A CRITICAL EDITION OF THE
ANGLO-NORMAN RHYMED
TRANSLATION OF THE
VITAS PATRUM DEDICATED TO THE
TEMPLAR HENRI D'ARCHI

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VOLUME II
CRITICAL NOTES

These Notes are intended to provide:

a) brief biographies of the Fathers named in the text, identification of unfamiliar places mentioned in it and references to Biblical quotations;
b) comments on the errors of previous editors (see Introduction, pp. i and ii.
c) explanations and justifications of the emendations proposed by the present editor;
d) discussion of unusual or dubious forms, words and phrases not included in the sections on Orthography, Morphology and Syntax in the Introduction;
e) comparisons of variant readings in the two MSS. where relevant to the establishment of the text;
f) comparison of the French and Latin texts where necessary for the elucidation of passages whose meaning is difficult to interpret.

In order to economize space, the titles of certain works of reference to which frequent allusion is made in these Notes are abbreviated. Detailed references to Migne's edition of Rosweyde's Patrologia Latina and to the various Latin writers and translators of the Verba Seniorum are not given, since they can be found in the Introduction, pp i, cxiv, cxxii-iii.

Wherever points of phonological, orthographical or morphological interest characteristic of Anglo-Norman are discussed, the name Pope, followed by a paragraph reference, indicates that further details can be found in M.K. Pope, From Latin to Modern French (Manchester, 1934; revised reprint 1952).
The following abbreviations are employed in referring to dictionaries consulted:

- **O.E.D.**: *The Oxford English Dictionary*.
- **T.-L.**: A. Tobler and E. Lommatzsch, *Altfranzösisches Wörterbuch* (Berlin-Wiesbaden, 1925-).

3. **H commu nément.** Meyer expands MS. cömuneêt as communément. (Here, and wherever a previous editor's expansion of a scribal abbreviation is questioned, the reader is referred to the section on Abbreviations and Contractions in the Introduction, pp. xix-xxvii.

4. **P que ci truis, H ke ci trois.** Both O'Connor and Meyer omit ci in transcribing H.

5. in H, patm come ie has been written over an erasure, apparently by the hand responsible for the title *Vitas patrum*.

6. **P par devin espiration, H pur prou de la gent.** Since ll. 7-8 are preserved only in P, this second hemistich would appear to have been deliberately altered in H in order to provide a subject for the following line. In the first hemistich of H, Meyer misread translaté as translaté.

7-8. For the omission of these lines in H see note on l. 163. The location of Temple Bruer is given in the Introduction, p. cix.
9. *P Que par le rumanz ... uniement, H Ki par le rumance ... vivement*. The reading of H, although at first sight apparently satisfactory from the point of view of metre, must be corrupt. In the first place, the initial subordinating conjunction *que*, introducing a final clause and consequently followed by subjunctive *entendant*, has been replaced by *ki*, the scribe seemingly mistaking it for a relative pronoun referring to *la gent* (H 1. 6) regardless of nominative *Tuz icels* in the following line. Secondly, *rumanz* is used from the twelfth century on not only with its original meaning of the Romance language spoken in the North of France, but also with that of a text translated into this vernacular from Latin, either of which would fit the present context. Substantival *rumance*, however, is unattested in Old French, and the earliest example of its adjectival use, attested by Gdf. in the locution *laingue romance*, dates from the fourteenth century. Lastly, the adverb *vivement* occurs only twice in this text, here and in 1. 124, and both examples are found only in H. In each case the scribe has clearly marked the *i* by means of an acute accent, but in neither case is the meaning 'in lively fashion' as appropriate in the given context as would be *uniement*, 'in one and the same way, unanimously', which appears in H 1. 4811 and is attested in Anglo-Norman in the Psautier d'Oxford and in Angier's *Vie de St. Grégoire*. Since the scribe responsible for P equally unambiguously places an acute accent above the *i* of *uniement* in 1. 9, it seems probable that both examples of *vivement* in H can be attributed to carelessness on the part of its copyist or of the scribe responsible for an earlier version.

12. *P ja vesquirent religisement, H jadis vesquirent mult religisement*. Here the reading of P has obviously suffered in
transmission.

