478 “ <i>Etienne-Joseph de la Fare, Evêque de Laön</i> ” (editor’s note text 6 p. 232, and text 15 p. 40).
Filquières	6.672* M. Rouillé des Filtières: Accompanied Don Palacios to the oculist, prior to Palacios’ miraculous cure.
Flairance	16.354 “ <i>M. de St. Albin est fils de la Fleurance, fille de l’Opera &amp; de M. le Duc d’Orléans</i> ” (editor’s note text 5 p. 170).
Fleury	4.1135* M. André Hercule de Fleury, Bishop of Fréjus, Cardinal & Premier-Ministre, tutor to the young Louis XV.
Folard	4.1468* Chevalier Jean-Charles de Folard, army captain and strategist, became Jansenist.
Fosse, de la	4.315 “ <i>La Dame de la Fosse, guérie par un miracle</i> ” (editor’s note text 4 p. 158).
Garnet	3.579*, 3.1150 A Jesuit, and accomplice in the Gunpowder Plot (CathEncyc. VII: 83ff). (See ‘Oldecorne’).
Gaspard	6.104*, 6.160 <i>Gaspard</i> : Charles Gaspard Dodun 1676-1736. <i>Contrôleur général des finances</i> 1722 1726.
Gerbais	11.651 Gerbais, writer and historian.
Gendron	6.671 “ <i>Fameux Oculiste qui avait déclaré Palacios guéri après le miracle</i> ” (editor’s note text 4 p. 158 & text 6 p. 224).

Giaubonne	15.685 “ <i>M. l’Abbé le Fève d’Eaubonne, Chanoine de Notre-Dame</i> ” (editor’s note text 15 p. 91).
Girard	3.696*, 4.713, 4.1546 etc. “ <i>Père Jean-Baptiste Gerard, Recteur du Couvent des Jésuites à Toulon</i> ” (editor’s note text 3 p. 81).
Gondrin	10.261* Pierre de Pardaillan de Gondrin 1692-1733, Bishop of Langres.
Grôlé	8.229 The neighbouring village to Sarcelles.
Groulard	6.810 priest.
Gueret	3.569 “ <i>Jean Guéret, Jésuite, Régent de Philosophie de Jean Châtel, banni à perpétuité du Royaume par Arrêt du Parlement</i> ” (editor’s note text 3 p. 80).
Guignard	3.563*, 3.1150, 4.713 etc. Jean Guignard, a Jesuit, hanged in 1595 for diffamatory pamphlets against Henri III and Henri IV.
Guitaclin	16.473 “ <i>Abbé du Guesclin, Grand-Vicaire de Pontoise, demeurant au Palais Royal, puis Evêque de Cahors</i> ” (editor’s note text 15 p. 46).
Habart	11.650 Louis Habert, exponent of Augustinianism (CathEncyc. VI: 712).
Harcourt, d’	15.148* Louis-Abraham, duc d’Harcourt (1694-1750).
Hardoüin	4.309 “ <i>Mademoiselle Hardoüin, paralytique et guérie</i> ” (editor’s note text 4 p. 157).
Hautefort	7. 55* La Marquise d’Hautefort.
Herault	13.1005 M. Herault, Lieutenant-Général de Police.
Ignace	11.499, 16.371 Ignatius Loyola, founder of the Jesuits.
Jacques	3.577 James I of England.
Jansignius	3.957 Cornelius Jansen (1585-1638), Bishop of Ypres, founder of Jansenism, a severe Augustinian movement within the Catholic church.
Jannot, André,	10.489, 10.559 “ <i>moûleux</i> ”.
Janvier, Mademoiselle	9.159 “ <i>cousine de M. Chalaine</i> ”.
Jard	15.234* Le Père Jard, a famous preacher.
Julian Barnard	9.79-9.83 “ <i>vigneron à Mainville</i> ” (“ <i>Marinville</i> ”).
Laffutiau	16.479 Messire Jean-Joseph Laffiteau, Bishop of Sisteron 1741 (editor’s note text 11 p. 392).
La Fosse	4.315 “ <i>Femme de M. Dufour, si grosse et guérie par un miracle</i> ”.
La Motte	16.479 “ <i>mitrier</i> ”.
La Naine, Anne	4.307 “ <i>estropiée et guérie par un miracle</i> ” (see text 4.321).

La Salle	4.309 “ <i>M. de la Salle, ancien Commissaire, guéri par un double miracle</i> ” (editor’s note text 4 p. 157).
Languet	3.970*, 8.66, 9.43, etc. Monsieur Jean-Joseph Languet de Gergy, Bishop of Soissons, Archbishop of Sens. He was the first biographer of Marie Alacoque (CathEncyc. XIII: 717). (See ‘Coque’)
Lasseraï	15.315* M. Claude Lasseray, Rector of Ste. Barbe.
Le Doux	4.313, 6.950 <i>Jean-Baptiste le Doux, fils du Procureur du Roi, guéri</i> (editor’s note text 4. p. 158).
Le Franc	4.317 Marie-Anne le Franc, cured by a miracle (4 321 ff.).
Le Moine	4.302 “ <i>Madame le Moine, religieuse, fille de M. le Moine, Ecuyer de M. le Duc d’Orléans, guérie</i> ” (editor’s note text 4 p. 157).
Linguet	6.672 “ <i>médecin</i> ” (editor’s note text 6 p. 225).
Lusieux	5.103 “ <i>Un çartain Moûleux nommé Lusieux, chez qui se vend le Supplément Jésuitique</i> ” (editor’s note text 5 p. 168).
Majanville	15.312* “ <i>M. l’Abbé de Majainville, Conseiller Clerc de Grand’ Chambre</i> ”.
Malchior	6.160 <i>Melchior: “molénien”</i> .
Manibrant	16.476 “ <i>mitrier</i> ”.
Marcillon	16.474 “ <i>mitrier</i> ”.
Margot-la-toupie	16.649 “ <i>votre Madame Unigentrus</i> ”.
Marinville	16.473 “ <i>mitrier</i> ”.
Marmorin	16.472 “ <i>mitrier</i> ”.
Mazières	5.125 “ <i>La Veuve Mazières, chez qui s’impriment les Ouvrages du Cardinal de Bissy, de M. Languet, &amp;c.</i> ” (editor’s note text 5 p. 169).
Mena	3.803* Le Père Mena, a Jesuit in Salamanca.
Miquemaque	3.876* North American Indian tribe.
Molina	10.437, 13.614 “ <i>Luis de Molina (1536-1600), jésuite espagnol, membre de la Société de Jésus, à l’origine du molinisme</i> ”. (CathEncyc. VI: 712).
Morlet	15.297* M. Morlet: “ <i>Ecclésiastique du Clergé de St. Etienne du Mont</i> ” (editor’s note text 15 p. 57).
Nicolas-Tuyau	4.1602* A character in <i>l’Amant de retour</i> by Guillemain, a writer of poissard plays.
Nivet	3.1147, 4.724 Criminal ( <i>Parlement de Paris; Registres d’arrêts rendus par le Parlement de Paris. 1312-1784; Registres du greffe criminel. XVII e-XVIIIe</i> ).

Noailles	4.1284*, 13.1092, 15.214 etc. Cardinal de Louis-Antoine de Noailles (1651–1729), Archbishop of Paris 1695-1729.
Oldecorne	3.580*, 3.1150, 4.713 Ven. Edward Oldcorne 1561-1606, became a Jesuit in 1587 and was imprisoned in connection with the Gunpowder Plot. (See ‘Garnet’).
Onzenbray, d’	6.672 “M. Pajot d’Onsenbray, étoit cousin germain de M. Rouillé des Filtières” (editor’s note text 6 p. 224).
Palacios	4.313*, 6.666 Don Alfonse de Palacios, a young Spanish aristocrat, with the sight remaining in one eye.
Pantart	9.169 “ <i>mort révolté contre l’Eglise</i> ”.
Pâris	4.211*, 6.566, 8.152 etc. François de Pâris (1690-1727), Jansenist priest. (See ‘St Médard’).
Pichon	14.15*, 15.373, 15.399 etc. Le Père Jean Pichon, Jesuit, Rector of the Collège de Laön.
Pomponne	15.707*, 15.821 Monsieur l’Abbé Arnould de Pomponne, Abbot of St. Médard de Soissons, great-uncle of Antoine Arnould.
Prémiau	16.480 “ <i>mitrier</i> ”.
Quesnel	3.958* Pasquier Quesnel, author of <i>Le Nouveau Testament en français avec des réflexions morales</i> (1694).
Raffiat	15.395 smuggler, accomplice of Cartouche ( <i>Parlement de Paris; Registres d’arrêts rendus par le Parlement de Paris. 1312-1784; Registres du greffe criminel. XVII e-XVIIIe</i> ).
Rancan	4.748* Père Reacan, Jésuit of the Collège de la Flèche.
Remuza	4.990* Anne-Madeleine Remuzat 1606-1730, opposed Jansenism.
Robière	4.312 “ <i>Mademoiselle Robière, guérie</i> ” (editor’s note text 4 p. 157).
Rohan	4.1275 Louis René Édouard, Prince de Rohan (1734-1803), Cardinal-Bishop of Strasbourg, and Academician.
Ruel, de	7.2* M. de Ruel, a priest who opposed the Bull <i>Unigenitus</i> .
Saint Grégoire	11.450* became Pope in 590.
Saint Hilaire	15.234* <i>Le Père Saint Hilaire</i> opposed the Bull <i>Unigenitus</i> in a famous sermon.
Saint Ovide	6.581 was believed to have performed miracles (editor’s note text 6 p. 223).
Saint Thomas	8.84 Jesus’ disciple who doubted Christ’s resurrection until he had seen the signs of the crucifixion on Christ’s body.
Saint Thomas	11.450* Saint Thomas Aquinas (1225-1274).
St Albin	16.1, 16.118, 16.204, 16.646, 16.762 Archbishop of Cambrai.

St-Medard	4.206*, 4.370, 6.704 etc. The St-Médard cemetery where miraculous healings were reported.
Salion	16.480 “ <i>mitrier</i> ”.
Sarrot	9.101 “ <i>M. Sarrot qu’est Chaloine à Notre-Dame</i> ”.
Sichon	1.66 Jesuit writer.
Simon	14.44, 15.356* Claude Simon, printer.
Simon	15.191 M. Simon, Principal of the Collège de Séez, rue de la Harpe (editor’s note text 15 p. 55).
Soanons	10.1136* Jean Soanen, Bishop of Senez.
Tellier	13.908* Louis XIV’s confessor from 1709.
Tencin, de	15.499, 15.509, 16.477 etc. Cardinal Pierre Guérin de Tencin (1679-1758). “ <i>Archevêque d’Embrun</i> ” (editor’s note text 3 p. 86). “ <i>Archevêque de Lyon, Primat des Gaules, &amp; Ministre d’Etat</i> ” (editor’s note text 15 p. 75).
Texier	6.1101* M. Texier a school teacher.
Thabor	13.1131 Mount Thabor, where the transfiguration of Christ took place.
Thibault	4.318 Mademoiselle Marguerite Thibault, cured by a miracle (editor’s note text 4 p. 158).
Thomas	15.27 <i>Le grand Thomas: fameux Dentiste du Pont-neuf</i> (editor’s note text 15 p. 10).
Thomas	16.242 St Thomas Aquinas.
Thomassin	6.333* Bishop Louis de Thomassin (1672).
Tornemaine	3.1326 “ <i>Le Père Tournemine Jésuite, dans une mission à Caën</i> ” (editor’s note text 3 p. 88).
Unigenrus	13.1112*, 15.61, 16.360 etc. <i>Unigenitus</i> .
Vanneroux	4.1516* “ <i>Lieutenant général de police</i> ” (editor’s note text 4 p.162).
Villabal	6.1099 “ <i>Villiers-le-Bel, une Paroisse proche celle de Sarcelles</i> ” (editor’s notes text 6 p. 233, text 16 p. 233).
Villansans	15.248 Monsieur Villemsens, Doctor of the Sorbonne, Priest of St. Nicolas des Champs (editor’s note text 15 p. 57).
Ventremille	3.1322*, 6.1038, 8.263 etc. Charles Gaspard Guillaume de Vintimille du Luc, Archbishop of Paris 1729.

## Glossary

This glossary is selective. Glosses are in French since definitions are provided by dictionaries contemporary with the texts. It includes words and expressions restricted to colloquial usage in the eighteenth century, from the prescriptive *Dictionnaire de l'Académie* 1762 and from Roux's *Dictionnaire comique, satyrique, critique, burlesque, libre et proverbial* (1718) (ed. Barsi 2003). This latter, a “*livre clandestin*”, was probably derived from the *Dictionnaire burlesque* of Richelet (1680), (see Barsi 2003: xviii), and provides a view of ‘*langage bas*’. For words not attested in these two, recourse has been made to other seventeenth and eighteenth century dictionaries. In the case of words not attested in any dictionary and apparently only to be found in the *Sarcelades* a gloss has been provided in modern standard French.

Words and expressions are also included that sometimes appear in a modern standard French dictionary, the *Dictionnaire de la langue française* Larousse (1992), words that in the *Sarcelades* have ironic connotations which enhance Jouin's satirical comment on contemporary political and religious issues.

The reader is referred to Chapter 3 for explanation of forms which differ in their orthography from the standard, and Chapter 4 for morphological variants, which are generally not included in the Glossary. Words and expressions accompanied by an asterisk (\*) are discussed in the Notes to the text.

Abbreviations are as follows:

Acad. *Dictionnaire de l'Académie* (1762)

Rich. Richelet (1680)

Fur. Furetière (1690)

DCom. Le Roux (1718-1786)

God. Godefroy (1880-1902)

Hug. Huguet (1925-73)

FEW. Wartburg, W. von (1928-)

Lar. Larousse (1992)

DCult. *Dictionnaire culturel en langue française* (2005)



adj.: adjective	f.n.: feminine noun
adv.: adverb	m.n.: masculine noun
conj.: conjunction	partic.: particle
dem.: demonstrative	p.p.: past participle
excl: exclamation	pron.: pronoun
interj.: interjection	refl.: reflexive
i.v.: intransitive verb	t.v.: transitive verb
loc.: locution	

Words in the first instance are cited in the forms in which they appear in the text. Nouns are usually listed in their singular form and verbs in the infinitive. When the infinitive is not itself attested, it is quoted in parentheses. Following the gloss for each word, the text and line numbers are given of the first three occurrences, after which an indication is given of further occurrences.

ab hoc & ab hac (adv.) 16.517 *n'importe comment*.

*“Ab hoc et ab hac. Il ne sait ce qu'il dit, il en parle ou il en discourt ab hoc et ab hac. pour signifier, confusément, sans ordre et sans raison”* (DCom. 1718-86: 16).

*“Abac (d') et d'aboc. De tous côtés”* (Hug. 1925-73: 1: 6).

aboyeux (m.n.) 15.614 *aboyeur*.

*(Cf. "Aboyer, au figuré signifie, Crier après quelqu'un, le presser, le poursuivre importunément")* (Acad. 1762), *"Voilà bien des aboyeurs à ses côtés. Pour dire, des hommes qui crient et qui pressent avec importunité"* (DCom. 1718-86: 16). (See Chapter 3 §3.4.1).

accorder ses flutes (loc. )

9.29 *mettre de l'ordre à ses idées. “On dit proverbialement, Accorder vos flûtes, pour dire, Convenez de ce que vous voulez faire, convenez des moyens de faire réussir votre dessein ”* (Acad.1762).

accoutumance (f.n.) 10.547, 13.706 *habitude*.

*“Coutume que l'on prend de faire ou de souffrir quelque chose “* (Acad.1762).

accueilance (f.n.) 2.496, 3.1049, 13.89 etc. *accueil*. (Hug. 1925-73: 1: 50).

acharnage (m.n.) 15.711 *acharnement*.

acroc (m.n.)	8.220 <i>contretemps</i> . “ <i>Déchirure que fait ce qui accroche, aussi ... ce qui accroche, ... ce qui déchire. Il se dit figurément D’une difficulté, d’un embarras qui apporte du retardement dans une affaire.</i> ” (Acad. 1762).
adjutorions (m.n.)	4.359* <i>hors-d’oeuvres</i> .
affronté (adj.)	11.116, 15.166 <i>trompé</i> .
affronteux (m.n.)	5.55, 5.81 <i>trompeur</i> . “ <i>Celui qui trompe</i> ” (Acad. 1762). (See Chapter 3 §3.4.1).
affût, il y a de l’affut de ... , (loc.)	10.1008 <i>il y a l’occasion</i> . “ <i>On dit proverbialement &amp; figurément, Etre à l’affût, pour dire, Epier l’occasion de faire quelque chose, Etre au guet</i> (Acad. 1762).
agiotage (m.n.)	3.1237 <i>fraude</i> . “ <i>Spéculation fraudulente</i> ” (Acad. 1762).
agiotoux (m.n.)	3.1246 <i>fraudeur</i> . “ <i>Celui qui fait l’agiotage</i> ” (Acad. 1762). (See Chapter 3 §3.4.1).
agréance (f.n.)	11.92, 11.314, 13.669 etc. <i>agrément, consentement</i> .
ahonni (p.p.)	13.612 <i>couvert de honte</i> .
ahonti (p.p.)	12.178 <i>couvert de honte</i> . “ <i>Ahonté, déshonoré</i> ” (Hug. 1925-73: 1: 127).
aigrefin (m.n.)	4.1241 <i>escroc</i> . “ <i>Terme de mépris, qui signifie Un homme qui vit de l’industrie. Il est du style familier</i> ” (Acad. 1762). “ <i>Dans le style polisson signifie un chevalier d’industrie, un faux joueur, un fourbe, un frippon</i> ” (DCom. 1718-86: 25).
alleçon (f.n.)	4.173, 11.135, 12.82 etc. <i>leçon</i> .
amelette (f.n.)	15.624 <i>omelette</i> . (See Chapter 3 §3.3.1.6).
amposture (f.n.)	6.159 <i>imposture</i> . (See Chapter 3 §3.3.2.4).
amusette (f.n.)	16.428 “ <i>Petit amusement. Il est du style familier</i> ” (Acad. 1762).
an (prep.)	4.211* <i>au</i> (“ <i>tous ces Gens guaris an Tombiau de Monsieur Paris</i> ”).
âne, montrer que son âne n’est qu’un baudet (loc.)	10.83 <i>c’est la même chose</i> . “ <i>On dit proverbialement &amp; bassement, Pour vous montrer que votre âne n’est qu’une bête</i> ” (Acad. 1762).
anhuy, annui (adv.)	3.499*, 4.439, 4.1220 etc <i>aujourd’hui</i> .
ânier (m.n.)	10.98 <i>ânier: homme qui conduit un âne</i> .

- animiquié (f.n.) 6.96 *inimitié*.
- antardits (p.p.) 6.1084 *interdits*. (See Chapter 3 §3.3.2.4).
- antiché (p.p.) 6.1029 *endoctriné*.  
 “*Enticher, Commencer à gâter, à corrompre. Son plus grand usage est au participe. Il se dit figurément en parlant de mauvaises opinions en fait de doctrine & de religion. Il est du style familier*” (Acad. 1762).
- antitulance (f.n.) 10.548, 16.116, 16.376 *intitulation*. (See Chapter 3 §3.3.2.4).
- antrigances/ entrigance (f.n.) 6.1136, 15.739 *intrigues*. (See Chapter 3 §3.3.2.4).
- aposteumme (m.n.) 3.778, 13.944 *un absçès*.  
 “*Aussi au sens figuré et proverbial*” (Acad. 1762).  
 “*Il faut que l’aposthume creve, signifie qu’une colère, ou quelque autre passion cachée, quelque conjuration, ou affaire secrète viendra enfin à éclater*” (DCom. 1718-86: 41).  
 (See Chapter 3 §3.3.2.2).
- appanage (m.n.) 2.489 ‘ .. vos biens ... ’  
 “*Ce que les Souverains donnent à leurs puînés pour leur tenir lieu de partage*” (Acad. 1762).  
 “*Mot comique, qui signifie la dépense qu’on fait en meubles, en habits et en bonne chère*” (DCom. 1718-86: 41).
- apparence (f.n.) 5.64, 16.564 *conscience*.  
 “*Action d’apercevoir*” (Hug. 1925-73: 1: 255).
- apparence (f.n.) 4.199, 6.830, 6.1066 etc. ‘*comme il me paraît*’.  
 “*Se prend aussi pour Vraisemblance, probabilité*” (Acad. 1762).
- approuvure (f.n.) 15.440 *approbation*.
- après, être après à faire (loc.) 12.81 *être en train d’y travailler ...*
- aquit, par manière d'aquit (loc.) 3.33 *par négligence*.  
 “*On dit, ‘Faire quelque chose par manière d’acquit’ pour dire Négligemment, & seulement parce qu’on ne peut pas s’en dispenser*” (Acad. 1762).  
 “*Par manière d’acquit, dit autant que par négligence ou par contenance*” (DCom. 1718-86: 19).
- argots (m.n.) 3.636, 6.803 *ergots, griffes*. (See Chapter 3 §3.3.1.1).  
 “*Espèce de petit ongle pointu, qui vient au derrière du pied de quelques animaux*” (Acad. 1762).
- argotté (p.p.) 6.822 *raffiné, subtil*.
- asseiner (t.v.) 6.448 *assigner*.

asseination (f.n.)	8.49 <i>assignation</i> .
assire (refl.)	16.145 <i>s'asseoir</i> .
atteintu (p.p.)	11.99 <i>atteint</i> . (See Chapter 4 §4.1.2.9).
(attiffer) (t.v.)	11.134 <i>coiffer</i> . “Orner, parer. Il ne se dit que des femmes, & ordinairement en parlant de leur coiffure. Ce mot est du style familier” (Acad. 1762). “Pour parer, habiller, ajuster. Ce mot n’est propre que pour marquer le ridicule de la parure d’une personne” (DCom. 1718-86: 50).
au (pron.)	1.22* <i>an</i> . ( <i>Au nous lira = on nous lira</i> ).
aune, tout au long d’une aune (loc.)	2.209, 4.72, 10.133 <i>excessivement (long, souvent)</i> . “Façon de parler figurée et proverbiale pour dire, Beaucoup, excessivement” (Acad. 1762). ( <i>Aune: ancienne mesure de longueur, valant environ 1,188 m</i> ).
auparavant que (adv.)	8.80 <i>avant que</i> .
autenticles (adj.)	4.566 <i>authentique</i> . (See Chapter 3 §3.4.9).
autre ... autre (loc.)	11.639 <i>ce sont deux choses différentes</i> .
avenu (p.p.)	4.1378 <i>arrivé (en parlant d’un miracle)</i> . (Cf. avenir “Arriver par accident” (Acad. 1762).
aventurière (f.n.)	3.922 <i>prostituée</i> . “Une femme qui court les aventures, qui court le monde, et ce qu’on appelle une fille de joie, une putain” (DCom. 1718-86: 52).
aveuglété (f.n.)	12.141 <i>M. Ventremille ne veut pas voir les miracles</i> . “(Aveuglement. Il n’est en usage qu’au figuré, & signifie, Sans rien considérer, sans rien examiner)” (Acad. 1762).
babiole (f.n.)	10.166 <i>ces petites choses</i> . “Jouet d’enfans. Il se dit figurément De toutes sortes de choses puérides. ... Des choses sans valeur” (Acad. 1762). “Pour bagatelle, chose de peu de valeur, drôlerie” (DCom. 1718-86: 57).
baguette, à la baguette (loc.)	13.93 <i>le Roi commande et guide ces petits gens vers l’abîme</i> . “On dit, Commander à baguette, pour dire, Commander avec hauteur & impérieusement (Acad. 1762). “Commander à baguette. C’est prendre une autorité de maître, commander avec orgueil et haut à la main, d’un ton de voix fier et arrogant, et ordonner absolument en souverain” (DCom. 1718-86: 59).

