EDITION AND STUDY (MOSTLY LINGUISTIC) OF A SECTION OF AN ANGLO-NORMAN TRANSLATION OF THE BIBLE (14TH CENTURY): THE ACTS OF THE APOSTLES IN MSS B.N. FR. 1 AND 9562

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

1955

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EDITION AND STUDY

(mostly linguistic)

OF A

SECTION OF AN ANGLO-NORMAN TRANSLATION OF THE BIBLE

(14th Century)

THE ACTS OF THE APOSTLES

IN

MSS B.N. fr. 1 and 9562

Being a Thesis presented by Nora Elizabeth Ratcliff
of the University of St. Andrews in application for
the degree of Ph.D.

DECLARATION

I hereby declare that the following thesis is based on the results of research carried out by me, that the thesis is my own composition, and that it has not previously been presented for a Higher Degree.

The Research was carried out between October 1951 and January 1955, in Oxford, Paris, St. Andrews and Edinburgh.

CERTIFICATE

I certify that Nora Elizabeth Ratcliff has spent nine terms at Research Work in Oxford, Paris and St. Andrews, that she has fulfilled the conditions of Ordinance No. 16 (St.Andrews), and that she is qualified to submit the accompanying thesis in application for the degree of Ph.D.

CAREER

I Matriculated in the University of St. Andrews in October 1947 and followed a course leading to graduation in Arts until June 1951.

In October 1951 I commenced the research for an Edition and Study (mostly linguistic) of a Section of an Anglo-Norman Translation of the Bible (14th Century), in the manuscripts Bibl. Nat. fonds fr. 1 and 9562, which is now being submitted as a Ph.D. Thesis.

I was appointed in 1951 to a Carnegie Research Scholarship, which was renewed until October 1954, and received two supplementary Grants from the University of St. Andrews for the years 1951-2, 1952-3.

C O N T E N T S

PREFACE

This Edition and Study of the Acts of the Apostles was undertaken with a view to throwing some fresh light on the problems, linguistic and other, raised by the Anglo-Norman Bible. Although quite often mentioned in books dealing with mediaeval biblical translations, this version had not been studied closely in any completed work, and yet seemed to deserve attention. The existence in Paris of two manuscripts, B.N. fr. 1 and 9562, containing Acts in this version, at once indicated this section for study, since it restricted the main task of research on the original manuscripts to a single place, while yet providing two manuscripts for comparison.

Once the initial step of adopting the subject had been taken, the material itself gave a continual incentive for pursuing the many threads, the variety of which has made the work so tantalizing and yet so rewarding.

My profound gratitude is due to the Carnegie Trust which, by granting a Scholarship, made it possible for me to spend three years on full-time research, and also to the University of St. Andrews for an additional Grant over the first two years.

I must also express my deepest thanks to all those who willingly helped in minor or more important matters, and those who encouraged me to continue in the path I had chosen: Professors A. Ewert and E.F. Jacob, Miss K. Major, my supervisor Mrs D.M. Sutherland and Mr Neil Ker, who, at Oxford, shepherded me over the first obstacles; Professors Jean Boutière and R.-L. Wagner who during my year in Paris showed an interest in the work, and confirmed the principle of some of my findings or offered suggestions in connexion with some of the *loca desesperata* of the texts; Professor H.F.D.Sparks whose reply to queries on the possibility of discovering the Latin sources of the translation proved that the field was too vast for covering in more than a very limited way; Miss L.W.Stone and Miss R.J.Dean who in correspondence gave advice on small points; Professor Guy de Poerck of the University of Ghent who, from his knowledge of French mediaeval biblical

translation, made helpful comments and communicated the titles of certain relevant books; fellow-students who have checked material for me in the Bibliothèque nationale in this last year; the then Principal of St. Mary's College, St. Andrews, Dr. G.S.Duncan, who discussed at length with me two points of interpretation of the biblical text; Professor W.L.Lorimer, who suggested the subject because of his interest in what seems to be the first complete vernacular translation of the Bible made in this country, has since elucidated some difficult passages of the Vulgate text, and has shown throughout a keen interest in the progress of the work; and, finally, my supervisor Professor R.C.Johnston, who has closely followed the fortunes of this thesis, and to whose scholarly direction, stimulating comment and lasting encouragement I owe so much.

SURVEY OF RESULTS

These texts, more particularly MS 1, have already been mentioned in various contexts by a number of scholars and critics. They have so far been given the closest attention by Samuel Berger in 'La Bible française au moyen âge,'[1] and his chapter on 'La Bible anglo-normande' is the starting point for the present investigation. Berger's information is based on careful research and is treated with sound judgment; but, lacking the detailed knowledge of manuscripts he had not the time to study thoroughly, he drew some conclusions that must be questioned here.

From the start Berger's statement that the Anglo-Norman Bible is 'bien intéressant comme témoin de l'idiome parlé à cette époque chez nos voisins,'[2] is open to doubt. In a work of translation it is likely that there will be a strong influence of the original language, and these texts are no exception, embodying many Latin constructions and words taken from the Vulgate. The most typically Anglo-Norman features, in Acts at least, are chiefly those of spelling and morphology, which do not necessarily give a complete reflection of the state of the spoken language.

The classification of MSS 1 and 9562 as the same translation with, in MS 9562, 'un texte un peu différent,'[3] needs to be revised, at least on the question of degree. A close comparison of the two texts has revealed the extent of the differences, which could not easily have been appreciated on a necessarily cursory and incomplete examination of the material. The wide cleavage between the manuscripts has perforce been acknowledged in this thesis by the presentation of the two texts in full, instead of as one text with variants, a method which should have been possible had Berger's diagnosis of the situation been correct.

1. Paris, 1884
2. ibid. p. 237
3. ibid. p.231

Once this disparity had been recognized, it was necessary to see how far it extended, and in what ways, in order to decide if and how the two texts were related. It has been possible to reach a conclusion after consideration of the many factors; but it should be borne in mind that the examination of further evidence may result in a modification of the findings set out in the final chapter. More extensive investigation might have been undertaken, but the book of Acts is the only one common to both manuscripts, and the scope of this thesis has consequently been restricted very largely to Acts. Similarly more than limited reference beyond the two manuscripts under discussion would have made the subject too unwieldy. As it is, the length of the texts allows ample room for the characterization of their content, and a broad basis for the suggestion of the probable relationship between the two versions.

In all other ways an attempt has been made to deal with every aspect of the translations in order to give a full picture of the position. It is hoped that the extent of the ground covered within the sphere allotted will compensate for the unavoidable limitations, and that what cannot pretend to be more than a partial exposition of the wealth of noteworthy examples afforded by the language and the translation will serve to show the need for further studies in this field, to lead to a greater knowledge both of the art of translation, and of the use of French in such works.

Chapter 1

DESCRIPTION OF THE MANUSCRIPTS

For this edition the text of Acts has been reproduced in full from the fourteenth-century manuscripts fonds français 1 and 9562 of the Bibliothèque nationale. MS 1 has received greater attention from critics, through being almost a complete Bible, and also through its early acquisition by the French Royal Library, of which it had become according to Paulin Paris 'l'un des principaux ornements.'[1] It is mentioned, described and discussed in various works, more recently in conjunction with MS 9562, for Acts, and with MS Brit. Mus. Reg. 1.C.III, for the first part of the Bible up to the end of Tobit. Extracts from the relevant passages of these descriptions are quoted below according to the points they mention, either as affording sufficient information in themselves, or for rectification and comment if required. It is Samuel Berger[2] who sums up the greater part of, while adding considerably to, what was said by previous writers. Subsequent authors, with one or two noteworthy exceptions, have clearly used Berger as their sole authority, and will, for this reason, be mentioned only in passing, save where they cast new light on the subject, or give inaccurate details.

MS 1, (previously numbered 'quarante un,' 87 and 6701) chapter numbers of which are referred to throughout this work by Roman numerals. The size quoted by Berger, 535 x 340 mm.,[3] is that of the page, as against 380 x 230 mm. for the text area, and 555 x 345 mm. for the boards. The manuscripts is bound in red leather, with the Royal arms of France on the boards,[4] in gold tool-work, and the fleur de lys on the rib. The leaves are numbered from A, B, i, ij etc., up to cccxiiij in a fourteenth-century hand.[5] In the bottom right-hand corner

1. Les manuscrits français de la Bibliothèque du Roi, Paris, 1836, I,2
2. op.cit.
3. ibid. p.324
4. J.B.B. van Praet, Recherches sur Louis de Bruges, Paris, 1831, p.91:'en m.r., autrefois couvert de velours violet figuré.' Paris, op.cit. p.1:'Reliure en maroquin rouge aux armes de France sur les plats.' Berger, loc.cit.:'Reliure aux armes de Louis XIV.'
5. Paris, op.cit. p.3:'marqués en lettres romaines du temps.' Berger, Loc.cit.:'numérotés au verso au XIVe siècle.'

of folios 19 r°, 25 r° and 27 r° respectively, are marked the figures .iij., v.j., and viij. Catchwords are showing on folios 151, 191, 239, 247, 255. There is an additional folio '238 bis' intercalated at the end of II Maccabees, on which the writing covers half the first column, the rest of the folio remaining blank; Matthew I begins on folio 329 r° in an entirely different hand. Clearly sections were copied at much the same time by different scribes,[6] and as the copyist of the end of the Old Testament did not succeed in fitting his text into the space provided, an extra folio had to be used. The final folio is numbered 414,[7] and not 411, as Berger states.[8] This makes a total of 417 (not counting the fly-leaves which are more recent) as marked on the fly-leaf at the beginning: 'Volume de 414 feuillets, plus les feuillets A.B. préliminaires, plus le feuillet 328bis, 22 janvier 1887.'

The quires are made up of eight leaves of vellum, for the most part with hair facing flesh, save for the centre of the quire, where, naturally, like must face like. The ruling is by lead point, with two horizontal lines for each line of writing, of which there are approximately sixty-one to each column.[9] The writing begins beneath the first line drawn at the head of the column, and is so placed that the tops of the long and short ascenders touch different lines, while the base of the letters is slightly above the line beneath. The horizontal lines continue across the blank centre margin, the top two, at least in Acts, covering the entire width of the page, as does the bottom one in many cases, and vertical lines enclose the two columns of writing, continuing to fairly near the edge of the parchment at top and bottom. In Acts there are double bounding-lines to the left of the left-hand column on folios 361 v°, 367 v°, 369 v°, 370 v° (for most of the length of the column), 371 v°, 372 v°, and 375 r°. The margins are generous, well in proportion with the large dimensions of the leaves, which even so have been cut down for binding. Pin-marks for the horizontal lines are visible on the binding side only, while both pin-marks can be seen for each of the vertical ones.

6. ibid. p.230: 'il est écrit de plusieurs mains.'
7. van Praet, loc. cit., who has not counted folio 238bis; Paris, loc.cit., who mentions neither A and B nor 328bis, although he notes the presence of an index
8. op.cit. p.324, counting A and B in addition
9. ibid.: '2 colonnes de 61 lignes.' van Praet, loc.cit: 'sur 2 colonnes, de 61 lignes chacune.'

The writing has been described by van Praet as 'en lettres de forme;'[1] and by Berger as 'Belle écriture pâle du xive siècle.'[2] Paulin Paris regarded it as betraying an English origin,[3] and Paul Meyer considered that the manuscript had undoubtedly been written in England,[4] but probably based this statement on such other aspects of the manuscript as illumination and spelling. Our section is written in what is on the whole a fairly clear book-hand, although some readings remain difficult to decipher, even on close inspection, perhaps because the scribe himself was unsure of what he was copying.

The running heads and chapter headings are in Latin.[5] The latter are always in red, but for the former it is necessary to amplify Berger's brief description: 'Rubriques, titres courants rouges et violets.'[6] At the beginning of the Bible, 'Liber' on the verso is in red, while the name of the book is in purple on the recto. From folio 263 r° (Ezechielis' vii) the names also are in red to the end of the Old Testament (folio 328bis). In the New Testament the word 'Liber' is not used. For the Gospels the name of the author appears at the head of each page. In the other books, the title, such as 'Actus Apostolorum,' 'Ad Romanos,' 'Johan Ep.,' is split, with one word on each facing page. Folios 329 and 330 have purple and red titles on recto and verso respectively; folios 331 r°-337 v° return to red; folios 338 r°- 360 v° again have purple on the recto and red on the verso; from 361 r° to 414 v° red is used, save for 'Ad' of 'Ad Timoth.ij.,' on 408 v°, which is in purple. The folio numbers are in purple throughout, on the verso of the folio thus numbered.

The initial letters of the chapters occupy four lines of text in depth and about ten letters in width, that is 24 x 28mm. They are coloured gold, red, white, blue and pink, with black

1. loc. cit.
2. loc.cit.
3. loc. cit. :'L'écriture et le dialecte...semblent indiquer qu'il fut exécuté en Angleterre.' ibid. VII, 186:'...semble avoir été transcrit en Angleterre.' ibid. p.191:'...que nous venons d'attribuer à un copiste anglais ou normand.'
4. 'La Bible française' et quelques versions, Romania XVII (1888), p. 137:'...incontestablement...écrit(s) en Angleterre.'
5. Ambroise Lalouette, Histoire des traductions françoises de l'Ecriture sainte, Paris, 1692, p.10:'Tous les titres des Livres de l'Ecriture sont en Latin, & les chapitres aussi, par exemple, Liber Genesis, capitulum primum.'
6. loc.cit.

lines enclosing them;[7] in the Psalms each capital is decorated with gold, even in the body of the text. Any space after the rubric or the last line of a chapter is filled with a ribbon of illumination.

There are seventy-five historiated initials at the beginning of the books, with six additional ones for Psalms 26, 52, 68, 80, 87 and 109. They are 'au nombre de 138' according to Paulin Paris,[8] much larger than the chapter-initials, and described by Berger as '74 grandes initiales historiées et dorées, à fond de couleur ou diapré, fort grossières et fort laides,'[9] and as 'miniatures assez grandes mais fort laides, peintes d'une couleur empâtée et de teintes pâles.'[1] Paulin Paris shares this poor opinion of the quality of these miniatures, as his remark on the 'richesse, sinon le bon goût des ornements,'[2] shows. In fact the skill of the illuminator is very limited, at least for these letters, for the costumes, animals and hands are not on the whole well portrayed. On the first folio, in a hunting scene depicted at the foot of the page, it is difficult to distinguish between the rabbits and the dogs chasing them, though there is plenty of movement in the design. It is worth while to quote the brief notes on a few initials given by Berger: 'La première est un quadrilobe entouré de la bordure bleu, blanc et orange; elle représente la création du monde et la naissance d'Eve. Au folio 77 v°, devant le livre de Ruth, est une miniature fort curieuse représentant un enterrement; au folio 78 v°, devant le 1er livre des Rois, des prêtres portant la barbe et vêtus de l'aube à bordure d'orfroi, avec une étole rose croisé sur la poitrine et le manipule. Tous les chevaliers portent le pourpoint. Le livre de Job a une miniature à neuf compartiments. En tête de l'Evangile de saint Matthieu est un arbre de Jessé à neuf branches.'[3]

The initial for Genesis, described above, is so formed that it is difficult to see whether it is an 'A' or an 'E.'

7. Berger, loc.cit.: 'A chaque chapitre, initiales dorées à vignettes.' A. Lalouette, loc.cit.: 'Il y a des figures.' J. Lelong, Bibliotheca sacra pictoria, Paris, 1723, I,314: 'literis initialibus minio depictis.' Catalogue des manuscrits de l'Ancien fonds, 1895, I.1; 'miniatures, lettres ornées.'
8. op.cit. I,3
9. loc.cit.
1. op.cit. p.230
2. loc.cit.
3. op.cit. p.324

Lelong,[4] van Praet,[5] Paulin Paris[6] and the Catalogue[7] read 'El.' Berger printed '[A]l,'[8] probably basing his reading on the entry in the index, or on the text of MS B.M. Reg. 1.C.III. It seems more likely that 'A' is intended.

It is from these initials only that a bar-border extends, to which leaves and other decorations are joined. Otherwise the illuminations in the margins consist of branches of the ivy-leaf pattern extending in both directions from the initial of each chapter, to which they are attached. These pendants cover roughly the same distance each way, from about fourteen to twenty lines of text from the top or bottom edge of the letter, forming a partial border. If the initial is on or near the top or bottom of a column, the second branch twists round to the right, and continues in that direction until it reaches the required length. The leaves are more concentrated in the immediate vicinity of the initial, and spaced out towards the end of the branch, while between them come small spirals and very short horizontal lines, or little, thicker shoots. There are in addition grotesques after the East Anglian style, usually at the beginning of a book, where the border is of greater length and is more ornate. Here the supple branch is mainly superseded by a thicker bar, to which the leaves are joined by slender, curving stalks.

Into these borders are incorporated, at varying intervals, family arms,[9] which have been identified by Berger.[1] They appear as follows through the text: folio 69 r° Welles; folio

4. loc.cit.
5. loc.cit.
6. loc.cit.
7. loc.cit.
8. loc.cit.
9. Berger, op.cit. p.230: 'Le manuscrit porte...un certain nombre de blasons qui sont peints dans les ornements mêmes.' ibid. p. 299: 'Une autre Bible...porte dans les enjolivements de ses miniatures...toute la généalogie des de Welles.' p.303: 'C'est une étude attrayante que celle de tous ces blasons et de ces devises qui, pour celui qui sait les lire, attestent que le propriétaire d'une Bible a tenu à ce que les emblèmes de ses parents fussent joints sur les pages de sa Bible à celui de sa femme et au sien: peut-être plus d'une Bible ainsi ornés est-elle une Bible de mariage, donnée en ce jour par le mari à sa compagne. Telle est peut-être la grande Bible anglo-normande (fr.1) de notre Bibliothèque nationale, où l'on voit, à côté des armes du baron de Welles, très grand seigneur anglais du xive siècle, et de sa femme, Maud, fille de lord Ros, celles de leurs parents à l'un et à l'autre....' p.324: '...se voient, dans les ornements mêmes, les blasons....'
1. ibid.: '1° d'or, à un lion de sable, lampassé de gueules, à

107 v° Welles; folio 117 r° Bardolf; folio 153 r° Welles x Ros (which has three and not two 'waterbudgets'); folio 296 r° Ros (two shields); folio 300 r° Ros x Badlesmere; folio 344 r° Welles x Bardolf; folio 354 r° Welles; folio 406 v° Welles x Ros.

At the foot of folio 1 r° the Royal arms of France cover the coat of arms of Louis de Bruges,[2] but do not figure elsewhere as Paulin Paris appears to have thought.[3] The arms of the English families have not been treated in this way, perhaps because their identity was not so obvious, and the need for their effacement not so great as for those of Louis de Bruges, over which, Paulin Paris implies, the French arms were placed in order to conceal the signs of previous ownership;[4] perhaps simply because they were scatteres, and further escaped notice by being part of the decoration.

The text as we have it is the greater part of a complete Bible (including the Apocrypha), now reaching only up to Hebrews XIII.17,[5] and not XII,[6] or Romans XII,[7] that is, excluding the Apocalypse. Acts runs from the foot of folio 361[d] to nearly the end of folio 375[d], where ten lines are left blank before the

1.contd. la queue fourchue (de Welles); 2° d'azur, à trois quintefeuilles d'or, percées du champ (Bardolf); 3° de gueules, à 2 jougs ou waterbudgets d'argent 'Ros); 4° parti des deux premiers blasons; 5° parti du 3e et d'argent à une fasce de gueules, accompagnée de deux jumelles du même (Badlesmere); 6° parti du 1er blason et du 3e.'
2. van Praet, loc.cit.:'Le premier [feuillet], qui est orné d'une bordure, dans laquelle on voit les armes de Gruthuyse recouvertes.' Berger, op.cit., p.230:'Le manuscrit porte les armes de Louis de Bruges, recouvertes par les fleurs de lis...' ibid. p.324:'Au bas du folio 1, les armes de France recouvrant celles de Louis de Bruges.'
3. op.cit. p.1:'Louis de Bruges...dont les armes figurées dans les vignettes du volume ont été plus tard recouvertes de l'écu de France (d'azur à trois fleurs de lis d'or.)'
4. ibid. p.2:'le soin qu'on prit alors de recouvrir l'écu de Gruthuyse pourrait faire supposer que le titre de la propriété nouvelle n'était pas incontestable.'
5. Catalogue, loc.cit.:'Hebr. xiii.' Berger loc.cit.:'Fin: '...qe il facent ceo od joie et nyent'(Hébr.XIII,17)...' and p.230:'Le manuscrit s'interrompt au milieu du treizième chapitre de l'Epître aux Hébreux.' Also later authors.
6. Lelong, loc.cit.:'integer est usque ad caput 12 Epistolae ad Hebraeos.' L. Delisle, Inventaire des manuscrits français de la Bibliothèque nationale, Paris, 1876, I. Théologie, p.2: 'Bible s'arrêtant au chapitre 12 de l'épître de s. Paul aux Hébreux.'
7. Paris, op.cit. p.3:'Le volume...comprend l'Ancien et le Nouveau Testament, à l'exception de la fin. Les feuillets arrachés renferment les derniers livres sacrés, à compter du douzième chapitre de l'Epître de s. Paul aux Romains.'

beginning of the next book. A note at the foot of folio 414 v° on the left-hand side, reads:'. . ccccxxvi fol.' (and not as Berger says 'cccc xxxvi') in a later hand.[8] The index contains the final entries:

As ebreux	Dieu plant mais	CCCCX
Apocalips	Le apocalyps de ihu $\overset{i}{x}$	CCCCXV

The presence here of the Apocalypse indicates that it formed at one time part of the manuscript. Van Praet in 1831 stated that the Apocalypse, although incomplete, was present.[9] But already in 1692 Lalouette noted that the Canonical Epistles and the Apocalypse were not in the manuscript,[1] as did Lelong in 1723.[2] The Canonical Epistles are not in fact missing, but being in between Acts and Romans, instead of in their usual position, they were understandably overlooked. It would appear also that the impression that the translation was not a full one comes from Hebrews XIII being cited as the final chapter. It was consequently assumed that not only the Apocalypse, which is actually missing, but also the Canonical Epistles (which would hardly be expected to occur immediately after Acts) were originally omitted. If the loss of this section is implied, as against its non-existence, it is not always explicitly stated.[3] Miss Paues refers to an incomplete version,[4] although Miss Margaret Deanesly, who took her information from Miss Paues, states that 'A complete Anglo-Norman Bible existed in 1361.'[5] Perhaps it was inaccurate reading of her original that led her to make what is, in fact, a justified assertion.

8. Berger, op.cit., p.324:'Au bas du dernier feuillet, une note du XVe siècle:"cccc xxxvi fol."'
9. loc.cit.:'L'Apocalypse, qui occupe plusieurs feuillets, est imparfait à la fin.'
1. loc.cit.:'Les Epîtres canoniques & l'Apocalypse n'y sont point.'
2. loc.cit.:'desunt reliqua capita, sicut et Epistolae VII Canonicae, & S. Johannis Apocalypsis.'
3. E.Mangenot in Vigouroux's Dictionnaire de la Bible, II² D-F col.2359:'La Bible anglo-normande nous a été conservée par trois manuscrits, dont un seul est à peu près complet,' under the heading'1) Bibles complètes.' He is quoting exactly Berger op.cit. p.230, whose only further comment on the contents of the manuscript is to state where it breaks off.
4. Anna C. Paues, A fourteenth century English Biblical version, Cambridge, 1902, p.xix:'About the middle of the fourteenth century - before 1361 - the Anglo-Normans possessed an independent and probably complete translation of the whole of the Old Testament and the greater part of the New.' And in the Encyclopaedia Britannica, 1951 ed., III,530:'In fact, before the middle of the fourteenth century the entire Old Testament and the greater part of the New Testament had been translated into the Anglo-Norman dialect of the period.'
5. The Lollard Bible, Cambridge, 1920, p.142

The final section of the manuscript must therefore have been lost at a relatively early date, since Lelong mentioned Hebrews XII[6] (for XIII) as the end of the text, and is not likely to have fallen into error over the final book as he did over the Canonical Epistles.

Comparison of the length of Acts and of the Apocalypse makes it possible to calculate that the latter would probably require about thirteen sides, and the end of the final chapter of Hebrews would take up part of a column. The Apocalypse would therefore end on about folio 421, leaving no more than one folio if the text was written on a set of complete quires (apart from folio 328[bis]): i.e. A, B + 421 = 423, one short of 53 x 8. It appears thus that the figure on folio 414 v° does not give a true indication of the number of missing leaves, but only a guess at it, or a reference to something quite different.

The opening words of the text are '[A]l comencement crea Dieu ciel et terre,'[7] and the last 'qe il facent ceo od joie et nyent....'[8]

MS 9562 (previously Supplément français 178[16]), chapter numbers of which are referred to throughout this work by Arabic numerals. The measurements given by Berger, 325 x 215 mm.[9] are approximately those of the page, given in the Catalogue as 320 x 210 mm.,[1] and perhaps nearer to 320 x 220 mm. The text area is 230 x 150 mm., and the boards are 335 x 220 mm. The manuscript is bound in brown leather, with red leather on the spine which is decorated by tool-work in gold, consisting mainly of fleurs de lys, with the cipher of Charles X marked on it also.[2] The leaves, of which there are 241[3] and not 240,[4] have been numbered in Arabic numerals since the manuscript was inspected by Berger. Catchwords are neatly marked and enclosed in a quadrilateral in the bottom left-hand corner of the verso on the last leaf of each quire.

The quires are made up on the whole of eight leaves of parchment, with however three folios missing between the third

6. see note 6, p. xi
7. Berger, op.cit. p.324. Lelong, loc.cit., van Praet, loc.cit., Paris, loc.cit., Catalogue, loc.cit, all give 'El commencement.'
8. Berger, ibid., see note 5, p. xi.
9. op.cit. p.351
1. II.1, 1896
2. ibid.:'Reliure veau rac.' Berger, loc.cit.:'Reliure au chiffre de Charles X.'
3. Catalogue, loc.cit.:'241 feuillets.'
4. Berger, loc.cit.:'240 feuillets non numérotés.'

and fourth quires, and two quires comprising fourteen folios. For the most part hair faces hair, and flesh, flesh. The ruling consists of one horizontal line for each line of writing, which is generally placed more or less directly on the line, beginning on the second line. There are two columns to each side of the leaf, and approximately forty-six lines to each column. The horizontal lines are limited to the columns of writing, and do not cross the centre margin, with the exception of the top line. There are four vertical bounding-lines the full length of each page. The margins are in proportion with the size of the page.

In most of the repairs, which appear to have been made before the text was written, the stitching has been lost.

The writing is English, of the second half of the fourteenth century.[5] It is very clear, but a semi-charter hand, with the characteristic long 'r' rather than a cursive. It is in light-brown ink, and appears to be in one hand throughout. The scribe wrote with such great care and regularity, that even where he has obviously made an error of copying, there is no doubt as to what he meant to write, and in some instances when faced with 'n,' 'm,' 'u,' 'i' alone, or in conjunction, it seems as if he left the strokes unjoined when in doubt, and the reader can interpret the word in his own way.

The running heads and chapter-headings are in Latin throughout, and in red ink. No attempt is made to fill in any space that might be left on the line after the chapter heading.

There is a summary of each chapter, before the chapter-heading, also in red ink, but in French. It is not possible to say where or exactly when these were composed. It seems unlikely that they were first made for the Vulgate, since the summary of chapter 16 is based on a complete misunderstanding of the detail of the chapter, further extended to the incidents therein contained.[6]

5. L.Delisle, op.cit., p.5:'Ecriture anglaise.' Berger, loc. cit.:'Ecriture cursive anglaise du même temps [deuxième moitié du xive siècle].' p.231:'...une histoire de la Bible écrite en belle cursive anglaise de la deuxième moitié du xive siècle...' Catalogue, loc.cit.:'Ecriture anglaise.'
6. 'Coment Paulus et Silas furent enchartréz a la cité de Purpre pur la parole Dieu, et com les mestres de la cité les delivererent.' This interprets the mistaken reference to Lydia as being 'de la cité de Purpre' as meaning that the incidents of the chapter took place in that 'city,' instead of 'Coligne' in which MS 9562 actually, but equally mistakenly, places them.

An indication of their fairly late composition lies in the presence of a summary at the beginning of the manuscript's chapter 6 (in reality the second part of chapter 5), which shows it to be subsequent to the wrong-division. Other variations from the chapter-division of MS 1 and of most other versions occur in this manuscript, but they are only of a few lines, slight differences that may well have arisen from the faulty inclusion of the beginning of the following chapter at the end of the previous one, through careless copying. The chapters affected are: chapters 10-11; 17-18; 27-28. In this edition they have been divided as in the manuscript, but the line-numbering corresponds to that of MS 1, for convenience.

These details indicate that the writing of the summaries may have been done at any stage between the original translation and the final copying, most probably nearer to or at the time of the latter, which would allow the maximum of opportunity for the differences in chapter division to have arisen. Since there are summaries throughout the manuscript, at the beginning of every chapter of the history of the Bible, of Acts and of the Apocalypse (also included in the index at the beginning), it seems likely that they were all composed when the book as a whole was compiled. However it is not possible here to compare MS 9562 with other manuscripts containing the same or related texts of the history and the Apocalypse, since they lie outside Acts, which is not present in the other manuscripts.[7] A detailed inspection and collation of these manuscripts might disclose important information on this subject.

The initial letters of the chapters occupy three lines of text in depth, and eight letters in width, that is 14 x 16 mm. They are coloured alternately blue and gold,[8] with red and blue alternating in the pen-work decorations, which are mainly of conventional leaf-patterns, but with a grotesque face in the 'C' of chapter 11. The decoration rising from these initials extends the full length of the column, and beyond, with more delicate pen work at the extremities. The main bar, made up of three parallel lines of differing width, with small spots and triangles attached to the left-hand one, is alternately red and blue for 2 cm. at a time, with thin corkscrew curls and curved

7. P.Meyer et L. Delisle, L'Apocalypse en français au xiiie siècle, Paris, 1901, pp.ccxxviii, ccxcvii; Berger, op.cit. pp. 54ss; 87, 201.
8. ibid. p.351: 'initiales or et couleur.'

lines coming out at the point where the colours change. Sometimes at the top a long thin line is drawn towards the right for the full width of the page, or less, or sometimes even a little down the right-hand margin.

At the beginning of a book the illuminated initials are larger, though not of uniform size. They are red or blue in outline (the alternation is not regular) decorated with divers patterns in gold, red, pink, blue (dark and pale), white, with, occasionally, a black line, and do not portray scenes. The initial 'O' in Acts is 32 x 34 mm. Berger described them as: 'Belles grandes initiales à vignettes et à ornements rouges et violets, dans le style de la deuxième moitié du xive siècle.'[9] It is from these initials only that the real illuminated border springs, and in the case of Acts, the letter is entirely independent of the border. The basis of the decoration is a bar, but enclosing more of the text than in MS 1, and ornamented with greater fantasy, although the chief design is still the tapering ivy leaf. Here however small blocke of colour with interlacing, leafy or other patterns are found at the corners, where the border twists round, or about half-way up the vertical shafts. Branches of leaves curl on from the bars until the border almost surrounds the text, and shorter branches also curve off from the bar on either side, usually splitting into two, often with a small ball with a spiral tail tapering off into a thin line, placed between the two stems in the angle where they separate. Sometimes grotesques are incorporated, as on folio 209 r° at the beginning of Acts at the top of the central bar.

The manuscript contains a history of the Bible in prose, Acts, from the foot of folio 209 b to the top of folio 226 a, and the Apocalypse, with a preface.[1] An idea of the nature of the history of the Bible can be obtained from a list of its contents:

Genesis
Exode
Primer livere de Moisen
Secound livere de Moysen
Tierz livere de Moysen

9. ibid.
1. Delisle, op.cit., p.5:'Histoire de la Bible.' Berger, loc. cit.:'Histoire de la Bible. Actes des Apôtres. Apocalypse.' p.54:'on trouve dans le(s)...manuscrit(s) du xiv^{e}siècle...fr. 9562...une Histoire de la Bible en prose....' Catalogue, loc. cit.:'Ancien Testament. Actes des Apôtres et Apocalypse.'

Quart livere de Moysen
Quint livere de Moysen
Livere de Josue
Livre de Juges
Livere de Ruth
Primere partie de primer livere des Rois
Secounde partie de primer livere des Roys
Secound livere des Roys
Primere partie tierz livere des Rois
Secounde partie del tierz livere des Rois
Quart livere des Rois
Jonas le prophete
Desolacioun de Jerosolme
Miracles de Jhesu xprist
La Cene nostre Sire Jhesu xprist
La passioun Jhesu xprist
La persecucioun de Joseph de Arimathie
La Resurection de Jhesu xprist
De l'Ascensioun
Feste de Pentecost
La pees Joseph de Arimathie
Secretz Jhesu xprist
Livere del Vernicle
Tretiz entre seint Piere et Symon Magus
Obit Pilat
Del decollacioun de seint Piere et de seint Poul
Obit Nero
Livere de Job
Livere de Judith
Livere de Thobie
Livere de Hester
Livere de Esdras
Secound livere de Esdras
Primer livere de Machabeus
Second livere de Machabeaux
Visions de Isaye
Livere de Jeremie
Des lamentaciouns de Jeremie
Livere de Ecclesiastes
Livere de sapience
Primer livere des parables de Salomon
Second livere des parables de Salomon
Visions de Daniel
Secound livere de Daniel solom la fesaunce dertheodicion
Faitz des apostles
Livere de apocalips

Up to folio 22 r° comes the index, with chapter summaries as at the beginning of chapters throughout the text. Up to and on folio 22 there are signs of damage from damp, especially on the first three folios. On folio 22 v° there is different writing, half erased, in Latin and French, including:

Fiat mīa tua super nos q̄ue admodum le creatour lebal.
Al commencement crea diu ciel et t're & labisme diu senz et lune etc.

The text is missing up to the end of Genesis XI, of which there are nine lines on folio 23 r°, beginning: 'entendi qil fust dampnee.' It is clear that some folios have been

lost,[2] before the present binding, and before the numbering of the pages, which however we know to have been done since 1884.[3] Inspection of the catchwords, which normally occur at the end of each quire, reveals that the first catchword after folio 16 v° is on folio 29 v° instead of folio 24 v°. It appears that three folios at least are missing: the last two of the third quire (with the catchword) and the first one of the fourth quire. This should be sufficient to account for the first chapters of Genesis, since this is not a full translation of the Bible. A section of the Apocalypse is also missing,[4] from XVIII.20.

The opening words of the manuscript are: 'Ci comence le prologe de la Bible en franceis,'[5] and the last: 'Ceo qe la voiz somount les seintz & les apostles et les prophetes a faire joie de la destructioun signifie qe les seintz...'[6]

2. Berger, op.cit. p.351: 'Manque le 1er feuillet de la Genèse.'
3. see note 4, p.13
4. Berger, loc.cit.: 'La fin manque.' Catalogue, loc.cit.: 'incomplet à la fin.'
5. Berger, loc.cit.: 'Ci coumence...'
6. ibid.: 'signifie qe les seintz...'

Chapter 2

HISTORY OF THE MANUSCRIPTS

'Notre Bible [MS 1] a été décoré pour John de Welles († 1361) et pour sa femme Maud, fille de William, lord Ros; elle porte les armes des deux époux et de leurs parents respectifs; c'est donc une Bible de famille, exécutée avant 1361 (j'ignore le [sic!] date du mariage de John de Welles); elle nous ramène aux plus nobles origines de la pairie anglaise,'[1] and again, 'Ces blasons désignent John de Welles, 3e baron Welles, † 1361, fils d'Adam de Welles († 1345) et de Margary, fille de John, lord Bardolf, et mari de Maud, fille de William, lord Ros († 1343) et de Margary de Badlesmere.'[2]

There is no doubt that Berger has here had the last word on the identity of the family who originally owned MS 1, and whose blazons are identified and described above.[3] John de Welles came of a line of Pariamentary barons who derived their name from the village of Welle in Lincolnshire, and who became an important family in that county, having connexions through marriage with some of the better known families of the fourteenth and fifteenth centuries, and even with the royal houses. There are a few points to note where it is necessary to rectify Berger's statements. The John in question was the fourth, and not the third baron Welles; but his father was 'Adam II, third baron,' which may have led to this confusion. John's marriage took place at least before February 1345, at which date his father died,[4] but further information on this subject is yet to be sought. In February 1345 John was only 10-12 years old,[5] and appears to have been married for a reasonably long period.[6] The youth of the husband makes it more probable, therefore, that, if our manuscript was a 'Bible de mariage,' as Berger

1. Berger, op.cit. p.230
2. ibid., p.324
3. see above pp. x-xi
4. Calendar of Inquisition, VIII, London, 1913. Adam de Welle died on: p.432: '27 February,' '28 February;' p.433: '21 February' 19 Edward III.
5. ibid. pp.432-3: 'John his son, aged 10 yrs, is his next heir.' 'Heir as above, aged 12 years.' 'Heir as above, aged 10 years and more.'
6. ibid. p.433: 'Long before his death, he [Adam II] demised all his lands &c. in the county [of Essex] to John his son and Maud his wife and the heirs of their bodies....'

liked to think,[7] it was ordered by the parents, who may have desired the inclusion of the arms of both families to commemorate the union, rather than by the bridegroom for the bride. If, however, it was merely a family Bible, acquired at a later date, Berger could be right in his view that the blazons 'attestent que le propriétaire d'une Bible a tenu à ce que les emblèmes de ses parents fuesent joints sur les pages de sa Bible à celui de sa femme et au sien.'[8] The use of blazons in the decoration of manuscripts was characteristic of the East-Anglian school of illumination, to which this manuscript seems to belong.

There appears to be no identifiable significance in the tricolour band, as represented in this manuscript on folio 1, enclosing the initial letter.[9] Paulin Paris considered it to be proof of Parisian origin, of the reign of Charles V (1364-80), even against conflicting evidence on other scores.[1] Léopold Delisle, however, after inspecting the thirty-six manuscripts in the Imperial Library bearing this decoration, came to the conclusion that nothing final could be said on this subject, since only a small proportion of them (five in all) indubitably belonged to Charles V.[2] The problem was further discussed by

7. op.cit. p.303, see note 9, p.x
8. ibid.
9. ibid. p.324, see page ix
1. loc.cit.:'L'écriture et le dialecte...semblent indiquer qu'il fut exécuté en Angleterre....Cependant la richesse sinon le bon goût des ornements, la bande tricolore qui encadre la première miniature et qui se rapporte toujours au règne de Charles V, ne peuvent laisser sur ce point aucun doute.'
2. Le Cabinet des manuscrits de la Bibliothèque impériale, Paris, 1868-81, I,36-8:'Dans quelques manuscrits faits pour Charles V on remarque un ornement auquel plusieurs savants ont accordé une grande attention; il consiste en une bande tricolore (tantôt bleu, blanc et orange, tantôt orange, blanc et bleu) qui sert d'encadrement aux principales miniatures. On a cru que ces couleurs étaient en quelque sorte la livrée de Charles V ou du moins qu'elles avaient été adoptées par les enlumineurs de ce roi, et que les encadrements qu'elles servent à former 'annoncent toujours le règne de Charles V.'
'...De ces 36 manuscrits, j'en vois 5 seulement qui peuvent être attribués à Charles V. Les autres, ou du moins la plupart des autres, ne lui ont jamais appartenu. Ne s'ensuit-il pas que la bande tricolore n'est pas un caractère spécial aux livres faits pour Charles V? Mais il y a plus: cet ornement ne peut pas même être indiqué comme exclusivement propre aux manuscrits décorés par les enlumineurs de ce roi, ou exécutés sous son règne
'...Il est donc prudent de ne pas se prononcer d'une manière absolue sur la signification des encadrements tricolores; jusqu'à présent, on n'y peut voir qu'un système de décoration qui a été principalement en vogue à Paris dans la deuxième moitié de ce siècle [xive]:...' and III passim

Berger,[3] who based his arguments on Delisle's study and his own observation of the twenty-one biblical manuscripts bearing this decoration.[4] He noted the presence of the tricolour band perhaps as early as the reign of Philippe le Long (1316-22), in the reign of Jean le Bon (1350-64), in manuscripts not made for the Royal library, in two manuscripts executed in England,[5] including MS 1,[6] and even with slight variations in colouring.[7] He recalled the early use of the combination of blue, white and red in Christian art, and concluded that 'la bande aux trois couleurs était, au xive siècle, un caractère de distinction qu'on aimait à donner aux beaux manuscrits dans la librairie parisienne, que nos rois et leurs fils se sont approprié et qu'on a imité jusqu'au xve siècle et contrefait à l'étranger comme la marque de la première librairie du monde.'[8] On this point Prou also followed Delisle,[9] whose findings can scarcely be questioned.

There seems therefore little doubt that the manuscript was written and illuminated in England.[1] The decoration, in its motifs and its type, is clearly of the East-Anglian school, as mentioned above,[2] although in its execution it does not reach the heights of the better known examples of this school, in particular in the historiated initials, where the quality of drawing is inferior. The formation of the leaf-borders is very different from that of the manuscripts represented in the books of reproductions consulted with a view to establishing a comparison, but the main characteristics are unmistakable.

3. op.cit. p.285:'Parmi les marques les plus curieuses de la librairie parisienne, il faut compter avant tout la bordure tricolore (bleu, blanc et orange) que nous trouvons autour des miniatures de vingt et une Bibles françaises.'
4. ibid. 'Nous n'avons rien à dire, après M. Delisle, sur l'origine de cet insigne...L'examen de nos Bibles confirme le jugement de M. Delisle.'
5. ibid.
6. ibid.:'...elle se rencontre...dans la belle Bible exécutée, au milieu du xive siècle, pour la famille anglaise de Welles(fr.1)'
7. ibid. 'Les couleurs n'en sont même pas constantes...'
8. ibid., pp.285-6
9. Manuel de paléographie, 4th ed., 1924, p.224:'C'est à tort qu'on a prétendu voir dans la bande tricolore (bleu, blanc et orange, ou orange, blanc et bleu) qui encadre souvent les miniatures du xive siècle, un caractère distinctif des manuscrits de Charles V. Car, sur trente-six manuscrits où M. Delisle a remarqué cette bande, cinq seulement peuvent être attribués à Charles V, et un autre, le ms fr. 823 de la Bibliothèque nationale porte la date de 1393.'
1. Berger, op.cit. p.327:'Enfin, et pour résumer, nous ne voyons pas de raison de [le] mettre en un autre lieu que l'Angleterre.'
2. see above pp. x and xx

For the moment, however, the place of origin and the status of the copyists and illuminators must remain unknown; the manuscript may have been supplied by one of the religious houses with which the Welles or Ros families had connexions, in Lincolnshire, in Yorkshire, or elsewhere, or it may have been copied and illuminated by secular scribes employed for the purpose.

Nor can its date be given with any certainty, although the incorporation of the family blazons in the decoration definitely establishes the earliest possible date for its illumination as that, yet to be ascertained, of the betrothal or marriage of John de Welles with Maud de Ros, with the latest probable date, that of the death of John (1361).[3]

It has so far proved impossible to trace the fortunes of the manuscript until its presence can be noted in the collection of books belonging to Louis de Bruges, whose library passed into the hands of Louis XII of France, some time after 1492, when the Flemish bibliophile died.[4] Since this period, the manuscript has had no personal history, but has continued to be part of the same library through various changes of place and régime up to the present day.

As for MS 9562, its writing and illumination are clearly the work of English craftsmen of the latter half of the four-

3. Miss Deanesly, op.cit. p.22, says '..a certain John Wells had a French Bible illuminated for himself in 1361.' But the source quoted is M.Bateson, Mediaeval England, London, 1903, p.321: Here the statement is: 'A Bible in French, containing both Old and New Testament, was illuminated for John of Wells and his wife Maud, before 1361.'

4. van Praet, op.cit. pp.81-2: 'Après sa mort, cette magnifique bibliothèque...passa à son fils Jean de Bruges. Plus tard, Louis XII la réunit à celle que son père et lui-même avoient formée dans leur château de Blois: il serait difficile aujourd'hui, de dire...en quelle année précisément tant de beaux livres devinrent la propriété des rois de France.' p.91 has a description of MS 1, with, on folio 1 'les armes de Gruthyse recouvertes,' proof of former ownership. Delisle, op.cit. 1, 140-1: 'Nous ignorons comment la bibliothèque qu'il avait formée arriva presque en entier dans les mains de Louis XII.' p.145: 'Plusieurs des volumes réunis dans la bibliothèque de Louis de Bruges n'avaient pas été exécutés pour ce seigneur, on y remarquait des manuscrits du xiiie et du xive siècles, sur lesquels on se contenta de peindre les armoiries du nouveau propriétaire.' Inventaire, loc.cit.: 'Exemplaire de Louis de Bruges.'

teenth century,[5] but the manuscripts contains no distinctive signs at present permitting any more definite conclusion to be drawn. The binding with the cipher of Charles X[6] gives no evidence of the date at which the manuscript was acquired by the Royal library; nor is the Catalogue of any assistance here, although the old number Suppl. fr. 178[16] indicates a comparatively late arrival. Thus, unless further details emerge, giving more exact information, the history of this manuscript must remain unknown.

5. see p.xiv, and Meyer and Delisle, op.cit., p.ccxxviii:'le ms 9562 seul est d'origine anglaise.' p.ccxcvii:'Le premier [MS 9562] date du xive siècle et est indubitablement d'origine anglaise.'
6. see p.xiii

Chapter 3

AUTHORSHIP AND PROVENANCE OF THE TRANSLATION: A DISCUSSION OF EARLIER OPINION

The contents of MS 1 are first mentioned outside the catalogues by Ambroise Lalouette, who attributed the translation to Nicholas of Oresme, on the strength of the belief that Charles V commanded him to translate the Holy Scriptures into French, and that the substitution of the word 'chapellains' for 'prestre' in this manuscript indicated that the author was one of the canons of the Sainte Chapelle, who were chaplains to the King, Nicholas of Oresme being Dean of that body.[1]

That Charles V caused such a translation to be made, and that it was Nicholas of Oresme who undertook the task, is stated by Pierre-Daniel Huet, who expressed a poor opinion of the finished work (without indicating any manuscript on which he could base such a judgment), although he claimed extenuating circumstances for the unfortunate scholar.[2] Jean de Launoy

1. op.cit.pp.9-12:'Je crois qu'on pourroit donner ce mss à Nicolas Oresme, Docteur de Paris, de la Maison de Navarre, Doyen de la Sainte Chappelle, Eveque de Lizieux....
'Deux raisons me font juger que cette Traduction peut estre attribuée à Nicolas Oresme. La premiere est, que les Histoires nous apprennent que Charles cinquieme de ce nom, Roy de France, surnommé le Sage et l'Eloquent, qui vivoit à la fin du quatorzieme siècle, ordonna à Nicolas Oresme, qui avoit esté son Precepteur, de faire une Traduction Françoise de la Sainte Bible. Pour satisfaire à cet Ordre, il y a apparence qu'il copia la Version de Guiars Desmolins, dont nous venons de parler, qu'il retrancha les gloses & les Histoires pour la déguiser. Car le grand nombre des mss des Traductions Françoises de la Bible, qu'on trouve dans la Bibliothèque du Roy, & tous ceux que j'ay pû découvrir qui ont parlé de ces Traductions, disent qu'il y a eu une Traduction faite par Nicolas Oresme: cependant aucun de ces Autheurs n'ont veu sa Traduction. Selon toutes les apparences Oresme n'osa pas mettre son nom à une Traduction semblable en tout à celle de Guiars Desmolins, excepté presque le mot de Prestre qu'il a osté du 14 des Actes, & du 1 de l'Epistre à Tite, qu'il a changé en celuy de Chapellains, peut-être à cause qu'on appelloit les Chanoines de la Sainte Chapelle Chapellains du Roy et qu'il en estoit Doyen. C'est la seconde raison sur laquelle j'appuye ma conjecture. Mais je diray en passant qu'il y avoit de la temerité & de l'erreur dans ce changement du mot de Prestre en celuy de Chapellain: aussi n'a-t-il pas esté suivi d'aucun traducteur.'
2. De Interpretatione, Paris, 1661, II,182-4 (by printer's error two pages are numbered 182, the one referred to here should have been 183):'Gallicas postmodùm res moderante Carolo Quinto, ad novam Bibliorum condendam Interpretationem animum

made a passing reference to the supposed translation,[3] and it was further mentioned by Dom Dionysius Sammarthanus, with details of the dates between which the work was accomplished.[4] Richard Simon, however, studied the matter with great care, and reached the conclusion that there was no foundation for the claims either for Charles V or for Nicholas of Oresme, and that they had arisen from the misinterpretation of certain facts.[5] After citing various works in which Nicholas of Oresme is asserted to have made a translation,[6] he suggested that what

2.contd. 'appulit Nicolaus Oresmius, Decanus primum Rothomagensis, tum Lexoviensis deinde Episcopus; quod quum Regis iussu fuisset aggressus, Bibliáque inde Caroli Quinti fuissent dicta Conversionis huius auctor Sapientissimus ipse Rex habitus est. Plurima quoque, eiusdem nutu, Veterum scripta Gallicè Oresmius vertit; sed fontibus, quorum aditum, propter linguarum imperitiam, sibi praeclusum sentiebat, relictis; è Latinis interpretationes suas lacunis ita derivavit, ut quae forte foedatae essent erroribus, non modò eas non purgaret, sed novis etiam, ut fere sit, accessionibus passim inquinaret. Quod si aetatem tamen, quâ vixit, respexerimus, tantum in his eum tenebris vidisse, tantamque in interpretando temperantiam adhibuisse mirabimur; nedum severè hunc et contumeliosè habeamus.'

3. Regii Navarrae Gymnasii paris. hist., Paris, 1677, II,461: 'Bibliam Gallicam traduxit [Oresmius], quae passim in variis Gallicae Bibliothecis curiose asservantur.'

4. Gallia Christiana, 1874 ed., XI, col.788: [Prov. Rotomagensis] '...et Caroli regis iussu gallicae sacrorum bibliorum versioni incubuit....An. 1370 Caroli regis mandatis obsecutus, veterum scriptis Gallice vertendis operam dedit, et septennio circiter expleto episcopatum Lexoviensem mercedem accepit....'

5. Histoire critique des versions du nouveau Testament, Rotterdam, 1690, pp. 322a-323b; 324b-325a.

6. ibid. pp.322a-323a: 'Dans ce grand nombre de Bibles Françoises qui sont en ms chez le Roy, je n'ay trouvé aucun exemplaire où fût le nom de Nicolas Oresme, qu'on fait ordinairement Auteur d'une Traduction entière de l'Ecriture sous le Roy Charles V. Néanmoins Mr. l'Abbé de Marolles assûre qu'il y en a des Exemplaires dans la Bibliothèque du Roy. (Préface de sa version du nouveau Testament.) Le Greffier du Tillet parlant d'Oresme dans sa Chronique, dit qu'il étoit homme docte, et qu'il a traduit en latin plusieurs livres d'Aristote, de Ciceron, & autres plusieurs auteurs: & après avoir marqué que Charles V suivoit volontiers son conseil, it ajoûte, 'le dit Roy Charles le Quint estoit grand amateur des lettres & hommes lettrés. Durant son règne il commanda tres soigneus des choses ecclesiastiques & les saintes lettres, que la Bible fust traduite diligemment & selon la vérité. Car les Vaudois & autres la tournoient selon leur appétit.' (Chronique abrégée des Rois de France. tit., Charles le Quint.)

'Messieurs de Port-Royal ont aussi vité la Version d'Oresme sur la bonne foy des autres, sans l'avoir jamais veüe. Il vient de paroître un Livre intitulé, Defense des Versions de l'Ecriture Sainte, qu'on attribüe à Mr. Arnauld, où il prouve par l'exemple du même Oresme, que les Théologiens de Paris n'ont pas toûjours improuvé les Versions de la Bible en langue vulgaire. 'Il faut bien, dit-il, 'qu'ils n'ayent pas toûjours

was thought to have taken place under Charles V, actually happened under Charles VIII, and was something entirely different, being the re-issue of a previous work, and not the production of an original version.[7] His arguments are convincing, especially when it is considered that none of those who postulated the existence of a translation made for Charles V had any basis on which to build his hypothesis beyond a supposition the truth of which, although never questioned, had equally never been proved; for those who spoke of the version in general terms did not claim to have seen it, and those who saw what they thought to be the work of Nicholas of Oresme had no more than their own judgment as guide, and the reasons they put forward do not carry much weight. Lalouette, for example, worked from a negative proof: Oresme was so ashamed of his translation, which was no more than Guyart's without the commentary (certainly not the case with MS which bears little resemblance to the above version),[8] that he did not dare to put his name to it[9] - leaving thus complete freedom to the critic to decide on whichever manuscript he might think fit as containing this work. Others Simon supposed to have derived their conviction from the first miniature in the copy of the new version of Guyart des Moulins, for which he provided a different and more probable explanation.[1]

6.contd. 'été de ce sentiment, puis que Nicolas Oresme Docteur de Paris de la Maison de Navarre qui est mort en 1377 ayant été choisi par le Roy Jean pour Precepteur de son fils qui fut depuis Charles V appelé le Sage, traduisit toute la Bible en François à la prière de ce Roy.'(p.58)'

7. ibid. p.323 a:'Mais il se pourroit bien faire qu'on auroit attribué à ce Prince ce qui n'arriva que sous Charles VIII qui fit faire, comme il a été remarqué cy-dessus, une nouvelle édition de la Traduction de Guiars Des Moulins. Il n'y a gueres d'apparence que si Oresme avoit traduit de nouveau la Bible en François, on eût publié sous Charles VIII la Version de Guiars Des Moulins.

8. Lelong, loc.cit.:'...veteri maximè stylo, qui plurimum differt à versioni Guiarti des Moulins.'

9. see p.xxiv, note 1.

1. op.cit.pp.323a-b:'Ce qui me fait conjecturer que cela est arrivé ainsi, c'est que dans l'Exemplaire qui est chez le Roy, imprimé sur de beau parchemin, on voit à la teste du Livre un Chanoine en surplis, & avec son aumusse sur son bras, qui présente une Bible à Charles VIII.

'Oresme a été Chanoine de la Sainte Chapelle, & Doyen de Roüen, avant que d'estre Evêque de Lisieux. Ceux qui ont vû cette Bible dans la Bibliothèque du Roy ont peut-être attribué à Charles V & à Oresme, ce qui ne s'est fait que sous Charles VIII, qui a aimé les Versions de la Bible en langue vulgaire...Il y est marqué expressement, que ce Prince imitoit l'exemple de Charlemagne et de St. Louis. On n'y fait aucune mention de Charles V.

Finally, in dealing with a comparison of the Lord's prayer from two manuscripts, made by Benedict Turretin, he dismissed the suggestion that these two were independent translations, returning in the course of his statement to the previous point, which he restated in greater detail.[2]

It seems justifiable to conclude with Ch. Trochon[3] that Richard Simon's diagnosis of the situation is correct, and that further speculation on this point would be supererogatory. It

1.contd.'De plus, après avoir examiné la figure du Chanoine, qui est au commencement de l'Edition publié sous Charles VIII j'ay trouvé que c'étoit Guiars Des Moulins qui a été Chanoine, & qu'on a representé à la teste de cette Version dont il estoit l'Auteur. Il ne faut point chercher d'autre Chanoine que lui...'

2. ibid. pp.324b-325a:'Pour revenir à la prétendüe Version de Nicolas Oresme, Benedict Turretin en a parlé comme s'il l'avoit vûë. Il en cite l'Oraison Dominicale de cette maniere:'Sire donne nous huy nostre pain de chacun jour & nous pardonne nos pechies aussi comme nous pardonnons a ceux qui nous mesfont & ne nous mene mie en temptacion c'est a dire ne souffre mie que nous soyons temptes mais delivre nous du mal amen. amen vaut autant en cet endroit comme ce soit fait. (Defense des Traductions de la Bible de Genève.)

'Cela seul me feroit croire qu'Oresme n'a point traduit la Bible, parce que l'Oraison Dominicale est de la même maniere dans la Version de Guiars Des Moulins publiée sous Charles VIII. Comme l'Auteur ou l'Imprimeur de cette Edition l'a dédiée à un Roy appellé Charles, & qu'il la luy faisoit présenter par un Chanoine, on s'est imaginé que ce ne pouvoit estre que Nicolas Oresme Chanoine de la Sainte Chapelle qui vivoit sous Charles V bien que Charles VIII soit nommé dans l'Epître liminaire.

'Neanmoins Turretin distingue ces deux Versions. L'Oraison Dominicale est, selon luy, exprimé de cette maniere dans celle de Guiars Des Moulins. 'Donne nous chacun jour nostre pain que tu nous as accoustume a donner tous les jours & nous pardonne nos pechies si comme nous pardonnons a ceux qui nous mesfont. Et ne nous meine mie en temptation.' Mais cette différence ne vient que de ceux qui ont copié et retouché en differens temps & en differens lieux la Version de Guiars Des Moulins, où l'on s'est donné beaucoup de liberté, principalement dans les gloses qui y sont jointes, les uns en mettant plus, les autres moins.'

3. Essai sur l'histoire de la Bible dans la France chrétienne au moyen âge, Paris, 1878, p.114:'Suivant quelques auteurs, en même temps que Raoul de Presles, Nicolas Oresme, mort évêque de Lisieux en 1382, se serait occupé d'une version de la Bible (Huet p.183, Lalouette p.10). Les auteurs de la Gallia Christiana (T.xi, col.788) prétendent que ce travail aurait été exécuté de 1370 à 1377. Mais Richard Simon croit qu'il y a là une erreur: on a mis sur quelques exemplaires de Guiars des Moulins le nom d'Oresme, qui en réalité n'a aucun droit au titre de traducteur de la Bible.(Hist. crit. des vers. du n.t. p.324.) Quoique Launoy soit d'un avis contraire (Regii Nav. Gymn. Par. Hist., Paris 1677 2 vv. in 4° I.,458[for II.461]), les textes cités par R. Simon sont décisifs.'

is as well to note, however, in addition, as regards MS 1 in particular, that J. Lelong sought to show that it could not have been translated by Nicholas of Oresme (although he did not say whether or not there existed a version made by him), because from the language and the writing he considered it to have been composed at an earlier date.[4] His suggestion that it was made at the command of St Louis,[5] repeated by Le Roux de Lincy as very probable,[6] did not meet with the approval of Paulin Paris,[7] who contented himself with stating that the author was unknown, without entering into any details.[8] Berger was more or less of the same opinion,[9] an indication that by their time no credit was attached to the theory that had once been held about the authorship of Nicholas of Oresme, since it was not mentioned.

The statement made by Le Roux de Lincy becomes thus of

4. loc.cit.:'Nicolao Oresmio tribuitur à quibusdam hujusce codicis Gallica translatio, jure an injuria infrà videbitur. 'Certe dialectus et scripturae hujusce codicis Oresmio vetustior est....'; van Praet, op.cit. p.91:'Le p. Lelong (Bibl. sacra tome I. p.314) entre dans quelques détails sur cette traduction ancienne de la Bible en François, qu'il croit antérieure à celle que fit faire Charles V par Nicolas Oresme.'
5. op.cit. p.315:'Complectitur forsitan hoc exemplar translationem iussu S. Ludovici concinnatam (scriptura enim hujus aetatis esse videtur) de qua loquitur Johannes de Serres in Inventario generali Historiae Franciae in vita Ludovici ad an. 1227. 'Piissimus ille Rex S. Scripturae lectione delectabatur, eamque in Gallicum idioma convertere fecit. Vidi apud virum nobilem familiarem meum, exemplar hoc insignitum titulo.' Idem in hist. Caroli V. ad an. 1380. 'Manuscriptum versionis mandato S. Ludovici concinnatae codicem inspexi.'
6. Les Quatre livres des Rois (Coll. des docts. inédits sur l'hist.de Fr., 2e série), Paris, 1841, p.xiv:'Nota: Le P. Lelong cite un ms de la Bibliothèque Royale (No. 6701, que j'ai placé au nombre des volumes du xiiie siècle. v. p.xiii) comme renfermant une grande partie de la version faite par ordre de saint Louis. Cette opinion est d'autant plus probable que le texte est le même que celui du ms 7268$^{2\cdot 2}$ dont j'ai parlé plus haut....'
7. op.cit. VII., 191-2:'Le Père Lelong (Biblioth. sacra t.I, p.313) cite comme le monument le plus ancien que nous ayons conservé des anciennes traductions le no. 6701, que nous venons d'attribuer à un copiste anglais ou normand. 'Peut-être, dit-il, ce volume offre-t-il la traduction faite par l'ordre de saint Louis.'[p.315] Mais aucun monument grave ne mentionne cet ordre donné par saint Louis. Lelong n'a d'autre garant du fait que l'Inventaire de Jean de Serres, et l'on sait avec quelle négligence ce compilateur arrangeait nos anciennes annales.'
8. ibid. I.3:'On ignore à quel auteur on doit cette traduction.'
9. op.cit. p.233:'Le Psautier est le seul livre de la Bible anglo-normande dont nous puissions retrouver les origines. Il paraît descendre du texte de Montebourg....'; p.234:'Les cantiques qui suivent le Psautier semblent également se rattacher de loin à la traduction usuelle.'

little consequence, and his assertion that the text of MS 6701 is the same as that of MS $7268^{2.2}$ can be shown to be groundless.[1]

The MS $7268^{2.2}$ is the present MS B.N. fonds fr. 899, or Bible de Thou, containing the thirteenth-century French version. All other critics treating the question of early French biblical translations differentiate between the two texts here placed together, by bringing out the similarity of one of them to another work,[2] or the independence of each,[3] but mostly by their silence on this point, all of which constitute an admission of the absence of identity. Paulin Paris went one step further, actually contrasting a brief passage of Genesis from each manuscript,[4] though he made no comment as to their respective origins; and independent comparison between extracts scattered throughout Acts shows that there does exist a fundamental difference between them, which will receive further comment in Chapter 6.

MS 1 was regarded thenceforward as representing the 'Anglo-Norman' version. An early reference to this classification by Paulin Paris came in the introduction to an edition of

1. Emmanuel Pétavel, La Bible en France, Paris, 1864, p.28: 'Nota: M. Le Roux de Lincy croit trouver le texte d'une traduction faite par ordre de S. Louis, dans nos $7268^{2.2}$ et 6701 des manuscrits de la Bibliothèque impériale. MM. Paulin Paris et Berger de Xivrey pensent plutôt que ces deux manuscrits ont été copiés sur une des premières versions des Vaudois.' (But no references are given, and remain to be identified.)
2. P.Paris, op.cit.II,6:'No. 6818^2 [fr.153]...Ce volume contient le texte sacré jusqu'à la fin des Psaumes. La même traduction, très-rajeunie, se retrouve dans le no.6701.' VII.187-8:'Le no. 6818^2 (t.II.p.6) renferme une seconde traduction littérale de la Bible...de Raoul de Presles....N'ayant alors aucun moyen de reconnaître ce travail dans le volume 6818^2, je devais me contenter de dire que le no. 6818^2 paraissait offrir une traduction rajeunie du numéro 6701....
'Voilà donc...déjà deux traductions littérales: le texte d'Angleterre et celui de Raoul de Presles.
3. S.Berger, op.cit. passim
4. op.cit. VII,186:'Un texte littéral de la Bible...[qui] semble avoir été transcrit en Angleterre. Le style en est, par conséquent fort mauvais, et l'on en jugera par ces mots qui répondent au début du premier chapitre conservé dans la Bible de Thou.(no.$7268^{2.2}$) [Genesis III.1]

MSC. 6701	MSC.$7268^{2.2}$
Mes le serpent estoit plus coint [quoint] de tottes almeles choses de terre que Dieu fist, lequel dit a la femme: Por quei vous comaunda Dieu que vous ne mengeassés de cheicun[chescun with top of 's' overpainted] fust de paradis.	Mes li serpenz estoit li plus voiseus de toutes les choses qui ont ame et que Dame Dex avoit fet. Et il dist a la feme: Por quoi vous a Dex comandé que vous ne mengiez pas de tous les fuz de paradis.

Wycliffe's translation of the Bible,[5] as early as 1850, only two years after the publication of volume VII of the 'Manuscrits françois.' But the first detailed investigation of this version was made by Samuel Berger, whose study of French mediaeval biblical translations is still of vital importance to the scholar exploring any branch of that subject.

Here, in a whole chapter devoted to 'La Bible anglo-normande,' he discussed the text, and, with the backing of selected quotation, established relationships to and comparison with contents of two other manuscripts, viz. B.M. 1.C.III, and B.N. fr. 9562.[6] In the present edition it would not be appropriate to examine the claims of the British Museum manuscript, since it has no direct bearing on Acts, which is our prime concern, although it will be necessary to refer to it once or twice. The main points to note, beyond those already mentioned, are those characterizing in any way the text of MS 1, which, being an almost complete Bible is more fully treated than the other two manuscripts, and those comparing the text of Acts in MSS 1 and 9562, or the translation in general with any other version. Berger's comments on the possible Latin sources are considered in the following chapter, before the French texts themselves are approached.

Certain descriptions stand out, none complimentary (unless the almost grudging tribute to the forcefulness of style and character of the language[7] be taken as praise). These are quoted, and their value is assessed, in the Chapter on the manuscripts as translations, where also, as well as in the concluding chapter, the statement that the text of MS 9562 is 'un peu différent de celui que conserve le ms. fr.1'[8] is discussed.

5. J.Forshall and F.Madden, The Holy Bible, London, 1850,4vv., I,iii:'...the Anglo-Normans...towards the middle of the following century [thirteenth] appear to have possessed not only a history of the Old Testament in verse, as far as the end of the books of Kings, but also a prose version of the entire Bible.' and the note:'See P.Paris, Manuscrits François de la Bibl. du Roi, tom.i.p.1. tom.vii.pp.183,200. A Ms. of the first vol. of this prose translation of the Bible, executed in England about the year 1260, was recently in the possession of Edw. Ayshford Sanford, esq. of Nynehead, Somersetshire.' This reference does not appear to have been pursued further.
6. see p.vi; op.cit. pp.230ff.
7. ibid. p.237:'Malgré tout, ce style n'est pas dénué de force ni la langue de caractère.'
8. ibid. p.231

It is however necessary to mention here what Berger felt to have been the probable influence of this translation on that of Jean de Sy, in the 'Bible du roi Jean,' B.N.fr.15,397.[9] Berger suggested that this work would, on closer inspection, prove to be no more than an excellent revision of the Anglo-Norman Bible.[1] It is interesting to note that John spent some of his captivity in Lincolnshire,[2] and that in 1359 he had a French Bible bound for him,[3] presumably in order to replace the Bible taken after Poitiers from his baggage (now B.M.19.D.II.). Whether any connexion can be established among these facts and MS 1 and MS 15,397, is uncertain, especially if Berger is right as to the date of the second manuscript and a margin of three or four years cannot be allowed.[4] The fact remains that the solution, or attempted solution, of this problem must still be

9. ibid. p.237:'Peut-être, du reste, son influence s'est-elle étendue sur le continent; c'est ce que nous laissera entrevoir le chapitre qui va être consacré à la Bible du roi Jean.'
1. ibid. p.243:'Quant à son oeuvre elle-même, il appartiendra à ceux qui en feront une étude plus approfondie de nous dire si Jean de Sy n'a pas eu sous les yeux la traduction anglo-normande...et il se trouvera sans doute, si notre conjecture est acceptée par les savants, que la version de Jean de Sy n'est, en grande partie, pas autre chose qu'une excellente revision de la Bible anglo-normande.'
2. Associated Architectural Societies' reports and papers, vol.IV (1857-8), pp.49-68: Jean le Bon was captive at Somerton Castle, near Navenby.
3. L.Delisle, Le Cabinet..., I,17:'Dans le courant de l'année 1359, Marguerite 'la relieresse' et Jacques le relieur, lui mirent à point une bible française, un bréviaire....'
4. op.cit. p.239:'Après le dernier chapitre de la Genèse, on lit ces mots: 'Mais il faut savoir sur ce chapitre que maistre Robert Grosse Teste, evesque de Linconie, translata de grec en latin le livre du Testament des xii fils Jacob...Je mettrai en francois tout son livre.' On voit à la lecture de cette note, qui est suivie des testaments des douze patriarches, que dans l'autographe de Jean de Sy le texte était disposé exactement page par page comme dans ce manuscrit, qui a sans doute été exécuté sous ses yeux. Après les testaments des douze patriarches, on lit: 'Bede en sa Cronique que il fait de son aage meisme devise ainsi les aages du monde. La somme de le commencement du monde jusques a Jhesucrist est v^{m} et iii^{c} ans, lesquels, joins avec mil iii^{c} et lv (1355) font vi^{m} vi^{c} et lv,' etc.
'Cette date de 1355 est-elle celle du manuscrit lui-même? Nous demanderons la réponse à l'étude des miniatures. Il est sans doute difficile de déterminer la date précise d'une peinture de la seconde moitié du xive siècle. Mais il existe au British Museum sous le no. 17.E.VII, une Bible française qui porte les dates 1356 et 1357, et ce manuscrit daté présente de telles ressemblances avec le nôtre, qu'il suffit à nous autoriser à croire que nous avons ici l'original écrit en l'an 1355 et dont l'ornementation a été sans doute interrompue par la captivité du roi Jean.'

left for further, more elaborate study, since the contents of MS 15,397, limited to Genesis VIII to the end of Deuteronomy, lie outside our present field.

This conjecture has however been taken as much more definitely stated by later critics[5] (although it was ignored by Lortsch)[6] with the exception of Paul Meyer who, in his review of 'La Bible française,' poured scorn on the idea that a French translator should seek a model in England. His conclusion was rather that in consequence the translation contained in the Anglo-Norman Bible must be of continental origin than that it was impossible for any relationship to exist between MSS 1 and 15, 397,[7] although in his own view the ultimate source of the text of MS 1 was a different family altogether - the specific manuscript with which he compares it being MS 5211 in the

5. E.Mangenot, loc.cit.:'Son influence [de la traduction anglo-normande] ne s'est guère étendue en France, sinon peut-être sur la Bible du roi Jean, fr.15397, - indépendant aussi de la Bible du xiiie siècle.' (at least retaining Berger's 'peut-être.') Ll.J.M.Bebb, Jas. Hastings, Dictionary of the Bible, Extra vol. p.405,col.1:'Berger describes it [MS B.N.15,397] as an 'excellent revision of the Anglo-Norman Bible,' giving a text independent of the thirteenth century translation.' Although he says it 'never had any influence in France.' A.C.Paues, op. cit. p.xx:'It is a remarkable fact that Jean de Sy's continental version of the Bible, executed about the year 1355 by order of King John of France, is apparently a mere revision of the Anglo-Norman Bible.' Margt. Deanesly, loc.cit.: 'note - Jean de Sy's continental version of the Bible, executed in 1355 by order of King John of France, was merely a version of the old Anglo-Norman Bible.'

6. D.Lortsch, Histoire de la Bible en France, Paris, 1910, p.79: 'Dans la première moitié de ce [xive] siècle paraît une traduction de la Bible en anglo-normand. (B.N.fr.1)
'Puis vient la traduction de Jean de Sy, faite sous les auspices de Jean le Bon, et qu'interrompit la bataille de Poitiers. C'est grand dommage, car, dit M.Berger, 'ce que nous en avons est si remarquable que le moyen âge n'en aurait pas produit qui lui fût comparable, si elle eût été achevée.' (p.238) Le fragment qui nous en reste est de 1355....'

7. op.cit. p.137:'Je ne puis dissimuler que si les trois manuscrits ont incontestablement été écrits en Angleterre, il n'en résulte pas, à mon sens, que la version qu'ils renferment ait été composée dans le même pays. Je le croisais plutôt d'origine française, et je l'attribuerais plus volontiers au xiiie siècle qu'au xive siècle.' p.138:'Vient ensuite chapitre III, un chapitre sur la version restée incomplète de Jean de Sy ou de Cis. M. Berger est porté à croire que le travail de Jean de Sy 'n'est en grande partie pas autre chose qu'une excellente révision de la Bible anglo-normande.'(p.263 [for 243]) Il est bien peu probable que cet auteur français ait été chercher un modèle en Angleterre. Je me confirme donc de plus en plus dans l'idée que la prétendue 'Bible anglo-normande' est très française.'

Arsenal Library.[8] Here again the version contains only certain books of the Old Testament,[9] and must for that reason be left on one side. The affirmation does not appear self-evident on the material set out, since the passage from Genesis does not lend itself to very varied treatment, and the absence of so many books of the Bible is a drawback for its comparison with a text originally containing the whole work; there is therefore room for closer study of the question.

8. ibid. pp.137-8:'Si l'on compare le début de la Genèse de la Bible anglo-normande, cité par M. Berger p.231 avec le passage correspondant du ms. 5211 de l'Arsenal,...on ne pourra guère se défendre d'admettre que ces deux textes ont une origine commune et française.

Ars. 5211	M.B. 1.C.III
Au comencement crea Deu le ciel et la terre. La terre esteit vaine et vuide et tenebres esteient sur la face de l'abisme, et li esperiz de Deu esteit porté sur les aigues. Et Deu dist: 'Seit fait luminaire!' Et fu fait. Et Deu vit le luminaire que il esteit bon, et departi la lumiere des tenebres. Lors apela la lumiere jor et les tenebres nuit, et vespres et matin est fait un jor. Et Dieu dist:'Seit fait li firmamenz en mi les aigues, et departi les aigues des aigues!' Donc fist Deu le firmament et departi les aigues qui esteient south le firmament de celes qui esteient sur le firmament, et ensi est fait. Et apela le firmament ciel. Et fait est vespre et matin le segund jor.	Al comencement crea D[i]eu ciel et terre. La terre adecertes ert (P.este[=o]it vaine et voide et tenebres estoient sur la face de abisme, et l'esperit de Nostre Pere[Sire?](P.Dieu) estoit portee sur les eawes. Et dist D[i]eu:'Soit fait lumere!' Et fait est lumere. Et Dieu vist lumere qe ele fust bone, e devisa lumere de tenebres. Et ap(p)ella lumere jour et tenebres nuit. Et fait est vespre et matin un jour. Donq(u)e dist D[i]eu:'Soit le firmament fait en my lieu de[s] eawes, et soient les eawes devisez(P.et departe auwes des eawes!)' Et Dieu fist le firmament et disseveri les eawes qe estoient south le firmament de celes qe estoient sur le firmament. Et issint est il fait. Et donq(u)e apella Dieu le firmament ciel. Et vespre et matin est fait el secound jour. (var. Et fait est v.et m. le s.j.)

9. ibid. p.132:'le Pentateuque, Josué, les Juges, les Rois..., Judith, Job, Tobie, des extraits de la Sagesse, des proverbes et de l'Ecclesiaste, les Machabées et Ruth.'

Chapter 4

POSSIBLE VULGATE SOURCES

Consideration of the question of possible Latin sources, and the Vulgate background, will help to prepare the way for the treatment of the manuscripts as translations, and of the relationship between various French versions.

Naturally the Latin Bible was the basis of this translation; such is known to be the case with the mediaeval French Bible in general,[1] and inspection of the text soon shows that our manuscripts are no exception. The importance of a study of the possible sources lies, however, not in the language of the original, which is hardly in doubt, but in the version which it represented. For it must not be forgotten how many variations existed between different families of manuscripts of the Vulgate, and those variations that are still recognizable after translation can be of use in identifying the probable type to which the Latin text belonged. The critical edition of Acts by Wordsworth and White[2] has been used as a standard of comparison on the question of versions. This edition, with the variants listed in its footnotes, gives as good an idea as one is likely to find of possible readings of a mediaeval Vulgate so long as the actual Latin text (or texts) used remains unidentified. Beyond a general classification it is difficult to go: there are innumerable copies of the Vulgate, and only exceptional circumstances could lead to the discovery of a particular Latin manuscript as the source of a French version. Nevertheless, any indication, however slight it may be, is of interest, and even if no immediate positive answer can be obtained, the information is of value for the further light it sheds on the general picture of Vulgate tradition.

Berger alone has made any comment on the question of the sources of the Anglo-Norman Bible.

1. E.Pétavel, op.cit. p.17:'La plupart [des traductions manuscrites de la Bible] ont été faites d'après la Vulgate.' Berger, op.cit. p.1:'Le texte latin est la source de toutes les traductions [françaises médiévales] connues de la Bible.'
2. J.Wordsworth and H.J.White, Actus Apostolorum, Oxford, 1905; Novum Testamentum Latine, Oxford, 1950 (corr. ed. of 1920). For further comment on its use, see the end of Chapter 7.

His first comment is negative, to the effect that MS 1 does not, on the whole, save for the division of the chapters, represent the Parisian text of 1226.[3] Comparison has been made with MS B.N. lat. 15185, which Berger quoted as a copy of the Parisian version,[4] and with MS B.N. fr.899,[5] which he claimed to be based on that text.[6] The apparent 'presque identité' which Berger detected in Acts between the thirteenth-century Bible and the Parisian text is of service here, since dissimilarity between either and the Anglo-Norman Bible constitutes sufficient testimony to their lack of relationship with that translation. In order to check the accuracy of Berger's statement, fifty-three short passages have been selected, some of only a few words. In all of these MSS 1 and 9562 differ from, more especially by adding to, the text as presented by Wordsworth and White. Comparison with MS 899 shows that in over twenty instances ous manuscripts agree in presenting independent readings. Where MS 899 agrees with our manuscripts, the additions or variations are attested in MS 15185; where the readings are absent or different, MS 15185 has the same text as MS 899. This confirms Berger's statement on the relationship between the thirteenth-century translation and the Parisian text, and shows that as the latter differs from the Anglo-Norman Bible, so does the Parisian text of the Vulgate.

The existence of common readings with MS 15185 is thus no proof of its having served as a source for our manuscripts, since not only are such readings present in other versions, but also there are definite differences between them. That in four places in our French text MS 15185 has so far provided the only corroborative evidence,[7] does not exclude the possibility of

3. op.cit.pp.236-7:'[Le texte] suit, en s'en séparant quelquefois, la division des chapitres usitée depuis 1226. Au reste, le manuscrit de Reading [MS 1.C.III] corrige, en particulier, pour la Genèse, la division fautive du manuscrit de Paris. Quant au détail du texte, nous n'en pouvons rien dire; ce n'est certainement pas, en général, sinon pour la division des chapitres, le texte de l'Université; peut-être la Bible anglo-normande se rapproche-t-elle par endroits de celle de Raoul de Presles.'
4. ibid. p.150
5. see pp. xxviii-xxix
6. op.cit.p.150:'Notre version française a déjà, exactement et trait pour trait, les chapitres de la Vulgate de 1226, et le texte se rapproche en général du texte de la Sorbonne.' p.155: 'Nous avons pu établir que le texte de la Bible française est presque partout celui de la Vulgate corrigée à Paris vers 1226. Pour certains livres, en particulier, pour les Evangiles et les Actes, il semble y avoir presque identité.'
7. XII.14, both MSS; 13.88, 25.17 MS 9562; XIII.98 MS 1

their having arisen independently, either in another Latin manuscript, or in the translation. Berger's remark can thus be regarded as justified, with the minor reserve that there are occasional slight deviations even in chapter-division, in particular in MS 9562,[8] which occasionally differs from that of MS 1.

The conjecture that the Anglo-Norman Bible may bear a certain resemblance to the Bible of Raoul de Presles,[9] is not relevant here, since that translation does not include Acts.

Berger's second comment comes in a foot-note to some remarks about absurd errors in translation in Acts in MS 899. Quoting the equivalent sentence from MS 1, he classed 'chasteux' as a literal rendering of the Alcuinian version's 'castrorum' for 'Castorum.'[1] However, there is nothing to show that in this instance there was not merely a misreading to 'castrorum,' either present in the Latin text, or made by the translator, just as 'chastel' in MS 899 is in all probability based on a misreading to 'castrum,' considered as agreeing with 'insigne,' which the translator would take for an adjective instead of a noun. The comparative infrequency of the correct noun here ('Castorum' appears nowhere else in the Vulgate) would explain its being modified to a more common one, despite the difficulties in meaning it causes. On other counts, although it may share some readings, the text of MS 1 has no particular bias towards the Alcuinian version (B,K,V), as can be judged from comparison with the foot-notes to the text, based on those of Wordsworth and White.[2]

Here again therefore the conclusion is a negative one, and it appears that if Berger had thought this instance constituted any positive proof, he would have mentioned it in his chapter on the Anglo-Norman Bible, and not left it in an obscure foot-note in an entirely different section.

Berger's final comment is his only positive one, and is not in the 'Bible française,' but in the 'Histoire de la Vulgate,' which was published only in 1893. The studies of the intervening years appear to be responsible for the sentence

8. see p.xv
9. op.cit. p.237
1. ibid. p.144:'...en laquele il avoit .i. molt noble chastel.* *Cui erat insigne Castorum. Le traducteur de la Bible anglo-normande (fr.1) traduit littéralement le texte de la Bible alcuinienne (insigne castrorum) "el quel signe estoit des chasteux."'
2. op.cit.

hidden away in an early chapter, linking our translation with the old Irish texts.[3]

What caused Berger to make this remark was doubtless the presence in the French text of a large number of the interpolations characteristic of the Irish manuscripts in particular, and those coming from the Old Latin, or'Western' pre-Hieronymian translation in general;[4] in Acts this is the prime factor, and is the only one to be treated here. It is impossible to say which Bible Berger chose for comparison, how large a portion of it he collated, and in what detail, in order to reach this conclusion; but the field is limited, since only the New Testament has come down to us in the form of biblical text and not of fragments quoted in other works.[5] For this thesis it has not been possible to examine more than Acts, but there at least many Old Latin readings can be found, attested sometimes by the D text (Book of Armagh, the only full Irish New Testament) alone, but more often in company with other texts. This fact can be confirmed by inspection of the foot-notes to this thesis.

A thorough examination of the Irish New Testament, together with any other text influenced by Old Latin, must be undertaken, and the readings compared with those of MS 1, before a definite statement can be made as to whether the French text is based on an undoubtedly 'Irish-' as opposed to an 'Old Latin-flavoured' text. For it may be observed that most of the 'Irish' readings in Acts in MSS 1 and 9562 are to be found in one or more of the other Latin manuscripts betraying an admixture of Old Latin.[6] Sometimes one of these manuscripts is the only testimony for an

3. op.cit. p.30:'Au quatorzième siècle, nous recueillons encore, dans une version anglo-normande de la Bible, les derniers éclats de l'ancien texte irlandais.'
4. John Gwynn, Liber Ardmachanus, Dublin, 1913, pp.cxxxvi-cxxxvii:'The Celtic Family...a...type of text, conspicuously distinguished from that of other Families by the abnormal abnormal amount of Old-Latin admixture which pervades it generally, though not uniformly.' A. Cordoliani, Le texte de la Bible en Irlande du ve au ixe siècle, Revue Biblique, LVII (1950), p.14:'...la famille irlandaise se reconnaît encore l'une des plus clairement distinctes, par l'abondance de leçons latines anciennes.'
5. Berger, ...Vulgate..., pp.29-30:'Malheureusement...presque tous nos manuscrits se bornent aux quatre Evangiles. Nous ne possédons qu'un seul Nouveau Testament irlandais, et quatre manuscrits des Epîtres de saint Paul; quant à l'Ancien Testament, il ne nous en reste guère....Nous sommes donc réduits, pour les temps les plus anciens et pour la plus grande partie de la Bible, aux citations des auteurs irlandais et bretons.'
6. Wordsworth and White's classification: MSS C,G,O,O,R,T,W, d, dem.,e,gig,p. MSS B.N.lat.11533,15185. See end of Ch. 7

extra word or phrase, without the concurrence of D (or O, which often follows D). Instances also occur where the French text does not follow D,[7] although these are not marked in our footnotes.

Thus for indications as to where such a text may have existed, from a knowledge of the type of text to which it belongs, suffice it to say that the source of Acts, at least, may very likely be an English Bible with Irish interpolations,[8] which later copyists would no doubt retain. But bearing in mind Paul Meyer's conviction that the 'Anglo-Norman' Bible was of French origin,[9] such readings could probably equally have been found in a continental Bible, into whose text a wandering Irish monk, or indeed an earlier continental scribe still attached to the Old Latin, inserted, consciously or unconsciously, the familiar additions.[1]

It should be noted that it was in Acts and the Apocalypse that the Vulgate was the latest in superseding the older text (in Africa at least,[2] and perhaps elsewhere), and certainly Acts

7. Compare with Wordsworth and White, Actus Apostolorum
8. Berger, op.cit.p.36:'...une partie des meilleurs manuscrits du type irlandais proviennent de Mercie ou de Northumbrie, et ces manuscrits sont des textes mêlés, c'est à dire, des Vulgates remplies d'interpolations irlandaises. Le mélange des textes, tel est le trait dominant de l'histoire de la Bible dans les îles Britanniques....'; Kenyon, Our Bible and the Ancient Manuscripts, London, 1939 (4th ed.), p.184, perhaps not considering the mixed texts at all, holds that 'The Irish text is a considerably contaminated Vulgate while the English texts are the best Vulgate texts extant.'
9. see p.xxxii.
1. As in the Irish manuscripts, Gwynn, op.cit.p.cxxxviii:'The Old-Latin readings are...introduced apparently at random, and without uniformity - perhaps unconsciously in some cases.' A remark of Berger's on Saxon copyists indicates the dangers that even the Holy Scripture might run from scribes, op.cit. p.38:'Les copistes saxons ne savaient pas copier un texte étranger sans lui donner la couleur locale des textes de leur pays.' But Alexander Souter, The text and canon of the New Testament, London, 1935(4th impression), p.4, says'As a rule, the old copyists did their best to make an accurate copy of what they saw before them.' But as he adds, 'it is in so far as they did this that their work has real value,' and they did not always.
2. F.C.Burkitt, The Old Latin and the Itala, Texts and Studies, IV,3, Cambridge, 1896, p.57:'...remarkable extant evidence tending to shew that during S. Augustine's episcopate, from about 400 A.D. onwards, the Church at Hippo read the Gospels from S.Jerome's version, though for the Acts it retained a very pure form of the Old Africal Latin.' p.58, quoting Berger:'...The mixed character of the text of h is accounted for when we recognise that while the late African Church accepted S.Jerome's revision of the Gospels and enlarged its canon by receiving all seven Catholic Epistles, it nevertheless retained the old version of the Acts and the Apocalypse.'

appear to present one of the most widely mixed and corrupted texts of the Latin Bible.[3] And even apart from what seem to be the special circumstanced in which this book was handed down, the Old Latin version continued to be used for some time beside the Vulgate,[4] creating mixed texts, which were so common in the early Middle Ages.[5]

Beyond this generous sprinkling of what seem to be Old Latin additions, as attested in various important Vulgate manuscripts, there is little to observe in the Anglo-Norman Bible except minor variants. Some of these are represented only in manuscripts not regarded as containing Old Latin readings, but they are of a type that could have arisen independently: all that the reference seeks to prove is that they could arise.

A good account of the situation as it appears to be here was given by E.R.Curtius, who was faced by a similar problem in preparing his edition of the 'Quatre Livres des Reis.'[6] The suggestion made by Le Roux de Lincy in his edition that the translator had a Vulgate and an Old Latin text before him[7] (which conjecture would account for the disagreement with, and

3. Berger, Un ancien texte des Actes des Apôtres..., Notices et Extraits... XXXV,1, Paris, 1896, p.169:'Parmi les livres de la Bible qui présenteront le plus de difficultésaux éditeurs de la Vulgate, il faut compter les Actes des Apôtres.' Gwynn, op. cit. p.cxxxii, about the Book of Armagh:'The Book of Acts...is ...much more intermixed with Old-Latin readings [than the rest of the New Testament].'
4. ibid. p.cxxxvi:'The Old-Latin, in one or another shape, continued for many generations after [Jerome's] time to be read side by side with his Version.' F.Kenyon, op.cit. p.181:'For some centirues the Vulgate and the Old Latin existed side by side.' J.F.Stenning, Enc.Brit.(1951 ed.) III,506:'It was not until after the sixth century that the Old Latin was finally superseded by the Vulgate or Latin translation of the Old Testament made by Jerome during the last quarter of the fourth century.'
5. B.F.Westcott and F.J.A.Hort, The New Testament in Greek, London, 1895, p.506:'Before the Old Latin texts had passed out of use, many of their readings were casually adopted by transcribers of the Vulgate, and thus various mixed texts were formed.' Berger, op.cit. p.105:'Le texte de la Bible que nous étudions [B.N.lat. 11532,11533] est intéressant comme sont tous les textes antérieurs à la réforme du ixe siècle, et il est mêlé comme sont presque tous les textes de ce temps; il unit de fort bonnes leçons à d'autres qui sont tirées des anciennes versions.'
6. Gesellschaft f. rom. Lit., XXVI, Dresden, 1911
7. op.cit. p.cxix, Curtius, op.cit.p.xxxix:'Il est probable que le texte latin dont le traducteur fit usage, fut un manuscrit de la Vulgate de saint Jérôme. Dans certains passages cependant il s'est visiblement écarté de cette version, et en a préféré une plus ancienne, qui doit être celle qu'on connaît sous le nom de Versio italica, dont quelques fragments sont seuls parvenus jusqu'à nous.'

instances of, the Old Latin text)[8] he rejected as improbable.[9] His explanation is the one already given here,[1] a useful confirmation of our findings. The outcome of his research was much like that of the study of the sources of MSS 1 and 9562. In view of the multiplicity of versions apparently represented, none of them consistently, he expressed the opinion that no final conclusion could be reached.[2]

For our manuscripts, the most that can be added is that there is a strong tendency to make additions to the Vulgate text, nearly all of which are attested in at least one of the versions collated by Wordsworth and White, and more especially, but not entirely, in those versions incorporating Old Latin readings though the particular instances may not always be such.

8. Curtius, op.cit.pp.xxxix-xl:'Dass der Übersetzer ein Exemplar der Vulgata vor sich hatte, ergibt sich ohne weiteres aus dem Vergleich der QLDR mit der Vulgata. Einen indirekten Beweis bieten die vielen Stellen wo die altlateinische Version... von der Vulgata abweicht, und wo dann regelmässig die QLDR mit der Vulgata gehen. Nun gibt es allerdings Stellen, wo die QLDR zum Text der Vulgata, wie er heute vorliegt, nicht stimmen. Das hat Le Roux de Lincy zu der Annahme geführt, der Übersetzer habe ausser der Vulgata noch ein Exemplar der altlateinischen Übersetzung vor sich gehabt.'
9. ibid:'Aber was könnte ihn veranlasst haben, systemlos zwischen den beiden Vorlagen zu wechseln? Dazu est es unwahrscheinlich dass im 12. Jahrhundert noch ein Übersetzer einen Kodex der altlateinischen Bibel benutzt haben sollte. Denn die Vulgata hatte die altlateinische Übersetzung fast vollständig verdrängt.'
1. ibid. pp.xl-xli:'Die Sachlage erklärt sich vielmehr durch die Geschichte der Vulgata. Diese war in unzähligen Hss. verbreitet, die von dem hieronymianischen Text zum Teil stark abwichen. 'Dass die Arbeit des Hieronymus nicht bloss wie alle anderen durch Abschriften überlieferten Werke der Entstellung und Verunstaltung unterlag, sondern durch die alte Übersetzung einer ganz besonderen Gefahr ausgesetzt war, liegt auf der Hand. Ein Text wurde aus dem anderen verbessert (d.h.beide wurden korrumpiert)...'(Nestle in der Realenzyklopädie für protestantische Theologie und Kirche, 3.41). '...librariis utramque interpretationem commiscere pronum erat. Sed et alia potior permixtionis causa. Nam quum antiquiorem illam iamdiu per Ecclesiam longe lateque propagatam Hieronymi interpretatio sensim paulatimque exceperit, quid mirum si tum patres, tum amanuenses alia atque alia ratione utramque interpolarunt?' (Vercellone, Variae lectiones Vulgatae, 1, 585). Der Übersetzer der QLDR hat eine Vulgatahandschrift mit Interpolationen aus den altlateinischen Versionen benutzt.'
2. ibid. p.xliv:'Die QLDR gehen bald mit einer Hs. bald mit der anderen, aber mit keiner in allen Punkten, so dass die Vorlage der QLDR nicht aus einer der von Vercellone kollationirten Vulgatahandschriften geflossen sein kann...Es ist deswegen noch unmöglich, auch nur die Hss. Gruppe anzugeben, der das Original des QLDR angehört haben muss.'

A final point to be noted is that MSS 1 and 9562 sometimes each follow a separate reading,[3] which seems to indicate either an independent origin, or the revision of the text contained in one of the manuscripts in conjunction with another Latin text of a slightly different version. On this subject more will be said in the discussion of the relationship between the two manuscripts in Chapter 11.

3. See the text: I, notes 16, 27; V, notes 8, 19, 51; VII, notes 1, 8 & 9, etc.

Chapter 5

COMPARATIVE STUDY OF MSS 1 AND 9562 AS TRANSLATIONS

Samuel Berger, referring to the text of MS 1, says: 'Le texte tout entier est étrangement embrouillé,'[1] and 'Nous pourrions donner bien des preuves de l'insuffisance du traducteur et de la grossièreté de son style.'[2] He calls MS 9562 'un texte un peu différent de celui que conserve le manuscrit fr. 1,'[3] stating that 'Les Actes des apôtres se trouvent...dans deux manuscrits [MSS 1, 9562].'[4]

Berger is followed by later critics, who have clearly used him as their authority: 'Cette traduction...est déplorable tant pour la fidélité que pour la pureté du langage; elle rend le sens inexactement et dans un style qui, tout grossier qu'il soit, n'est pas dénué de force,'[5] here almost quoting Berger's 'Malgré tout, ce style n'est pas dénué de force ni la langue de caractère.'[6] Further 'le livre des Actes se lit avec quelques différences dans une Histoire de la Bible, MS. fr.9562;'[7] 'The translation is not a good one;'[8] finally Miss Paues, with reference to the Anglo-Norman Bible mentions MS 9562 as 'a copy of Acts, with slight textual variations.'[9]

Taking into consideration Berger's judgment, a wary approach to the texts is advisable. Special reference to the Vulgate will give the essential basis for the assessment of the value of the translation. The numerous variations in the Vulgate text in the Middle Ages preclude any claim that the version here used represents the translator's original to the last detail. But it must be roughly the same, and some means had to be adopted to ascertain if the French version is a true equivalent of the probable Latin text.

Detailed comparison with the Vulgate in the edition of Wordsworth and White,[1] and between the two manuscripts, has been

1. op.cit. p.231
2. ibid. p.237
3. ibid. p.231
4. ibid. p.235
5. E. Mangenot, loc.cit.
6. op.cit. p.237
7. E. Mangenot, loc.cit.
8. Ll. J.M.Bebb, loc.cit.
9. A fourteenth century English Biblical version, loc.cit.
1. op.cit.

made throughout the preparation of these texts, in order to measure the truth of the above statements, in respect both of the accuracy of the translation, and of the 'slight textual variations ' noted. This has confirmed that the translation, although undeniably interesting, is neither good nor accurate. This conclusion can be confirmed by reference to the text.

Before condemning the translator outright for his shortcomings (for the sake of convenience the translator or translators will be referred to in the singular, although the hand of more than one is discernible), it is only fair to consider the disadvantages under which he laboured:[2] the possible lack of an adequate glossary, or even of any glossary at all; the uncertain state of punctuation, and even sometimes of word-separation, likely to exist in his original, which might often alter his interpretation of a passage; the possibility of his misunderstanding the Latin word through his inability to decipher a difficult hand; the corruptions that might already be present in the Latin text. Add to these considerations a certain lack of competence, perhaps due to insufficient Latin background and grammatical knowledge, the existence of passages in the Vulgate where it is genuinely difficult to tell the exact relationship between given words - and many of the errors found in the text can be traced back to one or other cause, and attributed to the translator himself.

VOCABULARY: There are three ways in which the translator resolves a difficulty of vocabulary: 1) he takes over the word bodily into French; 2) he omits the word altogether (this is more especially true of MS 9562); 3) he makes a bold attempt at a translation, which is frequently incorrect.

1) BORROWING: A fairly common characteristic is the direct borrowing of a Latin word, whether or not it was already in use in French, or, if it was, if it could be used in the context in which the translator places it:

'sustenir' = 'sustinere' XVIII.30,35, 18.29(18.34 'precher')
'enhyema' = 'hiemare' XXVIII.26 (om. MS 9562)
'escumes' = 'squamae' IX.37, 9.36 (not as in Old French)
'esculptures' = 'sculpturae artis' XVII.67 (MS 9562 mistranslates as 'art escripte de doi')
'senicinces' = 'semicinctia' XIX.22, the only example in the Vulgate (om. MS 9562)
'emulatours' = 'aemulatores' 21.44 (Godefroy's first instance is from Les Passages d'Oultremer, with a quite different meaning) (MS 1 'suiours')

2. see p.xxv, note 2, at the end.

'discession' = 'discessio' 21.45 (Godefroy's first example is in Bersuire's translation of Livy (1352-6) where it no doubt rendered the same Latin word)(MS 1 'departisoun')

This practice is naturally common in works of translation, especially in the abstract sphere when the language from which the translation is made is the more highly developed one. Here however in addition to the abstract words such as 'resusciter,' 'resurrection,' 'predicacioun,' there are words from the concrete sphere which are rare enough to defy interpretation, and are used in contexts which give no hint of their meaning. The difficulty with such words as 'sustinere' is not their rareness, but the number of nuances they can express.

More examples of borrowing can be seen in Chapter 10

2) OMISSION: The omission of words is not always immediately apparent on reading the text, even when it is read in conjunction with the Latin; in many cases the absence of a word emerges only from a detailed study, where each word is isolated; for the translator generally makes a complete sense with the words he does use in any given passage, although he may achieve this by omitting the whole phrase or sentence in which the difficult word occurs. This seems to indicate that the translator employed omission as a device, and the use of it in MS 9562 is not unique. It is apparently found in the translation of the Voyage of St Brendan,[3] and is quoted by E.Reuss as a possible means of avoiding a difficulty.[4]

Naturally, in regarding omissions as deliberately made by the translator, it must be assumed that the words in question were present in the Latin text used by him, and were not lost earlier in the line of transmission; it must also be assumed that they were not subsequently omitted by a scribe copying the French text. Such assumptions appear justifiable, however, when omission is frequent in certain conditions, while the consciousness of its hypothetical nature should keep the conjectures arising from it at the level of likely suggestions. In the light of further investigation, this theory may lose its value; in the meantime any conclusion can be based only on the

3. ed. E.G.R.Waters, Oxford, 1928, p.cxii:'The translator omitted a number of difficult words and lines...; but whether this was due to an inadequate knowledge of Anglo-Norman, or to imperfections in the manuscript that he was following, cannot be determined.'
4. Revue de théologie et de philosophie chrétiennes, IV (1852) p.14:'Ou bien le traducteur a simplement omis des choses qu'il ne pouvait comprendre.'

available evidence, namely, the absence of French equivalents for Latin words normally found in the Vulgate text.

It should be pointed out that this category does not cover all omissions in the manuscripts, many of which, especially in MS 9562, can be put down to homoioteleuton, and perhaps to other causes; but observations made in the course of research led to this explanation for certain otherwise unaccountable omissions. As already indicated,[5] it is MS 9562 which exhibits this characteristic, for on the whole MS 1 contains fewer lacunae, and those can be attributed with all probability to other causes.

A good example of the omission of a whole sentence, which seems not to be due to any mechanical error of the copyist, is 28.26-7, where 'quae in insula hiemaverat, cui erat insigne Castorum' has been translated in MS 1 by 'la quele enhyema en le isle, el quel signe estoit des chasteux.' On closer investigation of the background of the sentence, which does not appear complicated, 'insigne' and 'Castorum' are found to be the only examples of those words in the Vulgate, and 'hiemare' (translated 27.24 as 'yverner' and therefore not the chief stumbling-block here) occurs only five times. The translator seems to have left out the whole sentence, of whose meaning he was not sure, in order to avoid possible mistakes. Elsewhere can be cited:

'sacrilegos' = 'sacrileges' XIX.82 (om. MS 9562) 4 exx. in the Vulgate.

'quaternionibus' = 'quaterniouns' XII.6 (om. MS 9562) 1 ex. in the Vulgate.

'tumorem' = 'emflure' XXVIII.13 (om.MS 9562) 3 exx. in the Vulgate.

'Ne pigriteris venire usque ad nos' = 'Ne soiez tu point pereceous de venir a nous' IX.79 ('q'il venist a eux' MS 9562) 'pigriteris' is unique in the Vulgate.

'maiores natu' = 'greindres de naissaunce' XX.38,XXII.10 ('maiours' MS 9562) 2 exx. of 'natu' in the New Testament, but 32 in the Old Testament). Here the omission is almost certainly because 'maiours' sufficed.

'abstracti' = 'sustraitz' XXI.1 (om.MS 9562) 6 exx. in the Vulgate.

'et d'illeoqe par nief en Fenice nageauntz' 21.3-5 is a reduction of 'Et cum invenissemus navem transfretantem Phoenicen, ascendentes navigavimus,' 'transfreto' has 13 exx. in the Vulgate.

'ibi enim navis erat expositura onus. Inventis autem discipulis' is reduced to 'Et illeoqe estoient les disciples troveez' 21.7-8. 'exponere' occurs in the New Testament

5. see p.xliii.

only in Acts, with various meanings, although the Old Testament has 17 examples; 'onus' is frequently used in the Old Testament, but only 10 times in the New, 3 times in Acts, and in the other two given in MS 9562 as 'charge' as here in MS 1.

Clearly the limited number of times a word is used in the Vulgate, or just in the New Testament, cannot be taken as an infallible sign that there will be difficulties of translation. In many cases the word has already been borrowed by French in almost the same form, or has not developed far from its Latin starting-point, as in 'occisioun,' 'obligacioun,' 'patriarche;' the word may be common in texts outside the Scriptures, and be known to the translator; or be of simple enough derivation for the meaning to be clear, as in 'dispositionem' = 'ordinaunce.' However when both a) the word is rare, and b) it is omitted, the rareness seems to be relevant, for it is remarkable how often a word noted as absent from MS 9562, or manifestly mistranslated in it, is then discovered to be rare, or comparatively so, in the Vulgate.