13. P Par mun conseil l'entendent bonement, H Ore i entendez par mun consail bonement. In P, the construction of ll. 13-14 echoes that of ll. 9-10, no doubt intentionally, with the poet exhorting the devout to listen carefully to his translation of the Vitas Patrum. In H, or its model, this construction may have been deliberately altered to a direct command under the influence of l. 4 or ll. 15-22, in which the listeners are directly addressed as vous (see also note on l. 163).


19. P E vous qui escutez, H E us qui l'escultez. O'Connor erroneously reads A in P and vous in H, while both he and Meyer read escutez in H.

21. P Si vous volez, H Si vous vous volez. Meyer and O'Connor fail to note the presence of reflexive vous in H.

22. Meyer adopts the reading of H.

24, 26. Antoine. Erroneously transcribed Antoine by O'Connor and Meyer. Antony the Great, the founder of Christian monasticism, was born at Coma, near Heracleopolis in Upper Egypt, about 251. He was baptized at the age of twenty and, after the death of his parents, gave his rich inheritance to the poor and retired into a sepulchral monument, where he was sorely molested by demons. Later on he lived for twenty years in a mountain near Aphroditopolis, where he became celebrated for his miracles and collected around himself a number of disciples. He died in 356, aged 105.¹

26. si dist. Meyer reads si li dist.

27. jeo te. Meyer erroneously reads jo and does not emend MS. to.


32. lever. Meyer erroneously reads louver, suggesting the correction mover.

33. tutdis. Meyer reads tut diz.

35. un altre moine. Named as abbas Pambo in the Latin text (see note on 1. 183).

40. Meyer transcribes Qoe est entendre senz, nul mot dementir.

11. 40-4 have no equivalent in the Latin text (see note on 1. 163), the two couplets providing the translator's own interpretation of 1. 39, which renders Noli ... poenitearis de re transacta.

41. Ke. The scribe must have inadvertently written the abbreviated form k\(\text{y}\) (= kar) in place of k\(\text{l}\) (= ke), since a subordinating conjunction is needed here to introduce the clause dependent on Qoe est entendre (l. 40).

43. _ad. Read a by Meyer.

44. Kar. Here, as in 11. 111, 149, 164, 176 and 180, Meyer mistakenly expands MS. K\(\text{y}\) as Ke.

46. Meyer fails to transcribe the second en.

47. Seint Gregorie. There is no indication in the MS. that this line marks the beginning of a new verbum. Gregory I, the Great, was born in Rome in 540. After his father's death, he converted his mansion into a Benedictine monastery and took the habit in 575. Four years later he was appointed Papal Legate to Constantinople, but in 585 he returned to Rome, where he was elected abbot of St. Andrea, becoming the Secretary of Pelagius II. On the death of the latter,
he was elected Pope. He died in 604.¹

51. dreite. O'Connor reads dreit.
52. guart. O'Connor reads guait.
55. Chans. There is no indication in the MS. that this line marks
the beginning of a new verbum. Chans would appear to be a corruption
of the Latin name Joannes, as the saying is attributed by Pelagius to
Joannes Nanus, although Paschasius and Martinus concur in attributing
a very similar, although much longer, saying to abbas Silvanus.
John the Dwarf was born at Basta in Lower Egypt. When 18 years of
age, he took the habit at Shihat and later lived as an anchorite in
the desert of Scete (see note on 1. 705) under the guidance of St.
Poemen (see note on 1. 130). After the death of the latter, he was
elected to succeed him. He was the teacher of St. Arsenius (see note
on 1. 402) and, in spite of his high temper, a model of gentleness.
When the Berbers penetrated into Scete, he fled to Culzum to the cell
of St. Antony (see note on 1. 24), where he died in the first half of
the sixth century.²

56. cristien. Misread as crestien by Meyer, who also transcribes
MS. prmes as primes, without comment.
63. esperance. MS. esperante is quite clear, although both
O'Connor and Meyer read esperance. Scribal confusion of c and t is
not infrequent in both MSS., even in rhyme-words (see note on 1. 735
and section on Scribal Errors, Introduction, pp. xi and xiii.