- (bailler) (i.v.) 2.551, 2.559, 2.582 etc. *donner*.  
 “Ce verbe n’est guère en usage” (Acad. 1762).
- bailler par le nez (loc.) 6.306 *donner des soufflets*.  
 bailler en six (loc.) 15.914 *deviner en six coups*.
- bailleux (m.n.) 3.1178 *donneur, celui qui donne*. (See Chapter 3 §3.4.1).
- bailli (m.n.) 6.297 *officier royal*.
- balivarnes (f.n.) 9.104 *des choses sans importance*.  
 “Sornette, discours frivole & de peu d’importance. Il est du style familier” (Acad. 1762). (See Chapter 3 §3.3.1.1).
- (balivarnier) (t.v.) 6.152 “S’occuper de balivernes. Il est du style familier” (Acad. 1762).
- balle, sermons de balle (loc.)  
 15.628 *beaux sermons*. (See Chapter 3 §3.3.1.1).
- ballots (m.n.) 3.623, 3.635 *affaires*.  
 “Gros paquet de meubles ou de marchandises. On dit figurément & familièrement, Voilà votre vrai ballot, pour dire, Voilà ce qui vous est propre, voilà votre vrai fait ” (Acad. 1762).  
 “Pour fait” (DCom. 1718-86: 62).
- ban (m.n.) 4.95 (cf. four-à-ban). “Ban, banal, terme qui se dit des choses à l’usage desquelles le Seigneur de fief a droit d’assujétir ses vassaux, afin qu’ils lui payent certains droits” (Acad. 1762).
- baragouin (m.n.) 16. 679 *belles paroles*.  
 “Langage imparfait et corrompu” (Acad. 1762).  
 “Parler baragouin. C’est parler un langage inconnu, s’énoncer ambigument et obscurément en une langue corrompue” (DCom. 1718-86: 63).
- barbouiller (t.v.) 6.814\*, 10.33 *gâter la réputation*.  
 “On dit figurément qu’Un homme s’est bien barbouillé, pour dire, qu’Il a gâté sa réputation. Il est du style familier” (Acad. 1762).  
 8.176 *gâter*.  
 11.146 *gâter le cerveau*.
- (barguainer) (i.v.) 14.47 *hésiter*.  
 “Différer, hésiter, chercher de mauvaises excuses pour se dispenser de faire quelque chose, retarder, perdre le tems en paroles inutiles” (DCom. 1718-86: 63).
- barguigner/ barguaigner (i.v.) (cf. ‘barguainer’).  
 4.1253, 11.392, 12.157 etc. “Hésiter, particulièrement quand il s’agit d’un achat, d’une affaire. Style familier” (Acad. 1762).
- barguignance (f.n.), 15.530 *hésitation*.

- barlue (f.n.) 3.766, 6.175, 16.404 *mauvais jugement*.  
 “*Sorte d’éblouissement passager. Il n’est que du style familier, & ne se dit qu’en ces phrases, Avoir la berlue,.... On dit figurément & familièrement Avoir la berlue, pour dire, Juger mal des choses, en juger de travers*” (Acad. 1762).  
 “*Avoir la berlue. Avoir la vue trouble, un éblouissement dans les yeux qui empêche qu’on ne puisse démêler distinctement un objet d’avec l’autre*” (DCom. 1718-86: 76). (See Chapter 3 §3.3.1.1).
- (barner) (t.v.), (refl.) 10.56, 10.57 *se moquer*.  
 “*Il signifie figurément, Tourner en ridicule*” (Acad. 1762).  
 “*Berner. Veut proprement dire, faire sauter un renard dans une toile. Mais au figuré, c’est railler une personne, la faire servir de jouet et de passe-tems à toute une compagnie, la draper et tourner en ridicule*” (DCom. 1718-86: 76). (See Chapter 3 §3.3.1.1).
- barnique (interj.) 15.162, 15.827, 16.769 *zut! flûte! Rien à faire!*  
 “*Bernicles. Rien*” (DCom. 1718-86: 76).  
 “*Bernicle, bernacle, bernache, barnache, berlin, brelin, bernic*” (Lar. 1992). (See Chapter 3 §3.3.1.1).
- barriau (m.n.) 6.221 *Barreau, avocat*.
- batifoller (i.v.) 7.59 *s’amuser*.  
 “*Se jouer à la manière des enfants. Il est du style familier*” (Acad. 1762).  
 “*Badiner, jouer, se divertir, se réjouir, s’amuser, rire, être de bonne humeur*” (DCom. 1718-86: 68).
- bâton, prendre le bâton blanc (loc.)  
 11.407 (*préparer à une vie austère*)  
 “*Il a été réduit au bâton blanc. C’est à dire il a été absolument ruiné, et contraint de sortir .. avec un bâton à la main*” (DCom. 1718-86: 68).
- battre, battre nos femmes (loc.)  
 14.8 *tout essayer*.
- baudet (m.n.) 10.98 *baudet (fam.) = âne*.
- bavette (f.n.) 6.610 *dès la bavette, dès leur petite enfance*.  
 11.109 *des marmots à la bavette: des tout petits*.  
 “*Petite pièce de toile que les enfans portent par devant ...*” (Acad. 1762).
- bec-jaune (m.n.) 10.34, 12.176 *naïveté, ignorance*.  
 “*Terme de fauconnerie. Oiseau jeune & niais. On donne figurément ce nom à un jeune homme sot & niais. Il signifie aussi une sotise, une ineptie. Il est familier*” (Acad. 1762).  
 “*Pour ignorant, sot, innocent, bête, neuf, simple, qui n’a point d’expérience, novice dans quelque chose*” (DCom. 1718-86: 74).

- bedaine (f.n.) 3.51, 15.12 *panse*.  
 “*Gros ventre. Il ne se dit qu’en plaisanterie*” (Acad. 1762).  
 “*Pour gros ventre, rebondi et gras*” (DCom. 1718-86: 73).
- béguéule (f.n.) 10. 858 *femme sotté*.  
 “*Terme injurieux, qui se dit d’Une femme sote, ridicule, impertinente, avantageuse*” (Acad. 1762).  
 “*Sobriquet injurieux qu’on donne aux femmes, et qui veut dire, sotté bête*” (DCom. 1718-86: 74).
- belître (m.n.) 3.232\*, 14.26, 15.81 etc. *frippon, gueux*.  
 “*Coquin, gueux, homme de néant*” (Acad. 1762).  
 “*Injure qui a la même signification que tous les autres mots, gueux, belître, frippon, maraut*” (DCom. 1718-86: 74).
- benêt/ benest (m.n.) 3.284, 3.1177, 16.597 etc. *sot, sans intelligence*.  
 “*Niais, sot*” (Acad. 1762).  
 “*Pour innocent, sot, sans esprit, neuf, ignorant*” (DCom. 1718-86: 75).
- berlinanvars /berlinenvars (adv.)  
 9.149, 13.1106, 16.689 *en grand désordre*.  
 “*Brelan envers/anvars, ‘sens dessus-dessous’*” (Acad. 1762).
- besace, être à la besace (loc.)  
 13.499 *en pauvreté*.  
 “*On dit figurément, qu’Un homme est à la besace, qu’Il est réduit à sa besace, pour dire, qu’il est ruiné*” (Acad. 1762).  
 “*Etre à la besace. C’est à dire, être pauvre*” (DCom. 1718-86: 76).
- besogne (f.n.) 1.70 *tâche, ouvrage*.  
 “*Terme du style familier. Travail, ouvrage*” (Acad. 1762). “*Vous nous faites de belle besogne. C’est-à-dire, vous ne faites rien qui vaille*” (DCom. 76).
- (béter) (t.v.) 11.156\* *s’il le voudrait, qu’il le demande humblement*.
- beurre, bian plus de beurre, que de pain (loc.)  
 3.82 *elle fait de belles promesses*.  
 “*On dit proverbialement, Promettre plus de beurre que de pain, pour dire, Promettre plus qu’on ne veut & qu’on ne peut tenir*” (Acad. 1762).  
 “*Promettre plus de beurre que de pain. Pour dire, amuser une personne par plusieurs belles promesses*” (DCom. 1718-86: 78).
- bezicles (f.n.) 6.367 *il faut avoir des bezicles pour comprendre ce qu’il veut dire*.  
 “*Pour lunettes, dont se servent les personnes qui ont la vue basse ou foible. On dit qu’un homme n’a pas mis ses besicles, quand il se trompe au jugement de quelque chose*” (DCom. 1718-86: 76).
- biau (adj.) 1.5, 2.137, 3.158 etc. *beau*. (See Chapter 3 §3.3.3.3).
- gna biaux jours (loc.) 13.689 *il y a longtemps*.

- Biaufrière (n.m.) 3.1269\*, 5.93, 16.166 etc. *Beau frère (Claude Fétu)*.
- bigre, le bigre à l'huile! (interj.) *bigre à tout personnage influent!*  
6.552 Deformation of *bougre!* “.... *Ce mot en notre langue est fort insolent et fort libre, de manière qu'on ne voit guere un honnête homme le prononcer*” (DCom. 1718-86: 93).
- bilvesée (f.n.) 6.903: *vulgarités. “Discours frivole, conte vain & ridicule. Il est du style familier”* (Acad.1762).  
“*Pour sottises, coïonneries, contes en l'air, folies*” (DCom. 1718-86: 80).
- bis, à bis à blanc (loc.) 4.59, 9.12, 14.19 *n'importe comment.*  
“*De toutes les façons*” (Hug. 1925-73: 1: 584).  
“*Il faut faire cette chose à bis ou à blanc. Pour dire qu'il la faut faire absolument de gré ou de force*” (DCom. 1718-86: 81).
- blanc, se faire blanc de son épée (loc.)  
13.70 *se vanter.*  
“*On dit proverbialement & figurément qu'un homme se fait tout blanc de son épée pour dire, qu'il se vante d'avoir beaucoup de pouvoir, de crédit pour faire réussir une affaire*” (Acad. 1762).
- blutiau (m.n.) 13.626 *bluteau, blutoir.*  
“*Espèce de sas fait d'étamine ou de crin, & qui sert à passer la farine*” (Acad. 1762). (See Chapter 3 §3.3.3.3).
- bombance (f.n.) 2.80, 13.1097 *festin.*  
“*Somptuosité, en bonne chère. Il n'a usage que dans le style familier*” (Acad. 1762).  
“*Magnificance, festin, luxe, repas splendide, bonne chère, débauche, ou dépense excessive*” (DCom. 1718-86: 86).
- bon, j'ons ça de bon (loc.)  
5.118 *avoir un avantage.*
- bonde ame (f.n.) 2.188 *bonne âme.*
- bonnet, prendre sous son bonnet (loc.)  
4.277, 16.316 *rien n'est mensonge, c'est la vérité.*  
“*On dit aussi familièrement, qu'Un homme a pris une chose sous son bonnet, pour dire, Que c'est une chose qu'il a imaginée, & qui n'a point de fondement*” (Acad. 1762).
- boüamiane (f.n.) 3.85 *bohémienne, putain.*
- boüas, bois flotté (loc.) 15.800 *bois transporté par le flottage.*
- boüeux (m.n.) 4.1330 *boueur.* (See Chapter 3 §3.4.1).
- boule, venir à l'appui de la boule (loc.)  
2.381, 13.495 *tout en prenant l'avantage.*



“ .. *Et on dit, Aller à l'appui de la boule, pour dire, Jouer sa boule, ensorte qu'elle puisse joindre la boule de celui avec qui on est, & la pousser plus près du but*” (Acad. 1762).

- boudin, tout iroit en eau de boudin (loc.)  
15.833 *tout cela tombera à l'eau si ...* .  
“*Proverbialement & bassement, quand on veut faire entendre qu'une chose ne réussira point, on dit, qu'Elle s'en ira en eau de boudin*” (Acad. 1762).
- bourde (f.n.)  
9.84 *mensonge, fausseté.*  
“*Mensonge, défaite. Il est populaire*” (Acad. 1762).  
“*Menterie, fourberie, artifice, stratagème*” (DCom. 1718-86: 94).
- bourée, passer par la bourée (loc.)  
4.719 *subir de la tourmente.*
- bourrelée (p.p.)  
6.747 *tourmentée.*  
“*Bourreler, Tourmenter, gêner. Ce verbe n'a usage que dans le figuré, & pour marquer les peines intérieures que les reproches de la conscience font souffrir*” (Acad. 1762).  
“*Bourreler. Au sens propre signifie maltraiter à force de coups, tourmenter; et il ne se dit guere que dans la conversation et le style comique. Ce mot s'emploie élégamment dans le figuré Il signifie tourmenter, gêner, inquieter*”. (DCom. 1718-86: 95).
- bourelle (adj.)  
10.880 *une opération bourelle: une opération cruelle, un avortement, pour sauver la vie à la mère.* “*On dit figurément & populairement, d'une mère qui traite ses enfants avec une dureté excessive ...*” (Acad. 1762).
- bourique (m.n.)  
10.98 *âne.*
- bouriquet (f.n.)  
10.99 *petit de l' âne.*
- boutentrains (m.n.)  
4.1242 *celui qui excite les autres (voir 'train').*  
“*... formé du verbe Bouter, qui ne se dit plus ... figurément on appelle aussi dans le style familier, Un homme de plaisir qui excite les autres, & qui les met en train*” (Acad. 1762).
- (bouter) (t.v.)  
1.42, 1.43, 2.238 etc. *mettre.*  
“*Ce mot est vieux et ne se dit que par le bas peuple et par les paysans*” (Acad. 1762).
- et boute et haye (loc.)  
1.31, 3.163 ... *en plus, et encore ...*  
“*Haïe au bout, Façon de parler adverbiale, & du style familier, dont on se sert pour signifier, Encore davantage*” (Acad. 1762).
- bouticle (m.n.)  
4.567, 6.249, 13.357 etc. *boutique.* (See Chapter 3 §3.4.9).
- brandy (adv.)  
3.565 *complètement.*  
“*Tout entier, vivement, d'un seul coup*” (Hug: 1925-73: 1: 682).

*“Tout brandis. Mot de paysans ... Tout entier, sans y toucher, facilement, de plein saut”* (DCom. 1718-86: 99).

- branle, se bailler bon branle (loc.)  
2.582 *on s’amuse bien.*  
*“On dit figurément, Donner le branle aux autres, pour dire, Les mettre en disposition, les mettre en train d’agir”* Acad. 1762).  
*“Baille-luy-bon-branle”* (Hug: 1925-73: 1: 457).  
*“Mener le branle .... qui met d’autres personnes en train, qui met les autres en bonne humeur ... ”* (DCom. 1718-86: 99).
- brelandiere (f.n.) 3.909 *joueuse.*  
*“Quelqu’un qui joue continuellement aux cartes”* (Acad. 1762).
- breloque (f.n.) 3.991, 10.561, 11.396, etc. *objet sans valeur.*  
*“Curiosité de peu de valeur”* (Acad. 1762).  
*“Breloques, bagatelles”* (DCom. 1718-86: 102).
- brichet (m.n.) 13.929 *bréchet, fourchette sternale.*
- brière (f.n.) 13.105 *bruyère.*
- brimborions (m.n.) 4.111, 4.358 etc. *de petites affaires.*  
15.355 *la feuille qui condamne Jean Pichon.*  
*“Brimborions, choses de peu d’importance, de peu de valeur. Il est du style familier”* (Acad. 1762).  
*“Bagatelles, sottises, niaiseries”* (DCom. 1718-86: 104)
- brin, ne ... brin, pas un brin (loc.)  
1.32, 1.40, 2.383 etc. *“ ... on dit proverbialement, en parlant de toutes sortes de choses, qu’il n’y en a brin, pour dire, qu’il n’y a rien de la chose dont on parle”* (Acad. 1762).
- brit (m.n.) 2.229, 11.24 etc. *bruit, querelle.* (See Chapter 3 §3.3.3.4).
- brochette, à la brochette (loc.)  
13.909 *on s’est préparé à l’élever pendant longtemps.*  
*“Officier élevé à la brochette. Par allusion, est un Officier qu’on a mitonné pendant long-tems”* (DCom. 1718-86: 105).
- brouillerie (f.n.) 15.963 *querelle*  
*“ ... Dissension”* (Acad. 1762).
- brouilles (f.n.) 15.342) *choses insignifiantes.*  
*“Se dit aussi De plusieurs petites choses inutiles & de nulle valeur”* (Acad. 1762).
- bruleux (m.n.) 2.200 *brûleur.* (See Chapter 3 §3.4.1).
- (buter) (i.v.) 10.275 *nous voyons bien où vous butez, quel est votre but.*
- butord (m.n.) 16.597 *butor: sot.*  
*“ Pour stupide, sot, grossier, pesant, lourd, mal-adroit”* (DCom. 1718-86: 110).

- caballe (f.n.) 3.558 *compagnie*.  
 “Un complot de plusieurs personnes qui ont un même dessein. Il se prend en mauvais part. Aussi, la troupe même de ceux qui sont de la caballe” (Acad. 1762).  
 “Ce mot ne se dit jamais en parlant d’honnêtes gens, mais lorsqu’on parle de filoux. Clique se dit de vauriens, comme bretteurs et souteneurs de bordels ...” (DCom. 1718-86: 111).
- (cabaler) (i.v.) 15.738 *comploter en caballe*.
- cachotterie (f.n.) 11.375 *secrets*.  
 “Manière mystérieuse d’agir ou de parler, qu’on emploie pour cacher des choses peu importantes” (Acad. 1762).
- cagot (m.n.) 10.1119 *hypocrite*.  
 “Qui a une dévotion fausse ou malentendue” (Acad. 1762).  
 “Pour bigot, hypocrite, ou pour sot, ignorant, malotru” DCom. 1718-86: 113).
- cancan (m.n.) 10.270, 10.1115 *faire cancan: faire des bavardages malveillants, rumeurs*.  
 “C’est faire beaucoup de bruit d’une chose qu’on devait tenir secrète, la publier, la révéler à chacun qui est d’humeur de l’entendre” (DCom. 1718-86: 117).
- cangrenne (f.n.) 13.945 *gangrène*. (See Chapter 3 §3.5.2).  
 “On prononce *Cangrène*” (Acad. 1762).  
 “... On se sert de ce mot au figuré, pour dire mal, désordre contagieux qui se répand et se communique” (DCom. 1718-86: 117).
- capableté (f.n.) 9.59, 15.172, 16.170 *capacité*.  
 “(Habilité, suffisance)” (Acad. 1762).
- carcasse (f.n.) 13.929 *corps*.  
 “On dit figurément & par mépris d’Une personne extrêmement maigre” (Acad. 1762).
- carillon (m.n.) 16.292 *tant de bruit*.  
 “Il signifie figurément, Crierie, grand bruit” (Acad. 1762).
- çarniaux (m.n.) 10.914 *cerneaux*. (See Chapter 3 §3.3.1.1; 3.3.3.3).
- carogne (f.n.) 3.136, 4.265, 13.1022 etc. *femme méprisable*.  
 “On appelle ainsi par injure, une femme débauchée, une méchante femme. Il est bas” (Acad. 1762). “Mot injurieux qu’on dit aux femmes, et qui dit autant que putain, garce ou maquerelle” (DCom. 1718-86: 121).
- carolus (m.n.) 2.457 *dix deniers environ*.  
 “Certaine monnaie ancienne, qui valoit cinq doubles ou dix deniers .... ” (DCom. 1718-86: 121).

- carosse, rouller bon carosse (loc.) 16.91 *les mitrés mènent un certain style de vie malgré leur manque de revenus.*  
 “On dit populairement, Rouler carrosse, pour dire, Avoir un carosse à soi” (Acad. 1762).
- casuel (m.n.) 16.92 *événement fortuit.*
- catillon (m.n.) 10.28 *Beau catillon: belles filles.* (See ‘cotillon’).  
 (See Chapter 3 §3.3.1.6).
- câtu, c’est câtu (loc.) 16.279\* *c’est toute une histoire.*
- ce jord’hi (adv.) 8.71 *aujourd’hui.*
- c’est-il (excl.) 11.566, 16.110 *n’est-ce pas?* (See Chapter 4 §4.2.4.2).
- ceux (pron.), les ceux qu’ 4.1011, 12.124, 12.125 *ceux qui.* (See Chapter 4 §4.1.1.3).
- chaloine (m.n.) 8.207, 9.101, 9.115 *chanoine.* (See Chapter 3 §3.4.4).
- chamailler (i.v.) 6.246  
 “Il se dit figurément, Disputer, contester avec beaucoup de bruit” (Acad. 1762).  
 “Se battre, frapper” (DCom. 1718-86: 129).
- chantre (m.n.) 15.673 *sa fonction est de chanter dans l’église au service divin.*
- char (i.v.) 2.242, 3.421 *choir, tomber.*
- charbonné (p.p.) 15.489 *marqué de noir.*
- charogne (f.n.) 3.521 *chair putréfiant.*  
 4.266 *salaude, charognade.*  
 “Corps de bête morte, exposé & corrompu” (Acad. 1762).
- charrier, charrier droit (loc.) 9.124 *il lui conseilla de suivre le bon chemin.*  
 “S’emploie neutralement & figurément dans (cette phrase), Charrier droit, pour dire, Se bien conduire, se gouverner comme l’on doit, s’acquitter de son devoir” (Acad. 1762).  
 “Charrier droit. Se dit à une personne à qui on donne des remontrances. Signifie faire son devoir, prendre garde de faire quelque faute, se comporter bien. Et on s’en sert le plus souvent comme de menace” (DCom. 1718-86: 136).
- charrez (v.) 6.423 *serez.* (See Chapter 3 §3.5.2).
- chaume (f.n.) 10.210 *toit.*
- chausses (f.n.), grandes-chausses 3.196 *personnes d’importance.*

- (chêmer) (t.v.) 6.129, 10.187 *faire tomber en privation.*  
*“Pour dire, Maigrir beaucoup, tomber en chartre”* (Acad. 1762).
- chétif (m.n.) 6.121 *personne méprisable.*  
 (Cf. adj. *“Vil, méprisable”*) (Acad. 1762).
- cheville, être en cheville (loc.)  
 15.90 *être associé à ..*
- chicanne (f.n.) 6.270 *dispute.*  
*“Subtilité capricieuse en matière de procès”* (Acad. 1762).  
*“C’est un mot vulgaire, qui signifie le procès, la procédure, le Barreau ... Signifie aussi quelquefois dispute, bruit ou querelle”* (DCom. 1718-86: 149).
- chiendent (f.n.) 13.171 *ennui.*  
*“Espèce d’herbe ... que les chiens mangent pour se purger”* (Acad. 1762).  
*“Quand on est dans le plus difficile d’un ouvrage, on dit que c’est le chiendent, ce qui donnera le plus de peine”* (DCom. 1718-86: 152).
- chienlis (f.n.) 13.389\* *S’habiller en chienlit, en masque de carnaval.*
- chiffon (m.n.) 15.778, 16.290, 16.348 *publication sans valeur.*
- (chommer) (t.v.) 8.262, 10.627, 11.590 etc. *manquer.*  
*“Il se dit encore dans le style familier, pour dire, manquer de quelque chose”* (Acad. 1762).  
*“Ce mot signifie s’abstenir de tout travail durant une fête ou un dimanche. On se sert de ce terme figurément, mais dans le style familier et dans ce sens il signifie à l’égard des ouvriers et des artisans manquer de besogne* (DCom. 1718-86: 154).  
 2.397 *manquer de célébrer la fête*
- chopeine (f.n.) 2.64, 16.142 *un pot. Payer chopeine, payer le pot.*  
 (See Chapter 3 §3.3.2.1).
- cians (adv.) 4.293, 6.454, 16.122 etc. *ici dedans.*  
*“Ici dedans. Il ne se dit que de la maison où l’on est quand on parle”* (Acad. 1762). (See Chapter 3 §3.3.1.4).
- clabaud (m.n.) 13.1158 *quelqu’un qui crie et se plaint.*  
*“On dit figurément & par injure, en parlant d’Un homme stupide et grossier, & qui se parle beaucoup & mal-à-propos”* (Acad. 1762).  
*“Pour grand parleur, crieur, un brailleur ... Signifie encore parmi le plus petit peuple, sot, mal fait, gros fat”* (DCom. 1718-86: 158).