3) MISTRANSLATION: Mistranslation of rare or awkward words, as opposed to their omission, must indicate that the translator, unaware of the pitfalls of the Latin, dealt without special care with what seemed to him a straightforward sentence, or solved the problem facing him on the basis of words known to him, feeling, (for the translator represented in MS 9562) no need to resort to the negative device of omission. For the text of MS 1 deliberate omission need not be considered, and the only alternative to transliteration is mistranslation. Some examples are:

a) Error in both manuscripts:

'soiéz (+ vous MS 1) esparpliz' XIII.83-4, 13.84 = 'disperdimini,' 'to be destroyed' 2 exx. in the New Testament, many in the old, understood as coming from 'dispergere' 'to be scattered.'

'Quei remaint ore' XXIV.51, 'Ceste foi que vous tenéz' 24.50-1 = 'Quod nunc attinet,' sole ex. in the Vulgate.

'quites' XV.39, 'acquitéz' 15.39 = 'inquietari' 3 exx. in the Vulgate.

b) Error in one manuscript:

'mais le poeple les loa plus' V.25-6 = 'sed magnificabat eos populus' becomes ' einz le fist le people apert'5.26

'ministrere as tables' VI.5-6 = 'ministrare mensis' is given as 'et eoverer malement' 6.6

'tindrent lour orailles' VII.113 = 'continuerunt aures suas' 7 exx. in the New Testament, many in the Old, becomes the absurd 'moverent lour orailles' in 7.113-114

c) Creation of a proper name:

'un faux prophete' XIII.14 = 'pseudoprophetam' 10 exx. in

the New Testament, 1 in the Old, masquerades as 'Preseudo le prophete' 13.14

'a peyne venismes (+ nous MS 1) a Scapham' XXVII.44, 27,44 for 'potuimus vix obtinere scapham', over a word which is rendered in XXVII.61,67 as 'batel,' and in 27.61,66 as 'scaphe'

'a Persualebasto' 12.47-8 = 'et persuaso Blasto' beside the equally incorrect but less imaginative 'et par Blasto amonestee' XXI.47-8

'com nous estoioms a Vivan' 27.6-7 = 'humane autem tractans', 'humane' has only 4 exx. in the Vulgate, where the 'h' was very likely omitted in the Latin text. MS 1 has a correct 'tretaunt Paul humesnement' XXVII.7

'al lieu qe nomee est Bythalassum' 27.84-5 = 'in locum bithalassum,' 1 ex. in the Vulgate, beside 'en un lieu entre deux meers' XXVII.85

'people de Tir' 23.10 = 'populi tui'; 'ton poeple' XXIII.10

'les hommes de Tymorat' VIII.4 = 'viri timorati' beside 'les biers pourous' 8.4

A feature of MS 9562 is the expression of an accomplished fact when the Latin expresses a hypothetical fact based on hopes or intentions. Instances may be observed in:

'et fist ses freres entendre' 7.46 = 'Existimabat autem intellegere fratres'

'il se joint' 9.52 = 'temtabat iungere se'

'Paulus passa de Macedoine' 19.44 = 'proposuit Paulus in Spiritu transita Macedonia'

'les quex sount ore devaunt toi, moi accuserent' 24.37-8 = 'quos oportebat apud te praesto esse, et accusare.'

It is not possible to say if the translator or scribe reached these readings through misunderstanding of the Latin in the particular words, or through misinterpretation of the general idea, feeling that a definite statement fitted best into the context.

PUNCTUATION and WORD-SEPARATION: Where today regularized punctuation helps us to distinguish the relationship between words, the mediaeval worker had no systematic punctuation except for the full-stop and inverted semi-colon, and even they were not always used consistently. The mediaeval translator thus lacked any reliable means of distinguishing the proper relationships between parts of sentences, and might very well divide what should be grouped together, or run into one sentence what should be kept separate. As one scholar has said: 'Seules, l'accentuation et la grammaire permettaient de diviser et de lire correctement la sainte Ecriture.[6] Any translator ill-equipped with these, the only, aids, could scarcely fail to fall into error, and it should be surprising that they did

6. J.J.P.Martin, La Vulgate latine au treizième siècle d'après Roger Bacon, Paris, 1888, p.38

so well.[7]

Our manuscripts are not without examples of mistaken association:

'Et ele lour y constreigneit; et cils s'en vount a sa priere. Et une pucelle...' 16.33-4 = 'Et coegit nos. Factum est autem euntibus nobis ad orationem, puellam quandam' beside the correct division in MS 1.

'va en temps; covenablement...' XXIV.51 ='vade: tempore autem opportuno...' where 'opportuno (4 exx. in the New Testament, 13 in the Old) which should agree with 'tempore' is taken as an adverb. MS 9562 has omitted the section, probably through homoioteleuton of 'accersiam' to 'accersiens' either in the Latin or in the French.

'et divine doute ert fait en communioun del debrisure de pain et en oreisoun' 2.80-1 = 'et communicatione fractionis panis et orationibus. Fiebat autem omni animae timor,' where MS 9562 has the latter section referring back to the previous, instead of linking with the following sentence; MS 1 gives a correct version.

'(parla) as biers gieux. Et touz qe habitéz en Jerosolme' II.24-5 ='Viri Iudaei, et qui habitatis Ierusalem universi' beside the correct rendering of MS 9562.

Mistakes of word-separation are not so well represented. MS 9562 has the two main instances:

'devaunt la science Dieu' 2.43 ='praescientia (3 exx. in the Vulgate) Dei' beside a blank space in MS 1.

'Mais com cel vassal estoit en terre' 10.30 = 'Et dum intra se haesitaret,' where 'intra' seems to have been read as 'in t'ra' with the abbreviation for 'er.'

MISREADING: Another source of errors of a more detailed palaeographical nature lies in faulty reading of the Latin. The most frequent offender is 'u' for 'n' etc., which gives:

'biers ou femmes jointz en bone voie, et q'il les mesneroit' 9.3-4 = 'huius viae viros et mulieres vinctos perduceret,' beside MS 1 '...liee...'

'demoustrantz' 21.55 = 'iudicantes' read as 'indicantes.'

'il ne voleit manger' X.19 = 'voluit gustare.'

'il ne moy voloient lesser' XXVIII.43 = voluerunt me dimittere' where the verb 'nolle' has been read for 'velle' which is very possible in the perfect.

Other letters are not however excluded:

'unt appellee' 17.48 = vacabunt' (4 exx. in the New Testament, 13 in the Old) read as 'vocabunt,' beside MS 1 'donerent entente.'

'jugger' 4.36 = 'indicate' read as 'indicare' for MS 1 'juggés.'

'q'il fust mesnee' 23.65 = 'deduxi,' read as 'deduci' and which MS has in the plural as 'mesnerent.'

'mais tou(t)z ceux qe osent' XXVI.63, 26.63 = 'qui audiunt' read as 'audent.'

7. E.Reuss, Revue de th. et de ph. chrétiennes, VI (1853),p.92: 'En général, les malentendus ne sont pas rares; mais, malgré leur nombre, une juste et équitable appréciation des secours et ressources exégétiques dont les traducteurs pouvaient profiter, nous obligera plutôt à nous étonner qu'ils se soient si bien tirés d'affaire dans la plupart des cas.'

'nous sumes requis' XXVIII.51-2; 'nous sumes priéz' 28.52 = 'rogamus' read as 'rogamur.'

'Et silence fait par sa mayn' XXI.92-3; 'et fist silence al people par sa main' 21.92-3 = 'magno silentio facto.'

Confusion arising from the use of abbreviations, in this case coupled with faulty reading of another word, can be observed in:

'Et voi une (les uns MS 9562) XVI.9, 16.9 = 'et ecclesiae quidem.' Clearly a contracted form of 'ecclesiae,' most likely 'ecc'e' has been interpreted as 'ecce;'[8] see note on this line.

Such misreadings may have been made already by copyists of the Latin text, in which case the translator would be accurate as far as his knowledge of the text went; but wherever they originated their cause and result are the same, and at the least the translator was guilty of accepting what often were strange readings.

MISUNDERSTANDING: A further group of errors arises from the failure of the translator to master certain Latin constructions, or to see where the true agreement lay. This can sometimes have a startling result, as in:

'Et jeo governaunt ceste citee sui conuz de molt de gent.' 22.56-7 = 'Ego multa summa civitatem hanc consecutus sum;' 'multa' is apparently taken as an ablative of 'people' ('multi' is often translated 'molt de gent'; 'summa' as 'highest' which is 'chief,' therefore 'governor,' he who is 'governing;' 'consecutus' as in some way related to 'cognitus;' and civitatem' as 'city' without its extended meaning of 'citizenship.' This rendering bears no relationship to the rest of the passage, a proof of the translator's basic lack of comprehension and thorough knowledge of the text. Beside it MS 1 'Jeo ai pursui ceste citee par molt de summe' XXII.56 is prosaically literal.

A less striking instance is:

'Pur ceo receurent cils sa parole et sont baptizéz' 2.77-8 where the force of 'qui' in 'Qui ergo receperunt sermonem eius baptizati sunt' has been misunderstood, while in MS 1 it is correctly given.

Mistaken agreement occurs in:

'Quele chose voet le semeor de parables dire yci?' 17.41 for 'Quid vult seminiverbius hic dicere?' while MS 1 has 'hic' agreeing with the subject, as it should.

'de certain fait' 16.19-20 = 'certi facti' which has been interpreted as a genitive singular, with the participle taken for a noun, beside MS 1 'faitz certeins.'

Regarding tenses, a certain difficulty seems to have been felt, especially (though not only) when the forms are identical

8. Prou, op.cit. p.343.

or similar:

'parla' XXVI.51; 'counta' 26.51 = 'adnuntiaturus,' also associated with Moses when it should refer to Christ.
'sui jeo venu(z)' VII.65-6, 7.66 = 'veni' imperative.
'tourna' XIX.56 = 'avertit' which could be preterite or present, but should be the latter as in 'trestourne'19.56
'voit' 2.59 = 'vidit' which sould be preterite, as in 'vist' II.59
'dorroi' 3.10 = 'do' beside 'doigne' III.10.
'parole' X.64 ='loquetur' beside 'emparlera' 10.63
'issoms' 16.25 = 'egressi sumus' beside 'issimes' XVI.25

Relatives make occasional misunderstanding difficult to avoid:

'por ceo qe vous...honuréz' XVII.53-4 = 'quod...colitis' beside the real meaning expressed in 'le quel vous... ahouréz' 16.53; although both are grammatically correct.
'de qi' III.30 is grammatically correct for 'cuius' which here means 'dount' as in 3.30.

Possessives also are ambiguous, if we are to judge by:

'ses' VII.116, 7.116 ='sua' which should be 'lour.'
'ses' XIV.36, 14.35 = 'suas' 'their own.'
'lour' 1.31 = 'eius' correctly given as 'ses' I.31.

Study of the above examples gives increasing awareness that if MS 1 is not an expert translation, MS 9562 is even less so, judging from the proportion of examples taken from each. Although naturally our choice has been guided by the desire to use only those passages or words most suitable for illustration without calling for too long an exposition, it is always MS 9562 which proves richer in apposite examples in the search for material. It seems therefore reasonable to suppose that, in respect of the above evidence, if in fact the two texts come from the same French source, MS 9562 is nearer to that source than MS 1, as the latter has clearly been improved in conjunction with a Latin text, although it is itself far from perfect.

For the skill of whoever corrected the text before it was copied in what is now MS 1, was not so great as to assure detection of all the errors present in the original translation, or even to prevent the occurrence of new ones. This explains Berger's remark: 'Le manuscrit de Paris,[MS 1] quelque incorrect qu'il soit, n'est peut-être pas très éloigné de l'original. En effet, s'il avait passé par les mains de plusieurs copistes, ces scribes auraient arrêté au passage certaines fautes faites évidemment par le traducteur lui-même et qui sentent de près l'original.'[9] If, however, he had examined MS 9562 in sufficient detail, he would have found that the translation of Acts there

9. op.cit. p.237

is even more imperfect than in MS 1, which in comparison is remarkably competent.

STYLE: Stylistically on the other hand (for every statement about these texts seems to call for an opposing opinion, or at least for a qualifying counter-statement) it is MS 9562 which appears, for the most part, to be more polished than MS 1. More thought and care for French style seem to have gone into the treatment of certain types of Latin construction.

The present participle + finite verb, left as such in MS 1 very often takes the form finite verb + finite verb, the two linked by 'et' or 'si:'

'Un adecertes venaunt lour counta' V.51-2 = 'Adveniens autem quidam nuntiavit eis' becomes 'Mais donqe vindrent les uns et lour counterent' 5.51-2, where the verbs have somehow become plural.

'Et cil, geitauntz lui hors de la cité, le lapiderent' VII.114-15 = 'Et eiecentes eum extra civitatem lapidabant' becomes ' Et le mesnerent hors de la cité, si le lapiderent.' 7.114-15

'Symon adecertes respoignaunt, dist' VIII.44 = 'respondens autem Symon dixit' becomes 'Symon adecertes respoundi et dist.' 8.43

Past participles in the ablative absolute are rendered in a finite construction in MS 9562:

'ses genoils mys' XX.78 = 'positis genibus' becomes 'il soi mist as genoilz' 20.78

'yceux od toy pris' XXI.50 = 'his adsumtis' becomes 'si preignez eux ove toi' 21.51

The accusative and infinitive receives similar treatment:

'eux nyent devoir circumscire lor filz' XXI.46 = 'non debere eos circumcidere' becomes 'q'ils ne deivent circumscire lour fitz' 21.46

'nous rien a guster' XXIII.32-3 = 'nos nihil gustaturos' becomes 'qe nous rienz ne gousteroms' 23.32

'Cele adecertes afferma soi avoir en tiel manere' XII.34 = 'illa autem adfirmavit sic se habere' is paraphrased as 'Mais ele dist qe oil, affermaunt sa parole' 12.34

'disauntz cestes choses soi avoir en tiele manere' XXIV. 17-18 = 'dicentes haec ita se habere' explained as 'distrent les Jeus q'il out violee lour temple' 24.17-18

For the universal adverb 'adecertes' used for 'autem'etc., MS 9562 sometimes has 'et' or 'lors,' and at times no adverb at all, which tends to lighten the style.

MS 9562 also tends to give a fuller version in a passage where the bare Latin is not felt to be adequate. In making these additions, the scribe himself is sometimes mistaken as to the meaning of the passage:

'mistrent adecertes en eovereigne de envoier <u>la foi</u> as freres habitauntz en Juda' 11.60-1 = 'proposuerunt in ministerium mittere habitantibus in Iudaea fratribus' where the object of the verb is misunderstood, and an incorrect substitute inserted.

To a relative whose antecedent might be uncertain, there is added the noun or name:

'Le quel tabernacle dustrent voz pieres...tant qe as jours David, le quel David' 7.91-2, 94
'lisaunt les leis Isaie le prophete' 8.54
'lire la lei Isaie le prophete' 8.56-7, as though the object of a verb of reading could not be a person.

A longer passage, V.31-54, gives a good illustration of this habit of making additions. (All words apparently not to be found in the Latin text are underlined, to avoid quotation of the Latin.)

MS 1

Multitude adecertes de proscheines citéz currust a Jerosolme, aportauntz malades et les travailléz de ords esperitz, les queux estoient curéz. Le prince adecertes des chapellains levaunt, et touz cil qe od lui estoient, repleniz de felonie, mistrent mayns es apostles et les mistrent en aperte garde. L'angle adecertes de nostre Seignor overaunt par nuit les portez del chartre, et cil les mesnauntz hors, si dist: Aléz, et vous esteauntz, parléz el temple al poeple totes les paroles de ceste vie. Les queux com cil oissent, il entrerent par matin el temple et enseignerent. Le prince adecertes des chapellains venaunt, et cil qe od ly estoient, appellerent le concil, et touz les senéz des filz de Israel, et il maunderent les ministres al chartre qe cil fussent amesnéz. Com les ministres adecertes fussent venuz, et la chartre overte, nes eussent trovee, cil returnéz counterent, disauntz: Nous trovames adecerte[s] la chartre close, et les gaites esteauntz od diligence as portes, nous adecertes la overauntz, ne trovames nul hom dedeinz. Com les mestres du temple et les princes des chapellains eussent oi cestes paroles, il doutoyent quei fust a faire. Un adecertes venaunt lour counta: Car voiéz, les biers qe vous meistes en la chartre sont esteauntz el temple et enseignauntz le poeple.

MS 9562

Et avint issint qe graunt multitude de gent des proscheines citéz enviroun Jerosolme currurent a Jerosolme portauntz malades et les travailleez des ords espiritz qe touz fussent garriz. Lors se leva le prince des chapellains, et toutz ceux qe furent od lui, le quel chapellain ert hereges. Et cil repleniz de mal et de felonie, mistrent mains es apostles et les mistrent en aperte garde. Et l'angle nostre Sire overaunt les portes de la chartre par nuit, les mesna hors, si lour dist: Aléz, et parléz esteauntz al people totes les paroles de ceste vie. Et com cils ceo oissent, ils entrerent el temple a l'aube et enseignerent la gent. Lors vint le prince des chapellains, et toutz cils qe estoient ove lui, et soi entrecounsaillerent, et touz les plus senéz des fitz de Israel furent od eux, et envoierent lour ministres a la prisone qe les apostles fussent mesnee devaunt eux. Et com les ministres y venissent, ils troverent le huis de la chartre overte, et retournerent grundillantz et distrent a lour mestres: Certes, nous trovasmes la chartre close et les gardeins qe garderent les portes, et cils les overerent, et nous nul hom ne trovasmes. Com les mestres del temple oissent cestes paroles, et le prince des chapellains, ils soi esmerveillerent quele chose fust faite de eux. Mais donqe vindrent les uns et lour counterent: Voiéz, cil qe vous preistez et meistez el chartre sount en le temple et enseignent le people.

From this material some conclusion may now be drawn with respect to the statement made by Berger. On the one hand, sufficient inaccuracies have been noted to prove that the translation is not a good one; and though it is naturally only the most striking instances that can usefully be noted, it is evident on reading any passage of moderate length in either text that the general standard of achievement in this field is low.

The 'grossièreté de style' can be seen in the examples given here for other reasons, and more so in MS 1 than in MS 9562, where there is evidence of a desire for less slavish imitation of the Latin constructions of the Vulgate, and for the attainment of a more idiomatic mode of expression.

As far as 'slight textual variations' are concerned, it is clear that the differences between the two texts are deeper than this description would imply. Not only is the same Latin phrase often rendered by two entirely unrelated sentence-structures, but mistakes in one or other manuscript, clearly due to mistranslation and not merely to copying, are found throughout. Consequently the consideration of the relationship between the two texts involves more than an easy confirmation of Berger's view. However it should not be assumed that a reassessment of the situation will bring about the complete reversal of former views, as might be supposed on the weight of evidence. The common factors, some of which have already been pointed out, must not be forgotten, and they will again be considered in the section on the interrelationship of the two manuscripts in Chapter 11.

Chapter 6

RELATIONSHIP WITH OTHER TRANSLATIONS

A word must now be said about the two other relevant French biblical translations, the version of Guyart des Moulins, and the thirteenth-century Bible, before summing up their position with regard to the Anglo-Norman Bible, and the discussion in Chapter 11 on the relationship between MSS 1 and 9562.

It is not the intention to give as background to this discussion an account of the history of French translations of the Bible, which can be more profitably pursued in the specialized works from which any information set down here would necessarily have been obtained.[1] Nor is the version of Raoul de Presles touched upon, since it is of a later date, and goes no further than Matthew XIX.27 in the most complete manuscript.[2]

It is generally agreed that the version of Guyart des Moulins is based on a compromise between the 'Historia scholastica' of Petrus Comestor, and the Bible,[3] and that his version was completed by the incorporation of the second part of the thirteenth-century Bible.[4] In MS B.N. fr. 155, however, the

1. Berger op.cit.; Meyer, Rom. XVII pp.121-141. The two combined give an excellent picture of the subject, with interesting suggestions on the question of the relationship between various manuscripts, although these still need to be followed up and verified. Later works merely copy and sometimes falsify Berger's statements; earlier ones are referred to by Berger and Meyer. No attempt at a revision of 'La Bible française' seems to have been made, but would be of great service to scholars.
2. Berger, op.cit. p.245; and see p.xxxvi.
3. Berger, op.cit. p.157:'La 'Bible historiale' est en effet tout autre chose qu'une simple traduction de l'ouvrage de Comestor. Comme on le verra dans la suite, c'est fort souvent une juxtaposition de la Bible et de l'Histoire, c'est à dire du texte biblique et d'une traduction libre de l'Histoire scolastique.' Lortsch, op.cit. p.74:'La traduction de Guiart tient le milieu entre la Bible de Comestor et celle de l'Université de Paris. Elle est plus sobre que celle du maître des histoires....La partie biblique est augmentée, les additions profanes sont diminuées.' Hans Rost, Die Bibel im Mittelalter, Augsburg, 1939, p.201:'Die Bible historiale ist nicht eine blosse Übersetzung der lateinischen Historia, sondern sie bietet sehr haüfig ein Nebeneinander von Bibeltext und dem der Historia.'
4. Berger, op.cit. p.158:'Moins de dix-huit ans après que la Bible historiale avait été mise en notre langue, les copistes l'enrichissaient des trois quarts de la Bible parisienne, et c'est ainsi agrandie qu'elle a formé le livre si riche qu'on appelle encore aujourd'hui la Bible historiale.' p.188:'...MS

the manuscript from which an extract has been taken here, the book of Acts was apparently translated by Guyart himself,[5] and although the section purports to be from the 'Bible,' and in effect contains the literal text, it has also a generous amount of commentary absent from MS 899. It can therefore be contrasted with the thirteenth-century Bible, which also represents those manuscripts of the version of Guyart which had their second part derived from it.

In order to compare the translations with one another, one passage, Acts XVIII vv. 1-17, is given below from MSS 155 and 899, with the Vulgate text in full beneath.[6] There can be compared with MSS 1 and 9562 in the body of the text pp. 44-5. Parentheses have been placed in the text from MS 155 round the additions to the usual Latin text.

ACTS XVIII vv. 1-17

Guyart des Moulins B.N. fr. 155 f° 187 c-d	Thirteenth-century Bible B.N. fr. 899 f° 361 r° b-v° a
Comment paules vint a Chorinthe selonc la bible - - Bible	
Quant paules ot preschie a Athimes (et converti moult de peuple) il s'en ala a chorinthe la ou il trouva .j. juif aquilam, et priscille sa fame qui de romme estoient venuz. Car	Empres ce il issi d'athenes et vint en chorinthe, et i trova un home juif qui avoit a non egle, de cele terre qui a non ponte, qui estoit venuz n'avoit gaires d'ytalie o pris-

Post haec egressus ab Athenis, venit Corinthum: [2] et inveniens quendam Iudaeum nomine Aquilam, Ponticum genere, qui nuper venerat ab Italia, et Priscillam uxorem eius,

4. contd. B.M. 1.A.XX (Bible du prisonnier)...la Bible de Guyart a été complétée par l'addition de la bonne moitié de la Bible textuellement traduite, du vivant même de son auteur.' Lortsch, op.cit. p.76:'Moins de dix-huit ans après son apparition, la Bible de Guiart fut complétée d'après la Bible de l'Université de Paris.' Rost, loc.cit.:'Guyarts Werk mit dem zweiten Teil der wörtlichen Bibelübersetzung aus dem 13. Jahrhundert verflochten wurde.'
5. Berger, op.cit. p.162:'Le manuscrit fr. 155 est également écrit tout entier en langue française; il contient l'oeuvre de Guyart, déjà traduite en français et fautive, mais conservée dans sa forme primitive, telle qu'elle a composé l'édition de 1297....ce manuscrit...contient...les Actes selon la Bible et selon les Histoires....'; p.178 ss. with extracts; p.331: 'Manuscrit important, contenant la plus grande partie de l'oeuvre originale de Guyart Desmoulins, avec les Actes traduits par lui....'
6. ed. Wordsworth and White, op.cit.

Guyart des Moulins

claudien l'emperiere avoit commande que nus juis ne demourast en romme. (Ainz ississent touz de son regne. Car si con li mestres dist en hystoires, li juif avoient tant fait que sa fame aggrippnie estoit venue a leur loi.) Paule s'ostela en l'ostel de ces .ij. aquilam et sa feme pour ce qu'il avoit este de leur mestier. Car il faisoient cordes de tentes (et estoient cordier, ce dist li.M. en hystoires, et si estoient deciple.) Et quant silee et thimotee furent (a lui) venuz de macedoine (ou il les avoit lessiez, il fu moult liez) et commenca a preschier efforciement aus juis le non jhesu crist. Mais li juif desputoient et despisoient lui et ses compaignons (et leur paroles.) Dont escoust paules la poudre de ses piez si dist. Voz pechiez soient souz voz chies car j'en sui cuite et delivre si m'en irai aus paiens. (Ausi con s'il deist ce dist li .M. en hystoires. Je sui net et cuite de vostre dampnacion - J'ai fait ce que j'ai peu et qu'en moi est mon pouvoir de vous rapeler de mauvaise voie. Et pour ce que vous i estes perseverant m'en vois je aus paiens.) Dont se parti il d'eus si s'en ala a la maison d'un juste homme paien converti qui titus avoit a non et qui manoit d'encoste le synagogue. Et la crut en nostre seigneur crispus li archisynagogues, et toute sa mesnie. Et moult de ceus de chorinthe quant il sentirent que crispus fu convertiz se convertirent a nostre seigneur et se bapti-

Thirteenth-century Bible

cille sa feme, por ce que li empereres claudius avoit comande que tuit li juyf se departissent de rome. Il se joinst a els, et por ce qu'il estoit de cel meismes mestier, il manoit et oroit o els. Il estoit charpentiers, et il desputoit en la synagogue touz les jorz des sabbaz, entrepretant le non nostre seignor jhesu, et amonestant as juys issuz de rome. Quant sylas et thimotee furent venu de macedoine, pols preechoit as juys, tesmoignanz de jhesu crist estre els contredisant et blasphemant, il escoust ses vestemenz et lor dist. Nostre sang soit sor vostre chief. Ge sui nez de ce. Ge m'en vois as genz. Et il partans lui d'iluec entra en la meson d'un home qui avoit non cyste et estoit justes et cultivoit dieu, la meson delquel estoit conjointe de la synagogue crut et toute sa mesniee, et molt de ceus de corinte crurent et estoient baptizie.

eo quod praecepisset Claudius discedere omnes Iudaeos a Roma, accessit ad eos. 3 Et quia eiusdem erat artis, manebat apud eos et operabatur: erat autem scenofactoriae artis. 4 + et disputabat in synagoga per omne sabbatum interponens nomen Domini Iesu suadebatque Iudaeis et Graecis 15185 5 Cum venissent autem de Macedonia Silas et Timotheus, instabat verbo Paulus, testificans Iudaeis esse Christum Iesum. 6 Contradicentibus autem eis, et blasphemantibus, excutiens vestimenta, dixit ad eos: Sanguis vester super caput vestrum: mundus ego, ex hoc ad gentes vadam. 7 Et migrans inde, intravit in domum cuiusdam nomine Titi Iusti, colentis Deum, cuius domus erat coniuncta synagogae. 8 Crispus autem archisynagogus credidit Domino cum omni domo sua: et multi Corinthiorum audientes credebant, et baptizabantur.

Guyart des Moulins

zierent. Dont dist nostre sires a paule par nuit en vision. Ne te doute de riens mais parle (touz jours ma parole) et si ne te tais mies, car je sui (touz jours)aveuques toi ne nus ne te pourra nuire. Car j'ai moult de peuple en ceste cite (et arai par toi.) Dont demoura paules a chorinthe an et demi preschant la parole dieu en la cite. A cel tens estoit gallions juges d'achaie si pristrent li juif paule et le menerent a gallion, si li distrent qu'il enortoit le peuple contre leur loi a croire en jhesum. Dont dist gallions aus juis. Se cis faisoit aucun malice je vous soustendroie (et le jugeroie). Mais il ne fait riens fors demander et desputer de vostre loi (si ne n'en ai cure de meller ne) je n'en vueil estre juges. Entre vous vous en conviengne bien. Ainsi les en fist il aler de devant lui. (Quant li paien virent que li juges ne soustenoit de riens la partie aus juis) il pristrent sostenen le prince del synagogue des juis si le batirent (tres bien) dedant le juge et li juges n'en faisoit force.

Thirteenth-century Bible

Nostre sires dist a pol par nuit par vision. N'aies mie peor mes parole por ce que ge sui o toi et nus te fera mal que ge ai grant pueple en ceste cite. Il demora iluec an et demi ensaignant la parole dieu, li juyf se drecierent contre pol par .j. corage et l'amenerent devant Galyone provost de chorinte et distrent: Quis ci (?) amonieste a cultiver deu contre la loi. Quant pols comenca a respondre Gallione dist as juys, o vos juyf, se cist a aucuns granz mesfez ge vos en joing cause par droit. S'il i a paroles et questions de vostre loi, vos meismes vos en prendroiz garde, ge ne vueil mie estre juges de cez paroles, et il les fist trere en sus de soi. Tuit pristrent sostenam prince de la synagogue. Il le feroient devant Galyone, et il ne l'en chaloit.

9 Dixit autem Dominus nocte per visionem Paulo: Noli timere, sed loquere, et ne taceas: 10 propter quod ego sum tecum: et nemo adponetur tibi ut noceat te: quoniam populus est mihi multus in hac civitate. 11 Sedit autem ennum et sex menses, docens apud eos verbum Dei. 12 Gallione autem proconsule Achaiae, insurrexerunt uno animo Iudaei in Paulum, et adduxerunt eum ad tribunal,13 dicentes: Quia contra legem hic persuadet hominibus colere Deum. 14 Incipiente autem Paulus aperire os, dixit Gallio ad Iudaeos: Si quidem esset iniquum aliquid, aut facinus pessimum, o viri Iudaei, recte vos sustinerem. 15 Si vero quaestiones sunt de verbo et nominibus, et legis vestrae, vos et ipsi videritis: iudex ego horum + verborum 15185 nolo esse. 16 Et minavit eos a tribunali. 17 Adprehendentes autem omnes Sosthenen, principem synagogae, percutiebant eum ante tribunal: et nihil eorum Gallioni curae erat.

It is immediately apparent on confronting MSS 155 and 899 with each other and with the Anglo-Norman Bible, that the differences are greater than such deviations as might have arisen from scribal variants of a single original. There are one or two similarities of translation, but these could have

arisen independently, each having differences of construction beside the same rendering of a word:

XVIII v.3	MS 899	Il estoit charpentiers
	MS 1	Si furent il...de art de carpentrie
v.6	MS 155	Voz pechiez soient souz voz chies
	MS 9562	Vostre pecché est sur voz chiefs

Apart from these, which are of little importance, all other factors point in the opposite direction. Even setting aside the additions in MS 155, which were taken from Petrus Comestor, and which could have been interpolated, there are 1) a basic independence in the way of expressing the same thing, coupled with clear-cut differences of translation; 2) omissions, that may have occurred in copying, but may go further back; 3) additions appearing in certain Vulgate versions.

1) The differences are too frequent to be enumerated here, but run throughout the passage, and can be picked out at random.

2) Omissions differ on the whole according to the manuscript, but are to be found in them all, whatever may be their cause. Two instances seem to be the result of homoioteleuton, probably in the French versions:

XVIII v.8-9	MS 899	'Synagogue crut' for 'synagogae. Crispus autem archisynagogus credidit.'
v.23	MS 1	'Lors sist il illoqes par eux la parole' for 'sedit autem annum et sex menses docens apud eos verbum,' where the jump appears to be from a 'par' of time spent, to the 'par' translating 'apud.' This could only occur in the French.

Some other omissions are:

MS 9562	18.14	
	18.30-32	
MS 899	v.8	'audientes'
	v.10	'et ne taceas'
MS 155	v.2	'Ponticum genere'
	v.12	'uno animo'
	v.14	'Incipiente autem Paulo aperire os'
	" "	'aut facinus pessimum'

3) Additions attested in Vulgate manuscripts:

MSS 1, 9562	v.2	'et salutavit illos' D, gig
" " " and MS 899	v.4	'et disputabat in synagoga per omne sabbatum interponens nomen Domini Iesu' A^c, C, D, Θ, W, 15185
MS 899		'suadebatque Iudaeis et Graecis' ibid.
" "	v.15	'horum + verborum' 15185

As a precautionary measure the fifty-three passages mentioned earlier[7] have been checked, and the results corroborate the findings here. The translations of Acts in MSS 155 and 899 are entirely independent, and they in turn are independent of the Anglo-Norman Bible.[8]

Before the final treatment of the relationship between MSS 1 and 9562, it is necessary to look at the language of the texts, which will afford further evidence that cannot be ignored in dealing with so complicated a question.

7. see p.xxxv.
8. see pp. xxvi, xxix, xxxv.

Chapter 7

EDITORIAL TREATMENT OF THE TEXTS

Abbreviations have, whenever possible, been expanded in accordance with the practice of the scribe. Some words are however written nowhere in full, others vary in spelling, and some present individual problems. It seems expedient therefore to give a fairly detailed account of what has been done, noting directly or through line references when the treatment of words or abbreviations differs according to the manuscript.

LATIN: In Acts of MS.1 'Capitulum' is only abbreviated at chapter XVII, where the final 'm' is represented by '$\bar{u}$.' At chapter XI there is the omission either of the syllable 'lu,' or possible of a sign for 'ul.' At chapter XII 'Capitulum' is omitted altogether.

In MS 9562, where abbreviations in general are more widely used, 'Capitulum' is written only once in full, at chapter 23, and is elsewhere variously rendered as 'Ca$\overset{m}{p}$,' 'Capl$\bar{m}$,' 'C$\overset{m}{a}$,' and 'Capitul$\bar{u}$.' The numbers written out in words are abbreviated to '$\overset{i}{p}m\bar{u}$,' 'scd$\bar{m}$,' 't'ti$\bar{u}$,' and 'vicesim$\bar{u}$.' In chapter 1 v.20, the quotation from the Psalms is in Latin, with 'Ep$\bar{a}$tum,' 1.44, the normal form for 'episcopatum.'

PROPER NAMES: 'Al$\bar{ex}$' = 'Alexandre, Alexandrie' 28.26, on the basis of 'Alexandrins,' VI.20, 6.20, and 'Alexaundre' XXVIII.26; 'Bart$\bar{heu}$' = 'Bartholomeu' 1.28; 'xprist, $x\overset{i}{p}$st, $\overset{i}{x}$st' = 'Crist' as in I.45 etc. In MS 9562 this is an arbitrary generalization, for 'Crist' never appears. The scribe appears to have thought that the full form was 'xprist,' which also occurs frequently in MS 1. '$\overset{i}{x}$ene' is likewise expanded to 'cristiene.' 'Isrl', Irl',' ='Israel,' on the basis of 'israeliciens' V.72. 'Jerl'm, Jerl$\bar{m}$' = 'Jerosolme,' the predominant full graphy in MS 1, and the only one in MS 9562. 'Jh'u, Jh$\bar{u}$' = 'Jhesu' which appears in full in neither manuscript in Acts, but occurs in John, chapters XIX and XX in MS 1. '$\overset{s}{p}$,$\overset{s}{p}$' = 'Sire' 1.12 etc. In 9.40,69,86 'S$^{\omega}$' has been transcribed as 'Sieur.'

Other proper names are listed under the signs of abbreviation they contain.

CONTRACTIONS: '7' '&' = 'et,' the full form throughout. '~~lres~~' = 'lettres' as in XXVIII.49-50. 'ml'tz,' = 'moltz,' but it never occurs in full in MS 1. '~~molt~~' in 20.2,27, 19.56,

6.16 is left as 'molt,' and the manuscript reading marked in the apparatus criticus, despite two instances of 'moultz' 1.11, 2.81. 'm~~lt~~itude'='multitude' 15.27 as elsewhere. '~~chs~~'='chers' 15.53. 'h~~it~~antz'='habitantz' 22.26. 'pp~~he~~'='prophete' as in 2.28. 'nr̄e'='nostre' as in III.24. 'vr̄e'='vostre.'

SUPERSCRIPT LETTERS: ^{a} = 'a' in 'Johan'(never in full in MS 1) I.9 etc.3.1, 4.24; 'Abraham' 3.50; 'Elimas' 13.17; but 'ua' after 'q' save in MS 9562 in 'qar' which is the full graphy, and 'qart' 10.57; 'ra' elsewhere, as in 'grant,''Ab^{a}ham' 7.33. In 'evaungelizer' in MS 9562 the abbreviated form is used throughout, and has been transcribed as 'au.' ^{i} = 'ri' in 'princes' 4.9,49; 'privaricatour' 1.53; 'patriark' 2.54, etc. ^{o} = 'ro' in 'troverent' V.19-20. ^{e} = 'ue' in 'quei' III.22, 'quele' XIX.74; 're' in 'destre' III.11, etc. ^{c} = 'ec' as in 'pecchéz' 2.72 etc. Final ^{s} = 's.'

ABBREVIATIONS: 'ū,n̄' = 'un;' 'ē' = 'em' in 'temps' I.12, 1.14; 'ō' = 'on,' or 'om' in 1 p.pl.'-oms' as in 'feroms' IV.28; 'ā' = 'am' as in 'Abraham' 7.2. 'q̄' has been rendered as 'qe' as it is in full, save in 13.59 in 'q̄x̄' ='quex', and 25.42 in 'questiouns' as elsewhere. In 19.82 'Q̄' is treated as 'Qe.' Final 9 = 'us' as in 'vous' III.39, 'nous' 2.15, etc. and has been expanded as such even where normal endings are '-x' or '-z,' as in 'yceus' 1.32, or 'tous' IV.69. In 3.23 'ussom9' is given the usual '-oms' ending. In 'vou9' V.79 the sign appears to be used merely for final 's,' a practice not uncommon from the tenth to the twelfth century,[1] and which may have survived in isolated instances for some time after that period. ꝑ = 'per' and 'par' according to the normal graphy of the word in the text, or as near it as can be conjectured where no full instances occur. Since 'patrem' > 'piere' when written in full in MS 9562, 'ꝑe' is expanded to 'piere.' Similarly for the proper name <'Petrus' in MS 9562 which has three instances each of 'Peres' and 'Pieres,' the latter appears preferable since the form seems to occur more frequently in other parts of the manuscript. Another deviation from 'per' or 'par' has been adopted in 'esꝑit' which is expanded to 'espirit' which is the only full graphy. In 5.77 'ꝑ' has been read 'pro' in 'professioun' (see also the note on this word).[2] In 'ꝑart' 8.38

1. Prou, op.cit.p.149:'A la fin des mots, après une voyelle, du Xe au XIIe siècle, ce signe remplace souvent simplement l's.'
2. ibid. pp.155-6:'C'est surtout dans les manuscrits des XIVe et XVe siècles et, plus spécialement encore, dans les manuscrits en langue française, que le p dont la haste est traversée par une barre horizontale signifie <u>par</u> ou <u>por</u>.'

the sign seems to have been added in error. ꝑ = 'pro' as in 'promesse' 1.b etc. In 2.57-8 'ꝑvablement' has been read 'por..' In 'parler' IV.55, and 'punisseroient' XIV.13, the addition of the symbol to the 'p' has been treated as an error. The sign ꝯ = 'ur' as in 'lour' 1.19 etc, 'pur' 1.22 etc. In MS 1 the sign has been expanded to 'or' in 'por' V.88 etc, and 'Seignor' IV.45 etc, since '-or' is the regular ending in these words.[3] The abbreviation 'ꝫ' = 'um' only occurs in 6.12, in 'Procorum.' ˃ ' = 'er' or 're,' but verbal and other forms which do not occur elsewhere in full are not used to prove any philological point to which such a graphy may be relevant. ' also represents 'e' in 'Esteph'ne' VI.17, a possible graphy for MS 1. In final position it is more frequently 'e' only than it is in medial position, as in 'mille' IV.7 etc, 'miere' XII.28, 3.3, but is 'er' in the infinitive ending, as in 'manger' 10.19 etc. For the infinitive form developed from 'habere,' MS 9562 has one instance of 'aver,' 24.45, which is taken as the model for this verb. It is also applied to 'saver' and 'saver moun' following the usual interpretation of the symbol, despite instances of 'savoir' in full, since consistency between similar cases seemed desirable; here again no philological capital will be made out of a purely arbitrary practical decision. For the proper name 'Andree' I.27, the ending 'ee' has been given, the second 'e' acting as a diacritical mark for 'é,' as the more frequently used method in MS 1. An ending '-eu' has been rejected, as unlikely for the symbol in question, although the endings in 'Bartholomee' and 'Matheu' beside MS 9562 'Andreu,' 'Bartholomeu' and 'Matheu' show a hesitation in this ending. In 'Socipater' XX.8, ¯ = 'er.' The symbol ¯ as in 'Phelipp̄' = 'e.' In MS 9562 'Phelip̄' is also rendered as 'Phelippe,' the graphy of the single full instance of this name. In 7.100 and 9.53, 'p̄' has been expanded to 'pas,' which is more common than 'point' in MS 9562. In some words the sign seems to be meaningless - as in 'd'enfern̄' 2.45, 'champ̄' 4.72 etc, 'guerdon̄' 19.51 (not the same sign as in 'doun'), 'flux̄' XXVIII.19' and through 'th' in 'Nazareth' in 26.19 (in 26.33 the line is an exaggerated continuation of the stroke through the 't' and has been discounted for this reason), and in 'south' 27.28; also in 'molt' as mentioned above - and it has been treated as such in these words, and the manuscript reading marked in the apparatus criticus. Final 'qꝫ' = 'qe' which is used preferably

3. ibid. p.150:'Dans les documents français, ce signe est souvent mis pour or.'

to 'es' as the words in which it is used are in full written with '-es.'[4] In 'esvesqes' 20.60 the ending 'es' has been used, but it constitutes an exception. 'fuissꝫ' = 'fuissent' which is clearly the verbal form required; the symbol thus = 'ent,' which may be a possible cross between the Latin ꝫ = 'et' and the French ꝫ = 'ment.'[5]

On more general lines a few points must be mentioned: 'icel, yceux' etc., are always written in two parts in the manuscript, but have been joined for this edition. The manuscript 'del, al' before a vowel are written as 'de l', a l'.' Words in MS 9562 with '-cc-' or '-ct-' from words with the Latin ending '-ctionem' are given as '-cc-' on the model of 'resureccioun' 17.43, where the word is split between the two consonants at the end of a line; elsewhere, and even in comparison with known '-cc-' or '-ct-' words such as 'doctour' and 'occire' it has been impossible to differentiate. The capital 'F' in MS 9562 is formed with two small 'ffs,' but with a slight difference in formation, which is sufficient evidence that something other than two 'ffs' is intended, and transcription by 'F' has been made. 'onn' has been interpreted as 'oun,' and the manuscript reading marked in the apparatus criticus, as on the whole the scribes differentiate, albeit sometimes erroneously, between 'u,' 'n,' 'v.' The use of 'u,' 'v,' 'i' and 'j' has been regularized according to the modern practice;'ç' is not necessary, as 'e' following 'c' is used as a diacritical symbol where necessary; the acute accent has been used on final tonic 'e, es, ez, etz' of polysyllabic words, to distinguish them from atonic 'e, es,' etc, and on 'lé' = 'les.' Second persons have been accented when with 'vous,' or in some cases, with the weak stem in strong verbs, or where no doubt can exist from the form, as in 'voilliéz' 23.47, for the sake of establishing some uniformity of system, but in fact the orthography of the texts is such that it is impossible to tell in every case whether a plural or singular ending was intended. 'ee, ees, eez' ='é, és, éz,' and no accent is used.

The scribes of both manuscripts use the acute accent over 'i' to distinguish it from surrounding 'u, n, m' etc, and even where no confusion could arise. When it has been used in error it is marked in the apparatus criticus. The diaeresis has not been used since there is no way of establishing syllable division.

4. F.Madan, Books in manuscript, 2 ed. London, 1920, p.37:' ' = '(q)ue' Prou, op.cit.p.151, Latin abbreviations 'q = que.'
5. Prou, ibid.

The punctuation of the manuscripts has been retained only where it conforms to the sense, or where the syntax requires it, otherwise punctuation and the use of capitals have been generalized on modern French principles. No paragraphing has been made. Quotation marks are not used to denote speech, but spoken sections are preceded by a colon, and begin with a capital letter. References are to the lines of typescript. This makes comparison with a printed Bible a little more difficult, but line-numbers may be estimated roughly at twice those of the verse, and as far as possible all essential Latin quotations are given in the foot-notes.

The texts of the manuscripts are far from being perfect reproductions of what must have been the original translation. Both manuscripts have certain short-comings in common, including many omissions. For these, gaps are left in this edition where words are missing which are present in the other manuscript and also in the Vulgate. In some cases the gaps show that something has been lost, probably by mechanical error, which would have made sense of an otherwise meaningless statement; in others the sense carries over the gap, showing that either the translator or a reviser made sense of what he was writing, whatever may have been missing; many have arisen through homoioteleuton, either in the Latin or in the French text. Where the gaps exist already in the manuscript, as in MS 1, this fact is noted in the apparatus criticus.

Emendation has been sparingly used. More corrections will be observed in MS 1, owing to the more frequent occurrence of obvious errors in the copying of the text before the scribe: in MS 9562 such errors do occur, but in a more limited number, for omission, especially of isolated words, is the most characteristic failing in this manuscript, at whatever stage it may have originated, and reconstruction of what is missing has not been attempted. Obvious scribal errors have been emended: where the reason for emendation does not seem immediately apparent, or where a faulty reading has been preserved for want of sufficient evidence in favour of a substitute, and in the 'loca desesperata' where no explanation can be offerred, the point is discussed in the critical notes. Square brackets indicate words or letters supplied by the editor; round brackets signify words or letters due to the copyist that are to be disregarded. In some instances brackets are used to ensure greater clarity, as in II.38'(serra),' although it appears that

the translator was responsible for its presence, or with an exception to an otherwise consistent spelling, to show that the deviation is not editorial, as in V.47 'adecerte[s]' or where a sign of abbreviation is lacking as in XIX.72 'Alex[andre].' Editorial rejects of more than a few letters, and any other alterations, are contained in the apparatus criticus at the foot of the page, immediately below the text, as are all expunctuations and marginal comments.

The general principle of emendation has been to attempt to differentiate between errors of translation and errors of transcription, and to leave readings which, after due consideration, as set down in the critical notes, might possibly be ascribed to the translator. Proper names in particular are left unemended with very few exceptions, as they were the most open to corruption in the Latin text, as well as in, and after translation.

The French texts have been carefully examined in conjunction with the Vulgate in the edition of Wordsworth and White.[6] Clearly, as already mentioned,[7] there is no proof that the Latin text quoted is identical with that used for the translation. But the text and variants, albeit of a limited number of versions, and of a relatively early date, give as close an indication of the probable Latin original, and types of possible alterations and additions as we are likely to find. Notes from the Vulgate are placed below the apparatus criticus, with numbers marked in the text at the end of the word or passage annotated; the notes mark common or individual mistranslations, individual omissions, (common omissions are to be found listed separately in foot-note to the discussion of the relationship between the manuscripts in Chapter 11), and also stylistic differences of construction. Variants from and additions to the basic text recorded in Wordsworth and White's edition are noted when relevant, together with the initial by which the versions are identified in that edition, save where there is a long series, when only the first four are noted.[8] MSS B.N. lat. 11533 and 15185 have been collated independently, and are referred to by number. The former is important as a mixed text;[9]

6. op.cit.
7. see pp. xxiv, xlii.
8. For further particulars see their Novum Testamentum, I, 1889, and Actus Apostolorum.
9. Berger,...Vulgate..., p.104 ss. etc.

the latter as a copy of the thirteenth-century revision of the Vulgate, giving a more modern text, and of use for its chapter-division and possible corruptions, although the text is not that used for our French versions.[1]

1. see p.xxxv.

Chapter 8

ORTHOGRAPHY

Since the text is in prose, there could be no hope of giving a true indication of the sound-system of the language represented in it. Remarks in this sphere are therefore limited to orthography, although certain of the points noted may be in agreement with phonetic phenomena attested in rhyme in other texts.

The classification followed for Orthography is that of Stimming's edition of 'Boeve de Haumtone,'[1] the only Anglo-Norman text written within a reasonable time of the probable date of our translation, and published in an edition containing a thorough treatment of this matter. All vowels and consonants are compared with the French of the Ile de France, abbreviated for the sake of convenience to 'Fr.'

Since the headings and indications for examples in this chapter are derived from 'Boeve de Haumtone,' more than very few references to this edition have been regarded as supererogatory. More extensive references are made however in the course of the next two chapters to the detailed 'From Latin to Modern French,'[2] and 'L'Evolution du verbe en anglo-français.'[3] Translations do not seem to fit satisfactorily into either of Tanquerey's two main categories a) literary, b) non-literary (diplomatic and political); many features figure in our texts that Tanquerey regarded as almost entirely non-literary.[4] However any relevant examples are quoted, whatever the type and even the date of the texts in which they are found, since further evidence of the forms, or types of form, as appearing in MSS 1 and 9562 is always valuable.

These chapters do not give a complete list of forms, but a generous selection of examples taken from both manuscripts. Line references are given only where a word or graphy is unique, or appears only on two occasions in either or each manuscript;

1. A.Stimming, Der anglonormannische Boeve de Haumtone, Bibliotheca Normannica, VII, Halle, 1899.
2. M.K.Pope, Manchester, 1952 (reprint)
3. F.J.Tanquerey, Paris, 1915.
4. ibid., p.470: For example, 'ee' for ['e'] whose number he states to be 'assez restreint,' since 'l'anglo-français littéraire n'a pas été très favorable au redoublement de la voyelle au participe passé,' whereas 'dans les textes non littéraires, la terminaison 'ee' est très commune.'

the manuscript number is quoted if the word or graphy occurs only in one manuscript, but in more than one place.

For the sake of clarity, in this and the following two chapters on language, underlining is used instead of quotation marks for French and Latin words, and for letters representing spelling. Those letters representing sounds, or supposed sounds, (fr. ẹ, V.L. a, etc.) are enclosed in square brackets. The letters heading each section are counted as sounds for the vowels, but graphies for the consonants, because of possible confusion over such letters as c = [k] and [ts].

VOWELS

Fr. [a]

Pretonic:

Change with e: chescun; mesure < *mansuram X.3

Tonic:

Doubled: paas < passum; flaat < flatum 27.83

Fr. [ã]

The characteristic thirteenth- and fourteenth-century spelling -aun[5] is present in tonic and countertonic syllable; but the spelling -an also appears, more frequently in MS 9562 than in MS 1: this may be due to the later copying of the former,[6] or to its model having been written before the peak period for -aun.

Tonic:

aun: present participles, eiaunt etc.; avaunt; devaunt; demaunde; tarjaunce XXVII.38; demaintenaunt; graunte XXIV.26; graunt (subst.) 24.18; launces 23.55; parts of maunder; saunk; blaunks etc.; plauntes 3.12; saunz; taunt; aunz MS 1; quaunt; graunt (adj.); laungges X.90; taunge 20.17; Alexaundre XXVIII.26

an: present participles, alant 1.20 etc.; avant MS 9562 devant MS 9562; demaintenant MS 9562; plantes III.12; sanz; tant; anz, and only graphy in MS 9562; grant (adj.); lang(g)e; tanqe MS 1; Alexandr- MS 9562; expanded to that in MS 1.

Pretonic:

aun: launceours XXIII.55; demaunder; parts of maunder (for the only exception see note on IV.61); maundement XVII.33; aunciens some MS 1, MS 9562; chauncellant 9.7; saunctee.

an: anciens MS 1; sanctee; language XXI.93; XXII.2; langgages 2.7; manger; langours.

aum: no instances.

5. Pope § 1152; Joseph and E.M. Wright, An Elementary Middle English Grammar, London, 1946 (2 ed. reprint), § 211, 212.
6. Emil Busch, Laut und Formenlehre der a.n. Sprache des vierzehnten Jahrhunderts, Greifswald, 1887, p.13, that towards the end of the fourteenth century aun + cons. becomes less used.

Fr. [ę]

No glide a follows it before u < l in chasteux MS 1; MS 9562 has no instances of the plural of this word.

ee: used in seel(l)e < sellam; feer < ferrum XII.22.

Fr. [e]

a) Fr. [ę] < V.L. [ĕ], open [e]:

Tonic:

e: senestre; sept.

Pretonic:

a: change of prefix; assaier.

b) Fr. [e] < V.L. [a], closed [e]
Graphies: e and Anglo-Norman ee,[7] ie (inverse spelling).

e: cité MS 9562; verité; pere < patrem MS 1 and 2.61; past participles, with or without final s or z, porté III.3, chaungé 4.59, etc.; volentés XIII.49.

ee: meer < mare (mier XIV.35 was clearly influenced by preceding miere < matrem, as the manuscript miere shows); neef < navem; past participles, mountee, etc.; nouns in -atem citee, rare in MS 9562; dignetee I.52; dignitee 1.52; chastetee.

ie: tiel < talem; miere < matrem; piere < patrem MS 9562; I.8, XXVIII.18; bier < *baro; nief MS 9562

Before final z,e was on the whole considered sufficient to denote final [e]; but whether or not because of the occasional use of -z after [ę], the graphy -eez occurs, not only in past participles, but also in the 2nd p. pl., and in nouns,[8] more noticeably in MS 9562.

past participles: baptizeez 8.31; escomengeez 17.51; travailleez 5.33; neez; acompaigneez 10.45.

2nd p. pl.: prendreez I.15, 14.33; esteez I.22.

nouns: contrariouseteez 26.18-19; loialteez XIII.73, 13.73.

where unstressed [e] seems to be intended: presenteez XXV.36; and with 2nd p. sg. pronoun, teiseez 18.21; chauceez 12.16-17.

Fr. [ę]

a) Pretonic: graphies a, i, o,u, e, -.

a: palatiks 8.14, 9.68-9; achata VII.31; samadi 1.26; aproscharoit VII.32-3; f(o)undamentz XVI.56, 16.56; manaces.

7. Pope § 1235; Tanq. pp.470-1.
8. Tanq. pp.212-213

a in hiatus with the tonic vowel: parts of chair, and with following é in chaeu XXVII.84.

e: retained in paletik(s) VIII.14, IX.68; aproschera XXIII.36; cheaunt IX.7; cheirent 12.15.

i: appears due to the influence either of the palatal consonant preceding, or of the Latin word from which the French word is derived: chivaler; chivalrie 7.83; chivals 23.54; gisier XXVIII.19; cristien; ordiner; ordinaunce; dignitee; espirit MS 9562. In privaricatour 1.53, there may have been confusion of the superscript letter from an original e, or a real raising of the vowel.

e: retained in dignetee I.52; esperit MS 1.

o,u: pour < pavorem; busoigne etc.; provost; etc.

e in hiatus is retained in spelling: envoieroi 22.42; feistes, -z; veistes, -z; meistes V.52, -z 5.53; meissent 16.50; veis 22.31; preistes VII.106, -z 5.53; preissent 18.58; eu (which one would expect to retain the e, in view of its brevity) veu; meu; creu MS 1; seur < securum XXVII.18. Some forms of poer retain -e + u, o, in peosse, peusse, etc.; but others affect the graphy oe, with or without following i.

e > o: proist III.6

-: in enverroi XX.42, 7.66; envera 25.62; impf.subj. of aver, uss- beside euss-(with more of the latter in MS 1, and more of the former in MS 9562); mesmes MS 9562 (MS 1 has the analogical meismes); mys < misisti V.7, 5.7; vis < vidisti 26.36; sur < securum 27.18.

The graphy junauntz XIII.5,7, as against MS 9562 juinantz, may indicate reduction, but the fact that the scribe has misread it as vivauntz may mean that he has miscounted the number of strokes in his model.

There are no instances of the common Anglo-Norman forms fra, etc.;[9] but the reduction of intertonic interconsonantal e can be observed in the futures, as in France: dorroi; apparrai XXVI.37; apparroi 26.37; restoras I.12, 1.12; and in the nouns obscurtee XIII.24-5, XXVI.39; guerdon 19.51; serment.

e is retained: obscuretee 13.25; serement 2.56.

e inserved between v and r, as so often in Anglo-Norman: overeigne etc.; oeveraunt; avera etc.; saveront XXI.52, 21.52; fut. and cond. of boivre; aperceiveréz XXVIII.62-3; eovere MS 9562; oeveres IX.74; vivere MS 9562; deliveraunt XXVI.37

between v and n: joevenes MS 1; jeovenes MS 9562

between pretonic i and r: occieroient.

as if in hiatus with the tonic vowel: feusse 25.23; feust XI.3, XIII.87, XX.35, 9.46, beside the more general fust; destourbea 24.42; hastea XX.35 (corr. by the scribe from hascea);

9. Pope § 1290

pecchea 25.17; empoisea 7.44; salvea 27.b.

e is not inserted in oevre (subst.) VI.8; oevre < operat X.69; livre MS 1; vivre MS 1.

e > ie: lieu < *legutu XV.44. This reading is perhaps influenced by lieu < locum, although the graphy may represent an Anglo-Norman diphthongal formation.

e retained with following e in compound verbs where the prefix ends and the verb form begins with e: contreesteer 21.32; reester 6.22.

e + a: entreassentauntz XXVIII.58-9; reassis XXVI.66.

b) Post-tonic: graphies -, e, i, o, au.

-; e is often omitted in writing: un, bon, el IX.75, tut, cest, with feminine nouns; fol hast 7.114; lumer IX.6; piers < patres 13.64; evaungelist 21.19; Pentecost XX.36; quinz XXVII.58; -oi in 1st p. sg. impf. ind.: estoi; disoi 25.43; savoi; fesoi XXVI.19. In 1st conjugation verbs, which are the most frequent, -oi may be an imperfect with -e omitted, or a preterite.[1] Pres. subj. soi < *siam; ey < habeam XXV.23,61.

e is retained in fole haste; lumere; p(i)ere < patrem; eie < habeam 25.61.[2]

e is added in this position: ceste MS 1, bone XI.49, XXVII.52, une (more in MS 1 than in MS 9562) with masculine nouns; prisone 5.44; pareie XXIII.5, 23.5 perhaps because of its gender; vermes 12.54.

between tonic i and r: establierent MS 1; gisier XXVIII.19; ensevelyerent V.11; fuierent XIV.14; nuiera 18.22; regeierent 9.43 etc; obeierent X.15, 10.14 (Perhaps change of conjugation?)

e is not inserted in establirent XV.5, MS 9562.

i: estiz < estis 3.48; veistis < vidistis I.23.

o, ou: 3rd p.pl. pret.: porteront XV.55-6; porteount 7.81; osteount 7.115-116; penseount 4.48; estriveount 5.68.[3]

au: entendaunt = intellegant XXVIII.66.[4]

Fr. [ẽ]

Tonic: Graphies en, ein, on.
en: off(e)rendes.

ein: deinz; dedeinz; einz < intus X.43; leinz < illac intus 4.46; gardein.

on: offronde 7.86

Pretonic: Graphies ein, an.

1. see Morphology, Verb: 1st p.sg.
2. Tanq. pp.52-3.
3. ibid. pp.249-53
4. ibid. p.253.

ein: deinzime XVI.53

an: not frequent in Anglo-Norman for en. anuiee XXV.22,23 seems to be exceptional.

Fr. [i]

Graphies i, y.
y is often written for i, but not to the extent that it is employed by many contemporary scribes (and less in this section of MS 1 than in the first part of the New Testament written by a different scribe), and less in MS 9562 than in MS 1. Nor is it used only in the proximity of u, m, n, as can be seen from prohybicioun XXVIII.74; dys < dixi MS 1 beside dis; dys < decem MS 1 beside disme; y < ibi.

Initial y: ycel,ycest MS 1; yceux MS 9562; yci 17.14; ydiotz IV.24, 4.25; ydoles XXI.55-6, 21.56; ydolatrie 17.57; yvern XXVII.24; yverner 27.24,26; Yconium, etc.

Initial i: iceux XXV.8, MS 9562; iceste IX.74 etc; icele MS 9562; icest MS 9562.

Medial and final y: enyverner XXVII.26; gaygne XIX.51; moy MS 1, 16.31; soy XIX.68, XXI.55; toy MS 1; foy MS 1; my < medium.

Medial and final i: gain XXVII.46; moi MS 9562, some MS 1; toi VII.52,66, MS 9562; foi; mi < medium.

Tonic: V.L. [ę] + [i], graphy i.
litz; pri < preco; pris < pretium

Intertonic:
i > e: departeroient I.7; isseroient XVI.85; destruera VI.29; guerperas II.50; repleneras II.52, 2.52.

i retained: destruira 6.30.

Pretonic:
e: le for li (dat.) IX.31 etc; and in deable; deblerie 19.32;[5] Phelippe; Prescilla etc.; desciple(s) IX.19, XIII.108.

i: diable MS 9562; diableries 17.43; disciple(s); Pristelle XVIII.53; Pristille XVIII.36.

Fr. [ĩ]

Graphies in, ien.
in: =yn: vynk 22.24

ien: vienk < veni XXII.24, 10.55; covient XIII.95, XVII.5, XXVII.44-5, 13.95.[6]

5. Pope ⋇ 1134
6. Tanq. p.636

Fr. [ǫ]

a) V.L. [ǭ] < Classical [au], graphies o, oo.
o: chose; or < aurum; osent; repos.

oo: repoos VII.99-100.

b) V.L. [ǒ̄] < Classical blocked [ŏ], graphy o.
nostre; vostre; tost; volt < voluit 12.7 etc; forment (adv.) XIX.42-3, 19.42.

Fr. [ọ]

Tonic, from V.L. [ō], graphies u, o, ou.

u: flur XXVII.78, 27.78; curre < curra; tuche (vb.) 8.35; honure MS 1; honur MS 9562; tute 6.11; tuz MS 1, 5 times; tut; seignurs 4.15; jur some MS 1; hure < hora 16.70, 22.28; plur XX.79, 20.79.

o: sol < solum; tote < tota; molt(z) MS 9562; seignor MS 1.

ou: tout 7.29, 8.18; tou(t)z; seniours MS 9562; fourme VII.91, 7.91; jour; doute; moust; houre; nous; vous.

<-ósum: pourous; joious 11.47; damageous 27.21 etc.

<-órem: doctour; dolours; launceours XXIII.55; possessours IV.66, 4.66.

Pretonic, from V.L. [ō] and [ǫ], graphies u, o, ou, eo, oe, eu.

u: pur < pro MS 9562, and derivatives also sometimes in MS 1; purchaz; purchacer; turment MS 9562; turmenter; honurable; honurer; furment < frumentum VII.25, 7.25; juvente 26.9; fut. of poer in MS 9562; mur- in murir, some in MS 1; suffrir; returner, some in MS 1; demustresouns XV.28; mustresouns MS 1; demustrer MS 1.

o: dotaunt X.3; dotauntz XXVII.35; dotasmes XXVII.58; solement; sovent MS 1; solom; demorer; plorer; aproscher; doler; doloser; novele; od, ove < apud (latter MS 9562); debota; jovente XXVI.8; jovencel, -eux MS 1, 3 MS 9562; fut. of poer MS 1; morrir etc, MS 9562, some MS 1; por < pro MS 1; porsuire MS 1.

ou: douter; soulement 21.30, 26.63; deboutee III.46, 3.46; retourner; moustrer; (de)moustresouns; demoustrer.

eo: MS 9562,[7] demeorerent 14.6-7; jeovencel, -eux; seoffrir.

oe: soeffrer MS 1; moevement XII.41.

7. In MS 1 eoverer XXVI.38 is the only example of eo, having been emended from coverer to the nearest form palaeographically, and constitutes no proof of the use of this spelling in MS 1. The graphy eo is described by P. Meyer, Apocalypse, p.ccxxiii, as being 'bien anglaise.' See Pope § 1213.

eu: demeureement XXV.7.

a in impassible 2.46; sadainement II.3 appears to be due to scribal error rather than to the existence of a genuine equivalent spelling.

Fr. [õ]

Tonic, graphies on, oun, un.
on < -ónem: regions, etc.; prisone 5.44.[8]

oun < -ónem: passioun; regiouns.

on < other sources: contre MS 1; encontre MS 1; fut. 3rd p.pl. -ont; sont.

oun: ount 23.48; fount; vount; dount < de + unde; countre MS 9562,XIII.105, XXVIII.34; mound (adj. and subst.); mount; doune < donat; doun < donum; fut. 3rd p.pl. -ount.

un: unt; plum < plumbum XXVII.57.

Pretonic, graphies on, oun, un, en, am.
on: contredire MS 1; respondre, less in MS 1 than in MS 9562; more parts of confondre MS 9562; consail; consaillour MS 9562; consailler MS 1; monta 1.b, 10.17; congee.

oun: counter; countre in compound verbs; encountrer; respoundre, fewer in MS 9562 than in MS 1; confounda IX.45; -i 9.45; -u p.p. XXI.73-4, fewer with -oun- in MS 9562; coungee XXI.85; counteour XVII.42, 17.42; counforta 27.19; counsail MS 9562; mounder; mountaigne; mounter; foundamentz XVI.56.

un: voluntee MS 9562; fundamentz 16.56.

en: volentee MS 1, 22.29.

am: damage XXVII.20; damageous 27.21, where the Old French form has been retained, or reintroduced through assimilation to the tonic vowel of damage.

Fr. [u] and [ũ]

Graphies u, ui, e.
u: nùl, etc.

ui: lui < *leguit, see note on VIII.60-9; conuismes 28.1; fuissent V.30.[9]

e: desqe(s)

um: flum < flumen XVI.26

8. Louis Brandin, ed. Fouke Fitz Warin, Paris, 1930, p.5, line 15; Isabel S.T.Aspin, Anglo-Norman Political Songs, Oxford, 1953, III. line 156, note p.35:'prisone. A wrong use of feminine e possible induced by gender.'
9. L.Brandin, op.cit. p.50, line 4; p.81, line 7; E.Walberg, La Vie de St. Thomas le martyr, Lund, 1922, p.LXXI.

DIPHTHONGS

Fr. [ai]

Graphies ai (ay), ei (ey), e, oi, ee, a.

Tonic:

ai: mais; mays I.8; plaies; fait; faitez < facitis 14.32; taist < tacet 15.27; 1st p.sg. fut.

< -árium: necessaire(s) XXVIII.25, 15.58; sudaires 19.22; Samaire.

ei: eide; malveis; meistres 16.83, 17.40; eir < aerem XXII.46, 22.46; parts of teiser; eise XXVII.75; eie < habeam etc.

e: mes MS 1; fet II.3,10, X.79; fetes MS 1, -z MS 9562; mestres; lermes; entrelesse 12.8-9, perhaps by analogy with the verb forms.

oi: 1st p.sg. pret.;[1] 1st p.sg.fut.

ee: pees < pacem; entrelees XII.9; esteet = stat IV.18, 4.18.

a: perhaps comaunda 25.47, although the form may be due to attraction to appella earlier in the sentence; pria XXV.39 may be a genuine 3rd p.sg. from a Latin iussit for iussi;

< -árium: necessarie(s); sudaries XIX.22.

Pretonic:

ai: aydee XXVI.48; maiso(u)n; raisoun; travailler.

ei: eidee 26.48; reisoun 19.73; malveisetee; fleiraunt 17.51; treiteront VII.13; eiaunt etc.; pr. subj. of aver; meisnie MS 1; pleidour.

e: tretteroient 7.13; impf. ind. of faire, MS 1 and 10.64; fesaunt; desfesoit 7.36; resoun XXV.62; mesoun II.4; mesnies; mesnee MS 9562; lesser.

oi: following the development of ei < [ē] to oi, verroiement; boiserent XX.80; repoirerent 21.14.

a, in hiatus: paens.

Fr. [ãi]

Graphies ain (ayn), ein (eyn), exceptionally an, en; Anglo-Norman graphies eign, oign, esn.

ain: saint I.4; main; mayn MS 1, 28.8; chapellain(s); gain XXVII.46, 27.45; gaygne XIX.51; saine < sanat IX.69; humains XVII.57; maindre.

ein: seint; einz (qe); certeinement MS 1; sodeinement MS 1; greindre; compleinte 15.16; chapelleins 4 in MS 9562; seine < sanem XXVIII.67; sodeynement XXVIII.13, 9.6.

an: Samaritans 8.47, probably influenced by the Latin form.

en: plente < plancta XV.17

1. see p.lxxi; & Morphology, Verb: 1st p.sg.

eign: certeignement MS 9562; sodeignement MS 9562.

oign: sodoignement 22.14.[2]

esn: mesnent < manent XX.51, 20.50; humesnes 17.57; humesnement XXVII.7.

Fr. [ei] > [oi]

ei is frequent, but the form oi often occurs; ai is also used, but mainly with palatal l; reduction of the diphthong is shown in the graphies e and i.

V.L. [ẹ̆ + i], [ẹ̆ + i], [ẹ̄ + i].

Tonic:

ai: solail; consail.

i: fittz 11.18.

e: tollét < *tollectum XII.26.

Pretonic:

ei: meiene MS 1; dreiturelement XVIII.30 etc MS 1; coveiter; coveitise XXV.51, 17.24.

oi: droiture etc, MS 9562; loyaux, loials etc; froid 28.6. (freid XXVIII.5 is emended from MS le offrend).

ai: maiene MS 9562; corbailloun IX.51; consaillerent 17.31; consaillour; apparailler.

i: apparis(s)aunt(z) I.5-6, 1.6; esmervilléz III.22; esmervillaunt VIII.26, IX.10-11.

V.L. [ẹ̄].

Tonic:

ei: seit < sit II.27.

oi: moi (moy MS 1, 16.31); toi (toy MS 1); soi (soy XIX.68 XXI.55); estoille; savoir; avoir MS.1; pr.subj. estre, soi etc.

ai: manaient I.27; 1st p.sg impf., perhaps for Latin impf., but may be French pret.[3]

e: aver I.13, 24.45; veer; poer; crere; seer II.57; sees < *sias XIII.99; tres < tres XVII.4

i: vendient II.84 has been emended to vendoient, as that ending is elsewhere attested, and acomplient XIV.57 to acomplirent. Stimming however gives vodrient as an example of this reduction,[4] although Tanquerey does not mention -ient as a possible imperfect ending.

Pretonic:

oi: the strong analogical stem is used in envoier, even in envoieroi 22.42; elsewhere the future has the weak form.

2. Pope ≋ 1230
3. see Morphology, Verb: 1st p. sg.
4. op.cit. p.199.

Fr. [ẽi]

Graphy principally ein (eyn), but some ain, esn.

Tonic:

ein: peine; peyne XXVII.34; cheine(s); meindre < minor; plein; enseignes (subst.) VIII.12; strong forms of enseigner.

ain: plaine < plenum IX.74.

esn: demesne 28.a.

Pretonic:

ein: weak parts of enseigner.

Fr. [ie]

Reduction of [ie] to [e] is an early characteristic of Anglo-Norman, and these texts are no exception. Here graphies are ie (also as an inverse spelling under Fr. [e]), e, ee.

ie: an(n)uncierent 3.47-8, 4.3; denuncierent V.85; precincierent VII.104, rechincierent VII.108, nagier XXVII.25, that is mostly in MS 1; piece XIX.48; piez; moilliers 8.7; siecle 3.42; siet < sedit II.16; fievere 28.b; milliers 21.43; chief.

e: in infinitives, comencer, evangelizer etc, and in nouns in -er after a palatal, droiturer, loer I.37, 1.38; mariners; millers MS 1; moiller; secle XV.38, 15.38; fevres XXVIII.18, 28.19; manere; marché 17.38; imper. 2nd p.sg of seer, sees, -z XXIII.6, II.64, 2.64.

ee: see < sedem II.57, 7.95; pee < pedem VII.9; peez 16.65 etc.; leement XXI.38; eidee 26.48; efforcee XXVII.32; marchee (subst.) MS 1, 28.34.

Fr. [iẽ]

In Anglo-Norman it is readily reduced to -en, but in our manuscripts it is retained:

covient < convenit, etc.; bien; lien; rien.

Fr. [ieu]

Graphies, ieu, eu, u.

ieu: Dieu many MS 1, most MS 9562; lieu < locum; milieu XVII.50.

eu: Deu MS 1, some MS 9562; leu < locum XII.41; mileu II.42; meux < melius IV.36, XXV.22.

u: mylu I.31-2

Fr. [ǫi]

Graphy, as in French, oi.

poi < paucum; joie; noise.

Fr. [ọi]

Tonic: graphies oi, ui, u.
oi: croiz 13.63; voiz.

-< ória, -órium: memoire 20.66; pretoire 23.79; but more -orie, glorie; auditorie XXV.51; memorie X.9, 10.9; pretorie XXIII.79.

ui: conuis XIX.31, XX.49, 19.31; conuist XV.20.

u: conustre.

Pretonic: graphies oi, ui, u, i.
oi: coillour 19.50; enoitee etc.< en + *auctare; oyéz.

ui: quillour XIX.50

u: conussaunce XXV.46, 25.46-7; conussaunt XXIII.77; conustroies XXII.29.

i: conissauntz XIII.58-9.

Fr. [ọ̃i]

Graphies oi(g)n, ein.
oi(g)n: doigne(s); busoigne; point < punctum; loinz; joint(z).

ein: queint < cognitus XIII.15, inverse spelling.

Fr. [ọu]

Graphies ou, oeu.
ou: out < habuit; pout<potuit MS 9562.

oeu: poeut < potuit XXI.79.

Fr. [ọu]

Graphies eu, ou, o.
eu: deux < duos; deus also MS 9562.

ou: lour < illorum; ou < ubi.

o: lor XV.66, XXI.46.

Fr. [ue]

Anglo-Norman graphies eo, u, with eu, o, oe; and ue after q.
eo: MS 9562, deol 16.48; people; qeor, queors 7.102; illeoqe(s).

u: sarcu 7.31; fu < focum II.36

eu: feu < focum.

o: illoqe(s) MS 1; pot < *potet 19.80; before l in parts of voler, although in the pr.ind., imper., and pr.p., forms in

-oil- predominate, especially in MS 1, even where the stem was not palatalized. This may be an inverse spelling of oi for ue noted by Stimming,[5] or to a morphological cause, the extension of the subj. forms to the pr. ind., and imper.[6]

oe: especially in MS 1, MS 9562 prefers eo; moevement XII.41; poet <*potet; poez < *potes 24.20; poeple MS 1, 3.46, 12.10; quoer MS 1; coer 11.48; qoers 2.a; troevent XVII.62; illoeqes VII.3; demoere (subst.) XX.35, 20.35; demoeres (2nd. sg.) XXII.32.

ue: quer MS 1.

Fr. [uẽ]

Graphies oen, om, eon.
oen: soen IV.62, 4.62; soens IV.42, XXIV.46.

om: hom

eon: seons 24.45.

Fr. [ui]

Graphies ui, u, i.
ui: puis < postea; puissaunt MS 9562; nuire XVIII.22; nuiera 18.22; nuisea 25.21; nuiséz 7.50; hui < hodie; huis < ostium; conduit XXVIII.71, 28.71; quisse II.57, 2.57; quides; celui III.39, VII.46, 25.54; lui; nullui.

u: pussoms < possimus XIX.89, 19.88; pussaunt MS 1, some MS 9562; pussaunce XIII.40, 13.40; nuséz VII.51; dustrent 7.92.

i: li, ly; celi; cesti; nully 20.71.

CONSONANTS

Liquids

Fr. l

Preconsonantal: graphies l and u, exceptionally ul.
l: altre(s) MS 1; almoigne; fut. of voler XVIII.43, XXV.48; chalceure(s) VII.62, XIII.55; mals MS 9562.

u: autre(s) VII.51, VIII.74, MS 9562; chauceures XII.17, 7.62, 13.55; escouterent VIII.18, 8.17-18; maux MS 1, some MS 9562; chauces XII.17; chauceez 12.16-17.

ul: moultz 1.11, 2.81.

The popular Anglo-Norman addition of a to ceux, chasteux MS 1, eux is not found in our texts.

ascun takes the place of aucun.

Proclitic:
l: parts of maldire; malmettre MS 9562; malmettrie XVII.37; malveis.

5. op.cit. pp.207-8.
6. Tanq. pp.281-5.

Final:
l: al; nul; il; del.

Palatal l

Preconsonantal, graphies l, u, -.
l: viels XXIII.31; oels MS 1; oilz MS 9562; filz MS 1.

u: meux IV.36, XXV.22; vieux XI.61, 4.8

-: fitz MS 9562

Medial, graphy -ill-.
fille(s); (as)sailli MS 1; (es)veiller; genoillaunt 9.84; bailler.

Final, graphy -il.
genoil; consail; semoil for semaille; solail.

Fr. r

Frequent interchange of r and rr, with more instances of double for single, than of single for double consonant.

rr for r: fut. of dire X.12, MS 9562; fut. and cond. of aler, estre (save ers, ert etc.); murrust MS 1; morrust (with morust MS 9562); all parts of curre; ferroi 28.64 (others -r-).

r for rr: quere; restoras (fut.) I.12, 1.12.

Metathesis: furment VII.25, 7.25; pernaunt; pernéz II.26; alter < alterum VIII.66.

Lost, but restored in the text: depa[r]ti X.13; pa[r] I.6.

Nasals

Fr. m

Preconsonantal: graphies m, n before labials.
m: embraceaunt XX.23; emflee 28.9; emflure XXVIII.13; emparler; emplir; empoisea 7.44-5; parts of emporter.

n: enbracea 20.23; enblaunchiz XXIII.5; enblaunchie 23.5; enporterount V.18.

m retained or replaced in verms XII.54; vermes 12.54; enferm(e)(s).
> n enfernz < infirmus XIV.18.

Final:
m: com.

Fr. n

Preconsonantal:
-: before v: covient < convenit; covenable; coveitise; coveiter; coventz XIX.84.

Changed with l in alme < animam

Final:
Retained after r in enfern; yvern XXVII.24; not in jour.

Changed to m in solom.

Intervocal gn for n.[7]
certeignement; sodeignement; regne < reginam VIII.52

Palatal n

Graphies gn, in, ni, sn.
gn, ign: seignor; seignurs 4.15; seignurages XVI.35, 16.35; Coligne < colonia 16.22; pr.subj. of venir, prendre; doigne(s); doignent 10.84.

in: Coloine < colonia XVI.23.

ni: seniours, perhaps influence by the Latin form.

sn: visnes XXVIII.6.

Effaced: rechenerent 7.108.

Labials

Fr. v

ff: naffréz XIX.34, 19.34

Fr. f

Retained or replaced in serfs by analogy with serf.

For place names < Ph-: graphies f, ph.
f: Fenice; Fenyce 15.8; Frige < Phrygia XVIII.47; Frise <id.

ph: Phenice MS 1; Philigie < Phrygia 16.11; Phinge < id. XVI.11.

Dentals

Fr. t

Medial t between consonants falls, as in continental French:
forment < fortemente XIX.42-3, 19.42; tanqe MS 1; taunqe 20.17.
After liquid before [e], t, d.
t: perte XXVII.46

d: perde XXVII.47,48, 27.47.

Final, Anglo-Norman sometimes prefers -d, where t < d.
mound; od < apud; comaund < commando XVI.40, 16.40; rend.

-: doi < digitum, as in continental French.

7. Pope ⋇ 1230

Fr. d

Variant th in Anglo-Norman south = sud.

Fr. s

Initial, exceptions to s are c, sc, scz.
c: cist < *sessit III.17, beside sist elsewhere; cilence 22.3-4, beside silence.

sc: scilence 19.73; scieu XXIV.19; scieust 2.56.

scz: sczeust II.56.

Medial, exceptions to s are c, -, z, x, and preconsonantal i, ig.
c: enbracea 20.23; embraceaunt XX.23; macers XVI.75,82; taucer for touser XVIII.37, 18.37.

-: often lost in writing, once it had been effaced in speech. There are few examples in these manuscripts: blame; blamer; dit < dixit 23.44; quatorzime XXVII.54.

z: justizer 13.80-1; baptizer; prophetizer; entrepretizer; entrepretizon IX.73.

x: auxint MS 1.

i, ig: almoines XXIV.33; almoigne.

Final, exceptions to s are z, th, x < us, -.
z: princez 3.35; lez 19.16, 26.17; adecertez II.76, XVI.78; noz < nos 21.16; huiz 5.18; puiz 5.11 etc.(puis MS 1, 17.34); dorraz 13.73; mesnaz 21.87; 2nd p.pl. pret. MS 9562, estez MS 9562, fetez MS 9562. Outside these forms it is often impossible to affirm whether a z represents confusion of the singular and plural forms, or of the use of final s and z. Confusion in one or other, or in both, certainly exists, and no conclusions can be reached on the basis of the investigation of these verbal forms as occurring in our texts.

th: assouth XIX.87 p.p. of assoudre.

x: queux MS 1, 1.2,14,36; quex MS 9562; in view of the late date of the manuscripts, and, in MS 1 the preceding u, x is not resolved as -us, which occurs only in qeus XXV.34; queus X.81,92; deux, with deus also in MS 9562.

-: lé II.31, VIII.32; forsveie 26.54; eussom XXI.15, XXVII.84; adecerte V.47 (added in typescript to show there is no typing error).

Normal differentiation between single and double s is not always observed in MS 1, and once not in MS 9562, but these are exceptions: apparisauntz I.5-6; chaisent XXVII.36; fauses XXI.53; raviseroient XXIII.58; conjurisoms XIX.27, 19.28.

ss: purpuresse XVI.28; lassesse XX.20; possessours IV.66, 4.66.

sc: richesces VIII.53; lassesce 20.20; dewesce XIX.82-3; diwesce 19.82; hardiesce 4.23; hardiescetee IV.23.

Fr. z

Graphies z, tz, with occasional s, c, and exceptionally x, th, cz.

z < [t + s] is widely retained in spelling, although the confusion of -s and -z indicates that this is no sure sign of the pronunciation: asséz; touz MS 1, some MS 9562; einz; voz < vostros; noz < nostros

tz: -t- has often been reinserted, in the ending of the present participle, regardauntz etc., and nouns ending in -ment throughout (despite Tanquerey's statement, in which his dating seems a little confused, that it is rare outside non-literary texts[8]), in a few past participles, faitz, and even embutz 2.23, eslutz 1.51, with apparustz XXI.5 having an additional s; and in dentz; quantz; salutz; toutz MS 9562. Grantz, although < [d + s] retains the t of the non-inflected form.

s is rarely used, especially in MS 9562: tous IV.69, VI.31, IX.70; vous < vostros III.37, XVIII.31; no(u)s < nostros VII.26,30, XXVI.12; cités XV.73; volente(e)s XIII.49, XXVII.74; voluntees 13.49; sometimes with 2nd p.pl. (through confusion of either -s, -z, or of number); in past participles, baptizés 4 times in MS 1; devisés IV.68; baillés XXIII.74; lessees IV.41-2, XV.67, XXIII.72; venus XX.15; replenis 5.59.

There are no instances of the characteristic Anglo-Norman -t for -z. Apart from the examples quoted, -tz is not used in the past participle, and not at all in the 2nd p.pl. where it is so often placed in Later Anglo-Norman.[9] There is however:

th: south < subtus II.10, 2.10 etc.[1]

z < [d + s] piéz

s: piés IV.68, 7.63.

z < [k + i] peez < pacem XVI.78; portiz V.24; sene(e)z < seneces; voiz.

tz: Ar(r)abitz II.19, 2.19; foitz; fittz < vices.

cz: croicz 13.63;

s: senees XVI.9; dis 25.10; dys XXIII.54, XXV.11; pees.

z < [kj] braz XIII.40.

After palatals:
z: filz MS 1; oilz MS 9562.

s: viels XXIII.31; oels MS 1.

x: vieux XI.61, 4.8; meux < melius IV.36, XXV.22.

After nn, rn.
z: a(u)nz; enfernz < infirmus XIV.18 as if for infernus beside enferms 20.75

8. op.cit. p.451.
9. Tanquerey, Recueil de lettres anglo-françaises, Paris, 1916, p.xl:'..tz pour s ou z est commune à partir de 1300....'
1. L.Brandin,'Fouke Fitz Warin,' Romania LV (1929), p.40.

Fr. c = [k]

Graphies c, k, q(u).
Initial:
c: car; com; coillour 19.50; coer < cor 11.48.

q(u): q(u)ar; quillour XIX.50; quisse II.57, 2.57; quider; quer, qeor < cor.

Medial and final, k only exception to c.
k: eskauberk 16.60; moskerent 17.73; saunk; cink.

Fr. c = [ts]

c + e, i < [kj], [tj], graphies c, sometimes ss, sc, s, also where no [j] was present.
Initial:
c: ciel.

Medial:
c: face < *faciam (subst.) and in the pr. subj. of faire; launces 23.55; (en)haucer; comencer; deceite (subst.) XIII.20, 13.20; deceit < decipit 18.26; grace MS 9562, XXIV.7, XXVII.73; circumcis 15.2,14; pereceous IX.79; endurciz III.13.

ce: before back vowels: ceo; comencea.

ss: lessoun XIII.33, 13.33.[2]

sc: (including some words spelled in Old French with c, and later with ss) grasce MS 1; musceant 8.62; circumscire; leesce < laetitiam MS 9562; leescee II.49; (re)drescer; desceivaunt VIII.17; in the alternance between resceivre and receivre, MS 1 shows a distinct preference for the former spelling, while MS 9562 uses only the latter.

s: endursiz 19.16

Fr. qu

Latin qu was often reduced to q in spelling, but more often retained in MS 1; k is rare.

q: qi; qe; qei MS 9562; qaraunte; qatorze.

qu: quel; quere; questiouns; cinquaunt 13.43; and in MS 1: quar(r)aunt(e); quatorze; quei; cinquaunte.

k: cinkaunte 19.42.

Fr. ch.

ch < [k + a], [pj]; graphies also c, k, cch, sch.
Initial:
ch: char; chapellains.

c: carpentrie XVIII.7.

2. Pope § 1231.

Medial:

ch: sache II.65, 2.65; sachaunt MS 1, 5.2; brocher 9.10.

k: eskevyns XVI.74-5; sakee < *saccata; sakant <*saccantem 16.60.

cch: sacchaunt XXIV.19; tecches 25.37; pecché; of which only the last can be influence by its Latin equivalent.

sch: aproscher; proschein; perhaps by analogy with such forms as eschauffer, eschapper where the Latin -x of the prefix > s, or showing softening of the ch-sound.[3]

Fr. g = [g]

Graphies gu, and usually g before a.

gu: language XXI.93, XXII.2; (de)guerpir.

g: garde; garder; nadgaires 18.3; langgages 2.7.

Fr. g and j = [dž]

Initial:

g: gettre; gettaunce 27.47; Gieu(x) MS 1; Giewes MS 1.

j: MS 9562 Jeus; Jewerie. Jhesu is learned.

Medial:

g: manger; targez 22.31;

ge: before back vowel: vengea VII.45; vengeaunce.

j: tarjaunce XXVII.38.

Fr. h

Latin h is occasionally retained or replaced.

Initial:

hom(me); host; hui.

DOUBLE CONSONANTS

These are found more frequently than in Old French. The presence of so many double consonants having no particular sound value may be due to the Anglo-Norman predilection noted by Stimming;[4] but the tendency to Latinize, inevitable in a translation, must be regarded as an important factor.

rr and ss, already present with a purpose in Old French, have been discussed under r and s.

ll appears in all parts of ap(p)eller in both manuscripts, not, as in Boeve, only where ll precedes the tonic syllable, but in the 1st, 3rd pp.sg., and 3rd p.pl. of the pr. ind.; in

3. Pope § 1181.
4. op.cit. p.239.

parts of toldre; alleva III.12; chauncellant 9.7; chapellain; nulle; elle XII.31.

l: aler; fole; tiele; quele; ele.

mm: parts of comover; commun(e) (adj.); communioun 2.80; communicacioun II.79.

< mn: femme(s); hommes.

m: comune (subst.) XVII.10; comaunder; coment.

< mn: femes VIII.7; homes MS 1.

pp: appeller (but MS 1 has apellee, p.part.); parts of apparoir; apprendre; appeser; apporterent 4.67; apparailler; appris 7.40.

p: apellee MS 1; apeserent XIV.40; [aporter] MS 1; aporta 4.72; apris.

bb: sabbat MS 1.

b: sabat MS 9562

ff: seoffrir 26.52; soeffrer XXVI.51; suffrir etc.; offense 24.31; offrendes; offrauntz XVI.44; offert XXI.60; eschaufferent XXVIII.4. For ff = F see p.lxiii.

f: soefre XXVIII.11; eschauferent 28.5.

tt: parts of mettre, [attendre]; gettre MS 1; gettaunce 27.45; lettres; lettrure MS 1.

t: geitent XVI.80; geita 1.37, perhaps copyists' errors.

cc appears to represent two sounds: [k] and ?[ks]:
=[k] + a, u: occasiouns XXVII.62; accuser; peccunie MS 9562

c: pecunie MS 1.

=[ks] in words borrowed from, or strongly influenced by, Latin: successour XXIV.54, 24.54; accept(ee) X.70, 10.69; eleccioun 9.29 etc.; occisioun VIII.61, 8.61; occire.

cch is perhaps, as Stimming says,[5] influenced by cc.

gg: jugge(r), no doubt with sound [dǯ]; in langge, longgement, it seems uncertain whether the doubling was intended to indicate [g], since lange(s), longement XXVIII.14 also occur.

g =[dz]: juge 7.68 etc; juge < iugum XV.24, 15.24.

LETTERS AS DIACRITICAL SYMBOLS

e: after c as the equivalent of a cedilla throughout, also after g before back vowel, and in jeo.[6]

5. op.cit. p.240; see also p.lxxxv.
6. see pp. lxiii, lxxxiv, lxxxv, and Pope § 1248.

i: nuncia XVI.76.

With vowels in hiatus: w, h.
w: eawe; nuwe < *nubam; ve(u)we.

h: obehir VII.77, 5.62; obeihir 7.77; parts of [trahir]; some parts of [traire]; ahourer; sustrahismes 27.8; parts of [aherdre].
-: obeir V.62.

d < t retained to distinguish the verbal form from the preposition: ad < habet.

LEARNED SPELLINGS

Reintroduction of letters present in the Latin words from which they are derived, but lost in the development of the language:
p: lups XX.63, 20.62; sept; septaunt(e); temps; escript < scriptum; escript (pret.) 23.60; escriptrent 18.57; escripture.

b: doubterent II.21; doubta MS 1; doubtaunt XI.21; doubte (subst.) XIX.36.

d: nuds < nudos XIX.34; vedve.

Inorganic:
c: sa(u)nctee < sanitatem ≠ sanctum.

USE OF INORGANIC LETTERS

l: volt = votum MS 9562, probably ≠ volt < vultum.

s complementary to its omission where it should be used: esglise MS 9562, some MS 1; envenismee 28.a; envenisma 28.8; esvesqes 20.60; desgreez 21.82,92; legittisme 19.82; dousze 6.4, 19.13; sesze XXVII.76; 3rd p.sg. pret before final -t in fust, etc.; dist < dictum XIII.82 and 5 MS 9562; dist < dicit. This trend is much more marked in MS 9562.
Final -s sometimes occurs as in eglises VIII.6.

p: as a glide between m and n: dampner; dampnacioun; solempne XVIII.42, 18.42.

h: huis < ostium, may be used diacritically, but this cannot be so in habundoient 16.10; abhominable.

Chapter 9

MORPHOLOGY AND SYNTAX[1]

The Old French declension system is a dead letter, at least for the scribes, although scattered vestiges of flexion in a two-case system can be found. With a few exceptions, however, the plural is distinguished from the singular by the presence of -s, -x, -z, and there is confusion of usage in the article, personal, demonstrative, possessive pronouns, etc., where the difference of case involves more than the presence or absence of flexional -s, -x, -z.

The Article

Singular		Plural	
Masc.	Fem.	Masc.	Fem.
li VIII.65	la	les	les
ly II.63,74		lé II.31	
XIII.26		VIII.32	
XIV.36		lez 19.16	
2.63		26.17	
8.30			
la	le		li
			XIX.22
le			(Lat. fem.)

The contracted forms del, al before vowel, are always so written in the manuscripts, but are transcribed as de l' and a l'. Both forms occur in both manuscripts before feminine nouns beginning with a consonant, showing disregard for gender, or the belief in the possibility of using del, al with the feminine, by analogy with the usage before a vowel, thus: du pensee X.20; del consolacioun IX.64; al derreinetee 1.17-18; al chartre V.44.

The plural contracted forms des, as are in a few instances abandoned: (Pope ≋ 1253) de les XVII.4; a les XXVII.22-3, 4.72, 21.81; en le 5.53 for el in the singular. In contrast nes V.46,83, occurs only there, and an interesting combination is found in as tou(t)z V.67, 4.30, 5.9,67 for a touz les, a touz (ceux).

le is used with demonstrative force in Jhesu le Nazareth

1. In this chapter, reference to relevant works without quotation of the detail, is kept to the body of the text. Where forms are tabulated, underlining is not used.

VI.29, IX.9, XXII.17.

Le, la are not infrequently used before a following vowel in their full form.

On the question of gender, there are in both manuscripts more instances of le with feminine nouns than of la with nouns normally masculine, of which there are only two in MS 9562. Of these, tort is perhaps regarded by the scribe as feminine, since he uses une in 7.44, the previous line. The greater tendency towards the use of le with feminine nouns may be due to northern French influence, where la was often reduced to le.

It is certain that, as would be expected in Anglo-Norman manuscripts, there is evidence of confusion of gender; whether it arose from indiscriminate use of the article, or from the lack of feeling for the gender of the substantive, the result and basic cause are the same.

The indefinite article shows a more marked confusion of gender in MS 1 than in MS 9562, which has only une fluvie 16.25; une tort (see above); une paas 7.9. In MS 1 there are at least six cases of un with feminine nouns, and nineteen of une with masculine nouns.

The Substantive

a) Masculine

The nom.sg. flexion is retained in enfernz XIV.18, which is an incorrect form for enferms. Filz MS 1, fitz MS 9562, have the nominative case generalized in both cases, and become invariable. Otherwise, -s, -x, -z usually represent plural endings, as against singular endings without flexion.

The oblique case used, without preposition, as a genitive, may still be observed in our manuscripts, a syntactical relic of the otherwise almost abandoned Old French declension system.[2] This construction is used almost exclusively with proper names, as would be expected, but it is interesting to note its presence in la compaignie sa mesure X.3. It is more widely used in MS 9562 than in MS 1, a trait which is in keeping with other ways in which the former tends to have earlier features than those of the latter.

2. Tanquerey, Lettres anglo-françaises, p.lvi:'Le cas régime est employé sans préposition, comme complément d'un nom, avec la valeur d'un génitif; et cette construction est commune jusqu'à la fin du XIVe siècle, même avec un nom de chose.'

In the plural before final -s, -z, the final consonant of the uninflected form is replaced where it had been eliminated before the flexion: verms XII.54; argumentz I.5, 1.5-6.

-s: cheveus; apostles.
-x: chasteux MS 1
-z: piéz; ydiotz IV.24, 4.25.
-: sené 24.4.

Imparisyllabic nouns on the whole keep to one or other form. Bier, biers < *baro; baroun is used only as husband, the common meaning in Law French. Emperour occurs only once, in the oblique, 12.59. Compaignoun 10.1 takes the place of Old French compainz. Dustre occurs only in the nominative, and although 14.26 the subject is plural, this seems to be a copyist's error.

The division of Sire is more complex. For general use MS 1 has Seignor, with five instances of Sire, which is the usual form in MS 9562. This manuscript has seignurs for Elders 4.15, and Seignur 12.25, 13.56; both manuscripts use seniours for Elders of the Jewish and Christian Churches, no doubt considering the more learned spelling as suitable for the specialized meaning.

Although there are a few instances of home, mainly in the oblique in MS 1, and only in the oblique in MS 9562, hom normally serves for either case in the singular.

Synthetic forms persist as nouns in greindre (+ s in the plural, with no distinction for case) and meindre VIII.18, XXVI.49, 8.18, 26.49 (+ s; for oblique singular and plural).

b) Feminine

Treatment of final -s is the same as in Modern French, in both declensions. -z is still used in the plural of nouns coming from Latin words ending in -átem: citéz; loialteez XIII.73, 13.73, although -s sometimes occurs: cités XV.73.

Final -e is sometimes lost: lumer IX.6; hast 7.114.

Final -ee in nouns from -átem is a digraph used to denote a closed, stressed vowel; but -e is used in MS 9562 for cité with about six exceptions, and for verité.

In the imparisyllabic noun sorour, the only instance is in the oblique XXIII.37, 23.37.

The Adjective

Under this heading are considered the present and the past participles, the second whether conjugated with estre or with

avoir, although in constructions with the latter it is not necessarily used adjectivally. In the absence of the rigidity of Modern French syntactical ruling on the agreement of the past participle in verbs conjugated with avoir, it is difficult to indicate the extent to which agreement was probably observed. The confusion apparent in constructions with estre is perhaps influenced by the greater freedom allowed with avoir, but can chiefly, if not entirely, be attributed to the decay of the flexional system, which makes an agreement which would have been correct for Old French unusual for the state of the language in these texts.

There are more traces of flexion in the nominative singular in the past participle than in other adjectives; but there are also more instances of -z endings in the oblique, and where the participle is purely verbal:

N.sg.	conuz 7.26, 22.56 acompliz VII.43, 7.42-3 acompliez IX.47, 9.46	Also in: apellauntz IV.33 apparisauntz I.5-6
Obl.sg	acompliz XXI.15, 12.56-7, 13.52 arestuz 7.101 apparustz XXI.5 penduz 1.38 eslutz 1.51 esluz I.51	vifs 1.5 me(i)smes I.5, 1.4 is probably so spelled by analogy with the adverb.

On the whole, however, as with substantives, in both cases of the singular adjectives occur without flexion, and in the plural an -s. -x, -z ending is used. In some constructions where a participle has no flexion, it cannot always be stated with certainty if the scribe is showing carelessness over agreements in the system prevalent in our manuscripts, observing the Old French declension system followed perhaps more carefully in an earlier copy of the text, or (when the verb is conjugated with avoir) considering there to be no necessity for any agreement. In many cases there is proof that no strict rule was followed, as in lour freres veu XVI.87, temples fait des mains XVII.56, where a flexional sign should be present according to either the old or the new system. In the plural there are a few other instances without -s, as in repugnaunt 5.83; cerchaunt XVII.24, 17.24.

The use of the digraph ee for masculine as well as for feminine endings makes it impossible to distinguish between the two genders where the presence or absence of -e is the only distinguishing feature. The more or less general use of -ez,

-es for the plural of a singular form in -ee must have made it possible for the scribe to consider -ez a recognized ending for a feminine plural; and although -eez is used in amendeez 24.5-6, this ending is also used for masculine past participles.[3]

With feminine nouns or subjects there is generally agreement, but not always: foreins citéz XXVI.24; mains humains XVII.57 (influenced by mains?); fem. sg. fait; fet II.10; faitz IV.20; conuz 15.38; grantz XVII.8.

Feminine forms appear with masculine nouns: conue signe 4.29; diverses langgages 2.7.

In adjectives derived from Latin third declension adjectives, analogical -e occurs in the feminine, but not universally. Gra(u)nde XIX.76,79, 8.20 beside grant; tiele is the more common form, but MS 1 has tiel manere X.52, XII.34. Owel is used with voie IX.22; quel can be found in MS 1 and 19.70, and que(u)x in both manuscripts, beside quele and queles.

The synthetic form pire occurs, with plus, as a superlative XIX.32, representing the Latin pessimum, which here has the meaning very wicked.

Numerals

Cardinal Numbers

Numerals in general have little of note beyond occasionally their spelling, and the generalization of the oblique form in deux and trois. Ambes deux occurs as object XIX.33, in a sentence which MS 9562 omits.

One interesting feature is the use of soixante-dix and septante, in which the two manuscripts differ slightly:

sessaunte et dys XXIII.54	septaunt 23.53-4
sessaunte et sesze XXVII.76	septaunte et sis 27.76

Where MS 1 has septaunt et sis VII.29, MS 9562 inexplicably has qatre vintz et cink.

Ordinal Numbers

Of the numbers which developed from Latin, these manuscripts retain tierz,etc.; q(u)art; quinte 19.18; altre and second; primer; sisme X.19; disme XIX.19, 19.19. In other ordinals the ending is -isme, oytisme VII.17; oitisme 7.17; noefisme III.1; q(u)atorzi(s)me XXVII.54, 27.54, although by the thirteenth century -iesme had become the general form. (Brunot and Bruneau,[4] p.306; Pope § 825)

3. see p.lxix.
4. Précis de Grammaire historique de la langue française, Paris, 1949 (3rd ed.)

The Pronoun

a) Personal and Reflexive

It appears as if, on the whole, greater use was made of the pronoun subject in MS 9562 than in MS 1. This is consistent with the earlier date of MS 1, and other instances where MS 9562 shows more modern characteristics in morphology and orthography.

It should be noted that the strong form of the pronoun is more widely used than the weak form in atonic position, and that the weak form does not occur in MS 9562 in the 1st and 2nd p. sg.