77. Theodorus. Known as Theodore 'the Sanctified', he was abbot
of Tabennisi in Egypt. Born c. 314 in the Upper Thebaid (see note on

¹ Holweck, op.cit., p. 446.
² Ibid., p. 547.
1. 83), he was the brother of St. Paphnutius. At the age of 14, he entered the monastery of Tabennisi, where he became the third successor of St. Pachomius in 350. After introducing many reforms and founding five new monasteries, he died c. 368. ¹ Meyer erroneously reads Teodorus.

80. k'ad nun satage. Meyer also transcribes satage, stating that the reading is corrupt. O'Connor transcribes s'atage, which he considers to be an orthographical variant of the third person singular present indicative of atachier, of which the past participle forms atachez (l. 3219) and atachié (l. 3642) occur in H. He accordingly renders the line as 'Let a man beware of the madness (folly) that adheres to fame (effected by possession).’ This interpretation fails to take into account the fact that the three virtues extolled by Theodore are nihil possidendi, abstinendi, homines fugiendi, of which the first and the third are represented by ll. 81-2 of the text. 1. 80 must therefore translate abstinendi, which cannot justifiably be understood as shying away from fame. Moreover, ad is restricted in H to the third person singular of the present indicative of avoir, presumably in order to distinguish it from the preposition a, so that any interpretation relying on the prepositional use of ad cannot be correct. Admitting that k'ad nun,’which is called,' formed part of the original text, the following word would have to provide the name of the particular folie contrasting with abstinence. Since the scribe may have inadvertently copied the first two letters of satage from sache, the final word in the immediately preceding line, one can conclude only that this word must have terminated in -age or -ache and denoted over-indulgence or gluttony.

81. possession. Meyer erroneously reads possessiun.

82. congregaciam. Meyer reads congraciun.

83. Joseph ... de_Tebes. Latin: abbas Joseph Thebaeus. This Father was a fourth century hermit in Egypt, and a disciple of St. Antony.1 Thebes was the capital of the upper part of the Nile valley, known as the Thebaid, which from the third century onwards was the cradle of Christian monasticism. According to St. Jerome, the first ascetic in the region was St. Paul of Thebes (see note on 1. 4183). The monks at first lived as solitaries but were later organized into communities, mainly through the efforts of St. Antony and St. Pachomius.2

86. honurabes. O'Connor reads honurabes, while Meyer transcribes honurables with no mention of the MS. reading honurales.

87. prumer. Misread prumer by Meyer.

88. sovernerament. Meyer notes that this word should be sovernerament, but sovernerament recurs in H (see Glossary).

90. volentiers le_sofre. Meyer erroneously reads volentiers le sofre.

105. _of. This line appears to have caused the scribe some difficulty, as he first wrote goe que vus di dirrai ia and then erased ia, which is still visible, adding vus ia after the erasure. It would

therefore seem that vus di (which O’Connor reads as nus di, neither emending nor explaining) was the beginning of vus dirrai and that the scribe, realizing that he had made a mistake, then broke off and re-wrote dirrai, forgetting to erase and alter vus di. Since 11. 105-6 correspond to the Latin phrase sed tamen audivi quia interrogavit unus Patrum, vus di has been emended to of in accordance with Lat. audivi.

106. un_abbé. Identified in the Latin text as abbatem Nisteronem magnum, qui erat amicus abbatis Antonii (see note on 1. 3363).

108. plarrai. O’Connor attempts to correct the rhyme by adding fei (a form which never occurs in this MS. as the first person singular present indicative of faire) after MS. pleisir. It appears more likely that pleisir is in fact a scribal error occasioned by similarity with tut le miulz a Deu pléisir in 1. 102. Since the line corresponds to Latin Quod opus est bonum ut faciam?, the infinitive is replaced by the first person future by analogy with 1. 36 Ke frai jœ? which translates Quid faciam? The plausibility of the rhyme plarrai : mei is supported by many similar rhymes in this text (e.g. 11. 2983-4 sei : partirai) listed in the Introduction, pp.lvii and lxxxi (see also Pope §1157).


111. The Biblical reference is to Genesis xviii, 4-8.

114. bonement. O’Connor erroneously reads benement.

115. seinz. Meyer reads leuiz, suggesting the emendation buens.

116. quiete. Meyer transcribes quieté, despite the rhyme-word prophete.