- clabauder (i.v) 2.410, 6.1043, 11.643 etc. *se plaindre incessamment à haute voix.*  
*“Il signifie figurément, Crier, faire du bruit mal-à-propos & sans sujet”* (Acad. 1762). (Cf. *clabaud*).
- clistère (m.n.) 3.1178 ... *qui a l’air de donner quelque chose de désagréable.*  
*“Lavement, remède pour déboucher le bas ventre”* (Acad. 1762).
- clou, clou de soufflet (loc.)  
 6.334 *Cela ne vaut rien.*  
*“On dit proverbialement, pour marquer le peu d’estime qu’on fait d’une chose, qu’On ne donnerait pas un clou à soufflet, qu’elle ne vaut pas un clou à soufflet”* (Acad. 1762).  
*“On dit d’une chose qu’on estime peu, qu’on n’en donnerait pas un clou à soufflet”* (DCom. 1718-86: 163).
- coignée, jeter le manche après la cognée (loc.)  
 12.84 *nous n’avons pas abandonné, nous n’avons pas tout laissé là.*  
*“On dit proverbialement & figurément, Jeter le manche après la cognée, pour dire, Abandonner tout dans un malheur, au lieu de songer à y apporter du remède”* (Acad. 1762).  
*“Jeter la manche après la coignée. Se dit lorsqu’on désespère de faire réussir une affaire, et qu’on l’abandonne”* (DCom. 1718-86: 167).
- collier, francs du collier (loc.)  
 6.353, 15.552 *libres et sans contrainte.*  
*“ ... on dit, Cheval franc du collier, pour dire, qu’Il tire de lui-même, sans qu’il soit besoin de lui donner des coups de fouet”* (Acad. 1762).  
*“Il est franc au collier. Pour dire, qu’il sert promptement ses amis, qu’il embrasse leur querelle franchement, et sans marchander ni se faire prier”* (DCom. 1718-86: 168).
- commegnier (i.v.) 6.546, 14.18 *communier.*
- commins (m.n.) 6.1142 *commis.*
- Comminssion (f.n.) 6.199\*, 2.238, 6.262 *Commission.*
- compas, par compas et par mesure (loc)  
 10.313 *très exactement.*  
*“On dit figurément, Faire ... par compas ou par mesure, pour dire, Avec une grande exactitude, une grande circonspection”* (Acad. 1762).
- complaisance (f.n.) 13.1156, 15.926 *par douceur.*  
*“Douceur, & facilité d’esprit qui fait qu’on se conforme, ... ”* (Acad. 1762).
- compte (m.n.) 16.161 *compte rendu.*

concluance (f.n.)	11.342 <i>conclusion</i>
confitebor (f.n.)	16.427 <i>confiteor (prière)</i> .
confrémer (t.v.)	16.96 <i>confirmer</i> . (See Chapter 3 §3.5.4).
conquaisserie (f.n.)	16.364 <i>cocasse, drôlerie</i> . (See Chapter 3 §3.1.1.1).
(contagionnir) (i.v.)	13.780 <i>contaminer</i> .
conte, contes bleux (loc.)	4.54 <i>on nous dit tant de fables, de choses ridicules</i> . “On appelle proverbialement conte bleu, des fables ridicules ” (Acad. 1762). “Faire des contes bleus. La même chose que contes de vieilles. Pour conte en l’air, fait à plaisir, pour amuser, ou faire peur aux enfants, conte à dormir” DCom. 1718-86: 175).
conte, contes cornus (loc.)	13.982 <i>histoires extravagantes</i> . “Cornu. Pour laid, difforme” (DCom. 1718-86: 183).
(controller) (t.v.)	3.1001 <i>il critique, tout en parlant confusément</i> . “Signifie figurément, Reprendre, critiquer, censurer les actions, les paroles d’autrui. Il se dit toujours en mauvaise part” (Acad. 1762). “Pour critiquer, examiner, satyriser, trouver à redire à tout” (DCom. 1718-86: 177).
corde, sus ste corde-là (loc.)	5.93 <i>sur ce ton-là</i> .
core, cor (adv.)	1.67, 2.149, 2.185 etc. <i>encore</i> . (See Chapter 3 §3.5.1).
corner (i.v.)	1.31 <i>chuchoter</i> . “On dit aussi, Corner aux oreilles de quelqu’un, pour dire, Lui insinuer, lui suggérer avec importunité quelque chose” (Acad. 1762). “ ... Terme bas, qui signifie publier, dire par-tout avec éclat” (DCom. 1718-86: 183).
corrigeure (f.n.)	15.879 <i>correction</i> .
cotillon (m.n.)	(voir ‘ <i>catillon</i> ’). 4.710, 11.86 <i>jupon</i> , 8.50 <i>filles</i> . “Ce mot ne se dit que dans le comique, et le discours familier. On dit jupe” DCom. 1718-86: 185).
cotterie (f.n.)	6.1042, 10.35 <i>compagnie</i> . (See Chapter 3 §3.3.1.6). “Espèce de société, de compagnie. Il se dit particulièrement dans le style familier ... ” (Acad. 1762). “Pour compagnie de débauche, fréquentation avec des gens de joie, société entre amis” (DCom. 1718-86: 186).

- couci-couci (adv.) 4.1187 *tant bien que mal*.  
 “*Façon de parler basse et populaire, qui signifie tellement quellement*” (DCom. 1718-86: 187).
- couèmes (f.n.) 13.332, 15.665 *révérences, courbettes*.
- courbette (f.n.) 13.92, 15.122 *faire courbettes: lécher les bottes, faire un salut obséquieux*.  
 “*Terme de Manège, de Mouvement que le cheval fait en levant également les deux pieds de devant, & se rabattant aussitôt. Pour dire, qu’un homme est rampant & bas devant quelqu’un, ... Il est du style familier*” (Acad. 1762).  
 “*Action d’un cheval qui s’élève en l’air. On l’emploie figurément, mais dans le style bas, pour exprimer un homme rampant devant quelqu’un*” (DCom. 1718-86: 190).
- courquiers (m.n.) 10.336 *courtiers*. (See Chapter 3 §3.4.6).
- cousu (adj.), cousu d’or (loc.) *vous serez cousus d’or, vous serez riches*.  
 2.355 “*On dit d’Un homme, qu’il est tout cousu de pistoles, tout cousu d’écus, pour dire, qu’il a beaucoup d’argent comptant. Il est familier*” (Acad. 1762).  
 “*On dit figurément, des finesses cousues de fil blanc. Des finesses qui se voient du premier coup-d’oeil*” (DCom. 1718-86: 192).
- coutraignure (f.n.) 13.743\*, 15.761 *contrainte*.
- couvert, bailler le couvert (loc.)  
 16.757 *donner à manger*.
- craignable (adj.) 15.604 *à craindre*.
- Créature (f.n.) 9.138, 13.281 *la Création (de Dieu)*.
- criblé (p.p.) 11.501 *ils ont examiné très attentivement*.  
 “*Nettoyer le blé avec le crible*” (Acad. 1762).  
 “*Cribler. Pour percer de part en part, d’outre en outre, ou percer à jour, comme un crible. Pour questionner, demander, interroger une personne*” (DCom. 1718-86: 198).
- crignière, prendre à la crinière (loc.)  
 2.270 *ils se prirent par la chevelure*.  
 “*Il se dit figurément & par mépris d’Une vilaine chevelure, d’une vilaine perruque*” (Acad. 1762).
- croix-pile, jouer à croix-pile (loc.)  
 16.494 *pile ou face*.  
 “*Jouer à croix ou pile, Se dit lorsqu’on fait tourner une pièce de monnaie en l’air ...*” (Acad. 1762).
- cromancie (f.n.) 6.788 *nécromancie*. (See Chapter 3 §3.5.1).



- croquer, croquer le marmot (loc.)  
 7.63 *se tourner les pouces.*  
 “On dit fig. & fam. Croquer le marmot, pour dire, Attendre longtemps” (Acad. 1762).  
 “Pour baiser, séduire, attraper, duper .... Il a été longtemps à croquer le marmot. Pour dire qu’on l’a laissé long-tems attendre sur les degrés ou dans un vestibule” (DCom. 1718-86: 199).
- cru, de votre cru (loc.) 10. 538 *de votre invention.*  
 “On dit figurément & familièrement, Cela est de votre cru, pour dire, Cela vient de vous, vous avez inventé cela” (Acad. 1762).
- cuvier, grand Cuvier (loc.)  
 2.391, 15.952 *le grand cuvier de l’Enfer.*
- dà (interj.)  
 3.1086, 6.176, 9.171 etc. *‘nanain-da:/ bien sûr que non/ oui.*  
 “Particule qui ne se met jamais qu’après une affirmative ou une négative. ‘Oui-da’. ‘Nenni-da’. Anciennement il s’écrivait ‘Dea’. Il est du style familier” (Acad. 1762).  
 “Sorte d’interjection qui n’a lieu que dans le style le plus simple, ou dans la conversation familière. Elle est toujours jointe à quelqu’autre mot, soit adverbe, ou particule, et sert à affirmer” (DCom. 1718-86: 206).
- daigt, savoir sur son doigt (loc.)  
 2.539, 11.212 *connaître au fond.*  
 “On dit proverbialement & figurément d’Un homme qui sait fort bien quelque chose par mémoire” (Acad. 1762).  
 “Savoir quelque chose sur le bout du doigt. Signifie la savoir par coeur” (DCom. 241). (See Chapter 3 §3.3.3.2).
- daïme (f.n.)  
 7.67 *dîme.* (See Chapter 3 §3.3.2.1).
- (damer), damer le pion (loc.) *vous autres, vous avez triomphé de lui.*  
 14.29 “On dit figurément & proverbialement, Damer le pion à quelqu’un, pour dire, Rencherir sur lui en quelque chose” (Acad. 1762).  
 “Damer le pion à quelqu’un. Pour dire, enchérir sur lui, avoir avantage sur lui, le supplanter” (DCom. 1718-86: 207).
- dampis que (adv.)  
 3.178\*, 3.272, 4.718 *depuis que*
- (danser), toujours va qui danse (loc.) *sauver l’apparence.*  
 6.373 “On dit proverbialement, Toujours va qui danse, pour dire qu’il n’importe pas de bien danser, pourvu qu’on danse ... mais tant bien que mal” (Acad. 1762).  
 “Toujours va qui danse. C’est-à-dire, qu’il n’importe pas de bien danser, pourvu qu’on ait la complaisance de danser avec ceux qui vous y invitent” (DCom. 1718-86: 208).

- dauber (t.v.) 16.470 *se moquer.*  
 “Il signifie figurément Railler, parler mal de quelqu’un. Il est du style familier” (Acad. 1762).  
 “Pour se moquer de quelqu’un, railler, tourner en ridicule, picoter de coups de langue médisans et piquans” (DCom. 1718-86: 208).
- débonder (t.v.) 15.528 *laisser libre cours.*  
 “Débonder son coeur. Signifie ouvrir son coeur, déclarer ses peines et ses inquiétudes, donner essor à ses plaintes, faire confiance de ses chagrins à quelqu’un” (DCom. 1718-86: 210).
- débusquer (t.v.) 10.1148 *il veut supplanter Dieu.*  
 “Chasser quelqu’un d’un poste avantageux. Il signifie figurément, Déposséder d’un état avantageux; & cela s’entend ordinairement d’un concurrent, d’un rival qui en dépossède un autre. Il est du style familier” (Acad. 1762).  
 “Pour chasser, supplanter, contraindre à quitter la place, faire sortir quelqu’un” (DCom. 1718-86: 211).
- déchausser, sans nous déchausser (loc.) 6.958 *sans nous rendre inférieurs.*  
 “Cet homme n’est pas digne d’en déchasser [sic] un autre. Se dit quand il vaut beaucoup moins que lui” (DCom. 1718-86: 211).
- déclar, au déclar (adv.) 10.520 *A déclarer devant les yeux de tous.*
- décontracté (p.p.) 11.288 *la convention de mariage a été dé faite.*
- dédite (p.p.) 10.636 *on ne peut pas s’en fier.*  
 “Se dédire, signifie aussi, Ne tenir pas sa parole” (Acad. 1762).  
 “Dédit. Il a son dit et son dédit. Signifie qu’il est inconstant, et qu’on ne peut pas se fier de sa parole” (DCom. 1718-86: 215).
- (dégaîner) (i.v.) 15.917 *ne rien faire.*  
 “On le dit aussi de tous ceux qui ont promis merveilles en quelque sorte d’affaire que ce soit, & qui ne font rien quand il faut agir” (Acad. 1762).  
 “Au figuré, se dit de ceux qui n’aiment point à tirer leur argent de leur bourse” (DCom. 1718-86: 217).
- (dégoïser/ dégoïaser/ dégoïasser/ dégoïazer) (i.v.) 4.1251, 6.959, 9.31 etc. *raconter.*  
 “Chanter. Il ne se dit proprement que du chant des oiseaux, mais en ce sens il n’est plus guère en usage. Dans le figuré, il signifie, Parler plus qu’il ne faut, dire ce qu’il ne faut pas dire. Il est familier” (Acad. 1762).  
 “Pour parler vite, avec feu et beaucoup, jaser, causer, babiller” (DCom. 1718-86: 217).
- déguenillés (adj.) 6.49 *vêtements déchirés.*

démantibuler (t.v.)	3.303 <i>démonter</i> . “Rompre la mâchoire. Il n’a plus d’usage au propre, & il ne se dit qu’au figuré & dans le style familier, en parlant des meubles & autres ouvrages, dont les parties sont ou rompues, ou tellement dérangées, qu’ils sont hors d’état de servir” (Acad. 1762).
(demeiner) (refl.)	4.287 <i>se donner beaucoup de peine</i> . “Démener. Se débattre, s’agiter, se remuer violemment. Il est du style familier” (Acad. 1762). “Démener. Terme du style familier, pour dire se donner beaucoup de peine, faire de grands efforts” (DCom. 1718-86: 221).
démenti, un démenti vaut un soufflet (loc.)	6.681 <i>affaiblir la réputation</i> . “Il est pris pour nier la vérité d’une chose” (DCom. 1718-86: 221). “Donner un soufflet ... donner un démenti, affaiblir la réputation (DCom. 1718-86: 649).
dent, avoir comme une dent contre .. (loc.)	5.36 <i>avoir de grand ressentiment contre</i> . “ On dit proverbialement, Avoir une dent contre quelqu’un, pour dire, Avoir de l’animosité contre quelqu’un” (Acad. 1762). “Avoir une dent de lait contre quelqu’un. Signifie vouloir du mal à quelqu’un, conserver de la rancune ou une haine cachée, et vouloir attendre l’occasion favorable pour faire du tort à une personne qu’on haït dans l’ame” (DCom. 1718-86: 223).
déprévenu (p.p.)	15.237 <i>surpris</i> .
dérimans (adj.)	11.259*, 11.292 <i>dirimant: qui fait obstacle</i> . (See Chapter 3 §3.3.1.4).
derjà (adv.)	11.422 <i>déjà</i> .
desennuier (t.v.)	13.992 <i>divertir</i> .
détarrer (t.v.)	16.15 <i>Déterrer, découvrir</i> . “Il signifie figurément, Découvrir une chose qui étoit cachée, découvrir une personne qui ne vouloit pas être reconnue” (Acad. 1762). “Pour trouver, rencontrer une personne qu’on cherchait depuis long-tems, découvrir” (DCom. 1718-86: 229).
détruiseur (m.n.)	13.890* <i>destructeur</i> .
deuil (m.n.)	5.32 <i>dommage</i> .
diça, dilà (adv.)	13.927 <i>ici et là</i> . “De ça & de là, signifie la même chose que ça & là, & a le même usage quand il est adverbe” (Acad. 1762).
dirie (m.n.)	11.58, 15.386 <i>paroles</i> .
disçarnance (f.n.)	10.526 <i>destruction</i> .

disçarnation (f.n.)	12.91 <i>jugement</i> .
disputatoire (f.n.)	3.373* <i>disputaire, débat</i> .
doliance (f.n.)	6.932 " <i>Plainte. Son principal usage est au pluriel, &amp; il n'est plus que du style familier</i> " (Acad. 1762).
(domainer) (t.v.)	16.202 <i>dominer</i> . (See Chapter 3 §3.5.2.1).
donzelle (f.n.)	11.145, 13.1094, 16.413 " <i>Terme de mépris, qui signifie Une fille ou une femme d'un état médiocre, &amp; dont les moeurs sont suspectes. Il est du style familier</i> " (Acad. 1762). " <i>Pour mademoiselle ou fille de bonne humeur et gaie: ce mot marque du mépris ou de la familiarité</i> " (DCom. 1718-86: 243).
dos, dos et ventre (loc.)	13.779 <i>complètement</i> . " <i>sans aucune pitié</i> " (Hug. 1925-73: 3: 255).
doublété (f.n.)	16.643 <i>doublesse</i> " <i>Doublesse. 'Fourberie' "</i> (Hug. 3: 258).
(douilleter) (refl.)	8.108 <i>se dorloter</i> .
doutable (adj.)	10.702 " <i>Douteux</i> " (Hug. 1925-73: 3: 264).
doutance (f.n.)	4. 283, 15.488, 16.727 etc. " <i>Doute, incertitude</i> " (DCom. 1718-86: 245).
drapiaux (m.n.)	16.57 <i>drapeaux</i> . (See Chapter 3 §3.3.3.3).
drès (conj.)	9.25 <i>depuis</i> .
drès que (conj.)	8.111, 8.202, 9.23 etc. <i>dès que</i> (Hug. 1925-73: 3: 274).
drès lorsque (conj.)	11.591 <i>lorsque</i> .
drôle (m.n.)	2.26*, 3.206, 3.336 etc. <i>malin, rusé</i> . " <i>On le dit d'un homme fin, rusé, dont il faut se défier</i> " (Acad. 1762). " <i>Marque du mépris et de la bassesse, et signifie homme de rien, un fainéant, batteur de pavé, coureur, aventurier</i> " (DCom. 1718-86: 247).
drôlerie (f.n.)	15.641 <i>amusement</i> . " <i>Trait de gaillardise, de bouffonnerie. Il est du style familier</i> " (Acad. 1762). " <i>Pour bagetelle, amusement, plaisanterie, passe-tems réjouissant et agréable</i> " (DCom. 1718-86: 247).
drôlesse (f.n.)	2.146, 3.109, 3.928 etc. <i>une fille coureuse</i> . " <i>Femme de mauvaise vie</i> " (Acad. 1762). " <i>Pour une coureuse, fille ou femme de mauvaise conduite, une réjouie, qui est gaie, de bonne humeur</i> " (DCom. 1718-86: 248).
drolette (adj.)	15.16 <i>drolettes: drôles</i> .
depis (prep.)	7.19, 13.179 <i>depuis</i> .
dudepis/ du depis (adv.)	10.30 <i>depuis</i> .

- dudepis/ du depis (prep.) 8.29, 13.747, 15.751 etc. *depuis*.
- dudepis/ du depis que (conj)  
4.5\*, 13.166, 16.7 etc. *depuis*.
- (duire) (t.v.) 12.231 *plaire*.  
“*Vieux mot qui n’est plus en usage que dans le style familier, pour dire, Convenir, plaire*” (Acad. 1762).  
“*Duire. Verbe neutre et defectueux, qui n’a usage que dans le burlesque, et qui signifie convenir, être à la bien séance*” (DCom. 1718-86: 248).
- duisable (adj.) 3.609 *meilleur, plus agréable*.
- ébrener (t.v.) 11.89 *nettoyer un petit enfant*.  
“*Oter les matières fécales d’un enfant*” (Acad. 1762).  
“*Ce mot est bas, et il ne se dit qu’en parlant des petits enfans qu’on nettoie, tandis qu’ils sont au maillot, et durant leurs premières années*” (DCom. 1718-86: 253).
- (ébriter) (refl.) 16.239 *s’ébruiter*.
- échalas (f.n.) 3.854 *bâton*.
- (écharper) (t.v.) 6.504 *battre*.  
“*Donner un coup d’estramaçon*” (Acad. 1762).  
“*Pour donner des coups de plat d’épée à tort et à travers. Dit aussi battre à dos et à ventre*” (DCom. 1718-86: 254).
- échauffourée (f.n.) 9.125 *bagarre*.  
“*D’un croisement de ‘fourrer’ et de ‘chaufour’, four à chaux*”).  
*Bagarre assez importante et confuse*” (Lar. 1992).
- échelle, tirer l’échelle (loc.) 4.716 *il n’y a en a pas de meilleurs*.  
“*On dit proverbialement d’Un homme, qu’Il a tiré l’échelle.. pour dire, qu’Il a si bien fait en quelque chose, qu’on ne peut aller plus loin*” (Acad. 1762).  
“*Il faut tirer l’échelle. Manière de parler dont on se sert lorsqu’on loue quelqu’un ou quelque chose, qui signifie autant que sans pareil, ou incomparable, premier ou excellent dans un art ou une science, et comme si on disoit qu’il est monté si haut qu’il est impossible qu’un autre puisse atteindre si haut*” (DCom. 1718-86: 255).
- (échiner) (t.v.) 6.504 *assommer*.  
“*On dit, Echiner des coups, pour dire, Battre outrageusement. Il signifie figurément, Tuer, assommer dans une mêlée, un combat ...*” (Acad. 1762).  
“*Pour assommer, battre bien fort, estropier, briser les épaules, faire succomber sous les coups et mourir sous le bâton* (DCom. 1718-86: 255).