Singular	Plural
Nominative	
jeo	nous
tu	nus (n9) XX.32
il	vous
ils 13.75	il MS 1, 15.66
yl XIX.52	ils II.26, XVII.34 XXV.15, MS 9562
ele	
elle XII.31	eles 17.25
el IX.75	ils 15.33
Oblique: Atonic	
m'(en) XX.58, XXVI.25	nous
me MS 1	noz 21.16
moi MS 9562	
moy VII.53 etc., 16.31	
t'(en)	vous
te VIII.66	
toi VII.52,66 & MS 9562	
toy MS 1	
le	les
ly VII.40, IX.41, 7.21, 10.86,93, 25.41	le 24.42
lui I.19, 1.19 etc.	lour II.75, 2.76 etc.
luy MS 1	
la	
le VII.98	
lui V.20	
s'(en) III.13, 3.13 etc.	s'(en) V.86, 5.86 etc.
se V.25, 5.34 etc.	se MS 1
soi III.52, 3.52 etc.	soi XII.37, 1.12 etc.
Oblique: Tonic	
moi MS 9562	nous
moy MS 1	
toi MS 9562	vous
toy MS 1	
ly V.42, 7.19 etc.	eux I.6, 1.6 etc.
lui I.42, 2.42 etc.	
luy XIX.47	
lui (for li) IX.87, XVI.41,42 9.87, 12.33	
soi V.74, 5.67 etc.	soi VI.23, 21.50 etc.

Dative

Singular	Plural
lui II.56, 1.12 etc.	
li I.11, II.46	vous
ly IX.12, 2.56 etc. (Pope ≋ 1250)	lour I.13, 1.7 etc.
le IX.31 etc., 7.10, 10.48, 23.75 (Boeve pp.xxi-xxii)	les II.5, 4.12 etc. (Pope ≋ 1251, **839; Busch p.57)
l' 22.44	
lui V.14,16, XII.33, 5.14,15	lour 9.83 les IX.83

b) Possessive (pronoun and adjective)

Stressed

Pronoun	Adjective
le soen IV.62, 4.62 (Pope ≋ 1261)	la nostre XXIV.13 le nostre XXIV.36
as soens IV.42 des soens XXIV.46 des seons 24.45	le vostre XVIII.13

Unstressed

Adjective

	Singular	Plural
m.	mon XXIV.28n, XXVII.52 moun	mes my 16.66
f.	ma moun departisoun XX.63	
m.	ton II.51 etc. toun V.7 & 4.54 etc.	tes
f.	ta toun tesmoignance 22.37	
m.	son III.35 etc., 7.11 soun I.25, 1.b etc.	ses
f.	sa son umbre V.29 espee XVI.60 lignee VII.27 soun eovereigne XV.37 see II.57	
	nostre nostre 2.39 (gen.)	noz nos VII.26,30 (Pope ≋ 1261) nous XXVI.12
	vostre	voz vous III.37, XVII.31
	lour lor XV.66, XVII.46	

c) Demonstrative (pronoun and adjective)

The number of forms with initial i-, y- (written separately in the manuscripts) is greater than would be expected in fourteenth century texts (Boeve p.xxiii; Pope ≋ 1254), but the greater number of instances and forms are without initial i-, y-.

	Pronoun	
f.sg.	ycele VII.8,9, XXI.6	iceste IX.74
nom.pl.	iceux XXV.8, 1.30 yceux I.29, XXI.27	yces 20.51
obl.pl.	iceux 4.7, 5.17, 9.42 yceux V.17, 4.62	
	Adjective	
m. obl.	ycel VII.37 ycelle II.77	icest 7.15 ycest VII.120, XXI.67
f.sg.	icele 2.10, 16.23 ycelle VIII.15, XII.10	iceste 27.49, 26.68 yceste II.10 etc
nom.pl.	iceux 9.76 yceux I.31 etc, 2.33, 7.81	
obl.pl.	yceus 1.31 yceux XVI.37, XXI.61	
f.pl.	yceles XV.84, XX.4	icestes 11.34 ycestes XIV.32 etc.
	Pronoun	
m.nom.	cil I.37, 1.13 etc cils 7.35	cesti III.16 etc. cist IV.19 etc., 10.62
obl.	cil I.20, 1.20 etc.	cesti III.23 etc. 3.23
strong	celi 5.76, 13.79 celui III.39, VII.46 25.54	ceste XVI.4
f.sg.	cele VIII.51, XII.34 9.74 ceo XXI.26, XXVII.13	ceste VIII.41, XVI.36
neut.	c', ceo I.41, 1.42 etc.	
obl.	ceo I.18, 1.18 etc.	
m.pl.	cil I.50 etc, 5.35,52 ceux II.13 etc., 5.34, 6.31, 11.a cils 1.11 etc.	
obl.	ceux I.47, 5.22 etc. cils 1.18 etc. ceus X.15 cil I.18 etc.	
f.pl.		cestes 11.45
neut.	ceo XIX.56, XXII.31, 13.102, 17.47, 22.31	ces XXVII.93
	Adjective	
m.nom.	cel IV.40 & 1.41 etc. cil 1.22 etc.	cist I.22, VIII.24, XXVIII.9, 1.3, 4.40. cest 20.1, 28.9 cesti I.40, 2.45 etc.
obl.	cel II.2, 2.2 etc. cil 2.44,66, 5.64	cest I.12, 2.55 etc. ceste I.37 etc. cesti II.55,1.13 etc. cist II.59, 3.31

f.sg.	cele X.30 & 4.33 etc. celle XXII.57 cel XVI.41, XXII.23,28 cil III.1	ceste III.32, 1.52 etc. cest VI.8, etc., 5.81 6.8
m.pl.	cil XVI.3, XIX.83 cils 19.83, 21.61 ceux IX.13, XVI.45, 16.3,36,44	ces I.11, 1.11 etc.
obl.	ceux I.44, 1.45 etc. ceuz V.80	
f.pl.	celes 14.51 ceux XXVI.36	cestes II.40, 2.40 etc.

d) Relative and Interrogative (pronoun and adjective)

Relative

m.nom.	q', qe I.22, 1.23 etc.
obl. after prep.	qe II.44, 1.51 etc. qi II.60, 2.59 etc.
gen.	qi X.11, XVIII.16, XXI.25, 13.14 la qi 10.11 dount VII.105, 3.30 etc.
f.sg.	q', qe 1.25 etc.
obl.	qi 16.29
gen.	qi XVI.29
neut.	qe = ceo qe: II.62, VIII.58 4.42, 11.60
Latinism	qe XIV.29 etc
temporal	qe = oú: I.45, 1.3,46,48
nom.	q(u)ei V.51 etc., 12.42
obl.	q(u)ei VII.120, 7.59 etc.
gen.	dount I.53, 19.88 etc.
m.pl.	qi XVII.15, 3.42, 6.31,27.90 qe I.44, XXVIII.42, 1.11 etc.
obl. after prep.	qe I.3 etc. qi XX.56, 20.55

Interrogative

m.nom.	qi VII.52, 7.52 etc. qe XIX.31
obl. after prep.	qi 8.66, 19.6
gen.	qi IV.12, 4.13
neut. obl.	q(u)ei I.22, 1.22 etc.
m.pl.	qi 19.31
Ind. speech	qe XXI.78, 13.25 qi XIII.25, 21.78

Relative

m.nom	le quel I.35, 1.36-7 etc. le quele XXII.7

m.obl. le quel I.51
le quele XIX.74
el quele XVII.52
el quel I.3 etc.

f.sg. la quele I.34, 1.8 etc.
la quelle 8.19
le quele VII.98
le quel II.15
la quel XII.22 etc.
quel XX.41
al quel XIII.6
el quel XXVIII.27

gen. la quele IX.73

m.pl. queux VIII.28
les que(u)x I.21, 1.21 etc.
les queus X.80-1,92
les queles XXVIII.23

obl. les que(u)x VI.8, 1.3 etc.
as que(u)x I.4, 1.4 etc.
es que(u)x XIII.2, XVII.76, 24.34

dat. les queux XXIV.37

gen. I.35-6, 1.36

f.pl. queux XXIV.34
les que(u)x I.2, 1.2 etc.
as queles XV.73-4
es queles XI.26, 11.26, 15.74-5

Interrogative

m.nom. quel 7.100

obl. quel VII.103

f.sg. quele IV.12, X.38, XVII.44 & 2.21 etc.
quel X.56, XIX.70, XXII.61, 19.70

m.pl. obl. quex 7.103

f.pl queles 17.47

e) Indefinite (pronoun)

nom. qi 13.81
qi qe ceo soit 2.38

obl. qicunqe VIII.36 (after prep.)

pl. quex qe ceo soient 2.74
qecunqes II.73

The Verb

The verb shows many interesting features characteristic of both Middle French and Anglo-Norman. There are often slight differences of form between the manuscripts, and even within the same manuscript, which is understandable in so inconsistently spelled a dialect. The comparatively large number of irregularities in these texts is to be expected in so long a book as Acts, copied in two different manuscripts, by different scribes, at different times, and from, one assumes, a different

model. Certain points have already been discussed under Orthography, and when mentioned here will merely be quoted in passing, with a cross-reference back to Chapter 8.

PERSONS:

1st p.sg.: In the first conjugation there is hesitation over the use of final analogical -e. Thus comaund XVI.40, 16.40; recomaund 20.69; demaund X.56 occur beside comaunde XX.68; graunte XXIV.26; conjure 22.32; quide XXVI.4, 26.4.

In the other conjugations analogical final -s is not used. Etymological faz is superseded by analogical fai; serf by serve. Western French analogical [k] occurs as k in pr. ind. vienk X.55, 10.55 (Pope ⁜ 1274, Tanq. pp.43-4), and in pret. vynk 22.24, vienk XXII.24, presumably by analogy with the form of the present.

In the imperfect and the preterite, the forms and Vulgate basis cannot be taken as a definite indication of either tense. In other persons both manuscripts, but especially MS 1, have in many places an imperfect for a Latin preterite. Also in this dialect -oi and -ai are used as equivalent not only in the future, but also in the preterite, whose possible identity with the imperfect is caused by the latter's having no -e in the 1st person (Tanq. pp.45-6, 58-9).[5] On the whole -ai seems to be used for the 1st conjugation preterite, assuming that verbs in other conjugations do not have irregular preterites in the 1st person, but -ai often translates a Latin imperfect.[6] In view of the various factors involved nothing definite can be stated on the principle, if any, followed by the scribe or translator.

In the future -oi and -ai are both used, but -oi has by far the higher proportion of examples, there being only five instances of -ai in MS 1, and two in MS 9562 (Pope ⁜⁜ 966, 1284).

1st p.pl.: Save for the preterite and the present indicative of estre, -oms is the normal ending for this person, even where Central French would have preceding -i-(Pope ⁜ 1272, Tanq. pp.180, 191). There are very few exceptions to this practice: three without final -s, eussom XXI.15, XXVII.84; estoyom XXI.36; and three in -ems, pr.ind. poems 17.44(Tanq. p.197); pr.subj. soiems 21.43; impf.ind. estoiems 23.25-6, the only instances showing some relation to the forms in -iens in

5. se p.lxxi
6. see p.lxxvi

Central French. This ending is according to Tanquerey unknown in literary Anglo-Norman, though well-represented in other types of writing (pp.195-8).

In the preterite the forms -mes, -smes are used, but in MS 9562 the former occurs only once, which in itself is an indication that this manuscript was copied later, or by a younger scribe, than MS 1. (Tanq. pp.171-2) Even allowing for this difference, there are a greater number of -smes in MS 9562 than in MS 1, due mainly to the more frequent use in MS 1 of the imperfect.

2nd p. sg. and pl.: These have been distinguished as far as possible by the number of their subject, where the form of the verb might, under certain conditions, represent either singular or plural.[7] This distinction has been used as a measure of convenience, of no morphological or syntactical significance. For there is no apparent system in the endings of these persons (apart from the generalization of -z for the plural in MS 9562), although it is impossible to say whether it arises from orthographical confusion between -s and -z , addition of -s, -z, -es, ez to singular forms, interchange of stem, as in leve IX.12, lievez 12.15, or the trait common to Anglo-Norman and Continental French, of alternation within the same sentence between forms of the singular and plural,[8] as can clearly be seen in:

III.26 trahys et deniastes
4.45-7 Ha! Sire, qe feistez ciel et terre...toun enfaunt
4.52 toun seint enfaunt qe tu enhoignastez
7.5 viegne en la terre la quele jeo vous moustreroi
26.7-8 Par qei jeo vous pri debonairement qe tu moi oiez

It is most likely that all four features play their part in obscuring the distinction between singular and plural. In consequence statements on the forms of the 2nd p.sg. of the imperative, pr. ind. and subj. in most verbs can only be tentative; clear cases only will therefore be quoted, other instances being left aside for want of a standard by which to classify them.

In the 2nd p.sg. of the imperative in the 1st conjugation there are still forms in -e, such as aprosche 8.55; also forms without final unstressed -e, as in gard 21.53; regard IV.54, XXII.26, 3.7 (Tanq. pp.365-8). In 3rd conjugation verbs there

7. see p.lxiii
8. L.Foulet, 'Le tutoiement en ancien français,' Romania XLV (1918-19). pp.501-3.

is only a slight tendency to use -ie or -is where Old French had -i. Die X.28, 28.6 (Tanq. p.374), and creis XXIII.47 are the only instances, beside di elsewhere, and crei XVI.67. The great number of forms showing a change from Old French are those which cannot safely be discussed.

In the 2nd p.pl. the form in -iez as in voilliéz 23.47 is the exception in the imperative, pr.ind. or pr.subj. of verbs whose stem ends in a palatal; -es, -ez seem to be the accepted spellings.

The generalization of -z as the ending of the 2nd p.pl. in MS 9562,[9] does not exclude the use of -z for the 2nd p.sg., although many forms not accented in this edition as they have singular subjects, may be intended as plurals, as parlez 18.20, especially in the case of strong verbs, where the stem still seems to be differentiated according to stress.

3rd p.sg.: In the preterite of the 2nd and 3rd conjugations there is a tendency to use an ending in -st for verbs which should end in -i,-u. This has been mentioned in Chapter 8,[1] but is also a morphological feature, arising from analogy with verbs in which this ending was etymological, as in dist, mist. Instances of the analogical forms are acomplist III.36, XIII.68; dormist 13.75-6; apparust VII.2, 7.1-2 etc.; fust I. 35, 1.36 etc. This feature, combined with the widespread elimination of the vowel in hiatus in the imperfect subjunctive, makes it impossible to state with certainty whether forms in some constructions (especially after conjunctions, but also elsewhere) are indicative or subjunctive. For this reason forms in -st are quoted separately in the glossary, and later in this chapter, from both indicative and subjunctive, when the mood in a clause introduced by a conjunction is mentioned.

3rd p.pl.: For preterite endings in -o(u)nt see p.lxxi.

In addition to characteristics of particular persons, there are more general characteristics that should be pointed out.

Present subjunctive forms are, in both manuscripts, sometimes carried over into the imperative and pr. ind.(Pope ⁂ 1311;

9. see pp. lxxxii, lxxxiii
1. see p.lxxxvii

Tanq. pp. 281-7, 374-5). A number of verbs are affected:

aler	pr.ind.	1	voise XX.48 (Tanq. p.286)
descendre	pr.ind.	3	descende VIII.50
dire	imper.	5	diéz XIII.35, 13.36
doner	imper.	2	doignes IV.55, XXI.51
	pr.ind.	1	doigne III.10
		6	doignent 10.84
esteer	pr.ind.	1	estoise; estoyse MS 1
faire	imper.	5	facéz XXI.52
	pr.ind.	1	face 20.51
issir	imper.	2	isse VII.4
venir	imper.	2	viegne 7.5
voler	pr.ind.	2	voils XXV.19
		4	voilloms XXIV.12-13
		5	voilléz
		6	voillent

The Western subjunctive form in -ge occurs in pr. ind. targez 22.31; the only other instance, also in MS 9562, is a legitimate subjunctive, quergent 15.35.

Change of conjugation: The Anglo-Norman feature of the influence on other conjugations of the 1st, and, to a smaller extent, of the reverse process, is shown in these manuscripts in an aggregate of some sixty or seventy instances, of which the larger proportion occur in MS 1. The changes are almost exclusively in the preterite and the infinitive, which are the parts of the verb most widely affected elsewhere. It would serve no purpose to furnish a complete list of these forms, but some representative examples may be quoted:

infinitives:	-eir, -ir > -er		aver I.13, 24.45
			vener XXVII.53
			teiser 12.38
		?	gisier XXVIII.19[2]
			veer
			valer 18.35
	-er > re		gettre XXVII.63, 80-1 (Pope ≋ 1310)
preterites:	2nd and 3rd to 1st conjugation	2	movas XXI.87
		3	mova 17.36
			confounda IX.45
		4	bevasmes 10.81
			querames XVI.19
			trahames XXVII.8
		5	enoignastez 4.52
		6	(com)moverent
			commuerent XIV.4-5 (Tanq. p.611)
			streignerent XXVIII.64
			maintenerent 18.33
			teiserent

2. see p.lxxi

1st to 2nd conj.	3 suffli XXVII.30, 27.30 6 desnirent VII.67
past participles	movéz 16.56 feru[3] resplendu XXVI.48[4] vesqui XXVI.11, 26.11[5]
other tenses to 1st conj.	1 sustenasse XVIII.30 3 vivast 25.56 sustenereit XXIII.58-9 6 teiseroient XII.38

It will be observed that mover is frequently affected, probably through the influence of the stem in other tenses in a verb where the infinitive often shifts its conjugation, although in the past participle, forms in (com)m(e)u are the general rule.

It is very likely that forms in -ier- for -ir-[6] are instances of change of conjugation, in view of the number of these found in our manuscripts, especially in the 3rd p.pl.of the preterite. For futures with -er- for -ir- see p. lxxii.

Inchoative verbs: There was hesitation in some verbs, even in Continental French,(Pope ⋚ 822) and more so in Anglo-Norman (Tanq. pp.535-43), which created and abandoned inchoative forms, often with small regard for normal usage. Some instances from our manuscripts are:

apparaunt XXVII.41-2, beside apparis(s)aunt(z) I.6, 1.6
emplaunt XIV.38 (Pope ⋚ 882; Tanq. pp.798, 535-6)
esjoissé VII.82 (Tanq. pp.538-9)
conjurisoms XIX.27, 19.28
perissera XXVII.72
punisseroient XIV.13[7]
ravis(s)eroient XXIII.58, 23.58
servissaunt XX.41

Other verbs vary in usage in Anglo-Norman, if not on the Continent, such as esjoir; regehir; establir. Convertir rarely has inchoative forms, according to Tanquerey (p. 539), so that the non-inchoative forms in our manuscripts are quite normal. There are some verbs which retain their usual forms, and are not mentioned here.

3. Tanq. pp.487-8: some verbs 'ne se rencontrent au participe passé que sous la forme en u; par exemple férir.'
4. Not mentioned by Tanquerey.
5. Tanq. p.490:'Enfin vivre fait le plus souvent vécu....' He does not state what it becomes otherwise, but analogy between the preterite and past participle was not uncommon, and this form vesqui is used by Vaugelas. (Brunot and Bruneau,op.cit.p.381)
6. see p. lxxi.
7. Emended form, but = punir, and has this ending. Tanq. p.542: 'punissereient (1393)...punisser (1 et 2 Edw. II)....'

Some verbs show particular features, and will be considered here separately:

A few verbs with fairly similar forms appear to have become confused, and have been treated as interchangeable:

Esteer takes over the form estuet from estoveir.

Maindre and mesner alternate at times in stem, and the former's 1st conjugation preterites may have additional encouragement from that relationship and its second infinitive maner.

Overer and overir,[8] traire and trahir, are very confused, and have been separated in the glossary according to their meaning, and not according to their conjugation.

ESTEER: Esteer, whose irregular formation led finally to its elimination, has in both manuscripts a number of interesting traits which are an indication of the corrupt state into which it had fallen. As noted above there is the association with estoveir (not used in Acts) with which it normally had in common the 3rd p.sg. of the preterite and the imperfect subjunctive. The decline in use of both verbs brought about a confusion in the present indicative also, where estuet is used almost exclusively as the 3rd p.sg. of esteer. The only variant is esteet IV.18, 4.17, which may be a graphy for estet, which appears in the 'Petite Philosophie,'[9] and is quoted by Tanquerey, in one instance,[1] from two texts. Otherwise estet does not seem to be commonly known, and estuet seems to be unattested elsewhere.

In the present participle the form esteaunt obtains throughout for estant, but is not confined to these manuscripts (Tanq. p.454). The only other participle to show this ending is metteauntz XXV.5.

The imperative is esta XXVI.34, and Tanquerey found no other form beside this (p.365). The imperative and pr.ind. 2nd p.sg. esteez 26.34, and estees VII.63 seem however to be analogical forms with the same type of ending as esteet.[2] It is interesting to be able to quote not only the presence of esta

8. For a similar confusion see F.W.Maitland, Year Books of Edward II, I, 1 & 2 Ed. II, 1307-9, p.lx; 'recoverer; recoverir.'
9. ed. W.H.Trethewey, Oxford, 1939
1. p.147: in the liber Custumarum (1302) p.150, and Year Books, 12 & 13 Edw. III, p.186.
2. see MSS 1 and B.M. 1.C.III, Exodus III.5, tu estees.

in a later text than the last known to Tanquerey,[3] but also an apparent alternative form.

In the present indicative the 1st p.sg. has been mentioned above. It is not specifically mentioned by Tanquerey, but is of the same formation as voise, which he does quote(p.286), and with which verb ester had many forms in common, either by analogy or through normal development from Latin (Pope ⁂ 959). Estois represents the usual 1st p.sg. (Tanq. p.33); estoi 25.20 shows loss of final -s, which appears to be abnormal, if Tanquerey's statement on vois (p.33) applies here too, although there may be the influence of the imperfect of estre, estoi.

Estoys, estois XXII.40, XXIV.40 cause some difficulty, in face of the sense of the Latin, as the former is the first of a group of imperfects, and the latter should be a past. The former however almost certainly arose from the substitution of the present form for a person and tense rarely used (and the use of final -s, not found elsewhere in the 1st p.sg. impf. , seems to confirm this). In XXIV.40, although the meaning should be past, the form in MS 9562 is clearly present - sui esteaunt - which gives the necessary indication for the possibility of using the present. The reason lies in the Latin pr. subj. stem, which has been literally translated. As to the sense, it was easy to make this mistake, in that Paul, although actually referring to a past gathering, was at the time of speaking standing before another council: hence the confusion.

The form estoient 9.14 represents stabant, and seems to be an imperfect of esteer, with the analogical imperfect ending, the earliest examples of which date from the latter half of the twelfth century in verbs of the 1st conjugation (Tanq. p.556).

In the preterite there is a mixture of regular and irregular forms. Esteus 22.41 is caused by analogy with the 2nd person, whose form could have spread to the 1st person by this time as a substitute for estui; it can thus be taken as a preterite; the same can be said for esteut XVII.3 (Tanq.p.611), although it should translate erat. The interchange between preterite and imperfect is however a common enough feature of the language of MS 1 for the former to be used here. The same form has undoubtedly influenced esteurent XXV.14, 10.33, while

3. p.365. No instances after Frère Angier.

elsewhere esturent is used.

Another apparent preterite form is estuet, XXVII.85-6, 25.13, 22.63, 13.16-17, which may be a variant of estut. Whether or not ic occurs outside these manuscripts, it could here be influenced by the frequent use of the present estuet.

In the imperfect subjunctive the forms are normal.

In the compound [arester], the past participle ends in -u, VII.101, 7.101 (Pope ⋠ 1270, 1280; Tanq. pp.485-6).

This verb shows how far the language can be affected: but it has been selected for that very reason. By comparison, the irregularities of other verbs, even allowing for the difference in the number of instances, can be seen more in perspective, giving on the whole examples representing general tendencies rather than individual eccentricities, and making the picture less chaotic than it might appear from the large number of noteworthy forms.

ESTRE: Estre on the other hand does not show any irregularity; only slight variants of spelling already noted. It is of interest to mention, however, that in the imperfect indicative the two manuscripts use the forms ert and estoit in inverse proportion: MS 9562 prefers ert, and is alone in using erent, which occurs about a dozen times in Acts; while MS 1 has only about a third the number of ert, preferring estoit. In the future MS 1 has four instances of ert, to three in MS 9562; but the latter has the only instance of ers 16.68 (Pope ⋠ 977). The form estoiez occurs as a 2nd p.pl. in the imperfect indicative (Tanq. p.218; M.D.Legge[4]).

AVOIR: Here again the variations are orthographical. The form out is still used for the 3rd p.sg. of the preterite (Pope ⋠ 1270) as is pout, with a variant poeut, in poer.

SAVOIR has some characteristic Anglo-Norman forms: in the pr. ind., 2nd p.sg. sciez 26.6 (nowhere noted as an alternative form in the books consulted); 3rd p.sg. sciet; 3rd p.pl. scievent, scivent.(Pope ⋠ 1223; Tanq. pp.548-9; Godefroy, Complément[5]) The past participle has the form scieu (Tanquerey pp. 475-6, also lieu < *legutu, as in XV.44), and the imperfect subjunctive scieust (Tanq. p.609, speaking of the preterite).

4. 'The Anglo-Norman Sermon of Thomas of Hales,' M.L.R. 30 (1935), p.214.
5. Dictionnaire de l'ancienne langue française et de tous ses dialectes du IXe au XVe siècle, Paris, 1880-1902

ABSTENIR shows a variation of forms in the present subjunctive in the 3rd p.pl: abstiegnent XV.40, XXI.55; absteignent 21.55-6, which is an alternative form from the Champagne and South Central area (Pope ⋠ **931). The form abstenent 15.40 translates a subjunctive, but the present wording of the manuscript leaves the impression that it is an indicative, in which the reduction of the diphthong of the first syllable would be expected in these manuscripts.

SALVER gives an analogical form in the present subjunctive 3rd p.sg. salve in both manuscripts. (Pope ⋠ 1300; Tanq. p.311)

REMAINDRE gives preterite forms remist, remistrent for remest, remestrent, by analogy with the preterite of mettre. This seems to be a common Anglo-Norman feature (Pope ⋠ 1014, 1310; Boeve p.xxxi; A Bonjour;[6] A.T.Baker).[7]

CRERE adheres generally to the normal forms, in the graphy of these manuscripts, but in the preterite there is a variety of forms between the two manuscripts in the 3rd p.pl.:

crurent IX.90, XVIII.18 & 2.84 etc.
creirent II.83 (Tanq. p.595, a frequent alternative form to the first)
croirent V.76, a development that could be expected.
creerent IV.6-7, 4.7 etc., changing conjugation
crierent 13.102, another change (Tanq. p.598)
querent XIII.101. The form with initial [k] without r is not without precedent; 'Huon de Bordeaux' has qerrai.[8]

The imperfect subjunctive also has analogical creissent XIX.8, 8.21.

CEINDRE has produced the following forms: ceintauntz XXVII.35; imperative 2nd p.sg. ceintes, -z, XII.16, 12.16. Pope ⋠ 941 shows precedent for forms with a radical in ceind- - ceindons, ceindent - but a radical ending in -t is not considered. It is however quite possible that instead of basing an analogical form on the infinitive, as in the examples just quoted, a scribe used as model the 3rd p.sg. of the present indicative ending in -t, which would give such forms as those appearing in our manuscripts. Whether a whole verb ceintre was formed cannot be solved here, but the presence in John in MS 1 of surceintis, and ceintra seems to suggest this.

PARLER: paroloient XI.41 is probably a copyist's error.

6. Dialogue de Saint-Julien et de son Disciple, Oxford, 1949, p.xix.
7. 'The Anglo-Norman Life of St. Osith,' M.L.R. 7 (1912), p.170
8. K.Bartsch, Chrestomathie de l'ancien français, Leipzig, 1927, (revised ed.), p. 143.

USE OF TENSES: There are differences between the two manuscripts in the use of tenses, probably due to scribal idiosyncracies, but nevertheless significant in at least one of their aspects. It will be noticed that MS 1 makes frequent, although not constant, use of compound perfects where MS 9562 has simple tenses. The cases where the perfect is preferred to the preterite are interesting in that the use of the perfect as a past in narrative prose was a late development in Continental French texts.[9] But as Anglo-Norman very often adopted at an earlier date linguistic habits that later penetrated to the Continent, it is possible that this feature had an earlier development in England, where the need for simplification was so widely felt. This could be true also of the pluperfect subjunctive's being used for the imperfect subjunctive in phrases with com, as in:

XXIII.74, 23.75	ussent baillés baillassent
III.19, 3.19	eussent veuz veissent
IV.58, 4.58	eussent priee priassent

These again are not constant.

This tendency in MS 1 seems to indicate a later manner; the more habitual use of the simple tense in MS 9562 is consistent with the closer copying of its model in such matters, despite its later date.

The are also places where the manuscripts differ over the use of the imperfect and the preterite,[1] but there seems to be no particular reason for this, in either the meaning of the French, or the original Latin verb.

There is notwithstanding a fair degree of conformity, which shows the limited extent of traits which in the study of the texts begin to be expected of one or other manuscript.

CONSTRUCTIONS: With some verbs the constructions are varied. Thus comencer can be followed by de, a and the simple infinitive:[2]

a IX.45, 9.44 etc.
de XXIII.62 etc., 24.4
inf. I.2, 2.7, 1.2, etc.

Covenir is followed by the infinitive, but also by ge with clause 1.45; a and infinitive for a future X.12; de and infini-

9. L.Foulet, 'La disparition du prétérit,' Romania XLVI,(1920)
1. see pp. xcviii, xcix.
2. A.T. Baker, op.cit. p.171.

tive XXIV.37.

Entrer is found with the direct object[3] as well as with prepositions:

a with persons XVII.3, 19.6 etc.
with Liddam, probably taken as the name of Lydia XVI.86
en, y with place I.26, 1.27 etc.
dir. obj. III.5, 5.13 etc.

Emparler in Old French could take the indirect or direct object as a neuter or active verb; the object of this verb in our manuscripts could therefore be either. But for this study all objects of emparler have been discounted as linguistic evidence, since there is also the possibility that the two constructions may have been confused in the mind of the scribes, whose accuracy in distinguishing between direct and indirect forms is not outstanding.

A similar construction to the English 'made known' occurs in both manuscripts:

II.51 Tu as fait a moy conu les voies de vie
MS 9562 conues voies de vie
= notas fecisti

23.33-4 fetez vous ceo conuz
MS 1 fetes vous ore conue chose
= notum facite

XXIII.52 fait a lui conuz
= haec sibi nota fecisset
MS 9562 has a paraphrase.

This construction appears to be due to the Latin expression from which it is translated, variations of which can be seen in such phrases as conue chose est fait, conue chose vous soit.

AUXILIARY VERBS: The use of auxiliary verbs conforms on the whole to the accepted ruling, but there are a few exceptions. Venir, although conjugated with estre elsewhere, is four times conjugated with avoir: X.63, III.38, XXV.37, XXVII.14. Similarly, descendre, conjugated with estre XIV.25, 14.25, is conjugated with avoir XX.22, XXIV.44, 24.44. Aler is conjugated with both verbs in MS 1;[4] in MS 9562 the compound tense is used only once, with avoir.

In connexion with age, estre is used in the expression fust plus de quarraunte (.xl.) anz IV.41, 4.41.

3. M.D.Legge & Sir Wm.S.Holdworth, Year books of Edward II, XX, 10 Ed.II, 1316-17, London, 1934
4. L.Foulet, Petite Syntaxe de l'ancien français, Paris, 1930, § 139

The Conjunction

The influence of the Latin constructions from which they are translated is very noticeable in the use of conjunctions in our manuscripts.

Com is used in various contexts, as would be expected: for comment IV.38, 1.b etc., followed by the indicative; for comme = as, II.27, 2.27 etc., and in sicom, with both substantival and verbal constructions (in the latter with the subjunctive or the indicative); for while I.19, 1.19, with the conditional.

The Latin influence is more strongly shown with com used in the temporal sense, for when in narrative, from Latin cum + sunjunctive, and for since, because for the same construction. Here there is fluctuation between the subjunctive, the mood of the Latin, the conditional, which still appears to be considered as a substitute for the subjunctive even in a past tense, and the indicative, which is the French idiom.

For com causal, the conditional appears only in 24.49, and the instances of the subjunctive and the indicative are few, but with much the same number of each mood in each manuscript.

Instances of temporal com are more plentiful, and here the weight of numbers seems to lie with those followed by the subjunctive, although those followed by forms ending in -st would make up the difference if they could be considered as indicative. Since there is no evidence by which past verbs in -st can be classified, no final statement on numbers can be made. The conditional is used only about half a dozen times.

Qua(u)nt, which has the same meaning, takes the subjunctive once only in each manuscript XXV.50, 5.29, a few times with a past in -st, and elsewhere is followed by the indicative.

Coment occurs only three times in MS 1, twice with the subjunctive and once with the indicative (as in the Latin). In MS 9562 it occurs more frequently, being used in almost every rubric, and takes the indicative (which could be assumed on number to cover the few forms in -st).

Com si 3.23, 23.59, and auxint com III.23 take the subjunctive.

Depuiz qe is followed by the indicative and the subjunctive in MS 9562, by the indicative only in MS 1. Puiz qe is followed by the indicative in both manuscripts. Einz qe is followed by the subjunctive XXV.35, and perhaps 7.2-3 (morrust), and by the indicative in three other instances (a possibility not given by

Godefroy, or Foulet[5] but present in Fouke Fitz Warin p.43, l.6). Dementers qe is followed by all three moods in MS 1, but not by the conditional in MS 9562,

Desicom is followed by the indicative, and is found only in MS 9562.

Issint qe is followed by the indicative, with the conditional sometimes in MS 1.

Si = if is followed by the indicative and the subjunctive. Its functions are varied with each mood, and there are slight differences of usage between the two manuscripts.

Qe, final, positive and negative, is followed by all three moods. The largest proportion take the subjunctive, and the smallest the indicative in MS 1; MS 9562 has more instances with the indicative than with the conditional, and has no conditional with the negative.

Si la qe is followed by the subjunctive.

The Adverb

'Adverbial' -s in adverbs not ending in -ment is not always added to illoqe, donqe, desqe etc. There is however a strange case in ensemblementz VIII.11-12.

An interesting example of the influence of Latin style may be observed in the wide use of adecertes as a sort of universal equivalent for autem, quoque, etiam, enim, ergo, igitur, vero, quidem, et, -que, or in similar circumstances where there is no Latin basis. Godefroy's few examples of this usage, given as representing mais are taken from MS 1, to which, as sources, can be added MS 9562 and MS B.M. 1.C.III. A similar usage, where adecertes is equivalent to autem vero is quoted by Godefroy as occurring in archives dated 1269, 1332 and 1337. It does not seem to have been idiomatic, but rather the result of translation, and not in general use in French.

The addition of a preposition, no doubt to reinforce an expression which, with use, had lost force, occurs in the adverbial phrase d'en aprés XXIII.58 & 3.47etc., to which the nearest parallel in Godefroy is en apres. D'en aprés occurs in Fouke Fitz Warin, p.2, l.27, a sign that our instances are not isolated, and have a parallel in Anglo-Norman, if not in Continental French.

The same phenomenon is present, with a, in adesouth XX.58-9,

5. Petite Syntaxe, § 426

which does not occur in Godefroy, and in a voire 5.19-20.

Many adverbs still cause inversion when they are placed at the beginning of a sentence, and when there is no inversion it is because the adverb is placed either in the middle or at the end of the sentence, or because there is no pronoun, which, according to Foulet[6] is tacit admission of an inversion. These adverbs are issint VII.103, 7.16 etc.; en tiel manere VII.16 etc.; Lors; a peine; a taunt MS 9562; si (save 1.33); ore adversative, with some imperatives as in Old French where there is no pronoun. There is no inversion after Et ore 16.81, 24.26 but the combination of the two adverbs may account for this. Ore temporal also causes inversion. Issint has no inversion 20.74-5 where it would be expected.

Molt is used as an adverb absolutely in a few instances, but is generally used in the construction where molt agrees with the noun, while yet functioning as an adverb[7] as in moltz des argumentz I.5 etc.; moltz de moustresouns II.81 etc.

The same construction is used with asquantz and quantz save XIV.59.

Meux = melius XXV.22 should be bien as in MS 9562, more exactly tres bien as it can be in the comparative.

Plus is used for the comparative XVIII.40, 18.40 etc., and superlative II.32 etc. 17.22, 21.39, and absolutely for davantage V.27, 5.27 etc. Plus de occurs with numbers, with plus qe XXIII.30.

An interesting addition of qe to locative adverbs is present in la ou qe 1.27, beside la ou I.27, XVII.2, and in ou qe VII.63.

The Preposition

The more common prepositions a, de, en, par, por occur with many of their accepted meanings of Old and Middle French, although some of them have only a few instances, and seem to have survived only as relics.

A with infinitive expressing a future act, esperaunt soi ascune rien a prendre = accepturum gives the same meaning as the simple infinitive, as expressed in MS 9562 esperaunt ascune chose de eux receivere, where the future sense is understood.

6. Petite Syntaxe, § 457.
7. Kr. Nyrop, Grammaire historique de la langue française, Copenhagen 1899-1930, V. § 40,3 Rem., p.49; § 111, p.149; 3° p.150-1.

It it not the same construction however in XI.57 demoustra... grant famine a venir which is the equivalent of qe with the conditional as in XIII.71-2, XXII.82 where MS 9562 has the conditional, or cil toy dirra quei toy coviegne a faire X.12, but seems to cover quite a number of usages, many of them Latin constructions left as near to the original as possible, more often with the accusative and infinitive. It is less used in MS 9562 where the infinitive is frequently used alone, and the sentence is often differently worded either because it has been misunderstood, or, perhaps, because of an attempt to avoid a clumsy construction, following the tendency observable in this manuscript to make more idiomatic French phrasing.

Od (with ove also in MS 9562) is used for with; there are no instances of ovesqes.

Duraunt 27.41, apart from being a misreading of the Latin, appears to be a preposition and not a participle. The position before the object is unusual for so early a date, for it is apparently otherwise unattested before the sixteenth century.

Pres de is the normal expression for near, but pres a occurs XXVII.17, 27.17. This is perhaps influenced by there being a verb between pres and the following preposition.

Other points

Aphaeresis of the prefix and initial vowel, so common in Anglo-Norman, hardly figures in these texts in proportion to their length.[8] It seems unlikely that the apparent instances in 10.37, XVI.79 and 28.62 are such, and that le sperit X.36, XVI.42 is anything but an accidental false division, as la complissement XXI.58-9. The remaining examples appear to be genuine: les postles XIV.61 beside apostles elsewhere; veillee XVI.59 with the meaning esveillee; porta(u)ntz V.11, 5.11 for efferentes when, for the same Latin verb, en-, or em- is prefixed V.18,20 in both manuscripts; charnissaunt 2.22(perhaps omitted after the preposition en); spiracioun XVII.58 and lie(e)z II.45, 2.45.[9]

NEGATION: It is quite normal in these manuscripts for the negative ne to be used without an accompanying particle, particularly in MS 9562 which frequently has ne where MS 1 has ne ...point.

8. see note on 10.37.
9. but see note on II.42-6

The particles appearing with ne are mainly pas and point, also mie, often in conjunction with so(u)lement, poi, plus outre, petit (MS 1). Ne also occurs with nul, plus, rien, unqe etc., providing quite a variety of expression. Some combinations are copied directly from the Vulgate as in ne mie poi = non minime; in others, as in ne...plus outre 5.85, translating ne alone, the French expands the Latin expression.

In MS 1 there are two instances of point without ne VII.37, XVI.46, in phrases not conforming to the interrogatory type specified by F. Brunot.[1] These may be scribal errors, but point alone may be an optional form, as in the Year Book for 1 Ed.II.[2]

REFLEXIVE PRONOUN: The two manuscripts differ in the use of this: MS 9562 favours soi, whereas MS 1 prefers lui, although there are instances where the choice is inverted, or where both have the same:

5.67	MS 1	dona as touz obeissauntz a lui	= sibi
	9562	dona as toutz obeissauntz a soi	
23.38	MS 1	Paul adecertes apellaunt a lui	= se
	9562	Lors appella Paul...a soi	
21.50	MS 1	eiauntz vou sur eux	=se
	9562	qe volt en unt sur soi	
but V.78	MS 1	cil tourna le poeple aprés soi	= se
	9562	reverti le people aprés soi	
XXIII.70	MS 1	pernauntz Paul a soi	= sibi
	9562	Lors pristrent...od soi	
VI.23	MS 1	distrent soi avoir oy	=se
	9562	distrent eux aver oi	
XII.24-5	MS 1	Et Peres a soi returnee	= ad se
	9562	Et Pieres a lui tournee	

1. Histoire de la langue française, Paris, 1905- ; II (1947, 3e ed.) p.473.
2. op.cit. p.100:'nous conissoms point.'

Chapter 10

VOCABULARY

Although the orthography and morphology are strongly coloured with Anglo-Norman characteristics, the actual vocabulary is not so. The most noticeable influence is that of Latin, natural enough in a translation, especially when executed by persons not always aware of the meaning of all the words and phrases they were called upon to interpret. This inevitable tendency towards latinizing accounts for a number of words that seem to occur only in the Anglo-Norman Bible; for some words whose first appearance in writing has up to now been considered as later, often not before the late fifteenth and early sixteenth centuries, the peak period for such borrowings; and for the liberal use of learned words which had been introduced into the language at an earlier date.

Other traits are the apparent creation of French forms not found elsewhere, but whose meaning and derivation are plain, and the earlier use of words that are not Latinisms before the date so far given for their first appearance.

In speaking of dates, it must be made clear what has been regarded in this chapter, for linguistic purposes, as the date of these texts. From some aspects of the language there seems to be some truth in Paul Meyer's statement that it is a thirteenth- rather than a fourteenth-century translation.[1] However, although this may be so, there were certainly changes of various kinds, chiefly in orthography and morphology, but perhaps also in vocabulary, made before or at the time when our manuscripts were copied. As the examples quoted in the last two chapters show, the language has characteristics of the fourteenth century, and has features some of which can in all probability be ascribed to the scribes of our texts. Since it is not possible to say exactly when any particular feature arose, it is safer to consider the mid-fourteenth century as contemporary when quoting our manuscripts (especially MS 1, which was written before MS 9562) as giving an early or first

1. Romania XVII, p.137:'...je l'attribuerais plus volontiers au treizième siècle qu'au quatorzième siècle.'

known instance of a word: it is better to risk underrating the extent of the translator's or scribe's lead in such matters, than to attempt on too little evidence a startling reassessment of the apparent position.

A final category covers what seems to be the use of already existing words, but with slightly differing meaning, as may be deduced from the context or from the Latin. It is not possible to decide at this distance whether it is the French word that is used with a slight twist of meaning, or the Latin word that receives the twist at the expense of the true meaning of the original. For editorial purposes a compromise has been reached, taking into account the possibility both of a change of meaning in the French, and of the Latin's having been understood mistakenly, as it so often is in contexts where no doubt can arise. Thus in the glossary a method has been followed by which in the many cases in point, no English is given for the French word, but an asterisk sends the reader back to the text to which there is a footnote giving the probable Latin source. This seemed to be the only way of avoiding the falsification of either the text or the language, while yet giving the reader an idea of what the text should mean.[2]

Although they are not without interest, there will be no discussion in this chapter of these words, or of those which after consideration are often left in their manuscript form until such time as some light may be shed on their signification. They are however discussed in the notes, usually in conjunction with other evidence, or cited with reference back to the Latin, with indication of either case in the Glossary.

ANGLO-NORMANISMS: Very few words can be regarded as typically and solely Anglo-Norman.

Contek = judicial debate is stated in the edition of the Contes of Bozon,[3] to be found only in texts written in England. In other texts it has the general meaning of contention, strife, and is mentioned by one editor[4] as occurring with the meaning resistance in a Norman text. This word, however, although undoubtedly a part of the insular vocabulary, is in V.57,88,5.88

2. e.g. 7.45 where percusso Aegyptio = having struck the Egyptian, is given as occist, which is not expressly stated.
3. P.Meyer, Lucy Toulmin Smith, Contes moralisés de Nicole Bozon, Paris, 1889, p.303.
4. Georgina E. Brereton, Des grantz geanz, Oxford, 1937, p.53, note on line 511.

used in contexts for which there seems to be no precedent, even in Anglo-Norman.[5]

Further instances are the forms rivail (subst.m.) which may be a different form from rivaille (subst.f.);[6] si la qe;[7] d'en aprés,[8] which do not seem to be used outside Anglo-Norman.

LATINISMS supply the most important part of the noteworthy vocabulary. They have already been touched upon in Chapter 5 as part of the study of the manuscripts as translations, and instances mentioned there will not be included here.[9] In some instances the words used already existed, but in our texts the lack of precision of the context makes a direct borrowing with the Latin meaning implied if not understood the most likely possibility. Some words have been given French characteristics, which makes them appear less strange in their new surroundings, unless they had developed them in the limited use they may have received if their borrowing dated back a few years; this may be observed in the prefixing of e- to s + consonant, and in the use of a French suffix

To the influence of Latin may be due what appears in MS 9562 to be the use of the preposition a for motion from as in qe nadgaires vint a Lombardie 18.3 = ab Italia, and com ils venissent a Macedoyne 18.9-10 = de Macedonia. The assumption that motion from is intended, is based on the probable readings of the Latin text, in which, with the possible exception of 12.56, all instances have prepositions with the sense from, corroborated in every case by the presence of de in MS 1.

Other words, sometimes unique apparently in form or meaning, are:

Auditorie XXV.51. The first instance given by Godefroy is from a document of 1332, which is certainly an independent borrowing from the same Latin word.

5. The matter is complicated by the word's being used with two different meanings in MS 1 within the distance of one column. Contek = concilium V.57, perhaps an extension from the judicial debate to the place wherein it took place. Contek = contumeliam V.88, 5.88, and should mean dishonour or shame, with which it is difficult to find a direct relationship, unless it is again an extension of meaning to the shame attached to being taken to court, or contumeliam was understood from the context to refer to Peter and John's having been taken to court.
6. G.E.Brereton, op.cit. p.46, note on line 234.
7. ibid. p.43, note on line 165, as ci la qe. F.W.Maitland, op.cit. p.21.
8. see p.cx.
9. see pp.xliii-xliv.

Coventz = conventus, court or assembly XIX.84

Esculptures XVII.67. Sculpture was a borrowing of Jean Lemaire.

Esploit = expletionem 21.59; it agrees with none of the meanings given by Godefroy.

Excitees, eytcés, see note on X.20; the first recorded instances elsewhere date from the beginning of the fourteenth century.

Fluvie 16.25, see 'Anglo-Norman Lapidaries.'[1]

Pluvie 14.37, used also by Bozon.

Juge = iugum XV.24, 15.24; not given as an alternative form for jou(g).

Portiz = porticum V.24; Godefroy quotes the borrowing of portique from an edition of 1547.

Preside = praesidem, for which MS 9562 has saudan or mestre juge, in an attempt to render the conception rather than the name.

Pretorie, pretoire XXIII.79, 23.79 should mean governor's palace, and is probably a direct borrowing, although it did exist in French with the more usual meaning of praetor's tribunal.

Purpuresse = purpuraria XVI.28, with substitution of suffix.

Sudaries, sudaires = sudaria XIX.22, 19.22 in its context here might be any object.

Other borrowed words that follow have been introduced into the language, or have their first known written examples later, but their independent borrowing in the Anglo-Norman Bible is possible in most cases through their common Latin basis.

Acceptour = acceptor; the other examples in Godefroy, appearing to be of a later date, seem to have originated from the biblical expression personarum acceptor, as here.

Concours = concursus XXIV.74 is not found, even with other meanings, before the end of the fifteenth century.

Contemptours = contemptores 13.83; first mentioned by Godefroy from a document of 1449.

Curiousement XXII.60-1 is quoted by Godefroy as appearing first in MS 1 in Maccabees (to which can be added this reference)with the second reference to Rabelais. The adverb here translates diligentius, so that the meaning of the word must have been well defined in the mind of the translator, from the

1. P.Studer and J.Evans, Paris, 1924.

adjective curious, of which Godefroy gives many examples.

Lapidacion 7.a is rare up to the seventeenth century, although it is already used in the twelfth. Its appearance in the rubric, which does not appear to have been translated from Latin[2] gives it more independence of Latin than if it had occurred in the text. It is nevertheless a learned word.

Phitomie = pythonem 16.34; the first example in Godefroy is from Fossetier, who lived from 1454-1517.

Repugner = resist seems first to have been used by Oresme, who wrote about the middle of the fourteenth century, and whose use of it (also in a translation) must be quite independent.

Semer used figuratively here for disseminare is first quoted by Godefroy in a text relating to Isabeau de Bavière, and must therefore be of a considerably later date.

Supersticioun XVII.51, XXV.42, 25.42-3 appears first to have been used elsewhere by Raoul de Presles in his translation of St Augustine's 'De Civitate Dei,' which he finished in 1375.[3]

Sollempne as an adjective is not quoted before 1370, but cannot have been of such late creation, since it was used in English by Chaucer in his Prologue to the 'Canterbury Tales' in about 1387.

The manuscripts have a few instances of words of a more French colouring, whose first instance was previously quoted as occurring at a later date.

Entreparla(u)nce 22.a, 26.a is first quoted by Godefroy from a statute of 12 R.II, that it c. 1389. However, even if the date of the chapter summaries of MS 9562, from which both our examples are taken, is that of the copying of the manuscript, it is likely to be a few years before the above date.

Frusse = rush representing impetus VII.114, is not given by Godefroy before Molinet (1435-1507) and then with reference to the noise rather than to the movement of people.

Nigromancien as opposed to nigremanchien is used by Froissart, as negromantien.

Remuer in the sense of to move, to transport, is quoted by Godefroy only from an edition of 1586. But this seems to be the verb from which remuerent V.10-11, 5.10-11, and remué 13.47 are derived, as removoir appears never to have had this meaning at all, even if first conjugation forms would not rule it out.

2. see p.xiv.
3. Berger, op.cit. p.249.

Certain words have been quoted by Godefroy as occurring only in MS 1, if they are mentioned at all, or are not given with the meaning they seem to have in these manuscripts.

Asquant(z) is an interesting form, used in a similar construction to that of molt(z).[4] It is a variant of the older pronoun alquant,' and formed on the same principle as ascun from aucun, being used with sufficient frequency in these manuscripts for both the form and the construction to be established.

Colpesouns (de visnes) = sarmentorum does not seem to be used elsewhere as a derivative either of cospel or of couper, to either of which it could be related for the meaning it has here. The presence of l before p may indicate the latter derivation, although in the written tradition an s can easily be mistaken for an l. The formation with -aison >-esoun as a suffix is straightforward.

Com bien (adv.) is used in our manuscripts to translate quanto, quot and quotquot, and not in its accepted sense, but as tous ceux qui, que. This is one of the ways in which it is rendered in MS 9562, 4.10, 5.78, beside (ceo)qe 4.42, 13.102; or qua(u)ntz des choses 9.31, 15.28. In three instances only does MS 9562 use com bien, but that is sufficient proof of its being used there. This construction seems to be a Latinism made up of French words, influenced by the usage quot? = combien?

Deguiler a compound of guiler, derived from guile, is given by Godefroy as occurring only in MS 1, Genesis XXVII.v.12, where it represents illudere. Its use in 5.5 for fraudare, where MS 1 has mentir, is therefore interesting.

In the formation of the superlative, the learned ending -i(s)me[5] is employed in MS 1 in deinzime = interiora XVI.53, at a point where unfortunately MS 9562 has a faulty rendering, with the omission of much of the sentence. Further evidence for the existence of this form is however to be found in the other manuscript of the Anglo-Norman Bible, B.M. Reg. 1.C.III. Exodus III.v.1, where the Latin noun interiora is rendered as deinzimetez beside MS 1's plus foreins lieux.

Desicom, a formation apparently not found outside MS 9562, is perhaps a compound of de + sicom. Its meaning because, since (if the contexts, and not necessarily the Latin, are any

4. see p.cxi.
5. Pope § 820

indication) is however some way removed from the suggested basis, and also from that of decige with which as a form it might be related.

Eloquisoun = eloqui 2.8. This noun may have existed some two hundred years before the learned borrowing elocution; but it is possible that the form of the Latin infinitive was used as a basis for the formation of a noun, to which was added the latter part of the common suffix -esoun.

Entrepretizer = interpretare > entrepreter, is an apparently unknown back-formation from the substantive entrepretizon, which also occurs IX.73.

Hardiescetee IV.23, seems to be an otherwise unknown substitute for hardiete or hardiesce, of which it is clearly a cross.

Moustresouns with the same meaning as demoustresouns is quoted by Godefroy only from MS 1, Exodus VII.v.3. The form occurs eight times in Acts in MS 1, and four times in MS 9562, translating prodigia.

Parmaignantise 4.23, presumably a back-formation from the present subjunctive of parmaindre, translates constantia, for which both manuscripts give nouns and adverbs with a meaning of permanence, instead of boldness which was the Latin meaning.

Pelotes III.12, for bases of the foot, only quoted by Godefroy as a ball, with its first instance in the 'Jardin de santé.'

Reisnes = loris XXII.50, combining the French and the English graphies, should here signify thongs or straps used for binding a prisoner. All instances quoted by Godefroy refer to the reins of a horse. Thus either this particular usage of the Latin noun as thongs was not recognized by the translator, who used the nearest equivalent to the Latin word, or perhaps he took for granted that possible extensions of the same word in one language would be equally valid in another.

Saunctee IV.20, 4.20 etc., as a translation of salus, has the meaning salvation. This is not given by Godefroy, except under sanetee, unless salvation is a figurative meaning of bon état de l'organisme; but it occurs in the Cambridge Psalter.[6]

User in the sense of to eat, as in usaunt = convescens I.7, is quoted by Godefroy first from MS 1, Genesis II.v.9 where it translates vescendum, which may or may not be before the in-

6. Berger, op.cit. p.31.

stances in the 'Livre de la Passion,'[7] of which the language is stated by the editor to be nearer the beginning of the fourteenth century than the end.

But although the vocabulary contains several distinctive features, it must be said that for the length and nature of the texts a certain 'originality' might be expected; for some text has to give the first written instance of any word, and investigation of manuscripts tends to reveal vocabulary either unknown, or previously known only through manuscripts of a later date.

As our manuscripts are translations, and in this study it is not possible to make a wide comparison with other biblical texts, no attempt has been made to assess how far the words used were of popular formation, were frequently used in the Bible, or were created for these texts. Some of the available evidence is put forward for what it is worth, with what indications can be given at present.

The discussion of vocabulary would not however be complete without general mention of the use of words in either manuscript as compared with the other. For in addition to other differences in translation and in language pointed out in previous chapters, there is often a difference in the words used at a given place, and a certain difference in vocabulary, or in its use over the whole text. This will merely be summed up here, to avoid repetition of details already discussed or quoted elsewhere.

The basic use of ordinary words is very much the same, but it is interesting to observe, when noting the words used in each manuscript for a particular word, how, if there are two or more current French words for it, the manuscripts will alternate between them, while often having in addition common readings. For example, concil, consail for both concilium and consilium; maunder, envoier for mittere; bier and hom for vir and homo, although here the detail is rather more complicated: bier in both manuscripts always represents vir; but MS 1 has hom also for vir, while MS 9562 uses bier exclusively for vir. Hom in MS 1 is used for homo as well as for vir , but in MS 9562 hom is used for vir only in 8.22 and 25.9, and elsewhere for homo or equivalent pronoun or adjective.

More frequently there will be only one or two instances

7. Grace Frank, Paris, 1930, p.xvii.

of crossing, not always with the same word, but giving an added appearance of variation between the two manuscripts. However, although on the whole the texts call upon a common fund of vocabulary, even if there is fluctuation over the places where it is used, there is not complete identity. To a certain extent this can be explained by the omissions, which, especially in MS 9562, where they seem to occur just where rare or difficult words are found in the Vulgate, automatically reduce the total number of words used.

Another factor is simply the use of different words for the same Latin original, because one prefers a Latinism, and the other translates competently with a more French word; because two words adequately render the Latin, and a scribe or translator prefers one to the other; or because an effort is made by one person to give more colour to an expression, while another, or the same elsewhere, cannot, or makes no effort to, translate with accuracy the niceties of the Latin words. Other differences inevitably arise from mistranslation, when a different meaning is expressed in each manuscript, often with words occurring only once or twice in Acts, and which therefore have no other opportunity of being rendered correctly.

Finally there is a slight tendency in MS 9562 towards a more archaic vocabulary than that of MS 1, with words normally classified as not being used after the thirteenth century, such as grundillantz 5.46, nepurquaunt 28.12.

Such differences, despite the similarities also mentioned, bring again in question the relationship between the two manuscripts, which is considered in the following chapter, with evidence from various sections.

Chapter 11

CONCLUSION

'...un texte déplorable au point de vue de la pureté du langage, mais bien intéressant comme témoin de l'idiome parlé à cette époque chez nos voisins.'[1]

It is presumably by Continental French standards that Berger judged the linguistic qualities of our texts, and the instances cited in the preceding chapters have made it abundantly clear that in the language of Acts in MSS 1 and 9562 the rules and forms still obtaining in France at about the same time were largely abandoned for a less rigid system, following the tendencies generally found in England.

Whether these manuscripts were based on a continental or on an insular original is a problem that cannot be solved here. It is certain however that, even if the insular characteristics date back no further than to MSS 1 and 9562 (which seems unlikely) the texts contain so many Anglo-Norman features, there can be no doubt of Anglo-Norman influences having been at work on the language.

While Berger clearly did not admire the French of these manuscripts, he does concede that the language is not without character,[2] and it is undoubtedly true that each text (for despite their similarities they are far from identical) has a strength and individuality of expression which combine in a style which, for all its roughness, deserves nothing less than Berger's few words of appreciation.

But as to the second part of the statement quoted above, it will have been observed that the texts have a style characteristic more of the written and translated than of the colloquial and idiomatic language. They embody a hybrid creation, combining the Anglo-Norman scribal habits and shortcomings, as shown in the orthography and morphology (which must reflect the spoken language to some extent, although not so much as Berger would have it believed), and Latinisms in spelling and vocabulary, with a strong tendency, more marked in MS 1, towards

1. Berger, op.cit., p.237.
2. ibid.:'Malgré tout, ce style n'est pas dénué de force, ni la langue de caractère.'

the use of constructions directly modelled on those of the Latin original.

Far from diminishing the interest of the language, however, the complex interplay of influences rather increases it, while changing the emphasis. But this is not the place for a more detailed analysis of the position. What matters is that it should have been pointed out in the course of this study, with the help of examples, that the situation is not so simple as it might appear, and that an indication should have been given of the factors that must be taken into consideration.

If the language presents difficulties, allowing of no more than a general assessment of its component parts, the question of the interrelationship of the two manuscripts is a greater problem; and yet an attempt must be made to reach a solution.

Before trying to work out any conclusions it seemed wise to look into the methods used by scholars in the classification of manuscripts, but on the whole the study of critical editions has not proved very fruitful for the particular texts dealt with here. Either, as with MSS 155 and 899 in Chapter 6, the general differences are so great as to be more or less self-evident, or, as with MSS 1 and 9562, the factors are such that no straightforward application of principle helps. Occasional comments by previous editors of other manuscripts on the relationship between specific texts are vague over details,[3] and no rule of thumb appears to exist. The one instance of careful exposition of the way a family tree was established is useless for our manuscripts, since the circumstances are entirely different.[4] Books on textual criticism in general do not deal with the problems arising here. But some foundations beyond mere impressions must be found.

3. P.Meyer and L. Delisle, op.cit. p.ccxxxi:'...les deux traductions sont absolument distinctes....S'il y a des coïncidences - et comment n'y en aurait-il pas? - elles s'expliquent par le fait que les deux traductions sont souvent assez littérales.' P.Meyer, Romania XVII, p.131 (on the versions of the Psalter):'Une comparaison plus étendue serait nécessaire pour établir s'il s'agit d'une seule version diversement modifiée par les copistes, ou de deux versions indépendantes, qui, visant l'une et l'autre à une extrême exactitude, devaient forcément se rencontrer souvent dans le choix des mots et dans la tournure des phrases.' Berger, op.cit. p.233 (on the Psalms in the Anglo-Norman Bible being of the Montebourg version):'La singularité de certains mots ne doit pas nous détourner des ressemblances profondes qui existent entre ces divers textes.'
4. E.R.Curtius, op.cit. pp.xix-xxxviii.

Berger is the most useful guide when he states how he went back to the Latin to find a reliable indication of relationship.[5] This method has been followed here as a means of providing some idea of the type of text that served as basis for the translation, and of the way in which the original was handled in matters of style, vocabulary and general accuracy; it is indispensable for the puzzling out of the errors resulting from misreading or misunderstanding of isolated words and phrases, and for the detection of omissions from and additions to the standard text.

But even when the evidence arising from this study had been examined, the deceptive similarities and dissimilarities still presented difficulties. Conflicting factors abound in our texts, and appear irreconcilable with any single solution.

After weighing the material made available by the examination of Acts in MSS 1 and 9562, an explanation has, however, been found which seems to suit all the circumstances.

It is essential first to set out the main points, some of which have been mentioned already, while others have so far been irrelevant to the discussion.

Despite considerable differences of various kinds, there are four grounds suggestive of some relationship:

1) Common omissions
2) Common variants of the Vulgate text
3) Common errors of translation
4) Similarity of style and translation

1) COMMON OMISSIONS: There are twenty-four over the whole of Acts,[6] many of single words, but some of a phrase, of

5. Berger, op.cit. p.vii:'Mais comparer entre elles des versions françaises est chose dangereuse. Les ressemblances du langage sont aussi trompeuses que les différences de style et de dialecte, et, pour rapprocher sûrement les divers textes l'un de l'autre, il fallait, pour ainsi dire, les dépouiller de leur langue et revenir au texte latin.'

6. (line refs. to MS 1; omissions are in parentheses):

III.17	speciosam portam (templi)
III.45	(Erit autem) omnis anima
IV.17	(quem vos crucifixistis) quem Deus suscitavit
IV.32	(divulgetur), with other omissions in MS 9562
V.35	quae est heresis (Sadducaeorum), 1st part also om. MS.1
VII.95	Deo (Iacob)
IX.26	quanta mala (sanctis tuis) fecerit
X.68	In veritate (conperi) quoniam
XII.31	processit puella(ad audiendum) nomine Rhode
XIII.14	cui nomen erat (Bariesu: qui erat) cum proconsule last two words also om. MS 1
XIII.20	O plene (omni) dolo
XIV.33	similes vobis (homines, adnuntiantes vobis) ab his

up to six words. This seems to indicate a common Latin source from which these words were absent, or a common French original the translator of which omitted them in translating. In some instances one manuscript has omitted a longer passage than the other, so that the omission could perhaps have arisen independently, as in V.35, XXVIII.34. The omission of quem vos crucifixistis IV.17; homines adnuntiantes vobis XIV.33; filius Pharisaeorum XXIII.13, is clearly due to homoioteleuton, which is a common enough feature to have occurred in unrelated texts, and, in the last instance, in French, and not in the Vulgate. But there is little doubt that for the same words to be lost here and there for no apparent reason in two different manuscripts, there must be a more definite explanation than mere chance.

2) COMMON VARIANTS OF THE VULGATE TEXT: Although both manuscripts keep more or less to the chapter-division employed since 1226,[7] the Latin text (or texts) on which both our manuscripts are based, is not the thirteenth-century revision of the Vulgate. Our versions have in common a certain number of variants not contained in the more widely represented Vulgate text: they sometimes follow the same version in preference to another where there is a deviation;[8] they incorporate additional readings which have precedents in earlier Latin versions,[9] al-

6. contd.
XVIII.32 Iudex ego horum nolo esse.(Et minavit eos a tribunali)
XVIII.42 diem solemnem (advenientem) facere
XIX.17 multitudine (discedens ab eis segregavit discipulos cotidie) disputans... [discedens...cotidie om.S* and S^2, Berger, ...Vulgate..., pp.120-1]
XXI.31 nomen (Domini) Iesu
XXIII.13 ego Pharisaeus sum (filius Pharisaeorum)
XXIV.6 (semper et ubique) suscipimus
XXV.51 cum multa ambitione (et introissent) in auditorium
XXVI.10 praescientes (me ab initio), si velint
XXVII.5 incipientem navigare circa Asiae loca, (sustulimus)
XXVIII.34 Appii forum,(et Tribus Tabernis), Appii also om. MS 9562
XXVIII.54 venerunt ad eum (in hospitium) plures
XXVIII.59 Cum...non essent consentientes, (discedebant), dicentes

7. Berger, op.cit. p.236.

8. III.19 Com il eussent veuz, 3.19 Et com le people veissent = cum viderent W 15185
X.4 nostre Seignor, 10.4 nostre Sire = Dominum GSUW
XI.47 " " " " 11.47 " " " = " " W

9. IV.14, 4.15 oiéz ⊙W 11533
V.30-1 et fuissent delivrés de lour enfermeteez, 5.30 et fussent garriz de lour enfermetees DAO 15185
VII.13, 7.13 trent a(u)nz W cor uat* 15185

though some of them are so brief and obvious from the context that they may have been added by a translator or scribe.[1] The indications from the edition of Wordsworth and White[2] given in the foot-notes refer to texts on the whole too old for any of them to have been a possible direct source; in the event the variants recorded in our manuscripts are attested in such varied types of Vulgate as to make it clear that we are dealing with mixed texts, so that the date of the early versions is of no direct importance. It is also improbable for so many identical cross-currents not to have been present in a given Latin manuscript used for making the translation. The variations between the texts can be accounted for by the revision of one or both texts in conjunction with a different Latin manuscript, but there is little likelihood that two translators should have worked with the same collections of Latin manuscripts, and often included the same readings independently. A common original source must be postulated on these grounds, which alone, however, do not give direct evidence of a common original translation.

3) COMMON ERRORS OF TRANSLATION: These are found scattered over the whole text. Although they are limited in number compared with the errors occurring in only one manuscript, there are enough instances for their occurrence to appear more than accidental. Many of them might well have arisen in a faulty Latin text, although they could also be due to inaccurate reading of a correct form.[3] Some instances, the most important for proving a common original translation, show misunderstanding of the Latin construction, and can only have appeared at the time of translation.[4] Such errors in sufficient number preclude the possibility of independent translation.

Asie XVI.13, 16.13 for Mysiam might occur in either Latin

1. V.14, 5.14 moiller BFK...
   V.44, 5.44 Les (lour) ministres D has it, but an object would be understood.
   VII.90,7.90 Dieu (les) ordina (a eux) + Deus DR^2p^2 11533, 15185 + illis cor uat*
2. op.cit.
3. XXVI.15-16 estoise jeo liee a juggement, 26.15 si estois liee en juggement = sto iudicio subiectus, which has been transposed from the previous sentence. Other examples can be found on pp. xlviii-xlix.
4. XX.20-1 desputaunt longgement od Paul = disputante
   20.20-1 " " od Paulus longgement diu Paulo
   IX.47-8 moltz des Giewes (Jeus MS 9562) firent consail
   9.47 = (dies) multi, consilium fecerunt Iudaei

or French, as this is the only instance in the Vulgate. The rendering of the proper name Scevae as a une cene XIX.28, 19.29, is complicated by each manuscript's having a different interpretation of the position of Iudaei, which in MS 1 is the possessive of cene, and in MS 9562 of fitz. The initial difficulty of the association of the ending -ae with a masculine genitive in -i might well disconcert two different people at different times, but the initial s- could have been dropped in the copying of the Latin as well as it may have been ignored by the translator.

4) SIMILARITY OF STYLE AND TRANSLATION: Despite extensive textual variations between the two manuscripts, which have made it necessary to reproduce both texts in full, there is a basic similarity of approach (though less complete than former critics supposed), to a certain extent obscured by the more modern orthography and morphology of MS 9562, and by other differences between them. Comparison with the text of the thirteenth-century Bible and with that of Guiart des Moulins shows a fundamental difference which does not exist between the texts of our manuscripts.

The strange feature of the interrelationship is its almost intangible quality. It seems to be more than a mere superstition to which one clings because it is difficult to cast aside all that Berger said, even if he did say it in 1884, and after what must have been a less detailed examination of the texts than has been made here. After all, he had the experience of the comparative study of many manuscripts - perhaps too many for the time at his disposal - and although he may have been guilty of error in the assessment of a situation, as he has been over our manuscripts, yet he could hardly have been entirely mistaken.

How is it possible then to reconcile facts which seem on one hand to give overwhelming odds against the relationship between MSS 1 and 9562, while on the other they give less heavily weighted, but apparently conclusive, evidence that makes separate origins out of the question? How can differences of translation; a better style in MS 9562 involving different constructions and word order; differences of vocabulary, of Latin versions; omissions not common to both, especially many in MS 9562 due to homoioteleuton, in French, and sometimes in

Latin,[5] be balanced against factors which as soon as they are pointed out can be contrasted with the exceptions included in the differences cited above?

There are frequent sections where there are strong mutual resemblances of style, however.[6] These, combined with the general impression and the evidence derived from comparison with the Latin text, show the similarities which in the aggregate create the conviction that there must have been a common original translation, of which our manuscripts represent two different developments.

How then can the considerable differences be accounted for?

The first factor to bear in mind is the habit so widespread among scribes of making slight alterations as they copied texts, sometimes restricting themselves to orthography, but often making adjustments to the mode of expression, and even to vocabulary if a word was becoming obsolete, or if a synonym seemed preferable. This, in addition to changes arising from omissions, other errors of copying, and from misunderstanding. It is well known how different from its original a text can become once it has passed through the hands of a few scribes, however scrupulous. If there are two branches coming from the same stem, the independent variations made in each line of transmission would lead to an even greater discrepancy, especially in the details.

A certain type of difference would be likely to arise in addition if the manuscripts were copied at a few years' distance the one from the other, as is the case with our texts. It has not been possible to assign a definite date to either manuscript, although it is assumed on evidence unrelated to the actual text, that MS 1 was copied between 1340 and 1361, and more probably at the beginning of this period than at the end. MS 9562 appears to have been copied some twenty years later, at least. This alone would account for some of its orthographical and morphological traits; and judging from the writing there is every reason to suppose that the section of MS 1 containing Acts was written by an older one than the scribe who wrote MS 9562, which would allow for the more striking developments in the later manuscript, with forms such as <u>ils</u>, <u>cils</u> in the plural, and -<u>smes</u> (save one instance)in the 1st p.pl. preterite.

5. 23.3-5 <u>Deum...ad eum</u>, assuming that the reading <u>ad eum dixit</u> was changed to <u>dixit ad eum</u>, as in vg.dem.
6. e.g. I.16-26; II.67-72; III.36.53; V.58-71.

But these factors can produce an effect only on the outward appearance of the text, and cannot offer the fundamental explanation for the differences connected with the use or misuse of the Vulgate.

This is to be found in the postulation of a revision of the text in MS 1, in Acts at least, in conjunction with a copy of the Vulgate which was not identical with the one used for the initial translation.[7] Differences of version would be introduced as the reviser followed the Latin text he had under his eyes, and the errors of translation of MS 9562 not shared by MS 1 would be eliminated; hence the rendering into French in I.42-3 of the Psalm which MS 9562 quotes in Latin, and from a different version, and the inclusion of those words and passages absent from MS 9562, which it is supposed were omitted deliberately because of the difficulties they raised. If it seems that common omissions should have survived a comparison with the Latin, their reintroduction in some of the instances that remain might have occasioned too extensive changes, or their survival may be due to inadvertency.

For this revision was not without its shortcomings; the reviser himself created further errors in an attempt to set right those of his original, and also in trying to improve on readings which did in fact render the Latin correctly; hence the errors that occur only in MS 1. He also overlooked a number of the errors of his original which are to be found in both MS 1 and MS 9562. For although more expert, or better equipped for the task, than the original translator, he had yet not such a thorough mastery of the Latin, or even of the French language, as to be sure of making a completely accurate translation, even if this may not have been entirely his fault.

The reviser may also have attempted to keep nearer to the Latin text, or at least he made no attempt to shake off its influence. A pointer in this direction is the intrusion of braz XIII.40, and perhaps of vint XIII.91, which seem to have been added, at first maybe as a gloss, rendering more literally the Latin word, in the second case with the accent on the meaning of the main part of the verb convenire.

The text of MS 9562 appears to have undergone no revision of the type postulated for that of MS 1, and therefore to be nearer the original. The errors of translation are thus more

7. see pp.l, xli.

numerous, the general style in some ways more archaic, and the words and phrases deliberately omitted have not been restored.

The more idiomatic mode of expression already noted,[8] may have been present in the original and altered in the revision of the text of MS 1, or, what is more likely, the phrasing was polished at the time of the incorporation of Acts into the History of the Bible with which it is included in MS 9562. In such a process also the explanatory additions to the text would be made in an attempt to clarify obscure statements.[9] Both features are consistent with the nature of the History of the Bible, which is a simplification and exposition of Biblical - and to judge by the contents, largely apocryphal - material, for which a certain standard of readableness would have to be achieved. The chapter summaries would also be composed at this time,[1] so as to bring Acts into line with the system followed throughout the remainder of the book.

The interrelationship of MSS 1 and 9562 is therefore distant, but seems hardly questionable on the strength of the evidence here laid out.

8. see p.li.
9. see pp. li-lii
1. see pp. xiv-xv

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Ci finissent les Evangeilles de Johan et comencent les faitz des Apostles.

Capitulum .i.

362[a] O tu primes, Theophile, jeo fis adecertes / parole[1] de totes choses les queux Jhesu comencea faire et enseigner tanqe al jur el quel il, comaundaunt a ses apostles qe il eslust par le saint Esperit, il est mountee; as queux il dona ses meismes[2] vif, aprés sa passioun, en moltz des argumentz, apparisauntz a eux pa[r] .xl. [jours][3] et parlaunt du regne Deu. Et usaunt a eux, comaunda[4] qe ne departeroient de Jerosolime, mays attendroient promesse du Piere quel [5] dist il, par ma bouche: por ceo qe Johan adecertes baptiza en eawe,[6] vous adecertes serréz baptizé en le seint Esperit, ne aprés moltz de ces jurs. Por ceo qe[7] assembloient, li demaunderent, disaunt: Seignor, si restoras en cest temps le regne de Israel?[8] Et lour dist: N'est point a vous aver conuz[9] les temps ou les momentz qe le Pere ad mys en sa poestee. Mais vous prendreez[10] en vous la vertue del seint Esperit survenaunt; et vous serréz[11] a moy tesmoignes en Jerosolme, et en tote la Giewerie, et en Samaire desqes al derrein de la terre.[12] Et com il eust ceo dit, cil veauntz, il est suslevee, et le nuwe lui supprist de lour oels. Et com il regarderoient alaunt cil el ciel, voi, deux biers esturent pres de eux en blaunches vestures, les queux distrent: Biers galiliens, a quei esteez[13] regardauntz el ciel? Cist Jhesu, qe pris est[14] de vous el ciel, en tiele manere vendra si com lui veistis alaunt el ciel. Donqe sont il returnéz a Jerosolme, del mount

i 6 et parlaunt] de p. 8 the space following quel is left by the scribe 19 supprist appears to be the correction of an original susprist 23 veistis] ve~~i~~stis

1 Primum quidem sermonem feci 2 praebuit se ipsum 3 per dies quadraginta...et 4 conuescens praecipit eis 5 Patris quam audistis (inquid CIOR... inquit GDO...) per os meum 6 aqua: in aqua D 7 Igitur qui 8 si in tempore hoc restitues regnum Israhel? 9 nosse 10 sed accipietis

Ci finist le secound livere de Daniel et comencent les faitz des apostles.

Coment Dieu comaunda a ses disciples q'ils attendissent la promesse de soun Piere, et com il monta en ciel.

Capitulum primum.

O tu Teophile, jeo fis adecertes paroles[1] de totes choses les queux Jhesu comencea faire et enseigner, tant / qe al 209c
jour qe cist Jhesu, comaundaunt as apostles les quex il eslust par le seint Espirit, est mountee; as quex il dona[2] soi mesmes vifs, par qaraunte jours[3] aprés sa passioun, en moltz des argu- 5
mentz, apparissaunt a eux et parlaunt du regne Dieu. Et il esteaunt od eux, lour comaunda[4] q'ils ne departissent de Jerosolme, mais attendissent la promesse del Piere, la quele promesse vous oistez, il parla par ma bouche.[5] Adecertes, pur ceo qe Johan baptiza par eawe,[6] vous adecertes serréz baptizee par le seint 10
Espirit, ne my[e] aprés moultz de ces jours. Pur ceo, cils qe[7] soi assemblerent lui demaunderent, disauntz: Sire, restoras tu cesti regne de Israel?[8] Cil adecertes lour dist: Il n'est mye a vous a conustre[9] les temps ou les momentz les queux le Piere mist en sa poestee; mais jeo receivaunt[10] vertue del 15
seint Espirit survenaunt en vous, serréz[11] a moi tesmoignes en Jerosolme, et en tote la Jewerie et Samaire, tant qe al derreinetee de la terre.[12] Et com il eust ceo dist, cils voiantz, il est enhaucee, et la nuwe lui prist de lour oilz. Com ils regarderoient cil en ciel alant, voi, deux biers esturent pres 20
de eux es vestementz blaunks, les quex distrent: Ha! vous biers de Galilee, pur qei estéz vous[13] regardantz el ciel? Cil Jhesu, q'est mountee[14] de vous el ciel, vendra en tiele manere sicom vous lui veistez aler el ciel. Donqes retournerent ils

1 7 lour comaunda] "comaunda" lour 11 my- at end of line

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11 supervenientis...in vos, et eritis usque ad ultimum terrae 12 et Samaria, et 13 quid statis? 14 adsumtus est

qe est apellee Olyvete, qe est jouste Jerusalem, eyaunt soun chemyn el sabbat.[15] Et com il entrassent en cenacle, il mounterent[16] la ou il manaient, Peres et Johan, Jacob et Andree, Phelyppe et Thomas, Bartholomee et Matheu, Jakes Alphei et Symon Zelotes, et Judas Jacobi. Touz yceux estoient parseverauntz ensemble en ordre od femmes, et od Marie,[17] la miere Jhesu, et od ses freres.[18] En yceux jours, Peres levaunt en mylu des freres[19] si dist, lors estoit une compaignie des hommes ensemble por poi cent vint:[20] Ha! biers freres, il covient l'escripture estre acomplie, la quele le seint Esperit dist par la bouche David, de Juda[21] le quel fust lour dustre, les queux pristrent Jhesu, qe en nous est recountee,[22] et prist sort de ceste service.[23] Et cil[24] adecertes avoit le champ del loer de iniquitee, et cil, pendu, creva par mi,[25] et ses entrailles sount espaunduz. Et conue chose est fait a touz les habitauntz en Jerusalem, issint qe cesti champ fust apellee de lour
362b langge[26] Acheldemach, ceo / est, champ de saunk. Car il est escript el livre de psalmes: Soit la habitacioun[27] de lui fait deserte et cil ne soit qe en habite,[28] et: Preigne un altre[29] soun eveschee. Por ceo covient il de ceux hommes qe od nous sont assembléz en chescun temps qe nostre Seignor Jhesu Crist entra et issi entre nous, comenceaunt du baptesme de Johan desqes al jour el quel il est pris[30] de nous, un de ceux estre fait nostre tesmoigne de sa resurrectioun. Et il establierent deux, Joseph qe est apellee Barsabas, qe est nomee Justes, et Mathi. Et cil priauntz distrent:[31] Tu Seignor, qe conuz as[32] les quers de touz, demustre le quel tu averas esluz, un de ceux deux[33] prendre lieu de cest ministre et dignetee de apostle,[34] dount Judas [est] trespasee, qe il alast en soun lieu.[36] Et cil donerent sort [37], et le sort chai sur Mathi, et cil en est recountee[38] une des unze apostles.[39]

33 cent vint] une vint 41 ceo est] ceo i est 42 Soit la] Fait la 38 creva par mi inserted with fine pen above the line 48 Et il est.] Et il li est. 52 et dignetee] de dignetee.

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15 sabbati habens iter 16 distinguish: introissent in cenaculum, ascenderunt, FVp, and introyssent, ascenderunt in cenaculum, C 17 in oratione cum mulieribus et Maria 18 et fratribus eius 19 in medio fratrum 20 fere centum viginti 21 per os David, de Juda 22 quia (many, qui A*C DMTW) connumeratus erat (est D) in nobis 23 sortitus est sortem ministerii huius 24 hic=Judas 25 suspensus crepuit medius

a Jerosolme, de la mountaigne q'est appellee Olivete, qe est pres de Jerosolme, eiauntz lour chemin el samadi.[15] Et com ils y entrassent, ils aloient a la cene,[16] la ou qe manoient Pieres et Johan, Jakes et Andreu, Phelippe et Thomas, Bartholomeu et Matheu, Jakes Alphei et Simon Zelotes et Judas Jacobi. Toutz iceux estoient ensemblement parseverantz en oreisouns et od Marie[17] la miere Jhesu, et lour freres.[18] A yceus jours, Pieres levant / en la maiene de ses freres[19] dist; si adecertes 209[d] une compaignie ert des hommes ensemble pur centz vintz:[20] Ha! vous biers freres, l'escripture covient estre acomplie, la quele le seint Espirit dist par la bouche David, Roi des Jeus et de Juda,[21] qe fust lour dustre les queux pristrent Jhesu, le quel ert [n]umbree en nous,[22] et il geita sort a tiels ministres.[23] Dieu[24] adecertes ad le champ du loer de iniquitee, et il penduz en la maiene de deux larrouns,[25] toutz ses entrailles sount espaunduz. Et conue chose est fait a toutz les habitauntz en Jerosolme, issint qe cel champ est appellee de lour bouche[26] Acheldemach, ceo est, champ de saunk. Qar il est escript el livere des psalmes: Fiat commemoratio[27] eius deserta, et non sit qui inhabitet[28] in ea, et: Episcopatum eius accipiat alius.[29] Il covient pur ceo qe un de ceux biers qe sount assembléz a nous en chescun temps qe nostre Sire Jhesu entra et issist entre nous, tesmoigne de sa resureccioun, comenceaunt de baptesme Johan tant qe al jour q'il ascendi de nous.[30] Et cils establirent ~~Jose~~ Joseph qe ert appellee Barsabas, qe nomee est droiturer, et Mathi. Et cil priaunt, dist:[31] Tu Sire, qe conuis[32] les qeors de toutz, deignez receivre un de ceux deux qe tu averas eslutz,[33] en lieu de ceste busoigne et dignitee de apostle,[34] desicom[35] Judas est privaricatour q'il ne feroie en soun lieu.[36] Et cils donerent sort a eux,[37] et le sort chai sur Mathi, et cil est nombree[38] od les unsze apostles.[39]

25 mountaigne] mount^{i}gne

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26 lingua eorum 27 commoration most MSS habitatio AVO commemoratio DF* 28 habitet BCD(-tat)... inhabitet AFG... in ea 29 alter AD⊖VW... alius BCFG... 30 adsumptus est a nobis, testem resurrectionis eius nobiscum fieri 31 Et orantes dixerunt 32 nosti 33 ostende quem elegeris ex his duobus unum, distinguish ex his duobus, unum accipere KVd 34 accipere locum ministerii huius et apostolatus 35 de quo=locum... 36 praevaricatus (transgressus p) est Iudas ut abiret in locum suum 37 dederunt sortes eis 38 adnumeratus 39 cum undecim apostolis

Capitulum .ij.

Et com les jours de la Pentecoste s'en aient acomplie,[1] touz les disciples estoient ensemble en meismes cel lieu.[2] Et fet est sadeinement del ciel soun, si com[3] de grant esperit venaunt, et repleni tote la mesoun en apostles estoient se-
5 auntz.[4] Et langes departiz[5] les apparurent si com feu, et siet[6] sur chescun de eux. Et touz sont repleniz del seint Esperit, et comencerent parler de diverses langges, si com le seint Esperit lour dona a parler.[7] Lors estoient en Jerusalem habitauntz Gieux, biers religious[8] de chescun nacioun qe est
10 south ciel. Fet adecertes yceste voiz,[9] multitude assembla, et confuse est de pensee,[10] car chescun les oy parlauntz de sa langge. Trestouz adecertes avoient (et) merveille et merveillerent ensemble,[11] disaunt: Veez, ne sont point touz ceux Galiliens qe parlerent? Et coment oismes[12] nous ch[e]scun nos-
15 tre langge[13] en le quel sumes neez? Parceis et Medes, et Elamitz, et cil qe habitent en Mesapothanie, Juda et Capadocce,[14] et Ponthy et Asie, Frise et Pamphilie, Egypte et les parties de Lybie qe est entour Cirenen,[15] et les estraunges romains, Gieux adecertes, et Proselitez,[16] Cretes et Arabitz,[17]
20 les oismes parlauntz de noz langes les grantz oeveraignes de Deu.[18] Touz adecertes doubterent et esmerveillerent, ensemble disauntz:[19] Car quei volt ceo estre? Les altres adecertes escharniroient, disauntz:[20] Car cil sont plein de moust. Peres adecertes esteaunt od les unze, leva sa voiz et parla as biers
25 gieux:[21] Et touz qe habitéz en Jerosolme [22] espount a vous, et pernéz mes paroles en voz orailles.[23] Car ils ne
362e sount point enyveréz com vous quidés, com il seit[24] le / tierce houre del jour, mes ceo est ceo qe[25] dit est par le prophete Johel: Et il serra es derreins jurs, dist nostre Seignor,[26]

.ij. reading originally .iiij. but first stroke erased 10 south ciel] south ~~cil~~ ciel 19 Certes 25 space left by the scribe

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1 Et cum complerentur dies Pentecostes 2 erant omnes pariter in eodem loco 3 sonus, tamquam 4 ubi erant sedentes (+apostoli D) 5 dispertitae linguae 6 sedit 7 dabat eloqui illis 8 Iudaei, viri religiosi 9 Facta autem hac voce 10 mente confusa est 11 Stupebant omnes et mirabantur 12 loquuntur...audivimus 13 linguâ nostrâ AFV linguam nostram CDGO 14 et Elamitae, et qui habitant Meso-

Com Deu del seint Espirit replenist les qoers de ses apostles le jour de la Pentecoste.

Capitulum secundum.

Et com les jours de la Pentecoste fussent acompliz,[1] toutz les disciples estoient ensemble en mesme cel lieu.[2] Et soun est fait sodeignement / de ciel sicom soun de graunt espirit 210[a]
venant, et replenist tote la maisoun ou ils estoient seauntz.[4] Et apparurent a eux langges descovertes[5] sicom feu, et il sist[6] 5
sur chescun de eux. Et toutz sount ils repleniz del seint Espirit, et comencerent parler de diverses langgages, sicom le seint Espirit lour dona eloquisoun.[7] Adecertes ils y estoient habitauntz en Jerosolme biers religious[8] de chescune nacioun q'est south ciel. Fait adecertes icele nuit,[9] multitude 10
des gentz assembla, la quele ert confuse en pensee,[10] car chescun oy de sa langge eux parlauntz. Toutz adecertes soi espounterent et esmerveillerent,[11] disauntz: Voi, toutz cils qe parlent, ne sount Galileis? Et coment nous oioms[12] chescun a nostre langge[13] en la quele nous sumes neez? Parceis et Medes, 15
et Capadoce,[14] et Pount et Azie,
Frise et Phamphilie, Egipt et parties de Libie q'est entour Ciricien,[15] et estrange de Romein, de Jude, et de Proselitz,[16] Gregeis et Arrabitz,[17] nous oioms eux parlauntz de noz langges les grauntz choses .[18] Toutz adecertes soi espounterent et 20
ensemble soi esmerveillerent, disantz:[19] Qar quele chose volt ceo estre? Altres adecertes en charnissaunt distrent:[20] Cils sount pleinz embutz de moust. Pieres adecertes esteaunt od les unsze, leva sa voiz et les emparla:[21] Ha! vous biers jews, et vous toutz qe habitéz en Jerosolme,[22] conue chose soit a 25
vous, et per[néz] mes paroles en voz orailles.[23] Ils ne sount point enyvereez com vous quidéz(ils) com il soit[24] le tierz houre de jour, mais ceo est com[25] dit est par le prophete Joel: Et il serra dit par nostre Sire es derreins jours[26]

3 catchword of 209vo de ciel sicom soun de grant

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14 -potaniam, et Iudaeam et Cappadociam 15 partes Lybiae quae est circa Cyrenen 16 et Advenae Romani, Iudaei quoque et Proselyti 17 Cretes et Arabes 18 magnalia Dei 19 ad invicem dicentes 20 inridentes dicebant 21 locutus est eis 22 Viri Iudaei, et qui habitatis Ierusalem universi 23 hoc vobis notum sit et auribus percipite verba mea 24 cum sit 25 quod 26 Et erit in novissimis diebus, dicit Dominus

espaunderoi de moun Esperit sur tote char, et voz filz et voz filles prophetizeront, et voz joevenes verront visions, et lé plus anciens de vous[27] soungerount sounges, et jeo verserai adecertes de moun Esperit sur mes serfs et sur mes anceles, en yceux jours, et il prophetizeront. Et si dorrai jeo moustre-souns el ciel par amount, et signes en terre desouth,[28] c'est a savoir saunk, fu, flaour de fumee.[29] Le solail serra tournee en tenebres et la lune en saunk einz qe le grant jour de nostre Seignor[30] vendra. Et chescun(serra)qe avera apellee le noun de nostre Seignor serra sauf.[31] Les biers de Israel, oiéz cestes paroles: Jhesu de Nazareth, bier loee de Deu en vous, en vertues, et moustresouns et signes qe Dieu fist par lui en le mileu de vous, si com vous savéz

de Dieu turmentauntz par les mayns de malveis, qe Deu re-suscita, ses dolours d'enfern liéz, solom qe ceo fust inpos-sible li de ceo estre tenuz.[32] Car David dist en lui: Jeo por-veai nostre Seignor tut dys devaunt moy, car il est a moy as destres[33] qe jeo ne soi commeu. Por ceo est moun quer 7 et ma lange leescee ensur defent[34] et ma char reposera en es-poir. Car tu ne guerperas point ma alme en enfern, si ne dor-ras tu point ton seint[35] veer corrupcioun, qe as fait a moy conu[36] les voies de vie, si me repleneras de joie od ta face. Ha! vous freres, vous list il a dire hardiement a vous[37] del patriarche David, car il est mort et enseveliz et soun sepulcre si est vers nous tanqe a cesti jour. Por ceo com il fust pro-phete, et sczeust qe lui eust juree par serment a lui del fruit de sa quisse seer sur soun see,[38] cil porveable parla[39] de la resurrectioun de Crist, car ne fust point deguerpi en en-fern, ne sa char ne vist[40] corrupcioun. Dieu resuscita cist Jhesu[41] a qi nous sumes touz tesmoignes. Por ceo, cil enhaucee de la destre part,[42] et la promissioun del seint Esperit prise

30 de moun] demoun 32 jeo]ceo 36 flaour de] flaourd de
42 space left by the scribe. Rubricator's Capitulum erased
45 enfern liéz] enfern liez 46 li de] lide 51 conu] com

27 seniores vestri 28 prodigia in caelo sursum, et signa in terra deorsum 29 vaporem fumi 30 dies Domini magnus et manifestus 31 Et erit, omnis quicumque invocaverit nomen Domini, salvus erit 32 Iesum Nazarenum, virum adprobatum a Deo in vobis, virtutibus, et prodigiis, et signis, quae fecit per illum Deus in medio vestri, sicut vos scitis: hunc defi-nito consilio, et praescientia Dei traditum per manus iniquorum adfigentes (adfligentes D, aff- 15185) interemistis: quem Deus

jeo verseroi de moun Espirit sur tote char, et voz fitz et voz filles prophetizeront, et voz jeovenes verrount visiouns, et voz aunciens[27] soungeront sounges, et jeo espaunderoi adecertes de moun Espirit sur mes servauntz et sur mes ancelles en yceux jours, et ils prophetizerount. Et jeo dorroi moustresouns el ciel la sus, [28] c'est a savoir saunk et feu et chaline de fumee.[29] / Le solail ert tournee en 210b tenebres et la lune en saunk avaunt qe le graunt jour et apert de nostre Sire[30] viegne. Et chescun, qi qe ceo soit qe eit appellee le noun nostre Sire, ert salvee.[31] Ha! biers de Israel, oiéz cestes paroles: Vous occistez par mal consail Jhesu de Nazareth, bier provee de Dieu entre vous, par vertues, et par moustresouns et signes, les quex Dieu fist par lui en la maiene de vous, sicom vous le savéz, et devant la science Dieu, cil Jhesu baillastez a turment par mains de malveis, le quel Jhesu Dieu resuscita, les dolours d'enfern lieez, solom ceo q'il ert impassible q'il fust tenuz de lui.[32] Car David dist en lui: Jeo purvoiay nostre Sire tut dis devant moi, car il moi est a destre[33] qe jeo ne soi commuz. Pur ceo est moun qeor esjoiz et ma langgee esjoi, et ensurketut[34] ma char reposera en espoir. Car tu ne deguerperas ma alme en enfern, ne tu ne dorras toun Espirit[35] a veer corruptioun. Tu fais a moi conues[36] voies de vie, si moi repleneras de leesce ove ta face. Ha! vous biers freres, bien list il a vous qe jeo vous die [37] de David le patriark, qar il est mort et est enseveliz, et soun sepulcre est vers nous tant qe a cest jour. Pur ceo com il fust prophete, et scieust qe Dieu ly jura par serement qe del fruit de sa quisse serroit sur soun sege.[38] Cil porveablement parla[39] de la resurecciou de Crist. Pur ceo sa char n'est mie deguerpie en enfern, ne sa char ne voit[40] corrupcioun. Cil Jhesu resuscitee est [de] Dieu a qi nous toutz sumes tesmoignez. Pur ceo est il enhaucee del destre Dieu,[42] et prise del Pere[43] la

35 a-savoir, hyphen at line end 45 enfern 57 porveablement] ꝑveablement

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32 - suscitavit, solutis doloribus inferni, iuxta quod inpossibile erat teneri illum ab eo 33 a dextris meis est 34 propter hoc laetatum est cor meum: et exultavit lingua mea: insuper et 35 Sanctum 36 notas fecisti 37 Viri fratres, liceat audenter dicere ad vos 38 sciret quia iureiurando iurasset illi Deus de fructu lumbi eius sedere super sedem eius 39 providens locutus est 40 vidit 41 hunc Iesum resuscitavit Deus 42 dextera igitur Dei exaltatus 43 a Patre

du Seignor, espaundi il qe[44] vous voiés et oiéz. Car David ne mounta point es ciels. Cil adecertes dist: Ly Seignor dist a moun Seignor: Sees tu a mes destres, si la qe[45] jeo mette tes enemys seele de tes piéz. Por ceo sache certeinement tote la maisoun de Israel qe Deu fist (al)nostre Seignor et Crist qe
362[d] vous crucifiastes / Seignor et Crist.[46] Cestes choses cil sont compunct de quer,[47] et il distrent a Pieres et as altres apostles: Ha! biers freres, quei feroms nous? Peres adecertes lour dist: Fetes penaunce, et soit chescun de vous baptizee el noun de nostre Seignor Jhesu Crist en remissioun de voz pecchéz, et vous receiveréz le doun del seint Esperit. Car repromissioun est a vous et a voz filz, et a touz qe sont de loinz,[48] qecunqes ly Seignor nostre Deu avera apellee. Par altres plusours paroles adecertes tesmoigna il[49] et lour amonesta, disauntz: Soiéz vous salvee de yceste male generacioun. Cil adecertez qe resceurent sa parole sont baptizés;[50] et en ycelle jour sont entour trois millers des almes ajoint.[51] Cil adecertes estoient parseverauntz el doctrine des apostles et el communicacioun de la debrisure de pain et en oreisouns, et pour en ert fait a chescune alme.[52] Moltz de mustresouns adecertes et signes estoient faitz par les apostles en Jerosolme, et grant doutee estoit en touz.[53] Trestouz adecertes qe creirent estoient ensemble et avoient totes choses communes. Si vendoient[54] il lour possessiouns et lour substaunces, et les departirent a touz, si com busoigne estoit a chescun. Cil adecertes durauntz chescun jour el temple ensemble[55] et debrisauntz pain entour les maisouns, si le pristrent od joie[56] et simpletee de quoer, loauntz Dieu, et eyauntz grasce[57] a tote le poeple, si enoytaunt ceux qe deveroient estre sauf chescun jour en soi meismes.[58]

Capitulum .iij.

Peres adecertes et Johan mountoyent el temple cil noefisme

81 moustresouns adecertes] moustresouns et pour en ert fait a chescune alme adecertes 84 vendoient]vendient 89 enoytaunt] en oytaunt

44 hunc quem AFG*V hoc donum quod CDp 45 donec 46 quia et Dominum eum et Christum Deus fecit, hunc Iesum quem crucifixistis 47 His auditis, compuncti sunt corde 48 et omnibus qui longe sunt 49 Aliis etiam verbis pluribus testificatus est 50 Qui ergo receperunt sermonem eius baptizati sunt

promesse del seint Espirit, espaundi cil qe[44] vous voiéz et oiéz. Qar David ne ascendi point as ciels. Car il dist: Ly Sire dist a moun Sire: Seez tu a mes destres, dementers qe[45] jeo mette tes enemis seele de tes piéz. Pur ceo sache certeignement tote la maisoun de Israel qe Dieu fist cil Jhesu le quel vous crucifiastez Sire et Crist.[46] Et totes paroles oiez, sount ils conpunctz / de qeor,[47] et distrent a Pieres et as 210c altres apostles: Ha! vous biers freres, qei feroms nous? Pieres adecertes lour dist: Fetez penaunce, et soit chescun de vous baptizee el noun de nostre Sire Jhesu Crist en remissioun de voz pecchéz, et vous receiveréz le doun del seint Espirit. Car a vous est repromissioun et a voz fitz, et a touz qe sount longgement de baptesme,[48] quex qe ceo soient qe nostre Sire eit appellee. Cesti Pieres qe tesmoigne ert par autres plusours de ses paroles[49] lour amonesta, disaunt: Soiéz vous salveez de ceste male generacioun. Pur ceo receurent cils sa parole et sont baptizéz;[50] en cel jour sount entour treis mil almes converties.[51] Si estoient ils adecertes parseverauntz en la doctrine des apostles et divine doute ert fait en communioun del debrisure de pain et en oreisoun .[52] Moultz de moustresouns et signes adecertes estoient faitz par les apostles en Jerosolme, et graunt doute estoit en trestoutz.[53] Toutz adecertes qe crurent en Jhesu estoient ensemble et avoient totes choses communes. Si vendirent[54] ils lour possessiouns et lour substaunces et les departirent a toutz com busoigne ert a chescun. Si estoient ils chescun jour duraunt ententivement[55] el temple et eux debrisantz pain le pristrent entour lour maisons a joie[56] et a simplesce de qeor, loauntz Deu et eiauntz grace a[57] tut le people. Si enoita nostre Sire cils qe serroient faitz saufs chescun jour en soi mesmes.[58]

Coment seint Piere fist un clop aler.