117. E Deu fut ove lui. The scribe presumably miscopied fut as
fist, since the phrase "Deus erat cum eo." appears in II. 113 and 121 and the three lines translate "et Deus erat cum eo." O'Connor erroneously reads MS. fist as fut.

118. The Biblical reference to the prophet Elijah is found in II Kings ii, 11.

119-122. The reference is to I Chronicles xxix, 26.

124. vivement. Meyer erroneously reads "mement," suggesting as possible emendations unientem or communtement (see note on 1. 9).

130. Pastor. In Book V of the Vitae Patrum, Pelagius always employs this Latin translation of the Greek name Poemen, which is Latinized as Pimenius by Paschadius in Book VII and left as Poemen in Book III, translated by Ruffinus. Poemen the Great, known as 'the Prince of the Desert,' was born in Egypt and, with his brothers Anub (see note on 1. 4482) and Paes and other companions, took the monastic habit in the desert of Scete. Driven from there by Bedouins (as mentioned in II. 4481-90), they lived at Terrnuth (see note on 1. 2480) in an old temple, then at Diolchus. Poemen became abbot of the community after the death of his brother Anub. He died in 451.

131-6. Neither Meyer nor O'Connor encloses these lines within quotation marks, although the text paraphrases Pastor's actual words: "Quia custodire, et semetipsum considerare, et discretionem habere, haec tria operationes sunt animae.

134. revertirad. Meyer transcribes revertir ad, but this is a future form.

135. descretiun. Meyer erroneously reads descreciun.

137. There is no indication in the MS. that this is the beginning of a new verbum. The author may have deliberately intended to

combine it with the preceding saying, since both are attributed to Pastor, referred to here as cist abbez, by Pelagius (in the Appendix Martini, this saying is attributed to Moyses), although the intervening verbum (V,i,13) is not represented in H. Meyer erroneously reads Derechef as Derechief.

144. *sans.* Meyer erroneously reads sans.

150. Meyer transcribes labur vivent as luburuent.

153. *d'icés.* Meyer misreads MS. di ces as dit ces, and consequently suggests the suppression of alcun dit as a possible emendation. O'Connor punctuates Ke, sulunc alcun, d'icés, but offers three possible interpretations of the line: a) 'he who, according to some, would conform to these three'; b) 'he who would conform to any of these three'; and c) 'he who, someone has said, would conform to these three', of which only the second can be correct.

157. *a demande[r].* Meyer erroneously reads ad demander and O'Connor emends MS. ad demande thus. MS. ad is, however, suspect, as it is written over an erasure and the scribe never employs this spelling for the preposition (see note on l. 80). He must therefore have made the correction without realizing that the principal verb in this sentence was començat.

161-3. In transcribing these lines Meyer omits two half-lines and one whole line, jumping from veine glorie (l. 161) to vus dirrai un petit (l. 163).

163. ll. 163-82 have no counterpart in the Latin text. Such passages, in which the translator temporarily abandons his Latin source and addresses his listeners directly, are not infrequent.
Interpolations developing a particular theme occur elsewhere in H in ll. 40-4 (the futility of regret for past deeds), ll. 326-30 (pride), ll. 4808-16 (emascula-tion), in P ll. 1604-25 (the wiles of the Devil) and in both, ll. 5919-22 (the vanity of earthly pleasures).

Introductory lines and passages, in which the poet likes to stress the importance to his listeners of the exemplum he is about to translate, are preserved in H ll. 425-8 mut est bon, e a clerc e a lai, 1. 880 mult affert a gent de religiun, ll. 1273-4 nus nel devum mie metre en ubli, ll. 3265-6, in which he piously hopes to live long enough to complete his narration, and in P ll. 1049-52 and 6279-80, in addition to the common Prologue, ll. 1-22.

Couplets providing a link between two consecutive exempla devoted to the same subject are found in both MSS. ll. 4733-4 (the correct attitude to adopt on being visited by angels) and in H ll. 6077-8 (repentance, however late, ensuring salvation).