(échoir) (i.v.)	11.162 <i>arriver.</i>
écrémure (f.n.)	15.921 <i>le plus mauvais lait.</i> “ <i>On dit figurément &amp; familièrement, Ecrémer une affaire, pour dire, En tirer tout ce qu’il y a de meilleur &amp; de plus profitable</i> ” (Acad. 1762).
écrivurier (n.m.)	16.125 <i>écrivain, secrétaire, copiste.</i>
édifiante (f.n.)	10.1146 <i>inspiration.</i> “ <i>Edification, Action de bâtir .... Il se dit au figuré Des sentimens de piété &amp; de vertu que l’on inspire par l’exemple ou par le discours</i> ” (Acad. 1762).
églisiers (m.n.)	2.22, 3.1286 <i>ecclésiastiques.</i>
(éguiser) (t.v.)	14.47, 14.50, 15.388 <i>aiguiser.</i>
égussiance (f.n.)	15.616 <i>édification, instruction.</i>
(embarlificoter) (refl.)	3.711 <i>ils troublent l’esprit de pauvres sotes ...</i> “ <i>S’emberlucoquer. Terme populaire. Se coiffer d’une opinion, s’en préoccuper tellement, qu’on juge aussi mal que si on avait la berlue</i> ” (Acad. 1762). “ <i>Embrelicoquer. Pour gêner, troubler, embarrasser l’esprit</i> ” (DCom. 1718-86: 264). “ <i>S’emburelicoquer. S’embarrasser, se brouiller, se gêner</i> ” (DCom. 1718-86: 265).
embarrassée (adj.)	10.772 <i>enceinte.</i>
emblème (m.n.)	9.195 <i>symbole.</i>
emmitouflée (adj.)	10.321 <i>couverte de vêtements chauds.</i> “ <i>Envelopper quelqu’un de fourrures &amp; autres choses pour se tenir chaudement &amp; à son aise ... Il est du style familier</i> ” (Acad. 1762).
émouvoir (t.v.)	13.146 <i>émouvoir.</i>
(empaumer) (t.v.)	13.150 <i>tromper.</i> “ <i>Il signifie figurément, Se rendre maître de l’esprit d’une personne pour lui faire faire tout ce qu’on veut</i> ” (Acad. 1762). “ <i>Pour enjoller, tromper finement et avec adresse, engager par de belles paroles, endormir, flatter</i> ” (DCom. 1718-86: 266).
empêchée (adj.)	10.494 <i>enceinte.</i>
Empirée (m.n.)	4.991 <i>Empyrée: le Ciel, le Paradis.</i>
emplâtre (m.n.)	13.1044 <i>personne molle, inefficace.</i>
enclouëure (f.n.)	16.553 <i>le site du mal.</i> “ <i>Le mal, l’incommodité d’un cheval encloué. Il signifie figurément, Empêchement, obstacle, difficulté</i> ” (Acad. 1762). “ <i>Pour dire, c’est là où gît le mal, voilà ce qui fait de la peine. Manière de parler fort ordinaire</i> ” (DCom. 1718-86: 269).

- encoquainner (refl.) 11.155\* *enquiquiner, importuner.*  
(enframer) (t.v.) 15.459 *enfermer: comprendre, inclure.* (See Chapter 3 §3.5.4).
- engence (f.n.) 3.764, 6.343, 8.267 etc. *race.*  
“*Engence. Race. Il ne se dit des hommes qu’en mauvaise part, & par injure*” (Acad. 1762).  
“*Engence. Pour gens de basse condition, canaille, populace vaurienne et insolente*” (DCom. 1718-86: 272).
- engigorniaux (m.n.) 2.95, 10.496 *amuse-gueules.*
- englieu que (conj.) 2.521, 3.276, 3.1136 etc. *au lieu que.*
- engrainer (t.v.) 13.995 *gagner un avantage.*  
“*Engrené. Il est bien engrené. C’est-à-dire, qu’il est entré en quelque bonne affaire, où il y a beaucoup à profiter*” (DCom. 1718-86: 274).
- (enjôler) (t.v.) 13.554 *flatter.*  
“*Surprendre, attirer engager par des paroles flatteuses, tromper*” (Acad. 1762).  
“*Enjoller. Pour attraper, tromper, engager par de belles paroles, flatter, caresser, endormir par des discours fardés*” (DCom. 1718-86: 274).
- enseignure (f.n.) 15.723 *enseignement.*
- ensemblement (adv.) 11.170 “*Ensemblement. ‘Ensemble’*” (Hug. 1925-73: 3: 479).
- (ensontangir) (refl.) 4.68\* *s’ensoutanger: s’habiller.*
- ensorte (adv.) 10.648, 10.711 *de la sorte.*
- entêté (adj.) 2.384 *hanté par une idée.*  
“*Il n’a guère d’usage que pour signifier, Trop prévenu, fortement préoccupé*” (Acad. 1762).
- entortiller, s’entortiller les pouces (loc.)  
16.95 *se tourner les pouces.*
- entregent (f.n.) 2.333, 10.1001 *savoir faire.*  
“*Manière adroite de se conduire dans le monde. Il est du style familier*” (Acad. 1762).  
“*Le savoir vivre, l’honnêteté, l’art de savoir se conduire dans le monde*” (DCom. 1718-86: 277).
- entrevoiyure (f.n.) 4.5 *entrevue.*  
“*Entrevoir, se rendre visite*” (Acad. 1762).
- épaulé, des bêtes épaulées (loc.)  
11.21 *des filles déshonorées.*  
“*On appelle figurément Une fille qui s’est déshonorée, Une bête épaulée*” (Acad. 1762).

- éplingue (f.n.) 1.27, 13.59 *épingle*. (See Chapter 3 §3.5.4).  
 “*Pour exprimer une fort petite somme ...*” (DCom. 1718-86: 281).
- éplucher (t.v.) 6.468 *interroger*.  
 “*On dit figur. & famil. Eplucher ... les actions de quelqu’un, pour dire, Rechercher ce qu’il peut y avoir de mauvais, de reprochable*” (Acad. 1762).
- (épouseter) (t.v.) 3.138 *battre*.  
 “*Il est encore usité au figuré, & signifie, ‘Battre’. Il est familier*” (Acad. 1762).  
 “*Epouster. Pour donner des coups, battre, froter, frapper sur les épaules*” (DCom. 1718-86: 282).
- équipolence (f.n.) 4.35 *équivalent*.  
 équipolence, à l'équipolence (adv.) à *proportion*  
 “*Equipollence. Equivalence. A l'équipollent. A proportion, dans le même rapport, d'une manière équivalente*” (Hug. 1925-73: 3: 567b).
- équipolent (adj.) 4.124 *équivalent*  
 “*Equipollent, ente (adj.) (v.1223, Gautier de Coincy; empr. au bas lat. 'aequipollens', de 'aequi' et 'pollens', p. prés. de 'pollare' «avoir du pouvoir, de la force, être actif»)*” (DCult. 2005).  
 (See Chapter 5 §5.7).
- équipolent (m.n.) 15.290 *équivalent*.  
 équipolent, à l'équipolent (adv.) à *proportion*
- escarre (f.n.) 13.967 *fracas*.
- escarcelle (f.n.) 11.557 *bourse*.  
 “*Grande bourse à l’antique. Ce mot n’a plus guère d’usage qu’en plaisanterie*” (Acad. 1762).  
 “*Pour bourse, poche*” (DCom. 1718-86: 284).
- esprités (p.p.) 3.374, 9.126, 11.115 etc. *spirituels*.
- estaffier (m.n.) 4.1171 *laquais*.
- estoc (m.n.) 5.129, 6.99, 8.221 etc. *ligne d’extraction*.
- estoc, d’estoc & de taille (loc.) 16.773 *de toutes ses forces*.  
 “*Se prend aussi pour La pointe d’une épée en cette phrase, Frapper d’estoc et de taille*” (Acad. 1762).  
 “*D’estoc et de taille. Pour du tranchant et de la pointe, de toutes les manières, de toutes les forces, sans ménagement, à tort et à travers*” (DCom. 1718-86: 288).



- étiquette, sus l'étiquette (loc.)  
 3.280 *juger sur les apparences.*  
 “On dit figurément & proverbialement, Sur l'étiquette, pour dire, Porter son jugement sur quelque affaire, touchant quelque personne, sans avoir beaucoup examiné les pièces, les raisons” (Acad. 1762).  
 “Juger un procès, ou une affaire sur l'étiquette. C'est-à-dire, juger une affaire sans approfondir, sans voir les moyens et les pièces qui sont dans le sac ... ” (DCom. 1718-86: 291).
- (étriquer) (refl.) 16.551 *se troubler.*  
 “Estriquer. S'agiter” (Hug. 1925-73: 3: 738).
- étoupe (f.n.) 11.87 *la partie la plus grossière de la filasse.*
- exceptation (f.n.) 8.238, 12.225 *exception.*
- facteurs (f.n.) 10.336 *négociants.*
- (fagotter) (refl.) 10.926 *se moquer.*  
 “Pour bouffonner, se moquer, se railler, se rire ou se jouer de quelqu'un” (DCom. 1718-86: 297).
- fagots, conter fagots et sornettes (loc.)  
 3.435 “(On dit) proverbialement, Conter des fagots, pour dire, Conter des fadaises, des sornettes” (Acad. 1762).  
 “Il nous conte des fagots. Pour dire il nous dit des choses fabuleuses, ou dont nous ne faisons point d'état” (DCom. 1718-86: 296).
- famulaire (m.n.) 2.345\*, 3.1177, 16.445 etc. *formulaire.* (See Chapter 3 §3.3.1.1).
- fantassins (m.n.) 13.498 *soldats à pied.*
- farciner (t.v.) 3.742 *Faire une farce, une ruse.*  
 “Farcinerie, une comédie” (Hug. 1925-73: 4: 38).
- fardé (adj.) 16.196 *farder, cacher la vérité.*  
 “On dit aussi figurément, Farder son discours, farder son langage, pour dire, Remplir son discours, son langage de faux ornemens d'éloquence” (Acad. 1762).  
 “Fard. Se met encore le style figuré, pour signifier les faux ornemens de l'éloquence” (DCom. 1718-86: 302).
- faribole (f.n.) 3.709, 15.202 *fariboles: sottises.*  
 “Faribole. Chose frivole & vaine. Il est familier” (Acad. 1762).  
 “Faribole. Pour bagatelle, niaiserie, amusement, sottise, folie, chose de rien (DCom. 303).
- faufiler (t.v.) 4.1138 *ils ont quitté leur Evêché pour entrer en relations avec la cour.*  
 “Faufiler, on dit figurément se faufiler avec quelqu'un pour dire se lier avec quelqu'un d'amitié, d'intérêt” (Acad. 1762).

“Se faufilet. *Pour se mêler, fréquenter, hanter, aller de pair, avoir familiarité* (DCom. 1718-86: 304).

- feillet, tourner la feuille (loc.)  
3.207 *tourner la page.*
- femmelette (f.n.)  
4.481, 6.846 *femme sottte.*  
“... *Terme qui ne se dit que par mépris et pour signifier une femme d’un esprit très simple et très borné*” (Acad. 1762).
- fétu (m.n.)  
10.295 (*le nom de ClaudeFétu*).  
“*On dit proverbiallement d’Une chose dont on ne fait nul cas*” (Acad. 1762).  
“*Une petite partie d’un tuyau de paille. On se sert de ce terme au figuré, pour signifier très-peu de chose, ou même rien*” (DCom. 1718-86: 309).
- fial (m.n.)  
6.21 *ressentiment.*  
“*Il signifie figurément, Haine, animosité*” (Acad. 1762).
- filiau (m.n.)  
3.1197 *fléau.* (See Chapter 3 §3.4).
- filie d’honneur (f.n.)  
11.138 *grande dame.*  
“*On appelle Filles d’honneur, Des filles de qualité qui sont auprès des Reines, des grandes Princesses*” (Acad. 1762).
- fin, tout fin (adv.)  
10.49 *tout court.*
- fique, par ma fique (excl.)  
4.55, 9.178, 9.218 etc. *par ma foi.*
- fixiblement (adv.)  
3.273\*, 5.68, 10.356 etc. *visiblement, distinctement, clairement.*
- (flatter) (t.v.)  
16.535 *essayer de plaire.*
- fleube (adj.)  
4.482, 13.852, 13.860 *faible.* (See Chapter 3 §3.5.4).
- fleubeté (f.n.)  
6.806 *faiblesse.* (See Chapter 3 §3.5.4).
- fliiau (m.n.)  
4.24, 6.872 *fléau.* (See Chapter 3 §3.5.4).
- fluette (adj.)  
4.18 *délicate.*
- fommes (i.v.)  
3.11, 3.398, 6.56 etc. *(nous) faisons.* (See Chapter 4 §4.1.2.2).
- fourche, à la fourche (loc.)  
15.351 *sans façon.*
- fourrer, se fourrer dans le tracas (loc.)  
10.552 *ces personnes se mêlent dans les ennuis.*  
“*On dit aussi, se fourrer dans une querelle ... ce verbe ... est du style familier*” (Acad. 1762).
- fracas (m.n.)  
15.611 *bruit violent.*

- framante (adj.) 3.807 *la nuit fermante: à la fin de la nuit.*  
 “Il n’a guère d’usage que dans ces phrases, *A jour fermant ... pour dire, Quand le jour est fini ...*” (Acad 1762).  
 (See Chapter 3 §3.5.4).
- (framer) (t.v.) 2.493, 6.834, 16.805 *fermer.* (See Chapter 3 §3.5.4).
- framété (f.n.) 6.807 *fermeté.* (See Chapter 3 §3.5.4).
- franquette, à la franquette (adv.)  
 6.282, 6.763, 10.948 *sans cérémonie.*  
 “*Pour franchement, sans déguisement*” (DCom. 1718-86: 328).
- fredon, bailler le fredon (loc.) *refrain de chanson.*  
 10.549 “... *cadence de musique*” (DCom. 1718-86: 328).
- frelampier (m.n.) 4.1327, 8.28 ... *un certain homme de néant.*  
 “*Frelampié. Pour un homme de rien, de peu de mérite, ainsi dit du frère qui a soin d’allumer les lampes*” (DCom. 1718-86: 329).
- fremme (f.n.) 2.112, 3.1113, 10.146 etc. *frime: apparence.*  
 (See Chapter 3 §3.3.2.1).  
 “*Terme familier, qui se dit pour signifier Le semblant, la mine que l’on fait de quelque chose*” (Acad. 1762).  
 “*Pour semblant ...* (DCom. 1718-86: 331).
- fric-frac, ni fric ni frac (loc.)  
 6.1037\* *fracas*
- fricassé (p.p.) 6.193 *gaspiller.*  
 “*On dit figurément & populairement, Cet argent est fricassé, pour dire, que Cet argent est perdu, que c’est autant d’argent de perdu*” (Acad. 1762).  
 “*Fricasser. Au figuré et dans le style comique, c’est consumer entièrement, perdre, manger tout à fait quelque bien*” (DCom. 1718-86: 331).
- fricasseux (m.n.) 15.285 *cuisinier.*
- frimouze (f.n.) 2.5 *visage* (see *fremme, frime*).
- frit (adj.) 6.273\*, 6.339, 10.793 etc. “*Le petit*” (Acad. 1762).
- frite (adj.) 16.240 *vlà la mitre frite!: Voilà la haute mitre!*  
 “*Frid. Talus*” (Hug. 1925-73: 4: 212).
- (fronder) (t.v.) 6.163 *condamner.*  
 “*Il signifie figurément Blâmer, condamner, critiquer hautement*” (Acad. 1762).  
 “*Pour fronder, dire des injures, satyriser, quereller, traiter de haut en bas*” (DCom. 1718-86: 333).
- fuche (interj.) 13.22 *fiche!* (See Chapter 3 §3.3.1.7).

- fumèlle (f.n.) 3.174, 4.530, 10.492 etc. *femelle, femme*. (See Chapter 3 §3.3.2.2).
- fusée, laisser la fusée à démêler (loc.)  
 11.362, 12.104, 12.188 *feu d'artifice*.  
 “On dit proverbialement & figurément, Démêler une fusée, pour dire, Débrouiller une affaire, une intrigue” (Acad. 1762).  
 “Démêler la fusée. Manière de parler qui signifie, développer ou découvrir une entreprise, une fourberie, une conspiration ou secret, s'éclaircir d'un fait obscur, pénétrer les causes d'une affaire embrouillée” (DCom. 1718-86: 336).
- fûté (adj.) 9.34 “Fin, rusé, adroit. Il est familier” (Acad. 1762).
- gabarre (f.n.) 14.41 *bagarre*. (See Chapter 3 §3.5.4).
- gaibanon/ galbanon, bailler du gaibanon (loc.)  
 4.532\*, 10.250, 16.754 *donner des fausses espérances*.  
 10.778, 11.187, 15.138 *un médicament (donnant de faux espoir)*.  
 “On dit dans le style familier, donner du galbanum ... pour dire, Donner à quelqu'un des espérances qui n'aboutissent à rien, l'amuser de promesses inutiles” (Acad. 1762).  
 “Donner du galbanum. Pour tromper, duper, en donner à garder, mentir” (DCom. 1718-86: 338).
- gainiant (m.n.) 16.438 *gagnant: homme méprisable*. (See Chapter 3 §3.3.1.1).  
 “Celui qui gagne au jeu” (Acad. 1762).
- galefrequier (m.n.) 4.70, 15.322 *vaurien*. (See Chapter 3 §3.4..6).  
 “Un terme d'injure qui se dit d'un homme de néant & sans bien. Il est populaire” (Acad. 1762).  
 “Pour filou, coquin, vaurien, coureur, frippon, homme de rien et sans aveu” (DCom. 1718-86: 339).
- galetas (m.n.) 15.43 *logement misérable*.  
 “Se dit aussi de tout logement pauvre & mal en ordre” (Acad. 1762).
- galice (m.n.) 6.35, 10.372 *calice, chalice: douleur poignante*.  
 (See Chapter 3 §3.5.2).
- (galvauder) (refl.) 13.20 *gambader*.
- gamme, changer de gamme (loc.)  
 3.180 *nous avons changé de ton*.  
 “On dit aussi proverbialement & figurément, Changer de gamme, pour dire, Changer de conduite, de façon d'agir” (Acad. 1762).  
 “Manière de parler, pour dire changer de conduite, de manière de vivre, de propos, de discours, d'entretien, de mesure ou de dessein” (DCom. 1718-86: 340).
- game, chanter game (loc.) *réprimander*.  
 4.654 “Faire une forte réprimande à quelqu'un ou lui dire des injures, lui dire ses vérités” (Acad. 1762).

- “*Pour gronder, réprimander, quereller, reprendre aigrement, corriger, faire connaître à quelqu’un ses fautes, donner la leçon, donner une mercuriale*” (DCom. 1718-86: 340).
- garçonniaux (m.n.) 2.175 ) *garçonneau*. (See Chapter 3 §3.3.3.3).  
“*Dimin. de ‘garçon’*” (Hug. 1925-73: 4: 265).
- gâre (excl.) 15.402\*, 15.403 *prenez garde!*
- gârer (refl.) 15.396 *prendre garde, se sauver*.  
“*Guarir, protéger, sauver*” (Acad. 1762).  
“*Gare. Pour prenez garde, ôtez-vous du chemin, retirez-vous, écartez-vous*” (DCom. 1718-86: 342).
- garmanter) (refl./ i.v.) 4.38, 6.601, 9.126, etc. *se guermenter: se plaindre*.  
“*Tourmenter, inquiéter*” (DCom. 366).  
“*Guementer, Se lamenter sur, se plaindre de*” (Hug. 1925-73: 4: 399).
- garnement (m.n.) 9.184 *vaurien*.
- gaudés (m.n.) 2.212 *gaudia*.  
“*Prière, antienne commençant par le mot ‘gaude’*” (Hug. 1925-73: 4: 279).
- (gausser) (i.v.) 2.81, 4.362 *on plaisante*.  
“*Se moquer, railler. Il est populaire*” (Acad. 1762). “*Pour se moquer, railler, plaisanter*” (DCom. 1718-86: 344).
- gausserie (f.n.) 12.154, 10.117, 16.469 etc. *plaisanterie, raillerie*.
- geubecièrre (f.n.) 3.89 *gibecièrre, sacoche où le prestidigitateur garde ses affaires*.  
“*Espèce de bourse ... Les Joueurs de tours de passe-passe se servent aussi d’une gibecièrre pour enfermer les gobelets & tous les instrumens. Tour de gibecièrre*” (Acad. 1762).  
(See Chapter 3 §3.3.1.7).
- Geuptians (m.n.) 6.431 *Egyptiens*. (See Chapter 3 §§3.3.1.7, 3.3.1, 3.5.1).
- gibier (m.n.) 13.401 *filie qui s’ennuie de mener une honnête vie*.  
“*Mot qu’on emploie ordinairement pour dire une femme ou fille de joie, putain, garce ou maquerelle, qui sont du gibier de bordel*” (DCom. 1718-86: 348).
- gigot (m.n.) 10.894 *gigots: de grosses cuisses*.  
“*Pour cuisse, hanche ou jambe*” (DCom. 1718-86: 348).  
13.922 *gigots tortus: jambes tordues*.
- gigues (f.n.) 10.219 *cuisses*.
- gingneuse (f.n.) 10.673\* *gagneuse: prostituée*.
- glicau, bouter de gliau dans son vin (loc.)  
3.1069 ... *mais, modérant sa colère ...*

- “On dit proverbialement qu’Un homme a mis de l’eau dans son vin, pour dire, qu’il a modéré son emportement, ses prétentions ...” (Acad. 1762).  
 “On dit qu’un homme a mis de l’eau dans son vin. Pour dire qu’il est revenu de son emportement” (DCom. 1718-86: 250).
- glosure (f.n.) 2.279, 15.864 *glossaire: raillerie, critique.*  
 “Gloser. Pour critiquer, railler, satyriser, trouver à redire, contrôler, examiner et corriger” (DCom. 1718-86: 350).  
 (See Chapter 3 §3.3.2.2).
- gna (i.v.) 3.167, 4.399, 5.5 etc. *il y a,*  
 3.167 *il n’y a.* (See Chapter 3 §3.4.7).
- go, à son go, tout de gaud (loc.)  
 2.499\*, 3.922 *à son aise, à leur aise.*  
 “Expression populaire, qui signifie Librement, sans façon” (Acad. 1762).  
 “Tout de go. (Voyez tout brandis: Mot de paysans ... tout entier, de plein saut)” (DCom. 351, 99).  
 “Gogo. Aise, réjouissance. A gogo, à plein guogo. A l’aise” (Hug. 1925-73: 4: 333).
- (gobarger) (refl.) 3.48, 10.330, 15.433 etc. *goberger: se moquer, se réjouir.*  
 “Se moquer. Il est populaire. Il signifie aussi, Se réjouir” (Acad. 1762).  
 “Pour se moquer, se railler, se rire, se fagotter de quelqu’un, plaisanter, folâtrer. Mot de paysan” (DCom. 1718-86: 351).  
 (See Chapter 3 §3.5.1.1).
- gobber (t.v.) 16.513 *avaler, croire.*  
 “Avaler avec avidité & sans savourer ce qu’on avale. Il est familier. ... Il signifie figurément & familièrement, Croire légèrement” (Acad. 1762).
- gogaille (f.n.) 4.357 (voir ‘go’) *bonne chère.*  
 “Réjouissance dans un repas. Il est populaire” (Acad. 1762).  
 “Pour débauche, repas, festin, bâfre, crevaille, bonne chère” (DCom. 1718-86: 352).
- gorge-musiau, à gorge musiau (adv.) *à l’excès.*  
 10.1087 “A regorge museau. Excessivement, jusqu’à regorger. Il n’a guère d’usage qu’en parlant des choses à manger. Il est populaire” (Acad. 1762.).
- gouailler (t.v.) 4.275 cf. ‘go’ et ‘gogaille’) *avaler,* 6.307 *fourber, tromper,*  
 10.851 *se moquer.*  
 “Gober le morceau: Pour avaler la pilule, ... se laisser duper, fourber ou tromper” (D.Com. 351).
- gouailleur (adj.) 10.848 *moqueur.*

- goujat (m.n.) 13.499 *francs goujats: de vrais vauriens.*  
 “Valet de cavalier ou de fantassin” (Acad. 1762).  
 “C’est un valet de soldat, un vaurien, un frippon, un drôle, qui sert seulement pour avoir du pain” (DCom. 1718-86: 355).
- goule (f.n.) 3.679 *la gueule cousue.*  
 “Pour bouche” DCom. 355. (See Chapter 3 §3.3.1.6).
- gourdin (m.n.) 3.855 *suffit qu’il n’y ait même pas de bâton ...*  
 “Gros bâton court. Il est populaire.” (Acad. 1762).
- (gourmander) (t.v.) 16.203 *c’est le démon qui le fronde.*  
 “Pour fronder, maltraiter de paroles, quereller, réprimander” (DCom. 1718-86: 355).
- goute, ne .. goutte (adv.) 10.52 *ne ... point.*  
 “Se dit adverbiallement dans certaines phrases où il ne s’emploie qu’avec la négative ... . Ces phrases ne sont que du style familier ... (Acad. 1762).
- grabat (m.n.) 3.1319 *chacun a été obligé de partir.*  
 “Méchant lit, tel que ceux des pauvres gens” (Acad. 1762).  
 “Pour lit de sangles, mauvais lit” (DCom. 1718-86: 356).
- grabuge (f.n.) 2.477, 6.302 *dispute.*  
 “Quérelle, différent, noise. Il n’a usage que dans le style familier” (Acad. 1762).  
 “Avoir grabuge. Pour avoir querelle, castille, démêlé, picoterie, être en dissension, ou en dispute avec quelqu’un” (DCom. 1718-86: 357).
- graillon (f.n.) 15.899\* *publication de mauvaise qualité.*
- (grapiller) (t.v.) 4.1206 *gagner autant que possible.*  
 “Il signifie fig. & fam. Faire quelque petit gain” (Acad. 1762).  
 “... On s’en sert figurément, il signifie faire un petit gain” (DCom. 1718-86: 358).
- grappe, mordre à la grappe (loc.) 8.121 *il fait et dit ce qui l’arrange.*  
 “On dit proverbialement & figurément, qu’Un homme mord à la grappe, pour dire, qu’Il saisit avidement une proposition qui flatte son goût. On dit aussi d’Un homme qui prend un extrême plaisir à ce qu’il dit lui-même” (Acad. 1762).  
 “Mordre la grappe. Pour toucher le ciel avec le doigt, comme dit le proverbe italien, se croire au comble du bonheur, mordre à l’hameçon, croire, être persuadé, prendre plaisir” (DCom. 1718-86: 358).