Capitulum tertium

Peres adecertes et Johan mounterent el temple a houre de

81-2 de moustresouns] demoustresouns

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51 adpositae 52 et communicatione fractionis panis, et orationibus. Fiebat autem omni animae timor 53 et metus erat magnus in universis 54 vendebant 55 unanimiter 56 et frangentes circa domos panem, sumebant cibum cum exaltetione 57 habentes gratiam 58 Dominus autem augebat qui salvi fierent cotidie in id ipsum

houre de oreisoun.[1] Et une homme clop estoit du ventre de sa
miere ou esteit porté, le quel il mistrent[2] chescun jour a la
porte du temple qe dit est Speciosa, q'il(le)demaundast almoigne
5 des entrauntz le temple.[3] Com cil eust veu Peres et Johan comen-
ceauntz entrer el temple, il pria q'il proist almoigne.[4] Peres
adecertes regardaunt en lui od Johan dist:[5] Regardez en nous.
Et cil regarda en eux, esperaunt soi ascune rien a prendre[6] de
eux. Peres adecertes dist: Or ne argent n'est pas a moy; ceo
10 adecertes qe jeo ai, ceo doigne jeo a toy.[7] El noun de Jhesu
Crist le Nazarei[8] lieve t'en et va. Et sa destre mayn prise, il
363[a] lui alleva, et demaintenaunt sont les plantes et les / pelotes
de ses piéz endurciz.[9] Et cil hors saillaunt, estuet et s'en
vait, et entra od eux el temple, alaunt et saillaunt et loaunt
15 nostre Seignor.[10] Et tut le poeple le vist alaunt et loaunt
nostre Seignor.[11] Lors le conustrent il qe il estoit cesti qe
cist a almoisne a la porte Speciouse;[12] et si sont il repleniz
de merveille et de escimure et conuiz en ceo qe avint a lui.[13]
Com il eussent veuz[14] Peres et Johan adecertes, tut le poeple
20 currust a eux a la porte qe est apellee porte de Salomon, es-
merveillauntz. Peres adecertes voiaunt, respoundi al poeple:
Ha! biers de Israel, quei esmervilléz vous[15] en ceo? ou quei re-
gardéz vous en nous auxint com nous ussoms fait cesti a aler
par nostre vertue ou pitee? Qe Dieu de Abraham, Deu de Isaak et
25 Deu de Jacob, le Deu de noz peres ad glorifiee Jhesu son filz,
le quel adecertes trahys et deniastes devaunt la face de Pylat,
cil juggeaunt estre lessee.[16] Vous adecertes avéz denié le seint
et le dreiturer, et demaundastes hom homicide estre a vous
donee; si avés adecertes occis le auctour de vie, le quel Deu
30 suscita de mort, de qi nous sumes(et)tesmoignes.[17] Et il con-
ferma cesti qe vous veistes et conustes en la foy de soun noun:
soun [noun] et sa foi par qi il est, dona ceste entiere sanc-
tee[18] el regard de nous[19] touz. Et ore sai jeo, freres, qe vous

3 porté le] par le 8 a prendre] aprendre 21 esmerveilla-
small hole in parchment shortens the line, and slightly after
apellee, l.20 25 le Deu] le d deu 21 poeple]poeples
18 avint] a vint

1 ascendebant in templum ad horam orationis nonam 2 Et qui-
dam vir, qui erat claudus ex utero matris suae, baiulabatur:
quem ponebant 3 ut peteret elemosynam ab introentibus in
templum 4 rogabat ut elemosynam acciperet 5 Intuens au-
tem in eum Petrus cum Iohanne, dixit 6 aliquid accepturum
7 hoc tibi do 8 Nazareni 9 consolidatae sunt bases eius
et plantae 10 Et exiliens stetit, et ambulabat, et intravit
cum illis in templum ambulans, et exiliens, et laudans Deum

noune en oreisoun.[1] Et un bier ert clop, qe du ventre de sa
miere clocha, et ses amis le mistrent[2] chescun jour a la porte
del temple qe dit est Speciosa, q'il demaundast almoigne des
entrauntz el temple.[3] Com cil clpp vist Pieres et Johan comen- 5
ceantz el temple entrer, il lour demaunda almoigne.[4] Et Pieres
et Johan regardauntz en lui / distrent:[5] Regard en nous. Et 210d
cil lour regarda, esperaunt ascune chose de eux receivere.[6]
Lors dist Pieres: Or ne argent n'est pas a moi, mais ceo qe
j'ay, jeo toi dorroi.[7] Levéz sus et aléz el noun Jhesu Crist 10
de Nazareth.[8] Ei prist Pieres sa main destre et lui susleva,
et demaintenaunt les plauntes de ses piéz
sount garriz.[9] Et il fors issaunt s'en vait
loaunt
nostre Sire.[10] 15
[11] Et plusours le conustrent qe cil ert cil qe sist a
demaunder almoigne a la porte appellee Speciouse;[12] et reempliz
sount de merveille de ceo qe lui avint.[13]
Et com tut le people veissent[14] Pieres et Johan, ils currurent a
eux a la porte q'est appellee porte Salomon, et soi esmerveil- 20
lerent. Et quaunt Pieres vist le people, il lour dist: Ha!
biers de Israel, pur qei esmerveilléz[15] vous en ceste chose? et
pur qei nous regardéz vous com si nous ussoms fait cesti aler
par nostre vertue ou pitee? Deu Abraham, Dieu Isaak, Deu Jacob,
Dieu de noz pieres glorifia Jhesu soun fitz le quel adecertes 25
vous traihistez et deniastez devaunt la face Pilat, le quel il
comaunda estre lessee.[16] Vous adecertes nyastez le seint et le
droiturer, et demandastez un bier homicide estre a vous donee;
si occistez vous verroiement le auctour de vie, le quel Dieu
resuscita de mort, dount nous sumes tesmoignes.[17] Si conferma 30
il en la foi de soun noun cist clop le quel vous veistez et
conustez: soun noun et sa foi dona ceste entiere saunctee a
cil qe par lui est sanee[18] el regard de nous[19] toutz. Et ore

7 Regard

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11 Et vidit omnis populus eum ambulantem et laudantem Deum
12 qui ad elemosynam sedebat ad speciosam portam 13 et impleti sunt stupore et extasi, in eo quod contigerat illi
14 cum teneret CFG cum tenerent autem ABOV cum videret autem D viderent W 15185 15 quid miramini 16 Pilato, iudicante illo dimitti 17 a mortuis, cuius nos testes sumus 18 Et in fide nominis eius, hunc quem videtis et nostis, confirmavit nomen eius: et fides quae per eum est, dedit integram sanitatem istam 19 vestrum

feistes par ignoraunce, si com voz princes. Deu adecertes, qe
35 counta devaunt par la bouche de touz ses prophetes son Crist a
suffrir, acomplist en ceste manere.[20] Repentés vous por ceo, et
seiéz vous returnéz[21] qe vous pecchéz soient ostéz, com les
temps de refuit averont venuz del regard de nostre Seignor,[22]
et avera envoiee celui qe a vous est prechee,[23] Jhesu Crist, le
40 quel covient adecertes prendre le ciel tanqe al temps de res-
titucioun de totes choses qe[24] Deu parla par la bouche de ses
seintes prophetes qe passéz sont del mound.[25] Moyses adecertes
dist: Car le Seignor nostre Deu[26] ad suscitee[27] a vous un pro-
phete de voz freres, si le orrés vous si com moy meismes[28]
45 juste totes les choses qe il vous emparlera. Tote alme ade-
certes qe ne avera point oi cel prophete serra deboutee[29] du
poeple. Et touz les prophetes de Samuel et aprés qe parlerent,
counterent ceux[30] jours. Vous adecertes estes filz des pro-
phetes [31] du testament qe Deu ordina a noz[32] sires, disaunt a
50 Abraham: En ton semoil serront benesquites / totes les mes-
363b nies[33] de terre. Deu suscitaunt al primour son filz [34] le en-
voia benesquiaunt vous,[35] qe chescun soi converte de sa mal-
veisetee.

Capitulum .iiij.

Cil adecertes parlauntz[1] al poeple, vindrent chapellains
et mestres du temple[2] et les Saduciens, dolusauntz qe il en-
seignerent le poeple, et counterent en Jhesu la resurrec-
tioun des mortz. Et il mistrent lour mains en eux et les
5 mistrent en garde tanqe a l'endemain,[4] car ja estoit la ves-
pree. Plusours adecertes de eux qe avoient oy la parole cre-
erent; et fait est le nombre des biers cink mille. Fait est
adecertes el matin[5] qe lour princes et lour aunciens et les
scribes estoient assembléz en Jerosolme, et Anna, prince des
10 chapellains, et Cayphas, et Johan, et Alexandre, et combien

43 a vous un] a vous ⸗ un iv 1 Cil] Eil 7 Fait] Fuit

20 Deus autem quae praenuntiavit per os omnium prophetarum pati Christum suum, implevit sic 21 convertimini 22 ut deleantur vestra peccata: cum venerint tempora refrigerii a conspectu Domini 23 et miserit eum qui praedicatus est vobis 24 quae 25 a saeculo 26 Dominus Deus vester 27 suscitabit 28 distinguish: de fratribus vestris: tamquam me ipsum audietis AF de fr. vestris, tamquam me, ipsum aud. 29 exterminabitur 30 istos 31 et

bien le sai, freres, qe vous le feistez par ignoraunce, sicom voz princez. Dieu adecertes, qe dist avaunt de toutz prophetes soun Crist seoffrir, ceo parempli en tiele manere.[20] Repentéz vous pur ceo, et vous convertéz[21] qe voz peccheez soient osteez. Com les temps de refuit venissent el regard de nostre Sire,[22] il maunda cil a vous, le quel precha a vous[23] Jhesu Crist, le quel covient prendre le ciel tant qe a restitucion de totes / choses, sicom[24] Dieu parla par la 211[a] bouche de ses seintz prophetes qi del siecle sount passeez.[25] Car Moises dist: Nostre Sire vostre Dieu[26] suscitera[27] a vous prophete de voz freres, sicom moi mesmes, si le orréz,[28] jouste totes choses q'il vous emparlera. Tote alme adecertes qe ne orra cesti prophete serra deboutee[29] del poeple. Et toutz prophetes de Samuel et d'en aprés qe parlerent, anuncierent ces[30] jours. Vous adecertes estiz fitz des prophetes et[31] del testament qe Dieu ordina a noz[32] pieres, disaunt a Abraham: En toun semoil serront benesquitz toutz les serfs[33] de terre. Dieu suscita primes soun fitz a vous,[34] si le vous maunda benesquiaunt,[35] qe chescun soi converte de sa malveisetee.

Coment cink mil biers convertirent a la ley par seint Piere et seint Johan

Capitulum .iiij.

Com Pieres et Johan parlassent[1] al people, survindrent chapelleins et les mestres del people[2] et les Saduciens, dolusauntz q'ils enseignerent le people, et q'ils annuncierent la resureccioun de Jhesu Crist de mort.[3] Et cils mistrent mains en eux et les mistrent el garde tant qe al matin.[4] Et lors ert il vespre. Et moltz de eux qe oirent lour parole, la creerent; et le nombre de iceux estoit cink mil biers. Et com ceo venist al matin[5] qe lour princes et les vieux et les sages fussent assembléz en Jerosolme: Anna, prince des chapellains, et Caipha, et Johan, et Alexandre, et toutz cils

38 regard′ 48 ces jours] tes jours

32 vestros BFG...nostros ACD... 33 familiae 34 vobis ...suscitans 35 misit eum benedicentem vobis
4. 1 Loquentibus autem illis 2 templi 3 in Iesu resurrectionem ex mortuis 4 in crastinum 5 Factum est autem in crastinum

estoient du lin des chapellains.[6] Et establissauntz eux en la
meiene,[7] si demaunderent: En quele vertue ou en qi noun avéz
vous fait ceste chose?[8] Donqe Peres, repleni del seint Esperit,
lour dist: Ha! vous princes del poeple,[9] et vous senéz, oiéz.[10]
15 Si nous soioms hui juggee en la benefice de une hom enferm en
qi il est fait sauf,[11] conue chose soit a vous touz, et a tut
le poeple de Israel,[12] qe el noun de Jhesu Crist de Nazareth, le
quel Deu resuscita de mort, en ceo esteet il sain devaunt vous.
Cist est la perre qe reprovee est de vous edifiauntz,[13] la
20 quele est faitz el chief de l'angle, et saunctee ne est en
nulle altre, car altre noun n'est pas donee a hom[14] south ciel
en qi il nous covient estre salvee. Cil adecertes voiauntz
l'establetee de Peres et la hardiescetee de Johan,[15] provee qe[16]
il fussent hommes sanz lettres et ydiotz
25 il estoient od Jhesu.[17] Cil adecertes voiauntz
un hom esteaunt od eux[18] le quel estoit garriz, si nel poeient
contredire, si lui[19] comaunderent il adecertes departir hors de
lour consail, et parlerent ensemble [20] Quei feroms nous
a ceux hommes?[21] car signe adecertes[22] est fait par Peres[23]
30 a touz les habitauntz de Jerosolme. Aperte chose est[24] et nous
nel pooms denier. Mais les manaceoms qe il ne soit plus nient
parolent a nullui en cel noun.[25] Et cil les
apellauntz, lour comaunda q'il ne parlassent ne en nulle ma-
nere ne enseignassent el noun Jhesu.[26] Peres adecertes et Johan
35 a eux respoignauntz, distrent:[27] Juggés si ceo est droit el
regard de nostre Seignor de vous [oir] meux qe Deu. Car ne
363c pooms / nous point parler ceo qe nous oismes et veismes.[28] Et
cil ensemble manaceauntz les lesserent, nyent trovauntz com il
les poeient punir por le poeple,[29] car touz clarifierent ceo qe
40 fust fait en ceo qe avint.[30] Et le hom en qi cel signe de sanc-

11 lin] líiĩ 16 sauf conue] sauf.Conne 23 de Johan] de Peres Johan

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6 et quotquot erant de genere sacerdotali 7 Et statuentes eos in medio 8 fecistis hoc vos 9 populi 10 seniores + audite ⊕W 11533 11 in quo iste salvus factus est 12 omnibus vobis, et omni plebi Israhel 13 a vobis aedificantibus 14 hominibus 15 Videntes autem Petri constantiam et Iohannis 16 conperto quod...essent 17 admirabantur: et cognoscebant eos quoniam cum Iesu fuerant 18 stantem cum eis 19 eos 20 conferebant ad invicem, dicentes 21 Quid faciemus hominibus istis 22 quoniam quidem notum signum 23 per eos

qe furent del lignee de chapellains,[6] establirent en la maiene de eux Pieres et Johan,[7] si les demaunderent: En quele vertue et en qi noun feistez vous le clop aler?[8] Pieres repleniz del seint Espirit lour dist: Donqe vous princes des peoples,[9] et vous seignurs, oiéz.[10] Si nous soioms hui juggéz pur le bene- 15
fice d'un hom malade qe est fait sauf,[11] conue chose soit a vous et a tut le people [12] qe cil hom esteet sain devaunt vous el noun de Jhesu Crist de Nazareth, le quel Dieu resuscita de mort. Cil est la perre qe de / vous est reprovee 211b
[13] la quele est faite el chief de l'angle, et sanctee 20
n'est en nul altre. Car autre noun n'est pas donee as hommes[14] south ciel en qi il nous covient estre faitz sauf. Voiauntz les chapellains la parmaignauntise et la hardiesce de Pieres et de Johan,[15] et q'ils estoient troveez[16] hommes saunz lettrure et ydiotz ils soi esmerveillerent et conustrent q'ils estoient 25
ove Jhesu.[17] Si virent le homme od eux[18] q'estoit garriz, et ils nel poeient countredire, si les[19] comaunderent departir hors de lour counsail, et parlerent ensemble, disauntz:[20]
[21] Conue signe adecertes[22] est fait par Pieres et Johan[23] as toutz habitauntz en Jerosolme, et aperte chose [est][24] et nel 30
pooms denier. Mais les enjoignoms nous q'ils ne dient aperte-= ment al people ceste chose [25] Et ils les appellerent et defendirent q'ils ne parlassent de cele vertue ne enseignassent le people el noun Jhesu.[26] Lors lour respondirent Pieres et Johan, et distrent:[27] Si dreit vous est plus 35
tost oir el regard de nostre Sire, qe jugger pur qei ne pooms nous parler ceo qe nous veismes et oismes.[28] Et cils ensemble manaceauntz les lesserent, si ne troverent en lour qeor eux punir pur le people,[29] car toutz clarifierent ceo qe fait ert et ceo qe avint.[30] Et cist hom en qi cel signe de sanctee ert 40

18 d. vous] d. uous 18,19 before devaunt, Nazareth, mort slight space for split in parchment cf 5, 37,38 40 avint]a-vint
24 distinguish: omnibus habitantibus Hierusalem manifestum est et non possumus negare; and omn. hab. Hier.: manifestum est et 15185 25 Sed ne amplius divulgetur in populum, comminemus eis, ne ultra loquantur in nomine hoc ulli hominum 26 Et vocantes eos, denuntiaverunt ne omnino loquerentur neque docerent in nomine Iesu 27 respondentes, dixerunt ad eos 28 Si iustum est in conspectu Dei, vos potius audire quam Deum, iudicate: non enim possumus quae vidimus et audivimus non loqui 29 non invenientes quomodo punirent eos propter populum 30 quia omnes clarificabant(glorificabant 11533) id quod factum erat in eo quod acciderat O 11533 15185 clar. Deum in eo quod factum erat CTD

tee fust fait fust plus de quarraunte anz. Cil adecertes lessees, vindrent as soens[31] et lour counterent com bien[32] des choses les princes des chapellains et les seniours lour avoient dit. Les queux com oissent, leverent lour voiz ensemblement a nostre Seignor[33] et distrent: Ha! Seignor, qe fis ciel et terre, la meer, et totes choses qe sont en eux, qe en le seint Esperit par la bouche David nostre pere, ton enfaunt, disoies:[34] Por quei douterent les gentz, et les poeples penserent[35] vaines choses? Les roys de la terre esturent, et les princes assemblerent[36] en un contre nostre Seignor et contre son Crist.[37] Car cil se assemblerent verroiement en ceste citee contre Jhesu ton seint enfaunt qe tu enhointz, Herodes et Pounz Pylate od gentz et poeples de Israel, a faire ceo qe(est)ta mayn et ton consail juggerent estre fait.[38] Et ore Seignor, regard en lour manaces, et doignes a tes servauntz od tote fiaunce[39] parler ta parole en ceo qe tu estende ta mayn, saintez et signes et mustresouns estre fait[40] par le seint noun de Jhesu ton filz. Et com il eussent priee, le lieu en est meu[41] el quel il estoient assembleez, et tuz sont repleniz[42] del seint Esperit et parlerent la parole Deu od fiaunce.[43] Un quoer adecertes estoit et une alme de la multitude des creauntz, ne ad mandee[44] ascunz estre le soen des choses qe il avoit, mes totes choses estoient a eux communz. Et les apostles si grant vertue[45] rendirent tesmoigne de la resurrectioun de Jhesu Crist nostre Seignor,[46] et grant grasce estoit a eux touz. Car il n'y out ascun bosoigne entre eux,[47] car com bien estoient possessours de champs ou de maisouns, vendauntz,[48] aporterent les pris[49] de ceo q'il vendoient et mistrent devaunt les piés des apostles,[50] estoient devisés a tous[51] si com busoigne estoit a chescune. Joseph adecertes qe nomee est Barnabas des apostles, qe entrepretizé est filz de consolacioun, Levit de Cipre, com il avoit un champ, il le vendi[52] et aporta le pris et le mist devaunt les piéz des apostles.

50 un contre] un contree 55 a tes] a ces parler] parler 56 estende] estendendi 61 ad mandee] amendee

31 Dimissi autem venerunt ad suos 32 quanta 33 Deum ABC...Dominum DFI*... 34 per os patris nostri David, pueri tui, dixisti 35 meditati sunt 36 Adsteterunt reges terrae, et principes convenerunt 37 Christum eius 38 facere quae manus tua et consilium tuum decreverunt fieri 39 omni fiducia 40 in eo cum (quod) ABI...)manum tuam extendas sanitates et signa et prodigia fieri

fait fust plus de xl anz. Lors vindrent Pieres et Johan a lour compaignouns[31] et lour counterent qe[32] les princes des chapellains et les seniours lour avoient dit. Et com cils ceo oissent, ils leverent lour voiz ensemble a nostre Sire[33] et distrent: Ha! Sire, qe feistez ciel et terre, la meer, et totes choses qe leinz sount, qe en le seint Espirit deistez a noz pieres par la bouche David, toun enfaunt:[34] Pur qei douterent les gentz, et les peoples penserount[35] vaines choses? Les rois et les princes de terre soi acorderent[36] en un countre nostre Sire et countre soun chapellain enhoint de cresme.[37] Car ils assemblerent verroiement en ceste cité / countre Jhesu toun seint enfaunt qe tu enoignastez, 211c
Herodes et Pounz Pilat et les gentz et le people de Israel firent ceo qe ta main et toun consail douterent estre fait.[38] Et ore Sire, regarde en lour manaces, et otriez a tes serfs de parler en foi[39] ta parole en ceo qe tu estendez ta main as seintz et qe signes et demoustresouns soient fait[40] par le seint noun de Jhesu toun fitz. Et com ils priassent issint, le lieu ert chaungé[41] el quel ils erent assemblee, et toutz sount[42] del seint Espirit et ils parlerent la parole Dieu od asseuraunce.[43] Et un qeor et une alme ert de la multitude de creauntz, ne nul de yceux qe rienz avoit nel dist[44] le soen, mais totes choses furent a eux communes. Et les apostles par grant vertue[45] rendirent tesmoigne de la resureccion nostre Sire ,[46] et graunt grace ert a eux toutz. Car il n'y out busoignous entre eux,[47] et com bien les possessours de champs ou de maisouns ceo vendauntz avoient,[48] ils apporterent le pris[49] de ceo q'ils vendirent et mistrent devaunt les piéz des apostles, si[50] estoient ils departiz a chescun[51] solom ceo qe mestier lui fust. Josaphum, qe nomee ert des apostles Barnabas, qe entrepretizee est fitz de consolacioun, com il out le levitz de Cipre, il vendi cel champ[52] et aporta le pris et le mist a les piéz des apostles.

42 lour counterent] "counterent" lour 72 champ] champ̄

41 Et cum orassent, motus est locus 42 repleti sunt 43 fiducia 44 nec...dicebat 45 virtute magna 46 Iesu Christi Domini 47 Neque enim quisquam egens erat 48 quotquot enim possessores agrorum aut domorum erant, vendentes 49 pretia 50 autem 51 singulis 52 Levites, Cyprius genere, cum haberet agrum, vendidit illum

363d

Capitulum .v. /

Un bier(estoit)[1]adecertes Ananyas par noun, od Saphira sa femme, vendi son champ[2]et menti[3]du pris del champ, sachaunt sa femme, et cil aportaunt une partie, si la mist as piéz des apostles. Lors dist Peres: Ha! Ananie,[4]por quei tempta Sathan
5 ton quer toy mentir[5]al seint Esperit et mentir[6]del pris du champ? Ceo manaunt ne maneit il point a toy, et fust, venduz, en ta poestee?[7]Por quei mys tu ceste chose en toun quoer? Tu ne mentiz point as hommes mais a Dieu.[8] Ananie adecertes oiaunt cestes paroles, chai et murrust. Et grant doute en est fait en
10 touz qe le oirent. Les jeovenes adecertes[9]levauntz, le remuerent, et portauntz[10]le ensevelyerent. Fait est l'espace auxint com de treis houres, et sa femme, nyent sachaunt[11]ceo qe esteir fait, si entra la maisoun ou Pieres estoit.[12]Pieres adecertes lui respoundi:[13]Ha! moiller, moi dy[14]si tu vendis le
15 champ por taunt? Et ele dist: Oil, por tant. Peres adecertes lui dist: Por quei acordastes vous tempter l'Esperit de nostre Seignor?[15]Voi les piéz de yceux qe unt enseveliz ton baroun al huis, et il toy enporterount.[16]Si chai ele demaintenaunt devaunt ses piéz et murrust. Les jovenceux adecertes entrauntz, la tro-
20 verent morte; et cil la emporterent et lui enseveliret a son baroun.[17]Et grant doute en est fait en tote seinte eglise,[18]et en touz qe oirent cestes choses. Par les mains adecertes des apostles estoient faitz signes et moltz des mustresouns el poeple; et touz estoient ensemble el temple el portiz de Sa-
25 lomon.[19]Et nul des altres ne se oseit joindre a eux, mais le poeple les loa plus.[20]Si estoit la multitude des biers et des femmes creauntz en nostre Seignor[21]plus enoytee, issint q'il getterent hors es rues les malades et les mistrent en litz et en couches qe Peres venaunt, par aventure qe son umbre les en-

6 il point, 7 ta poestee, indented at the beginning of the line to avoid a hole in the parchment. cf iii 21 11 l'espace] le space

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1 Vir autem quidam 2 vendidit agrum 3 fraudavit 4 Anania 5 mentiri 6 fraudare 7 Nonne manens tibi manebat, et venundatum in tua erat potestate 8 Non es (est V*e*) mentitus hominibus, sed Deo 9 autem 10 efferentes 11 nesciens 12 introiit 13 respondit 14 Dic mihi + mulier BFK...

Coment Ananias et Sophira sa femme celerent le pris de lour champ vendu a seint Piere, par qei ils morurent; et com les apostles furent clos en prisoun et l'angle Dieu les fist issir.

Capitulum quintum

Un bier adecertes[1] Ananias par noun, od Sophora sa femme, vendi soun champ et menti[3] du pris del champ, sachaunt sa femme, et porta une partie, si la mist as piéz des apostles. Lors dist Pieres: [4] Pur qei tempta Sathan toun qeor toi mentir[5] al seint Espirit et deguiler[6] del pris de champ? N'estoit pas ceo mesnaunt od toi, et, venduz, a ta poestee?[7] Pur qei mys tu ceste chose en toun qeor? Mensounge n'est pas as hommes einz a Dieu.[8] / Oiaunt Ananie cestes paroles, il 211d chai et morust, et graunt doute est fait as touz qe le oirent. Estez vous qe les jeovenes biers leverent, et le remuerent, et portantz[10] lui ensevelirent. Et fait ert puiz sicom espace de treis houres, et sa femme ne savoit[11] ceo qe ert fait, et entra la maisoun ou Pieres estoit.[12] Pieres adecertes lui dist:[13] Ha! moiller, [14] vendistez vous le champ pur taunt? Et ele dist: Oil, pur taunt. Lors lui dist Peres: Pur qei acorda toun baroun a toi pur tempter l'Espirit de nostre Sire?[15] Voi ci les piéz de iceux qe ensevelirent toun baroun al huiz, et toi emporterount a lui.[16] Et ele demaintenaunt chai devaunt ses piéz et morust. Et les jeovenceux a voire entrauntz, la troverent morte et la porterent et la ensevelirent pres de soun baroun.[17] Et graunt doute ert fait en tote l'esglise,[18] et toutz ceux qe oirent de cestes choses. Verroiement moltz des signes et demoustresons estoient fait al people par les mains des apostles, si estoient ils assembleez en la porte de Salomon.[19] Et nul des autres ne soi osoit joindre a eux, einz le fist le people apert.[20] Lors ert la multitude de biers et de femmes creauntz [21] plus enoytee, issint q'ils getterent les malades es rues et les mistrent en lour litz et en lour civeres. Et quaunt Pieres venist par eux qe

b,5 champ] champ̄ 12 treis houres] treis jours houres 22 de cestes] "cestes" de, de added in margin.... 24 al] et le 27 creauntz] criauntz

15 Quid utique convenit vobis temtare Spiritum Domini? 16 et efferent te 17 extulerunt et sepelierunt ad virum suum 18 in universa ecclesia 19 Per manus autem Apostolorum fiebant signa et prodigia multa in plebe. Et erant unanimiter omnes (+in templo congregati e) in porticu Salomonis 20 sed magnificabat eos populus. Magis ..populus autem magis ⊙ 21 in Domino

umbrast chescun de eux, et fuissent delivrés de lour enfermeteez.[22]Multitude adecertes de proscheines citéz currust a Jerosolme[23]aportauntz malades et les travailléz de ords esperitz, les queux touz estoient curéz.[24]Le prince adecertes des chapellains levaunt, et touz cil qe od lui estoient, repleniz de felonie[25] (et)mistrent mayns es apostles, et les mistrent en aperte[26] garde. L'angle adecertes de nostre Seignor overaunt par nuit les / portez del chartre, et cil les mesnauntz hors, si 364a dist: Aléz, et vous esteauntz, parléz el temple al poeple[27] totes les paroles de ceste vie. Les queux com cil oissent,[28] il entrerent par matin[29]el temple et enseignerent.[30]Le prince adecertes des chapellains venaunt, et cil qe od ly estoient, appellerent le concil et touz les senéz des filz de Israel, et il maunderent les ministres al chartre qe cil fussent amesnéz.[31]Com les ministres adecertes fussent venuz, et la chartre overte, nes eussent trovee, cil returnéz counterent, disauntz:[32]Nous trovames adecerte[s] la chartre close et les gaites esteauntz od diligence as portes, nous adecertes la overauntz ne trovames nul hom dedeinz.[33]Com les mestres du temple et les princes des chapellains[34]eussent oi cestes paroles, il doutoyent quei fust a faire.[35]Un adecertes vevaunt lour counta: Car voiéz, les biers qe vous meistes en la chartre sont esteauntz el temple et enseignauntz le poeple.[36]Donqe s'en vait le mestre od les ministres, et les mesna sanz force, si le douterent il qe il ne serroient lapidéz.[37]Et com cil les eussent mesnee, il les establierent el contek,[38]et les princes des chapellains les demaunderent, disauntz:[39]Nous vous comaundoms en comaundaunt qe vous ne enseignéz point le poeple el noun de Jhesu.[40]Voiéz, vous

30 enumbrast] envmbrast 50 oi cestes] cessent
53 esteauntz] osteauntz

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22 ponerent in lectulis et grabbatis, ut, veniente Petro, saltim umbra illius obumbraret quemquam eorum + et liberarentur ab infirmitate sua DAO 15185 23 Concurrebat autem et multitudo vicinarum civitatum Hierusalem 24 qui curabantur omnes 25 Exsurgens autem princeps sacerdotum...quae est heresis Sadducaeorum, repleti sunt zelo 26 publica 27 loquimini in templo plebi 28 Qui cum audissent 29 diluculo 30 docebant 31 convocaverunt concilium et omnes seniores filiorum Israhel: et miserunt (+ministros D) ad carcerem ut adducerentur 32 et aperto carcere non invenissent illos, reversi nuntiaverunt, dicentes

soun umbre les enumbrast et fussent garriz de lour enfermetees.[22] 30
Et avint issint qe graunt multitude de gent des proscheines citéz environ Jerosolme currurent a Jerosolme[23] portauntz malades et les travailleez des ords espiritz, qe touz fussent garriz.[24] Lors se leva le prince des chapellains, et toutz ceux qe furent od lui, le quel chapellain ert hereges Et cil repleniz 35
de mal et de felonie[25] mistrent mains es apostles et les mistrent en aperte[26] garde. Et l'angle nostre Sire overaunt les portes de la chartre par nuit, les mesna hors, si lour dist: Aléz et parléz esteauntz al people[27] totes les paroles de ceste vie. 212a
Et com cils ceo oissent,[28] ils entrerent el temple a l'aube[29] et 40
enseignerent la gent.[30] Lors vint le prince des chapellains, et toutz cils qe estoient ove lui, et soi entrecounsaillerent et touz les plus senéz des fitz de Israel furent od eux et envoierent lour ministres a la prisone qe les apostles fussent mesnee devaunt eux.[31] Et com les ministres y venissent, ils troverent le 45
huis de la chartre overte, et retournerent grundillantz et distrent a lour mestres:[32] Certes nous trovasmes la chartre close et les gardeins qe garderent les portes, et cils les overerent et nous nul hom ne trovasmes .[33] Com les mestres del temple oissent cestes paroles, et le prince des chapellains,[34] 50
ils soi esmerveillerent quele chose fust faite de eux.[35] Mais donqe vindrent les uns et lour counterent: Voiéz, cil qe vous preistez et meistez el chartre sount en le temple et enseignent le people.[36] Donqe s'en vait le chiventain des Jeus od ses ministres, et mesna les apostles sanz force, les quex dou- 55
terent q'ils fussent lapidéz.[37] Et com ils les mesnassent, esturent ils el counsail[38] si lour demaunda le prince des chapellains, disaunt:[39] Nous comaundoms en comaundaunt qe vous ne enseignéz le people el noun Jhesu.[40] Voiéz, vous avéz replenis

37,38 after portes and hors slight space for split in parchment 54 people New chapter: Coment les apostles furent deliveréz hors de la garde des Jeus par Gamaliel le Phariseu. Capitulum .vj.

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33 clausum cum omni diligentia, et custodes stantes ad ianuas: aperientes autem neminem intus invenimus 34 principes sacerdotum 35 ambigebant de illis quidnam fieret 36 Adveniens autem quidam nuntiavit eis: Quia ecce viri quos posuistis in carcere, sunt in templo, stantes et docentes populum 37 magistratus cum ministris, et adduxit illos sine vi: timebant enim populum ne lapidarentur 38 statuerunt in concilio 39 interrogavit eos princeps sacerdotum, dicens 40 Praecipiendo praecipimus ne doceritis in nomine isto

avéz repleniz Jerosolme de vostre doctrine, et si volés vous mesner sur nous le saunk de cesti hom.[41] Et Peres respoignaunt, et les apostles, si distrent:[42] Il covient plus obeir a Dieu qe a hommes. Le Dieu de noz[43] peres suscita Jhesu qe vous occistes et pendistes el fust.[44] Deu enhaucea cest prince et salveour par sa destre a doner penaunce a Israel, et remissioun de pecchéz. Et nous sumes tesmoignes de cestes paroles, et le seint Esperit le quel Deu dona as touz obeissauntz a lui.[45] Com cil oissent cestes paroles, il estoient turmentéz[46] et les penserent occire. Un Phariseu adecertes levaunt el consail, Gamaliel par noun, doctour de la ley, honurable bier a tut le poeple, comaunda en brief les hommes d'estre fait hors,[47] et lour dist: Ha! biers israeliciens, aviséz vous de ces hommes quei vous soit a faire.[48] Car devaunt ceux jours fust Thioclas, disaunt
364b soi estre ascun graunt,[49] a qi assenti le n / ombre des biers entour quatre centz;[50] le quel est occis, et touz ceux qe croirent a lui sont esparpliz, et est il remesnee a nyent.[51] Aprés cesti estoit Judas le Galicien[52] es jours de professioun,[53] et cil tourna le poeple aprés soi, et cil p[e]rist[54] et touz, com bien consentirent a ly, si sont esparpliz. Ore vous di jeo en tiele manere,[55] departéz vous de ceuz hommes et les soeffréz,[56] car [si] cesti consail n'est pas des homes en ceste oevereigne, ne serra point desliee, et [si] ceo est adecertes de Dieu, vous nes porrés deslier qe par aventure vous soiéz trovee Deu repungner.[57] Cil adecertes assentirent [58] et appellauntz les apostles, denuncierent a yceux batuz[59] q'il ne parlassent plus avaunt el noun Jhesu, et les lesserent. Et cil adecertes s'en aloient[60] esjoissauntz del regard du concil, car il sont eu dignes por le noun Jhesu suffrir contek.[61] Par chescun jour adecertes ne cesserent il point el temple et enseignauntz entour les maisons et evangelizauntz Jhesu Crist.

77 Galicien es] Galicienes 79 vous di] voudi

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41 vultis inducere super nos sanguinem hominis istius
42 respondens autem Petrus et Apostoli dixerunt 43 nostrorum 44 quem vos interemistis, suspendentes in ligno
45 et Spiritus sanctus, quem dedit Deus omnibus oboedientibus sibi 46 dissecabantur 47 iussit foras ad breve homines fieri 48 adtendite vobis super hominibus istis, quid acturi sitis 49 extitit Theodas dicens se esse aliquem + magnum B^{i}CD... 50 virorum numerus circa quadringentorum

Jerosolme de vostre doctrine, et voilléz mettre sur nous le 60
saunk Jhesu.[41] Et respoignantz, Pieres et les apostles distrent:[42]
Il covient plus obehir a Dieu qe as hommes. Le Dieu de voz[43]
pieres resuscita Jhesu qe vous occistez, pendaunt el fust.[44]
Dieu enhaucea de sa destre cil prince et salveour a doner pe-
naunce a Israel, et pardoun de pecchéz. Et nous sumes tes- 65
moignes de cestes paroles, et Dieu le seint Espirit dona lui
as toutz obeissauntz a soi.[45] Com cil oissent cestes paroles,
ils estriveroun[46] et penserent de les occire. / Lors soi leva 212b
un Phariseu en consail, Gamaliel par noun, doctour de la lei,
et bier honurable a tut le people; si comaunda en brief les 70
hommes [47] hors, et lour dist: Ha! biers de Israel,
attendéz vous un poi sur toutz cils qe vous accuséz.[48] Car de-
vaunt ces jours ert Theoclas, soi disaunt estre seint,[49] a qi
graunt nombre de biers se assenti entour cink centz;[50] le quel
ert occis, et toutz cils qe creerent en lui sount esparpliz, 75
et mesneez sount a nient.[51] Et aprés celi ert Judas en Galilee[52]
es jours de professioun,[53] et reverti le people aprés soi. Et
cil perist,[54] et touz cils qe assentirent a lui sount espar-
pliz. Et en tiele manere[55] vous di jeo ore, departéz vous de
ces hommes et les lessez,[56] qar si cel consail soit fait des 80
hommes en cest eovereigne, il serra deslié, et si ceo est
Dieu, vous ne les poéz deslier qe par aventure ne soiéz trovee
a Dieu repugnaunt.[57] Cils verroiement consentirent a lui,[58] ap-
pellauntz les apostles, et les comaunderent [59] q'ils
ne parlassent plus outre el noun Jhesu, si les lesserent. Et 85
cils verroiement s'en vount[60] esjoissauntz del regard del con-
sail des Jeus, qar ils sount eu dignes pur le noun Jhesu a
contek[61] suffrir. Si ne cesserent nul jour enseigner el
temple et entour les maisouns, evaungelisauntz[62] Jhesu Crist.

77 professioun] pfeccioun 86 del consail] des consail
87 eu dignes] endignes

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51 redactus est (redacti ⊙* dem p^2) ad nihilum 52 extitit Judas Galilaeus 53 in diebus professionis 54 periit 55 itaque 56 discedite ab hominibus istis et sinite illos 57 si est ex hominibus consilium hoc aut opus, dissolvetur: si vero ex Deo est, non poteritis dissolvere eos, ne forte et Deo repugnare inveniamini 58 illi 59 caesis 60 ibant 61 contumeliam 62 in templo et circa domos non cessabant docentes et evangelizantes

Capitulum .vj.

En yceux jours adecertes le nombre des disciples cressaunt,[1] fait est murmure des Gregeis contre les Ebreux, de ceo qe lour vedves estoient despites el ministre cotidiene. Les douze adecertes appellauntz la multitude des disciples, si distrent: Il n'est point dreit nous deguerpir la parole Dieu et ministrere as tables.[2] Por ceo, vous freres, grauntés sept biers de vous de bon tesmoignaunce, pleins del seint Esperit et de savoir, les queux establissoms sur cest oevre.[3] Nous adecertes serroms attendauntz a l'oreisoun et al ministre de parole.[4] Et la parole plust devaunt tote la multitude; et il eslurent Estephene, un bier plein de foi[5] et del seint Esperit, et Phelyppe et Protor,[6] et Nichanor[7] et Tinithe,[8] et Parmenam et Nicholaum, un estraunge anthiochien;[9] ceux establierent il devaunt le regard des apostles, et priauntz[10] mistrent en eux les mains. Et la parole de nostre Seignor crust, et le nombre des disciples estoit multipliee trop en Jerosolme.[11] Molt de compaignie adecertes des chapellains obei a la foi. Estephene adecertes plein de grasce et de force, fist moltz des signes et des mustresouns el poeple. Lors leverent les uns de la synagoge qe sont apelléz du Libertins, et de Cyronences, et des Alex / andrins,[12] et de ceux qe
364c estoient de Cilicie et de Asie, desputauntz od Estephene; et il ne poeient contreesteer al savoir ne a l'Esperit qe parla.[13] Lors pristrent il[14] biers qe distrent[15] soi avoir oy lui disaunt paroles de blastenge en Moysen et Deu. Si comoverent il en ytiele manere le poeple et les seniours et les scribes, et cil currauntz ensemble, lui ravirent el concil,[16] et establierent faux tesmoignes disauntz:[17] Ceste hom ne cesse parler paroles de blastenge[18] contre seint lieu et la ley; car nous lui oismes disaunt: Car Jhesu le Nazareth cist[19] destruera cest lieu et chaungera les tradicions les queles Moises vous bailla.[20]

18 des mustresouns] desmustresouns 22 contreesteer] contre esteer 30 Moises] choses

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1 crescente numero discipulorum 2 Non est aequum nos derelinquere verbum Dei, et ministrare mensis 3 Considerate ergo, fratres, viros ex vobis boni testimonii septem, plenos Spiritu et sapientia, quos constituamus super hoc opus 4 orationi et ministerio verbi instantes erimus 5 virum plenum fide 6 Prochorum 7 Nicanorem 8 Timonem (Timotheū in margin 11533) 9 Nicholaum advenam Antiochenum 10 et orantes(sc. Apostoli) 11 Et verbum Dei(ACD..Domini BFI^{i}...)

Del lapidacion de seint Estephne.

Capitulum .vi(j).

En ceux jours crust le nombre des disciples,[1] et grundillement ert fait des Gregeis vers les Ebreus, de ceo qe lour vedves furent despites en lour eovereigne cotidiene. Lors appellerent les dousze apostles la multitude des disciples, et distrent: Il n'est pas owele chose a nous de guerpir la parole Dieu et eoverer malement.[2] Pur ceo, freres, il nous avient qe sept biers de bone tesmoignaunce soient pleinz del seint Espirit et de savoir, les quex nous avoms establiz sur cest eovereigne.[3] Si serroms nous / adecertes esteauntz en oreisoun par 212c eovere de parole.[4] Et cele parole plust devaunt la multitude tute. Et ils eslurent Estephne [5] et del seint Espirit, Phelippe, Procorum,[6] Nichaour,[7] Simon,[8] Parmena et Nicholas un estraunge anthiochien.[9] Et establirent ceux devaunt le regard des apostles, et eux priauntz,[10] mistrent mains en eux. Et la parole de nostre Sire crust molt en Jerosolme,[11] et graunt compaignie de chapellains soi obehi a la foi. Estephne adecertes plein de grace et de force, fist moltz des signes et demoustresouns al people. Lors leverent les uns de la sinagoge qe ert appellee de Libertines, de Cirenensins et Alexandrins,[12] et de ceux qe estoient de Cilicie et de Asie, desputantz od Estephne. Et cils qe parlerent ne poeient reester a soun savoir ne a soun espirit.[13] Donqe eslurent ils[14] biers qe distrent[15] eux aver oi Estephne disant paroles de blastenge countre Moisen et Dieu. Lors soi commoverent en ire en tiele manere les seniours et les sages de la lei, q'ils, currauntz, pristrent Estephne et lui mesnerent en concil,[16] et establirent faux tesmoignes disauntz:[17] Cesti hom ne cesse parler paroles de blastenge[18] countre seint lieu et la lei. Qar nous le oismes dire qe Jhesu de Nazareth[19] destruira cest lieu et chaungera la lei qe Moises nous

16 molt] molt̑ 22-3 eslurent] eslȗent (s corr. to r)

11 - crescebat, et multiplicabatur numerus discipulorum in Hierusalem valde 12 de synagoga quae appellatur Libertinorum, et Cyrenensium et Alexandrinorum 13 et non poterant resistere sapientiae et Spiritui, qui loquebatur 14 summiserunt 15 qui dicerent 16 Commoverunt itaque plebem, et seniores, et scribas: et concurrentes rapuerunt eum, et adduxerunt in concilium 17 dicentes, many MSS qui dicerent AGIM 18 verba + blasphemiae SU -fema e 19 dicentem, quoniam Iesus Nazarenus hic 20 et mutabit traditiones quas tradidit nobis Moses

Et tous ceux qe sistrent el concil regardauntz en lui[21] virent sa face si com face de angle.[22] Lors distrent les princes des chapellains: Si cestes choses feussent issint? A qi il dist:[23]

Capitulum .vij.

Ha! vous biers freres et peres, oyés. Le Dieu de glorie apparust a nostre pere Abraham com il fust en Mesopotamie, einz qe il demoroit en Carram, et de illoeqes passa il en la terre des Caldeus,[1] et lui dist: Isse hors de ta terre,
5 [2] et vien en la terre la quele jeo toy moustreroi. Donqe s'en issi il la terre des Caldeux et habita en Carra. Et donqe[3] quant son pere fust mort il le mesna en ceste terre en la quele vous habitéz ore.[4] Et il nel dona en ycele heritage, ne un paas du pee, mais il lui promist doner ycele a lui en pos-
10 sessioun, et a soun semoil aprés lui, com il averoit un filz.[5] Deu adecertes lui emparla qe soun semoil ert cultifiour en terre estraunge, et il les southmetterent[6] en servage, et malement les treiteront par quatre centz et trent aunz.[7] Et la gent a qi il averount servi, jeo les juggeroi, dist nostre Seignor.[8] Et ap-
15 rés ceo issirent[9] il et moy serviront en cest lieu. Et il lui dona testament de circumscision; et en tiel manere engendra il Isaak, et il luy circumcist el oytisme jour. Et Isaak engendra Jacob douze patriarche.[10] Et les patriarches enviauntz[11] vendirent Joseph en Egypte. Et Deu ert od ly et lui osta de
20 totes ses tribulaciouns, et dona grasce a lui et savoir el regard del roy Pharaon de Egypt; et lui establist provost sur
364[d] Eg / ypte et sur tote la maisoun.[12] Famine adecertes vint [13] sur tote Egypte et Canaan, et grant tribulacioun; et noz peres ne troverent point de viandes.[14] Com Ja-
25 cob eust oy adecertes furment estre en Egypte, il envoia primes nos peres; et al seconde foiz[15] Joseph en est conuz de ses freres, et fait est son lignee aperte a Pharaon. Joseph adecertes envoiaunt apella Jacob son pere et tote sa cognacioun,[16]

vi. 31 tous] ytous vij. 3 demoroit] deuoroit 17 engendra] engendr^a^ 24 viandes]uiandes

21 Et intuentes eum omnes 22 Modern Vulgate Ch. 7 23 Dixit autem princeps sacerdotum: Si haec ita se habent? Qui ait: New section 11533, Ch. 7 15185, fr.899 vij. 1 priusquam moraretur in Charram + inde transmigravit illum in terra Chaldaeorum D©p[2] 2 et de cognatione tua 3 Et inde 4 nunc 5 Et non dedit illi hereditatem in ea nec passum pedis: et repromisit dare illi eam in possessionem, et semini

dona.[20] Et toutz ceux qi sistrent el concil [21] virent
sa face com face de angle.[22] Lors dist le prince des chapellains
a Estephne: Sount cestes paroles verité? A qi Estephne dist:[23]

[Capitulum .vij.]

Ha! biers et freres et pierez, oiéz. Dieu de glorie apparust a nostre piere Abraham com il fust en Mesopotanea, einz q'il morrust en Carra, et d'illeoqe lui fist outrepasser en la terre des Caldeus,[1] et lui dist: Issez hors de ta terre et de toun cosinage,[2] et viegne en la terre la quele jeo vous moustreroi. Donqe[3] issi il hors de la terre des Caldeus et habita en Carra. Et d'illeoqe puiz qe / soun piere ert mort il lui mesna en ceste terre en la quele vous y[4] habitéz. Et il nel dona point heritage en cele terre, ne mye une paas de pié, mais il le promist q'il la dorroit a soun semoil en possessioun, com il n'averoit fitz.[5] Lors lui emparla Dieu qe son semoil serroit cultifiour en estraunge terre et la surmetteroient[6] en servage, et q'ils tretteroient malement par cink centz et trent anz.[7] Et Dieu dist:[8] Jeo juggeroi la gent a qi ils averount serviz. Et aprés ceo ils irrount hors[9] et serviront en icest lieu. Et il lui dona le testament de circumscisioun; et issint engendra il Isaak, et lui circumscist a l'oitisme jour. Et Isak engendra Jacob, et Jacob douze patriarks.[10] Et les patriarks [11] vendirent Joseph en Egipt. Et Dieu estoit od ly et lui osta de totes ses tribulaciouns, et dona a lui grace et savoir el regard del roi Pharaon de Egipt. Et cil ly establist provoust sur Egipt et sur tote sa maisoun.[12] Lors vint famine sur tote la terre,[13] et sur tote Egipte et Chanaan, et graunt tribulacioun; et noz pieres ne troverent viaunde.[14] Com Jacob eust oy qe furment fust en Egipte, il y maunda primes noz pieres; et puiz[15] ert Joseph conuz de ses freres, et soun lignee ert fait apert al roi Pharaon. Lors maunda Joseph en Chanaan pur soun piere et les receust en Egipte. Et illeoqe demora Jacob et[16]

212d

7. 19;21;22 Egipt] Egipt~~t~~

5 -eius post ipsum, cum non haberet filium 6 subicient
7 annis quadringentis + xxx W cor uat* 15185 8 Deus BDF...
Dominus AC⊙... 9 exibunt (exibant G) 10 et Isaac,
Iacob: et Iacob (om.W) duodecim patriarchas 11 aemulantes
12 domum suam 13 universam + terram Aegypti GI d e gig p
14 cibos 15 et in secundo 16 Mittens autem Joseph accersivit Iacob patrem suum et omnem cognationem (+ suam CTW..)

en septaunt et sis almes. Et Jacob descendi en Egypte, et cil
30 est mort, et nos peres translatés sont en Sychen, et mys el
sepulcre qe Abraham achata[16] par pris d'argent des filz Emmor,
le filz Sychen. Com le temps adecertes de promissioun apros-
charoit[17] qe Dieu graunta[18] a Abraham, le poeple crust et est
multipliee en Egypte, si la qe un [19] roy leva en Egypte qe
35 ne savoit[20] Joseph. Cil environaunt[21] nostre lignee, turmenta
noz peres qe il hors mettroient lour enfauntz qe il nous fus-
sent point vifiéz.[22] En ycel temps neez est Moises, et fust ac-
ceptable a Dieu; le quel ert nurriz par treis moys en la mai-
soun de soun pere. Cil adecertes hors botee,[23] la fille de
40 Pharaon le prist et ly nurrist a soi en filz.[24] Et Moyses ert
apris de tut le savoir des Egypciens, et si estoit il pussaunt
en ses paroles et en ses faitz. Com le temps [25]
adecertes fust a lui acompliz, si mounta en son quoer q'il
visiteroit ses freres les filz Israel. Et com il eust veu un
45 de son lien suffraunt(il)tort, il le vengea et si fist il ven-
geaunce a celui qe avoit le tort, le Egypcien feruz.[26] Si qui-
deit il adecertes entendre ses freres qe Deu par sa mayn lour
dorroit sanctee;[27] mes cil ne l'entendirent. El jour suiaunt
adecertes apparust il a eux estrivauntz[28] et il les recon-
50 cilia en pees, disaunt: Ha! vous biers, vous estees freres,
por quei nuséz vous chescun autre?[29] Et cil qe fist tort a son
proesme le(s)debota, disaunt:[30] Qi toi establist prince et
jugge[31] sur nous? Saver moun si[32] tu moy vols occire, si com tu
occis hier le Egypcien? Cil adecertes s'en fui il en ceste pa-
55 role,[33] et fait est estraunge en la terre de Madian ou il engen-
dra deux filz. Et les quaraunte anz acompliz, l'angle lui ap-
parust el desert del mount Synai,[34] en feu de flambe de bushoun.[35]
Moises adecertes voiaunt esmerveilla la vewe;[36] et cil apros-
chaunt q'il le poet veer,[37] si est a lui fait la voiz de nostre

32-3 de promissioun aproscharoit] depromissioun aproschareit
39 botee] lotee 45 il le vengea] il le vengea 47 enten-
dre] en cendre 56 quaraunte anz acompliz] q. a anz a compliz
58 voiaunt esmerveilla la vewe] v. adecertes esm. la we vewe

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16 - in animabus septuaginta quinque. Et descendit Iacob in Aegyptum: et defunctus est ipse, et patres nostri. Et translati sunt in Sychem, et positi sunt in sepulchro quod emit Abraham 17 adpropinquaret 18 confessus erat, repromiserat CT, promisit p, pollicitus est d 19 alius 20 non sciebat 21 hic circumveniens 22 ut exponerent infantes suos, ne vivicarentur 23 exposito autem illo 24 enutrivit eum sibi in filium 25 Cum autem implerentur ei quadra-

tout soun lignee, et qatre vintz et cink anz, et donqe morust
il, et noz pieres le porterent en Sichen, et lui mistrent el 30
sarcu qe fust a Abraham[16] pur pris d'argent des fitz Emor, le
fitz Sichen. Et com le temps de promesse venist,[17] qe Dieu
regehi a Abraham,[18] le people crust, si ert multipliee en E-
gipte, si la qe un altre[19] roi leva en Egipte qe ne savoit de[20]
Joseph. Et cils environantz[21] nostre lignee, turmenta noz 35
pieres issint q'il desfesoit lour enfauntz q'ils ne fussent
multipliéz.[22]/ Et Moises nasquist a cel temps, et fust accep- 213a
table a Dieu; et fust norriz par treis mois en la maisoun soun
piere. Et cil ostee de soun piere,[23] la fille Pharaon le em-
porta et lui norrist a soun fitz,[24] si qe Moises ert appris de 40
tut le savoir des Egipciens, et il ert puissaunt en ses paroles
et en ses faitz. Et com le temps de .xl. anz lui fust acom-
pliz,[25] il avint en soun qeor q'il visiteroit ses freres fitz de
Israel. Et com il veist une tort de soun linage, il lui empoi-
sea et fist vengeaunce a lui qe sustint la tort, et occist le 45
Egipcien,[26] et fist ses freres entendre qe Dieu par sa main lour
dorroit saunctee.[27] Mais cils ne l'entendirent. Si apparust il
le jour suiaunt as Egipciens pur ceo estrivauntz,[28] et il les
reconcilia en pees, et dist: Ha! vous biers, vous estez freres,
pur qei nuiséz vous a l'un ou a l'altre partie?[29] Et cil qe pa- 50
rent fust a cil qe tort fist al proesme, Moisen le rampona, di-
saunt:[30] Qi toi establist prince ou jugge[31] sur nous? Saver moun
si[32] tu moi volz occire, sicom tu occies hier le Egipcien? Et a
ceste parole s'en fui Moises[33] et fait ert estrange en la terre
de Madian ou il engendra deux fitz. Et acompliz les .xl. anz, 55
lui apparust Dieu en le mount Syna,[34] par-
launt a lui del busshoun ardaunt.[35] Com Moises ceo regardast,
il soi esmerveilla de la vewe.[36] Et com il aproschast a ceo,
pur veer qei ceo fust,[37] la voiz de nostre Sire ert fait

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25 -ginta annorum tempus, ascendit 26 Et cum vidisset quendam (+ de genere suo d gig 11533,(expunct.) + de natione sua e) iniuriam patientem, vindicavit illum: et fecit ultionem ei qui iniuriam sustinebat, percusso Aegyptio 27 Existimabat autem intellegere fratres(suos 11533), quoniam Deus per manum ipsius daret salutem illis 28 illis litigantibus + propter hoc 11533(in margin) 29 fratres estis, ut quid nocetis alterutrum 30 Qui autem iniuriam faciebat proximo, reppulit eum, dicens 31 principem et iudicem 32 numquid 33 Fugit autem Moses in verbo isto 34 in deserto montis Sinai, angelus + Domini depw 35 in igne flammae rubi 36 videns, admiratus est visu 37 accedente illo ut consideraret

60 Seignor, disaunt:[38] Jeo sui[39] le Dieu de voz peres, Deu A / bra-
365a ham, Deu Isaak et Deu Jacob. Moyses pour[ou]s ne oseit veer.[40]
Lors lui dist nostre Seignor: Oste la chalceure de tes piéz,
car le lieu ou qe tu estees est seinte terre.[41] Jeo voiaunt[42]
l'afflictioun de moun poeple qe est en Egypte, et lour gemis-
65 sement si le oy, et descendi eux deliverer. Et ore sui jeo
venu,[43] et jeo toi maunderoi en Egypte. Si ount il Moisen le
quel il desnirent, disaunt:[44] Qi toy establist prince et jugge
sur nous?[45] Deu maunda cesti prince et rechatour od la main de
l'angle qe lui apparust el busshoun.[46] Et cil les mesna a-
70 vaunt[47] fesaunt moustresouns et signes en la terre de Egypte,
et en la rouge meer, et el desert par quaraunte anz. Cesti
est Moyses qe dist as filz de Israel: Deu vous ad suscitee[48]
une prophete de voz freres, si le orréz vous si com moy meis-
mes. Ceo est cil[49] qe fust en esglise el desert[50] od l'angle
75 qe ly emparla el mount Synay, et od voz[51] peres, le quel prist
les paroles de vie a doner a vous.[52] A qi voz[53] peres ne voloi-
ent obehir, mais le rebouterent, et si sont cil returnéz od
quoer a Egypte,[54] disauntz a Aaron: Fai a moy[55] dieus qe voi-
sent devaunt nous; car a cesti Moyses qe nous mesna hors de
80 la terre de Egypte, ne savoms nous quei en est a lui fait.[56]
Et en yceux jours firent il un veal, et offrirent sacrifice[57]
a simulacre, et estoient esjoissé es oevereignes de lour mains.
Deu adecertes se turna et les bailla de servir al chevalerie
du ciel, si com il est escript[58] el livre des prophetes: Saver
85 moun si vous, maisouns de Israel, offristes a moy offrendes ou
hostes[59] par quaraunte aunz el desert? Et vous levastes sus le
tabernacle de Moloth et l'estoille de vostre dieu Renphan, les
figures qe vous feistes les ahourer.[60] Et por veo vous porte-
roi jeo en Babilon.[61] Le tabernacle de tesmoigne[62] fust od voz[63]
90 peres el desert, si com Dieu les ordina, parlaunt a Moysen,[64]
qe il le feist solom la fourme qe il out veu.[65] Le quel

62 Oste] Ceste 68-9 de l'angle] del langle 82 a simulacre] asimulacre

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38 Domini + dicens DØW + ad eum e > ad eum dicens gig 39 Ego + sum DØSUW 40 Tremefactus autem Moses, non audebat considerare 41 Solve calciamentum pedum tuorum: locus enim in quo stas, terra sancta est 42 Videns vidi 43 et nunc veni 44 hunc Mosen quem negaverunt, dicentes 45 iudicem + super nos CGØI.. 46 hunc Deus principem et redemptorem misit, cum manu angeli qui apparuit illi in rubo 47 eduxit 48 suscitabit 49 Hic est, qui 50 in solitudine 51 nostris 52 qui accepit verba vitae dare nobis

a lui disaunt:[38] Jeo sui le Dieu de voz pieres, Abraham, Dieu Isaak, Dieu Jacob. Et Moises eiaunt doute ne l'oseit adeesser.[40] Lors dist Dieu a Moisen: Deschaucez la chauceure de tes piés, et le lieu ou il estuet est terre seinte.[41] Jeo voiaunt, fait Dieu, vi[42] l'affliccion de moun people qe est en Egipte, et jeo oy lour gemissement, si descendi pur eux deliverer. Et ore sui jeo venuz[43] et jeo toi enverroi en Egipte./ 213b
Et les Egipciens denierent Moisen et distrent:[44] Qi toi establist prince et juge sur nous?[45] Et cil dist: Dieu mist cel prince et rechatour od la main de l'angle a qi il apparust el busshoun.[46] Cil les mesna hors[47] fesaunt signes et moustresouns en la terre de Egipte, et en la rouge meer, et el desert par .xl. anz. Cil est Moises qe dist as fitz de Israel: Dieu suscita[48] a vous un prophete de voz freres, si le orréz sicom moi mesmes. Et cil est cil[49] qe fust en esglise en soletee[50] ove l'angle qe lui emparla en la mountaigne de Sinay, et od noz[51] pieres, le quel receust grace a doner a nous parole de vie.[52] A qi voz[53] pieres ne voloient obeihir, mais lui refuserent et lui sount contrariauntz el qeor [54] disantz a Aaron: Fetez a nous[55] dieux qe voisent devaunt nous; qar nous ne savoms qei est fait a cil Moises qe nous mesna de la terre de Egipte.[56] Et cils firent un veal a yceux jours, et porteroun offrendes[57] a similachre, et soi esjoissent es eoveres de lour mains. Dieu adecertes les converti et les fist servir de chivalrie de ciel, sicom il escript[58] el livere des prophetes, si lour dist Dieu: Saver moun si vous, maison de Israel, offristez a moi hostes en offronde[59] par .xl. anz el desert? Et vous receustez le tabernacle en Oloch et l'estoille vostre Dieu en Reuphan, vous avéz ahouree les figures qe vous feistez.[60] Et pur ceo jeo vous transporterai en Babilon.[61] Le tabernacle de tesmoignance[62] fust od voz[63] pieres el desert, sicom Dieu ordina a eux, parlaunt a Moisen[64] q'il le feist solom la fourme q'il vist.[65] Le quel taber-

63 piés] p$^{i}_{/}$es

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53 nostri 54 et aversi sunt cordibus suis in Aegyptum 55 nobis 56 Moses enim hic, qui eduxit nos de terra Aegypti, nescimus quid factum sit ei 57 obtulerunt hostiam 58 convertit autem (+ eos G,ab eis D) Deus, et tradidit eos servire militiae caeli sicut scriptum est 59 Numquid victimas aut hostias obtulistis...domus Israel? 60 suscepistis tabernaculum Moloch, et sidus Dei vestri Rempham, figuras quae fecistis adorare eas 61 et transferam vos trans Bab: in Bab. D 15185 11533(corr. from trans) 62 testimonii 63 nostris 64 sicut disposuit (Deus DR^{2}p^{2} 15185 11533) (+ illis cor uat*) loquens ad Mosen 65 viderat

noz peres mesnerent, resceivauntz[66] od Jhesu en possessioun des gentz, les queux Deu debota de la face de voz[67] peres, tanqe as jours David, le quel trova grasce devaunt Deu, et pria q'il t
95 trovast un tabernacle a Deu.[68] Salamon adecertes edifia a lui une maisoun. Mais il ne maint point en halt fait des mains,[69] si com le prophete dist: Le ciel a moy [70] sege, la terre adecertes seelle de mes piéz. La quele maisoun, dist nostre Seignor, vous edifieréz a moy, ou quel est le lieu de moun re-
100 poos?[71] Ne fist point ma main totes cestes choses? Tut dis
365[b] avéz vous arestu le seint Esperit par dure cervele et / quoers nient circumscis et par orailles.[72] Et issint com voz peres unt estee, et issint estes vous.[73] Quel des prophetes[74] ne pursuerent point voz peres? Et cil occirent yceux qe precincierent[75]
105 de la venue del dreiturer, dount vous fustes ore traiteres et homicides; vous qe preistes la ley[76] en ordinaunce des angles et vous ne l'avéz point gardee. Cil adecertes oyauntz cestes paroles, estoient turmentéz en lour quers[77] et rechincierent[78] de lour dentz en lui. Com Estephne adecertes estoit plein
110 del seint Esperit, il regardaunt al ciel vist la glorie Deu, et Jhesu esteaunt as destres Deu, et dist: Voiéz, jeo voi les ciels overtz, et filz de hom esteaunt a destres de vertue Deu.[79] Et cil criauntz a grant voiz, tindrent lour orailles[80] et firent un frusse ensemblement en ly.[81] Et cil, en geitauntz
115 lui hors de la citee, le lapiderent.[82] Et les tesmoignes mistrent ses vestures[83] jouste les piéz de un jovencel qe fust apellee Saulus. Et il lapiderent Estephne, appellaunt et disaunt:[84] Jhesu[85] receivez moun esperit. Et puis il se mist as genoils et cria de grant voiz, disaunt:[86] Sire, ne es-
120 tablis point a eux ycest pecchee, quar il ne scivent quei il fount.[87] Et com il eust ceo dit, il dormi en nostre Seignor.[88] Si estoit adecertes Saulus consentaunt a sa mort.

95 Salamon] Salamon 96 halt fait] halt. Fait 99 ou quel] ou qil 110 il regardaunt] el regardaunt

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66 Quod et induxerunt suscipientes patres nostri 67 nostrorum 68 Deo 69 sed non Excelsus in manu factis habitat 70 om. est gig 71 quam domum...qut quis locus requietionis meae est? 72 duri cervice (A^{c}DGM, dura cervice CFV 11533, 15185), incircumcisi(ACDG^{c}T, incircumcisis BFG*VW 11533, 15185) cordibus et auribus, vos semper Spiritui sancto resistitis 73 sicut patres vestri, et vos 74 quem prophetarum 75 praenuntiabant 76 qui accepistis legem

nacle dustrent voz pieres, si le pristrent[66] od Jhesu en possessioun des gentz, les quex Dieu debota de la face de voz[67] pieres, tant qe as jours David, le quel David trova grace devaunt Dieu, et il requist q'il trovast tabernacle a Dieu.[68] 95
Salomon / verroiement edifia maisoun a lui. Mais il ne habita 213c
pas haut es faitz de ses mains,[69] sicom le prophete dist: Le ciel adecertes moi est[70] see, la terre adecertes est la seele de mes piéz. Quele maisoun, dist nostre Sire, edifieréz vous a moi, ou quel est le lieu de moun repos?[71] Ne fist pas ma main 100
totes cestes choses? Vous moi avéz arestuz moun Espirit par dur cervele et de queors nient circumscis [72]
Sicom voz pieres unt estee, issint estez vous.[73] Quex de mes prophetes[74] ne pursuirent pas voz pieres? Et occirent ceux qe counterent[75] de la venue del droiturer, dount vous estoiéz et 105
traitres et homicides; les quex receustez ma lei[76] a l'ordinaunce des angles et nel gardastez. Cils verroiement oiauntz cestes choses, estoient aveogléz en lour qeor[77] et rechenerent[78] en ly de lour dentz. Adecertes com Estephne fust plein del seint Espirit, regardaunt el ciel, il vist la glorie Dieu, et Jhesu 110
esteaunt as destres Dieu, et dist: Voiéz, jeo voi les ciels overtz, et fitz de homme esteaunt as destres de la vertue Dieu.[79] Cils adecertes criauntz de graunt voiz, moverent lour orailles[80] et firent ensemble en lui fol hast.[81] Et le mesnerent hors de la cité, si le lapiderent.[82] Et les tesmoignes os- 115
terount ses vestementz[83] jouste les piéz d'un jeovencel qe Saulus ert appellee, et lapiderent Estephne, criaunt a Dieu et dist:[84] Sire Jhesu[85] receif moun espirit. Si soi mist as genoilz et dist a grant voiz: [86] Ne establiez, Sire, a ceux cest pecchee, qar ils ne scievent ceo q'ils fount.[87] 120
Et com il out ceo dist, il dormi en nostre Sire.[88] Et Saulus estoit assentaunt a sa mort.

101 cestes choses] "choses" cestes 108 rechenerent] recheuerent 115 le lapiderent] le] lapiderent

77 audientes...haec dissecabantur cordibus suis 78 stridebant 79 a dextris stantem (virtutis W 15185) Dei 80 continuerunt aures suas 81 impetum fecerunt unanimiter in eum 82 Et eiecentes eum extra civitatem lapidabant 83 deposuerunt vestimenta sua 84 invocantem et dicentem 85 Domine Iesu 86 clamavit voce magna, dicens 87 peccatum + quia nesciunt quid faciunt W 15185 88 obdormuit + in Domino BKVW

Capitulum .viij.

Et en cel jour estoit fait graunt persecucioun en la eglise qe fust a Jerosolme, et touz sount esparpliz[1] par les regions de la Giwerie et de Samaire, fors les apostles qe estoient en Jerosolme.[2] Et les hommes de Tymorat ensevelerent[3] Estephene, et fesoient sur lui grant dolour. Saulus adecertes degasta la eglise(s), par les maisouns entraunt, et traiaunt les homes et les femes, si les bailla en garde.[4] Por ceo, il qe estoient esparpliz outrepasserent,[5] countauntz la parole. Phelippe adecertes descendaunt en la citee de Samaire, precha a eux Crist.[6] Et compaignes donerent entente a ses paroles qe [de] Phelyppe estoient dites, oyauntz ensemblementz et veiauntz les enseignes et les signes qe il fesoit.[7] Car moltz de yceux qe avoient orde esperit issirent criauntz a halt voiz;[8] moltz de paletiks adecertes et clops sont curéz.[9] Lors ert fait graunt joie en ycelle[10] citee. Un hom adecertes, Symon par noun, qe einz esteit en la citee un
365c nigromancien, desceivaunt la gent de Samaire, di / saunt soi estre un grant.[11] A qi touz escouterent del meindre tanqe al greindre,[12] disauntz: Cesti[13] est la vertue Deu qe est apellee grant. Cil adecertes donerent a ly entente, quar par molt de temps les out il fait desvee par ses artz[14]
Com cil adecertes eussent creu a Phelyppe prechaunt del regne Deu, hommes et femmes estoient baptizee el noun Jhesu.[15] Et lors crust cist Symond, et com il fust baptizee, il aherdi a Phelyppe. Et cil voiaunt signes et grantz vertues[16] estre fait, cil esmervillaunt esmerveilla.[17] Com les apostles adecertes oissent, qe estoient a Jerosolme, qe Samaire eust resceu la parole Dieu, maunderent a eux Peres et Johan; queux com furent venuz[18] prierent por eux q'il resceurent[19] le seint Esperit. Car il ne vint point unquore en ascun de eux,[20]

2 esparpliz par] esp. &
22 prechaunt] pecchaunt
29 com furent] confurent
9 la parole] la p. (le to la)
28 maunderent] mounderent

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1 omnes dispersi sunt Hierusalem d $g_2$gig h t
2 praeter Apostolos + qui remanserunt
3 Curaverunt (sepelierunt D^{mg}) autem Stephanum viri timorati
4 per domos intrans, et trahens viros ac mulieres, tradebat in custodiam
5 igitur qui dispersi erant, pertransiebant
6 praedicabat illis Christum
7 intendebant autem turbae his quae a Philippo dicebantur unanimiter, audientes et videntes signa (+et prodigia gig) quae faciebat

Coment la gent de Samaire receust la parole Dieu.

Capitulum .viij.

Lors ert graunt persecucioun a cel jour en l'esglise qe ert en Jerosolme, et toutz les disciples sount esparpliz[1] par les regiouns de Juda et de Samaire, fors les apostles qe remistrent en Jerosolme.[2] Les biers adecertes pourous vindrent[3] a Estephne, et firent sur lui graunt doel. Saulus degasta la esglise, et bailla en garde les biers et les moilliers / qe doel firent pur Estephne.[4] Pur ceo, cils qe 213[d] estoient esparpliz outrepasserent,[5] evaungelizantz la parole. Phelippe adecertes descendant en la cité de Samaire, precha as gentz de la foi de Jhesu Crist.[6] Et cils qe estoient apris de Phelippe, entendirent ensemble a cestes paroles, oiauntz et voiauntz les signes q'il fist.[7] Moltz certeignement qe avoient les espiritz ords issirent criauntz a graunt voiz;[8] et moltz de palatiks et clops sont salvéz.[9] Lors ert graunt joie fait en la[10] cités. Il y out un bier, Symon par noun, qe primes ert en la cité graunt mestre deceivaunt la gent de Samaire, et soi dist estre un grant mestre.[11] A qi les gentz escouterent de tout lour corage du meindre desqe al greindre,[12] disauntz: Cesti Symon[13] est la vertue Dieu la quelle est appellee graunde. Et cils entendirent a lui, pur ceo qe moltz de temps il lour desmenti de ses grauntz artz.[14] Mais com cils creissent Phelippe evaungelizant del regne Dieu, et hommes et femmes estoient baptizee el noun Jhesu.[15] Donqe crust cesti Symon, et com il fust baptizee, il aherdi a Phelippe. Et cil voiaunt signes et vertues plusours[16] estre fait, soi esmerveilla doutaunt.[17] Com adecertes oissent les apostles qe estoient a Jerosolme, qe la gent de Samaire receust la parole Dieu, ils envoierent a eux Pieres et Johan, les quex com ceo oissent[18] prierent pur eux q'ils receussent[19] le seint Espirit. Mais lui un ne ly altre ne y ert venuz unqore, q'ils n'estoient[20]

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8 Multi enim eorum qui habebant spiritus inmundos, clamantes voce magna, exiebant 9 curati 10 illa 11 se esse aliquem magnum 12 cui auscultabant omnes a minimo usque ad maximum 13 hic 14 adtendebant autem eum, propter quod multo tempore (+ artibus DO, 11533 expunct.) magicis suis dementasset eos 15 de regno Dei et nomine Iesu Christi (ABCI..), baptizantur viri ac mulieres 16 virtutes maximas 17 stupens admirabatur 18 qui cum venissent 19 ut acciperent 20 nondum enim in quemquam illorum venerat

mes il furent tant solement baptizee el noun de nostre Seignor
Jhesu.[20] Donqe mistrent lé mains sur eux, et resceurent le
seint Esperit. Com Symon adecertes eust veu qe le seint Es-
perit fust donee par imposicioun des mains[21] des apostles, (et)
35 il lour offri[22] pecunie, disaunt: Donés a moy ceste poestee,
qe a qicunqe qe jeo avera mys les mains,[23] q'il resceive le
seint Esperit. Peres adecertes lui dist: Soit ta pecunie od
toy en perdicioun, quar tu quidoies le doun Deu estre avoir[24]
por pecunie. A toy n'y ad part ne sort en ceste parole,[25] car
40 ton quer n'est point dreiturer devaunt Deu. Por ceo fai pe-
naunce de ceste ta malveisetee,[26] et pries Dieu qe par aven-
ture ceste pensee de ton quer toy soit pardonee.[27] Car jeo toy
voi estre el fiel de amertume et en la obligacioun de iniqui-
tee. Symon adecertes respoignaunt, dist:[28] Priéz vous por moy
45 a nostre Seignor qe rien ne viegne sur moy de ceo qe[29] vous
avéz dit. Et cil[30] adecertes tesmoignauntz et parlauntz le
parole de nostre Seignor[31] repoirerent a Jerosolme et preche-
rent a moltz de regions de Samaire.[32] L'angle adecertes de
nostre Seignor parla [a] Phelyppe, disaunt:[33] Lieve et va
50 contre meridien, a la voie qe descende de Jerosolme en Gaza;
cele est desert.[34] [35] Et voi, bier ethi-
opien, Eunuchus pussaunt de Candace la regne des Ethipps, qe
fust sur totes ses richesces,[36] vint ahourer en Jerosolme. Et
cil returna seaunt sur sa curre et lisaunt Ysaye le prophete.[37]
55 Lors dist l'Esperit[38] a Phelyppe: Aproschez et toy enhoig / -
365d nes a ceste curre. Et Phelyppe curraunt illoqes[39] le oy ly-
saunt Ysaye le prophete, et il dist:[40] Quidez qe tu entendes
qe tu lises? Le quel dist: Coment le puisse jeo entendre[41] si
ascun ne l'eit a moy demoustree? Et il pria Phelyppe qe il
60 mountast et seist od lui. Le lieu adecertes de l'escripture
qe il lui estoit ceo: Cil est meyené[42] a occisioun si com
owaile, et si com aignel devaunt le tondaunt soi sanz voiz,
si ne overi sa bouche.[43] Son juggement en est

34 apostles] apostles 54 sa curre] sa ~~terre~~ curre
61-2 som owaile] com ç̣il owaile 62 soi sanz] "sanz" soi
tondaunt] tendaunt voiz] ~~v~~oiz (v corr. from r)

20 - sed baptizati tantum erant in nomine Domini Iesu 21
manus 22 obtulit 23 cuicumque imposuero manus 24
existimasti...possideri 25 Non est tibi pars neque sors
in sermone isto 26 paenitentiam itaque age ab hac nequi-
tia tua 27 remittatur 28 respondens...dixit 29
horum quae 30 at illi 31 Domini most MSS. Dei DM
32 regionibus Samaritanorum evangelizabant

baptizeez, tant erent ils en le noun de nostre Sire Jhesu.[20] Donqe mistrent ils mains sur eux, et ils receurent le seint Espirit. Com Symon veist qe le seint Espirit fust donee par imposicioun de la main[21] des apostles, il lour tendi[22] peccunie, disaunt: Donéz a moi cele poestee, qe cil qe jeo tuche[23] re- 35
ceive le seint Espirit. Lors lui dist Pieres: Soit ta pec-
cunie a toi en perdicioun, qar quidez tu quere[24] le doun Deu par peccunie. Part ne sort ne soit pas a toi en ceste pa-
role,[25] car toun qeor n'est pas droiturer de / vaunt Dieu. 214a

Fai penaunce pur ta malveisetee,[26] et priez a Dieu qe par 40
aventure ceste pensee de toun qeor soit lessee.[27] Jeo
toi voi el fiel de amertume et obligement de iniquitee.
Symon adecertes respoundi et dist:[28] Priéz vous pur moi a
nostre Sire qe rienz ne viegne a moi de ceste chose qe[29] vous
deistez. Et les apostles[30] tesmoignantz et parlantz la pa- 45
role Dieu[31] retournerent a Jerosolme et evaungelizerent a
moltz de regnes de Samaritans.[32] Lors parla l'angle a nostre
Sire, disaunt: [33] Lieve sus et va countre la me-
ridiene, et a la voie qe descend de Jerosolme en Gazam la
citee, la quele est deserte.[34] Et cil levaunt s'en vait.[35] 50
Et voi, Eununchus, le bier ethiopien qe fust od la
royne Candace, et fust sur toutz les gentz de Gaza,[36] vint
pur ahourer a Jerosolme. Et il, seaunt sur sa curre, re-
tourna, lisaunt les leis Isaie le prophete.[37] Lors dist un
Espirit[38] a Phelippe: Aprosche toi et toi joignez a ceste 55
curre. Lors currust Phelippe a Eunuchus[39] et lui oi lire la
lei Isaie le prophete, et lui dist:[40] Quidez tu entendre ceo
qe tu lisez? Et cil dist: Coment la purroi entendre[41] si
nul nel moi eit demoustree? Donqe pria il Phelippe q'il as-
cendist et seist ove lui. Et ceo ert le lieu de l'escrip- 60
ture q'il list: Il est mesnee[42] a occisioun sicom owaille,
et sicom aignel devaunt ly, musceant soi sanz voiz, si ne
overy en tiele manere sa bouche.[43] Le juggement de cil est

38 part] ꝑart 52 Candace] Caudace

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33 Angelus autem Domini locutus est ad Philippum, dicens 34 in Gazam: haec est deserta 35 Et surgens abiit 36 potens Candacis reginae Aethiopum, qui erat super omnes gazas eius 37 legensque prophetam Esaiam 38 Spiritus (sc. Sanctus) 39 adcurrens 40 legentem Esaiam prophetam, et dixit 41 quomodo (+ intellegere R2dem) possum 42 ductus est 43 coram tondente se sine voce, sic non aperuit os suum

portee en humilitee.[44] Qi countera sa generacioun?[45] car la
65 vie[46] serra ostee de la terre. Et li eunuche respoignaunt a
Phelippe, dist:[47] Jeo te pri, qe ly dist ceo le prophete, de
soi meismes ou de ascun alter?[48] Phelyppe adecertes overaunt[49]
sa bouche, et en ceste escripture comenceaunt, precha[50] a lui
Jhesu. Et dementers qe alerent par le chemyn, vindrent il a
70 une eawe; et dist Eunuche: Voi, l'eawe; qi me defend estre
baptizee? Et Phelyppe dist: Si tu creis en filz Deu
Et cil dist: Jeo
crei Jhesu estre le filz Deu.[51] Et cil comaunda la curre[52] es-
teer, et l'un et l'autre descendirent en l'eawe, Phelyppe et
75 Eunuche, et il lui baptiza.[53] Com cil adecertes
ala[54] esjoissauntz par
sa voie. Phelyppe adecertes est trovee en Nazot.[55] Et cil
passaunt, ewangeliza[56] a totes citéz tanqe il fust venu a
80 Cizare.

Capitulum .ix.

Saulus adecertes unquore espirqunt manaces et batures es
disciples de nostre Seignor,[1] aproscha al prince[2] des chapellains
et demaunda de ly epistles en Damas as synagoges, qe s'il tro-
vast hommes ou femmes de tiele voie, q'il les mesnast liee[3] en
5 Jerosolme. Et com il fist son chemyn, il avint q'il apros-
cherent[4] a Damas, et lumer du ciel lui environa sodeinement, et
cil cheaunt en terre[5] oy une voiz disaunt:[6] Saul, Saul, por
quei moy porsuies tu? Le quel dist:[7] Seignor, qi es tu? Et cil
dist:[8] Jeo sui Jhesu le Nazareth[9] qe tu pursuies; il est dur
10 de ferir contre l'estumuloun. Et cil tremblaunt et esmervil-
launt, dist: Quei moy vols tu a faire? Et nostre
[Seignor] ly dist:[10] Leve et entre la citee, et a toy serra

67 ascun alter] aosun altier 68 en ceste escripture] euste le scripture 75 Eunuche] Ennuche ix 7 disaunt: Saul] disaunt Sal Saul

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44 In humilitate iudicium eius sublatum est 45 Generationem illius quis enarrabit 46 vita eius 47 respondens... dixit 48 obsecre te, de quo propheta dicit hoc? de se, an de alio aliquo? 49 aperiens 50 incipiens ab scriptura ista, evangelizavit illi Iesum 51 dixit autem(om $A^{c}V$ 11533) Philippus: Si credis ex toto corde, licet. Et respondens ait (dixit D): Credo Dei Filium esse Iesum Christum (om D) $A^{c}DV$ 11533 (expunct.) no add. A*CFG 52 currum

porté en humilitee.[44] Qi le countera en sa generacioun?[45] qar sa vie[46] serra ostee de la terre. Lors respondi Eunuchus a Phelippe, et dist:[47] Jeo toi pri, de qi dist le prophete cestes choses, ou de soi ou d'altrui?[48] Phelippe adecertes overy[49] sa bouche, comenceant ceste escripture, et evaungelizaunt[50] a ly Jhesu. Et dementers q'ils alerent par la voie, ils vindrent a une eawe; et dist Eunuchus: Voi ci l'eawe; qi moi defendra estre baptizee? Dist Phelippe: Congee le doune qe tu soiez baptizee si tu creiez de tut toun qeor. Et cil respoignaunt dist: Jeo croi Jhesu estre le fitz Dieu.[51] Et comaunda / sa 214b curre[52] esteer, et l'un et l'altre descendirent en l'eawe, et Phelippe et Eunuchus, et Phelippe le baptiza.[53] Et quaunt ils mounterent de l'eawe, l'Espirit nostre Sire ravist Phelippe, et Eunuchus nel vist plus outre. Eunuchus adecertes s'en vait[54] joiaunt en sa voie, et Phelippe ert trovee en Nazet,[55] et s'en vait evaungelizaunt[56] a totes citéz si la q'il vint a Cizare.

Coment Saulus se converti a la foi et fust nomee Paulus. Capitulum .ix.

Saulus unqore manaceant les disciples nostre Sire par cruelté,[1] vint as princes[2] des chapellains et quist de eux epistles en Damas as synagoges, qe s'il trovast biers ou femmes jointz en bone voie(et)q'il les mesneroit[3] en Jerosolme. Et com il fist soun chemin, il avint q'il aproscha[4] a Damas, et la lumere de ciel lui environa sodeynement, et cil chauncellant a la terre[5] oy une voiz a lui disaunt:[6] Saul, Saul, pur qei moi pursuiez tu? Lors dist Saul:[7] Sire, qi es tu? Et cil lui dist:[8] Jeo sui Jhesu de Nazareth[9] qe tu pursuiez. Dure chose est a toi brocher countre l'esporoun. Et Saulus doutant et esmerveillaunt, dist: Sire, qei moi volz tu faire?[10]

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53 et baptizavit eum 54 Cum autem ascendissent de aqua, Spiritus Domini rapuit Philippum, et amplius non vidit eum eunuchus. Ibat enim 55 Azoto, natzato D 56 pertransiens evangelizabat ix. 1 aspirans minarum et caedis in discipulos Domini 2 accessit ad principem, ad principes OSp* 3 huius viae...vinctos perduceret 4 adpropinquaret 5 cadens in terram 6 dicentem sibi 7 qui dixit 8 et ille + ait DS, dixit gig 9 Iesus + nazoraeus e, nazarenus @MSU 10 persequeris. AG* no add. + durum est tibi contra stimulum calcitrare. Et tremens ac stupens dixit: Domine quid me vis facere? Et Dominus ad eum (+ dixit D)DFG°V 11533 15185

dit quei il toy covient faire.[11] Ceux biers adecertes qe od lui
estoient a compaignies esturent[12] esmerveilléz, cil adecertes[13]
15 oiauntz un voiz, voiauntz verroiement nul hom. Et Saulus se
leva de la terre, et ses oels overtz,[14] rien ne vist. Cil ade-
certes lui trahauntz as mains, le mesnerent[15] en Damas. Et il-
366a loqes estoit il par treis jours, nyent voiaunt, et ne mangea /
ne ne bust.[16] Lors estoit une desciple a Damas, Ananye par noun.
20 Et nostre Seignor ly dist en visioun: Ananye. Et cil dist:
Voi moy Seignor.[17] Et nostre Seignor ly dist:[18] Tu levaunt,[19] va
en la voie qe est apellee owel[20] quer en la maisoun de Judas,
Saul, par noun Trarsense,[21] car voi, il prie, et il vist un hom,
Ananie par noun, entraunt et mettaunt a lui les mains qe il
25 resceust la veuwe.[22] Ananie adecertes respoundi : Sire,[23]
jeo ai oy des moltz de cest hom quantz des mals il en ad fait[24]
en Jerosolme, et si ad cesti poestee des princes des chapel-
lains a lier touz ceux qe appellent toun noun. Lors lui dist
nostre Seignor: Va, car cesti est a moy[25] vassel de electioun
30 qe il porte moun noun devaunt gentz, et roys, et filz de Is-
rael; car jeo le demustreroi com bien il le covient[26] suffrir
por moun noun. Et Ananyas se vait, et entra en sa maisoun,[27]
et il, mettaunt a lui mains,[28] dist: Saul, frere, nostre
Seignor Jhesu moy ad maundee [29] le quel apparust a toy en
35 la voie en la quele tu venoies, qe tu voies et soiez repleniz
del seint Esperit. Et demaintenaunt chairent des oels si com
escumes,[30] et resceust la vewe; et cil levaunt est baptizé. Et
com il eust pris viande[31] il est confortee. Lors fust il od
les disciples qe furent a Damas par asquantz des jours. Et
40 demaintenaunt Paul entree es synagoges[32] precha nostre Seignor,
car cil est le filz Dieu. Touz adecertes qe ly oirent esmer-
veillerent et distrent: Ne est cil cist [qe] combati[33] en Je-
rosolme yceux qe appellerent cest noun,[34] et a ceo vint il ci
q'il[35] mesnast ceux liéz as princes des chapellains? Saulus[36]

20 dist en visioun] dist voi en uisioun 22-3 Judas, Saul] Judas par noun Saul 26 des moltz] de^{s} vous moltz

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11 sed(om.FGV 11533)surge, et ingredere civitatem, et dicetur tibi quid te oporteat facere 12 qui comitabantur cum eo, stabant 13 audientes quidem 14 apertisque oculis 15 introduxerunt 16 non videns, et non manducavit, neque bibit 17 Ecce ego, Domine 18 ad illum + ait DO 19 surge 20 rectus 21 in domo Iudae Saulum nomine Tharsensem 22 ecce enim orat: et vidit virum Ananiam nomine introeuntem, et imponentem sibi manus ut visum recipiat

[11]Les biers adecertes qe
furent en sa compaignie estoient[12]esmerveilleez oiauntz[13]
une voiz, et nul hom voiauntz. Saulus adecertes suslevant
de la terre, eoveri ses oilz,[14]et rienz ne vist. Si lui trai-
herent ses compaignouns[15]par les mains desqe en Damas. Et il-
leoqe ert il par trois jours, qe rienz ne vist, si ne mangea
ne ne bust.[16]Lors ert a Damas un disciple, Ananie par noun.
Si lui dist nostre Sire en visioun: Ananie. Et cil dist:
Voi, Sire, jeo sui ci.[17]Et nostre Sire lui dist:[18]Lieve[19]et va
a la voie qe est appellee Rectus,[20]si quier en la maison de
Juda, Saulus [21]Voi, Saulus pri q'il receust sa vewe,
et vist un bier, Ananie par noun, entraunt et mettaunt a ly
ses mains.[22]Lors respondi Ananie et dist a Dieu:[23]Jeo ay oy,
Sire, de plusours de cesti bier quantz des maux il ad fait[24]en
Jerosolme, et / si ad il la poestee des princes des chapel- 214c
lains a lier toutz ceux qe appellent toun noun. Lors lui
dist nostre Sire: Va, qar il est [25]le vassal de eleccioun,
q'il porte moun noun devaunt gentz, et rois, et fitz de Isra-
el. Qar jeo lui demoustreroi quauntz des choses il lui coven-
dra[26]seoffrir pur moun noun. Lors s'en vait Ananias, entraunt
en la maisoun,[27]et mist en ly mains[28]et dist: Ha! frere Saul,
nostre Sire Jhesu moi envoia a toi[29]qe toi apparust en la voie
en la quele tu venoiez, qe tu voiez et soiez empliz del seint
Espirit. Et demaintenaunt chairent de ses oilz sicom escume,[30]
et receust la veuwe; et il levant est baptizee. Et com il eust
viaunde receu[31]il ert reconfortee. Lors ert od les disciples
qe erent a Damas par asquantz des jours. Et demaintenant entra
Paulus el synagoge[32]et precha nostre Sieur, qar il est le fitz
Dieu. Lors soi esmerveillerent toutz cils qe le oirent et dis-
trent: Ne est ceo point cil qe malmist [33]en Jerosolme iceux qe
le noun Dieu regeierent,[34]et cil vint ci pur ceo q'il[35]mesnast
les liéz as princes des chapellains? Lors comencea Paulus[36]

33 en ly mains] en ly mains 39 qe erent] qe^c erent

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23 respondit autem Ananias:(+ et dixit e, dixit SU) Domine...
24 a multis de viro hoc quanta mala sanctis tuis fecerit
25 est mihi 26 illi quanta oporteat 27 intravit in domum 28 imponens ei manus 29 Dominus misit me Iesus + ad te Up^{2}⊙^{1}S 30 ab oculis eius tamquam squamae 31 accepisset cibum 32 in synagogis + ingressus (+est B) Paulus (om. 15185) BKRV 15185 33 nonne hic est, qui expugnabat
34 invocabant nomen istud 35 et huc ad hoc venit ut
36 Saulus

45 adecertes plus comencea a valer, et confounda les Giewes qe
habitoient a Damas, affermaunt, car cist est Crist. Com le
jour adecertes fust acompliez, moltz des Giewes firent con-
sail[37] qe il lui occieroient, si sont certeinement lour aguaitz
fait conuz [38] Lors gardoient il les portes par jour et
50 par nuit qe il lui occiereient; ses disciples adecertes per-
nauntz,[39] lui avalerent par un mur en un corbailloun[40] par nuit.
Et il vint en Jerusalem il assaia soi enjoindre[41] as dis-
ciples; et touz le douterent, nient creauntz[42] q'il fust dis-
366b ciple. Barnabas adecertes lui mesna pris as / apostles. Et
55 il lour dist com il out veu nostre Seignor en la voie, et lui
out emparlee,[43] et com il out fait fiablement en Damas el noun
de nostre Seignor.[44] Et il esteit od eux entraunt et issaunt
en Jerosolme, fesaunt fiablement el noun de nostre Seignor.
Lors parla il od gentz, et disputa[45] od les Gregeis; cil ade-
60 certes le quistrent occire.[46] Com ses freres[47] eussent ceo conuz
il le mesnerent par nuit a Cesare, et lesserent Tharse.[48] Et
la eglise[49] adecertes par tote la Giewerie, et Galilee, et Sa-
maire avoit pees, et estoit edifiee alaunt en la pour de
nostre Seignor, et si estoit ele replenie del consolacioun del
65 seint Esperit.[50] Fait est adecertes qe Peres, dementers qe il
passeroit, il vint a touz les seintz[51] qe manoient en Lydda.
Et il trova illoqes un hom, Eneas par noun, gisaunt de oyt
aunz[52] en sonllyt, qe fust un paletik. E[t] Peres lui dist:
Eneas, nostre Seignor Jhesu Crist toy saine;[53] lieve et toy a-
70 prestes.[54] Et cil leva sus demaintenaunt, et tous ceux le vi-
rent qe habitoient a Lydde et a Sarone,[55] les queux sont con-
vertiz a nostre Seignor.[56] En Joppe[57] adecertes estoit une dis-
ciple, Thabita par noun, la quele entrepretizon est dit[58] Dor-
cas. Iceste esteit plaine de bons oeveres et des almoignes
75 qe el out fait. Fait est adecertes en yceux jours qe ele en-

47a compliez moltz] acompliez ml moltz 70 Et cil] Et i cil
71 a Sarone] assarone 66 touz les] touz cles

37 cum implerentur...dies multi, consilium fecerunt Iudaei
38 notae autem factae sunt Saulo insidiae eorum 39 accipi-
entes autem discipuli 40 summittentes in sporta 41 cum
autem venisset...temtabat iungere se 42 non credentes
43 Barnabas autem adprehensum illum duxit ad apostolos: et
narravit (sc. Barnabas)illis quomodo in via vidisset Dominum,
et quia locutus est ei 44 Iesu, Domini Iesu p 45 Lo-
quebatur quoque (+gentibus BFKR... + cum gentibus DO 11533) et
disputabat 46 quaerebant occidere eum 47 fratres

plus a valer, et confoundi les Jeus qe habiterent en Damas, 45
affirmant qe cil est Crist. Com le jour feust acompliz,
moltz des Jeus firent consail[37] de lui occire; lour aguaitz
estoient faitz apertz a Saul.[38] Si garderent cils les portes
par jour et par nuit q'ils lui tuassent. Lors le pristrent
ses disciples[39] par nuit, et lui avalerent d'un mur, et ly 50
mistrent en tapinage.[40] Et com cil venist en Jerosolme, il
se joint[41] as disciples; et toutz le douterent, et ne
crurent pas[42] q'il fust disciple. Lors emparla Barnabas a
Saulus, et cil lui dist com ly fust avenuz. Et puiz dist
Barnabas as apostles come nostre Sire le vist en la voie et 55
lui emparla,[43] et com il fist fiablement en Damas el noun de
nostre Sire.[44] Et cil ert entraunt et issaunt od eux en Je-
rosolme, fiablement el noun de nostre Sire. Lors
parla Paulus as paens, et desputa[45] / od les Gregeis; et 214d
cils lui quistrent pur occire.[46] Et com ses freres[47] ceo eus- 60
sent conuz, ils le mesnerent par nuit a Cizare, et lesse-
rent Tharse.[48] Et les esglises[49] de Juda, de Galilee et de
Samaire avoient pees, et furent edifiéz; et Paulus ala en
la pour de nostre Sire, et fust repleniz del consolacioun
del seint Espirit.[50] Fait est adecertes qe com Pieres passe- 65
roit toutz les autres disciples et vendroit as seintz[51] qe
habiterent en Liddam, si trova illeoqe un hom, par noun
Eneas, gisaunt par oit anz[52] en sa couche, le quel ert pala-
tiks. Et Pieres lui dist: Eneas, nostre Sieur Jhesu Crist
toi salvera;[53] lieve et va.[54] Et cil leva demaintenaunt, et 70
toutz cils qe habiterent en Liddam le virent, et les Saro-
nes[55] qe convertiz furent a Dieu.[56] Lors ert en la cité de
Jopem[57] une disciple, Thama par noun, la quele entrepretizee
est dit[58] Dorcas. Et cele ert pleine de bones eoveres et de
almoigne qe ele fist. Et fait est q'ele enferme morust a 75

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48 deduxerunt (+nocte CDOp 11533 15185 per noctem e) eum Caesaream, et dimiserunt Tharsum 49 ecclesia, ecclesiae DR* e gig 50 et aedificabatur (-ntur D e gig p) (sc. ecclesia, -ae) ambulans in timore Domini, et consolatione sancti Spiritus replebatur 51 dum pertransiret universos, (sc. discipulos) deveniret ad sanctos 52 ab annis octo 53 sanat (sanet 15185) te (+ Dominus AB^2⊙ 15185...) 54 sterne tibi 55 qui habitabant Lyddae et Saronae 56 ad Dominum, Deum ⊙ 57 in Ioppe 58 nomine Tabita, quae interpretata dicitur

ferme morrust; la quele lavee[59] la mistrent il el cenacle. Com Lidda adecertes fust pres de Joppe[60] les disciples oyauntz qe Peres fust dedeinz,[61] maunderent a lui deux biers, priauntz: Ne soiez tu point pereceous de venir a nous.[62] Peres adecertes levaunt,[63] vint od eux. Et com il fust venuz, il le mesnerent el cenacle,[64] et totes les vedves esturent entour lui, plorauntes et demustrauntes[65] les cotes et les vestures les queles Dorcas les[66] out fait. Touz adecertes forsgettés,[67] Peres, mettaunt ses genoils,[68] pria; et cil tournee a soun corps,[69] dist: Lieve t'en, Thabita, el noun de nostre Seignor Jhesu Crist.[70] Et ele oevere ses oels, et, Peres veu, soi assist sus.[71] Et cil donaunt a lui sa main, la prist sus;[72] et com il eust apellee les seintz et les vedves, il la moustra vive. Et conue chose adecertes est fait par tut Joppen, et moltz crurent en nostre Seignor Jhesu Crist.[73] Si est il fait adecertes qe il demora en Joppen par moltz des jours od un hom qe est apellee Symond le corners.[74]

366c

Capitulum .x. /

Un hom adecertes estoit en Cesare, Cornelius par noun, centurion de la compaignie qe dit est Italica, religious et Deu dotaunt od tote la compaignie sa mesure,[1] fesaunt moltz des almoignes al poeple, et prechaunt tutdis nostre Seignor;[2] vist apertement en visioun[3] si com en le houre de noune del jour,[4] le angle Deu entraunt a lui et a lui disaunt: Cornely.[5] Et cil regardaunt en ly fust pris de grant pour,[6] si dist: Seignor, qi es tu?[7] Lors le dist il:[8] Tes oreisouns et tes almoignes sont mountés en memorie el regard Deu.[9] Et envoies ore[10] biers en Joppen, et appelles Symon, une[11] qe est nomee[12] Peres; cesti est herbergee a une Simond le corners,[13] qi mai-

6 disaunt: Cornely] disaunt a lui C. 5 en visioun] enuisioun

59 quam cum lavissent 60 prope esset Lydda ab Ioppe 61 discipuli audientes quia Petrus esset in ea 62 rogantes: ne pigriteris venire usque ad nos 63 exsurgens 64 in cenaculum 65 flentes et ostendentes 66 illis 67 eiescis omnibus foras 68 ponens genua 69 conversus ad corpus 70 Tabita, surge + in nomine Domini (om.11533) + nostri (gig p) Iesu Christi (om D) DO gig p 11533 71 et viso Petro, resedit 72 erexit eam 73 in Domino + Iesu O + nostrum Iesum Christum T

iceux jours; la quele ses amis laverent[59] et mistrent en cenacle. Com Jopem adecertes fust pres de Liddam[60] et oissent les disciples Thabitha qe Pieres ert illeoqe,[61] ils envoierent a lui deux biers, et lui prierent q'il venist a eux.[62] Lors se leva[63] Pieres et y vint od eux. Et com il fust venuz, ils le mesnerent a souper,[64] et totes les vedves esturent entour lui, plorauntz, et lui moustrerent,[65] les cotes et totes les vestures qe Dorcas lour[66] fist. Lors fist Pieres toutz issir,[67] et genoillaunt a terre,[68] pria. Et tournant al corps Dorcas,[69] dist: Thabita, lieve t'en, el noun de nostre Sieur Jhesu Crist.[70] Et ele eoveri ses oilz, et regardaunt Pieres, s'en vait.[71] Et cil donaunt a lui sa main, susleva.[72] Et com il appellast les seintz et les vedves, il la demoustra vive. Et ceste chose estoit conue par tut Jopen, et moltz creerent en nostre Sire Jhesu Crist.[73]

74

Coment seint Piere baptiza Centurion et plusours altres en la cité de Cizare.