The translator's voice is, however, most often heard in lines emphasizing the moral lesson to be learned from a preceding exemplum, or concluding a section of his work illustrating a particular virtue. Such passages occur in both MSS. in ll. 1095-8, extolling self-restraint, in P ll. 839-42, recommending a saintly indifference to bodily sustenance, ll. 1017-8 and 3927-8, demonstrating the power of prayer, ll. 2971-6, counselling the monk to remain within his cell, ll. 4225-6, stressing the need to keep good company, ll. 4369-70, ending a lengthy discourse on obedience, and in H l. 4896, praising humility. ll. 6055-60 do not appear in P, although forming an epilogue to the foregoing exemplum which is preserved in both MSS. and indeed reading as though they were intended to form an epilogue to a completed work.
Of the concluding lines of the *Vitas Patrum*, with their direct appeal to all those who have embraced the religious life, only 11. 6887-92 are common to both MSS., while 11. 6893-926 are preserved solely in P. Their suppression in H, or in some earlier MS. on which H is based, along with that of the reference to Temple Bruer in 1. 7 and to Henri d'Arco in 1. 147 of the *Life of Thais*, which follows the *Vitas Patrum* in H without a break and is the work of the same translator, would therefore appear to be deliberate.

164. *cele vice deivent tuz aver_en despit*. Although *vice*, denoting evil, is normally masculine in Old French, F.E.W. XIV, 564a states that feminine gender is occasionally attributed to it, citing the *Roman de Renart*. The word occurs elsewhere in this text, again preceded by feminine *cele* in H, 1. 326, and in the plural by *trestutes* in P, 1. 5436. In H, 1. 167 it is qualified by *cest*, which accompanies both masculine and feminine substantives in this text (see Glossary), but the inaccuracy of syllabic count in both MSS. makes it impossible to determine which gender the author himself attributed to it. Meyer alters MS. *tuz aver* to *aveir tuz* without comment.

170. *fait*. Meyer erroneously reads *face*.
173. *_si*. Meyer erroneously reads *li*.
174. *euangelie*. Both O'Connor and Meyer expand MS. *eu^angelie* as *evangelie*.
175-80. These lines paraphrase Matthew vi, 1-2.
175, 177. *almuns*. Meyer emends to *almunes*.
178. *ke_goe*. O'Connor erroneously reads *ke go*.

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179. _ceus ... guerdm_. Meyer transcribes _cens ... gusadun_.

183. _Pambo_. Pambo was an abbot in the Nitrian desert, a disciple of St. Antony and one of the great teachers of the desert. He especially practised silence and suffered martyrdom for the faith at Alexandria in 393.¹

186. _s'abie_. Although Meyer reads _sa vie_, the MS reading is perfectly clear. This contracted form of _ab(t)eie_ recurs in _H_ in l. 4372.

192. _main_. Meyer erroneously reads _mian_.

194. _puis_ke mis ici_. The line echoes l. 190 _Puis que comensai a meindre sutivement_, and one can therefore assume that the scribe mistook _mis_ in his exemplar for _nus_, which he then abbreviated to _nʰ_. In the first hemistich Meyer reads MS. _repentisse_ as _repensisse_.

196. Meyer fails to include _jo_ in his transcription of this line.

197. _Cananin_. This Father is named as _Chame_ in the Latin text, but no reference to him can be found in any of the biographies consulted.

203. _Cassian_. John Cassian was probably a native of the Roman province of Scythia Minor. He was born c. 360 and received religious training in a monastery at Bethlehem, later living for ten years with the monks of Egypt. He was ordained deacon in Constantinople by St. Chrysostom, whose cause he defended before Pope Innocent I in Rome in 404. He was ordained priest, probably in Rome, and c. 415 founded two religious houses at Marseilles, one for men and one for women. He promoted the spread of monasticism in the West by his writings in classical Latin.²

¹ Holweck, _op.cit._, p.766.
204. Johan. Identified in the Latin text as primus congregati-
onis, quod magnus quidem fuerit in vita sua. This Father is not
John the Dwarf (see note on 1. 55), but St. John of Egypt, who was
the most famous hermit after St. Antony, consulted by emperors and
lauded by St. Jerome, Cassian, St. Augustine and many others. Born
in 394 at Lycopolis in the Lower Thebaid, he was brought up to the
carpenter's trade. At the age of 25, he abandoned the world and
placed himself under the direction of an aged anchorite. After re-
turning to spend a few years with his mother, he then built three
cells in the rock and walled himself up, never eating before sunset.
Although he founded no community, he was regarded as a Father by all
neighbouring ascetics and was famed for his prophecies, miracles and
thought-reading. He died in 394, aged 90.¹

218-22. The trois mula_bones_paroles are Si habet homo humili-
tatem et paupertatem, et non judicet alterum, sic venit in eo timor
Domini. The scribe was therefore mistaken in inserting between 11.
219 and 220 the line which appears in its proper place at 1. 226.
O'Connor, however, neither rejects it nor comments on its inclusion.