- gratter, gratter ou ça demange (loc.)  
 1.8\* *il nous flatte.*  
 “*On dit proverbialement, que L’on gratte une personne où il lui démange, pour dire, qu’On lui parle d’une chose qui lui plaît*” (Acad. 1762).  
 “*Gratter quelqu’un où ça lui démange. Proverbe. Pour parler à une personne d’une chose qu’elle prend plaisir à entendre, prendre une personne pour son foible, et par où elle est le plus sensible, la flatter, lui chatouiller l’imagination, lui donner des louanges flatteuses*” DCom. 1718-86: 359).
- gredin (m.n.)  
 4.165 , 4.611 *gredins: vauriens.*  
 “*Gueux, mesquin*” (Acad. 1762).  
 “*Pour gueux, vagabond, coureur, vaurien*” (DCom. 1718-86: 359).
- grègues (f.n.)  
 13.121 *culottes.*  
 “*Espèce de haut-de-chausses. Il est vieux. On ne le dit plus qu’au pluriel, & dans quelques phrases proverbiales*” (Acad. 1762).  
 “*Mot burlesque, pour dire haut-de-chausse. Tirer ses grègues. C’est-à-dire, s’enfuir*” (DCom. 1718-86: 359-60).
- gribouiller (t.v.)  
 8.93 *se réjouir.*  
 “*Terme d’oublieur. Pour faire le déduit, se divertir avec une femme*” (DCom. 1718-86: 361).
- grigou (m.n.)  
 3.927 *coureur.*
- grimoire (m.n.)  
 6.678, 6.683, 15.42, 15.874\* etc. *livre de formules magiques.*  
 “*Livre dont on dit que les Magiciens se servent pour évoquer les démons &c.*” (Acad. 1762).  
 “*Pour un langage confus et obscur, galimathias ou mélange de mots inconnus et barbares qu’il est impossible de comprendre, assemblage de termes confus. On appelle ordinairement grimoire, le livre dont on prétend que se servent les magiciens pour conjurer les démons, qui est écrit dans un langage qui n’est connu et entendu que d’eux seuls*” (DCom. 1718-86: 361).
- grimaud (m.n.)  
 15.121 *ignorant.*  
 “*On appelle ainsi par mépris dans les Collèges, les écoliers des basses classes*” (Acad. 1762).  
 “*Pour petit écolier, ignorant*” (DCom. 1718-86: 361).
- (grouiller) (i.v.)  
 2. 414, 4.163, 4.260 etc. *bouger.*  
 “*Remuer ... Il est populaire*” (Acad.).  
 “*Pour se remuer, se mouvoir d’un lieu dans un autre, changer de place, bouger*” (DCom. 1718-86: 364).
- guaines, viennent les guaines (loc.)  
 15.139\* *viennent les guaines, viennent les prunes l’été prochain.*  
 (See Chapter 3 §3.3.2.1).
- gu’entendoit (v.)  
 2.169\* *(on) n’entendait pas.*



- guenon (f.n.) 3.705, 3.140, 10.369 etc. *femelle*.  
 “Femelle d’un singe. On le dit par injure d’une laide femme, et d’une femme de mauvaise vie” (Acad. 1762).  
 “Sobriquet ou nom injurieux qu’on donne aux femmes. Signifie laide, difforme, d’une laideur à faire peur” (DCom. 1718-86: 365).
- guenuche (f.n.) 4.485 *guenuches: guenons*.  
 “Petite guenon. On (le) dit figurément d’Une femme laide & fort parée ... ” (Acad. 1762).
- guia (interj.) 6.873 (cf. ‘*guiard*’).
- guiable (m.n.) 3.66, 4.1005, 6.541 etc. *diable*. (See Chapter 3 §3.4.6).
- guiable, faire le diable à quatre (loc.)  
 4.1005, 1063 *faire de tels atrocités c’est combattre contre Dieu*.  
 “... on dit, faire le Diable à quatre, pour dire, S’emporter, faire du vacarme, du désordre” (Acad. 1762).  
 “Faire le diable à quatre. Pour dire, faire du bruit, du tintamarre, du fracas, du désordre, menacer, casser, briser” (DCom. 1718-86: 233).
- guiable-zo (interj.) 13.122 *mais, diable!*  
 “‘Zon’ Exclamation accompagnant un coup” (Hug. 1925-73: 7: 533).
- guiable, au guiable au vard (loc.)  
 15.95 *à gauche et à droite*.
- guiantre (interj.) 2.63, 3.1176, 6.34 etc. *diantre*.  
 “Pour diable. Ce mot marque de l’admiration ou de l’étonnement” (DCom. 1718-86: 234).  
 “Diantre, Altération volontaire du mot ‘diable’ ” (Hug. 1925-73: 3: 167). (See Chapter 3 §3.4.6).
- guiantrement (adv.) 10.1155, 11.160, 16.14 etc. (cf. ‘*guiantre*’).
- guiard (interj.) 6.873\*, 15.91 “*hue!*”(pour tourner le cheval à gauche) (cf. ‘*huriau*’).  
 “Dia. Terme dont se servent les charretiers et les laboureurs pour faire tourner leurs chevaux à gauche, comme ils se servent de hurhaut pour les faire tourner à droite. On dit proverbialement dans le style populaire, il entend ni à dia, ni à hur-haut. Pour dire c’est un brutal qui n’entend point raison, quelque parti qu’on lui propose” (DCom. 1718-86: 233). (See Chapter 3 §3.4.6).
- guiau (f.n.) 13.658, 15.335 (see Chapter 3 §§3.3.3.3, 3.4.6) *d’eau*.
- guignon (m.n.) 9.70 *malheur*.  
 “Il est du style familier, & il se dit principalement au jeu” (Acad. 1762).

“Porter guignon. *Pour porter malheur, être cause de la disgrâce, ou de la perte de quelqu’un, être de mauvais présage*” (DCom. 1718-86: 368).

- guingoüas, de guingoüas (adv.)  
9.54 *un peu mal*.  
*Guingois*: “*Mot burlesque, qui signifie d’une manière mal-propre, mal arrangé tout de travers*” (DCom. 1718-86: 369).
- habilier (t.v.) 2.463 *habiller*. (See Chapter 3 §3.4.8).
- (hâbler) (i.v.) 10.345 *vous ne dites pas la vérité*.  
“*Pour mentir impudemment, donner des baies, des gasconnades*” (DCom. 1718-86: 370).
- hablerie (f.n.) 6.947, 16.486 *menterie*.  
“*Ostentation, discours plein de mensonge*” (Acad. 1762).
- hableur (m.n.) 10. 1169 *le Maître des hableurs*.  
“*Pour grand menteur, grand parleur qui ne dit pas un mot de vérité, qui s’est fait une habitude de mentir*” (DCom. 1718-86: 370).
- hablure (f.n.) 3.352 *hablerie, vanterie*.
- haingeries (f.n.) 2.513\* *haine*.
- haie, & toute & haie (loc.)  
1.31 *en file*.
- hait, de bon hait (loc.) 6.56 *de bonne volonté*.  
“*De bon coeur, avec plaisir*” (Hug. 1925-73: 4: 429).
- hanicroche (f.n.) 15.550 *contretemps*.  
“*Ce mot signifie empêchement, obstacle, incommodité. Il se prend aussi pour un coup appliqué du taillant de quelqu’arme tranchante*” (DCom. 1718-86: 39).
- hannetons, se tenir comme des hannetons (loc.)  
3.763 *ils se tiennent en caballe*.  
“*Ces personnes se tiennent par le cul comme des hannetons. Se dit de celles qui sont toujours ensemble, où qui s’allient dans leur famille*” (DCom. 1718-86: 371).
- happechar (m.n.) 4.1336\* “*officier de police qui arrête les débiteurs*” (FEW. 1928-: 4: 382).
- (happer) (t.v.) 13.444, 15.93 “*Il signifie figurément, attrapper, saisir à l’improviste. Il s’est laissé par les sergents. Il est du style familier*” (Acad. 1762).  
“*Pour prendre, saisir, arrêter*” (DCom. 1718-86: 371).

harbette (f.n.)	2.242 <i>herbette</i> . (See Chapter 3 §3.3.1.1). “ <i>L’herbe courte &amp; menue de la campagne. Il ne se dit guère qu’en Poésie &amp; en style pastoral</i> ” (Acad.1762).
hard (f.n.)	4.310* <i>corde de pendaison</i> .
haridelle/ hardelle (f.n.)	3.898*, 6.837, 16.698 <i>fille de mauvaise vie</i> . “ <i>On appelle ainsi un méchant cheval maigre</i> ” (Acad. 1762). “ <i>Mot injurieux, qu’on dit à une personne maigre et décharnée, et sur-tout aux femmes</i> ” (DCom. 1718-86: 373).
harmoniance (f.n.)	10.268, 13.48 <i>harmonie</i> .
(harser) (t.v.)	15.860 <i>harceler, tourmenter</i> .
haro (interj.)	13.696 <i>ohé!</i> “ <i>On dit fig. &amp; fam. Crier haro sur quelqu’un, pour dire, Se récrier avec indignation sur ce qu’il a fait ou dit mal-à-propos</i> ” (Acad. 1762). “ <i>... pour arrêter quelqu’un qu’on rencontre et avec qui on veut parler</i> ” (DCom. 1718-86: 373).
hautelisse (f.n.)	4.1120 <i>haute-lices, fabriques de tapisserie</i> .
hébété (adj.)	16.484 <i>stupides</i> .
hon, hom (exclam.)	3.613, 9.71, 9.72 etc. <i>oh là là!</i> “ <i>Hom. Interjection qui marque de l’interrogation, et quelque fois aussi du chagrin et du mécontentement intérieur</i> ” (DCom. 1718-86: 382).
honesté (f.n.)	9.64 “ <i>Honnêteté</i> ” (Hug. 1925-73: 4: 497).
hoqueton (m.n.)	3.107 <i>un casaque militaire. Hoquetons: gardes. huche (f.n.)</i> 13.23 <i>huche à pain</i> , 15.773 <i>bouge, logement sordide</i> .
huis (m.n.)	4.1518 “ <i>Porte. Ce mot est vieux, &amp; il n’a plus guère d’usage que dans ces phrases de pratique, tenir audience à huis clos, à huis ouverts</i> ” (Acad. 1762). “ <i>Pour porte</i> ” (DCom. 1718-86: 385).
humblété (f.n.)	8.126*, 13.224, 13.316 etc. <i>humilité</i> .
hurlubrelu (adv.)	15.351 <i> brusquement</i> . “ <i>Terme populaire qui signifie, inconsidérément, brusquement</i> ” (Acad. 1762).
huriau (m.n.)	15.91 “ <i>hue!</i> ” ( <i>pour tourner le cheval à droite</i> ) ( <i>voir ‘guiard’</i> ). “ <i>Hurhaut. Mot dont les chartiers se servent pour faire tourner les chevaux à droite</i> ” (Acad. 1762).

igna (i.v.)	1.2, 1.33, 1.51 etc. <i>il y a</i> , 2.285, 6.1170, 11.221 <i>il n'y a</i> . (See Chapter 3 §3.4.7).
indulgence (f.n.)	2.547, 13.359 <i>Acte qui accorde la rémission de la peine temporelle due aux péchés pardonnés</i> .
inomainie (f.n.)	4.423 <i>inomainies: ignominies</i> .
ilà (adv.)	4.1452, 6.137, 10.172 etc. " <i>Illa. Là</i> " (Hug. 1925-73: 4: 546).
impeccable (adj.)	4.934 " <i>Incapable de pécher, de faillir</i> " (Acad. 1762).
indiots (m.n.)	6.604, 12.12, 13.203 etc. <i>idiots, illettrés</i> . (See Chapter 3 §3.3.5.5).
(ingénieur) (t.v.)	12.109 <i>encourager</i> . 16.167 <i>faire des efforts, s'évertuer</i> . " <i>Chercher, tâcher de trouver dans son esprit quelque moyen pour réussir. Il est familier</i> (Acad.1762).
ingégnure (f.n.)	14.16 <i>invention, création</i> .
inqueul (adj.)	4.117*, 6.81 <i>inégal. C'est tout inqueul: c'est la vérité nue, la vérité pure et simple</i> .
itan (adv.)	3.1004, 15.871 <i>alors</i> , 9.119 <i>cependant</i> .
itenpendant (adv.)	4.1102 <i>cependant</i> .
itou (adv.)	1.61, 3.21, 3.148 etc. <i>aussi</i> . (See Chapter 3 §3.3.1.4). " <i>Aussi</i> ". (Hug. 1925-73: 3: 750).
jà (adv.)	11.101 <i>déjà</i> . " <i>Qu'on employait pour Déjà. Il est vieux</i> " (Acad. 1762). " <i>Mot vieux et corrompu du menu peuple de Paris, pour déjà</i> " (DCom. 1718-86: 387).
(jaboter) (i.v.)	3.395 <i>bavarder</i> . " <i>Caqueter, parler sans cesse, dire des bagatelles. Il est familier</i> " (Acad. 1762). " <i>Jabotter. Pour dire, raconter</i> " (DCom. 1718-86: 387).
janlogne (m.n.)	16.79 <i>personne simple</i> . " <i>Faire le janlorgne. Signifie faire le sot, l'innocent, le niais, faire le badaut, l'homme neuf, être étonné</i> " (DCom. 1718-86: 388).
(jargonner) (i.v.)	3.1001 <i>parler 'baragouin' (voir ci-dessus)</i> . " <i>Parler un langage barbare, corrompu, non intelligible ... Il est du style familier</i> " (Acad. 1762). " <i>Pour parler confusément, babiller, raisonner, discourir</i> " (DCom. 1718-86: 389).
jarnac (m.n.)	15.886 <i>coup final</i> . " <i>Au figuré, coup de jarnac signifie donner le coup de mort, coup fatal, mortel, et dont on ne peut rechapper, coup dont on ne peut relever ni guérir</i> " (DCom. 1718-86: 389).

- “*Coutelas, épée large. ‘Coup de Jarnac’, atteinte sans remède qui fait perdre la partie*” (FEW. 1928-: 5: 32a)
- jarni (interj.) 2.189, 3.1381, 12.17 etc. *je renie (dieu).*  
 “*Espece de serment ou jurement*” (DCom. 1718-86: 390).
- jarniblure (interj.) 10.395, 10.681(cf. ‘jarni’).  
 “*Jereniebieu, pour ‘je renie Dieu’, juron*” (Hug. 1925-73: 4: 712).
- jarnicoton (interj.) 13.28,16.200 (cf. ‘jarni’).  
*Je renie Coton (confesseur de Henri IV)* (Lar. 1992).
- jarniguié (interj.) 2.134, 12.24, 13.54 (Cf. ‘jarni’). (See Chapter 3 §3.4.6).
- jarniguienne (interj.) 3.369, 13. 442 (cf. ‘jarniguié’).
- jarnonbille (interj.) 10. 688 (see ‘jarni’).  
 “*‘Vertu bille’*” (Hug. 1925-73: 7: 452).
- jeu, voir biau jeu (loc.) 15.475\* *voir des choses surprenantes.* “*On verra beau jeu si la corde ne rompt. Se dit par allusion aux danseurs de corde, quand on promet de faire des choses extraordinaires*” (DCom. 1718-86: 180, 393).
- jocrisse (m.n.) 3.205, 10.346, 16.79 *sot.*  
 “*Terme injurieux, qui se dit d’Un benêt qui se laisse gouverner, ou qui s’occupe des plus bas soins du ménage . Il est bas*” (Acad. 1762).  
 “*Pour sot, bête, innocent, niais, stupide, cocu*” (DCom. 1718-86: 398).
- jouvenciaux (m.n.) 6.36 *jouvenceaux: jeunes gens.*  
 “*Jeune homme qui est encore dans l’adolescence. On ne le dit qu’en plaisanterie*” (Acad. 1762).  
 “*Jeune homme, adolescent*” (DCom. 1718-86: 406).  
 (See Chapter 3 §3.3.3).
- juger, juger au fond du sac (loc.)  
 15.885 *C’est un chef d’oeuvre qu’un mitré devrait pouvoir juger sans difficulté.*  
 “*On dit proverbialement, Juger sur l’étiquette du sac, pour dire, Juger sur le champ une question qui ne reçoit point de difficulté*” (Acad. 1762).
- jurerie (f.n.) 8.43 *jurons.*
- justaucorps (m.n.) 5.57, 10.39 *sorte de vêtement serré à la taille.*
- kirielle (f.n.) 6.659, 10.739, 13.305 etc. *toute la liste.*  
 “*Litanie. En ce sens il est peu d’usage*” (Acad. 1762).  
 “*Vieux mot, qui signifie liste, dénombrement*” (DCom. 1718-86: 407).
- (lairrer) (t.v.) 11.169, 15.584, 15.766 *laisser.* (See Chapter 3 §3.4.3).
- lamentemens (m.n.) 15.618 *plaintes.*

lantarnier (m.n.)	4.1328, 4.1410 <i>Quelqu'un qui dit des choses sans importance.</i> <i>"Il signifie figurément &amp; familièrement, Un diseur de fadaises"</i> (Acad. 1762). <i>"... Au figuré, ce terme se dit d'un vétilleur, d'un tracasseur d'un importun ridicule"</i> (DCom. 412). (See Chapter 3 §3.3.1.1).
lantiponner (i.v.)	4.1254 <i>retarder.</i> <i>"Tenir des discours frivoles, inutiles &amp; importuns. Il est populaire"</i> (Acad. 1762). <i>"Pour balancer, différer, retarder, aller doucement, lanterner, faire une chose lentement"</i> (DCom. 1718-86: 412).
lard, faire du lard (loc.)	13.563 <i>ne rien faire.</i> <i>"(On dit) proverbialement &amp; populairement d'Une personne qui conserve ou augmente son embonpoint à force de dormir la grasse matinée, qu'Elle fait du lard"</i> (Acad. 1762).
lardon (m.n.)	15.779 <i>brocard mordant.</i> <i>"Se dit figurément &amp; familièrement d'Un brocard, d'un mot piquant contre quelqu'un"</i> (Acad. 1762). <i>"Pour raillerie choquante, coup de langue piquant, trait de satire, médisance, pointe satyrique"</i> (DCom. 1718-86: 412).
latignier (m.n.)	4.248 <i>quelqu'un qui lit le latin</i> <i>"Celui qui préfère le latin au français"</i> (Hug. 1925-73: 4: 780). (See Chapter 3 §3.6.7).
latin (m.n.)	10.741, 11.53 <i>savoir.</i>
leigne (f.n.)	11.351 <i>ligne</i> (See Chapter 3 §3.3.1.4).
li (pron.)	16.67 etc. <i>lui.</i> (See Chapter 3 §3.3.1.4).
lians (m.n.)	10.907 <i>liens.</i> (See Chapter 3 §3.3.3.1).
libelle (f.n.)	2.261, 6.660 <i>écrit.</i> <i>"Ecrit injurieux"</i> (Acad. 1762).
liger (adj.)	3.3, 13.36, 4.893 <i>léger.</i> (See Chapter 3 §3.3.1.4).
loängé (adj.)	12.66 <i>louangé.</i> <i>"Louer, donner des louanges. Il ne se dit guère qu'en plaisanterie"</i> (Acad. 1762).
loquence (f.n.)	2.192, 3.327, 10.442 etc. <i>de belles paroles.</i> <i>"Vieux mot dont on se servoit autrefois au lieu d'éloquence, pour dire, une facilité de s'exprimer. Il est tout à fait hors d'usage"</i> (Fur. 1690).
loüange (f.n.)	7.66 <i>location (louanger = louer).</i>
loüasiau, être battu de l'oiseau (loc.)	6.17 <i>battu de tous les côtés.</i>

- “*Et figurément, en parlant d’Un homme qui est consterné de beaucoup de disgraces qui lui sont arrivés l’une sur l’autre, on dit, qu’Il est battu de l’oiseau*” (Acad. 1762).  
 “*On dit que quelqu’un est battu de l’oiseau, quand il lui est arrivé plusieurs malheurs, plusieurs pertes qui lui ont abattu le courage*” (DCom. 1718-86: 502). (See Chapter 3 §3.3.3).
- louche (m.n.) 13.85 *pour la moindre des choses ils sonnent leur vengeance.*  
 “*Qui a la vue de travers*” (Acad. 1762).  
 “*Loucher. Pour regarder de travers*” (DCom. 1718-86: 428).
- loups-çarviers (m.n.) 3.521 *loups qui chassent les cerfs.* (See Chapter 3 §3.3.1.1).  
 lous-garoux (m.n.) 15.873 *hommes-loups.*
- lûë (p.p.) 4.83 *lu.*
- luire (t.v.) 2.199, 3.345, 13.801 etc. *lire.* (See Chapter 3 §3.3.4).
- luisarne, cueillir chardons pour luzerne (loc.)  
 4.125 *Se tromper.*
- luisure (f.n.) 15.106 *lecture.*
- lumignon (m.n.) 13.716 *rayonnement.*
- lure-lure (adv.) 10.682\* *parler au hasard.*
- lustucru (m.n.) 3.822, 15.671 ‘*l’eusses-tu-cru*’, *niais.*  
 “*Pour marquer un nom en l’air, une personne qui n’a jamais été. Dit aussi d’un innocent, niais, stupide, et cocu*” (DCom. 1718-86: 431).
- (mâcher) (i.v.) 10.468 *faire tort à quelqu’un.*  
 “*Fig. et fam. en parlant de quelque chose de désagréable, de fâcheux, qu’on a dit à quelqu’un durement & sans adoucissement, on dit, Je ne lui ai point mâché*” (Acad. 1762).  
 “*Nuire, faire tort*” (Hug. 1925-73: 5: 168).
- (magner) (t.v.) 15.107 *manier.* (See Chapter 3 §3.4.7).
- maine (f.n.) 2.63, 3.245, 4.76 etc. *mine.* (See Chapter 3 §3.3.2.1).
- mainquiendre (t.v.) 15.920 *maintenir.* (See Chapter 3 §3.4.6; Chapter 4 §4.1.2.10).
- malin (m.n.) (adj.) 3.66, 3.654, 4.1568 etc. *le diable, le malin diable.*  
 “*Malfaisant; on appelle le Diable le malin. Il est du style familier*” (Acad. 1762).
- malpeste, la malepeste (excl.)  
 6.1027, 11.157 *peste!*  
 “*Imprécation qui emporte une sorte d’étonnement. Il est familier*” (Acad. 1762).
- malifice (m.n.) 10.789 *une action malveillante.*  
 “*Action par laquelle on cause du mal ...*” (Acad. 1762).