Capitulum .x. / 215[a]

Un bier estoit en Cizare, Cornelius par noun, compaignoun a Centurion,[1]

et douta Dieu od tote sa meisnie,[1] fesaunt moltz des almoignes al people, priaunt tutdis a nostre Sire;[2] si vist apertement en vewe[3] sicom a houre de noune de jour,[4] l'angle Dieu entraunt a soi, et lui dist: Ha! tu Cornelius.[5] Et cil en lui regardaunt ert repris de doute[6] et dist: Sire, qi es tu?[7] Et cil lui dist:[8] Tes oreisouns et tes almoignes mountent a memorie el regard Dieu.[9] Envoiez [10] biers en Jopen, et aproschez a Symon,[11] qe nomee ert[12] Pieres; cil est herbergee a un Symon Cornel,[13] la qi maisoun est pres de

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74 Factum autem est ut dies multos moraretur in Ioppe, apud quendam Simonem corarium x. 1 centurio cohortis quae dicitur Italica: religiosus, et timens Deum cum omni domo sua 2 deprecans Deum (Dominum GSUW) semper 3 in visu 4 quasi hora nona diei 5 dicentem sibi Corneli 6 timore correptus 7 quid est many MSS, quis es G°IRTW 8 dixit autem illi 9 ascenderunt in memoriam conspectu Dei 10 et nunc mitte 11 accersi Simonem quendam 12 cognominatur 13 corarium

soun est jouste la meer; cil toy dirra quei toy coviegne a
faire.[14]Et com l'angle qe lui emparla fust de lui depa[r]ti,[15]
il apella deux de sa mesnie et une chivaler[16]doutaunt nostre
15 Seignor, de ceus qe ly obeierent, as queux com il eust countee
totes choses, il les maunda en Joppen. Et par une altre jour,
cil fesaunt lour chemyn et aproschauntz a la citee,[17]Peres
mounta el plus soverein de la maison[18]qe il priast, entour la
sisme houre.[19]Et com eust faminee, il ne voleit manger.[20]Et
20 cil obeissauntz, exitees du pensee chai sur lui;[21]et il vist
le ciel overt, et un vassel descendaunt si com un grant lincel
estre envoiee du ciel[22]en terre od quatre corners, en quel vas-
sel totes bestes de quatre piéz,[23]et chatonauntz de terre,[24]et
les volatils du ciel . Et fait est un voiz a ly di-
25 saunt:[25]Lieve Peres, si occies et mangues. Peres adecertes
dist: Seignor, Deu defend,[26]quar unqe ne mangeai tote commune
chose et nyent nette.[27]Et la voiz derichief la seconde foiz
lui dist:[28]Ne die[29]tu commune ceo qe Deu ad purifiee. Ceo est
adecertes fait treis foiz,[30]et tost est le vassel repris[31]el
30 ciel. Et dementers qe Peres se doubta quei cele vewe estoit
qe il vist,[32]voi, les homes qe maundéz estoient de Cornelius
et queraunt[33]la maisoun de Symon, esturent a la porte. Et
com il eussent appellee, il demaunderent si Symon qe nomee es-
toit Peres eust illoqe hostel. Peres adecertes pensaunt de la
35 visioun, l'Esperit lui dist: Voi, treis hommes toy querent.
Lieve et descend en tiele manere,[34]et va od eux (et)rien dou-
taunt por ceo qe jeo les ai maundee.[35]Peres adecertes descen-
daunt dist as bieres:[36]Voiéz, jeo sui cil qe vous queréz;
366d quele est l'enchaisoun por la quele vous / estez venuz? Les
40 queux distrent: Cornelius, Centurioun, justes et Deu doutaunt,
et tesmoigne eiaunt de tote la gent des Gieux, prist tesmoigne[37]
del seint angle toi appeller[38]en sa maisoun et oir paroles[39]de
toy. Cil adecertes einz mesnaunt, les resceust en soun hostel.[40]

30 se doubta] se doubita cele vewe] cele we vewe 35 l'Esperit] le sperit 38 jeo sui] jeo jeo

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14 mare, no add. ACFGV + hic dicet tibi quid te oporteat facere B²OIM... oportet D 15 et cum discessisset 16 vocavit (sc. Cornelius) dous domesticos suos et militem 17 postera autem die iter illis facientibus, et adpropinquantibus civitati 18 in superiora + Domus B²cor uat 15185 19 circa horam sextam 20 et cum esuriret, voluit gustare 21 parantibus autem eis, cecidit super eum mentis excessus 22 quattuor initiis summitti de caelo 23 in quo erant omnia quadrupedia 24 terrae 25 ad eum + dicens B² 26 absit, Domine

la meer; cil toi dirra qei toi coviendra faire.[14] Et com il lui
ust apris,[15] l'angle qe lui emparla appella ses deux servantz
et un chivaler[16] doutant nostre Sire, de ceux qe lui obeierent,
as quex com il out countee totes choses, il les envoia en Jo- 15
pen. Le jour adecertes aprés ils firent lour chemin et apros-
cherent la cité.[17] Pieres mounta es sovereinetés de la maisoun[18]
q'il depriast, entour houre meridiene.[19] Et com il ust famine,
il voloit manger.[20]

[21] Si vist il le ciel overt, et un vassal 20
descendaunt com un graunt lincel vist il de ciel en terre es-
tre envoiéz[22] od qatre corneres, el quel vassal totes choses
ove qatre piéz,[23] et chatonantz en terre,[24] a toutz les vola-
tils du ciel estoient. Et voiz est fait a lui disaunt:[25] Le-
véz Pieres, et occiéz et mangéz. Lors dist Pieres: Dieu le 25
defende, Sire,[26] qar jeo ne mangeai unqe nulle chose commune ne
orde.[27] Et voiz lui est fait autre foitz disaunt:[28]
Tu ne dirras point[29] commune ceo qe Dieu ad purifiéz. Ceste
chose adecertes est fait [30] et demaintenaunt est le
vassal receuz[31] el ciel. Mais com cel vassal estoit en terre, 30
Pieres soi esmerveilla de la vewe qei ceo fust.[32] Estez vous qe
les biers qe furent envoieez de Cornelie demaundauntz[33] la mai-
soun Symon, esteurent a la porte. Et com ils lui appellassent,
ils demaunderent si Symon qe nomee estoit Pieres out illeoqes
ostel. / Peres adecertes pensaunt de la visioun, si dist l'Es- 35
pirit a lui: Voi, trois biers toi querent. Lieve et descend, 215b
si[34] va od eux de rien doutant, qar jeo les voi.[35] Lors s'en vait
Pieres as biers et dist:[36] Voiéz, jeo sui cil qe vous queréz;
quele est l'enchaisoun pur qei estez venuz? Les quex distrent:
Corneli, Centurion, bier droiturer et Dieu doutaunt, et eaunt 40
tesmoigne a totes choses de la gent des Jeus, receust tes-
moignance[37] del seint angle, et toi prist[38] en sa maisoun pur oir
de toi parole.[39] Cil adecertes entraunt les receust en sa maisoun.[40]

27 autre foitz] autrefoitz 34 si Symon] "Symon" si

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27 omne commune et immundum 28 iterum sedundum ad eum + dicit D 29 ne dixeris 30 per ter 31 statim receptum est 32 et dum intra se haesitaret Petrus quidnam esset visio quam vidisset 33 inquirentes 34 surge itaque, et descende 35 quia ego misi illos 36 descendens autem Petrus ad viros, dixit 37 testimonium habens ab universa gente Iudaeorum, responsum accepit 38 accersire te 39 verba 40 introducens igitur eos, recepit hospitio

El jour suiaunt adecertes cil levaunt s'en est alee[41] od eux,
et les uns des freres de Joppen le sont acompaignés.[42] A un altre jour[43] entra il en Cezaree, si les attendi adecertes Cornelius, ses cosins appelléz, et ses necessaries amys.[44] Et fait est com Peres entrast, encontre lui vint Cornelius,[45] et cil, chaiaunt a ses piéz, lui ahoura. Peres adecertes lui leva, disaunt: Lieve t'en, et jeo sui meismes un hom.[46] Et cil parlaunt od lui entra, et trova moltz qe estoient assemblés, si lour dist il en tiel manere: Vous savéz coment il est abhominable de estre joint a Gieu ou aproscher a une estraunge;[47] mais Dieu ad a moy[48] demustree a dire nul hom commun ou nient net.[49] Por la quele chose jeo appellee vienk sanz doute.[50] Por ceo demaund jeo por quel enchaisoun qe tu moy appellas.[51] Et Cornelius dist: Del quart jour de ci tanqe a cesti temps ay jeo estee jeun, priaunt a ceste houre[52] en ma maisoun. Et voi, un bier estuet devaunt moy en blaunce vesture, et dist: Ha! Corneli, ta oreisoun est enhaucee,[53] et tes oreisouns[54] sont remembréz el regard Deu. Envoies por ceo en Joppen, et appellez[55] Symoun qe nomee est Peres; cesti est herbergee en la maisoun de Symon le corner, juste la meer; com cil avera venuz, parole il od toy.[56] Por ceo ay jeo a toy maundee demaintenaunt, et tu venaunt a nous en as bien fait.[57] Por ceo ore sumes nous touz en ton regard de oir totes les choses qe a toi sont comaundéz de nostre Seignor. Peres adecertes overaunt sa bouche, dist: En veritee, quar Deu n'est pas acceptour des persones,[58] mais en tote gent qe lui doutent et cil qe oevre justice, justice est a lui accept.[59] Deu envoia sa pees[60] as filz de Israel, prechaunt[61] pees par Jhesu Crist: Cil est Seignor de totes choses. Vous savéz la parole qe est fait[62] par tote le Giwerie, comenceaunt adecertes de Galilee aprés baptesme qe Johan precha; Jhesu de Nazareth, com[63] Deu ly enhoint del seint Esperit et de la vertue, qe passa en bien fesaunt et sanaunt touz les oppricouz[64] du deable, quar Deu estoit od lui. Et nous sumes tes-

53 Gieu ou] Gieu en 54 ou nient] ou nient 68 En veritee] Enueritee

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41 surgens profectus est 42 comitati sunt eum 43 altera autem die 44 convocatis cognatis suis, et necessariis amicis 45 obvius ei Cornelius + venit G^2W p^2 46 et ego ipse homo sum + sicut et tu 11533 underlined 47 viro Iudaeo coniungi, aut accedere ad alienigenam 48 mihi 49 neminem communem aut inmundum dicere hominem 50 sine dubitatione veni accersitus 51 interrogo ergo...accersistis me

Et le jour suiaunt [41]s'en vait il od eux, et les
uns des freres de Jopen sount a lui acompaigneez.[42]Et autre 45
jour[43]il entra en Cizare, et Cornelie les attendi, ses co-
sins et ses necessaries amis appellee.[44]Et fait est qe
Pieres y entrast, si le vint Cornelie encountre,[45]et chai-
aunt a ses piéz, lui ahoura. Pieres adecertes le leva, di-
saunt: Lieve, jeo sui tiel hom com tu es.[46]Et cil lui empar- 50
launt y entra, et trova plusours qe y furent assembléz. Lors
lour dist il: Vous le savéz bien qe abhominable chose est a
bier jeu joindre ou aproscher a estraunge;[47]mais Dieu ne[48]de-
moustra a dire nul hom estraunge commun ou ord.[49]Pur ceo saunz
doute jeo vienk a cele compaignie.[50]Pur ceo demaundéz moi pur 55
quele enchaisoun vous moi acompaignéz.[51]Et Cornelie dist: Le
qart jour tant qe a ceste houre estoi jeo jeun, priaunt tant
qe a houre de noune[52]en ma maisoun. Et voi, un bier estuet
devaunt moi en blaunche vesture, et dist: Cornelie, ta pri-
ere est oye[53]et tes almoignes[54]sount remembréz el regard de 60
Dieu. Va pur ceo en Jopen et aproschez[55]a Symon q'est nomee
Pieres; cist est herbergee en la maisoun Symon le corners,
juste la meer; et com il vendra, il toi emparlera.[56]Pur ceo
maundoi jeo demaintenant a toi, et tu le fesoiez bien a nous
venaunt.[57]Ore sumes nous touz en toun regard a oir totes les 65
choses / qe comaundéz toi sount de nostre Sire. Pieres ade- 215c
certes eoveraunt sa bouche, dist: En verité, qar Dieu n'est
pas attemptour en persones,[58]mais en totes gentz qe ly dou-
tent et eoverent justice, il est a lui acceptee.[59]Dieu maunda
sa parole[60]as fitz de Israel, demoustraunt[61]pees par Jhesu 70
Crist: Cil est Sire de totes choses. Vous savéz bien quele
parole est fait[62]par tote la Jewerie, comenceant adecertes
de Galilee aprés baptesme qe Johan precha; Jhesu de Nazareth,
com[63]Dieu lui enhoint del seint Espirit, le quel passa avaunt
par vertue, par bien fait, et sanant toutz les enprentiez 75
del diable,[64]car Dieu estoit ove lui. Et nous sumes tes-

54 ord]ord̃ 74 com Dieu]toun Dieu 75 fait et]fait&

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52 usque in hanc horam,(agens ieiunium B²D)orans eram(ieiunans 15185)hora nona 53 exaudita est 54 elemosynae tuae 55 mitte...et accersi 56 mare + qui cum advenerit loquetur tibi Dde gig t 57 et tu bene fecisti veniendo 58 In veritate conperi quoniam... personarum acceptor 59 in omni gente qui timet eum et operatur iustitiam, acceptus est illi 60 verbum misit 61 adnuntians 62 vos scitis quod factum est verbum 63 quomodo 64 et virtute, qui pertransivit bene faciendo et sanando omnes oppressos a diabolo

moignes de totes choses qe il fist[65] en la regioun des Gieux et
367[a] de Jerosolme,[66] qi occirent / pendauntz el fust.[67] Deu suscita
cesti al tierce jour, et lui dona estre fet apert, ne mie a tut
80 le poeple, mes as tesmoignes einz ordinéz[68] de Deu, a nous, les
queus[69] avoms mangee et beu od lui puis qe il releva de mort.
Il nous ad comaundee precher al poeple et tesmoigner qe il est
cil qe establi est de Deu jugge des vifs et des mortz.[70] A ces-
ti portent tous les prophetes tesmoigne[71] de resceivre remissi-
85 oun des pecchéz par soun noun, touz qe en lui creent. Peres
unquore parlaunt cestes paroles, le seint Esperit chai sur
touz cil qe oirent la parole.[72] Et esmerveillerent de circum-
scisioun loyaux qe esteient Peres por ceo qe la grasce
del seint Esperit est espaunduz es naciouns.[73] Cil adecertes
90 les oirent parlantz des laungges ahourauntz Deu.[74] Lors res-
poundi Peres: Poet ascun defendre l'eawe qe ceux ne soient
baptizés, les queus unt pris le seint Esperit com nous? Et cil
les comaunda estre baptizee el noun de Jhesu nostre Crist.[75]
Lors le prierent il a demorer od eux asquantz des jours.

Capitulum .xj.

[1] Les apostles adecertes et les freres qe estoient en la
Giwerie qe les gentz resceurent la parole Dieu, et cil
honurerent Dieu.[2] Com Peres adecertes feust venuz(alee) a Jero-
solme, cil estriverent contre lui,[3] les queux estoient de cir-
5 cumscision, disauntz: Por quei entrastes vous od ceux eyauntz
prepuz, et mangeastes od eux? Peres adecertes comenceaunt,
lour expount l'ordre,[4] disaunt: Jeo estoi en la citee de Joppen
priaunt, et jeo vi en l'eytcés de ma pensee[5] une visioun, une
vassel descendaunt[6] si com un graunt lincel od quatre corners
10 estre jus envoiee[7] du ciel, et vint tanqe a moy. En qi jeo re-

79 tierce jour] tierce jour 80 Deu a] Deu[a] 81 od lui] od lui 81-2 mort. Il] mort Peres overaunt sa bouche dist Bieres Peres et freres il 85 en lui] en lui xj. 3 honurerent] honureren't venuz] verruz

65 quae fecit (sc. Iesus) 66 Ierusalem (loc.) 67 quem occiderunt suspendentes in ligno 68 praeordinatis a Deo 69 nobis qui 70 quia ipse est qui constitutus est a Deo iudex vivorum et mortuorum 71 testimonium perhibent 72 verbum 73 et obstipuerunt ex circumcisione fideles qui venerant cum Petro quia et in nationes gratia Spiritus sanctus effusa est 74 magnificantes Deum 75 Numquid aquam quis

moignez de totes choses qe Deu fist[65] en la regioun des Jeus et de Jerosolme,[66] le quel ils penderent el fust.[67] Et Dieu resuscita cil le tierz jour, et lui dona de estre fait apert, ne mye a tut le people, mais a tesmoignez de Dieu ordinéz,[68] a nous qe[69] mangeasmes et bevasmes od lui puiz qe il resuscita de mort. Et nous comaunda precher al people et tesmoigner car cil qe establist est de Dieu juggee les vifs et les mortz.[70] Si lui doignent toutz prophetes tesmoigne[71] toutz hommes prendre remissioun de lour pecchéz par soun noun, les quex creent en lui. Unqore parlant Pieres cestes paroles, chai le seint Espirit sur toutz cils qe oirent ceste parole.[72] Et toutz les loials qe vindrent ove Pieres soi esmerveillerent de circumcisioun, qar la grace del seint Espirit espaundue es naciouns,[73] si les oirent parler de lour langges loauntz Dieu.[74] Lors respondi Pieres: Car qi poet defendre l'eawe qe cils ne soient baptizéz

el noun de Jhesu Crist.[75] Lors ly prierent ils maner od eux asquantz des jours,[1] oiauntz adecertes les apostles et lour freres qe ceux gentz [qe] estoient en Juda receurent la parole Dieu; et ils honurerent Dieu.[2]

Coment ceux de Cipre et de Cirinee se convertirent a Dieu par seint Piere.

Capitulum .xj.

Com Pieres adecertes oy qe cils de la countree de Jerosolme / grundillerent vers lui,[3] les quex furent de circumcisioun, disantz: Pur qei entrastez vous as biers qe unt prepus, et mangeastez od eux? Pieres adecertes lour dist; exponaunt par ordre:[4] Jeo estoi en Jopen la cité priaunt, si vi el passage de ma pensee[5] une visioun, un vassal com un graunt lincel

[6] od quatre corneres

envoieez[7] de ciel, et vint desqe a moi. Et regardaunt en ceo

215d

81 nous scribe unsure, neither initial v nor n 11. 2 parole Dieu] parole Juda

75 - prohibere potest ut non baptizentur hi, qui Spiritum sanctum acceperunt sicut et nos? Et iussit eos in nomine Iesu Christi baptizari .xj. 1 Modern Vulgate Ch. 11 2 audierunt autem apostoli et fratres qui erant in Iudaea, quoniam et gentes receperunt verbum Dei + et honorificabant Deum G glorificabant gig 3 cum ascendisset (venisset W, adisset possible) autem Petrus in Hierosolymam, disceptabant adversus illum 4 exponebat illis ordinem 5 excessu mentis 6 descendens vas quoddam 7 summitti

gardaunt regardoy,[8] et vi bestes de quatre piéz de la terre, et bestes et choses chatonauntes, du ciel.[9] Si oi jeo adecertes une voiz a moy disaunt: Lieve t'en, Pieres, occiez et mangues. Si dis jeo adecertes: Nenil, Seignor, car commune chose ne orde unqe[10] ne entra en ma bouche. Lors respondi la voiz la seconde foiz[11] du ciel: Ne eies tu point dit les choses communes les queles Deu ad moundee.[12] Ceste chose adecertes est fait par treis foiz, et derichief[13] sont tottes les choses resceuz el ciel. Et voi, demaintenaunt treis biers esturent en la maisoun en la quele estoi, a moy maundéz de Cesar.[14] Et l'Esperit moy dist qe jeo alasse od eux riens doubtaunt. Lors / 367b vindrent od moy, car il estoient sis freres,[15] et si entrasmes nous en la maisoun de l'hom.[16] Et il nous counta com il vist un angle esteaunt en sa maisoun, et a lui disaunt:[17] Envoies en Joppen, et appelles[18] Symon le quel est appellee Peres, le quel toy emparlera paroles es queles tu serras salvee, et tote ta maisoun. Et com jeo comenceai a parler, le seint Esperit chai sur eux, si com en nous el comencement. Lors remembroi jeo de la parole de nostre Seignor[19] si com il dist: Johan adecertes baptiza de eawe, vous adecertes serréz baptizee[20] del seint Esperit. Por ceo, si Deu lour dona meismes la grasce[21] si com a nous qe avoms creu en nostre Seignor Jhesu Crist, qi estoi jeo qe peusse defendre nostre Seignor qe il ne donast le seint Esperit a ceux qe creent en nostre Seignor Jhesu Crist?[22] Cestes paroles oies, il teiserent et glorifierent Dieu,[23] disauntz: Por ceo dona Deu penaunce as gentz a vie.[24] Et cil adecertes qe estoient esparpliz de la tribulacioun qe fait estoit south Estephne,[25] s'en aloient[26] tanqe a Fenice et Cipre et Antioche, parlauntz a nullui parole fors as sols Gieux. Lors estoient les uns de eux biers Cipriens et Cirẹniens,[27] les queux com il eussent entreez en Anthioche, il paroloient as Gregeis, prechauntz nostre Seignor Jhesu.[28] Et la main de nostre Seignor estoit od eux; et molt de nombre des creauntz est convertiz a nostre Seignor.

17 moundee] maundee 19 demaintenaunt treis] d. deux bieres esturent treis 20 Cesar] Ce{ar 37 Estephne] Estephene 39 sols] fols

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8 considerabam 9 quadripedia terrae, et bestias et reptilia, et volatilia caeli 10 numquam 11 secundo 12 Quae Deus mundavit, tu ne commune dixeris 13 rursum 14 Caesarea 15 mecum et sex fratres isti 16 et ingressi sumus in domum viri 17 dicentem sibi 18 accersi 19 verbi Domini 20 baptizabimini 21 eandem gratiam

le otriay,[8] et jeo vi bestes de quatre piéz, et choses chatonauntes de la terre, et les volatils du ciel.[9] Si oy voiz de ciel a moi disant: Lieve t'en, Pieres, si occiez et mangéz. Lors dis jeo adecertes: Nenil, Sire, qar commune chose et orde ja[10] ne entra en ma bouche. Lors respondi la voiz du ciel altre foitz[11] et dist: Dieu mounda totes choses communes. [12]Et ceste chose est fait par trois fittz, et totes cestes choses sount receuz altre foiz[13] en ciel. Et vous, treis biers demaintenaunt esturent en la maisoun ou jeo estoi, qe envoieez erent a moi de Cizaree.[14] Lors moi dist l'Espirit qe jeo alasse od eux de rien doutaunt. Si vindrent ove moi sis biers[15] et nous en(coun)trasmes en la maisoun d'un bier.[16] Et cil nous counta com il vist l'angle esteaunt en sa maisoun qe lui dist:[17] Envoiez en Jopen, et aproschez a[18] Symon qe nomee est Pieres, le quel toi emparlera paroles es queles tu serras salvee, et tote ta maisoun. Et come jeo adecertes comenceai a parler, le seint Espirit chai sur eux sicom en nous el comencement. Lors remembroi jeo del parole Dieu[19] com il dist: Johan adecertes baptiza par eawe, soiéz vous adecertes baptizee[20] del seint Espirit. Pur ceo, si Dieu lour dona mesme la grace[21] sicom en nous qe creoms en nostre Sire Jhesu Crist

[22]Et icestes paroles oiez, ils teiserent et glorifierent Jhesu,[23] disantz: Dieu dona penaunce a vie.[24] Et cils qe estoient esparpliz par tribulacioun qe fait estoit south Estephne,[25] s'en alerent[26] desqe a Fenice et Cypre

[27]et Cirinee, les quex com ils entrassent Anthioche, / ils parlerent as Gregeis, countantz[28] de Jhesu Crist. Et la main de nostre Sire ert od eux; et molt de nombre des creantz estoit converti a nostre Sire.

216a

38 Fenice] Fenicee 40 Cirinee] Oirinee

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22 ego quis eram qui possem prohibere Deum (Dominum CW 15185) + ne daret illis (om. 15185) Spiritum sanctum DOOR* d 11533 15185 + credentibus in nomine Iesu Christi DO 11533(expunct.) 15185 + c. in Dominum Iesum Christum O 23 Deum 24 ergo et gentibus Deus paenitentiam ad vitam dedit 25 sub Stephano 26 perambulaverunt 27 Cyprum, et Antiochiam, nemini loquentes verbum, nisi solis Iudaeis. Erant autem quidam ex eis viri Cyprii et Cyrenei 28 adnuntiantes Dominum Iesum

Lors vint la parole as orailles de l'eglise[29] qe estoit a Jero-
45 solme sur cestes choses,[30] et il maunderent Barnabas[31] tanqe a
Antioche. Le quel com y fust venuz et eust veu[32] la grasce de
nostre Seignor,[33] il est esjoiz, et lour amonesta en tut[34] le
porpos de lour quoers parmaindre en nostre Seignor, por ceo
qe il estoit bone bier, et plein del seint Esperit et de foi.
50 Et molt de poeple est mys a nostre Seignor.[35] Cil adecertes en
est alee a Tarse por quere Saul,[36] le quel com il[37] eust trovee,
il le mesna a Antioche. Et tut un an sont il conversaunt en
la esglise[38] et enseignerent molt de compaignie[39] issi qe les
disciples qe primes furent a Antioche furent apelléz[40] Cristi-
55 ens. En yceux jours adecertes survindrent prophetes de Jero-
solme a Antioche, et un de eux levaunt, Agabus par noun, de-
moustra par Esperit grant famyn a venir en tut le mound; la
quele en est faite south Claudius [41] Les disciples ade-
certes, chescun solom ceo qe il avoit, ordina el ministre por
60 envoier as freres mesnauntz en Juda.[42] Et quele chose q'il
367° firent, envoiauntz as vieux[43] par les ma / ins de Barnabé et
de Saul.

[Capitulum] .xij.

En meisme cel temps adecertes maunda le roy Herode son
poer por tormenter[1] ascuns de seinte eglise. Lors occist il
Jakes, le frere Johan, de espee. Et cil voiaunt qe ceo plust
as Giwes, mist por prendre Peres.[2] Lors estoient les jurs les
5 azimes.[3] Le quel com il eust pris, il le maunda en chartre,
baillaunt a quatre quaterniouns de la chivalers a garder,
voillaunt[5] lui mesner avaunt al poeple aprés la Paske. Peres
adecertes estoit gardee en la chartre, et oreisoun estoit
fait de esglise a Deu sanz entrelees por ly. Com Herodes
10 adecertes lui fust a mesner avaunt,[6] ycelle nuit ert Peres
dormaunt[7] entre deux chivalers, liee[8] de deux cheines, et les
gardeins esturent devaunt le huis, si gardoient la chartre.[9]

10 ert Peres] ert fust. Peres 48 parmaindre] par maindre

29 ad aures ecclesiae 30 super istis 31 miserunt Barnaban 32 qui cum pervenisset, et vidisset 33 Dei, Domini W 34 gavisus est: et hortabatur omnes 35 et adposita est turba multa Domino 36 Profectus est autem Tharsum, ut quareret Saulum 37 sc. Barnabas 38 conversati sunt in ecclesia 39 turbam multam 40 cognominarentur primum

Lors parvint la parole as membres de seinte esglise[29] qe ert a Jerosolme sur cestes,[30] et ils maunderent de Barnaban[31] desqe a Anthioche. Et com ils parvenissent et veissent[32] la grace de nostre Sire,[33] ils estoient joious, et toutz amonesterent ils[34] par le purpos de lour coer parmaindre en nostre Sire, car il ert bon bier, et plein del seint Espirit et de foi. Et molt de compaignie de gent est tournee a nostre Sire.[35] Et issint profita seinte esglise a Tharse q'ele quist Saulus,[36] et com ele[37] le eust trovee, ele le mesna a Antioche. Et par tut l'an remistrent ils en seinte esglise,[38] et enseignerent molt de compaignie de gent[39] issi qe les disciples qe primes furent de Antioche estoient appelleez[40] Cristienes. En ceux jours adecertes survindrent prophetes de Jerosolme a Antioche, et un de ceux levaunt, Agabum par noun, demoustra par Espirit molt de famine a venir par tut le mound; la quele famine ert fait south Claudius Cesar, Emperour de Rome.[41] Les disciples, chescun solom q'il avoit, mistrent adecertes en eovereigne de envoier la foi as freres habitauntz en Juda.[42] Et quele chose q'ils firent, envoierent ils as senéz[43] par les mains de Barnabé et de Saulus.

Coment Herodes enchartra seint Piere, et com l'angle Deu le fist issir.

Capitulum .xij.

Mesme cel temps mist le roi Herodes ses mains q'il turmenteroit[1] ascuns de seinte esglise. Lors occist il James, le frere Johan, par espee. Et cil voiant qe ceo plust as Jeus, mist sa entente de prendre Pieres.[2] Lors estoient les jours azymeux.[3] Le quel com il out pris, il le maunda en chartre, baillaunt lui a qatre chivalers[4] a garder, et lui volt[5] mesner al people aprés la Pasche. Et Pieres estoit gardee en la chartre. Lors ert oreisoun fait sanz entrelesse / pur lui de seinte esglise a Dieu. Et com Herodes 216b
feroit Pieres al people mesner,[6] mesme cele nuit ert Pieres endormiz[7] entre deus chivalers, lieez[8] de deux cheines, et les gardeins garderent la chartre par devaunt la porte.[9]

58 mound] mound̄ 46 et veissent] &veissent 12.4 jours] Jeus

41 quae facta est sub Claudio + Caesare GR e p 11533(expunct.) 42 proposuerunt in ministerium mittere habitantibus is Iudaea fratribus 43 mittentes ad seniores xij. 1 misit... manus ut adfligeret 2 adposuit adprehendere et Petrum 3 dies azymorum 4 quattuor quaternionibus militum 5 volens 6 producturus esset 7 erat dormiens 8 vinctus 9 ante ostium custodiebant

Et voi, l'angle de nostre Seignor estuet,[10] et lumere resplendi
en le habitacle de la chartre;[11] et le costee[12] Peres feruz, il
15 lui conust,[13] disaunt: Lieve t'en isnelement. Et les cheines
chairent de ses mains. Lors lui dist l'angle: Toy ceintes,
et chauces toi tes chauceures.[14] Et il fist issint, et il le
dist: Environez a toy ta vesture,[15] et moy suies. Et cil is-
saunt[16] le sui, si ne savoit il qe ceo fust voir qe fait ert
20 par l'angle, car il se quidoit veer un visioun.[17] Et cil pas-
sauntz la primere garde et la secounde garde,[18] vindrent a la
porte de feer qe mesne a la citee, la quel lour ert overte a
volentee.[19] Et cil en issauntz s'en vount une rue avaunt,[20] et
demaintenaunt se departi l'angle de lui. Et Peres a soi re-
25 turnee,[21] dist: Ore sai jeo verroiement qe nostre Seignor maun-
da soun angle, et moy ad tollét[22] de la main de Herode et de
tote la expectacioun[23] del poeple des Gieux. Et cil soi avi-
saunt(voiaunt)[24] vint a la maisoun de Marie, la miere Johan, qe
nomee est Marchus, ou moltz estoient assembléz et priauntz.[25]
30 Cil adecertes sonaunt le huis de la porte,[26] une pucelle par
noun Rhode s'en vait avaunt.[27] Et com elle eust conuiz la voiz
Peres, por joie ele ne overi point la porte
[28] Et cil lui distrent: Tu
es desvee.[29] Cele adecertes afferma soi avoir en tiel manere.[30]
35 Cil adecertes distrent: Ceo est son angle.[31] Peres adecertes
parsevera bataunt,[32] et com il eussent overt le huis,[33] il lui
367d virent, et soi es / merveillerent. Et il fesaunt signe a eux
par sa mayn qe il se teiseroient,[34] counta com nostre Seignor
lui eust mesnee hors de la chartre, et il dist:[35] Countés a
40 Isaak[36] et as freres cestes choses. Et cil s'en issi et soi
vait[37] en un altre leu. Le jour adecertes fait, moevement es-
toit entre les chivalers ne mie petit[38] quei en serroit fait[39]

16 chairent] chaines 17 chauceures] chauceures il le] il d le 20 veer un] veer ỵ un 23 en issauntz] enissauntz 28 maisoun de] maisoun de 29 ou moltz] ou i moltz 30 de la] de la 31 noun Rhode] noun Rhode 37 soi es/merveillerent] soi es/esmerveillerent

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10 adstitit 11 in habitaculo + carceris 15185 12 latere 13 suscitavit eum, excitavit BFKVW 14 calcia te galliculas tuas 15 circumda tibi vestimentum tuum 16 et exiens 17 et nesciebat quia verum est quod fiebat per angelum: aestimabat autem se visum videre 18 transeuntes autem primam et **secundam custodiam** 19 quae ultro aperta est eis 20 processerunt vicum unum 21 ad se reversus 22 eripuit

Voi, l'angle de nostre Sire estuet,[10] et lumere resplendist el habitacle de chartre;[11] et la coste[12] Pieres ferue, lui emparla,[13] disant: Lievez hastiement. Et les cheines cheirent de ses mains. Lors lui dist l'angle: Ceintez toi et chauceez [14] Et il fist issint, et cil lui dist: Vestez toun vestement,[15] et moi suiez. Et il issaunt la chartre[16] lui sui

[17] Et cils passerent la primere porte et la secounde,[18] et vindrent a la porte ferree qe mesne a la cité, la quele porte lour ert overte [19] Et cils hors alantz s'en aloient en une voie,[20] et demaintenant s'en parti l'angle de lui. Et Pieres a lui tournee,[21] dist: Ore sai de voir, nostre Seignur envoia soun angle, et moi ad defendu[22] de la main de Herodes et de chescun pursuite[23] des gentz de Jeus. Lors vint[24] il a la maisoun Marie, la miere Johan, qe nomee ert Marchus, ou moltz furent assembléz, priauntz.[25] Et cil frapaunt la porte,[26] survint une pucelà, Thode par noun.[27] Et com ele conust la voiz Pieres, pur joie ele ne overi point la porte, mais currant deinz, counta qe Pieres estuet devant la porte.[28] Et cils distrent a lui qe ele ne dist verité.[29] Mais ele dist qe oil, affermaunt sa parole.[30] Cils distrent: Ceo est adecertes soun angle.[31] Lors ert Pieres tutdis frapaunt la porte,[32] et com cils overassent la porte,[33] ils le virent, si soi esmerveillerent. Et il movant sa main vers eux, lour pria teiser,[34] et dist:

[35] Countéz cestes choses a James[36] et a noz freres. Et il issaunt la maisoun, s'en vait[37] en altre lieu. Et com le jour apparust, grant parole ert entre les chivalers[38] qei en serroit fait[39]

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23 et de omni expectatione 24 Consideransque venit et orantes 25 26 pulsante...ostium ianuae (ianuae 11533) 27 processit puella ad audiendum, nomine Rhode 28 ianuam, sed intro currens nuntiavit stare Petrum ante ianuam 29 Insanis 30 illa autem adfirmabat sic se habere 31 Illi autem dicebant: Angelus eius est 32 Petrus autem perseverabat pulsans 33 aperuissent + ostium DBKRUV 34 annuens autem eis manu ut tacerent 35 narravit quomodo Dominus eduxisset eum de carcere, dixitque 36 Iacobo 37 egressus abiit 38 non parva turbatio 39 factum esset

de Peres. Verroiement com Herode luy eust quis,[40] et ne l'eust trovee, la inquisicioun fait des gardeins, les comaunda il
45 estre amesnee,[41] et cil descendaunt[42] de Juda desqes a Cesare, si demorra il illoqes. Lors estoit il corucee as Tyrus et as Sydonis.[43] Et cil ensemblement[44] vindrent a lui, et par Blasto amonestee, qe fust sur la couche du roy,[45] demaunderent il pees, por ceo qe il et lour regiouns estoient de lui nurriz.[46] Le
50 jour adecertes establiz, Herodes, vestuz de royal vesture, sist por jugge[47] et les emparla. Le poeple certeinement cria:[48] La voiz de Deu et nyent de homme. Et demaintenaunt le angle de nostre Seignor le feri, por ceo qe il ne eust point donee honure a Deu. Et cil gastee[49] de verms, morrust. Et la parole
55 de nostre Seignor[50] crust et fust multipliee. Et Barnabas et Saulus[51] se returnerent de Jerosolme,[52] et le service acompli, et Johan pris[53] le quel est nomee Marchus.

Capitulum .xiij.

Lors estoient en la esglise qe estoit a Anthioche[1] prophetes et doctoures, es queux[2] Barnabas, et Symon, le quel ert apellee Noir, et Lucius li Cireneu,[3] et Manaen, qe fust le acollour de Herodes Tetrarche,[4] et Saulus. Cil adecertes minis-
5 trauntz a nostre Seignor et junauntz,[5] lour dist le seint Esperit: Departés a moy Barnabas et Saulus a l'overeigne al quel jeo lour ay pris.[6] Donqe cil junauntz[7] et priauntz, et mettauntz a eux les mains, les lesserent. Et, adecertes, envoiéz del seint Esperit, s'en vount a Silencie, et de illoqes nagerent
10 il en Cipre.[8] Et com cil fussent venuz a Salamyn,[9] il precherent la parole Dieu es sinagoges des Gieux; si avoient il adecertes Johan el ministre.[10] Et com il eussent alee[11] tut l'isle tanqe a Paphan, il troverent un hom nigromancien,[12] un

43 luy] luÿ 45 desqes] MS corr. from destres 47 as Sydonis] Assydonis 55 nostre Seignor] nostre ¡ Seignor 56 acompli] acomplie xiij. 5 junauntz] viuauntz 7 junauntz] uiuauntz

40 requisisset 41 inquisitione facta de custodibus, iussit eos duci 42 descendensque 43 Tyriis et Sidoniis 44 unanimes 45 et persuaso Blasto, qui erat super cubiculum regis 46 postulabant pacem, eo quod alerentur regiones eorum ab illo 47 pro tribunali 48 populus autem adclamabat 49 consumtus 50 Domini, Dei d e gig 51 Saulus 52 ab Hierosolymis, Hierusalem d e gig 53 expleto ministerio, adsumto Iohanne

de Pieres. Lors com Herodes le maunda,[40] et nel trova,
il comaunda les gardeins estre
mesnéz devant lui,[41] et s'en vait[42] de Juda taunt qe en Cizaree, ou il demora. Lors ert il coroucee a ceux de Tir et as
Sidonys.[43] / Mais cils de une voluntee[44] vindrent a lui a Persualebasto, ou le host le roi ert.[45] Et cils demaunderent pees,
pur ceo q'ils furent illeoqe norriz; si tendroient ils lour
regions de lui.[46] Lors ert Herodes a un jour establiz, vestuz
de roiale vesture, et soi assist pur jugge[47] et les emparla.
Et le people clama:[48] La voiz Dieu et nient de hom. Et demaintenant le feri l'angle nostre Sire, pur ceo q'il ne dona honur
a Dieu. Si ert il degastee[49] de vermes, et morrust. Et la parole Dieu[50] crust et ert multipliee. Et Barnabas et Paulus[51]
retournerent a Jerosolme[52] quaunt ils avoient lour mester acompliz, et vindrent a Johan[53] qe nomee ert Marchus.

Coment plusours tournerent a la foi Jhesu par seint Piere. Capitulum .xiij.

Lors estoient prophetes et doctours en l'esglise de Antioche,[1] c'est a saver,[2] Barnabas, et Symon qe ert nomee Noir,
et Lucie de Cirinee,[3] et Manaen, qe soverein jugge ert a Herodes [4] et Saulus. Et cils ministrauntz a nostre
Sire et juinantz,[5] lour dist le seint Espirit: Departéz de
vous Barnabas et Saulus a moi en l'overeigne qe jeo lour ay
pris.[6] Donqe eux juinantz[7] et priantz, et mettantz a eux
mains, les lesserent. Et cils adecertes envoiéz del seint
Espirit, s'en vount de Seuleutie, et Juda, et nagerent a
Cipre.[8] Et com ils parvenissent a Salavinam,[9] ils precherent
la parole Dieu es synagoges des Jeus; si avoient ils adecertes Johan en lour mestrie.[10] Et com ils paralassent[11] tut
le isle desqe a Paphum, ils troverent un bier grant mestre,[12]

a plusours tournerent] plusours tournerent 3 Cirinee] Oirinee 7 pris] apris

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xiij 1 quae erat Antiochiae 2 in quibus 3 Lucius Cyrenensis 4 qui erat Herodis Tetrarchae conlactaneus 5 ieiunantibus 6 Separate mihi Barnaban et Saulum in opus quod adsumsi eos 7 ieiunantes 8 abierunt Seleuciam: et inde navigaverunt Cyprum 9 Salamina 10 in ministerio 11 perambulassent 12 virum magum pseudoprophetam -

faux prophete judeu, a qi Sergio Paulo, un
15 bier queint.[12]Cesti, Barnabee et Paul appelléz,[13]desiroit oir
la parole Dieu. Elymas adecertes le nigromancien les countre-
estuet, quar en tiele manere est son noun entrepretizee, que-
368[a] raunt a tourner le sage consaillour de la foy.[14]Et Saulus,/
qe est apellee Paulus, repleniz del seint Esperit, regardaunt
20 en lui, dist: Ha! tu plein de tricherie et de tote deceite,
filz de deable,[15]enemy de tote dreiture, tu ne fines tourner[16]
les dreites voies de nostre Seignor. Et ore voi la main de
nostre Seignor sur toy, et tu serras cieux, ne mye voiaunt le
solail tanqe a un temps.[17]Et demaintenaunt chai sur lui obscur-
25 tee et tenebres. Et cil alaunt entour, quist qi lui dorreit
la main. Donqe ly sage consaillour, com il eust veu le fait,[18]
il crust esmerveillaunt sur la doctrine de nostre Seignor.[19]Et
com Paulus eust nagee de Papho, et cil qe od lui estoient,
vindrent a Pargete Pamphilie,[20]et Johan departaunt de eux est
30 retournee en Jerosolme. Cil adepartes passauntz par Gen,[21]
vindrent de Antioche a Persidie.[22]Et cil entree le synagoge,
soi assistrent el jour des sabbatz.[23]Aprés la lessoun adecertes
de la lei et des prophetes, envoierent les princes del syna-
goge a eux, disauntz: Ha! vous biers freres, si nulle parole
35 de amonestement soit en vous[24]al poeple, la diéz. Paul ade-
certes levaunt et demaundaunt silence de sa main,[25]dist: Vous
biers de Israel, et vous qe doutéz Dieu, oiéz. Le Deu des
gentz[26]de Israel eslust noz peres, et cil enhaucea le poeple[27]
com il fussent cultifiours en la terre de Egypte, et en halte
40 (braz)pussaunce les mesna il hors de cele terre[28]et sustint
lour vertues par le temps de quaraunte anz el desert.[29]Et cil
destruiaunt les sept gentz[30]en la terre de Chanaan, par sort
les devisa il lour terrez auxint com par quatre centz et cin-
quaunte anz, et aprés ceo dona il jugges desqe le prophete
45 [31]Et aprés demaunderent il roi, et il lour dona Saul[32]le
filz Cis, un bier de la lignee de Benjamyn, par quaraunte anz.

16-17 countre-estuet] countre estuet 38 cil] csl

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12 - Iudaeum, cui nomen erat Bariesu: qui erat cum proconsule Sergio Paulo, viro prudente 13 accersitis Barnaba et Paulo 14 resistebat autem illis Elymas magus (sic enim interpretatur nomen eius), quaerens avertere proconsulem a fide 15 intuens in eum, dixit: O plene omni dolo...fili diaboli 16 subvertere 17 usque ad tempus 18 proconsul cum vidisset factum 19 credidit admirans super doctrinam Domini

Preseudo le prophete jeu, qi noun estoit com pur chief coun-
saillour a Sergie Saul, un bier sage.[12]Et quaunt il vist Bar- 15
naba et Paul,[13]il desireit oir la parole Dieu. Lors lour es-
tuet Elimas, un grant mestre queraunt
tourner le sage consaillour de la foi.[14]Saulus adecertes, qe
nomee est Paulus, repleniz del seint Espirit, regarda en lui,
si ly dist: Ha! tu plein de tricherie et de tote deceite, du 20
fitz / al diable,[15]enemy de tote droiture, tu qe ne finez bes- 216[d]
tourner[16]les droites voies de nostre Sire. Et ore voi, la
main nostre Sire est sur toi, et tu serraz cieux, nient voi-
aunt le solail tant qe a un de temps.[17]Et demaintenaunt chai
sur lui obscuretee et tenebres, et il enviroun quist qe lui 25
dorroit la main. Lors com le grant consaillour vist ceste
chose faite,[18]il en merveillant en la doctrine nostre Sire,
crust en lui.[19]Et com Paulus nageast de Papho, et cils qe ove
lui estoient, vindrent de Pargete a Pamphile.[20]Johan adecer-
tes departaunt de eux, retourna a Jerosolme. Cils adecertes 30
alauntz par Gen,[21]vindrent de Persidie a Antioche.[22]Et cils
entreez el synagoge par jour de sabat, soi assistrent il-
leoqe.[23]Et aprés la lessoun de la ley et des prophetes, en-
voierent les princes de la synagoge a eux, disantz: Ha! vous
biers freres, si nulle parole soit en vous[24]de amonestement 35
al people, le diéz. Lors se leva Paulus,
[25]et dist: Ha! vous biers de Israel, et vous qe Dieu
doutéz, oiéz. Le Dieu del people[26]de Israel eslust noz pieres,
et enhaucea noz peoples[27]com ils estoient cultefiours en la
terre de Egipte, et en haute pussaunce si les hors mesna [28] 40
et sustint par .xl. anz lour vertues en desert.[29]Et
destruiaunt les gentz[30]en la terre de Chanaan, par sort
les dona la terre sicom par qatre centz et cinquaunt anz. Et
puiz cestes choses dona il jugges tant qe a Samuel le pro-
phete.[31]Et d'en aprés demaunderent ils roi, de 45
Saul[32]le fitz Cis, un bier del lignee Benjamin, par .xl.anz.

27 en merveillant] enmerveillant 30 a] à 42 destrui-
aunt] destinaunt gentz] Jeus 45 d'en aprés] denapres

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20 venerunt Pergen Pamphiliae 21 pertranseuntes Pergen
22 Antiochiam Pisidiae 23 die sabbatorum, sederunt 24
si quis est in vobis 25 surgens autem Paulus, et manu si-
lentium indicens 26 plebis 27 plebem 28 innbrachio
excelso eduxit eos ex ea 29 et per quadraginta annorum tem-
pus mores sustinuit in deserto 30 destruens gentes septem
31 usque ad Samuhel prophetam 32 et dedit illis Deus(om O)
Saul

Et cil ostee,[33] lour suscita il David le roy, a qi cil donaunt tesmoigne,[34] dist: J'ai trovee David, le filz Jessee, un hom solom mon quoer, le quel fera totes mes volentés. De son se-
50 moil mesna Deu solom promesse Jhesu, le salveour de Israel,[35] Johan prechaunt devaunt la face de sa venue baptesme de penaunce a tut le poeple de Israel.[36] Com Johan adecertes eust acompli son cours, il dist: Jeo ne sui point cesti le quel vous juggéz estre,[37] mais voiéz, un vient[38] aprés moy, dount jeo
55 ne sui point dignes de oster[39] les chalceures de ses piéz.

Freres, filz de la lignee de Abraham, et cil qe en vous
368b doutent Deu,[40] la parole de cest salu[41] est a vous en / voiee. Car cil qe habitent[42] en Jerosolme, et ses princes, nient conissauntz Jhesu,[43] ne les voiz des prophetes qe sount
60 par chescun sabbat juggeauntz nul enchaisoun de mort en lui,[44] demaundaunt de Pylat qe le occirent.[45] Et com il eussent finiz[46] totes les choses qe de lui furent escriptes,[47] cil ostauntz lui del fust[48] lui mistrent el monument. Deu verroiement le suscita de mort al tiertz jour,
65 le quel est veu par moltz des jours a ceux qe mounterent ensemble[49] od lui de Galilee en Jerosolme, les queux sount tanqe a ore ses[50] tesmoignes al poeple. Et nous vous countoms cest promesse qe est fait a noz peres,[51] car Deu la acomplist a voz filz,[52] resuscitaunt Jhesu si com il est escript el secound
70 psalme: Tu es moun filz; jeo toi engendrai hui. En ceste manere dist il qe Deu verroiement le resuscita de mort, nyent plus a tourner en corrupcioun; si dist il en ceste manere:[53] Car jeo dorrai a vous les seintes loialteez de David. Et por ceo dist il en un altre lieu: Tu ne dorras ton seint veer
75 corrupcioun. Car David en sa generacioun com il ministrast a la volentee Deu, il dormi et est mys a ses peres, si vist il corrupcioun.[54] Cil adecertes qe Deu suscita ne vist point corrupcioun.[55] Por ceo, conue chose vous soit, vous biers freres,

63 furent escriptes] teneit escriptes del fust] del fuit
68 la acomplist] la a complist 75 ministrast a] ministrast

33 amoto illo 34 cui et testimonium perhibens 35 eduxit Israhel salvatorem Iesum 36 praedicante Iohanne ante faciem adventus eius baptismum paenitentiae omni populo Israhel
37 Quem me arbitramini esse? non sum ego (Christus 11533)
38 venit 39 solvere 40 Viri fratres, filii generis Abraham, et qui in vobis timent Deum, dnm 11533, Dominum BDpt
41 salutis huius 42 habitabant, habitant 11533, habitant CDORW 43 principes eius, hunc (Iesum SU 15185, 11533) ignorantes

Et cil remué,[33] lour suscita le roi David, a qi il donant tes-
moignance,[34] dist: J'ai trovee David, le fitz Jesse, un bier
solom moun qeor, qe fera totes mes voluntees. Si mesnera Dieu
hors de soun semoil solom promesse le salveour de Israel.[35] 50

[36] Lors com Johan out acompliz
soun cours, il dist: Jeo ne sui pas cil qe vous juggéz [37]
mais voi, cil vendra[38] aprés moi, dount jeo ne sui point dignes
deslier[39] les chauceures / de ses piéz. Vous freres, fitz del 55
lignee Abraham, et vous qe doutéz nostre Seignur,[40] la parole 217a
de saunctee[41] est a vous envoiee. Car cils qe habitent[42] en
Jerosolme, et lour princes, unt mesconuz [43] les voiz
de prophetes, les quex voiz ils emparlerent de Dieu, et luez
sount par chescun sabat Et ils trovantz de ly 60
nulle enchaisoun de mort,[44] le demaunderent de Pilat q'il le
tuast.[45] Et com totes choses fussent empliz[46] les quex erent de
lui escriptes,[47] ils lui osterent de la croicz,[48] si le mistrent
el monument. Et Dieu lui suscita al tierz jour de mort, le
quel ert veu par moltz des jours. Et cils qe s'en alerent[49] 65
od lui de Galilee en Jerosolme sount taunt qe ore [50] tes-
moignes al people. Et nous vous countoms cele resureccioun
la quele est fait repromissioun a noz pieres,[51] qar Dieu ceo
empli a voz fitz,[52] suscitaunt Jhesu sicom el secound psalme
est escript: Tu es moun fitz; hui jeo toi engendray. En cele 70
manere dist il: Dieu adecertes le resuscita de mort, ne mye
retournaunt en corrupcioun plus outre:[53] Car jeo vous dorroi
les seintes loialteez David. Et pur ceo il dist en altre lieu:
Tu ne dorraz pas toun seint a veer corrupcioun. Car David en
sa generacioun com il ministra a la voluntee Dieu, il(s) dor- 75
mist, et vist ses piers, et mys ert a eux, et vist corrupci-
oun.[54] Le quel adecertes ne vist corrupcioun com Dieu le resus-
cita,[55] Pur ceo, vous freres biers, conue chose soit a vous,

47-8 donant tesmoignance] devant tesmoignantz 72 retour-
naunt] resuscitaunt

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44 quae per omne sabbatum leguntur, iudicantes impleverunt: et nullam causam mortis invenientes in eum 45 interficerent -ret dem 46 consummassent 47 quae de eo scripta erant 48 deponentes eum de ligno 49 his qui simul ascenderant 50 eius 51 ea (eam A^c DGM...)quae ad patres nostros repromission facta est 52 filiis nostris, vestris CTp 53 quod autem suscitaverit eum(+ deus e)a mortuis, amplius iam non reversurum in corruptionem, ita dixit 54 dormivit, et adpositus est ad patres suos, et vidit corruptionem 55 quem vero Deus suscitavit, non vidit corruptionem

qe par cesti est remissioun de pecchéz a nous envoiéz; de tut
80 ceo qe dount vous ne poeistes estre justifiee en la ley de
Moysen, en ceo chescun qe creit est justifiee.[56] Por ceo voiés
qe ceo ne veigne point sur vous qe dist est en les prophetes:[57]
Voiéz, vous despisours et esmerveilléz, et soiéz vous espar-
pliz;[58] por ceo qe jeo oevere overeigne en voz jurs, oevereigne
85 qe vous ne crerrez si nul le vous avera countee.[59] Cil adecer-
tes issauntz, prierent il qe il parlassent[60] a eux cestes pa-
roles el sabbat suiaunt. Et com la synagoge feust lessee,
moltz des Gieux le suirent, et des estraunges, honurauntz Paul
et Barnaba,[61] les queux parlauntz, les amonesterent qe il par-
90 mandroient en la grasce Dieu. El second sabbat adecertes sui-
aunt, tote la citee se assembla(vint) por oir la parole
Dieu.[62] Les Gieux adecertes voiauntz la compaignie, il en sont
repleniz d'envie,[63] et contredistrent les choses qe estoient
dit de Saul,[64] blastengeauntz. Lors distrent Paul et Barnabas
95 parmenablement:[65] Vous covient[66] primes parler / la parole Dieu;
368c mais por ceo qe le reboutéz,[66] et juggéz nous nyent dignes de la
vie pardurable,[67] voiéz, nus sumes convertiz as gentz.[68] Car
en tiele manere comaunda nostre Seignor Deu:[69] Jeo toy ay mys
en lumere des gentz, qe tu sees en saunctee[70] tanqe al derrein
100 de la terre. Les gentz adecertes oiauntz, sont esjoiez, et
glorifierent la parole de nostre Seignor; et querent, com bien
qe ordinéz furent avaunt[71] a vie pardurable. Si estoit adecer-
tes la parole de nostre Seignor semee[72] par tote la regioun.
Les Gieux verroiement moverent[73] femmes religiouse et honestes,
105 et primereins de la citee,[74] et movoient[75] persecucioun countre
Paul et Barnaba, et les en getterent hors de lour .[76]
Et cil, la poudre de lour piéz sur eux feruz, vindrent par
Yconium.[77] Si estoient adecertes les desciples repleniz de joie
et de seint Esperit.

93 d'envie] de vie 105 movoient] manoient 106 space left by the scribe

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56 quia per hunc vobis remissio peccatorum adnuntiatur, ab omnibus quibus non potuistis in lege Mosi justificari: in hoc omnis qui credit, justificatur 57 in prophetis 58 disperdimini 59 opus (expunct. 11533) quod non credetis, si quis enarraverit vobis 60 loquerentur, -etur F 61 secuti sunt multi Iudaeorum et colentium (+Deum 15185) advenarum, Paulum et Barnaban 62 Sequenti vero sabbato paene universa

car par celi nous est remissioun de peccheez; mais cele re-
missioun est ostee de toutz les quex vous ne poestez justi- 80
zer en la lei Moisen; qi en ceste chose creit, est justi-
fiee.[56]Pur ceo voiéz qe ceo ne vous surviegne qe dit est par
le prophete:[57]Ha! vous contemptours, voiéz et esmerveilléz,
et soiéz esparpliz;[58]car jeo eovere eovereigne en voz jours,
qe vous crerréz si nul le vous avera countee.[59] 85
Et ils hors alauntz, le prierent qe al sabat suiaunt lour
parlast[60]cestes paroles. / Et com la sinagoge estoit lessee, 217[b]
moltz des Jeus le suirent honurantz lui,
Paul et Barnaban,[61]les quex parlantz, les amonesterent par-
maindre en la grace Dieu. Et el sabat suiaunt, tote la gent 90
pur poi de la citee soi amua d'oir la parole Dieu.[62]Voiantz
les Jeus cele compaignie, repleniz furent de felonie,[63]et
countredistrent blasfemantz cestes choses qe de Paul[64]es-
toient ditez. Donqe distrent Paul et Barnabas parmanable-
ment:[65]Il vous covient[66]primes parler la parole Dieu; mais 95
coment desivéz vous ceste chose, et vous mesmez juggéz nient
dignes a pardurable vie,[67]voiéz, nous sumes tourneez a
gentz.[68]Car issint nous comaunda nostre Sire :[69]Jeo toy
mys as gentz de lumere [70]desqe al
derreinetee de la terre. Oiauntz les gentz cestes paroles, 100
sont ils esjoiz, et glorifierent la parole nostre Sire; et
crierent ceo qe ordinéz estoient[71]a vie pardurable. Et ils
semerent[72]la parole nostre Sire par tote la regioun. Mais
les Jeus malmistrent[73]les femmes religiouses et honestes,
et les primerenes surfanures reméz,[74]et moverent[75]persecu- 105
cioun en Paul et Barnaban, et les chacerent de lour con-
treez.[76]Mais la poudre de lour piéz en eux ferue, vindrent
ils en Yconie.[77]Et les disciples estoient repleniz de joie
et del seint Espirit.

91 amua] amúa 96 desivéz] desinez

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62 - civitas convenit audire verbum Domini, Dei W cor uat dem e 15185 63 zelo, aemulatione de. 64 a Paulo 65 constanter 66 oportebat 67 sed quoniam repellitis illud, et indignos vos iudicastis aeternae vitae 68 convertimur ad gentes 69 + Deus 15185 70 in lumen gentibus: ut sis in salutem 71 et crediderunt quotquot erant praeordinati 72 Disseminabatur 73 concitaverunt 74 et primos civitatis 75 excitaverunt 76 de finibus suis 77 venerunt Iconium

Capitulum .xiiij.

Fait est a Yconium qe il entrerent [1]el sinagoge des Gieux, et parleroient[2]issint, qe grant compaignie des Gieux et des Greux crerroit.[3] Les Gieux adecertes qe ne crerent point en Deu moverent persecucioun et corouz, et commuerent les almes des gentz contre les freres;[4]et nostre Seignor dona tost pees.[5] Et por ceo, en cel temps[6]demorerent il fiablement fesauntz[7]en nostre Seignor, et porterent tesmoignaunce de la parole de sa grasce, donauntz signes et moustresouns estre fait par lour mains.[8] Et la multitude de cele citee est departie,[9]si estoient adecertes les uns od les Gieux, et les uns od les apostles. Com la fole haste adecertes des Gieux et des [10]estoit faite, od lour princes, qe il les punisseroient et lapideroient,[11](et)cil entendauntz s'en fuierent ensemble[12]as citéz de Licaonie,[13] Listre[14]et Derben, et entour la regioun entour,[15]et estoient illoqe prechauntz; et tote la multitude en est commue en lour doctrine. Paulus adecertes et Barnabas demoroient a Lustris.[16]Et un enfernz des piéz[17]sist, clops del ventre de sa miere,[18]qe unqe ne avoit alee. Cesti oy Paul parlaunt, le quel regardee, et cil voiaunt q'il en out foi de estre fait sauf,[19]dist a grant voiz: Lieve t'en dreit sur tes piéz. Et cil sailli sus et s'en vait.[20]Com les com-
368d paignies adecertes / eussen[t] veu[21]ceo qe Paulus en out fait, il leverent lour voiz de Licaon,[22]disauntz: Dieus faitz semblables a hommes sount a nous descenduz. Et il appelloient Barnaba et Paul Mercurie, car il estoit dustre de parole.[23]Le chapellain adecertes de Jubiter, qe fust devaunt[24]

8 signes] grasce 12 space left by the scribe 13 punisseroient] pmusseroient 21 Lieve t'en] Lieve ten
26 space left by the scribe

1 ut simul introirent 2 loquerentur 3 ita ut crederet 4 suscitaverunt (+persecutionem DR²e) et ad iracundiam concitaverunt animas gentium adversus fratres 5 fratres + Dominus autem dedit cito pacem ⊙ +sed Dominus continuo pacem fecit inter illos D + Deus autem pacem fecit e 6 Multo.. tempore 7 fiducialiter agentes 8 testimonium perhibente (sc. Domino) verbo gratiae suae, dante signa et prodigia fieri per manus eorum 9 divisa est autem multitudo (+ tota gig) civitatis

Coment Paulus fist un bier de la cité de Listres aler, qe clop ert de sa naissance, convertant la gent de plusours provinces.

Capitulum .xiiij.

Fait est a Yconie q'ils entrassent ensemble[1] el synagoge des Jeus, et parlassent[2] issint, qe plentivouse multitude des Jeus et des Gregeis crurent en Dieu.[3] Cils Jeus adecertes qe n'estoient en Dieu creauntz, moverent persecucion et corouz et les corages des gentz vers les disciples;[4] mais nostre Sire dona tost pees.[5] Et pur ceo, molt de temps[6] ils demeorerent, fesantz fiablement vertue[7] en nostre Sire, et donerent tesmoigne de sa grace par lour paroles, donantz signes et demoustresouns / de lour mains.[8] Et graunt multitude de cele cité estoit severee de mescreaunce,[9] et les uns estoient od les apostles, et les uns od les Jeus. Com la fole haste ert fait des Jeus et des paens[10] ove lour princes, q'ils les grevassent et turmentassent,[11] et com les disciples ceo oissent, ils s'en fuirent[12] as citéz de Licatine,[13] Liscian[14] et Derben, et environ tote la regioun,[15] ou ils estoient evaungelizantz; et tote la multitude des gentz estoit illeoqe commue en lour doctrine. Paulus adecertes et Barnabas demorenent a Listres.[16] Et un bier de Listres ove piéz malades,[17] sist, clops de sa naissaunce,[18] qe unqe ne out alee. Et cil oy Paulus parler la parole Dieu. Et quaunt Paul vist q'il crust en la foi Dieu [19] a graunt voiz dist: Lieve t'en dreit sur tes piéz. Et cil s'en vait alaunt.[20] Et com graunt compaignie de gentz veissent[21] ceo qe Paulus fist, ils leverent lour voiz a Licaonice,[22] disant: Dieu,(qe)semblables faitz as hommes sont descenduz entre nous. Lors appellerent ils Barnabas Jovem, et Paul Mercurium, qar ils estoient dustre de parole.[23] Lors y out un chapellain Jovis, qe ert en[24] la cité,

217c

21 la foi Dieu] la pole "dieu" foi

10 impetus gentilium et Iudaeorum 11 ut contumeliis adficerent, et lapidarent eos 12 intelligentes confugerunt 13 Lycaoniae 14 Lystram 15 et universam in circuitu regionem 16 erant + et commota est omnis (universa ⊙) multitudo in doctrina eorum (om.⊙d). Paulus autem et Barnabas morabantur Lystris ⊙de 17 quidam vir in Lystris infirmus pedibus 18 ex utero matris suae 19 qui intuitus eum, et videns quia haberet fidem ut salvus fieret 20 Et exilivit, et ambulabat 21 Turbae autem cum vidissent 22 Lycaonice 23 Barnaban Iovem, Paulum vero Mercurium, quoniam ipse erat dux verbi 24 sacerdos quoque Iovis, qui erat ante (in D)

la citee, portaunt tors et corones devaunt la porte, voloit sacrifier devaunt les poeples.[25] Qe com les apostles oissent, soi estre deportéz, Barnabas et Paulus, lour cotes et rochetes, saillerent hors as poeples, criauntz et disauntz:[26] Ha! vous biers, por quei fetes vous ycestes choses?[27] Et nous sumes mortels semblables a vous. De cestes vaines choses soiés vous convertiz a Deu vivaunt[28] qe fist ciel et terre, la mier, et totes les choses qe en eux sont; qe en generaciouns passees lessa totes gentz entrer en ses voies.[29] Et ly uns sanz tesmoignaunce ne deguerpi point soi bien fesaunt meismes donaunt pluies du ciel, emplaunt les temps fructifiauntz de viande et voz quers de leesce.[30] Et cil disauntz ycestes choses, a peine apeserent il les poeples qe il ne sacrifierent a eux.[31] Et les uns vindrent de Antioche et de Yconie et les poeples amonestees, et lapidauntz[32] Paul, trahirent Paul hors de la citee, quidauntz lui estre mort.[33] Les disciples adecertes lui environauntz, cil levauntz, entra[34] en la citee; et a l'altre jour[35] cil s'en vait od Barnaba en Derben. Et com il eussent countee a la citee et enseignee moltz,[36] cil sont retourneez a Listris et a Yconie et a Antioche, confermaunt les almes des disciples, et amonestauntz qe il permanassent en la foy. [37] Car par moltz des tribulaciouns il nous covient entrer le regne des ciels.[38] Et com il eussent establiz a eux chapellains par totes les(choses) esglises,[39] et eussent priee od jeunes,[40] il les baillerent com a nostre Seignor en qi il creerent.[41] Cil adecertes outrepassauntz Preside, vindrent en Camphilie;[42] et parlauntz en Pargen la parole de nostre Seignor,[43] si descendirent en Attailie.[44] Et de illoqes nagerent a Antioche, ou il estoient bailléz a la grasce Deu en l'oevereigne qe il acompli[r]ent.

35 mier, et totes] mierę et totes et totes 37-8 donaunt] devaunt 48 les almes] les paroles almes 52 jeunes, il] jeunes et 53 creerent] treerent 56 nagerent]nagererent

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25 ante ianuas adferens cum populis, volebat (+eis T) sacrificare (+eis Sw) 26 Quod ubi audierunt apostoli Barnabas et Paulus, conscissis tunicis suis exilierunt in turbas clamantes, et dicentes 27 quid haec facitis? 28 et nos mortales sumus similes vobis homines, adnuntiantes vobis ab his vanis converti ad Deum vivum 29 vias suas 30 et quidem non sine testimonio semet ipsum reliquit, bene faciens de caelo, dans pluvias et tempora fructifera, implens cibo et laetitia corda vestra (nostra I gig) 31 et haec dicentes, vix seda-

offraunt tors et corones od les peoples a Barnabas
et a Paulus com a Jovem, et voloit sacrifier a lui.[25]Mais com
les apostles veissent ceste chose, ils decirerent lour cotes,
et s'en vount entre les gentz, disantz:[26]Ha! vous
biers, qei faitez vous?[27]Nous sumes mortels et a vous sem-
blables. Lesseez ceste vanitee, si convertéz a Dieu vivant[28]qe
fist ciel et terre, la meer, et totes choses qe dedeinz sont,
le quel en generaciouns passeez lessa totes gentz entrer en ses
voies.[29]

Et cil doune pluvie de ciel, et temps fructifi-
aunt, et nous replenist de viaunde et noz qeors de joie.[30]Et
com ils eussent ceo dit, a peine soi tindrent la gent q'ils ne
sacrifierent a eux.[31]Lors survindrent les uns de Antioche et
de Yconie qe Jeus estoient, et lapiderent[32]/ 217[d]
Paul, et lui trahirent hors de la citee; si quidoient ils q'il
eust estee mort.[33]Et les disciples environantz lui,
reentra il[34]en la citee; et le jour aprés[35]od Barnaba s'en vait
il en la cité de Derben. Et com ils prechassent as gentz de
la cité la parole Dieu, et enseignassent plusours la foi,[36]ils
retournerent a Listres et a Yconie et a Antioche, confermantz
les almes des disciples, et amonestantz de parmaindre en la
foi, et distrent:[37]Par moltz des tribulaciouns nous covient il
entrer el regne des ciels.[38]Et quaunt ils avoient establiz
chapellains a eux en chescune esglise de celes parties,[39]ils
prierent a Dieu od jeunes q'ils esteussent en la foi sanz flec-
chir[40]et les comaunderent a Dieu en qi ils creerent.[41]A tant
s'en vount ils a Perce et entrerent Pamphilie,[42]et parlerent
la parole Dieu en Pargete,[43]et puiz vindrent ils en Lumbardie.[44]
Et d'illeoqe nagerent ils en Antioche, ou ils estoient bail-
leez a la grace Dieu en le eovereigne q'ils acomplirent. Et

56 nagerent] uagerent

31 -verunt turbas ne sibi immolarent 32 quidam ab Antiocha et Iconio Iudaei: et persuasis turbis lapidantesque 33 aestimantes eum mortuum esse 34 surgens intravit 35 postera die 36 cumque evangelizassent (+ verbum Dei (Domini W) DW) civitati illi, et docuissent multos 37 in fide + dicebant SUw, dicentes cor uat* 38 Dei, celorum W 39 per singulas ecclesias presbyteros 40 et orassent cum ieiunationibus 41 commendaverunt eos Domino (Deo d) in quem crediderunt 42 transeuntes Pisidiam, venerunt in Pamphiliam 43 et loquentes in Pergen verbum Domini, Dei e gig 44 descenderunt Attaliam

Com il adecertes fussent venuz od eux, et eussent assemblee la esglise,[45] il counterent quantz choses Deu eust faitz od eux,
60 car il eust overt[46] as gentz le huis de la foy. Si demererent
369[a] il adecertes ne mye poy de temps od les postles.[47]/

Capitulum xv

Et les uns descendauntz[1] de Juda, enseignerent les freres:
[2] Car si vous ne soiéz circumscis solom la manere de Moysen, vous ne porréz estre sauf.[3] Donqe grant estrif fait a Barnabé et Paulus vers eux,
5 [4] establirent il qe Paul et Barnabas, et les uns des altres, s'en aloient as apostles et as chapellains en Jerosolme[5] sur cele questioun. Cil adecertes menéz de l'esglise, passoient Fenice et Samaire, countauntz la conversacioun des gentz; et fesoient grant joie
10 a touz frerez.[6] Com il adecertes venissent a Jerosolme, il sont pris de l'esglise, et des apostles et des seniours, countauntz quantz des choses Deu en eust fait od eux. Lors leverent sus les uns de l'heresie des Phariseux,[7] les queux crerent, disauntz: Car il lour covient estre circumscis, et co-
15 maundee a garder la ley de Moisen.[8] Et les apostles et les seneez assemblerent de veer de ceste parole.[9] Com adecertes graunt plente[10] en fust fait, Peeres levaunt, dist:[11] Ha! vous biers freres, vous le savéz[12] car des jours anciens en totes choses eslust Dieu le poeple de oir et crere la parole de
20 l'evangile par ma bouche.[13] Et Dieu qe conuist les quers
[14] porta tesmoigne, donaunt a eux le seint Esperit si com a nous, purifiaunt lour quers de foi, et si ne juggea il[15] riens entre nous et eux. Por ceo, por quei temptés vous or Deu, mettre le juge de ses disciples sur nous,[16] le quel ne noz
25 peres ne nous ne poeimes porter? Mes nous creoms d'estre sal-

61 postles.] postles .xv. .xv. 4 Paulus vers] P. ne mie petit estrif vers 11-12 countauntz quantz] countauntz countauntz quantz eux. Lors] eux. Les 13 de l'heresie] marginal nota after del which is final 20 bouche. Et Dieu] bouche et crore et Dieu

45 Cum autem venissent, et congregassent ecclesiam 46 cum illis, quia aperuisset 47 tempus non modicum cum discipulis .xv. 1 descendentes 2 docebant fratres + dicentes CDT 3 salvari 4 Facta ergo seditione non minima Paulo et Barnabae adversus illos (+dicebat autem Paulus manere eos ita ut

com ils y venissent, et assemblassent seinte esglise,[45] ils counterent quantz des choses Dieu out pur eux fait, car ils unt overt[46] a la gent le huis de la seinte foi. Et puiz demorerent ils grant temps od les disciples.[47]

Coment Paulus, Barnaba et Judas converterent plusours nacions a la foi.

Capitulum .xv.

Et les uns vindrent[1] de Juda, et enseignerent lour proesmes, disantz:[2] Si vous ne soiéz circumcis solom la custume Moysen, vous ne purréz estre fait sauf.[3] Et graunt estrif ert fait a Paul et a Barnaba par eux. Lors dist Paul q'ils mesnassent lour vie q'ils encreissent la foi.[4] Donqe establirent ils entre eux Paul et Barnaba, et les uns des apostles et chapellains en Jerosolme[5] sur cele questioun. Cils adecertes mesnéz de seinte esglise, passerent a Fenyce et Samaire, countantz la conversacioun des gentz; et firent graunt joie a toutz lour freres.[6] / Et com ils venissent a Jerosolme, ils estoient pris de seinte esglise, et des apostles et de senéz, illeoqe countantz quantz des choses Dieu fist od eux. Lors leverent les uns hereges des Pharizeux[7] qe crurent en Deu, et distrent q'il lour covint nomeement estre circumcis pur garder la lei Moysen.[8] Et les apostles et les senéz soi assemblerent a veer ceste chose.[9] Et com grant compleinte[10] estoit fait, Pieres soi leva, et dist:[11] Ha! biers freres, bien le savéz qe es jours aunciens Dieu eslust devant toutz altres la voiz de l'evaungelie estre oy de ma bouche .[13] Et Deu qe conust les qeors des hommes,[14] dona a eux tesmoignance, si lour dona le seint Espirit sicom a nous, et rienz ne juggea[15] entre eux et nous, et il purifia lour qeors de la foi. Pur qei temptéz vous ore Dieu, a mettre soun juge sur le haterel de ses disciples,[16] le quel noz pieres ne noz nel poeismes porter? Mais par la grace de Jhesu nostre

10 ~~cafahvard~~ of 217vo Et dom ils venissent 21 a nous]auous

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4 -(sicut d) crediderunt ⊙ d gig 5 statuerunt ut ascenderent Paulus et Barnabas, et quidam alii ex illis (aliis ADGV), ad apostolos et presbyteros in Hierusalem 6 omnibus fratribut 7 de heresi Pharisaeorum 8 Quia oportet circumdidi eos, praecipere quoque servare legem Mosi 9 videre de verbo hoc 10 conquisitio, questio CD p 11 surgens Petrus dixit ad eos 12 vos scitis quoniam 13 in nobis elegit Deus per os meum audire gentes verbum evangelii, et credere 14 corda + omnium gig 15 discrevit 16 imponere iugum super cervicem discipulorum

vee par la grasce de nostre Seignor Jhesu, si com et ils.[17]
Lors se teust[18] tote la multitude, et oirent Barnaba et Paul
countaunt com bien des signes[19] et demustresouns Deu en eust
fait es gentz[20] par eux. Et puis q'il furent tote,[21] respoundi
30 Jakes, disaunt: Ha! vous biers freres, oiéz moy. Symon ad
countee com Deu visita primes a prendre poeple des gentz en
son noun.[22] Et a cesti[23] si acordent les paroles des prophetes,
si com il est escript:[24] Por ceo serroi jeo retournee,[25] et si
edifierai jeo tabernacle a David ;[26] et jeo reedifieroi
35 ses debriseures, et jeo le dresceroi; qe altres hommes
[27] et totes gentz sur qi son noun[28] est apellee, dist nostre
Seignor fesaunt cestes choses. Soun oevereigne est conuz a
nostre Seignor du secle.[29] Por la quele chose jeo ne lour jugge
369b point estre nyent/quites, les queux des gentz sount tournéz
40 a Dieu,[30] mais escrire a eux[31] qe il soi abstiegnent de la com-
paignie des simulacres,[32] et de fornicacioun et de saunk es-
traungleez.[33] Car Moyses des[34] temps anciens, en chescune citee
par soi, ad gentz qe lui prechent[35] es synagoges, ou il en est
lieu[36] par chescun sabbat. Lors plust il as apostles et as
45 seniours, en[37] tote esglise, eslire biers de soi, et maunder a
Antioche od Paul et Barrabas,[38]
et Sylam, les primereins biers es freres; escrivauntz par lour
mains: Les apostles et les freres seniours as freres qe sont
a Antioche, et Syrie et Cilicie, des gentz, salutz.[39] Car nous
50 avoms oi qe les uns de vous issauntz, vous unt troebléz par
paroles, tournaunt voz almes, as queux nous ne comaundames
point.[40] Si plust il a nous assembléz[41] eslire biers et envoier
a vous od nos treschers Barnaba et Paulus, hommes qe bailléz
unt[42] lour almes por le noun de nostre Seignor Jhesu Crist.
55 Por ceo, nous avoms maundee Juda et Silam, les queux vous por-
teront parole de meismes les choses.[43] Car il est veu al seint

27 se teust] se si ceust 31 a prendre] aprendre 36 totes gentz] totés g. gentz qi]qil 38 marginal nota after chose 39 marginal nota after tournez 40 escrire] estre 47 escrivauntz] estrivauntz 50 uns de] uns ~~te~~ (t corr. to d)

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17 quemadmodum et illi 18 tacuit 19 quanta fecisset Deus signa 20 in gentibus 21 tacuerunt 22 quemadmodum primum Deus visitavit sumere ex gentibus populum nomini suo 23 huic 24 sicut scriptum est 25 revertar 26 David (gen. om AD), quod decidit 27 ut requirant ceteri hominum Dominum, Deum ⊙ c d 28 nomen meum 29 notum a saeculo est Domino opus suum 30 iudico non inquietari eos

Sire creoms nous estre salveez, sicom ils sount.[17] Lors soi
taist[18] tote la multitude des gentz, et oirent Barnaban et Paul
countantz quantz des choses et des signes[19] et demoustresouns
Dieu fist as gentz[20] par eux. Et puiz q'ils soi teiserent,[21]
respoundi Jakes, disaunt: Ha! vous biers freres, moi oiéz. 30
Symon counta qe Dieu prist soun people des gentz
pur soun noun.[22] Et de ceo[23] soi acordent les paroles des pro-
phetes, com ils sount escriptes:[24] Jeo retourneroi,[25] et edifie-
roi le tabernacle David qe chai;[26] et reedifieroi ses debri-
sures, et redresceroi ceo; qe altres hommes quergent Dieu,[27] 35
et totes gentz sur les quex moun noun[28] est appellee, dist
nostre Sire, fesaunt cestes choses. Soun eovereigne de nostre
Sire conuz est du secle.[29] Pur ceo jeo lour jugge cils nient
estre acquitéz, qe sont convertiz en nostre Sire,[30] mais
cils[31] qe soi abstenent des sacrifices des symu- 40
lacres,[32] de fornicacion et de saunk d'estrangleez.[33] Car Moises
es[34] temps aunciens, out gentz en plusours citéz qe Dieu pre-
cherent[35] es synagoges, sicom il est / escript[36] par chescun sa- 218b
bat. Lors plust il as apostles et as senéz, od[37] tote seinte
esglise, eslire biers de eux mesmes, et envoier a Antioche od 45
Paul et Barnabé, Judas qe nomee ert Barsabas,[38] et Silam, biers
primereins es freres; escrivantz de lour mains: Les apostles
et les biers seniours a toutz ceux freres qe sont a Antioche
salutz.[39] Nous avoms
oy qe les uns de vous nous unt treoblee, treoblantz noz 50
almes de voz paroles, les queles nous ne vous comaundasmes.[40]
Et pur ceo il plest a nous ensemble aunéz[41] de eslire biers et
les a vous envoier od noz treschers amis Barnabas et Paulus,
hommes lour almes gardauntz[42] pur le noun de nostre Sire Jhesu
Crist. Pur ceo avoms nous Judam et Silam maundee, les quex 55
vous porterent parole en ceste chose.[43] Car il est vis al seint

38 jugge] jugee

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30 - qui ex gentibus convertuntur ad Dominum, Deum BCFG...
31 sed scribere ad eos 32 a contaminationibus simulacrorum
33 et suffocatis et sanguine 34 a 35 habet in singulis
civitatibus qui eum praedicent 36 ubi legitur 37 cum
38 cum Paulo et Barnaba: Iudam qui cognominatur Barsabbas
39 et seniores fratres, his qui sunt Antiochiae, et Syriae, et
Ciliciae fratribus ex gentibus, salutem 40 ex nobis exeun-
tes, turbaverunt vos (nos W) verbis, evertentes animas vestras,
quibus non mandavimus 41 nobis collectis in unum 42 qui
tradiderunt 43 qui et ipsi vobis verbis referent eadem

Esperit et a nous, riens mettre a vous charge fors ceo qe a vous necessarie:[44] qe vous vous abstinéz des choses sacrifiéz des symulacres, et de saunk estranglee, et de fornicacioun, et
60
[45]des queux choses vous gardauntz feréz bien. Bien vous salu.[46]Cil adecertes lesséz, descendirent[47]a Antioche, et la multitude assemblee,[48]baillerent il la epistle. La quele com il eussent veu,[49]il sont esjoiz de grant joie sur la consola-
65 cioun.[50]Judas adecertes Persidas,[51]com il fussent prophetes,[52] il conforterent molt lor freres et les confermerent en la foy.[53] Fait illoqe asquant de temps,[54]cil sont lessees od pees de lour freres de ceux qe les envoierent.[55]Veu adecertes estoit a Sylo a demorer illoqe, Judas adecertes soul s'en vait.[56]Paul
70 verroiement et Barnabas demoroient a Antioche, **enseignauntz** et evangelizauntz od plusours altres la parole Deu.[57]Adecertes aprés asquantz des jours, dist Paulus a Barnaba: Nous retournauntz, visitoms nous[58]noz freres en totes les cités as queles[59]nous avoms prechee la parole Deu,[60]coment il se eient.[61]
75 Barnaba adecertes voleit prendre od lui Johan [qe] nomee est Marchus. Et Paulus le pria qe, por ceo q'il out departi de lui de Pamphilie, et ne out point od eux alee[62]en l'overeigne, il ne devereit point estre resceu.[63]Lors ert estrif fait entre eux[64]issint qe il departirent de ensemble.[65]Et Barnabas ade-
80 certes, Marchus od lui pris, nagea a Cipre. Paulus verroie-/
369c ment eslevéz, s'en vait, Sila adecertes baillee a la grasce Deu de ses freres par my Syrie et Silice, confermaunt la esglise,[66]comaundaunt garder les comaundementz des apostles et des seniours.[67]Et com il eust environee yceles naciouns,[68]il
85 vint adecertes en Derben et en Lustram.

60 qe vous ne facez as altres fors ceo qe vous voillez qe il facent a vous ....64 eussent veu] eussent veu ....57 marginal nota after nous 68 Veu]Deu 69 a demorer] ademorer 78 devereit] deverent

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44 ultra imponere vobis oneris quam haec necessario 45 ut abstineatis vos ab immolatis simulacrorum, et sanguine suffocato, et fornicatione + et ea quae vobis fieri non vultis ne feceritis aliquibus DΘ 46 Valete 47 Illi igitur dimissi, descenderunt 48 congregata multitudine 49 legissent 50 gavisi sunt(+ magno gaudio G) super consolatione 51 et Silas 52 et ipsi cum essent prophetae 53 verbo plurimo consolati sunt fratres et confirmaverunt + eos gig 54 facto autem ibi (+ aliquanto IMR 11533...) tempore 55 dimissi sunt cum pace a fratribus ad eos qui miserant illos

Espirit et a nous, rienz a vous surmettre de charge si noun
ceo qe vous est necessaire;[44] c'est a saver, qe vous vous abs-
tinéz qe vous ne sacrifiez as symulacres, ne de saunk des es-
traungleez, et de fornicacioun, et qe vous ne facéz as altres 60
fors ceo qe vous voilléz q'ils vous facent.[45] Et si vous vous
gardéz de ceste chose, vous feréz bien. Dieu vous salve.[46]
Lors les lesserent ils et s'en vount[47] a Antioche, et ils bail-
lerent la epistle a grant multitude de gent .[48] La quele
com ils ussent parlue,[49] ils furent esjoiz de grant leesce et 65
confort.[50] Et com Judas et Silas[51] fussent aproschéz,[52] il confor-
terent lour freres illeoqe et les confermerent en la foi.[53] Et
com ils ussent estee illeoqe asquantz de temps,[54] ils soi re-
tournerent od pees a lour freres et illeoqe les avoient ils en-
voiéz.[55] Mais il ert vis a Silo de remaindre illeoqe, et Judas 70
soul s'en vait.[56] Et Paulus et Barnabas demorerent a Antioche,
enseignantz et evaungelizantz od plusours altres la parole
Dieu.[57] Aprés asquantz des jours, dist Paulus a Barnaban: Re-
tournoms nous, si visitoms[58] noz freres par totes citéz es
queles[59] nous avoms prechee la parole de / nostre Sire,[60] et veer 75
com ils soi unt.[61] Et Barnabas voloit prendre ove lui Johan qe 218°
nomee ert Marchus. Et Paulus le pria q'il s'en partist de eux
de Pamphilie, et q'il ne s'en alast[62] od eux
[63] Lors ert estrif fait [64] de ceo q'ils
distrent ensemble.[65] Et Barnabas adecertes prist od lui Marchus 80
et nagea en Cypre. Et Paulus eslust Sila par la
grace Dieu et s'en vait a Sirie et a Silicie,
confermaunt seinte esglise,[66] comaundaunt a garder les comandde-
mentz des apostles et des senéz.[67] Et com il out environee celes
nacions,[68] il vint a Derben et a Listran. 85

81 nagea] uagea 82 et a Silicie] et a Silie et a Silicie
85 et a] et a

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56 + visum est autem Silae remanere ibi CDG... + Iudas autem solus abiit Ierusalem (om. D) DdOR... 57 Domini 58 revertentes visitemus 59 in quibus 60 Domini 61 quomodo se habeant 62 qui discessisset ab eis de Pamphilia, et non isset 63 cum eis in opus, non debere recipi eum 64+inter illos CGMRT, eos p w dem gig 65 ita ut discederent ab invicem 66 Paulus vero eledto Sila profectus est, traditus gratiae Domini (Dei BW e gig) a fratribus. Perambulabat autem Syriam et Siliciam, confirmans ecclesias 67 + praecipiens custodire praecepta apostolorum et seniorum BDFK... + cum circumiisset has nationes OD 11533(expunct.) 68 Vulgate Ch. 16

Capitulum .xvj.

Et voi, un disciple estoit illoqe par noun Tymotheus, le filz de une femme vedve loiale, si ert son pere un paen.[1] Et cil freres qe estoient a Listris et a Ycony la porterent bon tesmoignaunce.[2] Si voleit Paulus avoir ceste[3] aler od ly; et cil pernaunt, le circumscisa[5] por les Gieux les queux estoient en yceux lieux; car touz savoient qe son pere estoit paen. Com cil adecertes passeroient les citéz, il les donerent enseignement garder, les queux estoient decrettz[6] des apostles et des senees qe estoient a Jerosolme. Et voi, une estoit confermee en la foi, et si crustrent cil chescun jour par nombre.[7] Et cil passauntz a Phinge et[8] al regioun de Galatie, sont il defenduz del seint Esperit a parler parole en Asie.[9] Et com il fussent venuz a Asie,[10] cil assaierent de aler en Bichemam,[11] et l'Esperit de Jhesu ne les suffri point. Et com il fussent passee en Asie,[12] il descendirent en Troadem. Et un visioun en est a la nuit demustree.[13] Un hom macedonour fust esteaunt et le priaunt, disaunt:[14] Tu passaunt en Macedoyne, nous aides.[15] Com cil adecertes eust veu la veuwe, demaintenaunt querames nous de aler[16] en Macedoyne, nous faitz certeins qe Deu nous eust apellee de evangelizer a eux.[17] Et nous nageauntz de Throade, par dreit cours nageames nous a Samatrachiam,[18] et al jour suiaunt[19] a Neapolim,[20] et de illoqes a Phelippe, la quele est la primere partie de Macedoine, la citee de Coloine.[21] Et nous estoioms en cele citee desputauntz[22] par asquantz des jours. El jour adecertes des sabbatz issimes nous[23] hors la porte juste le flum ou oreisoun estoit veu estre.[24] Et nous seauntz, parlames as femmes les queles estoient assembleez.[25] Et une femme, Lidia par noun, une purpuresse de la citee des Thiathiriens, honuraunt Dieu, le oy;[26] qi quoer Deu overi en-

5 circumscisa] circumscis a 9 une estoit] une \ estoit 14 suffri] fuffri 21 a Samatrachiam] assamatrachiam

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1 mulieris Iudaeae fidelis, patre gentili 2 Huic testimonium (+ bonum BCFK[1]...) reddebant 3 Hunc 4 secum proficisci 5 adsumens circumcidit 6 tradebant eis custodire dogmata quae erant decreta 7 Et ecclesiae quidem confirmabantur fide, et abundabant numero cotidie 8 Phrygiam et 9 vetati sunt...loqui verbum (+ Dei DOOdm cor uat*) in Asia 10 Mysiam 11 Bythiniam 12 Mysiam 13 visio per noctem Paulo ostensa est 14 deprecans eum, et dicens

Coment Paulus et Silas furent enchartréz a la cité de Purpre pur la parole Dieu, et com les mestres de la cité les delivererent.

Capitulum .xvj.

Et voi, un disciple ert illeoqe par noun Timotheus, le fitz de une vedve, femme de la foi, si ert soun piere paen.[1] Et ceux freres qe furent a Listres et a Yconie rendirent a lui bone tesmoignaunce.[2] Et cil[3] volt Paulus od lui mesner.[4] Et lui prist et lui circumscist[5] pur les Jeus qe erent en celes parties; et toutz le savoient qe soun piere ert paen. Et com cils passeroient les citéz, il lour amonesta de garder les amonestementz qe decreez erent[6] des apostles et des senéz qe furent a Jerosolme. Et voi, les uns estoient conferméz en la foi, et habundoient chescun jour par nombre.[7] Lors passerent ils Philigie[8] en[8] la regioun de Galathie, et comaundéz sont del seint Espirit de precher la parole Deu en Assie.[9] Et com ils venissent en Asie,[10] ils assaierent d'aler en Bethanie,[11] mais l'Espirit Jhesu ne lour seoffri. Et com ils passeroient en Asie,[12] ils descenderent a Troadem. Et a la nuit ert visioun mostree a Paul.[13] Un bier macedonour ert esteaunt et lui pria, disaunt:[14] Va en Macedoine et nous aidez.[15] Et com il out veu la visioun, il dist demaintenant: Avanceoms nous d'aler[16] en Macedoine, qar Dieu nous ad appelleez de evaungelizer / de 218[d]
certein fait as gentz.[17] Lors nageoms nous le certein cours de Troade taunt qe a Samarchie,[18] et le secound[19] jour a Naples,[20] et d'illeoqe a Phelip, et depuis a Coligne, la cité q'est en la primereine partie de Macedoine.[21] Si serroms lors en icele cité [22] asquantz des jours. Et al jour de sabat issoms nous[23] la porte jouste une fluvie, fesantz oreisouns.[24] Lors y serroms et parleroms as femmes qe y serront assembléz.[25] Et une femme, Lidia par noun, de la cité de Purpre, de la nacion de Thiachiriens, oy cestes paroles;[26] et le qeor de qi Dieu overi a entendre les paroles

20 nageoms] vageoms

15 Transiens in Macedoniam, adiuva nos 16 quaesivimus proficisci 17 certi facti quia vocasset nos Deus evangelizare eis 18 Navigantes autem a Troade, recto cursu venimus Samothraciam 19 sequenti 20 Neapolim 21 inde Philippis, quae est prima partis Macedoniae, civitatis colonia 22 eramus conferentes, consistentes BFKRSV 23 egressi sumus 24 ubi videbatur oratio esse 25 et sedentes loquebamur mulieribus quae convenerant 26 purpuraria civitatis Thyatirenorum, colens Deum, audivit + verbum CT gig p

30 tendre as choses qe[27] dites estoient de Paul. Com 30
sa maisoun adecertes estoit baptizee,[28] ele pria, disaunt: Si
vous moy juggéz estre loiale en nostre Seignor,[29] entréz en mai-
soun, et y demoréz. Et si nous constreint ele.[30] Fait est ade-
369[d] certes nous en alauntz a oreisoun, une pucelle eiaunt esperit/
35 de sorcerie nous encountrer, qe grant cri fist a ses seignu-
rages .[31] Ceste sui Paul et nous, si cria,
disaunt:[32] Yceux hommes sont les serfs del treshalt Deu, les
queux prechent a nous[33] la voie de saunctee. Ceo fist ele ade-
certes [34] dolusaunt et tournee,
40 dist a l'esperit:[35] Jeo toi comaund el noun de Jhesu Crist t'en
isses hors de lui.[36] Et cil s'en issi a meismes cel houre. Ses
sires adecertes voiauntz qe l'esperit s'en issi de lui a lour
priere,[37] cil pernauntz[38] Paul et Silam, les mesnerent el mar-
chee[39] as princes, et cil les offrauntz as mestres,[40] distrent:
45 Ceux hommes troeblent nostre citee, com il soient Gieux,[41] et
prechent a nous la manere[42] la quele il nous list point prendre
ne faire, com nous soioms Romains.[43] Et le poeple currust
contre eux, et les grantz mestres, lour cotes trenchéz, si les
comaunderent estre batuz de verges.[44] Et com il eussent mys en
50 eux moltz des plaies, il les maunderent en chartre, comaun-
dauntz al gardein qe il les gardast ententivement. Le quel
com il eust pris tiel comaundement, il les mist en la plus
deinzime chartre, et destreint lour piéz en fust.[45] En la mei-
ene adecertes de la nuit, Paulus et Silas ahourauntz, loerent
55 Deu,[46] et cil qe estoient en garde[47] les oirent. Lors estoit
t[er]remote fait sodeinement grant,[48] issint qe les foundamentz
de la chartre estoient meuz. Et demaintenaunt sont touz les
huis [49] overtz, et les liens de trestouz sont alaschéz.[50]
Le gardein adecertes del chartre veillee, et voiaunt les portes
60 de la chartre overtes, se voleit avoir meismes occis de son es-
pee sakee, quidaunt yceux qe furent liéz avoir estee fuiz.[51]

42 l'esperit] le/sperit 54 Silas ah.] Silas et ah. 58 liens] lieux 59-60 portes de la] portes overtes de la

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27 his quae 28 Cum autem baptizata esset, et (+omnis CT d) domus eius 29 Domino 30 in domum meam, et manete. Et coegit nos 31 Factum est autem euntibus nobis ad orationem, puellam quandam habentem spiritum pythonem obviare nobis, quae quaestum magnum praestabat dominis suis divinando 32 subsecuta Paulum et nos, clamabat dicens 33 vobis, nobis R e 34 hoc autem faciebat multis diebus 35 Dolens autem Paulus, et conversus spiritui, dixit 36 ab ea 37 Videntes

qe[27] de Paulus erent dites. Et com ele estoit baptizee, et tote sa meisnie,[28] ele pria, disant: Si vous moy juggéz estre loiale a nostre Sire,[29] entréz en ma maisoun, et manéz illeoqe. Et ele lour y constreigneit;[30] et cils s'en vount a sa priere. Et une pucelle qe out l'espirit phitomie les encountra, qe grant cri fist a ses seignurages, disant paroles divines.[31] Et ele sui Paulus, et nous escria, et dist:[32] Ceux hommes sont les serfs del haut Dieu, les quex nous[33] countent la voie de saunctee. Et ceo estoit fait par moltz des jours.[34] Lors ert Paulus dolent, et soi retourna, et dist al maligne espirit:[35] Jeo toi comaund el noun de Jhesu Crist de issir hors de ceste pucelle.[36] Et cil s'en issi a l'houre. Com les seignurages de la pucelle ceo eussent veu

ils pristrent[38] Paulus et Silam, et les mesnerent [39]

as princes [40] et distrent: Ceux hommes treoblent nostre cité, depuiz qe nous sumes Jeus,[41] et nous countent vertue[42] la quele il ne nous list prendre ne de faire, desicom nous sumes Romains.[43] Lors currust le people countre eux, et les grantz mestres trencherent de deol lour cotes pur la novele, et les comanderent estre batuz et flaeléz de verges.[44] Et com ils meissent en eux plusours playes, ils les maunderent en chartre,

et les mistrent en temps

[45]. Lors prierent Paulus et Silas a la mye nuit / et ahourerent Dieu,[46] et cils qe estoient enchartréz[47] 219[a]
les oirent. Lors ert sodeignement fait graunt terremeote,[48] issint qe les fundamentz de la chartre estoient movéz. Et demaintenant toutz les huis de la chartre[49] estoient overtz, et les liens de trestoutz soi eslescherent.[50] Lors soi esveilla le gardein de la chartre, voiaunt les portes de la chartre overtes, et sakant soun espee hors de l'escauberk, si soi volt il aver occis, qar il quidoit qe toutz les prisouns estoient ja fuiz.[51]

54 enchartréz] en chartrez

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37 - autem domini eius quia exiit spes quaestus eorum 38 adprehendentes 39 in forum 40 et offerentes eos magistratibus 41 cum sint Iudaei 42 et adnuntiant morem 43 cum simus Romani 44 magistratus, scissis tunicis eorum, iusserunt (+eos most MSS.) virgis caedi 45 praecipientes custodi ut diligenter custodiret eos. Qui cum tale praeceptum accepisset, misit eos in interiorem carcerem, et pedes eorum strinxit in ligno 46 adorantes laudabant Deum 47 custodia 48 terrae motus factus est magnus 49 +carceris p^2 50 vincula soluta sunt 51 evaginato gladio volebat se interficere, aestimans fugisse vinctos

Et Paulus cria a grant voiz, disaunt: Fai a toi nul mal, car nous sumes trestouz ci. Et lumere demaundee, il en est entree,[52] et cil fait pourous, chai a Paul et as piéz de Si-
65 lo,[53] mesnaunt eux par dehors,[54] et dist: Ha! sires, quei moi covient il faire qe jeo soi fait sauf? Et cil lui distrent: Crei en ly Seignor Jhesu et tu serras salvee, tu et tote ta maisoun.[55] Et cil lui emparlerent la parole de nostre Seignor[56] od tuz cil[56] qe estoient en sa maisoun. Et cil les mesnaunt
70 hors[57] en cele houre de la nuit, si lava lour plaies, et cil en est baptizee, et tote sa maisoun demaintenaunt.[58] Et com il les eust mesnee en sa maisoun,[59] il lour mist la table, et cil creaunt en Deu est esjoiz od tote sa maisoun. Et com le jour estoit fait, les grantz mestres maunderent lour
75 macers, disauntz: Lesséz ceux hommes.[60] Le gardein de la chartre nuncia adecertes cestes paroles a Paul: Car les
370[a] grantz mestres unt ma / undéz qe vous soiéz lessee; por ceo vous alauntz, aleez ore en peez.[61] Paulus adecertez lour dist: Cil voiauntz nous, hommes romains, batuz apertement,
80 nient dampnéz, en chartre, et ore nous en geitent il priveement?[62] Il ne ert point issint, mais viegnent eux meismes et nous en gettent. Et lour macers counterent as mestres cestes paroles. Et oi qe il estoient Romains, si douterent il.[63] Et cil venauntz, les prierent, et les mesnauntz hors(et)les
85 requistrent qe il isseroient hors de la citee.[64] Cil adecertes issauntz hors[65] de la chartre, entrerent a Liddam, et lour freres veu, counterent il quantz des choses nostre Seignor en out por eux fait, et les reconfortauntz, s'en alerent il avaunt.[66]

Capitulum .xvij.

Com il adecertes fussent alee parmy Amphibolym[1] et Appol-

66 faire qe] faire il faire qe sauf] fauf 67 Jhesu et] John od touz et 69 cil les] choses 70 cele] tele

52 Petitoque lumine, introgressus est 53 tremefactus procidit Paulo et Silae + ad pedes BFGΘ..., ad pedes Pauli et Silae IMOT... 54 producens eos foras 55 Domino Iesu, et salvus eris tu, et domus tua 56 Domini cum omnibus 57 tollens 58 et omnis domus (omnes FG*) eius continuo 59 in domum suam 60 lictores, dicentes: Dimittite homines illos 61 ut dimittamini: nunc igitur exeuntes, ite in pace

Lors soi escria Paulus a graunt voiz, disaunt: Ne fai a toi point de mal, qar nous sumes trestoutz ci. Et cil quist lumere, et y entra,[52] et a graunt poure s'en vait a Paul et a Silo, et chai a lour peez,[53] si les mesna hors,[54] et lour dist: Ha! my sires, qei moi covient il faire qe jeo soy fait sauf? Et cils lui distrent: Creiez en nostre Sire Jhesu, et tote ta maisoun, et tu ers sauf.[55] Et cils parlerent a lui la parole Dieu, et a toutz[56] qe furent en sa maisoun. Et cil les mesna,[57] cele hure de la nuit, si lava lour plaies, et ert baptizee, et tote sa maisoun demaintenaunt ensement.[58] Et com il les out mesnee [59] il lour mist la table, et ert joious od tote sa maisoun, creaunt en Dieu. Et com il estoit fait jour, les grantz mestres de la cité maunderent lour eskevyns al gardein de la chartre, si lui distrent: Lesséz ceux hommes qe vous gardéz.[60] Lors counta le gardein de la chartre cestes paroles a Paul, qe les mestres de la cité le maunderent q'ils fussent deliverés. Et cils s'en vount en pees.[61] Lors dist Paulus: Les Romains nous maunderent en chartre apertement, puiz q'ils nous avoient flaeléz com biers dampnés, et ore ils nous fount issir priveement?[62] Mais issint ne serra il pas. Viegnent eux mesmes et nous deliverent. Lors counterent les eskyveins as meistres de la cité cestes paroles, et se douterent,[63] et vindrent a eux, si les prierent q'ils alassent / 219b hors de la cité.[64] Et cils a taunt issirent hors[65] de chartre, et entrerent la cité de Liddam, et counterent a lour freres quantz des choses nostre Sire out fait pur eux, et les conforterent .[66]

Coment Paul converti a la foi grant multitude de paens en la cité de Beronea.

Capitulum .xvij.