223. coutofois. MS. coutrois is presumably the result of scribal
inversion of t and r. O'Connor transcribes con tres without com-
ment.

224. Sil l'endocrinat. O'Connor unnecessarily emends to Si
l'endocrinat.

229. mesaise ... de_viande. O'Connor reads de viande as demande,
although the phrase translates egestas victualium, punctuating E si
aiez messaise, sovent demande.

¹. H. Thurston and D. Attwater, eds., Butler's Lives of the Saints
245. There is no indication in the MS. that this is the beginning of a new verbum.

252. Psalm xcvi, 10 is given in the Vulgate as *Qui diligitis Dominum, odite malum*.

253. *torcenus*. O'Connor also makes this emendation, but misreads MS. *corenus* as cortenus. The line renders *non ingredi cum injusto* and *torcenus* is the poet's normal translation of Latin *injustus* (cf. 11. 4473 and 5828). 11. 253-4 do not form part of the Biblical quotation rendered by 1. 252 and have third person singular verbs in the Latin text, governed by *Monachi vitae haec est*, as are 11. 247-50 and 256-63. The change of person and mood may be attributable to the scribe, influenced by the imperative in 1. 252.

262. _halt_e_bas_chan_ter_. 11. 261-2 paraphrase *neque ventrem implere*, so that here again (see note on 1. 163) the translator has added an idea of his own in asserting that over-eating will adversely affect the singing in church. That he is apparently concerned with singing high and low, as opposed to loudly and softly, can be inferred by comparison with Wace, *Brut*, 11. 10421-4:

> Mult oǐssiez orgues suner<br>  
> E clers chanter e orgener,<br>  
> Voiz abaissier e voiz lever,<br>  
> Chanz avaler e chanz munter. 1

272. _deité_. <Lat. *ductare*, 'to lead'; O'Connor erroneously reads *det té*.

285. _ventre_. O'Connor reads *veintre*.

293. _ne_ten[c]ez_od li_. The line translates *et ne contendas cum eo*, and MS. *tenez* is consequently emended in accordance with 1. 290, which translates *noli contendere cum eo*.

297. Evagrius. Evagrius the Solitary, born at Pontus in the fourth century, was appointed Reader by St. Basil, ordained priest by St. Gregory of Nazianzus and attached himself to St. Nectarius, Patriarch of Constantinople. On resolving to leave the world, he went to Jerusalem and, after some hesitation, to the Nitrian desert in Egypt and from there to the 'Cells' (see note on 1. 693) in the Inner Desert.  

307 Abraham. Hagiographers mention three hermits named Abraham in Scete, disciples of St. Jonas, Agatho the Silent (see note on 1. 655) and St. Pachomius respectively. No reference can be found, however, to a disciple of Sisoës with this name.  

Sisoei. Sisoës the Great, hermit and abbot, was a contemporary and friend of St. Antony. He lived first in the desert of Scete, and then for 72 years on Mt. St. Antony, dying c. 429.  

311. O'Connor does not note MS. tut dis.  

319. en desert. Here, and wherever the phrase occurs, O'Connor transcribes eu desert, although there is no instance of the vocalized contracted form of en le in either MS. There are, however, several examples of el: e.g. H, 1. 1276 el siecle, 1. 1419 el sicle, 1. 2169 el flum, etc.  

326-30. These lines have no equivalent in the Latin text, which is confined to Initium malorum est distendere mentem. The author here is again addressing himself directly to his listeners (see note on 1. 163).  