- malvivans (m.n.) 4.1338 *malvivants: gens de mauvaise vie.*  
 “Pervers, homme de mauvaise vie” (Hug. 1925-73: 5: 114).
- manant (m.n.) 16.505\* *homme inférieur.*  
 “... Un paysan, un rustre” (Acad. 1762).  
 “Pour artisan ou paysan, un homme grossier, de la lie du peuple” (DCom. 1718-86: 442).
- mandille (f.n.) 3.925 *casaque.*  
 “Sorte de casaque que les laquais portaient autrefois” (Acad. 1762).
- mangeries (f.n.) 2.18 *ruses.*  
 “Au figuré il signifie Les frais de chicane, ou les exactions par lesquelles on ruine les pauvres gens” (Acad.1762).
- mangeurs, mangeur de soupe apprêtée (loc.)  
 10.36 *prélats fainéants.*  
 “On appelle familièrement, Mangeurs de viandes apprêtées, Des fainéants, des paresseux qui aiment ... à tirer du profit d’une affaire où ils n’ont point travaillé (Acad. 1762).  
 “On dit d’un poltron, d’un fainéant, que c’est un mangeur de viandes apprêtées” (DCom. 1718-86: 444).
- manigance (f.n.) 3.6, 3.328, 16.565 etc. *tricherie.*  
 “Mauvaise ruse, procédé artificieux dont on se sert pour faire réussir une affaire” (Acad. 1762).  
 “Pour invention, subtilité, tromperie, ruse, négoce, affaire secrète, intrigue” (DCom. 1718-86: 444).
- manquure (f.n.) 16.104 *manque, faute.*
- (maquignonner) (t.v.) 16.124 *on s’intrigue.*  
 “Il signifie aussi fig. & fam., S’intriguer pour faire vendre quelque chose, .... à dessein d’en tirer quelque profit” (Acad. 1762).
- mar, c’est la mar à boire avant que ... (loc.)  
 9.28 *retarder.*  
 “On dit proverbialement & figurément d’Un travail dont on appréhende la longueur, que C’est la mer à boire” (Acad. 1762).  
 “Mer à boire. Manière de parler dont on se sert pour exprimer qu’une chose est ennuyeuse, pour marquer qu’une affaire traîne en longueur ... Sert aussi à exprimer la difficulté, les obstacles .es inconvénients, les peines, les chagrins et les empêchemens qu’on rencontre à réussir une affaire ... Cette manière de parler marque encore de l’irrésolution, de l’impatience et de l’embarras” (DCom. 1718-86: 458). (See Chapter 3 §3.3.1.1).
- maranatha (m.n.) 16.522\* *hérétique.*
- mardaille (f.n.) 10.224 *merdeux.* (See Chapter 3 §3.3.1.1).  
 (“Mot collectif méprisant” (Hug. 1925-73: 5: 213)).



- marguié (excl.) 3.802, 4.265, 5.3 etc. *mort de Dieu*. (See Phonetics 3.4.6).  
 “*Margié. Sorte de jurement ordinaire aux paysans de Paris*” (DCom. 1718-86: 448).
- marguienne (excl.) 3.76, 3.171, 4.224 etc. (cf. ‘marguié’).  
 “*Morguenne. Jurement de paysan*” (DCom. 1718-86: 476).
- maroufle (m.n.) 4.1354, 15.508 *vaurien*.  
 “*Terme d’injure & de mépris qui se dit d’un fripon*” (Acad.1762).  
 “*Injure qu’on dit à une personne qu’on querelle ou menace, vaurien, coquin, maraut, frippon, gueux*” (DCom. 449).
- marri (adj.) 11.13 *triste*.  
 “*Fâché. Il vieillit*” Acad. 1762).
- mars, mars en Carême (loc.)  
 9.2 *cela arrive avec certitude absolue*.  
 “*On dit aussi proverbialement ... d’un homme qui se trouve toujours en certain endroit, à certaine heure, qu’Il n’y manque non plus que Mars en Carême*” (Acad. 1762).  
 “*Cela vient comme mars en carême. Signifie, cela vient bien à propos, ou ne manque point d’arriver toutes les années*” (DCom. 1718-86: 450).
- mataines, comme de vieilles matines (loc.)  
 16.490 *guère s’en soucier*. (See Chapter 3 §3.3.2.1).
- maudissons (m.n.) 11.645, 16.542 *maudissements, malédictions*.
- mauvaiseté (f.n.) 16.364 *méchanceté*.
- méchanceté (f.n.) 7.83 *malice*.  
 “*Iniquité, malignité, malice*” (Acad. 1762).
- méchef (m.n.) 10.505 *malheur*.  
 “*Malheur, fâcheuse aventure. Il est vieux*” (Acad. 1762). “*Pour malheur, infortune, disgrâce, désastre*” (DCom. 1718-86: 454).
- même, à même (adv.) 10.516 *le même*.  
 “*On dit, Etre à même, en parlant d’une personne qui aime extrêmement quelque chose, & qui se trouve en état de satisfaire pleinement là-dessus ... Vous voilà à même ... Il est du style familier*” (Acad. 1762).
- mêmement (adv.) 4.655, 4.1085, 9.110 etc. *même*.  
 “*De même. Il est vieux*” (Acad. 1762).
- menétrier (m.n.) 2.131 *ménestrel*.  
 “*... Il se prend ... toujours en raillerie, pour un joueur de violon*”. (Acad. 1762).

menterie (f.n.)	10.118, 10.839, 11.462 etc. <i>mensonge</i> . "Parole ou discours par lequel on affirme une chose pour vraie, quoique celui qui la dit la sache fausse. Menterie est plus du style familier que 'Mensonge' " (Acad. 1762).
miaux (adv.)	5.138 <i>mieux</i>
migeaurée (n.f.)	16.718 " <i>Mijaurée. Pour femme campagnarde, qui est mal mise, ou qui n'a pas bon air</i> " (DCom. 1718-86: 467).
milice (m.n.)	6.34 <i>soldats</i> .
mille, comme tous les mille (loc.)	3.716, 8.142, 10.470 <i>comme tous les autres</i> .
mille, en un mot comme en mille (loc.)	2.123, 10.72 <i>tout simplement</i> .
minagère (f.n.)	11.330*, 13.1016 <i>ménagère, épouse</i> . "Parmi le peuple, un mari appelle sa femme, Notre ménagère" (Acad. 1762). (See Chapter 3 §3.3.1.4).
mirliro, dire du mirliro (loc.)	10.254, 15.422 <i>je n'en tiens pas compte</i> . "J'en dis du mirliro. C'est-à-dire, je ne m'en soucie point, je m'en moque" (DCom. 1718-86: 469).
mitan (m.n.)	3.422, 4.610, 5.127 etc. <i>milieu</i> (cf. Hug. 1925-73: 5: 289). 6.510 <i>mitan ni bout</i> (loc.): <i>nul part</i> . 13.1149 <i>tout au fin mitan</i> (loc.): <i>au beau milieu</i> .
(mitonnir) (refl.)	13.707 <i>se réduire peu à peu</i> . "On dit aussi figur. & fam., Mitonner une affaire, pour dire, La disposer & la préparer doucement, pour la faire réussir quand il en sera temps" (Acad. 1762). "Mitonner. Pour ménager, conserver" (DCom. 1718-86: 470).
miton-mitaine (adv.)	6.15 " <i>En usage dans cette phrase populaire, miton-mitaine, qui se dit de tout remède qui ne fait ni bien ni mal</i> " (Acad. 1762). " ... <i>Se dit en parlant d'un remède, d'un secours, d'un expédient, qui ne sert ni ne nuit</i> " (DCom. 1718-86: 469).
mitrier (m.n.)	4.33*, 4.1237, 6.835 etc. <i>mitré, évêque</i> .
mitrerie (f.n.)	15.61, 16.360, 16.531 <i>les mitrés, épiscopat</i> ..
montreux (m.n.)	15.694 <i>instructeurs</i> . (See Chapter 3 §3.4.1).
morbleu (interj.)	15.257, 16.44 <i>mort de Dieu</i> .
(mordre) (i.v.)	16.299, 16.302 <i>comprendre</i> . "On dit fig. & fam. d'Un homme qui ne peut comprendre une chose, qu'Il ne sauroit mordre. Il est familier" (Acad. 1762).

- morgoy (interj.) 2.149, 4.161, 15.307 etc. (cf. 'marguié).  
 "Morguoi. Autre espèce de jurement de paysan, qui a la même signification que morbleu, mordondienne et morguene" (DCom 1718-86: 476).
- morguiable, mort-guiable (interj.)  
 11.149, 15.37 *mort du diable*. (See Chapter 3 §3.4.6).
- morguié (interj.) 1.34, 7.38, 8.194 etc. *morgoi* (cf. 'marguié).
- morguienne, morgotène/ morguene (interj.)  
 8.104, 10.182, 11.64 etc. (cf. 'marguié).  
 "Morguene. Jurement de paysan, signifiant la même chose que mordondienne" (DCom. 1718-86: 476).
- morille (f.n.) 2.98 *sorte de champignon*.
- mornon pas, mort-nonpas (interj.)  
 4.30\*, 10.154 *mort de diable*.  
 "Mor-non pas de ma vie. Jurement" (DCom. 1718-86: 476).
- mortifère (adj.) 10.814 *cela n'a rien qui cause la mort*.  
 "Qui cause la mort. Il n'est guère en usage que dans le didactique" (Acad. 1762).  
 "Pour mortel, qui tue et donne la mort" (DCom. 1718-86: 477).
- motoüas (m.n.) 16.586 *matois: les fins rusés*.
- mouchard (m.n.) 15.245 *espion*.  
 "Espion qui s'attache à suivre secrètement une personne pour en donner des nouvelles" (Acad. 1762).  
 "Pour espion, mouche, grison, homme aposté pour espionner ou examiner les actions de que'qu'un" (DCom. 1718-86: 478).
- mouche (f.n.) 13.615 *homme rusé*.  
 "On dit familièrement d'Un homme très-fin & très-rusé" (Acad. 1762).
- moucheter (refl.) 4.648\* *mettre une mouche (la petite rondelle de taffetas que portent les dames)*.
- mouë (f.n.) 15.432 *moue*.
- moûlation (f.n.) 5.30, 6.978, 12.31 etc. *impression, texte publié*.
- moûle (m.n.) 1.7, 2.382, 4.242 etc. *lettre*.
- (moûler) (t.v.) 1.67, 1.71, 5.105 etc. *imprimer*. "Mouler. Il faut croire que cela est vrai, car il est moulé" (DCom. 1718-86: 480).
- moulé (p.p.) 3.1209, 4.66, 6.89 etc. *imprimé*  
 "'Lettre moulée' pour dire 'lettre imprimée'" (Acad. 1762).
- moûleux (m.n.) 1.3, 1.25, 10.489 etc. *imprimeur*. (See Chapter 3 §3.4.1).
- moulure (f.n.) 15.439, 15.722, 16.107 etc. *imprimerie*.

- moutarde, à la moutarde (loc.)  
6.122 “Les enfants vont à la moutarde. *Manière de parler proverbiale, pour exprimer qu’une chose est fort connue et fort commune, et qu’elle est si publique que les enfants s’en entretiennent dans les rues*” (DCom. 1718-86: 482).
- moutarde, curé de moutarde (loc.)  
3.1009 *curé qui gaspille son temps à faire des choses inutiles.*  
“*S’amuser à la moutarde. Pour perdre son temps en vain, s’occuper à des bagatelles ...*” (DCom. 1718-86: 482).
- mouvance, tenir en mouvance (loc.)  
10.305 *tenir sous son influence.*
- mulot (m.n.)  
15.598\* *Nous aurions fait comme le mulot, nous n’aurions rien dit.*
- muscades (m.n.)  
2.98 *des aliments parfumés*
- musiau (m.n.)  
2.142 *lèvres.* (See Chapter 3 §3.3.3.3).  
“*Pour visage entier ou pour la bouche toute seule*” (DCom. 1718-86: 484).
- (muser) (i.v.)  
4.390 *d’autres ne tarderont guère.*  
“*... tarder, différer*” (DCom. 1718-86: 484).
- n’agnavoit (i.v.)  
10.348 *il n’y en avait.*
- nannain (adv.)  
2.557, 3.1086, 4.782 etc. (See Chapter 3 §3.5.2.3) *non!*  
“*Nenni, Particule dont on se sert pour répondre négativement à une interrogation expresse ou sous-entendue. Il n’a guère d’usage hors de la conversation familière*” (Acad.).  
“*Nanin. Mot paysan pour dire, non, nanni*” (DCom. 1718-86: 486).
- nan (adv.)  
2.251, 3.818, 4.27 etc. *non.* (see Chapter 3 §3.3.2.5)
- navets, planter des navèts, & des choux (loc.)  
3.235 ... *les renvoyer en retraite.*  
“*On dit figurément & familièrement d’Un homme qui par ordre de la Cour est envoyé, ou qui se retire volontairement dans sa maison de campagne, qu’On l’a envoyé planter des choux ...*” (Acad. 1762).
- (nazarder) (t.v.)  
15.889, 15.890 *se moquer.*
- neige, de neige (adj.)  
16.41 *réduits à rien.*  
“*On dit proverbialement & populairement, Un bel homme de neige, un beau Docteur de neige, ... pour marquer le mépris qu’on en fait*” (Acad. 1762).
- nère (adj.)  
10.508 *noir.* (See Chapter 3 §3.3.3.2).
- neuvaine (f.n.)  
4.557 *acte de dévotion poursuivie pendant neuf jours.*

- nippes et ballots (f.n./ m.n.)  
3.635 *toutes leurs affaires sous les griffes.*  
“*Nippes, il se dit tant des habits que des meubles, & de tout ce qui se sert à l’ajustement & à la parure. Son usage le plus ordinaire est au pluriel.* (Acad. 1762).
- oeil, dans mon oeil (loc.)  
11.222 *à mon avis.*
- oeuf, donner un oeuf, demain il demandera un boeuf (loc.)  
15.927 *vous leur donnez le doigt, ils vous prennent le bras.*  
“*On dit proverbialement d’Un homme qui fait un petit présent pour en avoir un plus grand*” (Acad. 1762).  
“*On dit que de petites gens donnent un oeuf pour avoir un boeuf, quand on fait de petits présents pour en attirer de plus gros*” (DCom. 1718-86: 501).
- ombre, sous l'ombre que (loc.)  
1.30, 12.15 *sous le prétexte que ...*
- ordonnance (f.n.) 4.1132, 6.899, 10.142 etc. *mandement.*
- orgueilleuseté (f.n.) 12.48\* *orgueil.*
- ostographe (f.n.) 6.788 *orthographe.* (See Chapter 3 §3.5.5).
- où que (prep.) 10.141, 15.803, 15.804, 16.47 *où.*  
“*Où*” (Hug. 1925-73: 5: 554). (See Chapter 4 §4.2.4.4).
- ouï-da (interj.) 6.176 (cf. ‘*da*’).
- (ouïr) (t.v.) 15.564 *oyez: entendez.*
- paillard (adj.) 3.697, 4.740 *débauché.*
- paise, paise-&-aise (loc.)  
11.169 *paix et aise: tranquillement.*
- paitre, envoyer paitre (loc.)  
16.744 *il faut le renvoyer sans façon.*  
“*Envoyer paître. Pour envoyer promener, chasser, faire sortir*” (DCom. 1718-86: 513).  
“*On dit figurément & populairement qu’On envoie paître quelqu’un, pour dire, qu’On le renvoie avec mépris*” (Acad. 1762).
- palsangoy (interj.) 3.1014 *par le sang de dieu.* (See Chapter 3 §3.4.6).
- palsanguié (interj.) 1.35, 11.6, 15.457 etc. (cf. ‘*palsangoy*’)
- palsanguienne (interj.) 2.34, 13.326, 16.301 etc. (cf. ‘*palsangoy*’).  
“*Sorte de jurement paysan*” (DCom. 1718-86: 515).
- panniau, baillé dans le panniau (loc.)  
3.264, 14.22 *se laisser duper.*  
“*On dit figurément ... donner dans le panneau pour dire, se laisser tromper, attraper*” (Acad. 1762).

*‘On dit au figuré, donner dans le panneau. C’est-à-dire, donner dans le piège qu’on nous tend, se laisser prendre aux finesses de quelque fourbe, se laisser attraper à quelque faux éclat, à quelque faux dehors’* (DCom. 1718-86: 517).

panniau, attirer dans ses panniaux (loc.)

13.446 *attraper, tromper.*

panse, la panse d’un A (loc.)

6.415 *il n’a rien de l’affaire encore commencé.*

*“Proverbialement & figurément on dit, qu’Un homme n’a pas fait une panse d’a, pour dire, qu’il n’a rien écrit ... rien composé”* (Acad. 1762).

*“Panse d’A. Il n’en a pas fait une panse d’A. Façon de parler proverbiale, pour dire qu’un homme n’a rien fait de l’ouvrage dont il s’agit, qu’il n’y a point touché”* (DCom. 1718-86: 15).

panse, jusqu’à la pance (loc.)

10.207 *blessé dans l’endroit le plus important.*

*“Pour le ventre”* (DCom. 1718-86: 515).

paquet, donner son paquet à quelqu’un (loc.)

16.10 *bailler son paquet: renvoyer promener.*

*“On dit proverbialement et figurément, Donner à quelqu’un son paquet, pour dire, Lui faire une réponse vive & ingénieuse, qui le faire taire* (Acad. 1762).

*“Donner le paquet à quelqu’un. Signifie, lui faire une réponse verte et ingénieuse, qui le fait taire* (DCom. 1718-86: 519).

(parcher) (t.v.)

4.986 *percer.* (See Chapter 3 §3.3.1.1).

parclus (m.n.)

4.226 *perclus: des infirmes.* (See Chapter 3 §3.3.1.1).

parclus (adj. )

4.321 *gens paralysés.*

parcluse (f.n.)

4.262 *personne paralysée.*

parfin, à la parfin (adv.)

3.539, 6.18, 9.30 etc. *enfin.* “A la fin” (Hug. 1925-73: 5: 631).

parguié/ paaguié (interj.) 1.34, 8.37, 14.9 etc. *par dieu.* (See Chapter 3 §3.4.6).

*“Pargoy, interjection”* (Hug. 1925-73: 5: 634).

pargouïenne, parguienne (interj.)

4.234, 5.37, 15.538 etc. (cf. ‘parguié).

*“Diene, altération du mot ‘Dieu’ dans divers jurons”* (Hug. . 1925-73: 3: 172 ).

parlage (m.n.)

10.619, 11.189 *“Parlerie. Babil. Il est du style familier et ne se dit qu’en mauvaise part”* (Acad. 1762).

parlamorguié (interj.) 4.760 *mort de Dieu.*

*“Parlamortdiene, ‘Par la mort de Dieu’ ”* (Hug. 1925-73: 3: 172). (See Chapter 3 §3.4.6).

- parlatêtiguié (interj.) 4.90 *par la tête de dieu*. (See Chapter 3 §3.4.6).
- parles, enfile des paroles (loc.)  
3.290 *perdre son temps*.  
“*On dit proverbialement & figurément, Nous ne sommes ici pour enfile des perles, pour dire ... pour perdre le temps, mais pour travailler aux choses dont il s’agit*” (Acad. 1762).  
“*Je ne suis pas venu ici pour enfile des perles. C’est-à-dire, pour perdre mon temps, ou l’employer à des choses de peu d’importance*” (DCom. 1718-86: 538). (See Chapter 3 §3.3.1.1).
- parnan que (conj.) 2.24\*, 3.739, 3.1108 etc. *pourvu que*.
- paronnelle (f.n.) 3.241, 13.1113, 15.296 *une péronelle: une sotté*.  
“*Terme populaire dont on se sert par mépris & par injure à l’égard d’une femme de peu*” (Acad.1762).  
“*Pour sotté, bête, innocente, ignorante. Mot injurieux*” (DCom. 1718-86: 538). (See Chapter 3 §3.3.1.1).
- partant (adv.) 2.573, 3.1337, 6.1038 etc. *par conséquent*.
- parte (f.n.) 4.845, 10.802 *perte*. (See Chapter 3 §3.3.1.1).
- passé, faire des tours de passe-passe (loc.)  
11.50, 16.56 *des tours subtiles*.  
“*On dit fig. & fam. Faire des tours de passe-passe, pour dire, Tromper, fourber adroitement*” (Acad. 1762).  
“*Tour de passe-passe. Pour tours de main, tours d’adresse, subtilité, vitesse des doigts à faire des tours de joueurs de gobelets ... Signifie aussi fourberie, tromperie et filouterie*” (DCom. 1718-86: 526).
- pâtis (m.n.) 4.96 *pâturages*.
- pâtés, crier les petits pâtés (loc.)  
10. 502 *crier beaucoup en accouchant*.  
“*On dit d’une femme en travail d’enfant qu’elle crie les petits pâtés. Pour signifier, qu’elle crie haut, qu’elle souffre beaucoup*” (DCom. 1718-86: 528).
- patouas (f.n.) 3.395 *patois: langue étrangère*.  
15.420, 16.674\* *langage des Jésuites*.  
“*Langage rustique, grossier, comme est celui d’un paysan, ou du bas peuple. On le donne aussi quelquefois par extension à certaines façons de parler qui échappent aux gens de Province, souvent même, quelque soin qu’ils prennent pour s’en défaire*” (Acad. 1762).
- pêche (f.n.) 6.509 *désagréable, informe après une pêche, un coup de poing, une gifle*.