Et com ils ussent passee Amphibole[1] et Appolonie, ils

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62 Paulus autem dixit eis: Caesos nos publice indemnatos, homines Romanos, miserunt in carcerem: et nunc occulte non eiciunt? 63 timueruntque audito quod Romani essent 64 Et venientes deprecati sunt eos, et educentes rogabant ut egrederentur de urbe 65 exeuntes 66 visis fratribus (+ narraverunt quanta fecisset (fecit d) Dominus cum eis (illis + et D) Dd 11533 (expunct.)) consolati sunt eos et profecti sunt, consolantes eos, profecti sunt 11533 xvij 1 perambulassent Amphipolim

lonie, il vindrent a Tessalonik, la ou la synagoge des Gieux
esteut.[2] Et Paul entra a eux solom la custume, et il lour
counta par tres sabbatz de les escriptures, oeveraunt et de-
5 mustraunt car il covient Crist suffrir[3] et resusciter de mort,
et qe ceo est Jhesu Crist qe jeo vous preche. Et les uns de
eux creerent et sount joint a Paul et Sylo, et des honurauntz
grantz multitude et nobles femmes ne my poy.[4] Les
Gieux adecertes felonauntz, et pernauntz ascuns maux homes
10 de la comune, et la compaignie fait, commoverent il la citee.[5]
Et cil les
quistrent mesner al poeple.[6] Et com il nes ussent trovee, il
trahirent Jason et les uns freres creauntz en Jhesu(vindrent)
as princes de la citee, criauntz et disauntz:[7] Cil sont ceux
15 qi commuent[8] le mound, et cil sont cea venuz, les queux Jason
ad resceuz. Et si fount cil touz encountre les decrettez de
Cesar, disauntz: Altre roi ne savoms nous estre fors Jhesu.[9] Et
si ount il commu le poeple et les princes de la citee oiauntz
cestes choses, et la satisfacioun prise de Jason,[10] et des
20 altres, il les lesserent. Les freres adecertes demaintenaunt
lesserent Paul et Silo en la citee de Beroeam.[11] Les queux com
il fussent venuz, il entrerent el synagoge des Gieux.[12] Si es-
toient cil adecertes plus nobles qe cil de Tessanik,
cerchaunt de jour en jour les escrip-
25 tures, si cestes choses soi eussent en tiele manere si com
Paulus lour eust dit.[13] Et moltz adecertes de eux, et multi-
tude de paens et de moillers honestes et ne mye poi des biers
creerent.[14] Com les Gieux adecertes eussent conuz en Tessalonik
370b qe la paro / le Deu fust prechee de Paul en Beroe,[15] il vin-
30 drent illoqe, commovauntz et troeblauntz la multitude.[16] Et

10 compaignie] compaignon comune la] comune & la 12
ussent] ussent 15 commuent] cōmitient et cil] et cil
16 fount cil] fount cil (corr. from il in both cases)

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2 erat 3 Secundum consuatudinem autem Paulus introivit ad
eos, et per sabbata tria disserebat eis de scripturis, adape-
riens et insinuans quia Christum oportuit (-tet d) pati 4
et de colentibus, gentilibusque multitudo magna, et mulieres
nobiles non paucae 5 Zelantes autem Iudaei, adsumentesque
de vulgo viros quosdam malos, et turba facta, concitaverunt
civitatem 6 et adsistentes domui Iasonis quaerebant eos
producere in populum 7 trahebant Iasonem et quosdam fra-
tres ad principes civitatis, clamantes + et dicentes DR d gig
11533 8 concitant 9 regem alium dicentes esse, Iesum

vindrent a Tessolanike ou la synagoge des Jeus estoit.[2] Paulus
entra od eux[3] par treis sabatz, et lour dist
des escriptures, qar il covint Crist
morir[3] et resusciter de mort, et cil est Jhesu Crist dount jeo 5
vous counte. Et les uns de eux creerent et soi joignerent a
Paul et a Sylo, et grant compaignie ensement
des paens et des femmes paenes.[4] Lors pristrent les felouns
Jeus a eux les uns mals biers et si grant com-
paignie ert assemblee qe tote la cité ert estourmie.[5] Et cils 10
qe estoient a la maisoun Josan les prierent q'ils mesnassent
Paulus et Silo al people.[6] Et com cils ne les trovassent, ils
traierent Jason et les uns freres creauntz en Jhesu as princes
de la cité, criauntz et disauntz:[7] Cils sount cils qe unt com-
mu[8] le mound, et ci sount ils venuz, les quex Jason out receu. 15
Et cils toutz fount countre les decreez Cesar, disauntz: Nous
ne savoms altre roi estre fors Jhesu.[9] Lors commoverent ils le
people. Et com ceo oissent les princes de la cité, ils pris-
trent satisfaccioun de Jason[10] et des altres, et les lesserent.
Et les freres creauntz en Dieu maintenaunt lesserent Paul et 20
Silo en la cité de Beronia.[11] Et com ils venissent en la syna-
goge des Jeus, ils y entrerent.[12] Lors erent les plus nobles
des Jeus qe furent a Thessalonice la cité, les quex pristrent
la parole Dieu, cerchaunt a grant coveitise les escriptures de
jour en jour, si eles fussent com Paulus lour out countee.[13] Et 25
grant multitude des paens et des femmes honestes
crurent en Dieu.[14] / Com les Jeus 219c
entendissent qe la parole Dieu fust prechee de Paul en la
cité de Thessalonice et Bertie,[15] ils vindrent illeoqe
et treoblerent cele multitude de gent.[16] Et 30

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10 plebem et principes civitatis audientes haec. Et accepto satis (accepta satisfactione KMcU'W...) ab Iasone 11 in Beroeam 12 qui cum advenissent, in synagogam Iudaeorum introierunt 13 nobiliores eorum qui sunt Thessalonicae, qui susceperunt verbum (+ Dei e) cum omnia aviditate, cotidie scrutantes scripturas, si haec ita se haberent + quomodo (quemadmodum gig) Paulus adnuntiabat D gig 14 Et multi quidem crediderunt ex eis, et gentilium mulierum honestarum, et viri non pauci 15 cum autem cognovissent in Thessalonica Iudaei, quia et Beroeae praedicatum est a Paulo verbum Dei 16 commoventes et turbantes multitudinem

demaintenaunt les freres lesserent Paul[17] qe il en alast a la meer, et Silas et Thimotheus demorerent illoqes. Et cil qe mesnerent Paul le mesnerent tanqe a [A]thenas.[18] Et maundement de lui pris, s'en aloient il a Silam et Thimothen qe ils venissent tost a lui.[19] Com Paulus adecertes les eust attendu a [A]thenis,[20] son esperit estoit commuz en ly, voiaunt une citee abandonee a malmettrie.[21] Lors desputa il el synagoge od les Gieux et od les ahourauntz,[22] et el marchee par chescum jour od tote cil qe la vindrent.[23] Les uns adecertes Egypciens et Stociens et Philosephs descendirent od lui,[24] et les uns distrent: Quei volt cesti semeour des paroles[25] dire? Les uns adecertes distrent:[26] Il est veu estre un counteour de noveles deableries, por ceo lour counta Jhesu et la resurrection.[27] Et cil pris, mesnerent il a sinagoge,[28] disauntz: Pussoms nous savoir quele est la[29] novele doctrine qe de toy est dite? Car tu aportez noveles choses[30] a noz orailles. Por ceo voloms nous savoir quei ceo voleit estre.[31] Les Athemensiens adecertes, et touz les estraunges hostes, donerent entente a nulle altre chose fors a dire ascune rien de novelerie.[32] Paulus adecertes esteaunt[33] en mylieu de Anapage, dist: Vous biers atamenciens, jeo vous voi par tut auxint com supersticious.[34] Car jeo passaunt et voiaunt[35] voz simulacres, trovai un altier el quele estoit escript: A deu nient conu,[36] por ceo qe vous, ignorauntz, honuréz ceo qe jeo vous counte.[37] Deu qe fist le mound et totes les choses qe en lui sont, com cil soit Seignor de ciel et terre,[38] ne habite point es temples fait des mains, ne honuree ne est des mains humains, eyaunt busoigne de ascune chose,[39] com il doune vie et spiracioun et totes choses. Et si fist il tote humesne lignee enhabiter[40] sur tote la face de la terre,

42 estre un] estre veu 43 Et cil] Et Et cil 44 quele] qe ly 46 a noz or.] a noz a noz or. 48 donerent] donererent 53 deu] den conu] cō 51 supersticious] superstiouns 59 enhabiter] en habiter

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17 Statimque tunc Paulum dimiserunt fratres 18 usque Athenas 19 et accepto mandato ab eo ad Silam et Timotheum, ut quam celeriter venirent ad illum, profecti sunt 20 Paulus autem cum Athenis eos expectaret 21 incitabatur spiritus eius in ipso, videns idolatriae deditam civitatem 22 cum Iudaeis et colentibus 23 ad eos qui aderant 24 quidam autem Epicurei et Stoici philosophi disserebant cum eo 25 seminiverbius (seminator verborum BFKRSVW) hic 26 alii vero + dicebant CRTV^{c}... 27 quia Iesum, et resurrectionem adnuntiabat eis 28 Et adprehensum eum ad Ariopagum duxerunt

les freres creauntz demaintenant consaillerent Paul[17] q'il a-
last a la meer, et Silas et Thimotheu remistrent illeoqe. Et
cils qe alerent od Paulus le mesnerent desqe a Athenas,[18] et
puis par soun comaundement ils le manderent a Sylo et Thimo-
theu hastivement.[19] Et com Paulus estoit od 35
eux a la cité de Athenis,[20] soun espirit le mova, qar il vist
soun espirit abaundonee a ydolatrie.[21] Lors desputa il ove les
Jeus en la synagoge ahourantz,[22] et chescun jour al marché de
ceux qe y estoient.[23] Et les uns des philosophes
et des grantz meistres estriverent od lui[24] et distrent les 40
uns: Quele chose voet le semeour de parables dire yci?[25] Lors
distrent les altres:[26] Ja y est veu un counteour de noveles
diableries, qar il counta de Jhesu et de sa resureccioun.[27] Si
lui pristrent et lui mesnerent a Ariapage,[28] disauntz: Poems
nous savoir cele[29] novele doctrine qe de toi est dite la 45
quele tu portez[30] a noz orailles? Pur ceo nous voloms savoir
queles ceo voillent estre.[31] Qar les Athemensiens et les
estranges ne toi unt appellee a nulle altre chose fors
de dire et de toi oir ascune novele.[32] Paul estuet[33] en la mai-
ene de Ariapage, et dist: Ha! biers athimensiens, jeo vous 50
voi sicom par totes choses escomengeez.[34] Jeo fleiraunt, vi[35]
voz simulacres, et trové ai le altier el quel ert escript:
Dieu mesconuz,[36] le quel vous ignorauntz ahouréz. Jeo vous
counte ceste chose: Dieu fist le mound et totes choses qe en
lui sount, et com cil soit nostre Sire [38] il ne 55
habite pas es temples faitz de mains, ne il n'est pas ahouree
des mains humesnes [39] Et com cil doune
a toutz vie et mort, et totes choses fist de nient, et totes
lignees des hommes fist habiter[40] sur tote la face de la terre,

44 Ariapage, corr. in different shade by lengthening of first branch of n, and placing of ´ over second branch 49 Ariapage, very slight lengthening of first branch of n, and almost invisible ´ over second branch, both less clear than in line 44

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29 Possumus scire quae est haec nova 30 nova enim quaedam infers 31 quidnam velint haec esse 32 Athenienses autem omnes, et advenae hospites, ad nihil aliud vacabant, nisi aut dicere aut audire aliquid novi 33 stans 34 Viri Athenienses, per omnia quasi superstitiosiores vos video 35 praeteriens...et videns 36 ignoto deo 37 quod ergo ignorantes colitis, hoc ergo adnuntio vobis 38 hic caeli et terrae cum sit Dominus 39 indigens aliquo 40 omnibus vitam, et inspirationem, et omnia: fecitque ex uno omne genus hominum inhabitare

definaunt[41] les temps establiz et les termes de lour habitacioun,[42] a quere Deu, si pa[r] aventure il lui preierent, ou troevent ja ceo qe il ne soit point loinz de chescun de nous,[43] car en lui vivoms nous et sumes meuz, et si sumes nous[44] si com les uns de voz peres distrent:[45] Car nous sumes son gendre.[46] Por ceo, com nous soioms le gendre Dieu,[47] nous ne devoms point
370c quider divine chose estre semblable a or ne a argent / ne as perres ou esculptures ou de pensee de homme.[48] Et Deu adecertes regardaunt les temps de ceste ignoraunce,[49] ore as hommes qe touz facent par tote penaunce,[50] por ceo qe il ad establiz jour el quel il est a jugger le mound en equitee, en hom en qi il establist sa foi, donaunt a touz et suscitaunt lui de mort.[51] Com cil adecertes oissent la resurreccioun des mortz, les uns escharnirent, si distrent certes les uns:[52] Nous toy orroms de ceo derichef.[53] Si s'en vait Paulus de la meiene de eux.[54] Les biers adecertes aherdauntz a ly, creerent, es queux Dionis Ariapogita[55] et une femme, Damaris[56] par noun, et altres od eux.

Capitulum .xviij.

Aprés ceo, cil issu hors[1] de Athenes, vint a Corinthi.[2] Et cil, trovaunt[3] un Gieu, Aquila par noun, de la lignee de Sconus,[4] qe de novel estoit venuz de Lombardie,[5] et Prescille[6] sa femme, car Claudius Cesar out comaundee touz les Gieux departir hors de Rome, si vint Paulus a eux et lour salua.[7] Et por ceo qe il estoit de meismes l'art, il maneit vers eux et oéveri, si furent il adecertes de art de carpentrie.[8] Et il desputa el sinagoge par tut le sabbat, mettaunt avaunt le noun de nostre Seignor Jhesu Crist.[9] Com il venissent ade-

69 qe il] qe le mound en equitee hom c il 67 de pensee] depensee XVIij l'vint'a]v.vnt'a'a' 5 vint] ount

41 definiens 42 habitationis 43 quaerere Deum si forte adtractent eum, aut inveniant quamvis non longe sit ab unoquoque nostrum 44 et movemur et sumus: sicut 45 quidam vestrum poetarum (prophetarum ⊙*)dixerunt 46 Ipsius enim et genus sumus 47 Genus ergo cum simus Dei 48 auro aut argento, aut lapidi sculpturae artis, et cogitationis hominis, Divinum esse simile 49 huius ignorantiae despiciens 50 nunc adnuntiat hominibus ut omnes ubique paenitentiam agant 51 iudicaturus est orbem in aequitate, in viro in quo statuit, fidem praebens omnibus, suscitans eum a mortuis

cil finera[41] les temps establiz et les termes de lour habita- 60
ciouns[42]
[43]En cil Dieu
vivoms nous et sumes meuz / sicom[44] un de voz poetes 219[d]
dist:[45] Nous sumes lignees Dieu.[46]
[47]Nous ne devoms quider qe Dieu soit d'or ou 65
d'argent ou de perre ou de art escripte de doi, ou les pensees
des hommes estre divines ou a lui semblables.[48] Dieu adecertes
est despisaunt les temps de celes ignoraunces,[49] qar il demous-
tre ore as hommes qe toutz par tut facent penaunce,[50] desicom il
ad establi jour el quel il est a jugger le mound et le 70
bier en qi il establist sa foi, donaunt a toutz parole q'il re-
suscita de mort.[51] Et com les uns oissent la resureccioun des mortz,
ils le moskerent, si distrent les uns:[52] Nous toi orroms autre
foitz de ceo parler.[53] Et en tiele manere s'en parti Paul de eux.[54]

Coment Paul prechea a Ephesum la parole Dieu, par ount plusours soi convertirent a la foi.

Capitulum .xviij.

Les uns biers adecertes aherdantz a Paul, crurent en 75
nostre Sire, et Dionis et Anopagita[55] et une femme, Damaus[56]
par noun, et altres od eux.
Aprés cestes choses, Paulus s'en vait hors[1] de Athenis, et
vint a Chornice,[2] et trova[3] un Judeu, Aquile par noun, del
lignee de Pounz,[4] qe nadgaires vint a Lombardie,[5] et Presolla[6]
sa femme, car Claudius Cesar comaunda toutz les Jeus depar-
tir de Rome. Lors aproscha a eux Paulus, et les salua.[7] Et 5
il remist od eux, par raisoun q'il fust exillee hors de Lom-
bardie com ils estoient .[8]
Lors desputerent ils el synagoge par chescun sabat, desputaunt le noun nostre Sire Jhesu.[9] Et com ils venissent

62 En] Et 71 bier] bien

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52 quidam quidem inridebant, quidam vero dixerunt 53 audiemus de te hoc iterum 54 Sic Paulus exivit de medio eorum 55 in quibus et Dionisius Ariopagita 56 Damaris xviij. 1 egressus 2 Corinthum 3 inveniens 4 Ponticum genere 5 venerat ab Italia 6 Priscillam 7 accessit ad eos + et salutavit illos D gig 8 et quia eiusdem erat artis, manebat apud eos et operabatur: erat autem scenofactoriae artis 9 + et disputabat (disputans autem C et intrabat D) in synagoga (-gam D) per omne sabbatum (+ disputabat D) interponens nomen Domini Iesu(om. interp...A°C)A°CDQW 15185 11533

10 certes de Macedoyne,[10] Silas et Timotheus, Paulus donaunt en-
tente a la parole, tesmoignaunt[11] as Gieux Jhesu estre Crist.
Cil adecertes lour contredisauntz et blastengeauntz, Paul de-
tiraunt ses vestementz, lour dist:[12] Le vostre saunk sur vostre
teste; jeo net de ceo m'en irroi as gentz.[13] Et cil passaunt de
15 illoqe, entra en la maisoun de un, par noun Titus, justes, et
honuraunt Deu, qi maisoun estoit joint a la synagoge. Crispus
adecertes, mestre de la synagoge,[14] od tote sa mesnee, crust en
nostre Seignor, et plusours des Corinthes oiauntz, crurent[15] et
furent baptizee. Lors dist nostre Seignor a Paul en la nuit[16]
20 par avisioun: Ne voilles douter, einz paroles et ne teises,
car jeo sui od toi, et nul homme ne ert a toy mys a toy
nuire,[17] car molt de la gent de la citee si est a moy. Lors
sist il illoqes par eux la parole de nostre
Seignor.[18] Gallioun adecertes, le chief consaillour, et Achaie
25 Gieux, de une corage leverent contre Paul[19] et lui mesnerent a
lour jugge,[20] disauntz: Car cesti amoneste[21] les gentz contre
la ley a crere en Dieu. Paul adecertes comenceaunt[22] overer
sa bouche, si dist Gallio as Gieux:[23] Ha! vous biers gieux,
verroiement, si nulle malveise chose fust, ou tres engresse
30 felonie, jeo vous / sustenasse dreiturelement.[24] Por ceo, si
370d
vous demaundes soient de la parole et des nouns de vostre ley,
vous meismes l'avéz veu; si voil jeo estre lour jugge. Cil
touz adecertes pernaunt Sostene, le prince del synagoge, si
lui ferirent devaunt le jugge; et si n'avoient il cure de Gal-
35 lioun.[25] Com Paul adecertes y eust sustenuz par moltz des jurs,
pernaunt congee de ses freres,[26] il nagea a Sirie, et Pristille
et Aquila od lui, qe taucea tut sa teste en Centre; car il le
out vowee.[27] [28] Cil
adecertes entree el synagoge, desputa od les Gieux. Et cil

18 des Corinthes] des ⁝ Corinthes 19 en la nuit] el lanuit 24 Gallioun]Gallionn 28 si] li 29 fust,ou] fust ęą ou tres engresse] tressengresse 37 taucea] taucee

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10 de Macedonia 11 instabat verbo Paulus, testificans 12 Contradicentibus autem eis, et blasphemantibus, excutiens vestimenta, dixit ad eos 13 sanguis vester super caput vestrum: mundus ego, ex hoc ad gentes vadam 14 Crispus autem archisynagogus 15 multi Corinthorum audientes credebant 16 nocte 17 et nemo adponetur tibi ut noceat te 18 Sedit autem annum et sex menses, docens apud eos verbum Dei 19 Gallione autem proconsule Achaiae, insurrexerunt uno animo Iudaei in Paulum 20 ad tribunal

a Macedoyne,[10] Sylas et Thimotheus aproscherent a la parole Paulus, tesmoignauntz[11] as Jeus Jhesu estre Crist. Et cils le countredistrent et blastengerent, deciraunt lour vestures. Lors lour dist Paulus:[12] Vostre pecché est sur voz chiefs.

[13] Et cil passaunt d'illeoqe, entra en la maisoun d'un hom, Titus par noun, droiturel, et Dieu honurant, la maisoun de qi estoit joignaunt jouste la synagoge. Tripus Archimagogus[14] / adecertes crust en nostre Sire, 220a ove tote sa maisoun, dount moltz des Cornices oirent et creerent[15] et estoient baptizee. Lors dist nostre Sire a la nuit suiaunt[16] a Paulus par visioun: Ne toi doutez, einz parlez et ne toi teiseez, car jeo sui od toi, et nul hom ne toi dirra rien qe toy nuiera,[17] car moun people est a moi molt en ceste cité. Et cil y sist un an et sys mois, enseignaunt la gent la parole Dieu.[18] Lors leverent Gallioun, chief consaillour de Achie, et les Jeus, de un corage countre Paulus,[19] et lui mesnerent a lour jugge[20] disauntz: Cil deceit[21] les hommes creere en Dieu countre la lei. Donqe comencea[22] Paulus overer sa bouche, et dist a Gallie et as Jeus:[23] Male chose nous serroit et felonie, si jeo ne sustenisse droit, et issint precha il la foi.[24]

qe les Jeus n'avoient ja cure de Gallioun, einz maintenerent ils le prince de lour synagoge.[25] Et com Paulus eust prechee la foi Jhesu par moltz de jours a ses freres, et les fist valer en la foi,[26] il nagea en Sirie, et Prescilla et Aquile ove lui, qe soi taucerent des cheveux com il estoit, si avoient ils le volt apert.[27] Lors devint Paulus a Ephesum, et les lessa illeoqe. Et il entraunt en la synagoge, desputa ove Jeus. Et

23 sist] fist 36 nagea] **uagea**

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21 persuadet 22 Incipiente 23 dixit Gallio ad Iudaeos 24 Si quidem esset iniquum aliquid, aut facinus pessimum, o viri Iudaei, recte vos sustinerem 25 Si vero quaestiones sunt de verbo et nominibus, et legis vestrae, vos ipsi videritis: iudex ego horum nolo esse...Adprehendentes autem omnes Sosthenen, principem synagogae, percutiebant eum ante tribunal: et nihil eorum Gallioni curae erat 26 Paulus vero cum adhuc sustinuisset dies multos, fratribus vale faciens 27 qui sibi totonderant (-at DF^{c}GV 11533) in Cencris caput: habebant (-bat CDF^{c}GV 11533 15185) enim votum 28 Devenitque Ephesum, et illos ibi reliquit

le prierent demorer illoqes par plus large temps, mais il ne se consenti point a eux, mais il, pernaunt soun congee et disaunt: Il moy covient faire un jour sollempne a Jerosolme, et derichief[29] retourneroi jeo a vous, si Deu le voldra; si s'en vait il de Ephesie.[30] Et cil descendaunt s'en vait a Cesar,[31] et salua seinte eglise, et puis vint il a Antioche. Et fait illoqe asquant de temps, s'en vait il,[32] alaunt par ordre parmy la regioun de Galatie et de Frige,[33] confermaunt touz les disciples. Un Gieu adecertes, Apolle par noun, de la nacioun de Alexandre,[34] un bier eloquent, vint a Ephesie, pussaunt en escriptures.[35] Et cesti ert enseignee la voie de nostre Seignor,[36] et bruillaunt en esperit,[37] parla il et enseigna ententivement les choses qe sount de Jhesu;[38] cil sachaunt tant solement le baptesme de Johan.[39] Lors comencea cesti faire fiablement el synagoge. Com Pristelle et Aquilee le avoient oy, il lui pristrent a eux, si exponerent il a lui plus ententivement[40] la voie de nostre Seignor. Com cil adecertes voleit aler a Achaim,[41] les freres amonestés, escristrent as disciples qe il lui resceveroient.[42] Et com il fussent venuz, les Gieux, demoustraunt apertement[43] par les escriptures Crist estre Jhesu.

Capitulum .xix.

Fait est adecertes com Apollo fust a Corinthi,[1] qe Paulus, passés les sovereines partiez,[2] venist a Ephesu, et troverent les uns od disciples[3] et lour dist: Si vous avéz resceuz le seint Esperit creauntz?[4] Et cil lui distrent: Car ne avoms point oy si le seint Esperit en noun.[5] Et cil dist: En quei[6] estes vous donqes baptizee? Et cil distrent: El baptesme de Johan. Et Pau[l] dist: Johan baptiza le poeple el baptesme[7]

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29 sed vale faciens et dicens (some MSS valefaciens dixit): Oportet me(om W) sollemnem diem advenientem (qui supervenit D) facere Hierosolymis et dicens DOM*W cor uat... Iterum 30 ab Epheso 31 Et descendens Caesaream, ascendit 32 Et facto ibi aliquanto tempore profectus est 33 perambulans ex ordine Galaticam regionem, et Phrygiam 34 Apollo nomine, Alexandrinus natione, genere 15185 35 devenit Ephesum, potens in scripturis 36 edoctus viam Domini 37 fervens spiritu 38 ea quae sunt (+de CDSTUW dem) Iesu

cils le prierent q'il manast illeoqe par plus large temps, et il ne soi assenti pas a eux, einz lour comaunda a Dieu et lour dist: Il moi covient faire solempne jour a Jerosolme, et d'illeoqe[29] retourneroi a vous, Dieu voillaunt. Lors s'en vait il a Ephesie,[30] et vint en Cizaree,[31] et salua seinte esglise, et puiz vint il a Anthioche, et fist graunt profit illeoqe asquauntz de temps.[32] Et puiz s'en vait a la regioun de Gallatice et a Frise,[33] confermant toutz les disciples. Lors y out un Jeu a Appolony, del lignee de Alexandrie,[34] un bier eloquent, et devint a Ephesie, pussaunt en escripture.[35] Cil estoit sage en la voie nostre Sire,[36] et bruillaunt en le seint Espirit,[37] si parla et enseigna ententivement les paroles qe de Jhesu erent dites.[38] Et cil savoit le baptesme Johan.[39] Et pur ceo, cil comencea fiablement faire en la synagoge. Et com Precille et / Aquile 220b
le oissent, ils le receurent et ententivement le exponerent[40] la voie nostre Sire. Et com il volsist aler a Achalam[41] de amonester ses freres anla foi, ils escriptrent as disciples q'ils le preissent a eux.[42] Et com ils y venissent, il lour counta molt de cils qe creerent en Dieu, si venquist apertement les Jeus, demoustraunt[43] par escriptures qe Crist fust Jhesu.

Coment cils de Asie se convertirent a la foi par seint Paul.

Capitulum .xix.

Fait est adecertes com Appollo fust a Corniche,[1] qe Paulus venist des sovereignes parties de Peragrate[2] a Ephesum, et trovast les uns des disciples.[3] Il lour dist: Si vous eiéz receu le seint Espirit, creéz en lui.[4] Et cils lui distrent: Nous n'avoms pas oy qei le seint Espirit est.[5] Lors dist il: en qi[6] estez vous baptizee? Les quex distrent: El baptesme de Johan. Lors dist Paulus: Johan baptiza par baptesme de[7]

47 a Frise] affrise 55 le exponerent] "exponerent" le

39 sciens tantum baptisma Iohannis 40 diligentius exposuerunt ei 41 Achaiam 42 exhortati fratres scripserunt discipulis ut susciperent eum 43 Qui cum venisset, contulit multum his qui crediderant. Vehementer enim Iudaeos revincebat, publice ostendens xix. 1 Corinthi 2 peragratis superioribus partibus 3 inveniret quosdam discipulos 4 credentes. At illi ad eum + dixerunt BDG²I... 5 sed (om D) neque (necque D) si Spiritus sanctus est, audivimus 6 in quo 7 baptizavit baptisma -

de penaunce, disaunt qe il creissent en lui qe fust a venir
371[a] aprés ly, ceo est en Jhesu.[7] Cestes paroles oies, / il sount
10 baptizee[8] el noun de nostre Seignor Jhesu. Et com Paul adecertes eust mys mayns en eux, le seint Esperit vint sur eux, et cil parlerent de langges[9] et prophetizerent. Estoient adecertes touz les biers por poy douze .[10] Paul adecertes entré el synagoge, parla od fiaunce,[11] de treis moys desputaunt
15 et amonestaunt[12] de regne Deu. Com les uns adecertes fussent de dur quer et ne volsissent crere en Dieu, maldisauntz[13] la voie de nostre Seignor devaunt grant multitude de gent,[14] desputaunt en l'escole de un tirraunt, del primer houre du jour tanqe al disme.[15] Ceo adecertes estoit fait par deux aunz, is-
20 sint qe touz qe habitoient en Asie oirent la parole Dieu, Gieux et paens.[16] Et Deu ne fist point poy de vertues par les mains de Paul, issint qe li sudaries ou les senicinces furent portés de son corps sur les languissauntz,[17] et les langours departirent de eux,[18] et le maligne esperit s'en issi de eux.
25 Les uns adecertes des Gieux conjurous et alauntz entour, assaierent apeller le noun de nostre Seignor Jhesu sur cil qe avoient maux esperitz,[19] disauntz: Nous vous conjurisoms[20] el noun de Jhesu, le quel Paul preche. Lors estoient a une cene de un Gieu, prince des chapellains, sept filz[21] qe ceo fesoi-
30 ent. Respoundi adecertes le mal esperit, si lour dist: Jeo conuis Jhesu, et jeo sai Paul; et qe estez vous? Et un hom en qi plus pire deablerie[22] estoit, saillaunt entre eux[23] et enseigniuraunt les ambes deux, estoit pussaunt contre eux, issint qe cil nuds et naffréz s'en fuirent[24] hors de cele maisoun.
35 Ceo adecertes est fait apert as Gieux et a touz les paens[25] qe habitoient a Ephesi, et doubte chai sur eux touz, et le noun de nostre Seignor Jhesu estoit magnifiee.[26] Et moltz des creauntz vindrent regeissauntz[27] et countauntz lour faitz. Et

9 ly] lyi 13 touz] com 14 parla od] parla es 18 jour] joure 25 uns] ꝑns (n corr. to v) 34 fuirent] furent

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7 - paenitentiae populum, dicens, in eum qui venturus esset post ipsum ut crederent, hoc est, in Iesum 8 baptizati sunt 9 et loquebantur linguis 10 omnes (om gig) viri fere duodecim + milia D 11 introgressus autem synagogam, cum fiducia loquebatur 12 et suadens 13 indurarentur et non crederent, maledicentes 14 coram multitudine + gentium d e 15 disputans in schola Tyranni + ab hora quinta usque ad horam (+ VIIII et D) decimam (-ma d) DO d gig 16 Iudaei atque gentiles 17 super languidos deferrentur a

penitence, et le people dist q'ils crerroient en cil qe ser-
roit a venir aprés lui, ceo fust Jhesu.[7] Com cestes paroles
fussent oies [8] el noun nostre Sire Jhesu 10
Crist. Et com Paulus ust mys ses mains en eux, le seint Es-
pirit vint sur eux, et ils [9] prophetizerent. Si estoient ils pur poi dousze mil hommes.[10]
Lors entra Paulus el synagoge od fiaunce,[11] et parla par treis
moiz, desputaunt [12] del regne Dieu. Lors es- 15
toient lez uns endursiz de qeor et ne volòient en Dieu crere,
einz maldirent[13] la voie nostre Sire devant graunt multitude
de gent,[14] desputant en l'escole d'un tirraunt, del quinte
houre desqe al disme du jour.[15] Et ceo estoit fait par deux
anz, issint qe toutz cils qe habiterent en Asie oirent la pa- 20
role Dieu, altresi bien Jeus com paens.[16] Et Dieu fist plu-
sours vertues par les mains Paulus, issint qe ses sudaires
mys estoient sur les corps des languissantz,[17] et
cils departirent seins de lour langour,[18] et le maligne espi-
rit s'en parti de eux. Lors assaierent les uns des Jeus en- 25
chaunteours et firent lour enchauntementz sur
cils qe avoient mals espiritz, appellauntz le noun Jhesu,[19]
disaunt: Nous vous conjurisoms[20] / el noun Jhesu, dount Paul 220c
preche. Lors erent a une cene del prince des chapelleins,
.vij. fitz[21] a un Jeu qe ceo firent. Lors respoundi le maligne 30
espirit, et lour dist: Jeo conuis Jhesu, et jeo say Paul. Qi
estez vous? Un hom en qi graunt deblerie[22] estoit
[23] les
assaut, issint q'ils naffréz s'en fuirent[24] de cele
maisoun. La quele chose ert conue a toutz les Jeus et as 35
paens[25] qe habitoient a Ephesie, si chai doute sur eux toutz,
et loerent[26] le noun Jhesu nostre Sire. Et moltz des creauntz
en Dieu vindrent et regeierent,[27] countantz lour faitz. Et

9 a venir] auenir 34 s'en fuirent] "fuirent" s'en

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17 - corpore eius sudaria vel semicinctia 18 et recedebant ab eis languores 19 Temtaverunt autem quidam et de circumeuntibus Iudaeis exorcistis, invocare super eos qui habebant spiritus malos nomen Domini Iesu 20 adiuro, -amus D 21 quidam Scevae Iudaei principis sacerdotum septem filii 22 daemonium pessimum 23 Insiliens homo in eos 24 et dominatus amborum, invaluit contra eos, ita ut nudi et vulnerati effugerent 25 omnibus Iudaeis atque gentilibus 26 magnificabatur, -bantur ⊙ e*,-bant dem e^c cor uat* 27 confitentes

plusours de ceux qe furent curious en enchauntementz[28] apor-
40 terent lour livres et les ardirent devaunt trestouz;[29] et les
pris de yceux acomptéz, troverent il la pecunie de cinquaunte
mille deniers. Et en tiele manere crust la parole Dieu for-
ment et fust confermee. Cestes choses adecertes acomplies,
Macedoyne passé et Achaie, Paul porposa en Esperit de aler en
45 Jerosolome,[30] disaunt: Puis qe jeo averoi estee illoqe, il
moi covient veer Rome. Cil adecertes envoiaunt en Macedoyne
371b deux des mi / nistrauntz a luy,[31] Tymothee et Erast,[32] si de-
mora il une piece[33] en Asie. A cel temps est fait adecertes
graunt desturbaunce de la voie de nostre Seignor.[34] Car un hom,
50 Demetrius par noun, une quillour d'argent,[35] fesaunt maisouns[36]
d'argent a Diane, dona grant gaygne as overours. Le quel com
il les eust apelléz, yl y avoient les uns overours disauntz:[37]
Ha! vous biers, vous savéz qe grant purchaz est a vous de
cest overeigne,[38] et vous voiéz et oiéz qe ceo n'est pas sole-
55 ment de Ephesi mais por poi de tut Asie, cesti Paul amones-
taunt[39] tourna[40] molt de poeple, disaunt: Car ceo ne sount
point dieus qe faitz sont de mains. Quar ceste part ne perira
point a vous de venir en reproeve,[41] mais le temple de grant
Diane serra recountee por des-
60 truite,[42] le quel tut Asie et tut le mound honure. Et cestes
choses oiez, sont ils acompliez[43] de ire, et crierent, disauntz:
Ha! graunt[44] Diane des Epheseux. Et tote la citee
fust replenie de confusioun, et cil de un corage firent lour
fole haste en Theatre,[45] Gaio raviz, et Aristark, Macedonours,[46]
65 les compaignouns de Paul. Paulus adecertes voleit entrer al
poeple, mes ses disciples nel suffrirent. Les uns adecertes
qe furent od le prince de Asie[47] et furent ses amys, le pri-
erent qe il ne soy donast point en Theatre.[48] Les altres ade-
certes crierent altre chose. Lors ert seinte esglise confuse,[49]
70 et si ne savoient plusours por quel enchaison il fussent as-

41 acomptéz] a comptéz 43 acomplies] a complies 51 a] &
64 Gaio raviz] Gaio aviz 68 Theatre, e corr. to h 69
altre chose] altrechose esglise] eglise (top of g corr.to s)

28 qui fuerant curiosa sectati 29 coram omnibus 30 proposuit Paulus in Spiritu, transita Macedonia et Achaia ire Hierosolymam 31 duos ex ministrantibus sibi 32 Erastum 33 ad tempus 34 turbatio non minima de via + Domini BCDF... 35 argentarius 36 aedes 37 quos convocans, et eos qui erant huiusmodi opifices, dixit 38 scitis quia de hoc artificio adquisitio est nobis

moltz de cils qe curious estoient en enchantementz[28] porterent
lour liveres et les ardirent devant les hommes;[29] et les pris 40
de ceux liveres furent acomptéz, si les troverent ils en pec-
cunie de cinkaunte mil besauntz. Et issint crust forment la
parole Dieu et confermee estoit. Et com cestes choses fus-
sent acompliz, Paulus passa de Macedoine
et Achie, et vint pres Jerosolme,[30] disant: Puiz qe jeo ave- 45
roi estee illeoqe, il moi covient veer Rome. Et il envoiaunt
en Macedoine deux de ses messagers,[31] Timothee et Araste par
noun,[32] remist il un temps[33] en Asie. Et a cel temps ert grant
tribulacioun fait en la voie nostre Sire.[34] Car un bier, Deme-
trius par noun, qe grant coillour ert d'argent,[35] fist maisons[36] 50
d'argent a Diane, et dona a ses eoverours graunt guerdon. Et
il les appella si lour dist:[37]
Ha! vous biers graunt purchaz est a vous de cest
artifice,[38] et vous voiéz et oiéz qe ceo n'est mye sol de E-
phesie, einz pur poi de tote Asie, et Paulus[39] 55
trestourne[40] molt de people, disaunt qe cils ne sont point
dieus qe faitz sount de mains. Et cele part ne perira sole-
ment a nous par reproece,[41] mais le temple de graunt Diane
serra mesnee a nient, et sa majestee comencera estre des-
truite,[42] la quele tut Asie et tut le mound honure. Et cestes 60
paroles oiez, estoient ses aherdantz repleniz[43] de ire, et
crierent, disantz: Ha! graunt[44] Diane des Epheseus. Et tote
la cité ert de / confusioun replenie, et de un corage firent 220[d]
fole haste a vitriatre,[45] a Gabalo et a Aristarto Macedonours,[46]
les compaignons Paulus. Et Paulus voloit entrer al people, 65
mais ses disciples nel suffrirent. Les uns adecertes qe
furent od le prince de Asie[47] et furent ses amis, le prierent
q'il ne se donast a vitriatre.[48] Lors crierent les uns
qe seinte esglise ert confuse,[49] et plusours
ne savoient par quel enchaisoun ils estoient assembléz. Lors 70

51 guerdon] guerdon 56 molt] mol~~t~~ 67 amis, le~~s~~] amis les

39 Paulus hic suadens 40 avertit 41 non solum autem haec periclitabitur nobis pars in redargutionem venire 42 in nihilum reputabitur, sed et destrui incipiet maiestas eius 43 repleti sunt 44 magna + est d e 45 impeteum fecerunt uno animo in theatrum 46 rapto Gaio et Aristarcho Macedonibus 47 et de Asiae principibus 48 miserunt ad eum rogantes ne se daret in theatrum 49 Alii autem aliud clamabant: erat enim ecclesia confusa

sembléz. Lors sustraistrent il de la compaignie un Alexandre del poeple des Gieux, lui forsgettaunt.[50] Alexandre adecertes, silence demaundee par main,[51] voleit rendre raisoun al poeple. Le quele com il eussent conuz estre Gieu, une voiz en est
75 faite de touz, auxint com por deux houres, criauntz: Ha! Diane la graunde[52] des Epheseux. Et com le doctour de la lei eust appesee les poeples,[53] il dist: Ha! biers epheseux, car qi est des hommes[54] qe ne sciet la citee des Epheseux cultifieresce estre de la grande Diane de la lignee de Jubiter?
80 Por ceo com a eux ne poet estre contredit,[55] il vous covient estre appesee et riens faire folement. Vous nous avéz mesnee ceux hommes, ne mye sacrileges ne blastengeauntz nostre dewesce.[56] Qe si Demetrius et cil artifiours[57] qe sont od lui fount enchaisoun contre nul, foreins coventz sount faitz, et
85 il en sount il chiefs consaillours, si soi acusent il ensemble.[58] Et si vous queréz nul altre chose, en legitime esglise porra ceo estre assouth.[59] Car nous doutoms de estre re-
371c provee del traisoun de cesti jour[60] / depuis qe il n'y ad nul nuisaunt dount nous pussoms rendre raisoun de cest cours.[61] Et
90 com il eust ceo dit, il lessa seinte esglise.[62]

Capitulum .xx.

Adecertes puis qe la noise[1] estoit cessee, Paul, ses disciples appelléz, les amonesta molt, et dist: Deu vous salve, et il s'en vait avaunt qe il s'en alast[2] en Macedoyne. Et com il eust alee yceles parties, et les eust amonestee[3] de moltz
5 des paroles, il vint a Grece. Et com il eust estee illoqes par treis moys, aguaitz sount a ly faitz[4] des Gieux a lui nageaunt[5] en Sirie, et il en out consail a returner par Macedoyne. Et Socipater, un hom de Baroens, soi acompaigna od lui, et des Thessalonicenses adecertes Aristarcus et Secundus,[6]

71 sustraistrent] sustraistr̄ret(ss corr. to st) 73 voleit] vo voleit raisoun] raisonn xx. 9 Thessa.] Thàssa.

50 De turba autem detraxerunt Alexandrum, propellentibus eum Iudaeis 51 manu silentio postulato, movit manum gig 52 magna + est CT d e 53 cum sedasset scriba turbas 54 quis enim est hominum (homo d gig) 55 his contradici non possit 56 neque sacrilegos, neque blasphemantes deam vestram, nostram d e gig 57 artifices 58 habent adversus aliquem causam, conventus forenses aguntur, et pro consulibus sunt, accusent (+ de W d cor uat* add.11533) invicem

blamerent ils un de lour compaignie et lui boterent des Jeus.[50] Et Alexandre tendi sa main al people, demaundaunt scilence,[51] et voloit rendre sa reisoun al people. Et quaunt ils le conustrent estre Jeu, lors ert voiz fait ensemblement de toutz, criantz sicom par deux houres: Ha! graunt[52] Diane des Epheseus. Et com le mestre juge ust estaunché le clamour des peoples,[53] il lour dist: Ha! vous biers ephesiens, quel hom est[54] qe ne sciet la cité des Ephesiens cultefieresce del grant Diane del lignee de Jovis? Et pur ceo com ele ne pot estre desdite,[55] il vous covient estre appesee et rien folement faire. Vous nous avéz mesnee ceux hommes qe blasfemeez ne unt nostre diwesce.[56] Qe si Demetrius et cils grantz mestres[57] qe od lui sount eient nulle enchaisoun les accusent ils ensemble a lui,[58] si vous queréz nulle altre chose en legittisme esglise, et ceo purra estre asseur.[59] Qar nous haioms d'estre repris de cest journal estrif[60] depuiz qe nuisance ne soit dount nous pussoms rendre raisoun del cours de cesti jour.[61] Et com il eust dit cestes paroles, le people lessa en pees seinte esglise.[62]

Coment seint Paul resuscita un enfaunt mort.

Capitulum .xx.

Et com cest estrif[1] estoit cessee, Paulus appella ses disciples, et les amonesta molt, et dist qe profit serroit q'il alast[2] en Macedoine. Et com il alast en celes parties, il les amonesta[3] par moltz des paroles, si / vint il en Grece. Et com il fust illeoqe par trois moys, aguait[4] des Jeus estoit a lui fait,[4] cil nageaunt[5] en Sirie; si out il consail de retourner par Macedoine. Et a lui sol ert acompaignee[6] le Sire de Berouense, de Thessalonicense, Aristarcus, Second,[6] et

80 pot] poet 83 eient nulle] eient e nulle xx.7 nageaunt] uageaunt 2 molt] mote

59 in legitima ecclesia poterit absolvi 60 Nam et periclitamur argui seditionis hodiernae 61 concursus istius 62 Et cum haec dixisset, dimisit ecclesiam xx. 1 tumultus 2 exhortatus (+ est BFKS*e 11533) eos (om d + multo D) valedixit, et profectus est ut iret 3 perambulasset...et exhortatus fuisset 4 factae sunt...insidiae 5 navigaturo 6 comitatus est autem eum Sopater (Sosipater DG^cMR...) Pyrri Beroensis: Thessalonicensium vero Aristarchus et Secundus

et Gaius et Derbens,[7] et Thimotheus, et Asianes Titicus et Trophimus.[8] Com cil alassent avaunt, il nous sust[en]erent a Treade,[9] si nageasmes nous adecertes aprés les jours des azimes de la citee de Phelippis,[10] et si venismes nous deinz cink jours a eux a Troade,[11] ou nous demorames par sept jours. Com nous adecertes fussoms venus par un sabbat a fruisser le pain, cil, a aler a l'endemain,[12] desputa od eux, si traist sa parole desqes a la meiene de la nuit. Lors estoient lampes plentivous el cenacle ou estoioms assembléz. Seaunt[13] adecertes un jovencel, Euchicus[14] par noun, sur une fenestre ou il fust donee a grant dormir por lassesse, desputaunt longgement od Paul,[15] chai areredos du tierce cenacle, et cil lui pristrent sus et lui porterent avaunt mort.[16] A qi[17] com Paul eust descendu, il estuet outre lui, et lui embraceaunt,[18] dist: Ne voilléz estre troeblee, car sa alme est en lui.[19] Cil adecertes aproschaunt,[20] et debrisaunt pain et gustaunt, asséz parla tanqe al lumere,[21] et issint s'en vait il avaunt.[22] Lors mesnerent il[23] l'enfaunt vivaunt, cil adecertes reconfortéz ne mie un petit;[24] nous adecertes mountauntz[25] en neef, nageasmes nous en Ason,[26] pernauntz Paul de illoqes,

[27]

si venismes nous a Mitilence.[28] Et de illoqe nous nageauntz, venismes nus al tierce jur[29] contre Elye;[30] et a l'altre jour arrivames nous[31] a Samum, et al jour suiaunt venismes nous a Milet. Car Paul en out pensee de nager outre Ephese[32] qe nulle demoere ne feust a lui fait[33] en Asie; car il se hastea si ceo fust possible[34] qe il feist[35] le jour de la Pentecost a Jerosolme. Et nous envoiéz de Milet desqe a Ephese,[36] il a-
371d pella les / greindres de naissaunce[37] de seinte esglise. Les queux com il fussent venuz a ly,[38] et fussent assembléz,[39] il lour dist: Vous bien[40] qe del primer jour qe jeo entrai

14 eux a] eux. Et 19 noun, sur] noūsur 35 hastea, c corr. to t 38-9 Les queux] Les jours queux

7 Gaius Derbeus 8 Asiani vero Tychicus et Trophimus 9 sustinebant nos Troade 10 a Philippis 11 ad eos Troadem 12 Paulus...profecturus in crastinum 13 sedens 14 Eutychus 15 cum mergeretur somno gravi, disputante diu Paulo, eductus somno 16 sublatus est mortuus 17 ad quem 18 incubuit super eum, et complexus 19 Nolite turbari, anima enim ipsius in eo est 20 ascendens autem 21 frangensque panem et gustans, satisque allocutus usque ad lucem 22 sic profectus est 23 adduxerunt autem 24 et consolati sunt non minime 25 ascendentes

Gayus et Derbeus,[7] et Thimotheu et Asian, et Tucius et Throphimus.[8] Et com cils avaunt alassent, ils nous sustenerent a Throade;[9] lors nageasmes nous aprés les jours azimeux de la cité de Phelippe,[10] et dedeinz cink jours venismes a eux a Throadem[11] ou nous demorasmes par sept jours. Et com nous venismes par un jour de sabat a debriser le pain, Paulus [12] desputa ove eux, et trait sa parole taunqe a la maiene de la nuit. Et lampes estoient al cenacle plentivous ou nous estoioms assembleez. Lors sist[13] un jeovencel, Euticus[14] par noun, sur une fenestre ou il estoit joint a grant dormir pur lassesce; et cil desputaunt od Paulus longgement,[15] chai al tierz cenacle areredos, et morust.[16] Et Paulus y[17] vint et chai sur lui, si lui enbracea,[18] et dist: Ne soiéz treoblee. Et sa alme lui retourna, et revint a vie.[19] [20] Lors debrisa il le pain, et cil ent gousta asséz, et lui emparla desqe al jour.[21] [22] Lors mesnerent ses parentz[23] l'enfaunt vivaunt, dount ils erent molt recomforteez.[24] Donqe entrasmes nous[25] en neef, et nageasmes en Asson[26] en Juda, ou nous trovasmes Paul, qar il out issint ordinee, fesaunt soun chemyn. Et com il nous ust trovee en Asson,[27] nous venismes a Nutilence.[28] Et d'illeoqe nageasmes al jour suiant[29] et venismes countre Clie;[30] et a l'altre jour nous aproschasmes[31] a Samum, et al jour suiaunt venismes nous a Milete. Lors soi purpensa Paulus de nager a Ephesie,[32] issint q'il ne fist nulle demoere[33] en Asie, qar il soi hastea si possible lui fust[34] q'il fust[35] al jour de la Pentecouste a Jerosolme. Et nous envoiéz de Milete desqe a Ephesie,[36] appella il les maiours [37] de seinte esglise. Et com ils y[38] venissent / et fussent ensemble,[39] il lour 221b
dist: Vous savéz bien[40] qe del primer jour qe jeo entray

12, 31 nageasmes] vageasmes, 28 uageasmes 22 si lui] si lai 23 sa alme] saalme 27 molt] molt 34 M. Lors] M. Lors After 35 hastea; 36 de; 37 nous, Ephesie; 38 esglise, slight space for split in parchment. cf. 21. 59ss.

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26 in Asson 27 inde suscepturi Paulum: si enim disposuerat ipse per terram iter facturus. Cum autem convenisset (invenisset BKS*V p2) nos in Asson, adsumpto eo 28 Mytilenen 29 et inde navigantes, sequenti die 30 Chium 31 adplicuimus 32 proposuerat enim Paulus transnavigare Ephesum 33 ne qua mora illi fieret 34 si possibile sibi 35 faceret 36 a Mileto autem mittens Ephesum 37 maiores natu 38 ad eum 39 et simul essent 40 vos scitis

en Asie, en quel manere jeo estoi servissaunt a nostre Seignor par chescun temps [41]od tote humilitee et debonairetee,[42]et lermes, et temptacions[43]qe a moy avindrent des aguaitz des Gieux; et com jeo ne oy riens sustrait de
45 profit[44]qe jeo nel vous countai et le vous enseignai, apertement tesmoignaunt[45]as Gieus et as paens en Dieu penaunce, et foi par nostre Seignor Jhesu Crist. Et voiéz ore, jeo, liee de esperit, voise en Jerosolme, et jeo ne conuis point yceux qe a moy sont a venir,[46]fors si[47]le
50 seint Esperit le moy tesmoygne en totes citéz, disaunt car tribulacions et liens mesnent[48]en moy. Mais jeo ne doute point ma alme[49]plus preciouse qe moy, si la qe[50] jeo acomplisse moun cours et le service[51]qe j'ai pris de Jhesu moun Seignor, a tesmoigner l'evangeille de la grasce
55 Dieu. Et voiéz, jeo voi[52]ore qe vous ne verréz nyent plus ma face, vous touz par qi jeo ay passee prechaunt[53]le regne Dieu. Par ount jeo tesmoigne a vous a cesti jour qe jeo sui mound de pecchéz de vous touz; car jeo ne m'en fui point adesouth issint qe jeo ne vous countai tut le consail de nos-
60 tre Seignor Deu.[55]Attendéz vous, et tut le poeple,[56]en quei le seint Esperit vous ad mys evesqes de governer la esglise Deu, la quele il en ad purchacee par son saunk. Jeo sai qe lups ravissauntz[57]entrerount a vous aprés moun departisoun, qe point ne esparnierount vostre fouk.[58]Et de vous meismes
65 leveront hommes parlauntz perversez, por mesner[59]les disciples aprés eux. Por ceo, veilléz vous, et penséz[60]qe par treis anz, jour ne nuit, ne lessai[61]jeo amonestaunt chescun de vous od lermes a bien faire.[62]Et ore vous comaunde jeo a Dieu et la parole de la grasce de cil qe est pussaunt edi-
70 fier et doner heritage en touz seintifiéz. Si ne ay jeo point coveitee l'argent ne l'or ou la vesture de nullui; vous meismes le savéz qe ycestes mains moy unt servi de totes

43 avindrent] a vindrent 54 l'evangeille] le vangeille 58 pecchéz] prechez Marginal nota before: 58 car; 59 le consail; 62 saunk; 64-nierount; 66 -ples 65 parlauntz perversez por] parlauntz males paroles por; 'perversez' later add. in margin with indication of placing 67 ne nuit] ne ? nuit 69 parole] parole 71 de nullui] denullui

41 qualiter vobiscum per omne tempus fuerim, serviens Domino 42 + mansuetudine cor uat*(corr.) 15185 43 et lacrimis et temtationibus 44 nihil subtraxerim utilium 45 docerem vos, publice et per domos testificans 46 quae in ea ven-

en Asie, en quele manere jeo estoi fait servaunt nostre Sire tut temps pur vous[41] od tote humilitee et debonairetee,[42] a lermes et a temptaciouns[43] qe a moi avindrent des aguaitz des Jeus; et com jeo ne sustraiz rien de chose profitable[44] qe jeo nel vous countai, et enseignai apertement tesmoignaunt par maisons[45] as Jeus et as paens en Dieu penaunce, et foi par nostre Sire Jhesu Crist. Et voi, jeo liee d'espirit, vois a Jerosolme, si ne conuis ceo qe moi est a venir,[46] sinoun qe[47] le seint Espirit par totes citéz moi tesmoigne, disant qe tribulacions et liens mesnent[48] en moi. Mais de yces ne doute jeo rienz, ne jeo ne face ma alme[49] plus preciouse qe moi, si la qe[50] jeo acomplisse moun cours et le mestier[51] qe j'ay receu de nostre Sire Jhesu, de tesmoigner le evaungeille de la grace Dieu. Et ore voi, jeo say[52] plus outre qe vous ne verréz ma face. Vous toutz par qi j'ay passee, prechéz[53] la regne Dieu. Pur qei jeo vous counte hui cesti jour qe jeo sui net de pecchee[54] de vous toutz; qar jeo ne fui pas desouth qe jeo ne vous countai le counsail Dieu.[55] Aproschéz vous a chescun fouk[56] el quel le seint Espirit vous ad mis esvesqes a governer la seinte esglise Dieu, la quele il purchacea par soun saunk. Si le say jeo qe lups ravissauntz[57] entrerount en vous aprés moun departir, qe ne esparnieront point[58] a voz fouks. Et de vous mesmes leverount biers parlauntz males paroles, et q'ils mesnerent[59] disciples aprés eux mesmes. Et pur ceo, veilléz vous en memoire, receivauntz en voz pensees mes paroles,[60] qar par trois anz, ne jour ne nuit, ne cessai[61] amonestaunt ove lermes chescun de vous de bien faire.[62] Et ore vous recomaund jeo a Dieu et a la parole de grace de cil q'est puissaunt de edifier et doner heritage a toutz qe sount seintifiéz. Argent et ore ne vesture de nully n'ay jeo pas coveitee; vous mesmes le savéz qe mes mains ministrerent

70 de edifier] de ęf edifier 72 mains m.] mains & m.

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46 -tura sunt mihi 47 nisi quod 48 manent 49 sed nihil horum vereor: nec facio animam meam 50 dummodo 51 ministerium 52 scio quia amplius 53 praedicans 54 a sanguine omnium + vestrum U e 55 Non enim subterfugi, quominus adnuntiarem omne consilium Dei vobis 56 attendite vobis et universo grege 57 lupi graves ACDG... rapaces BFKS*... 58 non parcentes gregi 59 perversa, ut abducant 60 vigilate, memoria retinentes 61 cessavi 62 monens unumquemque vestrum

choses qe a moy estoient od
moy.[63] Si en ay jeo a vous moustree totes cestes choses qe en
75 tiele manere vous covient il travaillauntz[64] prendre les en-
372[a] fermes, et avoir / remembre de la parole de nostre Seignor
Jhesu, car il dist: Plus benuree chose est il doner qe pren-
dre. Et com il eust dit cestes paroles, ses genoils mys,[65]
pria il od eux touz. Lors estoit grant plur fait de touz, et
80 cil acollauntz sur le col de Paul, le boiserent,[66] dolusauntz
nomeement[67] en la parole qe il out dit, car il ne serroient
plus outre a veer[68] sa face. Et il lui mesnerent a la neef.

Capitulum .xxj.

Com fait fust adecertes qe nous nageioms, nous sustraitz
de eux, par dreit cours venismes nous[1] a Chore,[2] et del jour
suiaunt a Rode, et de illoqes a Pautharam,[3] et aprés a Hiram.
Et com nous ussoms trovee une neef passaunt en Phenice, nous
5 y entrauntz nageasmes.[4] Et q[ua]nt nous avioms apparustz[5] a
Cipre, nous, lessauntz[6] ycele a la senestre, nageasmes en Si-
rie, et si venismes nous a Tire, car il out une neef a mettre
hors sa charge.[7] Et les disciphes trovéz, manasmes illoqes
par sept jurs; les queux distrent a Paul par Esperit qe il ne
10 alast point a Jerosolme. Et les sept jours acompliz, nous en
alasmes,[8] nous menauntz od lour femmes[9] et lour filz tanqe
dehors la citee, et les genoils myses, priasmes nous el ri-
vail.[10] Et com ussoms pris le nostre congee,[11] ensemble moun-
tasmes nous en la neef,[12] et cil returnerent en lour propres.[13]
15 Et com nous eussom acompliz nostre nager de Tyr, nous des-
cendismes a Tholomeida,[14] et noz freres saluéz,[15] manasmes vers
eux par un jour. Par un altre jour adecertes nous en alasmes
et venismes[16] a Cesarie. Et nous entrauntz en la maisoun de
Phelyppe le evangelist, qe fust un des sept, manasmes nous a
20 lui. Si estoient a lui sept[17] filles virgines prophetizauntz.

14 returnerent] returnererent
••

63 quoniam ad ea quae mihi opus erant, et his qui mecum sunt, ministraverunt manus istae 64 Omnia ostendi vobis, quoniam sic laborantes oportet 65 positis genibus 66 et procumbentes super collum Pauli, osculabantur eum 67 dolentes maxime 68 essent visuri 69 Et deducebant
xxi. 1 abstracti ab eis, recto cursu venimus 2 Cho
3 Patara + deinde Myra ⊙ m gig 15185 4 Et cum invenissemus navem transfretantem Phoenicen, ascendentes navigavimus

totes les choses qe moi furent busoignantes, et les choses
qe sount / a moi.[63] Jeo vous ay demoustree qe is- 221c
sint il vous covient travailler[64] et prendre les enferms, 75
et remembrer de la parole Dieu Jhesu, car il dist: Plus
benuree chose est doner qe receivre. Et com il ust dit
cestes paroles, il soi mist as genoilz,[65] et pria od eux
toutz. Et grant plur ert fait de eux toutz, et cils acol-
launtz Paulus, [66] soi dolerent molt[67] de la pa- 80
role q'il dist, q'ils ne verroient[68] plus outre sa face.
Et a taunt le mesnerent a la nief.

Coment seint Paul out grant persecucion des Jeus.

Capitulum .xxj.

Et com fait estoit qe nous nageasmes de eux
a dreit cours, nous venismes[1] a Chore,[2] et le jour suiaunt a
Rode, et d'illeoqe a Patharam,[3] et d'en aprés en Iram, et
d'illeoqe par nief en Fenice
nageauntz.[4] Et com nous apparusmes[5] a Cipre, nous la guer- 5
pismes[6] a senestre, et nageasmes en Sirie, et venismes a
Tir. Et
illeoqe estoient les disciples troveez, et manasmes od eux[7]
par sept jours; les quex distrent a Paul par Espirit q'il
ne s'en alast a Jerosolme. Et com les sept jours fussent a- 10
compliez, nous ent alasmes,[8] et cils nous mesnerent od toutes
lour femmes[9] et lour fitz hors de la cité, et engenoillauntz
priasmes.[10] Et com nous ussoms ceo fait,[11] nous
entrasmes ensemble par nief,[12] et cils repoirerent en lour
pais.[13] Et quaunt nous avoioms fait nostre nager de Tir, nous 15
descendismes a Thelomeidam,[14] et noz saluantz illeoqe noz
freres,[15] manasmes entre eux par un jour. Et a un altre jour
venismes[16] a Cizaree, si entrasmes en la maisoun
Phelippe l'evaungelist, qe ert un des sept, et manasmes od
lui. Et cil en out qatre[17] filles virgines prophetizauntez. 20

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5 Cum paruissemus Cypro 6 relinquentes 7 ibi enim navis erat expositura onus. Inventis autem discipulis, mansimus ibi 8 explicitis diebus (+ septem SU) profecti ibamus 9 deducentibus nos omnibus cum uxoribus 10 et positis genibus in litore, oravimus 11 Et cum vale fecissemus invicem 12 ascendimus in navem 13 in sua 14 Ptolomaida 15 et salutatis fratribus 16 profecti, venimus 17 quattuor

Et com nous eussoms illoqe demoree[18] par asquantz des jours, une prophete vint de Juda, Agabus par noun. Com cesti estoit a nous venuz, il porta[19] la ceinture de Paul, et cil lyaunt a soi les piéz et les mains,[20] dist: Ceo dist le seint Esperit: Les Gieux lieront le bier en tiele manere en Jerosolme qi ceinture ceo est, et cil le dorrount es mains des gentz. Qe com nous ussoms ceo oi, nous et yceux qe estoioms en cel lieu, le priasmes[21] qe il ne alast point a Jerosolme. Donqe respoundi Paul, et dist: Quei fetes vous plorauntz et turmentauntz moun / quer? Jeo sui prest nyent solement de estre li-
372b ee en Jerosolme, einz de morir por le noun de Jhesu. Et com nous nel poeimes [22] disauntz: Soit fait la volentee de nostre Seignor. Et aprés ceux jours, nous apparailléz mountasmes[23] a Jerosolme. Lors vindrent cil de Cesare,[24] et mesnerent od eux Jason, un hom de Cipre,[25] une disciple ancien od qi nous estoyom herbergéz.[26] Et quant nous estoioms venuz a Jerosolme, noz freres nous receurent leement.[27] Et al jour suiaunt entra Paul od nous a Jakes,[28] et illoqes estoient touz les anciens assembléz. Et com il les eust saluee, il counta totes les choses qe[29] Deu out fait en soun service es poeples. Et com il eussent oi, il ahourerent Dieu, et lui distrent: Ha! frere, tu voiez[30] com bien de millers des Gieux sont qe ount creuz, et touz sount il suiours[31] de la ley. Car il unt oi de toy qe tu enseignes le departisoun de Moyses, de ceux Gieux qe sont par les gentz, disauntz:[32] eux nyent devoir circumscire lor filz ne de entrer solom lour custumme.[33] Quei est ceo donqe?[34] Il covient assembler grant multitude por ceo qe il orront la une partie venir.[35] Por ceo fay la chose qe nous disoms.[36] Quatre hommes sont ci od nous eiauntz vou sur eux; yceux od toy pris, facéz vous seintz od eux, si lour doignes q'il baillent lour testes,[37] et trestouz saveront qe cestes choses les queles il unt de toy oy[38] sont fauses, mais tu toi meismes t'en vais gardaunt la ley.[39] De yceux adecertes qe creux ount des gentz,[40]

21 eussoms] dussoms 31 noun de] mounde 44 oi]qi

18 moraremur 19 tulit 20 Et alligans sibi pedes et manus 21 rogabamus nos, et qui loci illius erant 22 suadere non possemus, quevimus 23 praeparati ascendebamus 24 et ex discipulis a Caesarea nobiscum 25 Mnasonem (Jasonem 11533 (corr. to na-) 15185) quendam Cyprium 26 hospitaremur 27 libenter 28 ad Iacobum 29 narrabat per singula quae 30 vides 31 aemulatores

Et com nous avoiems demoree[18] asquauntz des jours, vint un prophete hors de la Jewerie, Agabez par noun. Et com il venist a nous, il porta[19] la ceinture Paul, et cil liaunt de ceo ses piéz et ses mains,[20] dist: Ceo dist le seint Espirit: Le bier dount ceste ceinture est, en tiele manere le lieroun 25
les Jeus en Jerosolme, et le bailheroun es mains des / 221d
gentz. Et com nous oismes cestes choses, nous
le priasmes[21] q'il ne s'en alast a Jerosolme.
Donqe respondi Paulus, et dist: Qei fetez vous ploraunt et turmentantz moun qeor? Jeo sui apparaillee ne mye soulement 30
estre lié en Jerosolme, mais mort suffrir pur le noun Jhesu. Et com nel poeismes countreesteer, teisoioms nous,[22] disauntz: Soit fait la voluntee de nostre Sire. Et aprés ces jours, soiems nous apparailleez et mountoms[23] en Jerosolme. Lors vindrent ils od nous en Cizaree,[24] et mesnerent od eux Jason, un 35
Ciprien,[25] auncien disciple, od qi nous estoioms herbergeez.[26] Et com nous venismes a Jerosolme, noz freres nous receurent volunters.[27] Et le jour suiaunt entra Paulus od nous a Jakes,[28] et illeoqe erent assembléz toutz les plus senéz, les quex com il out saluee, il counta totes choses qe[29] Dieu out fait es 40
gentz par soun eovereigne. Et com ils ceo oissent, ils loerent Dieu, et distrent a lui: Ha! frere, tu verras[30] combien des milliers sount des Jeus qe crurent, et touz sount emulatours[31] de la lei. Car ils oirent de toi qe tu enseignez discession de Moysen, de ceux Jeus qe sount alantz 45
disauntz[32] q'ils ne deivent circumscire lour fitz
solom lour custume.[33] Pur ceo, quele chose est ceo?[34] Il covient assembler grant multitude de gent, qar ils toi orrount survenir.[35] Fai pur ceo ceste chose
[36] Il y unt qatre biers od nous qe volt en unt sur soi; 50
si preignez eux ove toi
[37] et toutz saveront qe
ceo sount faux qe de toi sont dites,[38] mais va avaunt et gard la ley.[39] De ceux adecertes qe crurent [40]

30 ne mye] nemye 32 countreesteer] countre esteer
38 nous a] nous &

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32 per gentes sunt Iudaeorum, dicens 33 neque secundum consuetudinem ingredi 34 Quid ergo est? 35 audient te enim te supervenisse 36 hoc ergo fac quod tibi dicimus 37 His adsumtis, sanctifica te cum illis: et impende in illis ut radant capita 38 quia quae de te audierunt 39 sed ambulas et ipse custodiens legem 40 de his autem qui crediderunt ex gentibus

avoms nous escriptz juggeauntz q'il soy abstiegnent des ydoles et de saunk sacri[fi]ee, et de chose estraunglee et de fornicacioun.[41] Donqe Paul, les biers pris,[42] el jour suiaunt, cil purifiee[43] entra od eux el temple, prechaunt l'acomplissement[44] des jours de purificacion, dementers qe[45] l'offrende soit offert por chescun de eux. Dementers adecertes qe les sept jours estoient acompliz, yceux Gieux qe de Asie[46] estoient, com il lui eussent veu el temple, il commoverent tut[47] le poeple, et mistrent a ly mayns, criauntz:[48] Ha! vous biers de Israel, aydéz nous. Ceo est le hom le quel, enseignaunt trestouz par tut contre le poeple et la ley contre cest lieu,[49] et mesnaunt ensement les paens[50] el temple, si ad defolee ycest seint lieu. Car il avoient veuz les Trophymenes et les Epheseux en la citee od lui, le quel il quidoient qe
372c Paul eust mesnee el temple.[51] Et tote la citee en est commue / et acreis[52] du poeple en est faite. Et cil pernaunt[53] Paul, le trahirent hors du temple, et demaintenaunt sont les portes closes.[54] Cil adecertes lui queraunt[55] occire, si est il countee al tribun de la compaignie[56] qe tut Jerosolme est confoundu.[57] Le quel tost pris les chivalers et les centuriouns, corrurent[58] a eux. Les queux com il eussent veu le tribun et les chivalers, il lesserent a ferir Paul. Donqe aproschaunt le tribun,[59] si lui prist et lui comaunda estre liee de deux cordes, et demaunda qe il fust ou quei il en out fait. Et altres crierent altres choses el poeple.[60] Et com il ne poeut conustre le certein por la noise,[61] il le comaunda estre mesnee es chasteux.[62] Et com il fust venuz as degreez, il avint qe il fust portee des chivalers por la presse de gent.[63] Car grant multitude de poeple sui, criaunt:[64] Occiéz lui.[65] Et com Paul comencea estre mesnee es chasteux,[66] dist Paul al tribun: Si il doune a moy coungee parler a toy ascune chose?[67] Le quel

58 l'acomplisse-] la complisse- 61 acompliz] a compliz Asie] Asée 70 acreis] a treis 73 al tribun] altri lun 75 corrurent] c ꝓrurent (cur corr. to cꝓr=corr) 79 poeple] poeple.

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41 iudicantes ut abstineant se ab idolis immolato et sanguine, et suffocato et fornicatione 42 adsumtis viris 43 purificatus 44 expletionem 45 donec 46 Asia 47 omnem 48 clamantes 49 adversus populum, et legem, et locum hunc omnes ubique docens 50 insuper et gentiles induxit 51 Viderant enim Trophimum Ephesium in civitate cum ipso, quem aestimaverunt quoniam in templum introduxisset Paulus 52 concursio

nous avoms escript la foi, demoustrantz a eux q'ils soi abs- 55
teignent des ydoles et de saunk de beste estranglee, sacri-
fié, et de fornicacioun.[41] Lors prist Paulus ceux biers,[42] et le
jour aprés, [43] il entra el temple od eux, coun-
tant l'esploit[44] des jours de purificacioun, qe[45] pur chescun
de eux fust fait oblacioun. Dementers qe sept jours estoient 60
acompliz, cils Jeus qe de Asie[46] estoient, com ils / le veis- 222a
sent el temple, ils commoverent [47] le people, et mistrent
mains en lui, et distrent: [48] Ha! vous biers de Israel, aidéz
nous. Cil hom est qe parle countre le people et la lei, et
ad lieu enseignant toutz par tut,[49] et ensurketut il mesne 65
paens[50] el temple, et violee en ad cest seint lieu. Voient
ore les Trophimiens et les Ephesiens
ceux qe Paul
ad ove lui mesnee el temple.[51] Lors ert tote la cité commue,
et grant acreis[52] del people ert fait. Et cils pristrent[53] 70
Paulus, et lui traihirent hors del temple, et demaintenaunt
estoient les portes closes.[54] Lors lui quistrent ils[55] occire,
et maundee ert al mestre juge[56] qe tote Jerosolme ert con-
foundue.[57] Et cil demaintenaunt prist chivalers et centuri-
ouns et currust[58] a eux. Et com ils y venissent, le mestre 75
juge et les chivalers y cesserent a ferir Paul. Lors apros-
cha le mestre juge[59] et lui prist, si lui comaunda lier de
deux cordes, et demaunda qi il fust et qei il out fait. Et
cils crierent tant sur lui q'il fust tut estourmiz.[60] Et com
il ne pout conustre certeignetee pur lour grant noise,[61] il 80
le comaunda mesner en un chastel.[62] Et com il vendroit a les
desgreez, il avint q'il fust portee des chivalers pur la force
du people.[63] Lors sui grant multitude de people, disant:[64] Les-
séz lui.[65] Et com il fust el chastel mesnee,[66] Paulus
dist al mestre juge: Moi list il ascune parole dire a toi?[67] 85

After 59 jours; de; 60 de eux; jours; 61 Asie, slight space for split in parchment. cf 20. ll.35ss. 67 Ephesiens] Ephesiens

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53 adprehendentes 54 clausae sunt 55 quaerentibus 56 nuntiatum est tribuno cohortis 57 confunditur 58 adsumtis militibus...decucurrit 59 qui cum vidissent tribunum et milites, cessaverunt percutere Paulum. Tunc accedens tribunus 60 Alii autem aliud clamabant in turba 61 certum cognoscere prae tumultu 62 duci eum in castra 63 vim populum 64 clamans 65 tolle eum 66 coepisset induci in castra 67 si licet mihi loqui aliquid ad te

dist: Ha! tu Gregeis, ne as tu point conuz?[68] Ne es tu point le Egypcien qe devaunt ces jours movas noise et mesnas quatre mille des biers des Sytarieux en desert?[69] Et Paul lui dist: Jeo sui un hom gieu, neez de Tarse de Cilicie, ne mye pernaunt loer de citee nyent conue.[70] Jeo toi pri, may lays tu parler al poeple. Et com il lui eust soeffert, Paul esteaunt es degreez, demustra par sa mayn[71] al poeple. Et silence fait par sa mayn,[72] parlą il en ebreu language, disaunt:[73]

Capitulum .xxij.

Ha! vous biers freres et peres, oiéz la raisoun la quele jeo vous rend ore.[1] Et com eussent oiz qe il parla de language ebreu ,[2] il lui donerent plus de[3] silence. Et il si dist: Jeo sui un hom gieu, neez en Tarse en Cilicie, et norriz en ceste citee,[4] juste les piéz de Gamaliel apris(del)juste la veritee de paternele lei, suiour de la lei si com vous estes touz hui.[5] Le quele en ay ceste voie porsui tanqe a la mort, lyaunt et traihaunt[6] en garde hommes et femmes, si com le prince de chapellains ad a moy renduz tesmoigne, et touz les greindres de naissaunce,[7] et des queux jeo pernaunt[8] epistles, moy aloy as freres de Damas, qe jeo menasse de illoqes(cil) les liéz[9] en Jerosolme, qe il fussent puniz. Fait est adecertes moy alaunt et aproschaunt[10] a Damas, en la meiene du jour, plentivouse lumere du ciel moy environa,[11] et jeo chaiaunt[12] a terre / oy une voiz a moy disaunt: Saul,
372d Saul, por quei moy porsuies tu? Jeo adecertes respoundi: Sire, qi es tu? Et il moy dist: Jeo sui Jhesu le Nazareth, qe tu pursuies. Cil adecertes qe od moy estoit,[13] virent la lumere, et verroiement il ne oirent la voiz de cil qe[14] moy emparla. Et jeo dis: Sire, qe feroi jeo? Nostre Seignor adecertes moy dist: Lieve, si va a Damas, et illoqe ert a

87 mesnas quatre] mesnas Menas quatre (1st stroke of M made as for q, hence capital formed) 88 Sytarieux] Sytarienx
91-2 es degreez] esdegreez xxii. 4 sui un] sui ỵ vn
5 apris] apres xxi. 90-xxii 53(end of 372 r°) faint marks of writing under text not appearing due to erasure or blotting

68 Graece nosti? 69 tumultum concitasti, et eduxisti in desertum quattuor milia virorum sicariorum? 70 + natus W a Tharso Ciliciae non ignotae civitatis municeps 71 Et cum ille permisisset, Paulus stans in gradibus annuit manu 72 et magno silentio facto 73 dicens

Et cil dist: Ha! tu Gregeis [68]Ne es tu pas le Egipcien qe devant ces jours mesnaz qatre mil biers oiccaveux et les commustez de lour lei ?[69]Et Paulus lui dist: Jeo sui un hom jeu de Tarse, de la citee de Cilicie, qe n'est pas poi conue.[70]Jeo toi pri qe tu moi seoffrez parler al people. Et cil le seoffri; et Paulus estuet es desgreez, estendant sa main[71]al people, et fist silence al people par sa main,[72]et parla de la langge ebrue, et dist:[73]

De l'entreparlaunce entre Centurion et seint Paul.

Capitulum .xxij.

Ha! vous biers freres, et vous pieres, / oiéz ore la raisoun la quele jeo vous dirroi.[1] Et com ils oissent q'il parlast de langge ebrue a eux,[2]ils lui donerent [3]cilence. Et cil lour dist: Jeo sui bier jeu, neez en Tarse en la cité de Cilicie, [4]pres des piéz Gamaliel apris jouste la verité de lei paternel, sicom vous estez ,[5]la voie de qi jeo suiroi taunt qe a la mort de lui, et traihant[6]en garde biers et moillers, sicom le prince des chapelleins rende tesmoigne, et touz les maiours ensement.[7] Qar jeo pris[8]de eux epistles, et aloi as freres disciples a la cité de Damas, qe jeo mesnasse les uns de eux[9]a Jerosolme, q'ils fussent puniz. Et fait est adecertes qe jeo aloi et aproschoi[10]a Damas, et a la maiene du jour, sodoignement moi environa plentivouse lumere ,[11]et jeo chai[12]a la terre, et oi une voiz a moi disant: Saul, Saul, pur qei moi pursuiez tu? Et jeo respoundi: Sire, qi esttu? Et il moi dist: Jeo sui Jhesu de Nazareth, qe tu pursuiez. Et cils qe od moi estoient,[13]virent une lumere, mais ils ne oirent point la voiz qe[14] moi emparla. Et jeo dis: Sire, qei feroi jeo? Et nostre Sire moi dist: Lieve et va a Damas, et illeoqe toi serra

222b

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xxii. 1 nunc reddo 2 ad illos 3 magis 4 natus Tharso Ciliciae, nutritus autem in ista civitate 5 eruditus iuxta veritatem paternae legis, aemulator legis, sicut et vos omnes estis hodie 6 qui hanc viam persecutus sum usque ad mortem, alligans et tradens 7 testimonium reddit, (reddidit DI) et omnes maiores natu 8 accipiens 9 ut adducerem inde vinctos 10 eunte me et adpropinquante 11 subito de caelo circumfulsit me lux copiosa 12 decidens 13 erant 14 eius qui

toy dit de totes les choses qe il toy covient[15] faire. Et si com jeo ne vie[16] point por la clartee de cel lumere, jeo, mesnee par la mayn[17] de mes compaignouns, vienk[18] a Damas. Ananias
25 adecertes, un hom eiaunt tesmoignaunce solom la ley des hommes habitauntz entre Gieux,[19] cil venaunt[20] a moy, et esteaunt, moy dist: Ha! Saul frere, regard. Et jeo regardoi sur lui meismes cel houre, et cil dist: Le Dieu de noz peres toy ad ordinee qe tu conustroies sa volentee, et verroiez justices, et
30 oiroiez la voiz de sa bouche;[21] por ceo qe tu serras soun tesmoigne a touz homes de ceux qe tu as veu et oy. Et por quei demoeres tu ore? Lieve et soies baptizee, et levez tes pechéz, soun noun apellee.[22] Fait est adecertes a moy returnaunt en Jerosolme et priaunt[23] el temple, moy estre fait en mer-
35 veille de pensee, et veer lui disaunt a moy:[24] Toy hastez, et va isnelement hors de Jerosolme,[25] car il ne receiverount point ton tesmoignaunce de moy.[26] Et jeo dys: Ha! Seignor, il scievent qe jeo estoi gardaunt par les synagoges[27] yceux qe creerent en toy; et com le saunk de Estephne,
40 toun tesmoigne, fust espaundu, jeo estoys de pres et consentoi, et gardoi[28] les vestures de cil qe lui occirent. Et il moy dist: Va, var jeo toy enverroi en loinz[29] a naciouns. Cil adecertes lui oirent tanqe a ceste parole,[30] et leverent lour voiz, disauntz: Ostez lui de ceste terre,[31] car il n'est pas
45 congee a lui de vivre.[32] Et cil criauntz, et gettauntz hors lour vestures, et gettauntz poudre en l'eir, prierent le tribun qe il fust mesnee el chastel, et estre batuz de escourges, et lui turmenter,[33] issi qe il porroit savoir[34] por quele enchaisoun il crierent en tiele manere .[35] Et com il lui eus-
50 sent estreint les reisnes,[36] Paul dist a Centurioun esteaunt pres de lui:[37] Si il vous list flaeller un hom romain et nyent dampnee?[38] La quele parole oie,[39] Centurioun vint al tribun, et
373[a] lui counta di / saunt: Quei est a faire?[40] Car cesti hom [est]

24 compaignouns] compaignonns 29 verroiez] venoiez
30 oiroiez] oiroient 32 levez] leiez 45 congee a]
congee congee a

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15 quae te oporteat 16 viderem 17 ad manum deductus
18 veni 19 vir secundum legem, testimonium habens ab omnibus Iudaeis 20 veniens 21 videres iustum, et audires vocem ex ore eius 22 et ablue peccata tua invocato nomine ipsius 23 revertenti mihi...et oranti 24 fieri me in stupore mentis, et videre illum dicentem mihi 25 ex Hierusalem 26 non recipient testimonium tuum de me

dit de totes choses qe toi covendra[15] faire. Et com jeo ne peosse veer[16] pur la clartee de cele lumere, jeo estoi mesnee par la main[17] de mes compaignons, et vynk[18] en Damas. Ananie adecertes, un bier solom la lei, eyaunt tesmoignance des hommes habitantz entre les Jeus,[19] vint[20] a moi, et esteaunt, moi dist: Ha! frere Saul, regarde. Et jeo regardoi en lui a cele hure, et cil dist: Le Dieu de noz pieres toi ordina qe tu conussez sa volentee, et voiez droiture, et oiez la verité de sa bouche;[21] car tu serras soun tesmoigne a toutz les hommes de ceux qe tu veis et ois. Et ore, pur qei targez tu? Lieve t'en et soiez baptizee; et jeo toi conjure qe tu levez de tes peccheez en soun noun.[22] Et fait est qe jeo moi retournoi en Jerosolme, et priai[23] el temple, en merveille de pensee, a veer lui qe moi dist:[24] Hastez toi et t'en / issez hastivement a Jerosolme,[25] car cils illeoqe receiverount de moi toun tesmoignance.[26] Et jeo dis: Sire, ils scievent qe jeo estoi fermaunt en chartre et turmentaunt par les synagoges[27] cils qe en toi creerent; et com le saunk de Estephne, toun tesmoigne, estoit espanduz, jeo assentaunt a sa mort, y esteus, gardaunt[28] les vestures de ceux qe lui occirent. Et il moi dist: Va, qar jeo toi envoieroi de loinz[29] a naciouns. Et cils qe oirent ceste parole,[30] leverent lour voiz, disantz: Ostez lui de ceste terre,[31] car il ne l'est pas congeable chose de vivere.[32] Et cils criantz, et gettantz lour vestures, et ruantz de poudre en l'eir, comaunda le mestre juge q'il fust mesnee el chastel, et flaelee de turmentz,[33] qe il scieust[34] pur quele enchaisoun ils crierent sur lui.[35] Et com ils lui ussent destreint ,[36] lors dist Paulus a Centurion

[37] List il a vous a turmenter un hom romain sanz decrete?[38] Et com ceste parole fust oie,[39] Centurion aproscha al mestre jugge, et lui counta, disaunt: Qei est a faire?[40] Cesti hom est

222c

33-4 retournoi] retournęroi 42 naciouns] naccouns

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27 concludens in carcerem, et caedens per synagogas 28 ego adstabam et consentiebam, et custodiebam 29 longe 30 Audiebant autem eum usque ad hoc verbum 31 Tolle de terra eiusmodi 32 non enim fas est eum vivere 33 iussit tribunus induci eum in castra, et flagellis caedi, et torqueri eum 34 ut sciret 35 sic adclamarent ei 36 adstrinxissent eum loris 37 adstanti sibi 38 indemnatum 39 quo audito 40 acturus es

citezein romain.[41] Le tribun adecertes aproschaunt lui dist:[42]
Dy a moy si tu es Romayn? Et cil dist: Oil. Et le tribun respoundi: Jeo ai pursui ceste citee par molt de summe.[43] Et Paul dist: Et jeo sui nee de celle citee. Lors departirent cil demaintenaunt de lui qe lui turmenteroient;[44] et le tribun le doubta[45] puis q'il savoit qe il fust citezein de Rome,[46] et lui out liee. Et el jour suiaunt, cil voillaunt savoir plus curiousement[47] par quel enchaisoun il fust acusee des Gieux(et)lui deslia, et comaunda les chapellains venir illoqe,[48] et tut le consail, et cil mesnaunt avaunt[49] Paul, lui establist[50] entre eux.

Capitulum .xxiij.

Paul adecertes entendaunt lour consail,[1] dist: Ha! vous biers freres, j'ai vesqi[2] en tote bone conscience devaunt Deu tanqe a cesti jour. Et Ananie, prince des chapellains, comaunda a cil qe esturent pres de lui a ferir sa bouche. Lors lui dist Paul:[3] Ha! tu pareie enblaunch[i]e, Deu toy ferira. Et tu sees, moy juggeaunt solom la lei,[4] et moy comaundes estre feruz encountre la ley.[5] Et cil qe esturent distrent: Maldiez tu le soverein chapellain Deu? Et Paul dist: Ha! freres, jeo ne savoi qe il fust prince des chapellains, car il est escript: Tu ne maldirras[6] point le prince de ton poeple.[7] Paul adecertes sachaunt qe l'une partie fust de Saduciens,[8] et l'autre de Phariseux, si cria el concil: Ha! biers freres, jeo sui Phariseux, si sui jeo juggee[9] de espoir et de la resurrectioun des mortz. Et com il eust dit cestes paroles,[10] fait est descord[11] entre les Phariseux et les Saduciens. Et la multitude en est departie.[12] Car le[s] Saduciens dient qe resurrectioun n'est point,[13] ne angle, ne esperit, et les Phariseus graunterent[14] l'un et l'autre. Fait est adecertes un grant cri et les uns des Phariseus levauntz,[15] si combatirent, disauntz: Nous ne trovoms nul mal[16] en cesti hom. Quei si esperit ou

57 nee] n̤ nee xxiii. 5 enblaunche? Marginal nota after: 5 ȝ; 8 Ha; 11 qe lu; 19 si 12 el] ȧl(i corr. to e) 19 si] se

41 civis Romanus est 42 Accedens autem tribunus, dixit illi 43 Ego multa summa civitatem hanc consecutus sum 44 eum torturi erant 45 Tribunus quoque timuit 46 civis Romanus 47 volens scire diligentius 48 convenire 49 producens 50 statuit xxiii. 1 intendens autem concilium 2 conversatus sum

Romain.[41] Donqe ly dist le mestre jugee :[42]
Di a moi si tu es Romain? Et cil dist: Oil. Et le mestre juge respondi: Et jeo governaunt ceste citee sui conuz de molt de gent.[43] Et Paulus dist: Et jeo sui nee de ceste cité. Lors departirent demaintenaunt cils qe estoient a turmenter;[44] lors se douta le mestre juge[45] depuiz q'il savoit q'il fust citezein et Romain,[46] et lui out liee. Et le jour suiaunt voloit il savoir plus ententivement[47] de quele enchaisoun il estoit accusee des Jeus, et lui deslia et comaunda les chapellains a v[e]nir,[48] et tut le consail, et mesna avaunt[49] Paulus et lui estuet[50] entre eux.

Coment seint Paul fust mesnee a la cité de Rome.

Capitulum .xxiij.

Lors dist Paulus voiaunt tut le people:[1] Vous biers freres, jeo sui conversant[2] en tote bone conscience devaunt Dieu

[3] Ha! tu pareie enblaunchiz, Dieu toi ferira. Et tu seant solom la lei,[4] moi comaundez estre feruz / sanz 222[d]
lei.[5] Et cils qe esturent distrent: Tu mesdis le soverein chapellain Dieu? Donqe dist Paulus: Ha! vous freres, jeo nel savoi q'il ert prince des chapellains, qar il est escript: Tu ne mesdirras[6] le prince du people de Tir.[7] Lors savoit Paulus qe une partie des Saduciens y fust,[8] et altre partie des Pharizeux, et soi escria el consail: Ha! vous biers freres, jeo sui Phariseu, si sui jeo juggé de l'espoir et de la resureccioun de mortz. Et com il ust ceo[10] dist, grant noise[11] estoit fait entre les Phariseux et les Saduciens. Et cele multitude de gent ert lors vencue.[12] Car les Saduciens distrent qe resureccioun, ne angle, ne espirit ne fust;[13] les Phariseux regeierent[14] et l'un et l'altre. Lors estoit graunt cri fait, et les uns des Phariseux leverent[15] et combatirent, disauntz: Nous n'avoms rien de mal trovee[16] en cesti hom. Qei si espirit

61 plus ententivement] ententivement plus 62 a venir] auuir

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3 ante Deum usque in hodiernum diem. Princeps autem sacerdotum Ananias praecepit adstantibus sibi percutere os eius. Tunc Paulus ad eum dixit 4 tu sedens iudicas me secundum legem 5 contra legem 6 maledicis 7 populi tui 8 Sciens autem Paulus quia una pars esset Sadducaeorum 9 iudicor 10 haec 11 dissensio 12 soluta est 13 dicunt non esse 14 confitentur 15 surgentes 16 nihil mali invenimus

angle parole[17] a lui? Et com grant estrif estoit fait, le tribun soi doubta qe Paul en fust de lui raviz,[18] et comaunda il ses chivalers descendre, et lui prendre de la meiene de eux, et lui mesner[19] es chasteux. Et en la nuit suiaunt, nostre
25 Seignor vint a lui,[20] et lui dist: Soiez tu parmesnaunt,[21] si com tu as tesmoignee de moy en Jerosolme, issint covient il tesmoigner a Rome. Le jour adecertes fait,[22] les uns des Gieus soi assemblerent, et firent lour avowe, disauntz soi nyent manger ne boivre si la qe il eussent occis Paul. Lors estoi-
30 ent il plus qe qua / raunt biers qe avoient le serment[23] fait,
373b les queux vindrent as princes des chapellains et as viels,[24] et distrent: Nous avoms vowéz par devocioun nous riens a guster[25] si la qe nous occioms Paul. Por ceo, fetes vous ore conue chose al tribun od le concil[26] qe il mesne a nous com a
35 conustre ascun rien plus certein de lui

occire einz qe il aproschera.[27] Qe com le filz de la sorour de Paul

[28] Paul adecertes apellaunt a lui[29] un des centuriouns, si dist: Mesnes cesti enfaunt al tribun,
40 car il ad ascune rien a demustrer a lui pernaunt, le mesna al tribun, et il dist: Paul qe est liee moy pria mesner cesti enfaunt a toy,[30] car il ad ascune rien a dire a toy. Et le tribun pernaunt sa mayn, descendi od lui[31] et lui demaundai:[32] Quei est ceo qe tu as a dire a moy?[33] Et cil dist: Il est a-
45 cordee as Gieux toi prier qe tu al jour de main mesnes Paul el concil, q'il peussent de lui demaunder plus certeine chose. Por ceo ne les creis[34] adecertes, car plus de quaraunte biers de eux le guaitent, les queux[35] en unt vowee qe il ne mangerount ne ne beverount si la qe il eient occis Paul,[36] et ore
50 sount il prestz, attendauntz ta promesse. Et le tribun lessa l'enfaunt, comaundaunt qe il ne parlast a nullui qe il en eust cestes choses fait a lui conuz.[37] Et deux centuriouns appelléz,[38] il lour dist: Apparailléz deux centz chivalers qe il

32-3 a guster] aguster 41 Marginal nota after Paul qe

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17 locutus est 18 ne discerperetur Paulus ab ipsis 19 et rapere eum de medio eorum, et deducere 20 adsistens ei Dominus 21 constans 22 Facta autem die 23 coniurationem 24 seniores 25 nos nihil gustaturos 26 cum concilio 27 ut producat illum ad vos, tamquam aliquid certius cognituri de eo: nos vero prius quam adpropiet, parati sumus interficere illum 28 Quod cum...Pauli insidias, venit et intravit in castra, nuntiavitque Paulo

ou angle lui emparla?[17] Et com grant estrif estoit fait, le mestre jugge se douta qe Paul ne fust de eux raviz,[18] si comaunda les chivalers descendre

et lui mettre[19] el chastel. Et a la nuit suiaunt lui aproscha Dieu,[20] disaunt: Soiez estables,[21] et sicom tu tesmoignas de moi en Jerosolme, issint toi covient il tesmoigner a Rome. Et quaunt ceo vint al jour,[22] les uns des Jeus soi assemblerent, et vowerent, disauntz q'ils ne mangeroient ne beveroient si la q'ils ussent occis Paulus. Si estoient plus de qaraunte biers qe firent le serment,[23] les quex aproscherent as princes des chapellains et as grantz mestres,[24] et distrent: Nous avoms vowee par devocioun qe nous rienz ne gousteroms[25] si la qe nous eioms occis Paulus. Et pur ceo, fetez vous ceo conuz al mestre juge od consail[26] q'il le nous mesne, si la qe nous sumes plus certeignement de lui conuz; mais qe nous estoiems einz apparaillé de lui occire.[27] Et com le fitz de la sorour Paulus oy de cest aguait, il vint et entra el chastel, et counta a Paul.[28] Lors / appella Paul un des 223[a]
centuriouns a soi,[29] et dist: Ha! jovencel, mesnez cea le mestre jugge Paulus qe liee est en chartre moi appella et pria qe jeo mesnasse a toi cest jovencel,[30] le quel ad ascune chose [a] dire a toi. Et le mestre jugge prist en sa main, et descendismes od lui,[31] et ly demaunda:[32] Qei as tu a demoustrer a moi?[33] Et cil dit: Il est acordee as Jeus de toi prier qe tu mesnez a demain Paul al consail q'ils pussent enquere de lui ascune chose plus certeigne. Ne les voilliéz crere,[34] qar plus de qaraunte de ceux biers [35] en ount vowee q'ils ne mangeront ne ne beverount si la qe ils lui[36] eient occis, et ore sount ils apparailléz, attendantz ta promesse. Le mestre juge a taunt lessa le jovencel, si le comaunda q'il ne parlast a nulli de ceo q'il lui out dist.[37] Lors appella il[38] deus centuriouns, et lour dist: Apparailleez deus centz chivalers et sep-

25 soiez estables] soiez 'estables

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29 Vocans autem Paulus ad se 30 Adulescentem hunc perduc ad tribunum: habet enim aliquid indicare illi. Et ille quidem adsumens eum duxit ad tribunum, et ait: Vinctus Paulus vocans (om. ABKVW 15185, expunct. 11533) rogavit me hunc adulescentem perducere ad te 31 adprehendens...manum illius, secessit cum eo seorsum 32 interrogavit 33 indicare mihi 34 credideris 35 insidiantur enim ei ex eis viri amplius quadraginta, qui 36 eum 37 quoniam hanc nota sibi fecisset 38 vocatis

voisent desqes a Cesare, et seasaunte et dys mountéz, et deux
55 centz launceours, del tiercz houre[39] de la nuit. Et apparail-
léz voz jumentz,[40] qe cil mettauntz Paul de sus, le mesnent
a Felice le preside.[41] Car il doute ne par aventure les
Gieux le raviseroient et occieroient, et q'il d'en aprés sus-
tenereit chalenge si com a prendre pecunie,[42] escrivaunt a lui
60 une epistle contenaunt cestes paroles: Claudyus Lysias a Fe-
lice le covenable jugge,[43] salutz. Jeo survenaunt od host ay
ceste hom deliveree, pris des Gieux, et comenceaunt de estre
occis de eux, conuz qe il est Romain; et jeo voillaunt savoir
l'enchaisoun la quel il mistrent contre lui, le mesnerent en
65 lour concil.[44] Le quel jeo trovoi acusee des questiouns de
lour ley, mes il ne eyaunt nulle blame coupable de mort ou
de liens.[45] Et com il moy fust countee de lour aguaitz qe il
lui avoient apparaillee, jeo lui maundai a toy
[46] Les chivalers
70 adecertes pernauntz Paul a soi, solom ceo qe lour fust co-
maundee,[47] le mesnerent par nuit en la citee de Antipatriden.[48]
Et le jour suiaunt, les gentz mountéz lessees qe s'en irroi-
373c ent od lui,[49] se returnerent as chasteux.[50] Et com / les chi-
valers venissent a Cesar,[51] et ussent baillés la epistle al
75 preside, il establierent Paul devaunt lui.[52] Com cil eust leu
la epistle, et eust demaundee de quele province il fust; et
cil conussaunt qe il de Cilicie estoit,[53] il dist: Jeo toy
orroi com cil vendrount qe toy acuserent.[54] Et il comaunda qe
il fust gardee[55] el pretorie de Herode.

Capitulum .xxiiij.

Et aprés les cink jours, Ananie,[1] prince des chapellains,
descendi od les uns plus anciens, Terculo, un pleidour qe[2]

57 par aventure] paraventure 59 a prendre] aprendre
65 questiouns] questionns 67 lour aguaitz] lour ley aguaitz
68 lui] loui

39 a tertia hora 40 iumenta 41 ut inponentes Paulum salvum perducerent ad Felicem praesidem 42 + Timuit enim ne forte raperent eum Iudaei, et occiderent, et ipse postea calumniam sustineret, tamquam accepturus (esset D)pecuniam DMR vg gig p 43 optimo praesidi Felici 44 virum hunc comprehensum a Iudaeis, et incipientem interfici ab eis, superveniens cum exercitu eripui, cognito quia Romanus est: volensque scire causam quam obiciebant illi, deduxi eum

taunt biers mountéz de chivals, q'ils voisent taunt qe a Cizaree, od deus centz hommes portauntz launces, et ceo al tierce houre[39] de la nuit. Et apparailléz un jumente,[40] si mountéz Paul, si le mesnent sauf desqes a Felice lour saudan.[41] Lors douta il qe les Jeus le ravisseroient et occieroient, et q'il aprés averoit blame com s'il ust receu par fraude peccunie.[42] Et lui escript une epistle contenaunt cestes paroles: Claudius Lisias al covenable saudan [43] salutz. J'ay defenduz cesti bier qe pris estoit des Jeus, le quel ils voillent occire, et lui ay pris hors de chartre od graunt host q'ils nel tuassent. Et conue chose est q'il est Romain, si voloit il savoir l'enchaisoun pur qei ils voloient q'il fust mesnee a lour consail,[44] si le trovoi estre accusee de questiouns de lour lei, et si n'ad il nulle coupe en lui q'il soit dignes de la mort [45] Et com il moi fust countee de lour aguaitz q'ils lui apparaillerent, jeo lui maundai a toi qe tu lui maundez a ceux accusours q'ils dient a toi lour / voluntee.[46] Lors pristrent les chivalers od soi solom ceo qe lour fust comaundee,[47] et lui mesnerent par nuit en la cité de Antripitide.[48] Et le jour suiaunt retournerent, les gentz mounteez si aloient od lui[49] et vindrent al chastel.[50] Et com les chivalers venissent a Cizaree[51] et baillassent la epistle al saudan, ils le livererent Paul.[52] Et quaunt le saudan out parlu l'epistle, il demaunda Paulus de quele province il fust, si le conust il tost q'il fust de Cilicie.[53] Lors dist il a Paulus: Jeo toi orroi com tes acusours vendrount,[54] et lui comaunda estre gardee[55] el pretoire de Herodes.

55 60 65 70 223b 75

Coment seint Paul converti a la foi Felix et Drusilla, sa femme.

Capitulum .xxiiij.

Et aprés les cink jours proscheinement suiauntz, vint Ananis,[1] le prince des chapellains, od altres sené[2]

54-5, 74 Cizaree] Oizaree 73 gentz] Jeus

44 - in concilium eorum 45 nihil vero dignum morte aut vinculis habentem crimen 46 denuntians et accusatoribus ut dicant apud te 47 secundum praeceptum sibi, adsumentes Paulum 48 Antipatridem 49 dimissis equitibus ut irent cum eo 50 reversi sunt ad castra 51 Caesaream 52 statuerunt ante illum et Paulum 53 cognoscens quia de Cilicia 54 cum et accusatores tui venerint 55 iussitque...custodiri eum xxiiii. 1 Ananias 2 cum seniori-bus quibusdam, et Tertullo quodam oratore

s'en vait al preside contre Paul.[2] Et Paul apellé, Tirtillus comencea de acuser, lui disaunt:[3] Com nous alames[4] par toy en graunt pees, et moltz des choses eient estee amendéz par ta porvoiaunce, cestes choses avoms nous par toy pris, tu bon Felice, od tote accioun de graces.[5] Qe jeo ne toi proloigne plus, si toi requer jeo courtement qe tu nous oiez[6] por ta debonairetee. Nous avoms trovee ceste hom plein de mal et de estrif,[7] et movaunt tuz les Gieux par my le mound par traisoun,[8] overaunt traisoun de la suite des Zarazeux,[9] le quel se ad aforcee al temple violer. Le quel adecertes pris, voilloms nous jugger solom la nostre ley. Le tribun Lisias survenaunt adecertes od graunt force, le tolli hors de noz mains, comaundaunt ses acusours a toy venir,[10] dount en jugeaunt pees[11] conustre cestes choses[12] dount nous lui acusoms. Les Gieux adecertes ajousterent, disauntz cestes choses soi avoir en tiele manere.[13] Paul adecertes respoignaunt, le preside grauntaunt a lui a dire:[14] Jeo sacchaunt toy estre jugge(fe) de bon corage a ceste gent par moltz des aunz, jeo feroi asséz por moy.[15] Car tu pees conustre qe nyent plus des jours ne sount a moy qe douze, puis qe[16] jeo mountoy a prier en Jerosolme. Et il ne moy troverent point el temple desputaunt od nul altre, ou fesaunt concours al poeple,[17] ne en les synagoges, ne en la citee. Ne ils ne porrount ore prover a toy de quei il moi acusent ore.[18] Jeo graunte ceo a toy qe il dient sur moy solom la suite de heresye.[19] Jeo serve issint Dieu mon Seignor,[20] creaunt en totes les choses qe sont escriptes en la ley et es prophetes, eyaunt espoir en Dieu, le quel cil en ount qe attendent[21] la resurrecioun a venir / des
373d dreitureux et des malveis.[22] Et en ceste chose estudie jeo saunz blame por avoir tutdis conscience a Deu et as hommes.[23]

4 acuser, lui] acuser? lui 7 accioun] accionn 16 acusoms] acusoms (c corr. to u) 18-19 le preside grauntaunt] le preside le preside grauntaunt sacchaunt] sacchannt 22 puis qe] Plus qe 28 Dieu] dieu creaunt en totes] creaunt en creaunt en totes

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2 - qui adierunt praesidem adversus Paulum 3 et citato Paulo, coepit accusare (+ Paulo G) Tertullus, dicens 4 agamus 5 semper et ubique suscipimus, optime Felix, cum omni gratiarum actione 6 ne diutius autem te protraham, oro breviter audias 7 pestiferum 8 et concitantem seditiones omnibus Iudaeis in universo orbe 9 et auctorem seditionis sectae Nazarenorum 10 quem et adprehendimus, adprehensum A^cV^c + voluimus(volumus V)secundum nostram legem

devant le saudan countre Paulus.[2] Et Cercullus comencea de accuser Paulus, et dist:[3] Com nous eioms fait[4] par toi graunt pees, et moltz des choses unt estee amendeez par ta purvoiaunce, ceste chose avoms par toi pris, tu covenable benuree, si en eiez accion de totes graces.[5]

Jeo toi pri qe tu nous oiez[6] pur ta debonairetee. Nous avoms trovee un hom plein de pestilence et d'estrif,[7] commovaunt touz les Jeus par tut le mound,[8]

[9] le quel soi afforcea violer le temple. Et com nous lui eioms (a)pris, nous le voloms jugger solom nostre lei. Lors survint Lisias, mestre juge, a grant force, et le nous tolli de noz mains, comaundant ses accusours venir a toi.[10] Et tu juggeaunt purras[11] conustre de totes les choses[12] dount nous lui accusoms. Lors distrent les Jeus q'il out violee lour temple.[13] Respondi Paulus solom le graunt al saudan:[14] Jeo toi ay scieu jugge(e) de bon corage a cele gent

Jeo feroi asséz pur moi.[15] Car tu poez conustre qe plus des jours ne sount / a moi qe douze, par qei[16] 223c
jeo mountai en Jerosolme pur deprier. Et ils ne moi troverent el temple desputaunt ove nullui

[17] ne en lour synagoges, ne en lour cité; ne ils ne purrount prover a toi les choses dount ils moi accusent. Et ore[18] jeo regehie ceste chose solom la suite de heresie q'ils dient sur moi. Jeo serve al Dieu moun piere,[20] creaunt en totes choses qe sount escriptes en la lei et es prophetes, eiaunt espoir en Dieu, la quele cils attendent[21] la resureccioun des droitureux estre a venir, et des malveis ensement.[22] Et en ceste chose jeo estudie saunz offense, si ay ma conscience a Dieu [23]

28 et es] ſ es 32 a Dieu] a dieu

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10 - iudicare (eum D). Superveniens (intercedens D) autem tribunus Lysias cum vi magna eripuit eum de manibus nostris, iubens accusatores eius (om. D) ad te venire A^c BDKRV...
11 poteris 12 omnibus istis 13 adiecerunt autem et Iudaei, dicentes haec ita se habere 14 annuente sibi praeside 15 ex multis annis esse te iudicem genti huic sciens, bono animo pro me satis faciam 16 ex quo 17 aut concursum facientem turbae 18 nunc accusant me 19 secundum sectam, quam dicunt heresim 20 sic deservio patrio (GΘO, Patri most MSS.) Deo meo 21 quam et hi ipsi expectant 22 resurrectionem futuram iustorum et iniquorum 23 conscientiam habere ad Deum et ad homines semper

Et aprés moltz des anz, vink jeo a faire almoines et offerendes et vowes a moun poeple, en queux choses[24] ils moy troverent purifiee el temple, ne mye od le poeple ne od noise.[25] Et il me pristrent, criauntz et disauntz: Ostez le nostre enemy.[26] Les uns Gieux adecertes de Asie, les queux coveneit de estre a toy prestes, et moy acusassent s'il eussent nulle chose encountre moy,[27] ou dient cil quei de mal il eyent en moy trovee de puis qe jeo estois el concil entre eux, fors solement de une voiz qe jeo criai, esteaunt entre eux:[28] Car jeo sui juggee[29] hui par vous de la resurrecioun des mortz. Et Felice les porloigna, sachaunt certeynement de la voie,[30] disaunt: Jeo vous orroy com Lysias le tribun avera descenduz. Et il pria[31] a Centurioun de lui garder, et avoir repos, et defendre qe nul des soens ne lui ministre.[32] Adecertes aprés asquantz des jurs, vint Felix od Drusilla, sa femme, la quele estoit Giwesce, et apella Paul, et oy de lui la foi qe est en nostre Seignor Jhesu Crist. Et cil desputaunt[33] de justice et de chastetee, et del juggement qe est a venir,[34] Felix tremblaunt, respoundi:[35] Quei remaint ore, va en temps; covenablement toy appelleroi jeo. Et cil esperaunt qe pecunie fust donee de Paul, por la quel chose, cil lui appellaunt sovent lui emparla.[36] Deux aunz adecertes acompliz, Felix prist soun successour Porcium Festum,[37] et Felix voillaunt doner grasce as Gieux, lessa Paul liee.[38]

Capitulum .xxv.

Lors com Festus estoit venuz el province, aprés treis jours s'en vait il en Jerosolme de Cesarie. Et le prince[1] des chapellains vint a lui, et les primereins des Gieux, encontre Paul;[2] et lui prierent, demaundauntz grasce vers luy,[3] q'il lui comaundast estre mesnee[4] en Jerosolme, metteauntz aguaitz qe

39 quei de] quei le 44 descenduz] descendijz 4 demaundauntz] demanntz

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24 elemosynas facturus in gentem **meam** veni, et oblationes et vota, in quibus 25 non cum turba neque cum tumultu 26 + et apprehenderunt me clamantes et dicentes: tolle inimicum nostrum D⊙ cor uat* c dem p[2] 27 quos oportebat apud te praesto esse et accusare si quid haberent adversum me 28 si quid invenerunt in me iniquitatis cum stem in concilio, nisi de hac solummodo voce, qua clamavi inter eos stans 29 iudicor 30 Distulit autem illos Felix, certissime sciens de via

Et aprés moltz des anz, jeo fis almoignes et oblacions et vowes es quex[24] cils moi troverent purifiéz el temple, ne mye od compaignie ne od congregacioun de gent.[25] Et ils moi pristrent, criauntz et disauntz: Ostez nostre enemy.[26] Adecertes les uns Jeus de Asie, les quex sount ore devaunt toi, moi accuserent. Ore dient ils qei ils unt countre ,[27] et qei ils unt en moi trovee de iniquitee depuiz qe jeo sui esteaunt el consail, d'uned'une voiz solement entre eux:[28] Car jeo serroi hui de vous juggee[29] de la resureccioun des mortz. Et il le destourbea, q'ils nel mesfirent,[30] disaunt: Com Lisias le juge avera descendu, jeo vous orrai. Et comaunda[31] a Centurion de lui garder, et repos aver, et qe nully des seons ne fust defenduz de lui servir.[32] Et aprés asquauntz des jours, Felix vint a Drusilla, sa femme, qe fust Jewesce, et appella Paul, et oy de lui la foi la quele est en nostre Sire Jhesu Crist. Et com Paulus deputeroit[33] od lui de justice et de chastetee, et del juggement a venir,[34] dist Felix, doutaunt:[35] Ceste foi qe vous tenéz, jeo tendroi. Va, pees. Jeo toi hauceroi

et sovereinement il lui emparla.[36] Et aprés les deus anz acompliz, devint Felix successour de Portinus Festus.[37]

Coment Festus livera / seint Paul a Agrippa. 223d

Capitulum .xxv.

Lors volt Felix doner grace as Jeus, et guerpi Paulus liee.[38] Et quaunt Festus vint el province, aprés treis jours vint il en Jerosolme de Cizaree. Et les princes[1] des chapellains vindrent a lui, qar les primereins des Jeus furent countre Paulus;[2] et lui prierent de grace countre lui,[3] q'il comaundast q'il fust mesnee[4] en Jerosolme, si avoient ils lour aguaitz en

35 ne mye] nemye 50 a venir] auenir 39 countre] countee

31 iussitque 32 nec quemquam prohibere de suis ministrare ei 33 disputante autem illo 34 futuro 35 timefactus Felix respondit 36 Quod nunc attinet, vade: tempore autem oportuno accersiam te: simul et sperans quia pecunia daretur a Paulo, propter quod et frequenter accersiens eum, loquebatur cum eo 37 accepit successorem Felix Porcium Festum 38 reliquit Paulum vinctum xxv. 1 principes (some MSS. sg.) 2 et primi Iudaeorum, adversus Paulum 3 postulantes gratiam adversus eum 4 ut iuberet perduci eum

il le occieroient en la voie.[5] Lors respoundi Festus Paul de
estre gardee en Cesarie, et cil a aler plus demeureement.
Por ceo dist il: Iceux qe sont pussauntz en vous, defen-
dauntz ensemble, si nulle blame soit en cesti home, le acu-
10 séz.[6] Lors ne demorra il od eux fors[7] oit jours ou /
374a dys, si s'en vait il en Cesarie. Et a une altre jour sist il
por jugge,[8] et comaunda Paul d'estre mesnee devaunt lui. Qe
com il fust mesnee avaunt,[9] les Gieux qe furent venuz de Jero-
solme esteurent entour lui, gettauntz moltz de grantz enchai-
15 souns countre lui,[10] les queles ils ne poeient prover, Paul
rendaunt raisoun:[11] Car jeo ne ay point pecchee, ne en la ley
des Gieux, ne encountre le temple, ne encountre Cesar.[12] Et
Festus, voillaunt faire grasce as Gieux, respoignaunt a Paul,
si dist:[13] Voils tu aler a Jerosolme et illoqes estre juggee
20 de cestes choses devaunt[14] moy? Et Paul dist: Jeo estoise al
jugge[15] de Cesar, ou il moy covient estre juggee; jeo ne ay
point anuiee les Gieux, si com tu meux as conuz. Car si jeo
ey riens anuiee ou fait ascune chose digne de la mort, jeo ne
refuse point a morir;[17] si riens adecertes ne soit des choses
25 dount il moy acusent, nul hom ne moy poete doner a eux. Car
jeo appelle Cesar.[18] Lors parla Festus al concil, et respoun-
di:[19] Tu as apellee Cesar, si irras tu a Cesar.[20] Et com as-
quantz des jours estoient passees, le roy Agrippa et les Ba-
ronices[21] vindrent a Cesar[22] por saluer Festus. Et com il eus-
30 sent illoqes demoree par moltz des jours, Festus counta al
roi de[23] Paul, disaunt: Il y ad un hom liee, refusee de Fe-
lice;[24] et quaunt jeo estoi a Jerosolme, le prince[25] des cha-
pellains et les aunciens des Gieux demaundauntz[26] dampnacioun
encountre lui. As qeus jeo respoundi: Il n'est point custu-
35 mee as Romains a doner[27] ascun hom einz qe cil qe est acusee
eit ses acusours presenteez,[28] et preigne lieu [de] defendre a
nettoier les blames qe a lui sount mys.[29] Lors com cil eussent

7 demeureement] de meureement 15 countre lui] countre ? lui
17 encountre le] en countre le prover] proner 25
poete] poeite 26 et resp.] & & resp. 33 aunciens] amiciens

5 insidias tendentes ut eum interficerent in via 6 servari
Paulum in Caesarea: se autem maturius profecturum. Qui ergo
in vobis, ait, potentes sunt, descendentes simul, si quod est
in vio crimen, accusent eum 7 amplius quam 8 pro tri-
bunali 9 Qui cum perductus esset 10 multas et graves
causas obicientes 11 Paulo autem ratione reddente 12
neque in Caesarem quicquam peccavi, peccavit 15185

lour voie pur lui tuer.[5] Lors respondi Festus:

Si les Jeus qe sount pussauntz, scievent
rienz dire countre cesti homme, le accusent ils.[6]
Lors ne demora il entre eux plus outre qe[7] oit jours ou dis, 10
et descendi en Cizaree. Et a un altre jour sist il pur jugge,[8] et comaunda Paulus estre mesnee devaunt lui. Et quaunt il estuet devant lui,[9] les Jeus vindrent a Jerosolme, et esturent entour lui, et mistrent encountre molt grieves causes,[10] les quex ils ne poeient prover sur Paulus, quaunt il 15
lour respoundi;[11] car en la lei des Jeus, ne el temple,
ja ne pecchea il.[12] Lors volt Festus doner
grace as Jeus, et dist a Paulus:[13] Vols
tu aler a Jerosolme, et illeoqe estre juggé vers[14] moi de
cestes choses? Lors dist Paulus: Jeo estoi al jugge[15] de 20
Cesar, ou il moi covient estre juggee; jeo n'ay pas nuisee
as Jeus, com tu bien le conuiz. Qar si jeo usse rien
fait dount jeo feusse digne de morir, jeo nel deniasse
;[17] si rienz soit de cestes choses dount ils moi ac-
cusent, nul ne moi poet doner a eux. Par ount jeo appelle 25
Cesar.[18] Donqe dist Festus al concil: [19] Il
appelle Cesar, si irra il a Cesar.[20] Et com asquauntz des
jours estoient passeez, le roi Agrippa et les Beronices[21]
vindrent a Cezaree[22] a saluer Festus. Et quaunt ils avoient
demoree illeoqes plusours des jours, Festus demoustra al 30
roi de[23] Paulus, disant: Il y ad un bier , lessee de
Felice;[24] et quaunt jeo estoi a Jerosolme, les princes[25]/ 224a
des chapellains et les seniours des Jeus demaunderent[26] vers
lui dampnacioun. As quex jeo respondi: Il n'est mye cus-
tume as Romains dampner[27] nul hom si la qe cil qe est accu- 35
see eit ses accusours present,[28] et receive le lieu de soi
defendre a laver les tecches qe lui sount surmys.[29] Lors soi

14 molt] moltes 15 poeient] poieient

13 praestare, respondens Paulo dixit 14 apud 15 tribunal 16 sicut melius nosti 17 si enim nocui, aut dignum morte aliquid feci, non recuso mori 18 Caesarem appello 19 locutus, respondit 20 appellasti...ibis 21 Bernice, beronice G^{c}T dem gig,'o' add. 11533 22 Caesaream 23 indicavit.de 24 derelictus a Felice vinctus 25 principes 26 adierunt me(om. e)...postulantes 27 donare, damnare IDR' c dem 28 praesentes 29 ad abluenda crimina + quae ei obiciuntur D cor uat* 15185

illoqes venuz[30] al jour suiaunt saunz delay, jeo seaunt por jugge, pria le hom estre mesnee avaunt.[31] De qi com ses acusours esteussent entour lui, il ne counterent nulle cause encontre lui dount jeo savoi mal;[32] si avoient il ascunes questiouns contre lui de supersticioun, et de un Jhesu mort, le quel Paul afferma vivre. Et jeo doutaunt de tiele questioun, si dis, et demaundoi[33] s'il volsist aler a Jerosolme et de estre illoqes juggee de ycestes choses. Et Paul apellaunt de estre gardee a la conussaunce de Cesar August,[34] le comaundoi jeo d'estre gardee si la qe jeo lui eusse maundee a Cesar.
374b Lors dist Agrippa a Festum:[35] Et jeo / voldroi[36] oir cel hom. Et Festus respoignaunt, dist:[37] Tu lui orras demain.[38] Et a l'altre jour, quant Agrippa et Cernice fussent venuz[39] od grant coveitise[40] en le auditorie od les tribuns et od les principals[41] de la citee, Festus comaundaunt, estoit Paul mesnee avaunt.[42] Et dist Festus: Ha! roy Agrippa, et vous touz, les biers qe ci estes assemblés,[43] vous voiéz cesti de qi tote la multitude des Gieux moy requist a Jerosolme, demaundauntz et criauntz del nient covenir plus outre vivre;[44] mais jeo nel trovai avoir resceu nulle riens coupable de la mort.[45] Cil adecertes ceo appellaunt,[46] en ay jeo juggee lui envoier a August, dount jeo ne ay riens certeyn qe jeo escrive a nostre seignor.[47] Par quei jeo lui ay a vous mesnee, et nomeement a toy, roi Agrippa, qe demaunde faite, en ey jeo quei jeo escrive.[48] Car il moy semble sanz resoun de envoier un hom liee, et nyent signifier sa cause.[49]

Capitulum .xxvj.

Agrippa adecertes dist a Paul: Il est a toy suffert a parler por toy meismes. Donqe Paul, sa mayn estenduz,[1] co-

38 delay] de lay 40 entour] en tour 50 quant Agrippa] quant il Agrippa 59, 61-2 escrive] estrive 61 faite, en] faite.faite en 63 signifier] signifier (e corr. to g)

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30 Cum ergo huc convenissent 31 sedens pro tribunali iussi (iussit FIR^{c}) adduci virum 32 nullam causam deferebant de quibus ego suspicabar malam 33 haesitans...dicebam, interrogavi gig) 34 ut servaretur (servari eum e) ad Augusti cognitionem 35 Agrippa autem (+ dixit BKRV...) ad Festum + ait CDT gig 36 volebam 37 audire + et Festus ait ⊙ ait et Festus SU 38 cras 39 cum venisset (venissent gig) Agrippa et Bernice 40 cum multa ambitione

assemblerent illeoqe[30] saunz nul delay, le jour suiaunt, et cil qe sist pur jugge comaunda le bier devaunt lui estre mesnee.[31] Et com ses accusours esteussent entour lui, ils ne counterent vers lui nulle cause de mal dount ils ly avoient rettee;[32] si avoient ils meu questiouns vers lui de superstitions et de un Jhesu mort, le quel Paulus afferma vivere. Et jeo lui demaundoi de ceste manere de questioun, et disoi,[33] s'il volsist aler a Jerosolme et illeoqe estre de cestes choses juggee. Lors appella Paulus q'il fust gardee a la conussaunce Cesar [34] si comaunda q'il fust gardee si la qe jeo lui envoiasse a Cesar. Lors dist Agrippa a Festus:[35] Jeo voloi[36] oir cel bier. Respondi Festus:[37] Tu lui orras seint.[38] Agrippa vint a un altre jour od les Bernices[39] a graunt desir,[40] od lignees et od biers principals[41] de la cité; si comaunda Festus qe Paulus fust mesnee a lui.[42] Et Festus dist: Roi Agrippa, et toutz vous biers qe ensemble sount od vous,[43] vous voiéz celui pur qi tote la multitude des Jeus moi quistrent a Jerosolme, priaunt q'il ne vivast plus outre;[44] mais jeo nel trovoi q'il rien fust dignes qe lui liverasse a la mort.[45] Et cil ceo appella,[46] et jeo lui juggeai envoier a August, si ne savoi certein de lui escrire, a nostre sire.[47] Et pur ceo jeo lui ay mesnee a vous, et nomeement a toi, roi Agrippa, qe si tost com demaunde e[n] lui soit fait, eie quele chose qe pusse escrire.[48] Car il moi est avys qe hom ne envera pur nul liee, sanz moustrer sa cause.[49]

De l'entreparlance entre seint Paul et Agrippa.

Capitulum vicesimum sextum. / 224b

Lors dist Agrippa a Paulus: Il est seoffert a toi parler pur toi mesmes. Donqe estendi Paulus sa main,[1] et comen-

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41 in auditorium cum tribunis et viris principalibus 42 iubente Festo, adductus est Paulus, iussit Festus adduci Paulum gig s 43 omnes qui simul adestis nobiscum viri 44 interpellavit (-verunt e)...petens (-entes CG^{c}MR...), et hic clamantes non oportere eum vivere amplius 45 nihil dignum eum morte admisisse 46 ipso autem hoc appellante 47 De quo quid certum scribam domino non habeo 48 ut interrogatione facta habeam quid scribam 49 Sine ratione... mittere vinctum, et causas eius non significare
xxvi. 1 extenta manu

mencea a rendre [s]a raisoun: De totes les choses
dount jeo sui acusee de Gieux, et jeo moy quide beneit ,
5 roy agrippa, com tu es hui a moy defendre; et nomeement, toy
sachaunt[2] totes choses qe sont vers les Giwes, c'est assavoir
custumes et questiouns. Por ceo, vous pri moy oyéz suffra-
blement.[3] Car les Gieux ount conuz tote ma vie de ma jovente
en Jerosolme, qe ad estee du comencement tanqe a ore;[4] et il
10 le scievent, si il voillent porter tesmoigne, qe jeo sui un
Phariseus, et ai vesqui solom la plus certeine suite de vos-
tre religioun.[5] Ore est repromissioun fait a nous peres en
espoir de Dieu;[6] a quel espoir les[7] douze ligneez qe Deu ser-
vent jur et nuit laient a venir.[8] De quel espoir, seignor
15 roi, jeo sui acusee des Giewes, et issint estoise jeo liee a
juggement.[9] Quei est juggee nyent creable vers vous,[10] si Deu
resuscite les mortz? Jeo quidoy adecertes moy a faire m[o]ltz
des contrariouses choses contre le noun de Jhesu de Nazareth.
La quele chose jeo fesai a Jerosolme,[11] et si fermoi jeo plu-
20 sours seintz en chartre, poestee prise[12] des princes des cha-
pellains; et si portai jeo la sentence com il serroient oc-
cis.[13] Et jeo punissaunt eux sovent par les synagoges,
374c les constreignai a blastenger.[14] Et jeo cressaunt / plus ara-
gee en eux porsuir tanqe as foreins citéz yceux qe clamerent
25 le noun de Jhesu,[15] es quels, si la qe jeo m'en aloy[16] a Damas
od poestee et suffraunce[17] des princes des chapellains, en la
meiene du jour [18] vi jeo le roy de ciel[19] sur le res-
plendissour du solail, lumere avoir resplendu entour moi,[20] et
yceux qe ensement estoient od moy.[21] Et com nous touz[22] chaimes
30 a la terre, jeo oy une voiz a moy parlaunt[23] en langge ebrue:
Saul, Saul, por quei moy porsuies tu? Dur est il a toy ferir
ton talon contre l'estimuloun.[24] Si dys jeo adecertes: Sire,

4 de Gieux] Gieux space left by the scribe 11 Phariseus] Pharisens 18 noun] noune 31 est il] est il

2 rationem reddere (+ dicens gig s). De omnibus quibus accusor a Iudaeis, rex Agrippa, aestimo me beatum apud te cum sim defensurus me hodie: maxime te sciente 3 obsecro patienter me audias 4 Et quidem vitam meam a iuventute, quae ab initio fuit in gente mea in Hierosolymis, noverunt omnes Iudaei 5 praescientes...quoniam secundum certissimam sectam nostrae religionis vixi Pharisaeus 6 Et nunc in spe quae ad patres nostros repromissionis facta est a Deo (repromissio O e gig) 7 nostrae 8 deservientes (deserviunt gig) sperant devenire 9 sto iudicio subiectus (transposed)

cea a rendre sa raisoun, et dist: Ha! roi Agrippa, jeo moi quide estre benuree de totes les choses dount jeo sui des Jeus accusee vers toi, com jeo moi sui hui defendaunt, nomee- 5 ment, et depuiz qe tu sciez[2] totes les choses qe sount vers leæ Jeus, et lour custumes, et lour questiouns. Par qei jeo vous pri debonairement qe tu moi oiez.[3] Car trestoutz les Jeus conustrent ma vie en Jerosolme de ma juvente, la quele ad estee del comencement desqe en cea;[4] si scievent ils, s'ils le 10 voillent tesmoigner, qe jeo sui Phariseux, et vesqui ay solom la seute de vostre religioun.[5] Et ore est repromissioun fait a noz pieres en espoir de Dieu;[6] en quel espoir noz[7] douze lignees qe servent a Dieu par jour et par nuit, espoirent de venir.[8] De quel espoir, sire roi, jeo sui des Jeus 15 vers toi accusee, si estois liee en juggement.[9] Quele chose mescreable est ceo juggee vers vous,[10] si Dieu suscite lez mortz? Jeo adecertes fis en Jerosolme moltz des contrariouseteez countre le noun de Jhesu de Nazareth.[11] Si fermoi jeo en chartre moltz des seintz par la poestee qe jeo re- 20 ceu[12] des princes des chapellains; et jeo portoi la sentence q'ils fussent occis.[13] Et jeo les destreignoi, et puni par totes les synagoges q'ils blasfemassent a Dieu.[14] Et outre ceo pensoi jeo de pursuire en diverses citéz toutz cils qe clamerent le noun Jhesu.[15] Et sicom jeo aloi[16] a Damas od poer 25 solom le comaundement[17] des princes des chapellains, en my la voie,[18] vi jeo le roi de ciel[19] sur le resplendissour du solail resplendissaunt, et moi environa de lumere,[20] et ceux altresi qe estoient od moi.[21] Et com nous [22] chaimes a la terre, jeo oi une voiz qe moi emparla[23] de 30 langge ebrue: Saul, Saul, pur qei moi pursuiez tu? [24] Et lors dis jeo: Sire,

19 Nazareth] Nazareth

10 apud vos 11 Et ego quidem existimaveram, me adversus nomen Iesu Nazareni debere multa contraria agere: quod et feci Hierosolymis 12 potestate accepta 13 cum occiderentur 14 Et per omnes synagogas frequenter puniens eos, conpellebam blasphemare 15 amplius insaniens in eos, persequebar usque in exteras civitates 16 In quibus dum irem 17 cum potestate et permissu 18 die media in via (in via 11533) 19 vidi, rex(corr. from regem 11533), de caelo 20 supra splendorem solis circumfulsisse me lumen 21 qui mecum simul erant 22 omnes 23 loquentem mihi 24 durum est tibi contra stimulum calcitrare

qi es tu? Et dist nostre Seignor: Jeo sui Jhesu de Nazareth,[25]
qe tu pursuies. Mes lieve et esta sur tes piéz; jeo moy de-
35 moustrai a toy qe jeo toi establisse ministre et tesmoigne de
ceux choses qe tu as veu, et des choses por les queles jeo ap-
parrai a toy, deliveraunt toy des poeples[26] et des paens, as
queux jeo toy envoy ore, a lour oels eoverer, qe il soient
tourneez de obscurtee a lumere, et de la poestee de deable a
40 Dieu, et q'il preignent remissioun des pecchéz et sort entre
seintz par la foy qe estnen moy. De quei, roi Agrippa, jeo
ne estoi point mescreaunt de la visioun du ciel; et por ceo
countai jeo primes a ceux qe furent[27] a Damas, et a Jerosolme,
et par tote la regioun de Juda, et as paens, qe il feissent
45 penaunce, et q'il soi tournassent a Dieu, fesauntz touz les
bons[28] oevereignes de penaunce. Et por cest enchaisoun quant
jeo estoi el temple, les Gieux assaierent de moi prendre
[29]Et jeo par l'espoir de Dieu aydee tanqe a cesti jour,
estoyse jeo tesmoignaunt as greindres et as meindres,[30] rien
50 disauntz sanz ceo qe les prophetes parlerent a estre a venir,
et Moyses parla al poeple qe Jhesu fust a soeffrer
a lumere de la resurrectioun des mortz.[31] Com Paul eust ceo
parlee, et rendu sa raisoun, Festus dist a graunt voiz: Ha!
Paul, tu es arragee;[32] moltz des lettres[33] tournent a toy en
55 forsenerie. Et Paulus dist: Ha! tu covenable Festus, jeo ne
sui point forsenee [34]Car tu, roy,
Dieu le sciet de cestes choses parole jeo parmenablement.[35]
Car jeo jugge riens de eux de lui eschaper, ne nulle riens de
eux ne est fait en angles.[36] Ha! tu roy Agrippa,[37] creis tu les
60 prophetes? Jeo sai qe tu creis. Et Agrippa dist a Paul: En
374d petite chose moy amonestes tu de estre un / Cristien.[38] Et
Paul dist: Jeo le coveite vers Dieu, en poi et en grant, ni-
ent solement toy, mais touz ceux qe osent estre fait hui tieux
com[39] jeo sui, yceux liens fors pris. Et le roy et le preside
65 et les Bernices qe illoqes estoient[40] leverent sus. Et com il
fussent reassis,[41] il entreparlerent,[42] disauntz: Cesti hom ne

38 eoverer] coverer 40 sort] fort 52 a lumere] a la meere 54 arragee] arragee 64 liens] lieux

25 Nazarenus ©M c dem gig p[2] 26 eripiens te de populo
27 sunt 28 digna 29 me Iudaei, cum essem in templo, comprehensum temtabant interficere 30 minori atque maiori
31 nihil extra dicens quam ea quae prophetae sunt locuti...et Moses: si passabilis Christus, si primus ex resurrectione mortuorum lumen adnuntiaturus est populo, et gentibus

qi es tu? Et nostre Sire dist: Jeo sui Jhesu de Nazareth,[25]
qe tu pursuiez. / Lieve t'en et esteez sur tes piéz; a ceo 224c
toi esparuiz jeo qe jeo toi establisse ministre et tesmoigne 35
de cestes choses qe tu vis, et pur les choses pur les queles
jeo toi apparroi, et Dieu toi defendra de peoples[26] et de
gentz, as quex jeo toi envoi a overer lour oilz, q'ils
soient convertiz de tenebres en lumere, et de la poestee de
Sathan a Dieu, q'ils receivent remissioun des pecchéz et en- 40
tre seintz sort, par la foi q'est en moi. Par ount, roi A-
grippa, jeo n'estoi pas mescreaunt de la vewe celestiene; et
pur ceo countai jeo primes a ceux qe sont[27] a Damas, et a Je-
rosolme, et par tote la regioun de Juda, et as gentz, q'ils
feissent penaunce, et q'ils soi convertissent a Dieu, fe- 45
sauntz les dignes[28] eovereignes de penaunce. Et pur cele en-
chaisoun, com jeo estoi pris el temple, les Jeus moi voloient
occire.[29] Mais par le eide Dieu estoi jeo eidee taunt qe a
cesti jour de hui, si estois tesmoignaunt al meindre et al
greindre,[30] rien outre parlaunt fors ceo qe les seintz prophe- 50
tes parlerent qe sont a venir, et Moyses counta as
gentz qe Jhesu fust a seoffrir, et la lumere de la resureccion
des mortz.[31] Com Paulus out ceo parlee, et rendi sa raisoun,
Festus dist a graunt voiz: Ha! tu Saul, forsveie;[32] ta grant
lettrure[33] te tournent a forsenerie. Et Paulus dist: Ha! tu 55
covenable Festus, jeo ne forsveie point, mais parole paroles
de verité.[34] 35
Car jeo ne di rienz de cestes choses en angle, fors ceo qe
countee est par lettre.[36] Ha! tu Agrippa,[37] creis tu as pro-
phetes? Jeo le say qe tu le creis. Lors dist Agrippa a Paul: 60
En petite chose moi juggez tu estre fait Cristiene.[38] Et Paulus
dist: Jeo le coveite vers Dieu, en poi et en graunt, ne mye
toi soulement, mais toutz ceux qe osent estre tiels
com[39] jeo sui, fors pris mes liens. Et le roi et le mestre
jugge et les Beronices qe estoient illeoqe[40] soi leverent. Et 65
com ils fussent reassis,[41] ils p[ar]lerent ensemble,[42] disantz:

35 esparuiz] esparniz

32 Insanis Paule 33 multae...litterae 34 sed veritatis et sobrietatis verba eloquor 35 Scit enim de his rex, ad quem et constanter loquor 36 latere enim eum nihil horum arbitror: neque enim in angulo quicquam horum gestum est 37 rex Agrippa 38 In modico suades me Christianum fieri 39 qui audiunt hodie fieri tales qualis 40 et qui adsidebant eis 41 secessissent 42 loquebantur ad invicem

ad riens fait dignes de mort ou de liens. Lors dist Agrippa a Festus: Cesti hom poeit avoir estee lessee,[43] si il ne eust apellee Cesar.

Capitulum .xxvij.

Com il adecertes estoit juggee qe Paul nageroit a Lombardie, il lui baillerent a un centurioun, Julio par noun, de la compaignie de Cesar,[1] od altres gardeins.[2] Et nous entrauntz en neef a Hadrutinence,[3] comenceasmes a nager entour les lieux de Asie, eyaunt od nous Aristark, et Macedonour de Thesalonicens.[4] Et le jour suiaunt venismes nous a Sydon, et Julius, tretaunt Paul humesnement,[5] suffraunt lui a aler a ses amys, et faire sa busoigne.[6] Et com nous trahames de illoqes, et nageames a[7] Cipre, por ceo qe les ventz estoient contrarious; et nous nageauntz la meer de Cilicie et de Pamphilie,[8] venismes nous a Lystris, qe est de Licie.[9] Et Centurioun trovaunt une neef de Alexandrie nageaunt a Lombardie,[10] il nous mesna outre en ceo.[10] Et com nous ussoms nagéz par moltz des jurs tardifs,[11] et eussoms a peine venuz[12] contre Gnide, le vent nous defendi.[13] Si nageasmes nous a Crete, juste Salon.[14] Et a peine venismes nous nageauntz[15] a un lieu qe hom apelle Goniport,[16] qe pres fust a la citee de Thessala.[17] Et graunt temps fait, et com illoqes ne fust nul seur nager, por ceo qe la jeune en eust passé,[18] Paul lour conforta, disaunt:[19] Ha! vous biers, jeo voi qe le nager comence d'estre a tort et a graunt damage,[20] ne mye solement de charge de la neef,[21] mes de voz almes. Centurioun adecertes plus crust al governour et as mariners[22] qe a les choses qe dites estoient[23] de Paul. Et com il n'y eust covenable por[t] a demorer en l'yvern, plusours mistrent lour[24]

14 Gnide] Ginde 23 de Paul] a de Paul

43 dimitti poterat xxvii. 1 cohortis Augustae 2 custodiis 3 Hadrumetinam 4 perseverante nobiscum Aristarcho Macedone Thessalonicense 5 Humane autem tractans Iulius Paulum 6 et curam sui agere 7 Et inde cum sustulissemus et subnavigavimus 8 propterea quod essent venti contrarii. Et pelagus Ciliciae et Pamphiliae navigantes quae est Lyciae 10 et ibi inveniens centurio navem Alexandrinam navigantem in Italiam, transposuit nos in eam 11 tarde 12 et vix devenissemus 13 prohibente nos vento 14 secundum (iuxta D^{mg}FKR...)Salmonem

Cesti hom n'ad rienz fait par qei il serroit dignes de la mort ou de liens. Lors / dist Agrippa a Festus: Cesti hom purroit 224[d] estre lessee,[43] s'il ne ust appellé Cesar.

Coment grant tempeste survint sur Paul et Centurion en la meer, et com Paul salvea Centurion et sa gent.

Capitulum .xxvij.

Et com il fust juggee qe Paulus nageroit en Lombardie, ils le baillerent a un centurioun, Julius par noun, compaignoun a August,[1] od altres gardeins.[2] Et nous entrantz en neef a Hadiutinente,[3] comenceasmes nager entour les lieuz de Asie, eiantz od nous Aristarke le Macedonour de Thessolonicence.[4] Et le jour suiaunt venismes a Sidon. Et com nous estoioms a Vivan, Julius seoffri Paulus[5] aler a ses amis, et faire sa busoigne.[6] Et d'illeoqe lui sustrahismes, et nageasmes a Cipre, Pur ceo qe les ventz estoient contrarious, et la meer ensement, nous nageasmes de Cilicie desqe a Pampilie,[8] et venismes a Listres [9] Et la trovasmes neef nageauntz de Centurion a Alexandrin, et puiz en Lombardie.

[10] Et com nous nageassoms par moltz des jours tardifs,[11] et devenismes[12] countre Cuide par le defens del vent,[13] nous nageasmes a Crete, jouste Salomon.[14] Et a peine devenismes nageauntz[15] en un lieu q'est appelle Boniport,[16] et pres estoit a la cité de Thessala.[17] Lors nageasmes nous par grant temps, et com sur nager n'estoit par graunt jeune, pur defaute de viaunde,[18] Paulus lour counforta, disaunt:[19] Ha! vous biers, jeo voi qe cel nager nous est damageous,[20] ne mye solement de charge de la neef,[21] mais de voz almes. Mais Centurion plus crust al governour et as mariners[22] q'il ne fist as paroles qe furent dit[23] de Paul. Et com covenable port ne a yverner, plus establirent[24]

b meer]m'eer 10 nageasmes] uageasmes 14 nager] uager
15 nageasmes] uageasmes 16 nageauntz] uageauntz

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15 et vix iuxta navigantes, venimus 16 Boni portus
17 Thalassa, Thassala B, Thessala W 15185 18 Multo autem tempore peracto, et cum iam non esset tuta navigatio, eo quod et ieiunium iam praeterisset 19 consolabatur (+ eos DGT..) Paulus, dicens eis 20 cum iniuria et multo damno...incipit esse navigatio 21 oneris et navis 22 gubernatori et nauclerio 23 his quae...dicebantur 24 cum aptus portus non esset ad hiemandum, plurimi statuerunt

consail de nagier de illoqes, s'il poeient en nulle manere. Et cil venauntz a Phenice por enyverner[24] al port de Crete, regardaunt a Affrik et a Chore.[25] Et le vent sufflaunt del south, 375a cil / quidauntz a tenir lour porpos, com il eussent pris sus de Ason, il passerent a Grece,[26] et nient longement aprés, le vent returna countre la neef, et la suffli a Tiffonice,[27] qe est apellee Euro Aquilo. Et quant la neef fust pris, et ne poeit estre efforcee al vent, la neef donee a sufflement, esteioms nous portee en un isle currauntz,[28] qe est apellee Cauda, et a peyne venismes nous a Scapham. La quele sustrait, il userent des aydes, et ceintauntz la neef, et dotauntz qe il ne chaisent en Syrtym, qe il estoient issint porteez, le sigle avalee.[29] Lors crust la tempeste,[30] et le jour aprés suiaunt, firent il une tarjaunce.[31] Et al tierce jour en getterent[32] de lour mains les armures de la neef por la neef descharger. Ne le solail ne la lune[33] ne les estoilles nyent demoustrantz[34] par moltz des jours, et grauntz tempestes apparaunt,[35] l'espoir de nostre Seignor[36] en est de nous ostee. Et com grant jeune fust fait, donqes Paul esteaunt entre eux, dist: Ha! vous biers, moy il ne covient point oster le ancre de Crete, et a faire cest tort de gain et de perte.[37] Et ore vous amoneste jeo de estre de bone volentee,[38] car il n'y ert nulle perde de voz almes, fors solement la perde de la neef. Car l'angle Deu vint a moy yceste nuit, dount jeo sui et a qi jeo serve, disaunt: Paul, ne te doutes; il te covient esteer[39] devaunt Cesar. Et voi, Deu a[d] donee a toy tuz cil qe nagent od toy. Por ceo vous biers, soiéz de bone corage, car jeo crei en mon Deu qe ceo ert issint com il est a moy dit. Et il nous covient vener en un isle. Et le quatorzime jour aprés, vint une voiz a nous nageauntz en Adrie,[40] entour la my nuit, et les mariners quidoient qe ascun regioun les eust apparu. Les queux avalauntz lour plum,[41] troverent vint paas. Et puis

25 poeient] poeient, inserted letter, perhaps i, erased
32 donee a] donee & 37 avalee] amalee

24 - consilium navigare inde, si quo modo possent devenientes Phoenicen hiemare 25 ad Africum, et ad Chorum 26 aestimantes propositum se tenere, cum sustulissent de Asson, legebant Cretam 27 misit se contra ipsam ventus Typhonicus 28 data nave flatibus ferebamur. Insulam autem quandam decurrentes 29 potuimus vix obtinere scapham: qua sublata, adiutoriis utebantur, accingentes navem, timentes ne in Syrtim

consail de nager illeoqe, s'ils peossent en nulle manere. 25
Et cils devindrent a Fenice pur yverner[24] al port de Crece,
regardaunt a Affrik et a Chore.[25] Et sufflaunt le vent del
south, ils tendirent lour chemin
de Ason desqe a Crece,[26] et ne mye molt aprés / 225a
le vent soi mist countre la neef, et les suffli a Tiffonis,[27] 30
qe appellee est Euroaquilo. Et com la nief estoit prise, et
ne poet estre afforcee al vent, la nief ert donee a sufflementz, si estoioms nous portee a l'isle[28] q'est dit
Cauda, et a peine venismes a Scapham. Lors ert la nief issint portee as ancres q'ils erent portee 35
en Cirtym, doutauntz qe la vassele ne plungeast.[29] Lors
nous crust la tempeste,[30] et le jour suiaunt firent ils ruisouns[31] pur lour nief descharger. Et le tierz jour ils porterent[32] les armentz hors de la nief. Ne le solail ne la
lune[33] ne les estoilles par plusours jours ne les apparurent.[34] 40
Et duraunt cele grant tempeste,[35] ostee nous ert l'espoir de
nostre saunctee.[36] Et com graunt jeune estoit fait, lors estoit Paul en la maiene de eux, et dist: Ha! vous biers, si
vous moi volsisséz aver oi, il vous covenist aver ostee
l'ancre et aver fait de gain, si ne usséz vous eu 45
nulle tort ne gettaunce.[37] Et ore vous amoneste de bon corage,[38] car il n'avera perde de nullui alme, fors sol de la
nief. Car l'angle Dieu, dount jeo sui et a qi jeo serve, moi
aproscha iceste nuit, disaunt: Ha! Paulus, ne toi doutez; il
toi covendra venir[39] a Cesar. Et voi, Dieu toi ad donee toutz 50
cils qe od toi nagent. Et pur ceo vous biers, soiéz de bon
corage, car jeo croi en moun Dieu, car il serra sicom il est
a moi dist. Lors nous covient il venir en une isle. Et le
qatorzisme jour aprés, survint une voiz a nous nageantz en
Drie,[40] entour la my nuit, si quidoient les mariners qe as- 55
cune regioun les apparust, et ils se remistrent[41]
et troverent vint paas. Et puiz departirent ils un poi d'il-

28 south] sout~~h~~ 50 voi] voie

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29 - inciderent (incaederet ⊙), sumisso vase sic ferebantur
30 Valide autem nobis tempestate iactatis 31 iactum
32 armamenta navis proiecerunt 33 + neque luna D 34 apparentibus 35 tempestate non exigua inminente 36 salutis nostrae 37 oportebat quidem...audito me, non tollere a Creta, lucrique facere iniuriam hanc et iacturam 38 suadeo vobis bono animo esse 39 oportet adsistere 40 Hadria, Adria DF^c⊙I... 41 summittentes + bolidem CD⊙T...

[42]troverent quinz paas. Et nous nous dotasmes entrer en aspres lieux, gettaunt hors quatre ancres, coveitaunt[43]qe il fust jour. Et les mariners cercherent de fuir hors de la neef, quant il avoient mys lour batel hors en la meer, cerchauntz occasiouns south feintise. Si com il avoient comencee a gettre hors les ancres hors de la neef, qe la neef esteust plus seurement hors,[44]dist Paul a Centurioun et as chivalers: Si ils ne eient demoree[45]en la neef, vous ne porréz estre sauf. Lors couperent les chivalers les cordes de lour 375[b] batel, et / les lesserent chair hors.[46]Et com ceo comencea de estre fait,[47]Paul lour pria a prendre manger et boivre,[48] et dist: Hui a quatorze jours demoréz vous attendauntz jeuns,[49]riens pernauntz. Par quei jeo vous pri prendre[50]viaunde por la vostre saunctee, car nul peil de vostre chief ne perissera. Et com il eust ceo dit, il prist le pain, et fist graces a Dieu el regard de eux touz. Et [com] il eust frussee le pain, il comencea manger, et lour volentees lors estoient plus a eise, et si pristrent il de la viaunde.[51]Donqes estoioms nous en la neef deux centz sessaunte et sesze par nombre. Et quaunt estoioms asaciéz de viaunde, il deschargerent la neef, gettauntz flur en la meer. Et lors ert il jur, si ne conustrent il nul terre. Et il virent un port eiaunt un rivail, el quel il penserent si il y peussent gettre la neef. Com cil adecertes ussent pris sus les ancres, il se mistrent a la meer, joignauntz ensemble les jointures du governail, et le petit sigle levee, s'en vount il al rivail solom le soufflement du vent.[52]Et com nous eussom chaeu en un lieu de deux meers, il boterent la neef, et la neef estuet ferm, nient movable, et si ert la neef desliee de la force de la meer.[53]Lors ert le consail des chivalers de occire les gardeins[54]de la neef, qe nul, com il eust nagee,[55]

58 dotasmes] detasmes 80 peussent] pe[illegible] ent 82 la meer] la meer 83 governail] governa il

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42 pusillum inde separati 43 mittentes...optabant 44 cum misissent scapham in mare, sub obtentu quasi a prora inciperent anchoras extendere + ut tutius navis staret W gig 45 hi...manserint, manseritis V[rec] 46 et passi sunt eam excidere 47 Et cum lux inciperet fieri (om.lux W) 48 sumere cibum 49 expectantes ieiuni permanetis 50 rogo vos accipere 51 Animaequiores autem facti omnes, et ipsi adsumserunt cibum

leoqe[42] et troverent quinze paas, si doutasmes nous de entrer
en aspres lieus. Et nous envoiantz qatre ancres, desirasmes[43]
le jour estre fait. Lors voloient les mariners fuir de la 60
nief, et voloient mettre lour scaphe en la meer, pur soi met-
tre desur / en eschap. 225b

[44] Lors dist
Paulus a Centurioun et as chivalers: Si vous ne remanéz[45] en
la nief, vous ne purréz estre saufs. Donqe couperent les chi- 65
valers les cordes de lour scaphe, mais ils la seoffrirent es-
teer adees.[46] [47] Et donqe lour
pria Paulus de prendre de viaunde,[48] et dist: Hui a qatorze
jours gardéz vous qe vous permanéz en jeune,[49] rien pernantz
de viaunde. Par qei jeo vous pri qe vous preignéz[50] de viaunde 70
pur la vostre saunctee, qar nient un peil de vostre chief ne
perira. Et com il eust ceo dit, il prist du pain, et fist
graces a Dieu el regard de toutz. Et com il eust le pain
frussee, il comencea a manger, si estoient lour corages en
quiete, et pristrent de la viaunde.[51] Lors estoioms nous en la 75
nief deux centz septaunte et sis par nombre. Et quaunt nous
estoioms asaciéz de la viaunde, ils aleggerent la nief, get-
taunt de flur en la meer. Et com le jour estoit fait, ils ne
conustrent point de terre

80

mais solom le flaat du vent
ils tendirent a un rivail.[52] Et com nous venismes al lieu qe
nomee est Bythalassum, la nief estoit 85
nient movable
[53] Lors ert le consail des chivalers pur occire les gar-
deins[54] de la nief, issint qe si nul de eux volsist eschaper,[55]

61 soi met-] soi'met 62 / en eschap] en / en eschap 67
adees] a dees 73 graces] grates 78 meer] nieer

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52 sinum vero quendam considerabant habentem litus, in quem cogitabant si possent eicere navem. Et cum anchoras abstulissent, committebant se mari, simul laxantes iuncturas gubernaculorum: et levato artemone, secundum flatum aurae tendebant ad litus 53 Et cum incidissemus in locum bithalassum, impegerunt navem: et prora quidem fixa manebat inmobilis, puppis vero solvebatur a vi maris 54 custodias
55 ne quis cum enatasset

q'il eschapast.[55] Centurioun adecertes voillaunt garder Paul,[56]
90 le defendi estre fait,[57] et comaunda yceux qe poessent naer soi
mettre en la mee[r] al primour, por eschaper et issir hors a
la terre. Et les uns porterent les altres en tables, les uns
adecertes sur ces qe furent de la neef.[58] Et issint est il fait
qe totes les almes[59] eschaperent a la terre.

Capitulum .xxvi[i]j

Et com nous eussoms eschapee yceux perils,[1] nous savioms
bien qe nous estoioms en le isle qe est nomee Mitisiene.[2] Les
barbarins adecertes ne donerent point a nous poi de humanitee,
et si illumerent il de feu et nous eschaufferent por la pluie
5 et le freid qe apparust.[3] Com Paul eust assemblee ascune mul-
titude de colpesouns de visnes,[4] et la eust mys sur le feu, un
serpent, com il fust issu hors du chaline, assailli sa mayn,
et la envenima.[5] Et com les barbarins eussent veuz la beste
375c pendaunt sur sa mayn, il distrent/ensemble:[6] Certes cist hom
10 est en homicides,[7] le quel com il eit eschapee la meer,
vengeaunce ne lui soefre point vivre.[8] Cil adecertes feraunt[9]
la beste el feu, si ne suffri riens de mal. Mais cil lui qui-
doient turner en emflure et sodeynement chair et morir.[10] Et
cil longement attendauntz, et voiauntz nulle rien de mal estre
15 fait en lui,[11] cil soi turnauntz, lui distrent estre[12] dieu. En
yceux lieux adecertes estoient les possessiouns du prince de
l'isle,[13] Publius par noun, le quel nous resceivaunt, nous dona
benignement par treis jours.[14] Il avint adecertes qe le piere
Publius gisier, si travailla il des fevres et del flux,[15] a qi
20 Paul entra. Et com il eust por lui priee, et eust mys sur lui
sa mayn,[16] il luy sana. La quel chose faite, touz ceux qe a-
voient nulle maladie en le isle, vindrent a luy[17] et estoient

5 le freid] le offrend 8 beste] teste 13 et morir] a morir 19 flux] flux̄

55 - effugeret 56 volens servare Paulum 57 prohibuit fieri 58 mittere se (+ in mare ABKR...) primos (+ in mare SU) et evadere, et ad terram exire: et ceteros alios in tabulis ferebant: quosdam super ea quae de navi essent 59 omnes animae xxiii. 1 Et cum evasissemus tunc 2 Militene, Mitilene c p², -ae T, Micilene 15185 3 Barbari vero praestabant non modicam humanitatem nobis. Accensa enim pyra, reficiebant nos omnes propter imbrem qui inminebat, et frigus 4 cum congregasset autem Paulus sarmentorum aliquantam multitudinem

q'il n'eschapast.[55] Lors volt Centurioun garder Paulus,[56] et comaunda q'il fust sauf,[57] et comaunda qe cils qi peossent noer al primer fussent ruéz en la meer, pur eschaper a la terre. Et chesoun des autres qe rien pout prendre en sa main, qe pout floter, le prist et soi mist desur.[58] Et issint ert il fait qe toutz [59] eschaperent a la terre. Et com nous ussoms eschapee ceux perils,[1] bien conuismes qe nous estoioms en la isle qe nomee est Michilenee.[2]

Coment seint Paul sana sa main demesne qe ert envenismee d'un serpent, et com il sana le piere Publie de la fievere, tournaunt plusours de Rome a la foi par sa pre / dicacioun. 225c

Capitulum .xxviij.

A cel temps estoit g[ra]nt froid, si allumerent ils de fuaille et soi eschauferent pur la pluie et le froid qe lour survint.[3] Lors prist Paulus une quantité de feugere,[4] et le mist sur le feu, et un serpent en issi, et assaut sa main, et la envenisma.[5] Et com les autres veissent sa mayn emflee du serpent, ils distrent : [6] Cest hom est homicide[7] de soi en terre, qe com il eit eschapee peril de meer, vengeaunce nel seoffre vivere.[8] A tant fiert[9] Paulus la beste el feu, si ne seoffri point de mal. Nepurquaunt ils quidoient q'il cherroit et morroit sodeignement.[10] Donqe regarderent ils longgement en lui, et al derrein ils ne virent point en lui mal,[11] einz soi tournerent a lui, et distrent q'il fust[12] dieu. Lors estoient ils el isle de Pridie, qe fust al bier,[13] Publie par noun, le quel nous receust et nous dona pulture par treis jours benignement.[14] Et avint issint qe Publie estoit travaillee de fevres, et just en la maladie,[15] a qi Paul entra. Et com il ust prié pur lui, et ust mys a lui sa main,[16] il le sana. Et com ceo fust fait, toutz cils qe avoient enfermetee en le isle(e) aproscherent a lui[17] et estoient

90-1 noer] noier 93 desur] de sur xxviii. 4 g[ra]nt, blot erased above 7 en issi] enissi 21 com ceo]'ceo'com

5 vipera a calore cum processisset, invasit manum eius + et momordit gig 6 barbari pendentem bestiam de manu eius, ad invicem dicebant 7 homicida 8 qui cum evaserit de mari, ultio eum (+ in terra W)non sinit vivere 9 excutiens 10 in tumorem convertendum, et subito casurum et mori 11 sperantibus, et videntibus nihil mali in eo fieri 12 dicebant esse 13 In locis autem illis erant praedia principis insulae 14 suscipiens triduo, benigne exhibuit 15 patrem Publii febribus et dysenteria vexatum iacere 16 manus, manum c gig 17 infirmitates, accedebant

sanéz. Les queles nous honurerent de moltz des honures, et nous nageauntz, mistrent il en nostre neef asséz de chescuns
25 riens qe estoient necessaires.[18] Et aprés treis moys, nageasmes nous en une neef de Alexaundre, la quele enhyema en le isle, el quel signe estoit des chasteux.[19] Et com nous fussoms venuz de illoqes a Siracusane,[20] nous manames illoqes par treis jours. Nous passauntz de illoqes venismes al regioun;[21]
30 et une jour aprés, le vent sufflaunt del south, venismes nous al second jour a Pitecles,[22] ou, noz freres trovéz, si nous prierent il demorir od eux par sept jours.[23] Et issint venismes nous a Rome. Et com noz freres ceo eussent oiz, il vindrent currauntz countre nous al marchee de Apir.[24] Et com Paul
35 les eust veu, il dona grasce a Deu, et dona fiaunce et joie en soun quer.[25] Et com nous venismes a Rome, il suffrirent Paul[26] a mayndre od soy meismes hors du chastel, tut soul od un chivaler lui gardaunt.[27] Et le tie[r]cz jour aprés, il apella les primereins des Gieux, et com il fussent assembléz,[28]
40 il lour dist: Ha! vous biers freres, jeo riens fesaunt contre le poeple ou contre la manere des peres, sui donee es mains des Romayns, liee de Jerosolme. Qe com il eussent de moy priere,[29] il ne moy voloient[30] lesser, por ceo qe nulle altre enchaisoun de mort ne fust point en moy trovee. Les Gieux ade-
45 certes / countredisauntz,[31] sui jeo constreint de apeller Ce-
375d sar, nyent eyaunt riens de acuser si com ma gent.[32] Por ceo, por cest enchaisoun jeo vous priai veer et emparler, et por ceo com jeo sui liee environ de ceste cheine por Israel.[33] Et cil lui distrent: Nous ne avoms riens pris [34] des let-
50 tres de la Gywerie, ne nul des freres venaunt a nous ne nous counta ne ne parla mal de toy a nous. Par quei nous sumes requis de toy oir[35] ceo qe tu sentes. Car de ceste suite conue chose est a nous qe hom toy contredirront[36] par tut. Et quant il lui avoient assis un jour, plusours vindrent a lui, as
55 queux il overi et tesmoigna la regne du ciel,[37] moustraunt a

33 freres ceo] freres ceo 25 aprés] a pres 26 enhyema] en hyema 41 ou contre] encontre 52 oir] oir de toy oir

18 quae necessaria erant 19 in navi Alexandrina, quae in insula hiemaverat, cui erat insigne Castorum 20 Et cum venissemus Syracusas, -am F©IK... 21 Inde circumlegentes devenimus Regium, regnū 15185 22 Puteolos 23 ubi inventis fratribus rogati sumus manere apud eos 24 usque ad Appii forum 25 accepit fiduciam > sumpsit audaciam et laudem dedit Deo gig 26 permissum est Paulo

sanéz. Les quex nous ahourerent de moltz des honurs. Et com nous nageassoms, ils mistrent assétz des necessaries[18] en nostre nief. Et aprés treis mois, nageasmes nous a Alexandrie

[19]Et com nous venismes d'illeoqe a Siracusane,[20]nous manasmes illeoqe par trois jours, et puiz devenismes a Regin;[21] et un jour aprés, sufflaunt le vent del south, venismes al secound jour a Putheolos,[22]et illeoqes trovasmes noz freres; et ils nous prierent illeoqe maner od eux par sept jours.[23]Et issint venismes nous a Rome. Et com noz freres ceo oissent, ils currurent a nous desqe al marchee

[24]Les quex com Paulus ust veu, il dona graces a Dieu, et prist fiaunce et joie en corage.[25]Et com / nous venismes a Rome, lors ert it suffert a Paulus[26]de maindre solement od soi mesmes hors du chastel, od un chivaler soi gardaunt.[27]Et le tierz jour aprés, il appella les primereins des Jeus, et com ils lui fussent venuz,[28]il lour dist: Ha! vous biers freres, jeo rien fesaunt vers le people ou vers paternele manere, sui baillee es mains des Romains, liee de Jerosolme. Et com ils ussent de moi prier,[29]ils moi voloient[30]lesser, qe nulle enchaisoun de mort en moi ne fust trovee. Mais les Jeus moi countredistrent,[31]par qei jeo estoi constreint appeller a Cesar

[32]Et pur cele enchaisoun jeo vous priay veer et emparler, et pur les gentz de Israel sui jeo environee de liens.[33]Et cils lui distrent: Nous n'avoms pas pris de toi[34]lettres de la Jewerie, ne nul des freres venaunt a nous ne nous counta ne parla de toi mal. Par qei nous sumes priéz de toi oir[35]ceo qe tu sentez. Qar de ceste suite conue chose nous est qe hom toi countredirra par tut. Et com ils ussent assis anlui jour, plusours le vindrent, as quex il tesmoignant, expount le regne Dieu,[37]moustraunt a

225[d]

24 nageassoms] uageassoms 30 un] vn, as if corr. from on

27(+ foras (foris Wp) extra castra O*(expunct.) W cor uat...) sibimet cum custodiente sibi milite 28 convenissent 29 interrogationem 30 voluerunt 31 Contradicentibus autem Iudaeis 32 non quasi gentem meam habens aliquid accusare 33 propter spem enim Israhel catena hac circumdatus sum 34 de te 35 Rogamus autem a te audire 36 ei contradicitur 37 quibus exponebat testificans regnum Dei

eux de Jhesu, et de la ley de Moysen et des prophetes,[38] du matyn tanqe al vespre. Et ascuns creerent [39] et ascuns point ne creerent. Et quant il ne estoient point entre-assentauntz, Paul dist une parole,[40] qe le seinte Esperit par-
60 la bien par Isaye le prophete, disaunt a noz peres: Va a cesti poeple et di:[41] Vous orréz des orailles, et vous ne entendréz point; et vous voiauntz verréz, et vous ne aperveiveréz point;[42] le quer de ceste poeple est encrassee, et si oirent il governousement[43] des orailles, et si streignerent il
65 lour oels, qe par aventure il ne voient des oels,[44] ne oient des orailles, ne entendaunt de quoer, et qe il en sount turnéz, et jeo les seine.[45] Por ceo conue chose soit a vous qe ceste saunctee de Dieu est envoiee a gent, et cil le orrount. Et com il eust dit cestes paroles, les Gieux s'en issirent
70 hors, eyauntz entre eux grantz questiouns.[46] Et cil mesna en lour conduit, desputaunt od eux[47] par deux aunz, et issint prist il[48] tuz ceux qe vindrent a lui, Gieux et Grieux,[49] prechaunt le regne Deu, et enseignaunt totes choses qe sont de nostre Seignor Jhesu Crist od tote foi saunz prohybicioun.[50]

Ci finissent les faitz des apostles, et comencent les Epistles de Jake.

58-9 entre-assentauntz] entre assentauntz 68 envoiee] ennoiee le orrount] enverrount

38 suadensque eos de Iesu ex lege Mosi et prophetis 39 his quae (+ ab eo GW) dicebantur 40 dicente Paulo unum verbum 41 dic + ad eos BFKR... 42 videntes videbitis, et non perspicietis 43 graviter 44 oculos suos conpresserunt: ne forte videant oculis 45 et corde intellegant: et convertantur, et sanem illos

eux de Jhesu, et de la lei Moisen et des prophetes,[38] de matin desqe al vespre. Et les uns creerent ses paroles,[39] et les altres nel crurent. Et com ils ne fussent ensemble assentauntz, dist Paulus une parole,[40] qe le seint Espirit parla bien par Ysaie le prophete, disant a noz pieres: Va a cest people et lour die:[41] Vous orréz des orailles, et vous ne l'entendréz; et vous voiauntz verré, ne regardéz;[42] encrassee est le qeor de cest people, et ils oirent grievement[43] des orailles, et lour oils unt ils emprient, et jeo ferroi qe par aventure ne voient des oilz,[44] ne ne oient des orailles, ne de qeor ne entendent, et ils serront retournéz

[45] Pur ceo conue chose soit a vous qar as gentz est envoiee iceste saunctee de Dieu, et cils le orrount. Et com il ust dit cestes paroles, les Jeus a taunt s'en / issirent, 226[a] eiauntz entre eux grantz questiouns.[46] Et cil maneit en lour conduit, desputant od eux[47] par deus anz, si prist il[48] toutz ceux qe a lui entrerent, et Jeus et Greus,[49] prechaunt le regne Dieu, et enseignaunt totes choses qe sount de nostre Sire Jhesu Crist od tote fiaunce sanz devoiance.[50]

Ci finissent les faitz des Apostles, et comence le prologe de l'Apocalips.

60 disant a noz] disant^a^noz 61 lour die:] lour die 62 verré] vr'e encrassee] Et crassee 69 catchword of 225vo issirent eiauntz entre eux

46 ipsi et audient. + et cum haec dixisset, exierunt Iudaei, multam inter se habentes quaestionem DOMW 47 mansit...suo conducto + disputans CTW 48 suscipiebat, recipiebat CT gig s 49 ad eum + Iudaeos atque Graecos CRTW 50 cum omni fiducia sine prohibitione

CRITICAL NOTES

Underlining is used for French and Latin words and phrases, and for English words giving their meaning.

I.3-4 comaundaunt a ses apostles qe il eslust par le saint Esperit, MS 9562 comaundaunt as apostles les quex il eslust par le seint Espirit = praecipiens apostolis per Spiritum sanctum, quos elegit

It appears that in both manuscripts the Latin phrase has been interpreted as if per Spiritum sanctum referred to the choosing of the apostles, and not to their orders as the construction indicates.[1] This would be quite possible at a time when the Latin text, more or less punctuated according to the manuscript, gave no artificial aids to the less competent translator, and instances of this phenomenon occur throughout the text.[2] For although the reproduction of the Latin order in the French text is not definite proof of the translator's interpretation being as stated here, yet while one could, by punctuation, reach a correct translation, there is as little proof of that as of the other. It seems also less likely, both from what we know of the translator, and from the quasi impossibility at the time of using such punctuation to elucidate a passage, which would preclude the writer's relying on punctuation for such a purpose.

I.8 du Piere quel dist il = Patris, quam audistis (+ inquit 11533)

This is the first instance in Acts of MS 1 of a space left by the scribe. Such gaps, of which we shall note further instances, are found here and there throughout the manuscript, not only in Acts and the other sections written by the same scribe. Their presence may be due to the scribe's uncertainty of the reading of his original, which he intended to check later. The gap may, on the other hand, date back to the translator, who perhaps experienced some difficulty in understanding or reading the Latin. The reason here seems obscure, as it

1. A.W.F.Blunt, The Acts of the Apostles, Oxford, Impression of 1931, p.131; L.-Cl. Fillion, La Sainte Bible..., Les Actes des Apôtres, Paris, 1901, p.611.
2. see pp. xlvii-xlviii.

does in II.25, for little is lacking (the le of the relative, vous, and a verb for audistis) and the construction is not particularly complicated.

Of other instances, that of II.42-4 seems to be due to the complexity of the passage, whether the omission arose in copying or in the translation; those on folio 368 v° (XIII.106 - XIV.26) represent in two cases words elsewhere correctly rendered, and in one case a word not found elsewhere in Acts, but with numerous examples in the Vulgate as a whole (XIII.106); the last instance XXVI.4 is small and at the end of a line, and may be due to the scribe's fear of not getting the whole of the following Roy in the remaining space, although he usually had no qualms about splitting words, even after one letter.

No such gaps occur in MS 9562.

I.11 Por ceo qe assembloient = Igitur qui convenerunt

It is not possible on the strength of one instance of qe as ceo qe (VIII.58) to postulate qe = cil qe (pl.), nor does there appear to be sufficient reason for supplying cil, although in view of such an omission always being possible, no argument as to the translation will be based on this phrase.

I.15 mais jeo receivaunt = sed accipietis

The reading as it stands has no relation to the meaning of the passage, and yet palaeographically no emendation to the French appears justified. Perhaps the translator read accipiens for accipietis, which in book hand would be fairly similar, and more likely grammatically than accipientis, and associated the participle with the person speaking, supplying jeo.

I.30 ordre = oratione

The meaning required is prayer, and Professor Wagner suggested to us that this may be a possible usage for ordre; but having been unable to trace the Paris thesis on ordre to which he referred, we can show no precedent for this. Alternatively, the reading may be due to an error of the translator or of a copyist of the Latin text, who may have read the abbreviation for oratione as one for ordine, in such a form as that of MS B.N.lat. 15185 ordne

1.38-9 et il penduz en la maiene de deux larrouns = et suspensus crepuit medius

The verb crepare occurs only twice in the Vulgate. This rendering seems to presuppose a lack of understanding of the form crepuit, combined with the association of the idea of the death of Jesus between two thieves, brought about no doubt by the presence of medius, which may have appeared to require an object.

I.42 Soit la habitacioun

The manuscript reading Fait here corrected to Soit is unmistakable, but makes no sense. The Vulgate Fiat suggests that the initial Fait, taken with the one occurring later in the sentence, may represent an original Soit, altered through confusion of f and s, together with the subsequent change of the first vowel (for sait <*siat does not occur in these texts). Another possible cause of the alteration might be the scribe's unconscious retention of fait from the end of the phrase within his eye-span for copying, and its substitution for the first word of the sentence.

I.43 cil ne soit qe en habite = non sit qui habitet in ea

En appears here to have the force of y, translating (albeit literally) in ea. It is unlikely that it is the prefix for the verb enhabiter, since habiter is used elsewhere, and takes the prepositions a and en following, and not the direct object. Another instance with y > en as direction in which, is il en est entree XVI.63-4; tote la multitude en est commue XIV.16 is the equivalent of MS 9562 illeoqe, but it probably refers back to the various cities and surrounding region where the apostles were preaching, and cannot be taken as conclusive evidence.

I.51-3 This is a difficult passage where varying punctuation can bring slightly different interpretations to the text in Latin. A hesitation appears in the French, where each manuscript has a different solution, neither of which is entirely satisfactorily explained. By adding an auxiliary verb to the reading of MS 1 a certain meaning can be obtained. In MS 9562 the reading q'il ne feroie is clearly faulty, but as there is no obvious correction to make, it has been left as it stands in the manuscript.

II.4 en = en laquelle = ubi

This usage does not appear elsewhere in MS 1. It is unlikely that it represents eu = en le, as this form does not occur in our text, besides the fact that grammatically the sentence would not be improved by such an interpretation. Something is missing before apostles, which should have an article. Perhaps a reading ou il was emended to ou apostles so as to make the subject clearer (although il should apply to both apostles and disciples.) The substitution of the one word apostles for the one word il would account for the omission of the article. The change from ou to en is not difficult to explain palaeographically, since u was often confused with n, and the outlines of o and e were fairly similar.

II.6 siet = sedit

The form siet appears here to be a present, perhaps due to the translator's misreading of sedit as sedet, as opposed to sist in MS 9562 which correctly renders the Latin. Instances occur throughout the texts of differences between the two manuscripts in the translation of Latin verb forms which are similar, or, in certain cases, identical in two tenses.

II.10 voiz, MS 9562 nuit = voce

Probably a misreading in the French, from a form voiz to noit.

II.25 Jerosolme espount = Hierusalem(universi:) hoc ...notum sit

The scribe has left another space here, of about ten letters. It must represent something of the nature of soit ceo but since the scribe himself has clearly been in doubt, nothing has been supplied.

This sentence, although simple enough in itself in Latin, appears to have presented a certain difficulty, since in MS 9562 there is what is probably a mechanical error in et p mes paroles, which probably represents pernez, where the following mes has caused the omission of the final syllable of the verb.

II.38-9 Et chescun (serra) qe avera apellee le noun de nostre Seigneur serra sauf.

This construction appears to be due to the translator, but the first serra has been bracketed in order to clarify the

sentence. The explanation lies in the Latin text: Et erit [it shall come to pass], omnis quicumque invocaverit nomen Domini, salvus erit; the verb erit occurring twice and with a different subject, has been rendered both times, with the same subject, which makes no sense. The translator has associated omnis with the first erit no doubt because of their proximity, without considering the result in the completed sentence. The same rendering is present in the text of Joel II.v.32 of which this is a quotation, with the inversion of chescun and the first serra (folio ccxciij d). In MS 9562 this error has been avoided by the omission of the first erit, which does not impair the meaning. In III.45-6 erit in such another construction has been omitted in both manuscripts.

II.42-6 This passage, all in the same sentence, is not straightforward even with modern punctuation, and at a time when punctuation was still rudimentary, must have presented even greater difficulties. In MS 1 the scribe, faced with either a phrase he could make nothing of, or perhaps a blank, omitted one section, leaving a space to indicate the lacuna, the largest of its kind in Acts, extending over one and three-quarter lines. The rubricator at first thought it was left for him, although the shape is not appropriate for the beginning of a chapter, for savez is followed by a red capitulum which was immediately erased, for Chapter III is correctly numbered. MS 9562 has a full translation, with an ingenious resolution of praescientia, which occurs only three times in the Vulgate.

The form lie(e)z appears contradictory to the sense, which is freed for solutis. Investigation of other renderings of this verb, which vary in relation to their context, shows deslier once in MS 1 and twice in MS 9562, also for dissolvere, V.82,83, 5.81,82. Closer inspection of the manuscripts reveals a mark ' after enfern in MS 1, and a rounded titulus over the final n in MS 9562. This seems to indicate some hesitation in the reading of the text, and would perhaps justify the insertion of des.

The final clause of this sentence is very clumsy in MS 1, where the accusative and infinitive construction has been reproduced in French. Ab eo has been taken as a neuter (de ceo) while MS 9562 has lui. Li represents illum, which is il in MS 9562, and is part of the following accusative and infinitive clause, and not, as appears at first, an indirect object of the

previous section badly placed.

II.49 ensur defent et

This expression is not recorded in Godefroy or Tobler-Lommatzsch[3] under either ensur or defent. It appears to be the equivalent of the Vulgate insuper et, which is adquately given in MS 9562 as et ensurketut. The placing of et after ensur defent may mean that the translator associated insuper with the preceding instead of with the following part of the sentence; but he may merely have reproduced the Latin order. Ensur defent may be a hitherto unnoticed Anglo-Norman expression related in meaning to ensurketut, as the similarity of construction might suggest, or a severely corrupted scribal form of the latter. The only other example of insuper et in Acts is XXI.66, where MS 9562 again has ensurketut, while MS 1 has ensement, which in XXVI.29 = simul, where MS 9562 has altresi. The third instance in the New Testament, Hebrews XI.v.36 gives an extra et which rather complicates the issue: suffrauntz escharns et bateries et ensurketut et liens et chartres...= ludibria et verbera experti, insuper et vincula et carceres. In the passage in Psalm XV.v.9 of which this is a quotation, MS 1 has ensurketut et, Exodus II.v.19 has et ensurketut for the same phrase, which makes the second explanation given above seem perhaps more likely.

2.59-60 Cil Jhesu resuscitee est [de] Dieu = hunc Iesum resuscitavit Deus

The translator has taken the words as they came in the Latin text, which forced him into a different construction if he was to keep the original sense. The passive verb shows that he was aware of this, and did not misconstrue the meaning of the sentence because of the word order. It is therefore in all probability to a copyist that we owe the omission of a preposition marking the action of the agent.

Should the missing preposition be supplied by par or de? Either would be possible for this text. Dire is followed by par 2.28, all other instances of susciter and resusciter have an active construction and are therefore of no help. Elsewhere appear dire + de 13.93, 16.30, 17.45, 27.23, enhoint del (abl.) 10.74, nommer de. De has therefore been supplied.

3. Altfranzösiches Wörterbuch, Berlin 1915-

II.66-7 qe Deu fist (al) nostre Seignor et Crist qe vous crucifiastes Seignor et Crist.

Al appears to represent cil which probably qualified Jhesu. A scribe reading cil as al would emend Jhesu to Seignor et Crist, as Jhesu could not be taken with an article. The full expression Seignor et Crist most likely came through the influence of the following Seignor et Crist. The nonsense created by this change would be ignored in the attempt to solve the other problem.

II.82-3 et grant doutee estoit en touz = et metus erat magnus in universis

Godefroy gives only two examples of the feminine noun doutee, both from the 'Voyage de Marco Polo,' but Tobler-Lommatzsch gives an additional example,[4] and a reference to the FEW III 196b. The adjective here gives no indication of the gender of the noun, as grant is used equally for masculine and feminine. It seems likely, in view of the general use of doute or pour for timor (metus occurs only sixteen times in the Vulgate) that here doute was intended, as in MS 9562, and that the additional e is scribal, perhaps under the influence of the following e of estoit. It is just possible that it represents ē for the expression doute en estoit en touz, but although doute en est fait occurs in V.9,21, en may there be appropriate to the construction with faire, while its presence here might be disputed.

II.84 Si vendoient il = vendebant, manuscript vendient

According to Tanquerey[5] the ending -ient affects only the present indicative and subjunctive, and cannot thus be taken as a possible ending for the imperfect indicative, which is the tense expected here. For the only other instance of vendebant IV.67, MS 1 gives vendoient and MS 9562 vendirent as here; the correction to vendoient as against vendirent seems therefore justified. Palaeographically it is as easy to postulate the omission of o as joined to a preceding d as of an r between i and e. Stimming[6] quotes vodrient as an example of reduction of [ei] to [i], and this may be an instance of such a phenomenon;

4. Amis et Amiles und Jourdains de Blaivis, K.Hofmann, Erlangen, 1882 (2nd ed.)
5. op.cit. pp.255-7
6. op.cit. p.199

but until further evidence comes to light it is perhaps better not to lay too much stress on this possibility.[7]

III.3 ou esteit porté, le quel il mistrent = baiulabatur: quem ponebant

This has been emended from ou esteit par le quel il mistrent, which appears to make no sense. The presence here of the verb baiulare might lead to the conjecture that the translator of MS 1 mistook its meaning, as evidently happened for MS 9562 which has clocha. However the three other Vulgate examples of this verb, occurring in a section of the New Testament copied in a different hand, have in each case porter, correctly used. Despite the difference of hand, it seems reasonable to suppose that the verb was similarly rendered here. The misreading of porté le quel as par le quel shows extreme carelessness on the part of the scribe, a condition not without precedent elsewhere in the manuscript. Emendation is made as if the final -té of porté, and not -tee of portee, had been lost, for although the past participle of the 1st conjugation usually ends in -ee when without flexion, this is not always so, and examples of -é do occur, and the loss of té before le is more likely than that of tee.

III.17-18 repleniz de merveille et de escimure et conuiz en ceo qe avint a lui = impleti...stupore et extasi, in eo quod contigerat illi.

Escimure is an unknown word, and may not even be the correct reading. MS 1 has escimure, or escinnire, or escumire, with six strokes, and no accent to mark an i. It appears to represent the Latin extasi (abl. sg.), which occurs only here and once in the Psalms, and is not in MS 9562.

Conuiz has an accent above the stroke before final -z, and should thus be read as conuiz. Comparison with past participles of commover, for which this might be a misunderstood rendering, shows that all instances in this text have -mm-, which seems to rule out this suggestion, although the form with -m- might have existed at an earlier stage, and here been read ui instead of being changed to mm. Conuiz has apparently no Latin equivalent, but may have been added as a gloss to the preceding noun, and in its turn been altered out of recognition.

7. see p.lxxvi.

III.31-2 Et il conferma...en la foy de soun noun: soun [noun] et sa foi = Et in fide nominis eius...confirmavit nomen eius: et fides

The placing in MS 1 of soun noun at the end of the first part of the sentence has facilitated the omission of the second noun, which has also the same ending and length in French as its possessive adjective. The sentence has also been wrongly divided, as both instances of soun noun should be in the first part, one as a genitive, the other as a nominative. But the subject has been understood from confirmavit as ille, and the real subject, nomen eius, following the verb, has been attached to the following section as an additional subject with fides; fides is followed by a singular verb, but this was normal in Latin grammar, and need not have made the syntax of the sentence clear to the translator.

IV.53 ceo qe (est) ta mayn = quae manus tua

It might be suggested that est, which as such is superfluous, represents et of a possible et...et. But est has been entirely rejected, as et...et is not used in this manuscript.

IV.56-7 en ceo qe tu estende ta mayn, saintez et signes et mustresouns estre fait = in eo cum manum tuam extendas sanitates et signa et prodigia fieri

Estre fait is, and should be, the verb for the three nouns saintez, signes and mustresouns, whereas in MS 9562 sanitates has been taken as seintz for sanctos, and indirect object of estendez. The form saintez presents some difficulties, as to whether sanitates has been misread, or the c of sanctee (twice used elsewhere for sanitatem) been mistaken for part of an n and the above spelling created, which should make the final syllable accented. The latter solution appears more likely, but no modification has been made to the manuscript reading.

IV.61-2 ne ad mandee ascunz estre le soen = nec quisquam aliquid suum esse dicebat

The manuscript reading, ne amendee, is clearly unsatisfactory in this context, and must have arisen from some other form. Emendation to ad mandee supplies both the necessary auxiliary verb, and a meaning closer to that of the Latin verb. It may seem that the change suggested here postulates greater divergence between the scribe and the original than a copyist might have been led to make. But following the orthography of

MS 1, the French derivative of habet cannot be supplied without final d, and maunder cannot be given a spelling with men-. Also it may be observed that before this passage come errors of copying in lines 53 and 56, and that, where such patches are found, as in VIII.61-8, the differences are often more considerable than in isolated cases. It may thus be supposed that the scribe's lack of attention made him write a compound form otherwise rendered by himself elsewhere, in a form he does not normally use; a situation repeated VIII.61, where meyené appears to represent mesnee.

For the meaning, maunder, although primarily being to send, can also mean to send a message to someone, to which a slight extension could bring the sense to state (to be one's own), as needed here.

5.23-4 estoient fait al people = fiebant...in plebe

The manuscript reading et le, here corrected to al, does not give a satisfactory construction, since it divides the sentence awkwardly. The el of MS 1 gives an indication of the kind of form from which et le was derived. It has however been emended to al and not to el, because on this point the two versions differ: II.63 es ciels, as ciels; VI.18 moltz des signes et des mustresouns el poeple, al people; XV.29 Deu en eust fait es gentz, as gentz. The similarity between the last two expressions and the example here gives sufficient basis for the correction.

V.50 oi cestes = audierunt hos

The manuscript reading cessent, clearly due to a mechanical error after eussent (as in XII.15-16 cheines chaines) has been thus emended, according to the sense.

5.66 et Dieu le seint Espirit dona lui = et Spiritus sanctus, quem dedit Deus

As the reading stands in MS 9562 it can be interpreted in two ways: 1) and God gave the Holy Spirit (lui being however rejected as superfluous); 2) and God the Holy Spirit (not an expression found elsewhere, but here both are in the nominative in Latin) gave him (sc. Jesus). With the latter interpretation no correction need be made, which is always preferable, even if the text is not an accurate rendering of the Latin. The addition of qe (nom.sg. agreeing with Dieu) between Dieu and seint

Espirit, might appear a possible correction, but has been rejected; for although the French version would gain in this way a construction more similar to that of the Latin (even if Dieu came in apposition with the preceding nous instead of with seint Espirit), yet again lui would have no place in the construction, and the real meaning of the Latin sentence would still not be obtained. The text has therefore been left unemended. The placing of lui after the verb of giving instead of before is not exceptional, as may be seen from baillaunt lui 12.6; nor is it unusual to find lui as oblique with or without a preposition, before or after the verb.[8]

5.77 jours de professioun = diebus professionis

For the emendation from pfeccioun, it appears reasonable to suppose that at some stage of transmission the abbreviated form of pro was read as par. Once this change was made, the -ss- would be out of place, and its correction to -cc- would follow, not through visual similarity, but to create a word with some meaning, even if it made little sense.

V.78 cil p[e]rist = periit

Paul Meyer, in 'L'Apocalypse en français au xiiie siècle,' says 'L'e antétonique entre explosive et r, disparaît dans frai, frei; mais on a fréquemment ferai. Il y a de même prist, que j'ai corrigé, peut-être sans nécessité, en p[e]rist.'[9] e has been added to the form in MS 1, since the word is equally a translation of periit, without the reservation made by P.Meyer, for the disappearance of countertonic e between prosive and r is not characteristic of our scribe's orthography.[1]

V.81-2 [si] cesti consail...et [si] ceo est = si...si

The sentence in MS 1 makes no sense without si, which completes the construction as it does in the Latin text.

7.44-5 il lui empoisea = vindicavit illum

This error seems to have occurred through confusion of thought. The compound form empoisea has been left here as em- is clearly part of the verb, em + labial appearing in MS 9562 only as a prefix, and not as a preposition.

8. see p. xciii
9. p. ccxxiii
1. see p. lxx

VII.45-6 si fist il vengeaunce a celui qe avoit le tort,
MS 9562 et fist vengeaunce a lui qe sustint la tort = ultionem fecit ei qui iniuriam sustinebat

This Latin phrase appears to have caused some confusion because of the interpretation of the dative pronoun, and of sustinebat. Instead of the equivalent of the Authorized Version he avenged him that was opressed, we find ei taken as referring to the man who committed the wrong, whereas sustinebat, with which it is connected, should refer to the person receiving an injury; the French a however can scarcely be stretched to the meaning on behalf of, or for, as would be necessary for an accurate rendering of the Latin text. But here, as often elsewhere, an explanation for mistranslation must be sought. Ultionem fecit is clearly regarded as governing an indirect object, and ei is so interpreted, although it is in fact a dative of advantage referring to the person who received the injury. This interpretation would further the misunderstanding of the expression iniuriam sustinebat (for Classical iniuriam pati) where the use of sustinere, with its various possible meanings, appears to have led the translator to make it fit in with the preceding construction in MS 1. In MS 9562 the same verb is used in French as in Latin, and the reader is left to work out the sentence for himself.

VII.50 vous estees = estis

The only example of this form in Acts in MS 1, beside the more usual estes, and two instances of estez. It is possible that this may have been considered a permissible graphy for estes by the scribe, although it could as easily have arisen from a mechanical error on his part, after pees occurring not long before, and beside past participle endings where the final syllable is represented with a single or double vowel.

VIII.11 ses paroles qe [de] Phelyppe estoient dites = his quae a Philippo dicebantur

Out of five instances in MS 1 of the passive of dire in the construction with the person speaking, only one, II.28, has par, while in XIII.94, XVI.30, XVII.45, XXVII.23 we find de. For this reason de has been inserted to mark the agent.

8.29-31 Mais lui un ne ly altre ne y ert venuz ungore, q'ils n'estoient baptizeez, tant erent ils en le noun de nostre Sire Jhesu = nondum enim in quemquam illorum venerat, sed baptizati tantum erant in nomine Domini Iesu.

The absence in the statement that they were very much in the name of the Lord Jesus Christ of any real meaning, leads to the conclusion that the translator dealt word for word with this passage, without giving much thought to its content. This opinion is strengthened by the presence in lines 22-3 of the phrase et hommes et femmes estoient baptizee el noun Jhesu, which gives the lie direct to the statement q'ils n'estoient baptizeez. That two contradictory statements should arise within a few lines of each other, seems rather to indicate unthinking treatment of the text than its deliberate interpretation on certain lines. Close study of the sentence shows that the first section follows the meaning of the Latin, if lui and ly are taken as datives, which is quite in keeping with the language of the text.[2] In the second section the construction breaks down. Qe can represent qar as often in Old French, and in 28.44. Sed, or rather enim baptizati has been given a negative meaning, and estoient supplied with baptizeez, which was apparently identified as a finite verb not directly associated with tantum erant, which latter has been rendered fully as tant erent ils. This repetition of the auxiliary verb (in two different forms, and therefore not likely to be a mechanical error), coupled with the inversion of sed and enim, puts the sentence out of balance. The translator seems, indeed, to have experienced difficulty in interpreting this use of tantum, for in 18.52-3 he omits it altogether in savoit le baptesme Johan, while MS 1 translates adequately, as he does here, by sachaunt tant solement le baptesme de Johan.

VIII.34-5 des mains des apostles, (et) il lour offri pecunie

The & sign in the manuscript does not represent any conjunction in the Vulgate, and is superfluous in the French. It seems likely that it arose from an addition made by either the translator or a scribe forgetting that he was dealing with a com clause, and providing mechanically a link between the two parts of the sentence which are already adequately joined in the construction.

2. see p. xciii.

VIII.61-8 This passage has no fewer than ten mistakes of copying, four of which have been corrected in the manuscript, by either the original scribe or a subsequent reader. Cil, between com and owaile, has been expunctuated; the reversal of the order sanz soi has been indicated; the initial v of voiz appears to have been corrected from an r, as the letter is formed not with a sloping but with a vertical left branch, extended upwards, the v is nearer to the o than is normal and its right branch appears to be formed by the bar of the r with a slight lengthening to the right of the base of the letter; under the muddled reading aœun altier two expunctuation marks have been placed. In this last case, as only one dot has been placed under the initial confusion, and reading ascun has been adopted as the regular equivalent for aliquis in a positive construction, although it might be possible to read un, which would also fit the context, but with less precision; alter is probably the result of the faulty expanding of the er abbreviation at some stage in the transmission, but the manuscript reading has been left with the one correction only.

Two other mistakes suspected here are in tendaunt for tondente, corrected to tondaunt, and in euste le scripture for which has been substituted en ceste escripture, despite the difficulty of le scripture which gives an article, superfluous after the demonstrative. However the general inaccuracy of the passage provides sufficient grounds for assuming that once given the corruption of ceste to an incomprehensible euste, the insertion of the article and deglutination of the initial vowel present little difficulty.

In addition MS 1 has no other instance of a form similar to meyené, which here represents the Latin ductus. Since the verb mesner is usually used to translate ducere and its compounds, it is reasonable to suppose that this verb was intended here. As this section has so many errors, probably due to inattention (as in IV.53-61), it is not out of the question that there should be a greater discrepancy than would normally be expected between the postulated original and the scribal form, and meyené has therefore been classified as part of the verb mesner. Similarly lui in line 61, should be a 3rd p.sg. of lire, but is perhaps influenced by the pronoun lui at the end of the previous sentence, approximately in the same position in the preceding line in the manuscript. The absence of the final supported -t makes it improbable that ui for u constitutes an

inverse spelling arising after the reduction of the diphthong [ui] to [u]. Stimming however noted lui as a past participle of lire,[3] which may give a parallel. Finally, in qe ly dist ceo le prophete, there is clearly some error, as the phrase neither makes sense nor gives a too literal translation of the Latin. However for want of an indication of the true construction the manuscript reading has been left unaltered. From de quo, de qi would be expected, as in MS 9562, but it must be supposed that the inattention of the scribe has here again been the cause of corruption of the text.

8.62 devaunt ly, musceant soi sanz voiz = coram tondente se sine voce

The presence of the strong form of the article leads us from the syntax of the Latin sentence to a different construction where the participle is taken with the adverbial phrase, and the article becomes the object of the preceding preposition. It is difficult to see how and at what stage musceant arose from tondente, and whether it is due to an initial translation or to a subsequent scribal error. In MS 1 the text, even with the manuscript tendaunt, is nearer to the Latin, having the weak form of the article, which is thus linked with the participle, leaving soi sanz voiz independent, as it should be.

IX.13-14 Ceux biers adecertes qe od lui estoient a compaignies = Viri autem qui comitabantur cum eo

The intrusion of final -s in the expression a compaignies makes it appear possible for it to have arisen from an incorrect division of a verbal form acompaigniés. However in no other instance does this verb have the graphy -igni-, and in this text the presence of -i- after palatal in 1st conjugation verbs is rare. Further, in this expression the adverbial expression is more suitable. This rules out any suggestion of the form's having arisen from a verb at a time when perhaps the -i- was still present after a palatal. It seems therefore justifiable to assume that the graphy with final -s was introduced because the sentence had a plural subject, and is an extension of the normal a compaignie. Compaignie itself is always so spelled.

3. op.cit. p.xxxii.

IX.21-2 Tu levaunt, va en la voie qe est apellee owel, quer = Surge, vade in vicum qui vocatur Rectus: et quaere

The syntax of this sentence is looser here than in MS 9562, where quier (the third imperative in the series) is preceded by si; here however quer is only the second imperative, and can dispense with the link, although its presence would have improved the construction.

IX.71 a Sarone = Saronae

In his edition of 'Le Roman du Comte d'Anjou,' Mario Roques separates the preposition from the noun or verb while leaving the double consonant.[4] However, once the preposition is removed, the double consonant has no functional purpose, and therefore does not need to be retained; an example found with both spellings in our text is assavoir, a savoir, which backs up the emendation made here from assarone.

X.19 Et com il eust faminee = Et cum esuriret

In texts where -e and -ee are alternative graphies for -é, although with a much smaller number of the former, it is not surprising that an occasional instance of -ee for atonic -e should arise. Such seems to be the case here, as in contre IV.50; custumee XXV.34-5; perhaps doutee II.82 (see note); islee 28.22; juggee 10.83 (see note), XXIV.19-20 (see note) and demaundee 25.61. No emendation has been made, save in the case of contre, since it cannot be affirmed that these forms were not possible equivalents, as may be true of doutee for example.

X.20 exitees du pensee = mentis excessus
XI.8 en l'eytcés de ma pensee = in excessu mentis
MS 9562 el passage de ma pensee

In both instances the French form betrays an attempt to transliterate the Latin word, often the translator's solution when faced with a rare word, and used earlier in the text of MS 1, Psalm LXVII v.28 excesse. Exitees and eytces have in the manuscript a greater similarity than in modern print, and it is impossible to say which is a more accurate representation of the form used by the translator.

In MS 9562 the reading el passage 11.7-8 as in MS 1, II Maccabees IV.v.7, shows an honest effort to translate, on the

4. Paris, 1931, p.xxii.

basis of cedo in a compound. The absence of the word in 10.20 does not prove that it was not translated there, since the whole sentence is missing, and may have fallen out for other reasons.

10.30 Mais com cel vassal estoit en terre = et dum intra

The verb estoit, as well as its subject, appears to have been supplied by the translator. The interpretation is comprehensible if we remember that in t'ra = en terre, and that the sign for er, being small, is sometimes omitted or added erroneously in mediaeval texts. Here either in t'ra was already in the Latin text, or the translator read intra as in t'ra, the result in both cases would be the same.

10.37 qar jeo les voi = quia ego misi illos

Misi would normally be translated by a part of envoier or maunder, more probably envoier here, since MS 1 has maunder. The manuscript voi is the usual French equivalent of vide or video. There seems therefore to be some error here, probably scribal, perhaps influenced by voi almost exactly two lines before in the manuscript, and encouraged by the similarity of stem in the present tense of both verbs. Similarly in MS 1 miserunt XVI.79 is given as voiauntz, another part of the verb where there is a close resemblance between forms of veer and envoier, where MS 9562 has maunderent. Neither form has been emended however since it is just possible that this may be an instance of the verb voier, although Godefroy gives only one example of its use as to send in a document from Liège of 1317; for the Anglo-Norman feature of aphaeresis is rare in our texts.[5] Stimming also gives voia as a correction for en voia,[6] which although it is not the manuscript form, must suppose a possible voier.

X.53 de estre joint a Gieu ou aproscher = viro Iudaeo coniungi, aut accedere

The manuscript reading en aproscher is clearly an alteration from ou, see note on II.4.

5. see p.cxii.
6. op.cit. p.131, note on line 198.

10.53-4 mais Dieu ne demoustra a dire nul hom estraunge commun ou ord. = et mihi ostendit Deus, neminem...dicere hominem.

Although the reading in MS 9562 does not quite give the meaning of the Latin, and omits mihi altogether, it still conveys the same wish, even if only in a negative way. The absence of an equivalent for mihi, which is not the type of word generally omitted in MS 9562, might suggest the correction of ne to the appropriate form of the personal pronoun. But me, which would palaeographically be the most suitable form, does not occur in this manuscript, which always has the strong oblique in the pronoun, save in the 3rd person.[7] Because of this and the higher quality of the text of MS 9562 as regards copying (except for the numerous instances of homoioteleuton), the text has not been emended here, although the form ne might have arisen at an earlier point in the transmission of the text, when some of the moi-forms may have been me, and that change was not made by the scribe who generalized the form moi, because here he read ne.

10.68 attemptour en persones = personarum acceptor

Attemptour is given in neither Godefroy nor Tobler-Lommatzsch, but only the verb atenter, whose meanings to undertake something daring, to assault or to tempt do not fit this passage. This seems to be a copyist's error, in which -cc- was read as -tt- and the -m- added either in order to give an acceptable word, as would appear in 5.77, or, less likely, from the copyist's thinking he saw a titulus marking the nasal consonant. The presence of acceptee later in the sentence makes it the more probable that the translator used the form acceptour, as the differentiation is less likely to arise where a certain effort at comprehension is being made than in the automatic process of transcription. The construction with en presents difficulties, however, in view of which the manuscript reading has been left as it stands.

X.69 mais en tote gent qe lui doutent et cil qe oevre justice, justice est a lui accept, MS 9562 mais en totes gentz qe ly doutent et eoverent justice, il est a lui acceptee = in omni gente qui timet eum et operatur iustitiam, acceptus est illi

The force of the Latin qui = those who in qui timet, he who, has been reproduced fully in neither manuscript, and MS 1 has further iustitiam as the noun to which acceptus refers; for

7. see p. xciii.

the inverted semi-colon after the first justice makes it unlikely that this repetition is a scribal error. In addition, both have, with a slight difference in form, a literal translation of acceptus est illi, in a phrase which means nothing in French, where it would need the preposition par, or the noun acceptable. The variation of number is probably due to the construction of gent with the plural in MS 1, followed by a change to the singular where qe receives its full force, an indication of the previous influence of gent. In MS 9562 the translation of omni gente into a French plural because of its plural meaning, is sufficient reason for the presence of two plural verbs.

X.76 oppricouz du deable
MS 9562 enprentiez del diable = oppressos a diabolo

It appears that whatever the original form behind these forms, it has somehow been miscopied, as there is no obvious basis for either manuscript reading. Since no alternative can be suggested, no emendation has been made.

10.82-3 car cil qe establist est de Dieu juggee les vifs et les mortz = quia ipse est qui constitutus est a Deo iudex vivorum et mortuorum

The manuscript reading as such does not make sense. It appears that it might represent 1) jugge des vifs et des mortz; 2) jugge (vb.) les vifs et les mortz. In order to accept the first interpretation the final -e of juggee must be taken as part of a d, together with the following l, les mortz must be read des mortz, and the earlier part of the phrase must be emended if the sentence as a whole is to be complete. One can suppose that the version had at some stage car cil est qe establi est de Dieu jugge...(or establi est de Dieu, est jugge) and that est after establi became attached to the preceding past participle; the second est, the main verb of the sentence, would subsequently be placed after establist which would appear to require an auxiliary verb. Such a reconstruction would explain the form establist, as the past participle ends elsewhere in -i or -iz, and recast the sentence in a more satisfactory original shape as regards the Latin.

Palaeographically, the second interpretation requires only the assumption that the second -e in juggee came about mechanically through dittology, as in 24.19, and that est was reinserted after the formation of establist. In other respects it

assumes the transference of the Latin noun iudex to a verbal form in the French version, and a different interpretation of the passage as a whole, with a complete change of stress.

One difficulty of dealing with such passages as this that are clearly unsatisfactorily rendered is that a correction cannot be based on a reading of the other manuscript, even where it is acceptable, in view of their rather remote relationship. The correct translation of MS 1 cannot be taken as a reliable indication that a manuscript in the direct line of descent before MS 9562 had a correct version of this sentence. However it can be used as an indication of the possibilities, and the first alternative, despite the numerous assumptions it involves, appears the more probable, although too uncertain to justify emendation.

XI.2 In the first part of this passage MS 1 has no finite verb rendering audierunt. In MS 9562 audierunt is rendered by a present participle, but the relative before estoient appears to be missing. In the first instance the verb cannot be supplied, as its position and tense are uncertain, and a space indicates its absence. In the second instance it seems justifiable to supply [qe], which completes the construction, from which it was perhaps omitted through similarity to the preceding -z of gentz, or the qe two words before.

11.2 receurent la parole Dieu = receperunt verbum Dei
The manuscript reading parole Juda is clearly a scriba; error arising from Juda 11.1-2, and Dieu has been substituted for it.

XI.3-4 Com Peres adecertes feust venuz (alee) a Jerosolme = Cum ascendisset autem Petrus in Hierosolymam

MS 1 has verruz for venuz. Checking of all instances of ascendere, which the verb represents here, shows that in MS 1 in Acts venir occurs only once, while mounter and aler (or s'en aler) are more common. This seems to indicate that alee should be retained rather than verruz, even if, as it appears, the latter is a scribal corruption of venuz. However the Latin manuscript may have had venisset (a reading contained in W), which would explain venuz, but leave alee unaccounted for. But this interpretation is less difficult to explain, as it is quite possible that alee was added as a gloss to verruz which would not be recognized as venuz.

MS 9562 does not help here, having Com Pieres adecertes oy qe cils de la countree de Jerosolme. This may be due to a misreading of a possible adisset, as in MS 15185, Acts XXV.v.2, where audierunt stands for adierunt.

XI.8 en l'eytcés de ma pensee see note on X.20.

XI.20 maundéz de Cesar = missi a Caesarea

The most probable reason for this reading in MS 1 is the omission of a final abbreviation after -r at some stage in the transmission of the French version. However, despite the manifest difference in sense, the Latin Caesarea might have been confused with Caesare, especially if the final a were omitted before the initial a- of the following ad. As the French form might thus date back to the translator, the word has been left unemended, here and elsewhere when this form occurs.

It should be noted in passing that the scribe has corrected an original Cez- to Ces-, a sign of some confusion, either in the model or in the mind of the scribe.

11.22 en(coun)trasmes = ingressi sumus

In 16.34 encountrer = to meet, translating the Latin obviare; here it appears to be due either to mistranslation or to a scribal error. En(coun)trasmes seems a possible interpretation because of counta a line below. This might be the wrong order for such an influence, but it could have been in the same position in the model on the line below, and the scribe's eye straying for a moment could have incorporated the stem of the one verb into the one he was writing. Since all instances of ingredi in Acts in MS 9562 are translated by entrer, save two which are omitted in different sentences, it appears unlikely that the error arose through mistranslation.

XI.58-60 This sentence seems to have presented difficulties for translation, arising mainly from the expression in ministerium, but also from the singular subject of the relative clause, and proposuerunt. The first has been translated literally in MS 1, leaving no apparent object for the infinitive, while proposuerunt has been changed to the singular, no doubt through the influence of quis habebat, while yet retaining the meaning to resolve, as it should here. MS 9562 shows a different interpretation, with proposuerunt in ministerium understood

together as setting about, mistrent...en eovereigne, taking the meaning of ponere, and supplying foi as the object of mittere.

12.4-5 les jours azymeux = dies azymorum

The manuscript Jeus should read jours, as in 20.12. Here the word appears to have been influenced by Jeus in the preceding sentence.

XII.27-8 Et cil soi avisaunt (voiaunt) vint a la maisoun = Consideransque venit ad domum

The six instances of considerare in Acts are translated in MS 1 as grauntés, veer, regardoy, and as here. It seems as if the translator had used soi avisaunt, which was later glossed as voiaunt, both forms being retained in the text by the scribe of MS 1, as in verruz alee XI.3.

The absence of considerans from MS 9562 may be due to deliberate omission, as the verb is given in four other places with four different meanings, and the sense of the main clause is not impaired by the loss. Naturally its full force is reduced, but in some ways less than in MS 1 where the true meaning is not given.

13.9-10 s'en vount de Seuleutie, et Juda, et nagerent a Cipre = abierunt Seleuciam: et inde navigaverunt Cyprum

The strange addition of et Juda in this sentence is apparently due to a misreading of inde, which is not otherwise given, and whose first two letters could easily be read as iu- instead of in-. MS 1 has de illoqes here and in XX.29, where MS 9562 has the same mistake as here.

XIII.39-40 et en halte (braz) pussaunce les mesna il = in brachio excelso eduxit eos

Either braz or pussaunce should be rejected as a gloss, unless a form pussaunte is postulated, qualifying braz, which seems unlikely. The presence of pussaunce for brachio in MS 9562 is no proof either way, but the gender of the adjective (despite the possibility of error of gender, illustrated by one instance of halt with a feminine noun) suggests that the original noun was feminine, which indicates halte pussaunce. The insertion of braz may come from a marginal gloss, perhaps made during the revision of the text to show the literal meaning, without the original noun's removal.

13.42 destruiaunt les gentz = destruens gentes

The manuscript reading destinaunt les Jeus has been rejected as improbable. It appears due to the corruption of gens into Jeus, with the subsequent deliberate change of the verb to avoid the statement that God destroyed the Jews before dividing the land among them.

XIII.56-61 Both versions lack certain words here. In MS 9562 their absence naturally impairs the meaning, though what remains can stand on its own. In MS 1 there is no main finite verb in either part of the sentence, and it is impossible to see how the translator or scribe reached the version as we have it.

XIII.62-3 qe de lui furent escriptes = quae de eo scripta erant

Furent has been substituted for the manuscript teneit, which represents erant in neither number nor meaning. Erant is usually translated as estoient, but since four out of the twenty-six instances in Acts have furent, the correction seems justified.

XIII.70-72 En ceste manere dist il...si dist il en ceste manere

The Latin text gives ita dixit at the end of the sentence, referring forward, while in MS 9562 it is rendered only once, but at the beginning, and therefore applying to both sentences instead of merely to the second. In MS 1 ita dixit is translated not only at the beginning, but also in its correct place before Quia dabo vobis. But although one of these is clearly an addition to the Latin text, neither can be rejected, as the first by its very position must be due to intention on the part of the translator, and the different order of words in the second eliminates the possibility of its being a mechanical error.

13.71-2 le resuscita de mort, ne mye retournaunt en corrupcioun plus outre = suscitaverit...amplius iam non reversurum...

The manuscript resuscitaunt corrected here to retournaunt clearly constitutes a scribal error of the type already noted in 11.2 and 12.4, where a word occurring a short distance before has been substituted for the correct one. The reading has been emended since in all instances but this and one of tournee, retourner is used in this manuscript for reverti.

XIII.91-2 se assembla (vint) por oir la parole
MS 9562 soi amua d'oir la parole = convertit audire verbum

Convenit is given by MS 1 as se assembla, its usual equivalent for this verb. Venir appears three times in Acts for convenire in passages where presumably the translator considered the coming rather than the coming together as important. In fact it is difficult to say whether the gloss is to se assembla or to vint, subsequently incorporated into the text; the use of both for one verb, linked by a conjunction, would be unusual. For this edition vint has been treated as the gloss, being like braz XIII.40 the more literal word.

In MS 9562 the reading soi amúa raises some doubt, for although appearing to be soi amua, it may represent some other word in view of the stroke over the last stroke before -a, which is rarely out of place in this manuscript. Taken together amúa and aunir 22.62 also representing convenire, might be auna and aunir respectively, since the change of conjugation is possible. The difficulty of this suggestion is that both verbs are always classed as transitive, whereas here the first example is reflexive, and the second intransitive. The only incontestable use of this verb is in the expression ensemble aunéz 15.52, translating collectis in unum, which is consistent with its being a transitive or an intransitive verb; it serves thus as neither positive nor negative evidence on this point. This interpretation has therefore not been adopted, and the readings given as soi amua and a v[e]nir.

XIII.93 repleniz d'envie = repleti...zelo

This has been corrected from repleniz de vie from which a titulus is probably missing. Zelum in V.35 is translated as felonie, as in MS 9562 here and in 5.36. Although MS 1 gives de almost without exception in its full form, even before a vowel, there are three examples of d' II.45, XXV.12,47 where it precedes e; the shortened form seems therefore justified, despite instances with de + e. For the word itself, evidence outside Acts in the New Testament shows two additional instances of felonie, and in James XIII.v.14 envie, which corroborates this correction.

13.96 desivéz = repellitis

The two other instances of repello in Acts are translated by rampona and refuserent, which give no assistance here. This

form has been placed under the verb desiver in the Glossary, since its meaning to turn aside, to divert is the nearest to the Latin that we can find in words of a similar form. The interrogative construction of this part of the sentence shows that the translator experienced some difficulty here.

13.105 et les primerenes surfanures reméz = et primos civitatis

As it stands the reading in MS 9562 has no meaning, but it has been left unemended as no explanation has so far been found for it.

XIV.15 entour la regioun entour = et universam in circuitu regionem

The first entour should be the equivalent of universam, which in almost every instance in Acts is translated by a form of tut. Since, however, there is one example of par my, and one instance where par nombre seems to be the translation, the possibility of a slight variation of translation has prevented us from emending entour, although it may be a scribal error with substitution of entour for en tut or en tote.

XIV.29-31 Qe com les apostles oissent, soi estre deportéz, Barnabas et Paulus, lour cotes et rochetes = Quod ubi audierunt apostoli Barnabas et Paulus, conscissis tunicis suis

This sentence in MS 1 bears little relation to the Latin text, but for want of a solution it has been left unemended.