- pécore (f.n.) 10.868 *à la merci d'une personne stupide.*  
 “Terme injurieux, qui signifie, Une personne stupide. Il n'est que du style familier” (Acad. 1762).  
 “Pour sot, bête” (DCom. 1718-86: 533).
- peintureries (f.n.) 16.58 *peintures.*
- pèle (f.n.) 3.68\* *piédestal.*
- pénaillon (m.n.) 13.356, 15.643 *pénaillons: personnes vêtues de haillons.*  
 “Il est du discours familier” (Acad. 1762).  
 “Haillon” (DCom. 1718-86: 535).
- penard (m.n.) 10.1049 *ce vieillard.*  
 “Terme de raillerie & de mépris, dont on ne se sert guère qu'en cette phrase du discours familier, Vieux penard, qui se dit d'Un vieillard par mépris” (Acad. 1762).  
 “Pour vieillard, grison, homme âgé, cassé, goutteux, décrépité” (DCom. 1718-86: 535).
- pendard (m.n.) 13.518, 15.637, 15.771 *les scélérats quise sont séparés de l'Eglise.*  
 “Vaurien, fripon, scélérat. Il est du style familier” (Acad.1762).  
 “Signifie frippon, coquin, vaurien, qui mériteroit d'être pendu, gibier de potence” (DCom. 1718-86: 535).
- penons (f.n.) 11.130 *femmes trompeuses.*
- phisolomie (f.n.) 13.1048 *physionomie.* (See Chapter 3 §3.5.5).
- piaud'âne, peau d'âne (loc.)  
 3.993 *Peau d'âne.* “Contes de peau d'âne, pour l'amusement des enfants, et cela se dit à cause d'un vieux conte où l'on introduit une fille habillée de la peau d'un âne” (Acad.).  
 “On appelle des contes de vieilles, des contes de peau d'âne” (DCom. 1718-86: 532). (See Chapter 3 §3.3.3.3).
- Piarrot (m.n.) 10.350\* *Pierrot.* (See Chapter 3 §3.3.1.1).
- piautre, envoyer au peautre (loc.)  
 6.368, 13.636, 15.259 etc. *envoyer pâître, chasser.*  
 “Chasser” (Acad. 1762). (See Chapter 3 §3.1.1.4).
- piautre, aller au peautre (loc.)  
 3.1020 *s'en aller au diable.*  
 “Aller au diable” (Hug. 1925-73: 5: 695).
- piaux (m.n.) 10.220 *peaux.* (See Chapter 3 §3.3.3.3).
- picpus (m.n.) 13.497\* *religieux.*
- pie, trouver la pie au nid (loc.)  
 3.1011 *réaliser son rêve.*



“*On dit proverbialement & par plaisanterie, d’Un homme qui croit avoir fait quelque découverte considérable, qu’Il croit avoir trouvé la pie au nid*” (Acad. 1762).

pié, faire le pied de veau (loc.)

2.461, 13.332, 15.931 *faire les révérences.*

“*On dit proverbialement, Faire le pied de veau, pour dire, Faire la révérence à quelqu’un servilement ou forcément*” (Acad. 1762).

“*Pour faire la révérence, marquer de la soumission et de l’obéissance, flatter, caresser, faire la cour à quelqu’un*” (DCom. 1718-86: 544, 694).

pié, qui ne se mouche pas du pié (loc.) *être fin, intelligent.*

3.46 *On dit proverbialement & populairement d’Un homme habile & intelligent que C’est un homme qui ne se mouche pas du pied*” (Acad. 1762).

“*Il ne se mouche pas du pied. C’est-à-dire, qu’il est fin et difficile à surprendre*” (DCom. 1718-86: 543).

pié, quigna pas pié (loc.)

4.1599 *ne pas avoir le moyen.*

“*On dit figurément & familièrement ... pour dire, qu’Il n’y a pas moyen de tenter une affaire*” (Acad. 1762).

pié, sur le bon pié (loc.)

13.601 *bien finir sur une bonne note.*

pié, avoir bon pied bon oeil (loc.)

15.969 *être en bonne santé.*

pié, faut pas nous marcher sur le pié (loc.)

15.578 *il faut nous faire bien attention.*

pièce, faire pièce à (loc.)

2.250 *taquiner.*

“*Se dit figurément en plusieurs phrases du style familier, ... Faire une pièce à quelqu’un, pour dire, Lui faire une malice, lui jouer un tour*” (Acad. 1762).

pieutre (m.n.)

15.427, 16.585 *prêtres.*

pindarisé (p.p.)

10.181 *recherchés, précieux.*

“*Pindariser. Parler avec affectation, se servir de termes trop recherchés. Il est familier*” (Acad. 1762).

“*Pindariser. Pour parler superbement, rendre son discours grave, sérieux et enflé*” (DCom. 1718-86: 548).

piqué (n.m.)

3.67 *pitié.* (See Chapter 3 §3.4.6).

pirement (adv.)

5.55 *pire.*

“*D’une manière pire, plus mal*” (Hug. 1925-73: 5: 98).  
(See Chapter 4 §4.1.3).

- pistoles (f.n.) 4.527 *monnaie d'or ancienne.*
- plâïé (p.p.) 3.1319 *plié.* (See Chapter 3 §3.1.1.4).
- planter, planter pour reverdier (loc.)  
1.28 *ils nous ont laissés là ....*  
“Planter pour reverdir. Laisser, abandonner” (Hug. 1925-73: 6: 20).  
“Me voilà bien planté pout reverdir. Signifie, on m'a abandonné en un lieu où je ne sais que devenir” (DCom. 1718-86: 552).
- (plâtrer) (t.v.) 10.728, 16.695, 16.719 etc. *cache.*  
“Signifie figurément, Couvrir, cacher quelque chose de mauvais, sous des apparences peu solides” (Acad. 1762).  
“Pour mettre à couvert, excuser, couvrir, exempter du blâme” (DCom. 1718-86: 553).
- pli, prendre son pli (loc.)  
10.44 *prendre une habitude.*  
“On dit proverbialement & figurément d'Un homme qui n'est pas d'âge ou d'humeur à se corriger facilement, à changer d'habitude, Il ressemble au camelot, il a pris son pli (Acad 1762).  
“Prendre le pli”. *Manière de parler figurée, pour s'accoutumer, prendre une mauvaise habitude, s'habituer*” (DCom. 1718-86: 554).
- pli, faire le petit pli (loc.)  
16.106 *se trouver en ordre.*  
“On aussi proverbialement & figurément d'Une affaire aisée, & qui ne peut pas recevoir de contradiction, que C'est une affaire qui ne fera pas un pli, pas un petit pli” (Acad. 1762).
- plume, sur la plume (loc.)  
10.219 *se mettre sur la plume; se mettre au lit.*
- plye, faire la pluie, & le beau tems (loc.)  
3.98 *advienne qui pourra.*
- poinçon (m.n.) 2.66 *tonneau à vins ou à liqueurs.*
- poires, sucre sur les poires (loc.)  
4.369 *inutile (car les poires sont déjà sucrées).*
- porichinelle (m.n.) 16.232\* *polichinelle.* (See Chapter 3 §3.4.4).
- portatif (adj.) 4.284 *bouger avec difficulté.*  
“On le dit familièrement d'un homme qui peut à peine marcher, et qui est fort pesant” (Acad. 1762).
- possible, que possible (adv.)  
4.153, 11.538, 16.589 *peut-être, possiblement.*
- poste, en poste (f.n.) 15.923 *par tromperie.* (anc. fr. *emposture* < Lat. *imponere* FEW. 1928-: 4: 597).

- poüas, vers les pouas vards (loc.)  
3.907 *vers le temps des pois verts: vers les mois estivaux.*
- poüas, avoir d'autres pois à lier (loc.)  
11.599 *avoir autre chose à faire.*
- pouille, chanter pouille (loc.)  
4.1478, 6.895, 7.6 *accabler de récriminations.*  
“Chanter pouilles. Injure grossière.. Il est du style familier” (Acad. 1762).
- poulette (f.n.) 10.1142 *leur maîtresse.*  
“On dit figurément & familièrement d'Une femme que C'est une maîtresse poulette, pour dire, que c'est une femme habile & impérieuse” (Acad. 1762).
- pour afin de (conj.) 4.492, 10.732, 13.707 *pour.* (See Chapter 4 §4.2.6).
- pour quant à (conj.) 8.14 *quant à.*  
“Quant à” (Hug. 1925-73: 6: 112).  
“Porquant, à cause de cela, malgré cela” (FEW. 1928-: 2/2: 1419).  
(See Chapter 4 §4.2.6).
- pour quant à l'égard de (conj.)  
9.115 *quant à.* (See Chapter 4 §4.2.6).
- pour, quant pour à l'égard de (conj.)  
12.185 *quant à.* (See Chapter 4 §4.2.6).
- (poussainer) (i.v.) 15.491 *poussiné: sortir comme un poussin de l'oeuf.*  
(See Chapter 3 §3.3.2.1).
- pousse-cul (m.n.) 15.245 *poussse-culs: sergents de ville.*  
“Terme populaire, dont on se sert en parlant De ceux qui aident les sergens à mener des gens en prison” (Acad. 1762).  
“Pour archer, ou ce qu'on appelle vulgairement à Paris des sergens; ou des archers de l'écuelle, qui voient d'un côté et d'autre pour prendre les gueux” (DCom. 1718-86: 569).
- prâcher, à qui n'a coeur de bien faire, an a biau prêcher (loc.)  
6.962 *inutile de prêcher à ceux qui n'ont pas envie de ...*  
“On dit proverbialement, A beau prêcher qui n'a cure de bien faire, (Quelques uns disent coeur au lieu de cure,) pour dire, que C'est inutilement qu'on fait des remontrances à un homme qui n'a pas envie de se corriger” (Acad. 1762).  
“On a beau prêcher à qui n'a cure de bien faire” (DCom. 1718-86: 570). (See Chapter 3 §3.3.1.1).
- pratibus, in pratibus (loc.)  
16.88 *évêques.*

*“In partibus, On sous-entend ‘infidelium’. Phrase latine adoptée en François, & qui se dit de celui qui a un titre d’Evêché dans un pays occupé par les Infidelles”* (Acad. 1762).

- prâtraille (f.n.) 16.98\* *clergé.*
- prâtriser (i.v.) 15.634, 16.74 *prêcher.*
- (prêchotter) (t.v.) 3.1113 *haranguer.*  
*“Prescher, haranguer”* (Acad.).
- pregnier (m.n.) 2.309 *prunier.* (See Chapter 3 §3.3.2.2).
- prenelles, de vos prunelles (adv.)  
15.295 *de vos prunelles, de vos yeux.* (See Chapter 3 §3.3.2.2).
- pretantaine, courir la pretantaine (loc.)  
3.1327 *vagabonder au hasard* (Lar. 1992).
- preunes, pour des prunes (loc.)  
6.340, 9.47 *pour peu de choses.*  
*“On dit proverb. [sic] Ce n’est pas pour des prunes, pour dire, Ce n’est pas pour peu de chose. Il est populaire”* (Acad. 1762).  
*“C’est pour peu de chose”* (DCom. 1718-86: 576). (See Chapter 3 §3.3.2.2).
- primeur, dans la primeur (adv.)  
6.762 *de meilleure heure, au premier moment.*
- prinze (f.n.) 2.418 *prise.*
- protéger (m.n.) 15.253 *protecteur.*
- prunelle, ça fait jouer de la prunelle! (loc.)  
11.134 *cela attire les regards.*  
*“On dit proverbialement, Jouer de la prenalle, pour dire, Jeter des oeillades, faire quelque signe des yeux”* (Acad. 1762).
- prunelle, garder comme sa prunelle (loc.)  
3.951 *on la soigne comme la prunelle de l’oeil.*  
*“ On dit aussi proverbialement, Conserver quelque chose comme la prunelle de l’oeil, pour dire, La conserver soigneusement, précieusement* (Acad. 1762).
- quand (conj.) 16.249 *même si.*  
*“Quand, avec le conditionnel passé. Si”* (Hug. 1925-73: 6: 262).  
(See Chapter 4 §4.2.6).
- quant-à-moi, faire la quant-à-moi (loc.)  
16.724 *elle se fait toute puissante.*  
*“On dit famil. qu’Un homme se met sur son quant à moi, pour dire, qu’il fait le suffisant”* (Acad. 1762).  
*“Tenir son quant-à-moi. Manière de parler, qui signifie, tenir sa gravité et sa fierté, garder un air sérieux, prendre un son de voix*

- qui marque de l'autorité, faire le renchéri, s'enorgueillir* (DCom 1718-86: 578).
- queniaux (m.n.) 11.179 *soucis*.
- queu, par queu comment (adv.) 10.129 *comment, par quel moyen*.
- queuci-queumi (adv.) 4.136 *couci-couci, couci-couça*.  
*"Pour, là là, ni bien ni mal, entre deux, tout de même, tel quel"* (DCom. 1718-86: 581).
- quiare (f.n.) 2.406, 13.471 *tiare, mitre*. (See Chapter 3 §3.4.6).
- quidan (m.n.) 10.584 *un certain particulier*.  
*"Terme emprunté du Latin, & dont on se sert dans les monitoires, procès verbaux, informations &c. pour désigner les personnes dont on ignore ou dont on n'exprime point le nom. On se sert quelquefois du mot de Quidam, dans la conversation, mais celui de Quidane n'est en usage qu'en style d'Officialité & de Palais"* (Acad. 1762).  
*"Pour dire un certain homme, une certaine personne dont je tais le nom"* (DCom. 1718-86: 582).
- quigna (i.v.) 4.1599 *qu'il n'y a*.
- quinze-vingts (m.n.) 12.139\* *Les Quinze-vingts*.  
*"On appelle à Paris, Les Quinze-vingts, L'hôpital fondé par S. Louis pour trois cents aveugles"* (Acad. 1762).
- quolibet (m.n.) 1.46 *quolibets, propos moqueurs*.  
*"Façon de parler basse & triviale, qui renferme ordinairement une mauvaise plaisanterie"* (Acad. 1762).  
*"Pour raillerie, plaisanterie, conte facétieux, pointe, équivoque grossière, bouffonnerie, rebus, jeu de mots, bon-mots coïonnerie, bagatelle chose de rien"* (DCom. 1718-86: 584).
- rabattu, tout rabattu, tout compté (loc.) 10.477 *tout compte fait*.  
*"On dit proverbialement, tout compté, tout rabattu, pour dire, Tout bien examiné"* (Acad. 1762).  
*"Tout compté, tout rabattu. Pour dire, tout ayant été bien calculé et compensé"* (DCom. 1718-86: 585).
- raboteux (adj.) 4.444 *mal poli*.  
*"Il se dit figurément Du style, des ouvrages de vers, de prose, pour signifier, Grossier, mal poli"* (Acad. 1762). (See Chapter 3 §3.4.1).
- (ragailardir) (t.v.) 12.166 *nos harangues les raniment ...*  
*"Redonner de la gaieté. Il est du style familier"* (Acad. 1762).  
*"Pour renouveler, réjouir"* (DCom. 1718-86: 587).

(ragoûter) (t.v.)	13.45 <i>réveiller l'appétit.</i> "Signifie figurément, Exciter de nouveau, réveiller le désir" (Acad. 1762).
ramage (m.n.)	2.56 <i>chant.</i>
ramage, parler un ramage (loc.)	16.673 <i>jacasser.</i>
ramager (i.v.)	3.1098, 7.38, 8.119, 9.23 <i>chanter</i>
rasibus (adv.)	6.1097 <i>tout près.</i>
ramassez (p.p.)	2.25 <i>rassemblés.</i>
raptEUR (m.n.)	11.316 <i>ravisEUR.</i> "RavisEUR, larron" (Hug. 1925-73: 6: 343).
rapture (f.n.)	11.312 <i>ravissement.</i>
rataffiats (m.n.)	2.98 <i>liqueurs faites d'eau-de-vie.</i>
râtelée, conter sa râtelée (loc.)	10.322, 10.1179, 13.685 <i>dire tout ce qu'on a à dire.</i> "Dire sa râtelée. Façon de parler proverbiale & figurée, qui signifie, Dire librement à son tour tout ce qu'on fait ou tout ce qu'on pense de quelque chose. Il n'a usage que dans la conversation familière (Acad. 1762). "Dire sa ratelée. C'est dire à son tour librement ce qu'on fait, tout ce qu'on pense de quelque chose" (DCom. 1718-86: 593).
(ravauder) (t.v.)	11.86 <i>raccommoder.</i>
ravons (t.v.), je ravons	7.1 <i>nous avons.</i>
(rebailler) (t.v.)	15.862, 16.523 <i>redonner</i> (cf. 'bailler').
rebiffade (f.n.)	4.1351 <i>Refus, accompagné de mépris. Résister.</i> "Rebuffade, Mauvais accueil, refus accompagné de paroles dures, & actions de mépris. Il est familier" (Acad. 1762). "Rebiffer. Dans le style comique signifie la même chose que regimber" (DCom. 1718-86: 594).
rébondi (adj.)	11.518 <i>arrondi.</i>
(rebouter) (t.v.)	4.802, 9.190, 10.867 etc. <i>remettre</i> (cf. 'bouter').
rebus (m.n.)	6.152 ... <i>de vous importuner d'artifices obscurs.</i> "Parler rébus. Pour parler énigmatiquement, s'énoncer obscurément, parler par équivoque" (DCom. 1718-86: 595).
rechigné (adj.)	9.40 <i>maussade.</i>
(rechigner) (i.v.)	6.813 <i>réchignant, se renfrognant.</i> "Témoigner par l'air de son visage la mauvaise humeur où l'on est, le chagrin, la répugnance qu'on a. Il est du style familier" (Acad. 1762).

“Pour gronder, grommeler, murmurer, répondre ou répliquer brusquement, faire la moue, se moquer de quelqu’un en faisant la grimace, se refroigner” (DCom. 1718-86: 596).

recors (m.n.)	4.1338 <i>assistant au happechar</i> .
réglation (f.n.)	8.237 <i>règlement</i> .
régneur (m.n.)	13.889 <i>souverain</i> .
rème (f.n.)	16.380 <i>rime</i> . (See Chapter 3 §3.3.2.1).
remoûler (t.v.)	1.4, 1.29 <i>réimprimer</i> (cf. ‘moûler’).
remoûlé (p.p.)	1.60, 1.61 <i>réimprimé</i>
remuance (f.n.)	15.801 <i>remuement</i> .
(renframer) (t.v.)	16.65 <i>renfermer</i> (cf. ‘enframer’).
renouviau (m.n.)	11.29 <i>renouvellement</i> .
requiendre (refl.)	8.176 <i>se retenir</i> . (See Chapter 3 §3.4.6; Chapter 4 §4.1.2.10).
ressasser (t.v.)	4.1542, 13.627 (cf. ‘sasser’). “ <i>Examiner pour découvrir les moindres défauts</i> ” (Acad. 1762).
retapper (i.v.)	16.653 <i>remettre en état</i> .
retinton (m.n.)	15.402 <i>effet public</i> .
retirance (f.n.)	15.765 <i>retraite</i> .
revarser (t.v.)	6.756 <i>renverser</i> .
révérable (adj.)	15.38 <i>admirable</i> . “ <i>Digne d’être révéré</i> ” (Hug. 1925-73: 6: 581).
révoltement (m.n.)	3.490 <i>révolte</i> .
riban (m.n.)	15.256 <i>ruban bleu, symbole d’un mérite</i> . (See Chapter 3 §3.3.1.7).
ribaus (m.n.)	3.771 <i>coureur de femmes</i> . “ <i>Luxurieux, impudique</i> ” (Acad. 1762). “ <i>Ribaud. Pour putacier, paillard, coureur de bordels</i> ” (DCom. 1718-86: 552).
rigri (m.n.)	13.94 <i>grigou, avaricieux</i> . “ <i>Mot injurieux du petit peuple. C’est un rigri. C’est-à-dire, une espèce de vilain et de ladre</i> ” (DCom. 1718-86: 612).
rimeur (m.n.)	16.275 <i>rumeur</i> . (See Chapter 3 §3.3.1.7).
ripailles (f.n.)	4.356 <i>festins, bombances</i> . “ <i>Il n’a usage que dans cette façon de parler, Faire ripaille, qui signifie, faire grand’chère, faire la débauche à table. Il est populaire</i> ” (Acad. 1762).

“ ... signifie autant que faire la bâfre, se réjouir, boire et manger à ventre déboutonné, faire la débauche, n'épargner ni le vin ni la joie, s'en donner à coeur joie” (DCom. 1718-86: 612).

- ripopée (m.n.) 3.980 *mauvais vin*.  
“Mélange de différents restes de vin” (Acad. 1762).  
“Du ripopé. *Petit et mauvais vin, vin mince, sans force, du ginguet*” (DCom. 1718-86: 612).
- rocamboles (f.n.) 1.44, 15.201 *espèce d'ail*.
- roidissure (f.n.) 4.331 *raidissement*.
- rominagrobis (m.n.) 13.473 *jouant une personne de toute importance*.  
“*Mine fière, importante. Faire un rominagrobis, du rominagrobis, faire l'important*” (Hug. 1925-73: 6: 622).
- ronde, à la ronde (loc.) 3.225 *tour à tour*.
- rondeur (f.n.) 10.735 *plénitude*.
- rosse (f.n.) 15.288 *rosses: de vieux chevaux décrépits*.
- (rosser) (t.v.) 6.716, 16.462 *battre à grands coups*.  
“*Battre bien quelqu'un. Il est populaire*” (Acad. 1762).  
“*Pour frapper, battre, froter, étriller à coups de poings, ou à coups de bâton*” (DCom. 1718-86: 619).
- rossolis (m.n.) 2.98 *une liqueur*.
- roue, pousser à la rouë (loc.) 9.30 *il a fallu l'éveiller, mais à la fin on a réussi*.  
“*On dit figurément et familièrement, Pousser la roue, pour dire, Aider à quelqu'un de réussir dans une affaire*” (Acad. 1762).  
“*Pousser à la roue. C'est-à-dire, exciter quelqu'un à entreprendre quelque chose, l'y soutenir*” (DCom. 1718-86: 620).
- rudiment (m.n.) 3.373 *principes de base*.
- sac, ces gens de sac et de corde (loc.) 8.39 *cette canaille*.  
“*On dit d'Un scélerat, d'un filou, d'un mauvais garnement, que C'est un homme de sac & de corde*” (Acad. 1762).  
“*On appelle un scélerat, un homme de néant, un homme de sac et de corde*” (D.Com. 1718-86: 624).
- saccage (m.n.) 9.9 *renvoi*.
- sacramoname (interj.) 3.1111 *sacre mon âme*.
- saïais (i.v.) 2.103, 2.103, 4.1280 etc. *soyez*. (See Chapter 3 §3.3.3.2)
- sagoté (p.p.) 6.99 *l'ouvrage est envoyé comme une flèche pour transpercer Dieu*
- Salut (m.n.) 2.213 *le 'Salve Regina'*.
- samlure (f.n.) 3.1169, 6.495, 10.314 etc. *apparence*.



- semblure, ô semblure! (interj.)  
15. 839 *il me semble.*
- sanctifiante (f.n.) 11.343 *sanctification.*
- sangueglier (m.n.) 13.21 *sanglier.*
- sanguié (interj.) 11.264, 12.76, 15.477 etc. (see Chapter 3 §3.6.6) *sang de Dieu.*
- sangoüenne, sanguienne (interj.)  
2.70, 6.30, 10.1154 (cf. 'sanguié').  
"Par le sang dienne, 'Par le sang de Dieu' " (Hug. 1925-73: 7: 688).
- sarmonneux (m.n.) 15.628 *sermonneur.*  
"Il n'est guère d'usage que dans la conversation familière, en parlant d'Un homme qui fait des remontrances hors de propos. Il se prend toujours en mauvaise part" (Acad. 1762). (See Phonetics 3.4.1).
- sarmonner (i.v.) 16.9 *sermonner.*  
"Pour quereller, gronder, faire des reproches, des remontrances, donner une mercuriale" (DCom. 1718-86: 639).
- sarpeguié (excl.) 3.1367 *par le sang de Dieu.* (See Chapter 3 §3.4.6).
- sarpette, aiguiser sa serpette après que la vendange est faite (loc.)  
6.784 *agir trop tard.*  
"Prendre des précautions après coup" Acad. 1762).  
(See Chapter 3 §3.3.1.1).
- sarrot (m.n.) 3.924 *sarrau, blouse de travail.*
- sas, au gros sas (loc.) 13.40 *nos mots n'ont pas été choisis avec soin.*  
"On dit proverbialement De certaines choses qui ont été examinées avec peu de soin" (Acad. 1762).  
"Passer au gros sas. Manière de parler, pour dire, dissimuler, feindre, fermer les yeux, faire semblant de ne pas voir, ne prendre point garde de si près" (DCom. 1718-86: 631).
- (sasser) (t.v.) 13.627 *la doctrine a été examinée minutieusement.*  
"Passer au sas. Il signifie figurément, Discuter, examiner, rechercher avec exactitude. Il se dit plus communément avec le reduplicatif ressasser" (Acad. 1762).
- satisfaisance (f.n.) 8.6, 15.81 *satisfaction*
- sauquier (m.n.) 11.546 *psautier.* (See Chapter 3 §3.4.6).
- savate, trainans la savate (loc.)  
2.427 *traine-savates: personne qui traine oisivement.*
- savequier (m.n.) 3.1287 *savetier.*  
"Ouvrier dont le métier est de raccommoder de vieux souliers. En parlant d'un méchant ouvrier en quelque métier que

*ce soit, on dit, que C'est un savetier qui n'est pas un savetier. Il est populaire" (Acad. 1762). (See Chapter 3 §3.4.6).*

- sciencé (adj.) 4.119 *instruits*.
- secréatif (adj.) 16.468 *secret*.
- séquelle (f.n.) 13.423, 16.231, 16.481 *bande, engeance*.  
"Sequelle, Nom collectif. Il se dit par mépris d'Un nombre de gens qui sont attachés au parti, aux sentiments, aux intérêts de quelqu'un. Il est du style familier" (Acad. 1762).
- (seiner/ sainer) (t.v.) 5.44, 15.820, 16.12 etc. *signer*.
- seing (m.n.) 6.319 *signe, signature*.
- seineux (m.n.) 5.147 *seigneurs*.
- sens, faire les cinq sens (loc.)  
15.655 *faire tous ses efforts*.  
"On dit figurément, Mettre, appliquer tous ses sens, & familièrement, tous ses cinq sens de nature à quelque chose, pour dire, Y employer tous ses soins, toute son industrie (Acad. 1762).  
"J'y mettrai tous mes cinq sens de nature. C'est-à-dire, je ferai tous mes efforts" (DCom. 1718-86: 638).
- sépeuter (t.v.) 6.653 *s'épater, s'étonner*.
- sequelle (f.n.) 13.423 (voir 'séquelle').
- sfait-il (refl.) 3.647, 8.246, 11.213 etc. *se fait-il, se dit-il*.
- sieuvi (p.p.) 8.231 *suivi*. "sivir, sievir, siewir, sieuwir, siuwir, suivre, suyvir, v.a., suivre, poursuivre, au propre et au figuré" (God. 1880-1902).
- sieuvi la chose à la piste (loc.)  
8.231 ... *suivi l'affaire à la fin*.
- simplesse (f.n.) 5.12, 9.221, 15.185 etc. *simplicité*.  
"Il n'est guère d'usage que dans le discours familier... Simplicité. Il signifie aussi 'Niaiserie, trop grande facilité à croire, à se laisser tromper' " (Acad. 1762).
- (signoller) (t.v.) 6.44 *signaler*. (See Chapter 3 §3.3.1.6).
- sombrété (f.n.) 16.642 *sobriété*.
- son, comme le son à la farine (loc.)  
10.748 *on reconnaît de la vraie qualité*.
- songe-creux (m.n.) 10.1119 *rêveurs*.  
"On appelle ainsi Un homme qui est dans l'habitude de rêver profondément à quelque projet chimérique, ou à quelque malice noire" (Acad. 1762).

- “*Pour rêveur, pensif, inquiet, hypocondre, mélancolique*” (DCom. 1718-86: 646).
- sonner, sonner le mot (loc.)  
10.369, 15.599 *ne rien dire*.  
“*On dit aussi figurément & familièrement, ne sonner mot, pour dire, ne dire mot*” (Acad. 1762).
- sonner, ne sonner mot (loc.)  
3.1337 *ne dire mot, ne rien dire*.
- sontange (f.n.) 15.262\*, 16.669 *soutange: soutane, vêtement de dessus*.
- sornette (f.n.) 3.435, 15.814 *sornettes: frivolités*.  
“*Discours frivole, bagatelle*” (Acad. 1762).
- sortable (adj.) 15.829 *convenable*.
- soû (adj.) 3.811 *ivre, intoxiqué*.
- soudar (m.n.) 2.62\*, 3.111, 6.594 etc. *soldat d’infanterie*.  
“*Soudar, ‘C’est un vieux soudar’. Ce mot vieillit*” (Acad. 1762).  
“*Pour soldat d’infanterie, fantassin*” (DCom. 1718-86: 648).
- soupe, tailler la soupe (loc.)  
11.88 *couper le pain pour mettre dans la soupe*.  
“*Couper le pain*” (Acad. 1762).
- souquiendre (t.v.) 10.694, 10.1152 *soutenir*. (See Chapter 3 §3.4.6; Chapter 4 §4.1.2.10).
- souvenance (f.n.) 2.191, 6.27, 13.884 *souvenir*.  
“*Souvenir, mémoire. Il vieillit*” (Acad. 1762).
- stenpendant (adv.) 2.334 *cependant*.  
“*Stanpandant. Mot gaulois et paysan, pour cependant*” (DCom. 1718-86: 652). (See Chapter 4 §4.1.1.3).
- sticy (dem. pron.) 2.49, 3.320, 6.277 etc. *celui-ci*. (See Chapter 4 §4.1.1.3).
- suffisance (f.n.) 4.505, 13.759, 15.513 *vanité*.  
“*Il signifie encore Vanité, présomption*” (Acad. 1762).
- suisse (f.n.) 2.455 *garde suisse: employé d’église en uniforme, dont le rôle est de précéder le clergé dans les cortèges*.
- suisse, point d’argent, point de Suisse (loc.)  
2.455 *sans argent on n’obtient rien*.  
“*Manière de parler proverbiale, qui est fort en usage en France, pour exprimer que sans argent, qui est le premier mobile, on ne peut rien avoir. Dit autant que point d’argent, point de crédit, ou point de marchandise*” (DCom. 1718-86: 653).
- suriau (m.n.) 4.21 *sureau*.
- surprinze (f.n.) 3.489 *surprise*.

sus (prep.)	2.421, 3.68, 4.81 etc <i>sur</i> (See Chapter 3 §3.4.1).
Suspense (f.n.)	10.143* <i>Censure</i> .
talmouze (f.n.)	2.6 <i>gâteau</i> . ” <i>Sorte de pâtisserie faite avec du fromage, des oeufs et du beurre</i> ” (Acad. 1762).
tant plus ... tant plus (adv.)	4.17, 13.458, 15.111 etc. <i>le plus ... le plus</i> .
tant, tous tant que (adv.)	13.574 <i>autant que nous sommes</i> , 16.510 <i>autant que vous êtes</i> . “ <i>On dit, tous tant que nous sommes, tous tant que vous êtes, pour dire, Tout ce que nous sommes de gens, tout ce que vous êtes de gens</i> ” (Acad. 1762). “ <i>Tant que, tout tant que. Tout ce que. Tant qui. En ce qui</i> ” (Hug. 1925-73: 7: 180). (See Chapter 4 §4.2.6).
tantet (m.n.)	1.44*, 4.195, 9.40 etc. <i>une petite quantité</i> . “ <i>Un peu, un tant soit peu</i> ” (Hug. 1925-73: 7: 183). “ <i>Un tantet. Pour un peu, tant soit peu, un petit peu</i> ” (DCom. 1718-86: 659).
tantia (adv.)	6.94 <i>en tout cas</i> .
tantia que (conj.)	2.215, 15.750, 16.206 <i>tant que</i> . “ <i>Tant que. Aussi longtemps que</i> ” (Acad. 1762).
tapage (m.n.)	16.248, 16.347 <i>bruit</i> . “ <i>Désordre accompagné d’un grand bruit. Il n’est que du style familier</i> ” (Acad. 1762).
(tarabuster) (t.v.)	2.17 <i>ils harcèlent les sujets du roi</i> . “ <i>Importuner par des interruptions, par du bruit, par des discours contretemps</i> ” <i>Il est familier</i> ” (Acad. 1762). “ <i>Pour mettre en désordre, incommoder, troubler...</i> ” (DCom. 1718-86: 660).
(tarrasser) (t.v.)	15.730 <i>terrasser: vaincre</i> . (See Chapter 3 §3.3.1.1).
tarlatin (m.n.)	15.211 <i>charlatan</i> .
tarriane (adj.)	6.1152 <i>une majesté terrestre</i> . (See Chapter 3 §3.3.1.1).
tarriers (m.n.)	3.459 <i>terriers, terres</i> . (See Chapter 3 §3.3.1.1).
tâtigoi (inter.)	13.17 <i>tête de dieu</i> . “ <i>Tastigué. Jurement paysan</i> ” (DCom. 1718-86: 661). (See Chapter 3 §3.4.6).
tâtigouène (interj.)	16.268 (cf. ‘tâtigoi’).
tayaud (excl.)	16.426 (ang. ‘tallyho’). “ <i>Taiaut ou ‘taio’. Qui veut dire, il s’échape, il s’égare. C’est le cri des chasseurs ...</i> ” (Rich. 1680).

teigne (f.n.)	3.1363, 11.232 <i>la teigne tient fort aux cheveux.</i> <i>“Gale plate &amp; sèche qui vient à la tête, &amp; qui s’y attache. Se dit aussi proverbialement d’Une chose qui tient bien, &amp; qu’on ne peut pas aisément ôter”</i> (Acad. 1762). <i>“Quand une chose est difficile à ôter, ou à détacher du lieu où elle est ...</i> (DCom. 1718-86: 662).
témoignance (f.n.)	15.934 <i>témoignage.</i>
tétidié (interj.)	10.204 <i>tête de dieu.</i>
tétiguié (interj.)	6.1109, 8.34, 11.655 etc.. (Cf. ‘tétidié’). (See Chapter 3 §3.4.6).
tétiguienne (interj.)	4.759, 6.979, 13.38 etc. (cf. ‘tétidié’).
tidié (interj.)	4.1542, 9.218, 14.26 etc. (cf. ‘tétidié’).
tiars (m.n.)	6.1130 <i>tiers.</i> (See Chapter 3 §3.3.1.1).
Tignacian (m.n.)	15.500*, 15.808, 15.842 <i>Tignaciens: ecclésiastiques.</i>
tignon (m.n.)	11.134 <i>chignon.</i> <i>“Il se dit, en parlant des femmes, De la partie des cheveux qui est derrière la tête. Se prend aussi pour Toute la coiffure des femmes du peuple”</i> (Acad. 1762).
timulte (m.n.)	16.248 <i>tumulte.</i> (See Chapter 3 §3.5.5).
tintamarre (f.n.)	13.133 <i>tumulte, confusion bruyante.</i> <i>“Ce terme se dit De toute sorte de bruit éclatant, accompagné de confusion &amp; de désordre. Il est du style familier”</i> (Acad. 1762). <i>Pour bruit, confusion, désordre que font des personnes qui crient, ou qui se battent”</i> (DCom. 1718-86: 671).
(tintamarer) (i.v.)	6.472 <i>faire grande tintamarre.</i>
tintoüin (m.n.)	5.99 <i>embarras.</i> <i>“Il se dit figurément &amp; familièrement De l’inquiétude qu’on a du succès de quelque chose”</i> (Acad. 1762). <i>“ ... au figuré, signifie chagrin, souci, soin, embarras, inquiétude”</i> (DCom. 671).
(toper) (t.v.)	6.159 <i>se tromper</i> (FEW. 1928-: 13/2: 37b).
tôt, si tot que (adv.)	2.73 <i>aussi tôt que.</i>
(toüaser) (t.v.)	10.375, 16.167 <i>mettre fin à une affaire.</i> <i>“On dit figurément et populairement qu’Une affaire est toisée, pour dire qu’elle est terminée sans espérance de retour”</i> (Acad. 1762). <i>“On dit qu’une affaire est toisée. Pour dire, qu’elle est réglée, manquée ou perdue, qu’il n’y a plus rien à refaire, qu’on n’y peut plus revenir”</i> (DCom. 1718-86: 673).
toupie (f.n.)	16.649 <i>femme désagréable.</i>

- tracasser (i.v.) 11.85 *courir par ci et là.*  
*“Pour courir ça et là, être intrigué et embarrassé, être dans un mouvement continu, se donner de la peine et ne prendre aucun repos”* (DCom. 1718-86: 680).
- train (m.n.) 2.280, 3.974 *tintamarre, bruit.*  
 11.578 *ennuis.*
- train, bouter en train (loc.)  
 2.238 *exciter les autres (voir ‘boutentrains’).*
- train, faire de train & de mal (loc.)  
 10. 423  
*“Dans le style familier, se dit des gens de mauvaise vie: & c’est dans ce sens qu’on dit, qu’Un homme a du train & de mauvais train chez lui, pour dire qu’il a des gens de mauvaise vie logés chez lui”* (Acad. 1762).
- trait-carré (m.n.) 10.324 *signe de la croix.*
- trantran/ tran-trans (m.n.)  
 8.114, 11.551 *les habitudes de depuis bien longtemps.*  
*“Mot factice & populaire, dont on se sert quelquefois, pour signifier, Le cours de certaines affaires, la manière la plus ordinaire de les conduire”* (Acad. 1762).  
*“Le trantran des affaires. Pour les détours, les rubriques, les us, les menées, les pratiques, les finesses des affaires”* (DCom. 1718-86: 682).
- trempe, tremper la soupe (loc.)  
 3.979 *tranches de pain trempées dans la soupe.*  
*“On dit Tremper la soupe, pour dire, Verser le bouillon sur les soupes de pain”* (Acad. 1762).
- tretous, tretoutes (adv.) 2.25\*, 2.36, 2.93 etc. *tous.*  
*“Trestout. Tout entier”* (Hug. 1925-73: 7: 334).
- tribuchet (m.n.) 10.1112 *trébuchet: piège pour attraper les oiseaux.*  
*“On dit figurément & proverbialement Prendre quelqu’un au trébuchet, pour dire, L’engager par adresse, par de belles apparences, à faire une chose qui lui est désavantageuse ....*  
*“(Acad. 1762).*  
*“Pour piège”* (DCom. 1718-86: 683). (See Chapter 3 §3.5.1.10).
- tric pour troc (loc.) 3.923, 13.641 *donner en troc, échanger.*  
*“Troc. Echange de nippes, de ... . On dit Troc pour troc, pour marquer L’échange d’une chose contre une autre”* (Acad. 1762).
- trichemens (m.n.) 11.620 *tricheries.*
- trigaud (adj.) 11.434, 16.304 *trompeur, fourbe.*  
*“Qui n’agit pas franchement, mais qui se sert de détours, de mauvaises finesses. Il est du style familier”* (Acad. 1762).

- ‘*Injure, pour fourbe, coquin, frippon, lairron, filou*’ (DCom. 1718-86: 684).
- trigauderie (f.n.) 11.425, 16.305 *trigauderies: fourberies*  
“*Action de trigaud*” (Acad. 1762).
- (trimousser) (i.v.) 4.1400, 8.232, 16.77 *s’animer*.  
“*Il signifie figurément & dans le style familier, Faire des démarches, prendre des soins, se donner beaucoup de mouvement pour faire réussir une affaire*” (Acad. 1762).  
“*Trémousser. Se trémousser. Pour se mouvoir et remuer avec feu, se branler et secouer avec activité, se démener ...*” (DCom. 1718-86: 683). (See Chapter 3 §3.3.1.4).
- trimoussure (f.n.) 15.304 *trémoussement*.
- tripotage (m.n.) 11.223 *confusion*.  
“*Il se dit au figuré pour Un assemblage de choses qui ne conviennent point, qui ne s’accordent point ensemble*” (Acad. 1762).  
“*Pour brouillamini, embarras, confusion ... micmac, tracas*” (DCom. 1718-86: 685).
- troussée (p.p.) 2.201, 7.38 *terminé, complété*.  
“*Dans le style familier ... propre & joli*” (Acad. 1762). “*Pour faire, composer, ajuster*” (DCom. 1718-86: 687).
- tuchoute (interj.) 3.327 *vertu de Dieu. (voir ‘vartuchoute’)*.  
“*Tu-chou. Sorte de jurement, qui marque de l’étonnement*” (DCom. 1718-86: 689).
- turlupainer (i.v.) 4.252, 6.707, 11.198, 15.353 *se moquer, tourner en ridicule*.  
“*Faire des turlupinades. Il est quelquefois actif, & signifie, Se moquer de quelqu’un, le tourner en ridicule. Il est du style familier*” (Acad. 1762).  
“*Turlupiner. Pour tourner en ridicule, railler, piquer, dire des quolibets*” (DCom. 1718-86: 689). (See Chapter 3 §3.5.2.1).
- turlure (f.n.) 15.642 *tirelire, chant des alouettes, (ang.) ‘tra-la’*.  
(See Chapter 3 §3.3.1.7).
- (umer) (t.v.) 3.979, 6.795, 8.260 etc. *aimer*. (See Chapter 3 §3.3.2.2).
- vacation (f.n.) 6.641 *vocation*. (See Chapter 3 §3.3.1.6).
- vaille, vaille que vaille (loc.) 13.508, 16.100 *tant bien que mal*.  
“*Façon de parler dont on se sert communément, pour dire, A tout hasard*” (Acad. 1762).  
“*Pour, cahin-caha, là là, passablement, entre deux, pas trop, tant bien que mal*” (DCom. 1718-86: 693).
- valicence (f.n.) 1.27, 10.37 *valeur*

- vanterie (f.n.) 11.437 *vantardise*.  
 “*Vaine louange qu’on se donne à soi-même*” (Acad. 1762).
- var (m.n.) 3.1347 *ver*. (See Chapter 3 §3.3.1.1).
- varbiage (m.n.) 11.338 *verbiage*. (See Chapter 3 §3.3.1.1).  
 “*Abondance de paroles qui ne disent presque rien*” (Acad. 1762).
- vard, au vard (excl.) 15.95\* *crier ‘gare’*.
- varges (f.n.) 11.174 *donner les verges: infliger une punition*.  
 (See Chapter 3 §3.3.1.1).
- varmeille (f.n.) 10.162 *vermeille*. (See Chapter 3 §3.3.1.1).
- varmisseau (m.n.) 6.114 *vermisseau, petit ver*. (See Chapter 3 §3.3.1.1).
- vartigüié (interj.) 3.45, 9.76, 10.1033 etc. *vertu de dieu*.  
 “*Vertugoy*” (Hug. 1925-73: 7: 452)  
 “*Vertugoy. Jurement paysan, et parisien, dit autant que morbleu, vertubleu*” (DCom. 1718-86: 702). (See Chapter 3 §3.4.6).
- vartigöüenne, vartigüienne (interj.)  
 6.1091, 13.1051, 16.611 etc. (cf. ‘*vartigüié*’).  
 “*Vertu Dienne, ‘Par la vertu de Dieu’*” (Hug. 1925-73: 7: 452).
- vartu (f.n.) 10.861 *vertu*. (See Chapter 3 §3.3.1.1).
- vartuchou (interj.) 6. 354, 6.559, 10.205 *vertu de Dieu*.  
 “*Vertuchou. Sorte de jurement*” (DCom. 1718-86: 702).
- vartuchoute (interj.) 4.1107, 10.272, 13.762 etc. (cf. ‘*vartuchou*’).
- vau, a vau-gliau (loc.) 13. 688 *en se perdant*.  
 “*À vau-l’eau. Ce mot au figuré est bas, et veut dire, tout est perdu*”  
 (DCom. 694).
- velin (m.n.) 6.21, 10.701 *venin*. (See Chapter 3 §3.4.4).
- ventregüié (interj.) 3.257, 3.1073, 4.1580 *ventre de Dieu*. (See Chapter 3 §3.4.6).  
 “*Ventre guoy, sorte de juron*” (Hug. 1925-73: 7: 429).
- ventregüienne (interj.) 16.726, 16.807 (cf. ‘*ventregüié*’).
- ventre saint gris (interj.) 3.146 *ventre sang de dieu*.  
 “*C’est le jurement ordinaire de Henri IV*” (DCom. 1718-86: 699).
- vèsce (f.n.) 3.275 (*ang. ‘vetch’*).
- viaux (m.n.) 10.221 *veaux*.  
 “*Personne lourde de corps ou d’esprit*” (Lar. 1992).  
 (See Chapter 3 §3.3.3.3).
- vla-t-il pas (i.v.) 10.383, 13.809, 16.223 ‘*voilà que ... !*’. (See Chapter 4 §4.2.5.2).
- vogue (f.n.) 10.147, 13 637 *mode*.  
 “*Il se dit aussi Des choses qui ont grand cours, qui sont fort à la mode*” (Acad. 1762).



“Etre en vogue. *Pour être à la mode, fort en usage, ...* “  
(DCom. 1718-86: 712).

voüar (t.v.)	5.122, 5.127 <i>voir</i> . (See Chapter 3 §3.3.3.2).
voüar, ... mon voüar .. (loc.)	
pour mon vouar	4.57, 6.359, 9.36, 10.1156, 11.472, 13.904, 15.763 <i>regardez donc si ... !</i>
faut mon vouar	5.122, 5.127, 16.449 <i>il faut donc voir que ...</i>
<i>vous voüarrez mon</i>	14.52 <i>vous verrez donc si ...</i>
je voüarrons-mon	15.972 <i>à mon avis nous verrons si ...</i>
mon-voüar	16.258 <i>regardez donc que ... !</i>
voyons mon voüar, voyez mon vouar	6.288, 10.618, 15.435 <i>regardez donc!</i>
voyez-mon	8.134 <i>regardez donc si ... !</i>
il voüarra–mon	10.54 <i>vraiment, il verra si ...</i>
vouarie (f.n.)	3.253 <i>voirie, où on laisse les déchets</i> <i>“Lieu où l’on porte les boues, charognes &amp; autres immondices”</i> (Acad. 1762). (See Chapter 4 §4.2.6).
voyable (adj.)	13.185 <i>visible</i> .
zest (m.n.)	11.26, 15.872 <i>en aucun cas</i> . <i>“Une espèce d’interjection, dont on se sert dans le langage familier, quand on veut rejeter ce qu’un homme dit, qu’on s’en veut moquer”</i> (Acad. 1762).
zizanie (f.n.)	13.872, 13.881 <i>plante aux graines toxiques, aux graines de l’hérasie</i> .

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