MS 9562 also contains evidence of confusion. Barnabas and Paulus have been transferred to the previous sentence, providing an indirect object for offraunt, with com a Jovem inserted, no doubt because the priest was a priest of Jupiter, and is therefore considered by the translator as wishing to sacrifice as he would to Jupiter. Audierunt is rendered as veissent, which may appear to render more clearly the meaning of the context.

XIV.36-8 Et ly uns sanz tesmoignaunce ne deguerpi point soi bien fesaunt meismes donaunt pluies = Et quidem non sine testimonio semet ipsum reliquit, bene faciens de caelo, dans pluvias

The emendation of devaunt to donaunt, following the Latin, makes the manuscript word order soi bien fesaunt meismes appear unsatisfactory. It seems likely that soi meismes was divided once the form devaunt was established, creating a construction with meismes as an adverb; but in the absence of a clear indi-

cation of the form of the original sentence (in MS 9562 it is missing as far as dans pluvias) the word order has been left as it stands. The sentence as a whole has been distorted through being incorrectly divided up, and the translation of quidem as ly uns (= quidam) where the subject is God understood in the verb, is proof of a lack of understanding here.

XIV.51-2 par totes les (choses) esglises = per singulas ecclesias

The presence of choses appears to be due to the translation of per singulas as par totes les choses (see XXI.40 per singula = totes les choses) despite the proximity of esglises. Although it has been rejected from the point of view of the sense, it seems that it is not a mere scribal error.

XIV.52-3 il les baillerent com a nostre Seignor = commendaverunt eos Domino

Here again the superfluous word appears to have arisen in the translation, but at least the result makes some sense. This and radant XXI.51 are the only instances in Acts in this manuscript where bailler is used to render any verb but tradere. The com of the Latin verb seems to have been separated from it, and misplaced, to reach the construction of the manuscript.

XIV.57 acompli[r]ent = compleverunt

The insertion of an -r- has been made to bring this verb into line with the more normal forms, as in vendoient II.84 where a different tense is created. Here too MS 9562 has a preterite form, but as this is an inchoative verb, and the sense of the Latin is for a preterite verb, the emendation to this tense has been preferred. It is however just possible that, if Stimming's one instance of an -ient ending in the imperfect[8] constitutes any proof of its being an alternative form used elsewhere,[9] -ient might represent the ending of a non-inchoative form, such as Tanquerey notes in emplir.[1]

15.4-5 q'ils mesnassent lour vie q'ils encreissent la foi = manere eos ita ut crediderunt

The first verb should be maner, for manere, but this is not an isolated instance of interchange between mesner and

8. op.cit.p.199
9. see pp. lxxvi, 78.
1. op.cit. pp.535-6

maner, and calls for no particular comment. The unexpected factor here is the additional lour vie. The only explanation seems to be that somehow ita was read as vita, interpreted as for (their) life, and that manere was correctly translated, with the change to mesner taking place later, leaving to all appearances a different, but more common expression.

The second verb should clearly be encrere if the expression is to render the Latin; but the addition of la foi makes it seem as if at some stage a scribe supposed the verb to be encrestre, of which this might be an analogical form, used in the active sense, and added la foi which he would regard as the most suitable thing to increase. It is however possible that la foi is a recognized object for encrere, perhaps because the verb is active, and might be considered to require an object, although even on its own it appears to indicate the full meaning quite adequately.

Since MS 1 does not include this sentence it is impossible to tell how, if at all, this passage was treated there. Since it is only attested in certain families of the Vulgate text, it may not have been in the text used for the revision of this version, and therefore have been omitted at that time.

XV.18 en totes choses, MS 9562 devant toutz altres = in nobis

There appears to have been a misreading of the Latin or a corruption in that text, as the translation represents more nearly a form in omnibus than in nobis (or inter nobis, gig.).

XV.38-9 jeo ne lour jugge point estre nyent quites, MS 9562 jeo lour jugge cils nient estre acquitéz = ego iudico non inquietari eos

As the text stands MS 1 has I consider them to be freed who, and MS 9562 I consider them not to be freed who...but those who, neither of which is a faithful rendering of the Latin. This seems due to a misunderstanding of inquietari, which appears only three times in the Vulgate, here and twice in Kings. In MS 1 inquietari seems to have been taken as the negative of quite instead of quiet, and the negative both of the verb and of non has been rendered in the French. In MS 9562 the prefix has been altered, disposing of one negative, although the stem quit is also used. However as the error appears to have arisen at the translation stage, no attempt at correction has been made, save in MS 9562 from jugee to jugge,

on the grounds that a present indicative is expected here, and that all the verbal forms with the jugg- stem are written in that manuscript with -gg-.

XV.40 escrire = scribere

The manuscript form estre has been thus emended, as it does not appear to be an alternative form. There are three other instances in MS 1 of a -t- in this verb all emended in this edition to -c-, as they occur in forms where a -c- - -t- alternation could easily take place. Here it seems probable that at some stage the abbreviation ^{i} for ri was used. This would make the c look like a t joined to the preceding s, and the ri syllable would automatically be lost.

XV.57-8 fors ceo qe a vous necessarie = ...vobis...quam haec necessario

Est has not been supplied in this phrase, although a finite verb seems necessary, for if it existed its position is uncertain, and since there is no verb in the Latin text, it is possible that this was translated literally without consideration of the result in the French text; see XV.26 si com et ils and the general tendency in MS 1, where the Latin construction is often exactly reproduced.

XV.61-2 Bien vous salu, MS 9562 Dieu vous salve = Valete

Both versions appear to give an adequate rendering of the Latin Valete, although a 1st person plural rather than a 1st person singular would be expected in MS 1. With the postulation of a distant common original, however, it is possible to explain the reading of MS 1 as a corruption of Dieu vous salve, through the influence of bien immediately preceding at the end of the previous sentence, which would account for the rather surprising change from d to b.

XV.65 Judas adecertes Persidas, com il fussent = Iudas autem et Silas, et ipsi cum essent

Since these names are accompanied by a plural verb, the translator could have considered them as referring to two different people, although the plural could equally have arisen merely from the Latin verb. At some stage in the transmission et appears to have been mistaken for per (as in VIII.2 where & should be par) and attached to Sidas, which should be Silas or

Sylas. No emendation has been made however in view of the possibility of this being a translator's error and because of the form Sidas, though the presence of et Silas in MS 9562 reduces this possibility for the original translation.

15.66 com Judas et Silas fussent aproschéz = Et ipsi cum essent prophetae

There seems no reason for prophetae to have been translated in this fashion, since it has similarity in neither form nor meaning with any verb rendered in this manuscript as aproscher. Nor does the slight similarity of form in the French between prophetes and aproschéz justify the assumption of a straighforward scribal error. The text has therefore been left unaltered.

15.79-80 de ceo q'ils distrent ensemble = ita ut discederent ab invicem

The normal translation for discedere in MS 9562 is departir or s'en partir. This rendering appears however to be due to the translator and not to a scribal error if the construction and the form of the word are considered. Although the Latin discederent bears only a slight resemblance to the same tense of dicere, the translator might have been led to interpret this passage accordingly, especially since his version makes good sense, even if it is not a correct translation.

XVI.8 les queux estoient decrettz des apostles, MS 9562 qe decreez erent des apostles = quae erant decreta ab apostolis

The verb decreter is apparently not attested before 1362, though this does not preclude its being created at an earlier date, especially through translation in texts where 'new' forms occur. In this phrase it is difficult to affirm that the form is verbal, but that appears the more likely hypothesis, and it has been classified accordingly in the Glossary.

XVI.9-10 Et voi, une estoit confermee en la foi, MS 9562 Et voi, les uns estoient conferméz en la foi = Et ecclesiae quidem confirmabantur fide

There are clearly two main errors in this phrase, with a third in MS 1. The explanation seems to be that in the Latin manuscript ecclesiae was abbreviated, probably to ecc'e[2] which

2. Prou, op.cit. p.343; see also p.xlix

would be interpreted as ecce, which is always translated by voi throughout Acts. This initial error would deprive the verb of a subject, which would be supplied by the reading of quidem as quidam, a confusion that is not without precedent in these manuscripts.[3] In MS 1, however, the verb and subject have been put in the singular, with a consequent difference of number in the two parts of the sentence, obscuring any possible intended meaning.

XVI.79 voiauntz see note on 10.37

XVII.12-14 il trahirent Jason et les uns freres creauntz en Jhesu (vindrent) as princes = trahebant Iasonem et quosdam fratres ad principes

Vindrent in MS 1 appears to be an interpolation, having, apparently, no Latin basis. If the sentence began after Jason, a finite verb would be necessary here; but the text cannot be divided in this manner, since not even the manuscript gives this punctuation, and the sentence ending with Jason would be incomplete. Vindrent was no doubt added by a scribe who, arriving at this point in the sentence, felt the need for a verb, forgetting that trahirent fulfilled this function for both its objects, and that les uns freres creauntz was an object and not a subject.

XVII.15 commurent = concitant

In Acts MS 1 has commover and mover as the equivalents of concitare. Since the form commitient given in the manuscript does not appear to exist, commurent has been substituted, a form little removed from the manuscript reading, and a regular preterite, even if Acts has no other instance of it, preferring commoverent.

XVII.33 tanqe a [A]thenas = usque Athenas
35-6 attendu a [A]thenis = Athenis...expectaret

The form without initial A seems to be scribal through haplography, since it is unlikely that in two very different constructions the translator woulf misread the Latin, although in the first instance there is a remote possibility that a form usque ad Thenas was copied for usque Athenas, or that it was

3. see note on XIV.36-8

understood as such by the translator. However the other instances of this stem in MS 1 have initial A, which argues in favour or there having been a scribal error here.

18.12 deciraunt lour vestures = excutiens vestimenta

This phrase appears to have been misunderstood at some stage as can be seen from the mistake in number and person (the subject of the Latin participle is Paul, as in MS 1). The use of decirer for detirer of MS 1 (which in the sense of to pull at or stretch is nearer the Latin, although it does not render the extended meaning of excutiens, to shake out instead of shake off) may be due to a simple error of copying, and indeed such an error could have taken place in either direction. On the other hand, the error may emanate from the translator, especially if he was responsible for the change of number, for the Latin verb and the circumstances of the story combined would conjure up a picture of the Jews rending their garments. In view of this, and of the impossibility of finding out which verb in fact was used in the translation, the reading has been left unaltered.

XVIII.37 qe taucea tut sa teste en Centre, MS 9562 qe soi taucerent des cheveux com il estoit = qui sibi totonderant (-at) in Cencris caput

The presence of the verb taucer in both manuscripts confirms that there is no mistake of vocabulary, and that this graphy is, as Miss Stone has suggested, a variant of touser, despite the difference of construction in the two manuscripts. This supposition is borne out by the presence in the manuscript of 'Boeve of Haumtone' in line 1932, of the form taucé, with the meaning to shave, which Stimming has corrected, perhaps without cause, to toucé. Otherwise this spelling appears to be unknown.

It appears probable that the reading taucee in the manuscript of MS 1 is a corruption of taucea, since there is otherwise no finite verb in this clause. The masculine tut beside the feminine possessive adjective, and with no Latin equivalent, may perhaps have arisen from an auxiliary verb, for MS 1 tends to have compound verbs where MS 9562 uses simple forms. In view of the uncertainty of this conjecture, however, the correction from taucee to taucea has been made.

The rendering of in Cencris in MS 9562 as com il estoit is not susceptible of any ready explanation. The translator appears to have understood that Prescilla and Aquila shaved

their heads in imitation of Paul. The presence of a plural verb in some versions would make them the subject, and on the face of it, the reason given for their action is as good as any. The mistranslation of the last part of the sentence makes this guess less surprising than it might otherwise be.

18.37-8 si avoient ils le volt apert = habebant enim votum

Confusion seems to have arisen here as a result of the graphy volt (for vowe) which appears to have been considered normal at some stage in the transmission since it occurs also in qe volt en unt sur soi 21.50, although vowes is used in 24. 34. It is possible that once the word had acquired the appearance of the word for face, the phrase held little meaning for the scribe who understood it as such. He would add apert, following the train of thought of the shearing of the head, and deducing from it that their faces would thus be free from hair, and therefore open or manifest. There is however no indication of the original form used by the translator for this word, and it is just possible that the translator himself took votum for vultum or voltum (although this noun does not occur in Acts), and interpreted accordingly, following the above reasoning. The reading has therefore been left unchanged.

XIX.5 si le seint Esperit en noun, MS 9562 qei le seint Espirit est = neque si Spiritus sanctus est

The manuscript reading en noun makes no sense as it stands, but there appears to be no alternative way of interpreting it. The reading in MS 9562 is also unsatisfactory with respect to the Latin text. However for want of evidence neither text has been altered.

XIX.45 Jerosolome

This graphy seems to be due less to the disregard of the scribe for the two spellings used elsewhere, than to dittography of -ol-. The scribe realized the mistake in time to convert a long stroke almost forming the l to the first stroke of the m, but forgot to indicate that the preceding o was redundant.

19.64,68 a vitriatre = in theatrum

These are the only two instances of theatrum in the Vulgate, and its French counterpart cannot yet have been widely used at the date of this translation. The odd word in MS 9562

has clearly arisen from a faulty interpretation of intheatrum as one word, with initial vi- instead of in-. The use of the preposition a in this manuscript where MS 1 has en, is a further indication that in was regarded as part of the noun.

19.70-71 Lors blamerent ils un de lour compaignie = de turba autem detraxerunt

This is an obvious example of mistranslation, due to the adoption of one meaning of detraho which does not happen to be that of the context in which it is found. The physical pulling down has been put aside for the pulling down of disparagement, hence censure.

20.29 en Asson en Juda, ou nous trovasmes Paul = in Asson, inde suscepturi Paulum

The placing of Asson in Judea instead of Mysia, to which it properly belongs, is not an instance of faulty geography on the part of a scribe wishing to be more explicit than the original. The origin of en Juda lies in the misinterpretation of inde, as in 13.9.

20.76 la parole Dieu Jhesu = verbi Domini Iesu

This error clearly originated in the translation, from the incorrect interpretation by the translator or a scribe of the Latin text of a form dn̄i as dei or dī. Since it has not arisen in the transmission of the French text, Dieu has been left unaltered.

XXII.5-6 juste les piéz de Gamaliel apris (del) juste la veritee = secus pedes Gamalihel, eruditus iuxta veritatem

Once the reading aprés (as found in the manuscript) arose from apris (to which it has been emended here), the phrase aprés juste la veritee would be meaningless, and del would be inserted before juste, then interpreted as a noun instead of as a preposition.

22.8 taunt qe a la mort de lui, et traihant = usque ad mortem alligans et tradens

The reading de lui, which has no basis in Latin, seems unlikely, both from the sense of the passage, and from the syntax, with de lui for sa (unless sa was thought too ambiguous here). No change has been made to liaunt (see 21.23 where liaunt = alligans) although the possibility should not be quite

ruled out here, in view of the use of lier for alligari in this text. The whole sentence is, however, so muddled with various omissions that it is not certain that the translator is not responsible for this error.

XXII.11-12 qe jeo menasse de illoqes (cil) les liéz = ut adducerem inde vinctos

Cil appears to be a copyist's interpolation which has here been bracketed as being superfluous in this construction.

XXII.18 Cil adecertes qe od moy estoit, virent = et qui mecum erant...viderunt

The mistake of number could be a scribal error through the influence of cil, which is equally singular and plural. Since, however, it could also have arisen from the Latin if a form erāt had lost the titulus, or had been misread, the manuscript reading has not been changed.

22.56-7 Et jeo governaunt ceste citee sui conuz de molt de gent, MS 1 Jeo ai pursui ceste citee par molt de summe = Ego multa summa civitatem hanc consecutus sum

In the text of MS 9562 there has been a complete misunderstanding of the sentence, for which an attempted explanation may be found on p.xlix. MS 1 gives a correct literal translation of the Latin, but even there it is uncertain if the real meaning has been perceived.

XXII.61-2 il fust acusee des Gieux (et) lui deslia = accusaretur a Iudaeis, solvit eum

The & is supererogatory here. It is a sign easily added in a long sentence, either through inadvertence, or through the scribe's feeling a need for it. Since it appears not to have arisen in the translation it has been bracketed.

22.62 comaunda...a v[e]nir = iussit...convenire see note on 13.91-2.

XXIII.16 le[s] Saduciens = Sadducaei

We have not, as in II.31 and VIII.32 placed an accent over the e to show that it is a plural form often found in Anglo-Norman. With initial s- following it is most likely that the final -s is a copyist's error.

23.42 ascune chose [a] dire = aliquid loqui

The presence of a in the expression in line 44 a demoustrer a moi, coming from a similar Latin construction with the infinitive, makes it clear that its omission here is due to a scribal error.

24.12-13 com nous lui eioms (a)pris = quem et adprehendimus

The checking of all instances of adprehendere in Acts shows a general use of prendre as its French equivalent, and no other instances of aprendre, which renders erudire. It seems therefore justifiable to regard the a- as a scribal addition, a similar example of which occurs in 13.7, where the initial a- is expunctuated.

XXIV.19-20 Jeo sacchaunt toy estre juggee, MS 9562 Jeo toi ay scieu juggee = te iudicem...sciens

This is the only instance where both manuscripts have the same reading (albeit with slightly different constructions preceding) with -ee when -e would be expected. As in 10.83 juggee represents the Latin noun, and not the verb; and in view of the double occurrence of this graphy, at least in one manuscript, it has been considered wiser not to emend.

XXIV.28 mon Seignor

A leaf from the border at this point makes it uncertain whether there was originally a titulus over mon. No emendation has been made, although, since the form moun is used almost constantly throughout, this conjecture would appear reasonable.

24.37-41 The translation of these two sentences is muddled, both in the order of the component parts, and in their interpretation. The meaning of the whole is distorted, so that the Asian Jews are pictured as being present, which is not the case, and Hi ipsi dicant is transposed and placed as the verb for both si quid clauses. The manuscript reading Qei ils unt countee presents an additional problem as the rendering of si quid haberent adversum me. The verbal form countee does not appear to be a possible result of a misreading of adversum, but must surely have arisen in the transmission of the French text, from countre. There is no indication whether in the original translation the object of adversum was present or not, but the construction with countre as an adverb is valid, even if there

is clearly an omission. The disorder of the passage as a whole could account satisfactorily for the omission of me, either by the translator or by a subsequent copyist.

XXV.8-9 defendauntz ensemble = descendentes simul

This has not been emended to descendauntz, although in view of the Latin descendentes it is clear that a misreading of -sc- as -f- has taken place at some stage in the transmission of the text, in either Latin or French. The expression given here is meaningless in the context, but the frequent nonsense made of the text in what seems to be good faith precludes our basing any argument on this factor. Since therefore there is the possibility that this error arose before, or in, the translation, it seemed preferable to leave the manuscript reading.

25.49 Tu lui orras seint = Cras...audies

The manuscript reading is not satisfactory, but it is difficult to see how and when it arose. It seems more likely that it came in the transmission of the French text, in view of the limited possibility of misinterpretation in such a word as cras. It may be noted that the initial sein could be read from dem of a possible demain. However although cras occurs fifty times in the Old Testament, there are only five instances in the New Testament, which might account for its being misunderstood by the translator of the original text, who, as represented in MS 9562, appears to have had difficulty with rarer words. No emendation of the text has therefore been made.

25.51 od lignees = cum tribunis

This reading appears to be genuine, although it makes little sense. It seems that there has been some confusion between tribus and tribunus, since the former is rendered as lignee in 13.46 and 26.14. This offers the most likely explanation of the presence of lignees here.

25.60-61 si tost com demaundee lui soit fait = interrogatione facta

see note on X.19.

XXVI.14 laient a venir = sperant devenire

The verb laient appears to be due to some error, but as there is no obvious explanation for it, no change has been made.

27.6-7 Et com nous estoioms a Vivan = humane autem tractans

This is not a scribal error, but is due to the translator, who has clearly misunderstood the meaning of tractans (which appears only four times in the Vulgate) and misread humane (perhaps under the form umane in his Latin source, and used only twice in the Vulgate), making a place name of it, quite a plausible solution in a passage recounting a sea voyage.

XXVII.35 aydes = adiutoriis

The word is here used for the cables or chains with which a ship was girded to keep it together in a storm; the Latin and Greek words are no more specific. The version contained in MS 9562 appears to show a faulty attempt at achieving greater clarity through the use of ancres which adiutoriis was thought to represent.

XXVIII.38 tie[r]cz

The r has been inserted, and the c left as it is in the manuscript, for in every other instance in Acts the word is spelled tiercz.

XXVIII.51-2 nous sumes requis, MS 9562 nous sumes priéz = rogamur

see p.xlix.

28.62 encrassee est = incrassatum est

The manuscript reading Et crassee has been here corrected, as the Anglo-Norman feature of aphaeresis is not common in MS 9562,[4] and the conjunction et is not required. The form crassee does not appear to exist, and the presence of the prefix in the Latin makes it unlikely that the translator omitted it.

XXVIII.68 cil le orrount = ipsi et audient

The correction has been made from cil enverrount which is almost certainly a copyist's error, through envoiee occurring a few words before. This mistake seems also to be influenced by the preceding passage where the same meaning, if not the same word, is repeated with a purpose, and it might be thought that the same device was used here also.

4. see p.cxii

INDEX OF PROPER NAMES

Names that leave no doubt as to their identity, such as Aaron, Jhesu etc. are not given an English equivalent, but on the whole the English name or a brief description is supplied. Underlining is used for parts of speech. The names before line-references are always those of our texts; the English form or description follows the last line-reference after an extended space. References are complete unless followed by etc. Variant spellings are given, but cross-references only where there is great divergence. An asterisk immediately after a line-reference indicates a mistranslation or apparent misreading, and refers the reader back to the word and its foot-note; n in the same position refers to a critical note for that line.

GLOSSARY

The glossary is selective. Spellings and meanings easily available in Godefroy are omitted, unless the meaning required is uncommon, the first reference in Godefroy is from a later text, or a note or apparent mistranslation is indicated. Where there is a note, the letter n follows the line-reference; where mistranslation is not discussed, an asterisk is placed in the same position, and Vulgate foot-notes to the text give the supposed Latin source; the normal meaning of words so marked is given only if they occur elsewhere in the text with this sense. The Latin meaning in some words has influenced their English rendering and interpretation, but these instances are kept to a minimum.

The quotation of only a singular form does not exclude the occurrence of a plural form in the text; plurals are usually marked only when no singular occurs with a particular graphy, or if one form has an asterisk or n following. Gender is given only when all instances are consistent. The verb is entered under the infinitive, which is enclosed in square brackets if it does not occur in the text; a few doubtful instances appear under the manuscript form. The persons are marked from 1 to 6. Parts of the verb are given in full only when some or all are irregular in form, or show an asterisk or an n. Appendages to words (prepositions, etc.) are placed immediately after the word if they apply to all subsequent forms, but immediately after the line-reference if they apply to that one instance. Within a tense, etc., after a semi-colon, they apply to the subsequent forms. References for forms given are complete unless followed by etc. etc. following line-references to both manuscripts applies to both; following those to MS 1 only, it applies to that manuscript alone; if it applies to MS 9562 only, the line-references, if any, to MS 1 are followed by &.

When variations between single and double consonants occur the word appears under the graphy coming first in alphabetical order. au + cons. < al + cons. appears under al if both occur. aun, oun appear under an, on. Variations of e, ei, ai, oi; u, o, ou, eo, oe, etc. from Central French forms, when such variations are the only different feature, are not shown if constant in both texts. y-forms come under i, with the latter placed first if both occur.

The usual abbreviations for parts of speech are used, and are underlined.

a prep. replacing dative:to(ind.obj.) I.3, 1.a etc.; by(agent) X.70, XIII.65, 10.69n, 19.35; of(possession) ?8.47; with I.7, 1.45 etc.; local: at, on, in, by the side of II.47, 2.48 etc.; to(motion towards, lit. and fig.) I.24, 1.25 etc.; (motion from) 12.56 (= ab), 18.3 (= ab),10(= de), 22.36* (= ex), 25.13 (e ab); temporal: at, on, in (time when) X.45, 1.31 etc.; modal: with, in, according to (manner) VII.113, 7.119 etc.; in the manner (or capacity of) IX.14, 7.40; by, with (accompanying circumstance) 2.89; with (instrument) IX.17; + inf. final: for(purpose) IV.53, 5.64 etc.; = modern de II.8,53, 1.14; giving passive sense V.51 etc. 22.52; expressing future III.8, 11.58 etc.; in compound: al, as. (and see tant)

[abstenir] pr.subj. 5 abstinéz XV.58, 15.58-9; 6 absteignent 21.55-6; abstenent (ind.?) 15.40; abstiegnent XV.40, XXI.55: v.refl. abstain

[accepter] p.p. accept X.70n; acceptee 10.69n

acceptour s. acceptor X.68

accuser 24.4 v.a. accuse pr.ind. 5 5.72*; pret. 6 24.38*

acollour sm. XIII.3-4*

[acompaigner] v.a. accompany pr.ind. 5 10.56*

[acomplir] v.a. accomplish p.p. acompliez IX.47, 19.61*; pret. 6 XIV.57n (see note on II.84), 14.57

[acquiter] p.p. 15.39n

acreis s. increase XXI.70, 21.70

adecertes; adecertez II.76, XVI.78 adv. but, therefore

adees adv. 27.67*

adeesser 7.62* v.a.

adepartes adv. but, therefore XIII.30

adesouth adv. XX.58-9*

aydes spl. XXVII.35n; eide 26.48 s. aid, help

aler v.n. go imper. 2 va III.11, 10.61* etc.; pret. 5 alames XXIV.4*
v.refl. go, go away pr.ind. vait(s'en) XXIV.3*, 9.87* etc.

[allever] v.a. raise pret. 3 III.12

altre I.43, 4.21 etc.; autre VII.51, 4.21 etc.; alter VIII.67n; pl. autres 2.75, 28.8* etc. adj. other, another, next, second

altre foitz 11.16; autre foitz 10.27 etc.; altre foiz 11.18 adv. a second time

altresi adv. 26.29*; a.bien...com 19.21 adv.phr. as well as

[amesner] v.a. bring (before someone) p.p. V.45, XII.45

[amonester] v.a. advise, urge p.p. XII.48* etc.

amount (par) adv.phr. above II.35

[amuer] pret. 3 amua(soi) 13.91n

ancien; auncien adj. old XXI.36, 21.36
spl. elders (of Jewish and Christian Churches) IV.8, XXI.39, XXV.33; + plus XXIV.2

ancre s. anchor pl. XXVII.59 etc. 27.35*,59

apert adj. open, visible, manifest; + fist 5.26*; + garde = common prison V.36, 5.37, 18.38n

apertement adv. openly, visibly X.5, 4.31-2*, 10.5 etc.

[apparoir] v.n. to appear pr.p.XXVII.41-2 pret. 3 XXVIII.5; 4 21.5*

[apparoistre] v.n. to appear pr.p. I.5-6, 1.6

[apprendre] v.a. learn; teach p.p. VII.41, 8.10*, 10.13* etc.

[aprester] imper. 2 aprestes(toy) IX.69-70*

aproscher v.n. approach imper. 2 aproschez 10.10*,61*, 11.24-5* 5 20.59*; pr.p. XX.25* etc. p.p. 15.66n; pret. 4 20.33*; 6 18.10*

[arager] v.n. be mad p.p. XXVI.23-4,54

areredos adv. backwards XX.21, 20.21

[arester] p.p. arestu VII.101, 7.101: v.a. resist

argumentz spl. proofs I.5, 1.5-6

armentz spl. tackle (of a ship) 27.39

armures spl. tackle (of a ship) XXVII.39

ascun etc. adj. and pron. some, someone III.8, 3.8 etc. + neg. any, anyone IV.61 etc.

aspres adj.pl. rough, rocky XXVII.59, 27.59

asquant (de temps) XV.67, XVIII.46; asqua(u)ntz (de temps) 15.68, 18.46 pl. asqua(u)ntz (des) IX.39, 9.39 etc. indef.adj. some, a number

[assaier] v.n. attempt, try pret. (+ inf.) 3 IX.52; 6 XIX.25-6; (+ de + inf.) XVI.13, 16.13; (absolute) 19.25

[assaillir] v.a. attack, seize hold of pr.ind. 3 19.34*, 28.7; pret. 3 XXVIII.7

[asseer] v.a. fix, decide on p.p. XXVIII.54, 28.54
v.refl. sit pret. 3 12.51; sit up pret. 3 IX.86-7(+ sus)

asseur see assoldre

asséz adv. a long time, much XX.25, 20.25; + faire satisfy XXIV.21, 24.20; many XXVIII.24; assétz 28.24

[assoldre] v.a. absolve, decide, settle p.p. asseur 19.87 assouth XIX.87

attemptour s. 10.68n

auditorie sm. audience hall XXV.51

[auner] v.a. assemble, gather together p.p. 15.52 + ensemble

auxint com conj.phr. (+ subj) as if III.23
adv. about, approximately V.11-12, XIII.43, XIX.75; as it were XVII.51

[avancer] imper. 4 16.18*

[avenir] v.n. befall pret. 6 XX.43, 20.43
v.impers. happen, befall pr.ind. 3 6.6*; p.p. 9.54* pret. 3 (+ qe + cond.) 7.43*; (+ qe + ind.) IX.5, 9.5, 28.18; (+ qe + inf.) XXVIII.18

[aveogler] p.p. 7.108*

aver I.13, 24.45; avoir VI.23 etc. pr.p. eiaunt X.41, 7.61 etc. eyaunt I.25 etc. eaunt 10.40; pl. eiantz 27.5; imper. 2 eies XI.16; eiez 24.7; pr.ind. 1 ai III.10 etc. 13.48; ay X.57, 3.10 etc. 2 I.50 etc. 23.44; 3 ad I.14, 1.38 etc. 4 avoms X.81, 6.8 etc. 5 avéz III.27, 5.59 etc. avés III.29 6 unt V.17, 7.103 etc. ount VII.66*, XVII.18 etc. 23.48 pr.subj. 1 ey XXV.23,61; eie 25.61; 3 eit VIII.59, 2.38 etc. 4 eioms 23.33, 24.4,13; 5 eiéz 19.3; 6 aient(s'en) II.1; eient XV.74(se), XXIII.49 etc. 19.83,23.49; eyent XXIV.39; impf.ind. 3 I.37, VII.46n, 4.62 etc. 4 avioms XXI.5; avoioms 21.15; 6 II.12, 4.43 etc. fut. 1 averoi XIX.45, 19.45-6; 2 averas I.51, 1.51; 3 avera II.38, 13.85 etc. 6 averont III.38; averount VII.14, 7.14

cond. 3 averoit VII.10, 7.11, 23.59; pret. 1 oy XX.44; 3 out IV.65, 4.65 etc. impf.subj. 1 eusse XXV.47; usse 25.22; 3 eust I.18, 1.18 etc. ust 10.13 etc. 4 eussoms XXI.21 etc. eussom XXI.15, XXVII.84; ussoms III.23, 3.23 etc. 5 usséz 27.45; 6 eussent III.19, 9.60-61 etc. ussent XVII.12, 15.65 etc. v.a. have

[aviser] v.refl. think, reflect on pr.p. XII.27-8n; imper. 5 V.72

avowe s. oath XXIII.28

azymes spl. (feast of) unleavened bread XII.5, XX.12-13

azymeux adj.pl. (feast of) unleavened bread 12.5, 20.12

baroun sm. husband V.17,21, 5.18,21

batures spl. IX.1*

[beneir] pr.p. benesquiaunt III.52, 3.52; p.p. beneit XXVI.4; mpl. benesquitz 3.50; fpl. benesquites III.50 v.a. bless

benuree adj. blessed, fortunate XX.77, 20.77, 24.7*, 26.4

bestourner 13.21-2 v.a. overturn, pervert

bien adv. well X.65, 2.53*, 3.34 etc. + faire XIV.37, XX.68, 20.68

bier V.1, 3.2 etc. pl. biers I.20, 1.20 etc. bieres X.38,81(app. crit.), XI.19(app.crit.) s. man

blame s. charge, accusation, offense XXIII.66, etc. 23.59

[blamer] v.a. blame, reproach pret. 6 19.71n

[boiser] v.a. kiss pret. 6 XX.80

bosoigne see busoigne

bon adj. good VI.7, 6.7, 9.4*; as title of respect XXIV.6

[boter] v.a. drive out, away p.p. VII.39(hors); pret. 6 XXVII.85*, 19.71*

bouche s. mouth I.9, 1.9,41*

(braz) s. XIII.40n

brief(en) adv. V.71*, 5.70*

[bruiller] v.n. burn pr.p. XVIII.51, 18.50

bushoun VII.57; busshoun VII.69, 7.57,70 s. bush

busoignantes adj.fpl. necessary 20.73

busoigne s. task 1.52; need II.86 etc. 2.86; bosoigne IV.65; + faire sa XXVII.8*, 27.7-8*

busoignous s. needy (person) 4.65-6

car I.41, 2.11 etc. qar 1.42 etc. quar VII.120 etc. conj. for (+ imper.) V.52; = qe IX.41, 9.40 etc. reinforcing question II.22, XIX.77, 2.21; reinforcing a statement II.23 etc. 10.67

carpentrie s. XVIII.7*

cea adv. here XVII.15, 23.39*, 26.10*

[ceindre] v.a. gird pr.p. ceintauntz XXVII.35
v.refl. gird oneself imper. 2 ceintes XII.16; ceintez 12.16

cel dem.adj. this II.2, XIV.6*, 1.41 etc.

cene s. XIX.28*, 1.27*, 19.29*

certein adj. certain, sure 16.20*(twice); strict XXVI.11

cervele s. VII.101*, 7.102*

chaline s. heat XXVIII.7; obscurity (arising from heat) 2.36

[chaunceller] pr.p. 9.7*

chaunger v.a. change p.p. 4.59*

chapellain IV.1, 4.10 etc. chapelleins 4.2 etc. s. priest (in the Jewish Church)

[charnir] v.a. mock pr.p. 2.22

chastel s. fortress, camp pl. XXVIII.27* etc.

chemin s. way, road 27.28*

cieux adj.msg. blind XIII.23, 13.23

citezein sm. citizen XXII.54,59, 22.59

[clocher] pret.3 3.3n

cognacioun s. kin VII.28

coillour 19.50*; quillour XIX.50* s.

colpesouns spl. XXVIII.6*

com adv. how IV.38, 1.a etc. come 9.55
conj. while (+ cond.) I.19, 1.19; (+ subj.) 4.1; as (+ ind.) II.27, 2.27 etc. since, because (+ subj.) II.27 etc. 2.27, 56; (+ cond.) 24.49; when (+ ind.) III.37, 7.121 etc. (+ cond.) VII.10, 7.10 etc. (+ subj.) I.18, 1.18 etc. + si (+ subj.) as if 3.23, 23.59
prep.) like X.92 & 6.32 etc.

comaundement s. order 26.26*

com bien adv. as many as IV.10 etc. how much IX.31, 4.66; how many IV.42 etc., 21.42-3

communicacioun s. fellowship II.79

[commover] pret. 5 commustez 21.88; 6 commurent XVII.15n; commuerent XIV.4-5; com(m)overent VI.24, XVII.10, XXI.62, 17.17, 21.62 v.a. shake, stir, rouse
v.refl. 6.24-5*

compaignie I.32, XV.40-41*, 1.33, 10.55* etc. pl. IX.14n; compaignes VIII.10 s. company, crowd, cohort(of Roman army)

compaignoun s. companion 10.1*, 27.2-3*

compleinte s. 15.16*

[compundre] v.a. hurt, strike to the heart p.p. II.68, 2.68

comune sf. common people XVII.10

concours s. crowd, tumult XXIV.24

conduit s. household XXVIII.71, 28.71

congeable adj. permissible, lawful 22.44-5

congregacioun s. gathering of people, tumult 24.35

[conjurer] v.a. adjure pr.ind. 1 conjure 22.32*; 4 conjurisoms XIX.27, 19.28

conjurous adj. connected with exorcism XIX.25

[consailler] v.a. pret. 6 17.31*

consaillour s.(+ chief, sage, grant) proconsul XIII.18, 13.14-15 etc.

contek s. V.57*,88*, 5.88*

contemptours spl. despisers 13.83

[counter] v.a. tell, relate, proclaim (the Word, etc.) p.p. 26.59*; pret. 3 18.59*

contrariauntz adj.pl. 7.78*

contrariouseteez spl. contrary things 26.18-19

conuiz III.18n

conussaunce sf. (legal) hearing XXV.46, 25.46-7

conustre v.a. know p.p. conuz I.13, 22.56n etc. pret. 3 XII.15* 12.31 etc.

conversacioun sf. improper use for conversion XV.9, 15.9

cordes spl. ropes; for chains XXI.78, 21.78

corners X.22, XI.9; corneres 10.22, 11.9 spl. corners; and see Proper Names, Simon.

couche s. bed XII.48*, 9.68; pl. V.29

cours s. course; tumult XIX.89, 19.89

coveitise s. covetousness 17.24; XXV.51*

covenable adj. suitable XXVII.23-4, 27.24; as title of respect XXIII.61, XXVI.55, 23.61, 24.7, 26.56

coventz spl. XIX.84*

crere; creere 18.26; pret. 6 crurent IX.90, XVIII.18 & 2.84 etc. creerent IV.6-7, 4.7 etc. creirent II.83; croirent V.76; crierent 13.102; querent XIII.101 v.a. and n. believe

cri s. cry, shout XXIII.18, XVI.35*, 16.35*, 23.18

croicz sf. 13.63*

cruelté s. 9.2*

cultifiour s. stranger VII.11, 7.12; pl. XIII.39, 13.39

cultifieresce sf. worshipper XIX.78-9, 19.78

curious adj. XIX.39*, 19.39*

curiousement adv. with great care XXII.60-61

[curre] v.n. run pr.p. VI.26, XXVII.33* etc. 6.26, 12.32

custume XVII.3, XXVI.7,& 15.2 etc. custumee XX.34-5(see note on X.19); custumme XXI.47 s. custom

de prep. dependence: of(subjective) I.8, 1.b etc. (objective) I.42, 1.50 etc. of, concerning I.1, 1.1 etc. object of action (after remembrer, avoir remembre) XI.28, XX.76, 11.28, 20.76; than (+ plus) IV.41, 4.41 etc. departure: from (movement from, lit. and fig.) I.7, 1.7 etc. of, from (origin) II.40, 2.40 etc. with, because of (cause) 16.48; from (temporal) I.46, 1.47 etc. with, by (agent) II.40, 2.41, 2.60n, etc. by (instrument) I.40, 1.41 etc. with, in, according to (manner) VII.119, 7.113; of (material) XIX.51, 17.65, 19.51; for (temporal) IX.67, XIX.14; partitive I.44, 1.45 etc. for IV.15, 4.16; + ceo qe VI.2, 6.2

(+ inf.) V.71, 16.12 etc. (purpose= mod. pour) XV.16, 13.91; in compound del, du, des (and see asquant, loinz, molt, pres)

[debo(u)ter] v.a. expel, drive out pret. 3 VII.93, 7.93; repulse, thrust aside pret. 3 VII.52; p.p. III.46*, 3.46*

[de(s)ceivre] v.a. deceive, lead astray pr.ind. 3 18.26*

[decirer] v.a. tear pr.p. 18.12n; pret. 6 14.30

decrete 22.51; pl. decreez 17.16; decrettez XVII.16 s. decree

[decreter] p.p. decreez 16.8n; decrettz XVI.8n

dedeinz prep. after (temporal) 20.13

defendre v.a. defend, forbid, prevent pr.p. XXV.8-9n, 26.5; p.p. XVI.11-12 & 12.26* etc.

defens, par le d. del vent 27.14 the wind preventing (us)

defent II.49n

[definer] v.a. fix, determine pr.p. XVII.60

[defouler] v.a. defile p.p. XXI.66-7

[degaster] v.a. lay waste p.p. 12.54*; pret. 3 VIII.6, 8.5

deguiler v.a. deceive, lie 5.5

deinz prep. in, after (temporal) XX.13

deinzime (plus) adj. superl. innermost XVI.53

demaundee s. 25.61n

demaunder v.a. ask, enquire pr.p. XIII.36* etc. 10.32, 19.72

dementers qe conj. while; until (+ subj.) XXI.59, 2.64

demesne adj. own 28.a

demeureement adv. XXV.7*

dem(o)ustrer v.a. show pret. 3 XXI.92*; pr.p. 21.55*;
v.n. appear pr.p. XXVII.40-1
v.refl. appear, show oneself pret. 1 XXVI.34-5

demoustresouns 4.57 etc. demustresouns XV.28 spl. wonders

[deporter] p.p. XIV.30n

depuis qe, de puiz qe, depuiz qe conj.phr. since (temporal) XXIV.39-40, 22.59, 24.39-40; since, because XIX.88, 16.45, 19.88, 26.6

descendre v.n. go down pret. 3 VII.29, XXIII.43*, XXIV.2, 25.11; 4 XXI.15-16, 21.16, 23.43*; 6 XVII.40* etc. 8.73; descenderent 16.15

[deschaucer] v.a. take off (shoes) imper. 2 7.62

descovertes adj.pl. II.5*

[desfaire] impf. ind. 3 7.36*

desicom conj. because I.52*, 16.47, 17.69

desir s. 25.50-51*

[desiver] pr.ind. 5 13.96n

deslier 13.55 v.a. unloose (shoe); (bonds) pret. 3 XXII.62, 22.62; overthrow, break up inf. V.83, 5.82; p.p. V.82, XXVII.86, 5.81

desouth adv. beneath II.35, 20.58*

[despire] v.a. despise, neglect p.p. despites VI.3, 6.3

[despiser] pr.p. 17.68*

[desputer] v.n. discuss, quarrel, argue pr.p. XVI.24*, 18.8-9* etc.

[destourber] pret. 3 24.42*

desur adv. on, upon 27.62*,93

[detirer] pr.p. XVIII.12-13n

[devenir] v.n. arrive pret. 3 18.38,49, 24.54*

devocioun s. devotion, oath XXIII.32, 23.32

devoiance s. 28.74*

dewesce XIX.82-3; diwesce 19.82 s. goddess

dire v.a. say, tell fut. 3 dirra X.12, 10.12, 18.21*; pret. 3 I.8, XIII.71n, 9.54* etc. 6 I.21, 1.21, 15.80n etc.

discession s. departure 21.45

diverses adj.pl. different II.7, 2.7, 26.24*

divine adj. divine, of God XVII.66, 2.80*

doctour(de la lei, ley) s. doctor of the law V.70, 5.69; scribe XIX.76; pl. 13.1; doctoures XIII.2 doctors, teachers

doi s. 17.66*

doner v.a. give pr.p. IX.87, XIV.37-8n etc. 9.87, 14.8; p.p. XX.20*, 3.28 etc. pret.3 I.4, XXVIII.17*,35*(2nd), 1.4 etc. + entente pay attention, give heed to pret. 6 VIII.10,20; + sort, to cast lots I.54, 1.54 etc. + tesmoigne, bear witness pr.ind. 6 10.84 (and see grace)

donqe(s) adv. then, therefore; thence VII.6-7, 7.6

dormir v.n. sleep pr.p. XII.11; fall asleep pret. dormi VII.121, XIII.76, 7.121; dormist 13.75-6

doutee s. II.82n

douter v.a. fear, hesitate, doubt pr.ind. 4 XIX.87*; v.n. be amazed pr.p. 8.25-6; pret. doubterent II.21

duraunt prep. 27.41*

[durer] v.n. continue pr.p. II.86, 2.87

dustre s. guide I.35, 1.36; + de parole, chief speaker XIV.26, 14.26

einz conj. but XVIII.20, XXI.31 & 5.8 etc. adv. before VIII.16, X.80, 23.36; within, inside X.43;
einz qe conj. (+ ind. and subj) before II.37 etc. 7.2-3

eytcés s. XI.8 (see note on X.20)

eleccioun 9.29; electioun IX.29 s. (+ de) chosen

eloquisoun s. speech, utterance 2.8

embutz adj.pl. saturated 2.23

[emfler] p.p. 28.9*

emparler v.a. and n. speak, address pret. 3 VII.11, 2.24, 9.53*, 12.14-15*, etc.

[empeser] pret. 3 empoisea 7.44-5n

[empreindre] p.p. emprient 28.64*

emulatours spl. zealous followers 21.44

en prep. in (place where) I.14,16, 1.15,17 etc.; with name of town I.16, 1.16 etc. to, into (place to which) I.20, 1.b etc. in, at, on (time) I.12, 1.26 etc. there (place where) I.43n; in which II.4n; against VI.24; with, in, by I.5, 1.5 etc. + clothes I.20, 1.21 etc. + maisoun = chez moi XVI.32-3; en my (+ dir.obj.) in the middle of 26.27; en(+ inf.) XXVI.24; (+ ger.) 2.22, 13.27; = for IV.15; in compound, el, es
adv. and pers.pron. I) concerning, about II.46, 2.46 II)(+ verbs of movement) thence, away III.11, 3.13 etc. ent 21.11 III) referring to or establishing a loose connexion with what precedes I.54 etc. ent 20.25; d'en aprés thereafter XXIII.58, 3.47, 13.45, 21.3 pleonastic, with de VII.26 etc.

enchaison XIX.70, -oun s. cause, reason X.39, 10.39 etc.

encha(u)ntementz spl. enchantments XIX.39, 19.26*,39

[encrasser] v.n. become gross p.p. XXVIII.63, 28.62n

encreissent impf.subj. 6 15.5n

[enhyemer] v.n. pass the winter pret. 3 XXVIII.26

[enhoindre] see enoindre, enjoindre

[enhaucer] v.a. raise, elevate p.p. II.60, X.60*, 1.19, 2.61 pret. 3 V.64, XIII.38, 5.64, 13.39

enyverner XXVII.26 v.n. pass the winter

enjoindre v.refl. join imper. 2 enhoignes VIII.55-6; charge, command imper. 4 4.31

[enoindre] v.a. anoint p.p. enhoint 4.51; pret. 2 enhointz IV.52; 3 enhoint X.74, 10.74; 5 enoignastez 4.52

[enoyter] v.a. increase pr.p.II.89; p.p. V.27, 5.27; pret. 3 2.90

enprentiez spl. 10.75n

enseignes spl. signs, tokens VIII.12

[enseigniurer] v.a. prevail over pr.p. XIX.32-3

ensemble adv. together I.30, XXVII.82*, 1.33 etc. translating prefix cum- in compound verbs IV.38, XIV.14, VI.26, 4.37

ent see en

entendre VII.47, 7.46 etc. v.a. understand; hear, learn pr.p. pl. XIV.14; impf.subj. 6 17.28; v.a. and n. give heed to, pay attention to inf. XVI.29-30, 16.29

entente (doner) v.n. give heed to, pay attention to; (mettre) + de 12.4

ententivement adv. carefully XVI.51, 2.87*, 18.51-2 etc.

entour adv. around XIII.25, XIV.15, XIX.25
prep. (place) II.18, XIV.15n, 2.17 etc. (time) X.18, XXVII.55, 10.18, 27.55; (number) V.75, 5.74

[entreassentir] v.n. agree pr.p. XXVIII.58-9

[entrecounsailler v.refl. pret. 6 5.42*

entrelees XII.9; entrelesse 12.8-9 s. intermission, ceasing

entreparla(u)nce 22.a, 26.a s. conversation, discussion

[entrepretizer] v.a. interpret, translate p.p. IV.70, XIII.17, 4.70-71, 9.73

entrepretizon s. meaning, explanation IX.73

entrer v.a. and n. enter pr.p. III.5, 10.43* etc. pret. 4 XI.22 & 11.22n etc.

[enveni(s)mer] v.a. envenom, poison p.p. 28.a; pret. 3 XXVIII.8*, 28.8*

envie s. XIII.93n

envoier v.a. send fut. 1 envoieroi 22.42; enverroi XXII.42, 7.66; 3 envera 25.62 p.p. XIII.79*, 10.22 etc.

[eschaufer] v.refl. pret. 28.5*

[eschauffer] v.a. pret. 6 XXVIII.4*

eschap s. 27.62* (+ en)

eschaper XXVII.91, 27.88*,91 v.n. escape; escape notice, lie hidden from inf. XXVI.58

escimure s. III.18n

[escomenger] p.p. 17.51*

escourges spl. scourges XXII.47

escrire XV.40n, 25.59,62 v.a. write

esculptures spl. carvings XVII.67

escume 9.36*, pl. IX.37* s.

[esjoir] pr.p. esjoissauntz V.87, VIII.77, 5.86; p.p. esjoi 2.49; esjoiz XI.47, 2.48-9 etc. esjoiez XIII.100; esjoissé VII.82 v.n. rejoice, be glad v.refl. rejoice pr.ind. 6 7.82

eskauberk s. scabbard 16.60

eskevyns spl. municipal officers 16.74-5

[eslescher] v.refl. slacken, loosen pret. 6 16.58

eslire v.a. elect pret. 6 VI.10, 6.11,22-3*

eslevéz p.p. XV.81*

[esmerveiller] v.n. wonder, be amazed pr.ind. 5 3.22; esmervilléz III.22; pret. 6 II.21, 2.13, 5.51*

[esparoir] pret. 1 esparuiz 26.35 v.n. appear

[espirer] v.a. + manaces, utter threats pr.p. IX.1

espirit s. spirit 17.37* etc.

esploit s. 21.59*

[espondre] pr.p. exponaunt 11.6; pr.ind. 3 expount XI.7, 28.55; p.p. espount II.25n; pret. 6 exponerent XVIII.55, 18.55 v.a. explain, reveal, make known

[espounter] v.refl. pret. 6 2.12-13*,20*

[estauncher] v.a. quiet p.p. 19.76

esteer pr.p. esteaunt II.24, 2.23, 6.9* etc; imper. 2 esta XXVI.34; esteez 26.34; pr.ind. 1 estoi 25.20; estois XXIV.40, 26.16,49; estoys XXII.40; estoise XXV.20, XXVI.15; estoyse XXVI.49; 2 estees VII.63; 3 esteet IV.18, 4.17; estuet III.13, 7.63 etc. 5 esteez I.22; estéz 1.22; impf. ind. 6 estoient 9.14; pret. 1 esteus 22.41; 3 estuet XXVII.85-6, 25.13*; esteut XVII.3; 6 esteurent XXV.14, 10.33; esturent I.20, 1.20, 5.56-7* etc. impf.subj. 3 esteust

XXVII.63-4; 6 esteussent XXV.40, 14.52, 25.40 v.n. stand
v. resist pret. 3 estuet 13.16-17
v.a. place, stand pret. 3 estuet 22.63

estez vous 5.10, 10.31; Et vous 11.19 interj. behold!

estimuloun XXVI.32; estumuloun IX.10 s. goad

[estourmir] v.a. rouse, set in an uproar p.p. estourmiz 21.79*; f. estourmie 17.10

estra(u)nge s. stranger, foreigner II.18, X.53*, 2.18* etc.

estre imper. 2 soies XXII.32; soiez IX.79, XXIII.25, 22.32, 23.25; 4 soiems 21.34; 5 seiéz III.37; soiés XIV.34; soiéz II.75, 2.76 etc. pr.ind. 1 sui VII.60, 7.60 etc. 3 I.4, IV.53n, 1.4 etc. 4 sumes II.15, 2.15 etc. 5 estees VII.50n; estes III.48 etc. estez X.39, XIX.31 & 7.49 etc. estiz 3.48; 6 sont I.45, 2.78 etc. sount I.39, 1.39 etc. pr.subj. 1 soi II.48, XVI.66, 2.48; soy 16.66; 2 sees XIII.99; soiez IX.35, 8.71, 9.35; 3 seit II.27; soit I.42n, 2.27 etc. 4 soioms IV.15, XVI.47, XVII.65, 4.15; 5 soiéz V.83, 5.82, 13.84* etc. impf.ind. estoi XI.7, 10.57 etc. 3 ert II.80, 1.33, 5.73*,76* etc. esteit III.3 etc. estoit I.32, V.77*, XXII.18n, 4.7 etc. 4 esteioms XXVII.32-3; estoiems 23.35-6; estoyom XXI.36; estoioms XVI.24, 20.18 etc. 5 estoiéz 7.105; 6 erent 4.59, 8.31n etc. esteient X.88; estoient I.29, XXVI.65*, 1.30, 26.65* etc. fut. 1 serroi XV.33, 24.41; 2 ers 16.68; serras XI.26, 11.26 etc. 3 ert VII.11, 2.36 etc. serra II.29,38n, 2.29 etc. 4 serroms VI.8, 6.9, 16.23*; cond. 3 serroit XII.42* & 7.11, 12.42* etc. pret. 3 fust I.35, 1.36 etc. 6 furent VIII.31, XIII.63n, 4.11 etc. impf.subj. 1 feusse 25.23; 3 feust XI.3, XIII.87, XX.35, 9.46; fust II.55, 2.56 etc. 4 fussoms XX.15, XXVIII.27; 6 feussent VI.33; fuissent V.30; fussent IV.24, 2.1 etc. v.n. and aux. be

[estriver] v.n. dispute, discuss pret. 6 estriverent XI.4, 17.40; estriverount 5.68*

eva(u)ngeille XX.54, 20.54, pl. I.a; evaungelie 15.19; evangile XV.20 s. gospel

[exiller] p.p. 18.6*

excitees s. X.20n

[expondre] see[espondre]

faire pr.p. fesaunt; fesantz; imper. 2 fai VII.78, 8.40 etc. fay XXI.49; 5 facéz XXI.51; fetes II.70, XXIII.33; fetez 2.70 etc. pr.ind. 1 face 20.51; 2 fais 2.51; 5 faitez 14.32; fetes XIV.32, XXI.29; fetez 21.29; 6 fount VII.121, 7.120 etc. pr.subj. 5 facéz (XV.60), 15.60; 6 facent (XV.61), XVII.69, 15.61, 17.69; impf.ind. 1 fesai XXVI.19; 2 fesoiez 10.64; fut. 1 feroi XXII.20, XXIV.20-21, 22.20, 24.20; ferroi 28.64; cond. 1 feroie 1.53n; p.p. fait I.39, XXVII.17*, 1.40 etc. faitz sg. IV.20; fet II.3,10, X.79; pret. 1 fis I.1, 1.1, 24.33*; 2 fis IV.45; 3 fist II.41,66n, 2.42 etc. v.a. do, make

famine VII.22, 7.22, 11.58; famyn XI.57 s. famine; famine 10.18 faminee X.19n, + avoir, to be hungry

feintise s. XXVII.62*

feugere s. 28.6-7*

[feloner] pr.p. XVII.9*

felonie s. crime V.35*, XVIII.30, 5.36*, 13.92*, 18.29

felouns spl. 17.8*

fiablement adv. with confidence IX.56, 9.56 etc.

fiaunce s. confidence, assurance IV.55, 19.14 etc.

[finer] v.a. finish pr.ind. 2 fines XIII.21; finez 13.21; fut. 3 17.60*

flaat sm. breeze, breath 27.83

flambe s. flame VII.57

flaour s.II.36*

[fleirer] pr.p. 17.51*

flur s. flour, wheat XXVII.78, 27.78

fluvie sf. river 16.25

flux sm. dysentery XXVIII.19

fol see hast

foreins adj.pl. foreign XIX.84*, XXVI.24

fors adv. 3.13*; except VIII.3, 8.3 etc. + pris, with the exception of XXVI.64, 26.64

[forsgettre] v.a. cast out, drive out pr.p. XIX.72*; p.p. IX.83

[forsveier] v.n. go astray, lose one's senses pr.ind. 1 forsveie 26.56; 2 forsveie 26.54

fraude s. 23.59*

fruisser XX.15 v.a. break p.p. frussee XXVII.73-4, 27.74

frusse sm. VII.114*

fuaille s.28.5*

fuir pret. 1 fui (m'en) XX.58*, 20.58*; 3 fui (s'en) VII.54, 7.54; 6 fuierent (s'en) XIV.14*; fuirent (s'en) XIX.34, 14.14, 19.34 v.n. and refl. flee

fust s. wood, cross V.64, X.78, XIII.63, 5.63, 10.78; stocks XVI.53

gaygne XIX.51; gain XXVII.46, 27.45 s. profit, gain

garde s. guard, custody; en, el garde, in, into custody IV.5, 4.5 etc.

gardein s. guard XII.12, XXVII.3*, 12.12, 27.3*

garder v.a. keep, save pr.p. XV.61, XXII.38*, 15.54* etc. imper. 5 27.69*; pret. 6 5.48*, 9.48

[garrir] v.a. cure p.p. IV.26 & 3.13*, 5.30* etc.

[gaster] p.p. XII.54*

gendre sm. offspring XVII.64,65

gent s. people VII.13, 7.14, 22.57n etc. pl. IV.48, 13.42n etc. + congregacioun de, tumult 24.35; men under command of Centurion, 27.b; + mountéz, cavalry, XXIII.72;

gettaunce s. 27.46*

gettre XXVII.63*, 80-81 pr.p. XXV.14* etc. 22.45, 27.77-8; pr.ind. 6 geitent XVI.80; pret. 3 geita 1.37; 6 getterent V.28* etc. 5.28* v.a. throw

gisier XXVIII.19 v.n. lie pr.p. gisaunt IX.67, 9.68; pret. 3 just 28.19

governousement adv. XXVIII.64*

governer XX.61 v.a. rule, govern pr.p. 22.56n

grace 2.90* etc. grasce II.89* etc. s. favour, grace; give thanks, + doner XXVIII.35, 28.35, pl. + faire, XXVII.73, 27.73; do a favour + doner XXIV.55, 24.55, 25.18; + faire XXV.18

gra(u)nt adj. m. & f. gra(u)nde XIX.76,79, 8.20 adj.f. great, large see also mestre, consaillour

graunt sm. 24.18*

[graunter] v.a.allow, acknowledge pr.p. XXIV.19*; imper. 5 grauntés VI.6*; pr.ind. 1 graunte XXIV.26; pret. 3 VII.33*; 6 XXIII.18

greindre s. great one 26.50 pl. XXVI.49; greatest VIII.19, 8.18; + de naissaunce, elders XX.38 (of the Christian Church), XXII.10 (of the Jewish Church)

[grever] impf.subj. 6 14.13*

grievement adv. 28.63*

grieves adj. fpl. serious 25.14

grundillement s. murmuring 6.1-2

[grundiller] pr.p. 5.46*; pret. 6 11.4*

[guaiter] ind.pr. 6 XXIII. 48*

Ha interj. introducing speech I.33, 1.21 etc.

habitacle s. + chartre, cell XII.14, 12.14

habiter v.n. + a, en, dwell, inhabit

[haucer] fut. 1 24.51*

halt VII.96 etc. haut 7.97 etc. adj. high, lofty; loud, + voiz VIII.14

[hair] pr.ind. 4 19.87*

hardiescetee sf. boldness IV.23

hast 7.114 sm. haste XIV.11, XIX.64, 14.12, 19.64 sf. + fol(e) rush

hastiement 12.15; hastivement 17.35, 22.36 adv. speedily

haterel sm. neck 15.24

hereges s. heretic, member of a sect sg. 5.35; pl. 15.13

heresie XV.13, 24.26; heresye XXIV.27 s. heresy, sect

hom III.28, XX.8*, 4.16 etc. home XXV.9; homme III.2, 4.26 etc. pl. homes V.81 etc. hommes I.32, XXII.25*, 1.33, 19.13,40*, 22.26 etc. s. man; impers. one XXVII.16, XXVIII.53, 28.53

homicide adj. murderer III.28 (hom), 3.28 (bier) s. 28.9-10; pl. VII.106, 7.106; eh homicides XXVIII.10 a murderer

host s. army, body of soldiers XXIII.61, 12.48*, 23.63

hostes spl. offerings, sacrifices VII.86, 7.85

hostes spl. residents XVII.48

hui adv. today; hui cesti jour 20.57, cesti jour de hui 26.49 today; hui a q(u)atorze jours, for fourteen days XXVII.69, 27.68-9

humesne adj.f. human XVII.59; pl. 17.57

humesnement adv. kindly XXVII.7

ydiotz adj.pl. IV.24*, 4.25*

il dem.pron. this man IV.18, VIII.8, 8.53, 10.69
pers.pron. he li I.11, II.46n; ly VIII.66n, 2.56 etc. lui I.19, 5.66n, 22.8n etc.

[illumer] v.a. light, kindle pret. 6 XXVIII.4

impassible 2.46; inpossible II.45-6 adj. impossible

ire s. anger XIX.61, 6.25*, 19.61

issi qe loc.conj. so that (+ cond.) XXII.48; (+ ind.) XI.53, 11.54

issint adv. thus, in this manner VI.33, 4.58 etc.

issint com loc.conj. just as (+ ind.) VII.102, XXVII.52-3

issint qe loc.conj. so that (consecutive) (+ ind.) I.40, 1.41 etc. (+ cond.) XIV.2; (final) (+ ind.) 20.34-5; (+subj.) 27.88

yvern s. winter XXVII.24

yverner 27.24,26 v.n. pass the winter

ja adv. (+ neg.) never 11.15, 25.17; not any 18.33; (alone) already IV.5, XVII.62, 16.61, 17.42

jeun adj. fasting X.58, 10.57; pl. XXVII.70

jeune s, fast XXVII.18,43, 27.18,42; pl. XIV.52, 14.52

joindre 10.53 v.n. join pr.p. 18.16; p.p. X.53*, XVII.7, 9.4*, 20.20*; v.a. pr.p. XXVII.82*; v.refl. join pret. 3 joint 9.52; 6 joignerent 17.6

joint a loc.adv. close to, adjoining XVIII.16

jointures spl. fastenings XXVII.82

[joir] v.a. rejoice pr.p. joiaunt 8.78

jour I.31, 1.3, 12.4n etc. jur,I.3 etc. s. day

journal adj. 19.88*

jouste I.25, 7.116 etc. juste III.45, XXII.5n etc. 10.63 prep. near; about, on III.45, 3.45

juge s. yoke XV.24, 15.24

juge s. judge 7.68; tribune 24.43, + mestre 21.73 etc. scribe, + mestre 19.76

jugge s. judge VII.53,67, 7.52;(soverein)jugge 13.3* etc. juggee XXIV.19-20n, 24.19n; mestre jugge, tribune 22.53 etc.; governor 26.64-5;
loc.adv. por, pur jugge, as judge XII.51, 12.51 etc.

jugger XVII.70, 4.36* etc. v.a. judge p.p. IV.15, 10.83n etc. pret. 6 IV.54*; judge between pret. 3 XV.22, 15.22

[juiner] v.n. fast pr.p. 13.5,7

[juner] v.n. fast pr.p. XIII.5,7

justice s. justice X.69,69-70n, XXIV.49, 10.69, 24.49; pl. XXII.29*

justizer 13.80-81*

laient v. XXVI.14n

[laier] v.a. allow imper. 2 lays XXI.90

lapidacion s. stoning 6.a

large adj. + temps, a long time XVIII.40, 18.40

larrouns spl. 1.39n

lesser v.a. leave, release imper. 5 XVI.75 & 21.83-4* etc. p.p. IV.41-2, 8.41* etc. pret. 6 IV.38, 4.38, 9.61-2* etc. v.n. cease pret. 1 XX.67(+ pr.p.); 6 XXI.76 (+ a + inf.)

[lever] v.n. rise, stand up, get up; + sus imper. 2 8.48; 5 3.10; pret. 3 IX.70; 6 XV.12-13, XXVI.65
v.refl. + en imper. 2 III.11, 9.85 etc.
v.a. raise p.p. XXVII.83; pret. 3 IV.44, X.49, 4.44, 10.49
+ sus, take up pret. 5 VII.86

lien s. family, lineage VII.45

lier v.a. bind p.p. II.45n, XXVI.15*, 2.45n, 26.16*

lieu s. place; opportunity, + prendre, receivre XXV.36, 25.36

lignee s. race, (line of) descendants pl. XXVI.13 & 25.51n etc.

lire v.a. read p.p. leu XXIII.75; luez 13.59; lieu XV.44; pret. 3 list 8.61; lui VIII.61n

[liverer] v.a. put in the power, custody of pret. 3 25.a; 6 23.75*; impf.subj. 1 25.57*

loer s. reward, pay I.37, XXI.90*, 1.38

[loer] v.a. praise, glorify p.p. II.40*

[loial] adj. believing, having faith X.88, 10.87 etc.

loialteez sfpl. faithful things, promises XIII.73, 13.73

loinz adv. far, far off (place where) II.73, XVII.62 (de), 22.42*; en loinz (dir. into which) XXII.42

longgement adv. for a long time XX.20, XXVIII.14 (-nge-), 2.74*, 20.21, 28.14

lour poss adj. their I.35, XXVIII.71*, 1.26,31*, 28.70* etc.

lumere s. light XIII.99*, 13.99*

macers spl. mace-bearers XVI.75,82

maiene s. IV.12 (meiene), 1.39n etc. middle

main VII.68, XXI.93*, 3.11, 21.93*etc. mayn II.44 etc. 28.8; pl. mains IV.4, 12.1* etc. mayns II.44 etc. s. hand

maindre 28.37; mayndre XXVIII.37; maner 10.94,28.32; pr.p. manaunt V.6; mesnaunt 5.6; pl. mesnauntz XI.60; imper. 5 manéz 16.32; ind.pr. 3 maint VII.96; 6 mesnent XX.51,20.50;

impf.ind. 3 maneit V.6, XVIII.6, 28.70; 6 manaient I.27; manoient IX.66, 1.27; pret. 3 mesna XXVIII.70; 4 manames XXVIII.28; manasmes XXI.8, 21.8 etc. impf.subj. 3 manast 18.40; 6 mesnassent 15.5n v.n. dwell, remain, stay

maintenerent v.a. 18.33*

maiours spl. elders 20.38 (of the Christian Church), 22.10 (of the Jewish Church)

mal adj. bad, evil II.76, 2.40* etc.

maladie sf. illness XXVIII.22, 28.19*

malement adv. badly, wickedly VII.12, 6.6*, 7.13

[malmettre] v.a. injure, harm, illtreat pret. 3 malmist 9.42; 6 13.104*

malmettrie s. XVII.37*

maunder v.a. send, declare, make known pr.subj. 2 maundez 23.69; p.p. maundee IX.34 etc. 15.55, 21.73; mandee IV.6ln; pret. 3 VII.68, 3.39, 12.43* etc. 6 V.44, 11.45 etc. manderent 17.34*; send for, + pur pret. 3 7.27

mariners spl. sailors XXVII.22*, 27.23* etc.

matin (par) adv.phr. V.41*

membres spl. 11.44*

mensounge s. 5.7*

mentir V.5*, 5.5 v.n. lie pret. 2 mentiz V.8; 3 menti V.2*, 5.2*

meridien s. south VIII.50

meridiene sf. south 8.48-9 adj.f. midday, + houre 10.18

mescreable adj. unbelievable 26.17

mescreaunce s. 14.10*

[mesdire] v.a. speak ill of pr.ind. 2 23.7; fut. 2 23.10

[mesfaire] v.a. pret. 6 24.43*

mesner 16.4* v.a. lead fut. 6 mesnerent 20.65; p.p. meyené VIII.6ln; menéz XV.8; mesnee V.56, 8.61, 19.59* etc. lead forth, + avaunt pret. 3 VII.69 etc. 22.63; + hors pr.p. V.38 etc. pret. 3 XIII.40 & 5.38 etc. 6 7.114*; lead, bring in, + einz pr.p. X.43; remove, transfer, + outre pret. 3 XXVII.12-13

messagers spl. assistants 19.47

mester 12.56; mestier 20.53 s. ministry, service

mestre adj. chief, head, see juge, jugge

mestre s. master, person in authority; ruler of the synagogue XVIII.17; magistrates XVI.44,82; + de la cité, 16.83 (meistres); 16.b,77; magician, + grant 8.16,17*, 13.13; + grantz 17.40*(meistres); magistrates XVI.48,74,77, 16.48, 74; mestres du,del, temple IV.2, V.49, 5.49, del people 4.2*, captains of the temple; craftsmen 19.83; elders 23.31 (of the Jewish Church)

mestrie s. 13.12*

mesure sf. household X.3

mettre v.a. put, place p.p. mys I.14, XI.50*, XVIII.21*, 19.23 etc. pret. 3 XII.4*, 7.68*, 12.1*,4* etc.

6 XXVII.24*, 11.60n, 16.52*; expose (infant), + hors, cond. 6 VII.36; disembark, + hors inf. XXI.7; accuse, + contre pret. 6 XXIII.64; + encountre pret. 6 25.14; + avaunt, pr.p. XVIII.8*
v.refl. pret. 3 27.30*; 6 XXVII.82*

ministre s. service, ministry I.52, VI.3,9, XI.59n, XIII.12; pl. 1.37*; servant, minister XXVI.35, 26.35; spl. officials V.44,45,54, 5.44,45,55

molt adv. much, many + de XI.50 etc. 19.56, 22.56; great VI.16, 11.43 etc. long, + temps VIII.21, 14.6, moltz 8.20; many moltz de I.11, 4.6 etc. + des I.5, 1.5 etc. moultz de 1.11, 2.81
spl. many people IX.26, 8. 12 etc.
adv. much, greatly XV.66, XX.2 & 6.16, 18.59* etc.

mon XXIV.28n, XXVII.52; moun II.30, 2.30, 7.101* etc. poss.adj. my

mound s. world III.42*, XI.57, 11.58 etc.

mound adj. clean, innocent XX.58

mounter v.n. climb, go up; embark, + en, par neef pr.p. XX.28; pret.4 XXI.13-14;
v.a. provide with a horse imper. 5 23.56*; p.p. XXIII.54, 72, 23.73;(+ de chivals) 23.54

morir v.n. die pret. 3 morrust IX.76, XII.54, 7.3*, 12.54; morust 5.9 etc. murrust V.9,19

[mosker] v.a. mock, laugh at pret. 6 17.73

moustresouns II.34-5, 2.34 etc. mustresouns II.81 etc. spl. sign, wonder

[mover] v.a. move, rouse p.p. meu IV.58, 25.42; meuz XVI.57, XVII.63, 17.63; movéz 16.56; pret. 2 movas XXI.87; 3 mova 17.36*; 6 moverent XIII.104, XIV.4 & 7.113* etc.

[multiplier] v.a. multiply p.p. VI.15-16, VII.34, XII.55, 7.33,37*, 12.55

[muscer] v.refl. pr.p. 8.62n

naer see noer

nager XX.34, 20.34 etc. nagier 27.25 v.n. sail pret. nageames XVI.21, XXVII.8-9; nageasmes XX.12, 27.17* etc.

naissa(u)nce s. birth; elders, + greindres de XX.38, XXII.10

ne conj. nor II.59, 2.50 etc.

ne neg.adv. not I.7, 1.7, 10.53n etc; + pas, mie, point etc.
nes = ne les V.46,83

nepurquaunt conj. but, nevertheless 28.12

nettoier XXV.37 v.a. clean, fig. + les blames

nient 5.76, 17.58*; nyent V.76 s. nothing

nient VII.102, 7.102 etc. nyent IV.38 etc. adv. not; del nient ...plus outre, no more XXV.56; nient solement...mais XXVI.62-3; ...einz XXI.30 not only...but; (ne)...nient plus (ne) IV.31, XIII.71-2, XX.55, XXIV.21, no more; nothing, + riens XXVIII.46; not long, + longement XXVII.29

nigromancien s. magician VIII.17 etc.

noer 27.90-91; naer XXVII.90 v.n. swim

[nombrer] v.a. count p.p. 1.54; [n]umbree 1.37

nomeement adv. especially, in particular XX.81, 15.14* etc.

noun s. name III.32n, XIX.5n, 2.39 etc.

noune s. ninth, houre de n. X.5 & 3.2 etc.

nous pers.pron. we, us XV.24*, 2.14 etc.

novel (de) loc.adv. recently XVIII.3

nuire v.a. harm, hurt pr.ind. 5 nuiséz 7.50; nuséz VII.51; p.p. nuisee 25.21

nuit s. night V.38, 2.10n etc.

nul adj. any XXVIII.22; + si XIII.34, 13.35 etc. + saunz 25.38 without any; no IX.15, 9.15 etc. ne...nul(le) IV.21, 4.21 etc. nul(le)...ne V.25, 4.62 etc. nulle rien, nothing XXVIII.14; nulle riens...ne, nothing XXVI.58 pron. no one nully 20.71; ne nullui XX.71, 24.23, 27.47; nullui IV.32, XI.39

nuwe s. cloud I.19, 1.19

obehir VII.77, 5.62; obeihir 7.77; obeir V.62 v.n. obey pr.p. V.67, X.20*, 5.67

occasiouns spl. XXVII.62

occire v.a. kill, slay pret. 3 occist XII.2, 7.45*, 12.2

od prep. with I.30, VII.77*, XX.21*, 1.7, 20.21* etc.

oevre VI.8; oeveres IX.74; eoveres 7.82, 9.74 s. work; eovere 6.10 ministry

[offrir] v.a. offer pr.p. XVI.44, 14.28*

oir v.a. hear fut. 6 orront XXI.48; orrount XXVIII.68n, 21.48, 28.68; impf.subj. 6 IV.44, 4.44, 8.28*, 14.13-14* etc.

ount (par) loc.adv. wherefore, for which reason XX.57, 25.25, 26.41

oppricouz s. X.76n

or XX.71; ore 20.71 s. gold

[ordiner] v.a. command, direct, plan pret. 3 III.49, XI.59n, 3.49

ordre s. order I.30n, XI.7, XVIII.46, 11.7

oreisoun s. prayer II.80, X.60*, 1.30 etc.

[oser] v.a. dare pr.ind. 6 XXVI.63*, 26.63* etc.

oster v.a. take away, remove, take off p.p. III.37*, 3.38*, 7.39*, 13.80* etc. pret. 6 osterent 13.63; osterount 7.115-16*; away with! imper. 2 ostez XXIV.36, 24.36; weigh, + ancre XXVII.45; p.p. 27.44

[otrier] v.a. allow, grant imper. 2 otriez 4.55; impf.ind. 1 otriay 11.11*

ou conj. or X.53n, 1.14 etc.

ove prep. with 2.52 etc.

overeigne XIII.6, XIX.54* etc. 13.6; eovereigne 5.81, 11.60n etc. oevereigne V.81 etc. pl. oeveraignes II.20 s. work, task; ministry 11.60n, 21.41

[overer] eoverer 6.6* pr.p. overaunt XXIV.11*; pr.ind. 1 eovere 13.84; oevere XIII.84; 3 oevre X.69; 6 eoverent 10.69*; pret. 3 oeveri XVIII.7 v.a. work

overer; eoverer XXVI.38 pr.p. eoveraunt 10.67; oeveraunt XVII.4; overaunt V.37 etc. 5.37; pr.ind.? 3 oevere IX.86; p.p. overt(e) V.46, 5.46 etc. pret. 3 eoveri 9.16,86; overi VIII.63 etc. 12.32, 16.29; overy 8.63,67; 6 overerent 5.49; impf.subj. 6 overassent 12.36 v.a. open

overours XIX.51,52; eoverours 19.51 spl. workmen

owaile VIII.62; owaille 8.61 s. sheep

owel IX.22*; owele 6.5 adj. just

paen adj. pagan, Gentile XVI.2,6, 9.59, 16.2, 17.8* etc.

pais s. 21.15*

palatiks 9.68-9; pl. 8.14; paletik IX.68; pl. VIII.14 s. paralytic

par prep. local: across, over XIII.30*,107*, 13.31* etc. through XIV.49, 14.49; throughout IX.89, 9.89 etc. into VIII.6; scattered over VIII.2, 8.2; par tut, everywhere XXI.65, XXVIII.53, 21.65, 28.53; par mi,my, through (+ dir. obj.) XV.82 etc. in the middle I.38; par devaunt 12.12 in front of; temporal: during, for, on I.6, 1.5 etc. par jour IX.49, 9.49 by day; par nuit V.37, 5.38 etc. at, by night; causal: by reason of, as a result of III.24, 3.24 etc. modal: agent I.4n, 1.4n, 15:4* etc. par noun V.69-70, 5.69 etc. by name; par eawe 1.10, 11.29 with, in water; with complement of passive verbs IV.29, 4.29 etc. and see ount, qi rel.pron. for par quei

parables spl. 17.41*

parler v.n. speak pr.p. I.6, 7.56-7* etc.

parmaignauntise s. 4.23*

parmanablement 13.94-5*; parmenablement XIII.95*, XXVI.57* adv.

parmesnaunt adj. XXIII.25*

parole s. word I.1, 1.1, 12.42* etc

part s. part II.61*, VIII.39*, XIX.57, 8.38, 19.57

partie s. part, region II.18, XXI.49*, 2.17, 7.50* etc.

passage s. 11.7-8 (see note on X.20)

paternel adj. of (our) fathers XXII.6, 22.6, 28.42

pecchee s. sin VII.120, XX.58*, 18.13*, 20.57* etc.

pees VII.50, X.70*, 7.49, 19.90*, 24.51* etc. peez XVI.78 s. peace

pelotes s. III.12*

[penser] v.n. think, believe, consider impf.ind. 1 pensoi 26.24*; p.p. XX.34*

people 2.90, 5.24n etc. poeple II.89 etc. 3.46, 12.10 s. people Gentiles XV.19 etc.

pere III.25, XVII.64* etc. piere XXVIII.18 & 3.25 etc. s. father

[perir] v.n. perish fut. 3 XIX.57*, 19.57*, 27.72; perissera XXVII.72; pret. 3 perist V.78n, 5.78

phitomie adj. of divination 16.34

plente s. XV.17*

[plunger] impf.subj. 3 27.36*

plus adv. more, longer V.26, 5.27, 27.24* etc. plus de, more than IV.41, 4.41 etc. plus qe, more than XXIII.30; and in superlative and comparative II.32, 18.40 etc.

pluvie s. rain 14.37

poer pr.ind. 2 pees XXIV.16,21; poez 24.20; 3 poet VII.59, 10.91 etc. poete XXV.25; pot 19.80; 4 poems 17.44; pooms IV.31,37, 4.31,36; 5 poéz 5.82; pr.subj. 1 pusse 25.61; 4 pussoms XVII.44, XIX.89, 19.88; 6 peussent XXIII.46; pussent 23.46; pret. 3 poeut XXI.79; pout 21.80 etc. 4 poeimes XV.25, XXI.32; poeismes 15.25, 21.32; 5 poeistes XIII.80; poestez 13.80; impf.subj. 1 peosse 22.23; peusse XI.33; 6 peossent 27.25,90; peussent XXVII.80; poessent XXVII.90 v.n. can, be able

point adv. not VII.37, XVI.46; (+ neg.) II.13, 2.27 etc.

por I.9 etc. pur 1.9 etc. prep. for the sake of V.88, XXIV.8*, 5.88, 24.9* etc. on account of IV.39, XVI.5, 4.15,39; for (in 'maunder pur')7.27; (money) V.15, 5.14,15, 7.31; about, approximately 1.33; in order to (+ inf.) XI.51, 7.59 etc. por, pur ceo, for this reason, therefore I.44, 1.11 etc. por,pur, poi, poy, almost, about I.33, 13.91 etc. por, pur ceo qe loc.conj. for, because I.9,11n, 1.9 etc.

[porloigner] v.a. defer, postpone pret.3 XXIV.42; extend, prolong pr.subj. 1 proloigne XXIV.7

pursuite s. 12.27*

porter v.a. carry, bear p.p. III.3n, 8.64 etc.

portiz s. porch V.24

[porveer] v.a. see impf.ind. 1 porveai II.46-7; purvoiay 2.47

postles spl. apostles XIV.61

precher v.a. preach, announce, teach (the Word of God) pr.p. VIII.22, X.4* etc. 28.72; imper. 5 20.56*; p.p. III.39, 18.34* etc.

[precincier] v.a. predict pret. 6 VII.104

preierent pret. 6 XVII.61*

prendre XXVI.47*, 3.40 etc. v.a. take p.p. I.22, 24.13n etc. pret. 6 VI.23*, 1.36 etc; take up; apart, except, + fors p.p. XXVI.64, 26.64; raise up, + sus pret. 3 IX.87

pres adv. near 19.45; pres de loc.prep. I.20, 1.20 etc. pres a XXVII.17, 27.17; de pres adv. XXII.40

presenteez adj. XXV.36*

preside s. governor XXIII.57 etc.

presse sf. XXI.82*

prest adj. ready, prepared XXI.30, XXIII.50, XXIV.38*

prier v.a. ask, request p.p. IV.58, 28.52n etc.

prier 28.43*; priere XVI.43*, XXVIII.42-3*, 10.59-60, 16.33 s. prayer

primer adj. first XIX.18*,12.21 etc. al primer loc.adv. 27.91

primes adv. first I.1*, 3.51 etc. once, before 8.16

primour (al) loc.adv. first III.51, XXVII.91

[primerein] adj. first XV.47, 13.105n etc. s. principal, leading men XIII.105

prince s. head (of the synagogue) IV.9, 4.9 etc. chief man, ruler III.34, 3.34 etc.

principals adj. chief 25.51-2; spl. important men XXV.52

privaricatour s. 1.53*

professioun s. tax-gathering V.77, 5.77n

profit s. advantage XX.45, 18.45*, 20.3*

profitable adj. advantageous 20.44

profiter pret. 3 11.50-51*

[proloigner] see [porloigner]

propres spl. their own XXI.14

prover v.a. prove p.p. IV.23*, 2.40*

provo(u)st VII.21, 7.21-2 s. governor

puis VII.118 etc. 17.34; puiz 5.11 etc. adv. afterwards, then; puis,puiz qe loc.conj. after, since (+ ind.) X.81, 7.7 etc.

pulture s. food, nourishment 28.17-18

pur see por

purpuresse sf. seller of purple XVI.28

pussaunce s. XIII.40n, 13.40n

qe, q' conj. that (+ ind.) III.16, 3.16 etc. that, so that (consec.) II.56, 1.45 etc. (final) (+ subj.) I.53, 1.a etc. (+ cond.) I.7, 1.53n etc. (+ ind.) VII.59 etc. 24.43; causal: because, for XXVII.36, 8.30n, 28.44; temporal: while 21.59; giving emphasis, + oil 12.34; than (in comparison) IV.36, 5.62 etc.

qi, qe VIII.66n, 1.23 etc. q', qei 1.20 etc. quei I.22 etc. rel.pron. who, which; = ceo qe VIII.58, 4.42, 11.60; (temporal) in which I.45, 1.3,46,48; pleonastic VII.63 etc. 1.27, 11.61; par quei loc.adv. wherefore XXV.60, XXVII.70, XXVIII.51

qi, qe, q(u)ei interrog.pron. who, which; quei = por quei III.22; a quei I.21-2 why

qeor s. heart 4.38 etc.

quant VII.7 etc. quaunt XXV.32, XXVII.77 & 3.21 etc. conj. when (+ subj.) XXV.50, 5.29; (+ -st) VII.7, XXVII.31, 3.21, 13.15, 14.20; (+ ind.) XXI.5, 8.75 etc.

quantz IX.26, 9.26 etc. indef.adj. how many (+ dir.obj.) XIV.59; + des IX.26, 9.26; quauntz des 9.31

quaterniouns spl. bodies of four soldiers XII.6

quel inter.adj. & pron. which I.8n, 2.21 etc.

quere imper. 2 quer IX.22n; quier 9.22; pr.subj. 6 quergent 15.35; pret. 3 quist XIII.25, 9.2 etc. 4 querames XVI.19; 6 quistrent IX.60, XVII.12 & 9.60 etc. v.a. seek, pray

quiete (en) adv.phr. calm, reassured 27.75-6

quites adj. XV.39n

quillour see coillour

raisoun rendre, dire 22.2 v.a. make a defense, justification XIX.73, 19.73 (reisoun) etc. sanz resoun XXV.62 loc.adv unreasonable; par raisoun qe loc.conj. because 18.6

[ravir] v.a. carry off p.p. XXIII.22*, 23.22*; cond. 6 raviseroient XXIII.58; ravisseroient 23.58

ravissauntz adj. ravenous XX.63, 20.62

[reasseer] p.p. XXVI.66*, 26.66*

receivre 1.51 etc. resceivre X.84 v.a. take, receive pr.p. VII.92, XXVIII.17, 1.15n, 20.66*; p.p. VIII.27-8, XXV.57*, 9.38 etc. pret. 3 re(s)ceust IX.37, X.43, & 7.28* etc.

rechatour sm. redeemer VII.68, 7.69

[rechener] pret. 6 7.108*

[rechincier] pret. 6 VII.108*

[recounter] v.a. count, reckon,(lit. and fig.) p.p. I.36,55, XIX.59

refuit s. refreshment III.38, 3.38

[refuser] v.a. refuse, thrust away p.p. XXV.31*

regard s. sight, presence III.33, 3.33 etc.

[regarder] v.a. & n. look at, consider, examine, see pr.p. XVII.68*, 1.22 etc. pret. 6 28.13-14*

[rehe(h)ir] v.a. confess pret. 6 regeierent 9.43* etc.

regioun s. region, district X.77, XXVIII.29*, 10.77 etc.

regne s. kingdom I.6, 1.6, 8.47* etc. and see royne

reisnes spl. strapt XXII.50

remaindre v.n. dwell, remain stay pr.ind. 3 XXIV.51*; pret. 3 remist 18.6, 19.48; 6 remistrent 8.3-4, 11.52-3, 17.32

remembre (avoir) loc.verb. remember

[remesner] v.a. reduce p.p. V.76

[remettre] v.refl. pret. 6 27,56*

remez 13.105n

[remuer] v.a. remove, take away p.p. 13.47; pret. 6 V.10-11, 5.10-11

rendre v.a. give, make and see raisoun, tesmoignance, tesmoigne

[reprendre] v.a. take again, seize p.p. X.29, 10.7; reprove p.p. 19.87

repugnaunt adj. who fights against, is opposed to 5.83

repungner V.83-4 v.a. resist, fight against

[requere] v.a. ask, request p.p. XXVIII.51-2n

ret(o)urner v.a. return, turn again pr.p. XV.72-3, XXII.33, 13.72n; pret. 3 VIII.54, XXVII.30, 8.53-4, 13.30, 20.23-4*; 6 23.73*;
v.refl. return pret. 6 XII.56, 15.68-9*

[retter] p.p. 25.42*

[revertir] v.a. turn (aside) pret. 3 5.77

richesces spl. VIII.53*

rien, riens, rienz 4.62 etc. s. thing; nothing XXIII.32, 25.24 etc. (+ neg.) VIII.45, 8.44 etc. + douter X.36, XI.21 10.37, 11.21 adv. at all 25.57 (+ ne)

rivail s. shore, beach XXI.12-13, XXVII.80,83-4, 27.84

rochetes XIV.31n

royne 8.52; regne VIII.52 sf. queen

[ruer] v.a. throw, cast p.p. 27.91*

ruisouns (faire) loc.verb. cast things overboard pret. 3 27.37-8

sage adj. wise, prudent see also consaillour spl. scribes 4.9; + de la lei 6.25

sain IV.18, 4.17; pl. seins 19.24* adj. whole, sound

saintez s. IV.56n

saudan s. ruler, governor 23.57 etc.

salu ind.pr. 1 XV.62n

sa(u)nctee III.32-3, IV.40-41, 3.32, 4.40 s. health; salvation IV.20, 4.20 etc.

sa(u)nz prep. without; against 23.6; except XXVI.50

sarcu sm. 7.31*

saver moun inter.part. VII.53,84-5, 7.52,85

savoir pr.ind. 1 sai III.33 etc. 3.34, 12.25; say 19.31 etc. 2 sciez 26.6; 3 sciet XIX.78, XXVI.57, 19.78; 4 savoms VII.80, XVII.17, 7.79, 17.17; 5 savéz II.42, 2.43 etc. 6 scievent XXII.37-8, XXVI.10, 7.120, 25.8* etc. scivent VII.120; impf ind. 1 XXIII.9, XXV.41*, 23.8-9, 25.58; p.p. scieu 24.19; impf.subj. 3 scieust 2.56, 22.48; sczeust II.56 v.a. know

scaphe s. small boat, skiff 27.61,66

science sf. 2.43n

secle XV.38*, 15.38*; siecle 3.42* s.

seel(l)e s. stool

seer pr.ind. 3 siet II.6n; pret. 3 cist III.17; sist XII.51, 2.5 etc. fut. 5 serroms 16.26; cond. 3 serroit 2.57 v.n. sit v.refl. sit down imper. 2 seez 2.64

seignor s. lord (Augustus) XXV.60; as title of respect, + roi XXVI.14

seignurages spl. masters XVI.35-6, 16.35,41

seignurs spl. elders (of the Jewish Church) 4.15

seint I.10, 1.4, 25.49n etc. saint I.4 adj. holy; added to foi and esglise 14.58 etc.
s. disciples IX.66, 4.57n, 9.66 etc. sg. Holy one II.51, III.27, 3.27

[semer] v.a. spread abroad p.p. XIII.103; pret. 6 13.103

semoil s. seed III.50, 3.50 etc.

senees XVI.9; seneez XV.15-16; senéz 11.62 etc. spl. elders (of the Christian Church); sené 24.2, senéz IV.14, V.43 (of the Jewish Church)
adj. (+ plus) 5.43, 21.39 wise, old

senicinces spl. aprons XIX.22

seniours spl. elders (of the Christian Church) XV.11 etc. (of the Jewish Church) IV.43, VI.25, 4.43, 6.25, 25.33; adj. elder 15.48 (+ biers); XV.48 (+ freres)

sentence (porter) loc.verb. cast a vote XXVI.21, 26.21

sentir v.n. have an opinion, think pr.ind. 2 sentes XXVIII,52; sentez 28.52

seoffrir 26.52; soeffrer XXVI.51; suffrir v.a. & n. suffer, endure; permit, allow

seons see son

serement 2.56; serment II.56, XXIII.30*, 23.30* s. oath

serfs spl. servants II.33, XVI.37, 3.50*, 4.55, 16.37

seur XXVII.18; sur 27.18 adj. safe

seute sf. sect 26.12

si conj. if (+ subj.) IV.15, 4.15 etc. (+ ind.) I.12, V.81n, 82n, XX.49*, 4.35 etc.
adv. (before verb) I.32, 2.52 etc. of degree, such 17.9

sicom 1.24 etc. si com I.23 etc. conj.phr. (just) as; since, because (+ subj.) XXII.22-3; when (+ ind.) XXVII.62; as if (+ a and inf.) XXIII.59, XXVIII.46*; about, approximately (time and numbers) 5.11-12, 13.43, 19.75; just as (temporal) (+ ind.) 26.25

signe s. sign; (of ship) XXVIII.27

si la qe loc.conj. until (+ subj.) II.64, XX.52*, 20.52*, 23.29 etc. (+ ind.) VII.34, XXVI.25* & 7.34 etc.

sinoun qe loc.conj. except that 20.48-9

si qe loc.conj. so that (+ ind.)

sire s. lord (Augustus) 25.59; as title of respect, + roi 26.15; pl. masters XVI.42,65, 16.66; fathers (ancestors) III.49

sol 20.8*; soul XV.69, XXVIII.37, 15.71; pl. sols XI.39 adj. alone, only

sol adv. only 19.54, 27.47

solement adv. only XIX.54-5 etc. 19.57-8, 24.40; + tant VIII.31, XVIII.53; alone 28.37-8

sol(l)empne adj. solemn XVIII.42, 18.42

son III.35 etc. 7.11; soun I.25*, 1.b etc. f. sa I.5, 1.5 etc. pl. ses I.3, VII.116*, XIV.36*, 1.a, 7.97*,116*, 14.35* etc. poss.adj. his, her
poss.pron. his own soen IV.62, 4.62; pl. seons 24.45; soens IV.42, XXIV.46 sm. his, their, own (people)

[soner] v.a. cause (something) to sound, knock at a door pr.p. XII.30

sort s. lot (+ doner, gettre, prendre, receivre)

south prep. beneath II.10,2.10 etc. in the time of XI.37, 11.37

south s. south XXVII.27, XXVIII.30, 27.28, 28.30

[southmettre] v.a. subdue, subject fut. 6 southmetterent VII.12

soverein adj. highest XIX.2, XXIII.8, 23.7; sovereignes 19.2 s. highest part; + plus, X.18 see also jugge

sovereinement adv. 24.53*

sovereinetés spl. highest part 10.17

spiracioun s. breath XVII.58

[streindre] v.a. shut in, shut pret. 6 streignerent XXVIII.64

sudaires 19.22; sudaries XIX.22 spl. sweat-bands, handkerchiefs

[suffler] v.a. blow, breathe pret. 3 suffli XXVII.30*, 27.30*

suffrablement adv. patiently XXVI.7-8

suite sf. sect XXIV.11 etc. 24.26, 28.53 see also seute

summe s. sum of money XXII.56

[supprendre] v.a.take up, receive pret. 3 I.19

surfanures spl. 13.105n

surmettre v.a. put on, lay upon cond. 6 7.12*; p.p. 25.37

survenir v.n. come (suddenly) pret. 3 27.54, 28.6*

[suslever] v.a. raise up p.p. I.18; pret. 3 3.11;
v.n. rise pr.p. 9.15

[sustenir] v.a. bear, bear with, support cond. 3 sustenereit XXIII.58-9; p.p. XVIII.35*; pret. 3 VII.45n; 6 sustenerent XX.11*, 20.11*; impf.subj. 1 sustenasse XVIII.30; sustenisse 18.29

[sustraire] v.a. draw out, take away, separate p.p. XX.44, XXI.1, XXVII.34*; pret. 1 sustraiz 20.44; 4 sustrahismes 27.8*; 6 sustraistrent XIX.71

tables spl. planks XXVII.92

ta(u)nt adv. so much (price) V.15, 5.15; 8.31n, 21.79*; see also solement; a t. thereupon 14.53 etc. tanqe I.2-3 etc. taunqe 20.17; t.qe 1.2 etc. prep. until, to (time and place), + a, en; loc.conj. until VIII.79

tapinage s. 9.51*

tardifs adj.pl. slow XXVII.14, 27.14

tarjaunce sf. XXVII.38*

[taucer] pret. 3 XVIII.37n; 6 18.37n

tecches spl. mark, stain (fig.) 25.37

teiser imper. 2 teiseez 18.21; teises XVIII.20; pr.ind. 3 taist 15.27; cond. 6 teiseroient XII.38; impf.ind. 4 teisoioms 21.32; p.p. tote XV.29; pret. 3 teust XV.27; 6 teiserent XI.35, 11.35, 15.29; v.n. & refl. be silent

temps s. time I.12, 16.52* etc.

[tendre] v.a. stretch out pret. 6 27.28*; head for pret. 6 27.84

tenir v.a. hold pr.ind. 5 24.51*; fut. 1 24.51*; cond. 6 12.49*;
v.refl. pret. 6 14.39*

terre s. land, earth I.18, 1.18, 10.30n etc.

t[er]remote XVI.56; terremeote 16.55 s. earthquake

tesmoigna(u)nce VI.7, 6.7, 7.89 etc. s. testimony, witness; doner, porter, rendre t. bear witness; avoir, receivre t. be well spoken of 10.41-2* etc.

tesmoigne s. witness I.16, 1.16 etc. (abstr.) testimony; doner, rendre, porter t. bear witness; prendre t. X.41*

tiel, tieux, ytiele VI.24-5 adj. such

tierz 10.79 etc; tiercz XXVIII.38n etc. ord.adj. third

tirraunt s. XIX.18*, 19.18*

tondaunt sm. VIII.62n

tort s. wrong, damage, harm VII.45,46n, 7.44, 45n etc.

tourner XIII.21*; turner v.a. turn, turn aside pr.p. XV.51*, 28.c; p.p. II.36, 11.50* etc.
v.n. turn, turn round
v.refl. turn, be converted

[trahir] v.a. betray, give (s.o.) up, deliver pr.p. traihaunt XXII.8; traihant 22.8; pret. 2 trahys III.26; 5 traihistez 3.26

[traire] v.a. pull, drag along, away pr.p. trahauntz IX.17; traiaunt VIII.7; pret. 3 trait 20.16; traist XX.16; 6 trahirent XIV.42, XVII.13, XXI.71, 14.42; traierent 17.13; traiherent 9.16-17; traihirent 21.71 v.n. go pret. 4 trahames XXVII.8

traisoun s. XIX.88*, XXIV.11*

travailler v.a. torment, trouble
v.n. work, toil inf. 20.75; pr.p. XX.75

[trencher] v.a. tear, rend p.p. XVI.48; pret. 6 16.48

[trespasser] p.p. I.53n

tribun s. military tribune, captain XX.73 etc.

[trover] v.a. find, find out p.p. V.46, 4.24 etc. pret. 4 trovames V.47,49; trovasmes 20.29* etc.

[tucher] pr.ind. 1 8.35*

tut III.15, 2.90 etc. tout 7.29, 8.18; tote I.17, 1.17 etc. tute 6.11; pl. tous IV.69, VI.31, IX.70; toutz 1.39, 15.18n, etc. touz I.29, 2.73 etc. tuz IV.59 etc. totes I.2, XIV.51n, XV.18n, 1.1 etc. tottes XI.18; toutes 21.11 adj. all

tut adv. all XXVIII.37, 21.79

un num.adj. one; indef.art. and pron. a, a certain I.47, 1.45, 13.24* etc. f. une I.32, XVI.9n, 1.33 etc. ly uns sg. XIV.36*; les uns some X.45, 5.52, 16.9n, 22.12* etc.

unqe...ne loc.adv. never X.26, XIV.19, 10.26, 14.19

[user] v.a. use pret. 6 XXVII.35; eat pr.p. I.7

valer 18.35* v.a. be strong

veer pr.p. voia(u)ntz IV.22, XII.28n, XVI.79n, 1.18 etc. imper. 2 voi I.20, XVI.9n, 1.20, 16.9n etc. 5 veez II.13; voiés XIII.81; voiéz V.52, 5.52 etc. pr.ind. 1 voi VII.111, XX.55*, 7.111, 10.37n etc. 2 voiez XXI.42; 5 voiés II.62; voiéz XIX.54, XXV.54 & 2.62 etc. fut. 5 verréz XX.55, XXVIII.62, 20.55; verré 28.62; cond. 2 verroiez XXII.29; p.p. XV.64*, 13.65 etc. pret. 2 veis 22.31; vis 26.36; 3 vist II.59, 7.110 etc. 5 veistes III.31; veistez 1.24, 3.31; veistis I.23; impf.subj. 1 vie XXII.23; 6 3.19, 14.30* v.a. see, behold; il est veu (a qu.un) impers. it has seemed XV.56,68

veiller v.refl. be watchful imper. 5 XX.66, 20.66; v.a. waken p.p. XVI.59

[vencre] p.p.23.16*; pret. 3 venquist 18.59*

[vendre] v.a. sell impf.ind. 6 II.84n, IV.67; pret. 3 vendi IV.72, V.2, 4.72, 5.2

venir XXI.49*, 22.62n etc. vener XXVII.53; imper. 2 viegne 7.5; vien VII.5; pr.ind. 1 vienk X.55, 10.55; p.p. XI.3n, 7.66 etc. pret. 1 vienk XXII.24; vink XXIV.33; vynk 22.24; 3 vint XIII.91n, 7.22 etc. 6 IV.1, (XVII.13n), 4.41, 23.74* etc. impf.subj. 6 XV.10, 5.45, 21.75* etc. v.n. come

verité 6.33, 22.29* etc. veritee X.68, XXII.5-6 s. truth

vermes 12.54; verms XII.54 spl. worms

vers prep. towards 12.38; with, in the house of II.55, XVIII.6, XXI.16, 2.55; against XV.4, XXV.4 & 6.2 etc. in the presence of, before 25.19, 26.16; concerning XXVI.6; by XXVI.16,62, 26.17.62

vertue s. miracle, virtue, power I.15, 1.15, 4.33*, 16.46* etc.

veuwe IX.25, 9.37; vewe VII.58, 7.58 etc. s. vision, sight

vie s. life II.52, 2.52, 15.5n etc.

viels XXIII.31 (of the Jewish Church); vieux XI.61 (of the Christian Church); 4.8 (of the Jewish Church) spl. elders

vint num.adj. twenty I.33, XXVII.57, 27.57; pl. vintz 1.33*, 7.29*

virgines spl. virgins XXI.20, 21.20

visnes spl. XXVIII.6*

vitriatre s. 19.64n,68n

vivere 22.45 etc. vivre XXII.45 etc. p.p. vesqi XXIII.2; vesqui XXVI.11, 26.11; impf.subj. 3 vivast 25.56 v.n. live

[vivifier] v.a. give life p.p. VII.37

[voier?] pr.p. XVI.79n; pr.ind. 1 voi 10.37n

voire (a) loc.adv. indeed 5.19-20

volentee XIII.76, XXVII.47,74* etc. 22.29; voluntee 12.47 etc. s. will a volentee loc.adv. of its own accord XII.22-3

[voler] imper. 2 voilles XVIII.20; 5 voilléz XX.24; voilliéz 23.47; pr.ind.1 voil XVIII.32*; 2 voils XXV.19; vols VII.53, IX.11, 25.18; volz 7.53, 9.11; 3 voet 17.41; volt II.22, XVII.41, 2.21; 4 voilloms XXIV.12-13; voloms XVII.46, 17.46, 24.13; 5 voilléz (XV.61) 5.60, 15.61; volés V.60; 6 voillent XXVI.10, 17.47, 23.62*, 26.11; impf.ind. 3 voleit X.19* etc. voloit XIV.28, 14.29 etc. 6 voloient VII.76-7, XXVIII.43*, 7.77, 23.65*; pret. volt 12.7 etc. v.a. will, wish; try impf.ind. 6 26.47, 27.60, 61

volt 18.38n, 21.50; vou XXI.50; vowes XXIV.34, 24.34 s. vow

vostre poss.adj. XXVI.11-12*, 26.12*; pl. your vous III.37, XVIII.31; voz II.26, 2.26 etc.

vous pers.pron. you I.10, XV.50*, 1.8, 15.50*, 25.54* etc.

vower v.a. vow, take oath