2. Ibid., p. 924.
329-30. The quotation is from Luke xiv, 11.

338. sur un mult parfunt puiz. The corresponding Latin phrase reads *supra lacum profundissimum*, rendered by Chadwick in his English translation of the *Verba Seniorum* by 'on the very edge of a deep pool'. Although *lacus* could denote not only a pool, but also a cistern or reservoir for water, or even a den or a pit, *puiz* designates a well, translating Latin *puteus*, in ll. 639-44 and ll. 6379-88, and the translator would therefore seem to have pictured a man standing beside a well (cf. 1. 6392 *sur le flum Jordan*), rather than a pool, in this passage. Although Old French *puiz* is attested with the meaning 'pit' in addition to that of 'well', the author's use of the verb *neier* in 1. 340 precludes such an interpretation here. In 1. 3643, however, *H* offers the variant *fosse* where *P* reads *puiz*, although the context clearly refers to a well, possibly indicating that the two words were synonymous, in the sense of 'pit', for that copyist.


357-400. In *P*, this *exemplum* (V,ii,16) follows V,iii,2 (ll. 407-24), but is placed here in accordance with the order of *exempla* in *H*, which is consistent with that of Rosweyde's Latin text as reprinted by Migne. As this is the only *exemplum* belonging to V,ii preserved in *P*, it seems probable that the scribe did not originally intend to include it in his selection, but later, on changing his

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mind, inserted it between two exempla taken from V,i.ii. This is the only passage preserved in P to be presented in this edition in an order different from that of the MS.

357. prudum, cunte. Meyer does not emend P prundum, and neither he nor O'Connor emends P cunte.

360. P irum, H irreuent. Meyer emends P irum to irunt, but the conditional tense of H must be correct, as is confirmed by the preservation in both MSS. of devereit in l. 361.


364. P sicum dit la letere. Meyer erroneously transcribes e before sicum and is followed by O'Connor in reading letre. The scribe may have inadvertently miscopied letre as letere, but cf. the spelling overes in l. 421 and arcangeles in l. 587, and Pope § 1173.


373. P de cel mester, H de cest mester. Both previous editors expand P mest as mestier, and Meyer reads d'icest mestier in H.

376, 382. Meyer transcribes P spainum as cumpainum.

379. P ensement, H tut ascient. ensement is preferable; cf. Latin et invenit etiam ipsum animo deficientem, et non praevalentem mandatum perficere.


382. P sustifment. Erroneously read as suftifment by Meyer and O'Connor.

384. P recreire, H retraire. The reflexive verbs se recreire and se retraire, both meaning 'abandon, withdraw from', occur several
times in both MSS. (see Glossary). It is not easy to determine which MS. preserves the original reading here, or in ll. 537 and 3019, where the two MSS. again present the same discrepancy, since either variant may be the result of scribal confusion of o and t, ai and ei. O'Connor and Meyer erroneously read retroire in P.

389. l'asist. Meyer transcribes la sista, but the pronoun must surely refer to anap and not to ewe in l. 388.

390. l'ewe que. Both O'Connor and Meyer expand P ő as qui.

392. Meyer punctuates garderent enz: regeres, but there are few examples of enjambment in this text and the phrase means simply that they looked in again.

393. mir[er]ent. Neither of the previous editors adopts the reading of H, which would correct the first hemistich of P, while both erroneously read P ewe as eve (see note on l. 827).

397. si_truble'[est]. Meyer does not emend, despite the evidence of the Latin text: Sic est qui in medio hominum consistit; a turbulentia enim non videt peccata sua.

398. ses_pechez. The scribe responsible for P first wrote senz pechet and then, realizing his mistake, added ą above the line after pechet, forgetting to alter senz. The reading of H, ses_pechez, must be correct, since the line translates non videt peccata sua. Meyer erroneously reads senz pechet in P, while O'Connor does not emend senz pechez, although he states that senz is 'to be construed as a plural of the possessive adjective.'

399. P vienent en_la, H vient al_la. Here, and in the following line, il is followed by a plural verb in P and by a singular verb in H. The latter MS. is therefore in agreement with the Latin text, in which the words quoted above in the note on l. 397 are followed
by cum autem quieverit, et maxime in solitudine, tunc delicta sua conspicit. Meyer, however, does not adopt the reading of H. The prepositions en and a appear to be employed somewhat indiscriminately by the copyists of both MSS. (see notes on 11. 1242, 1645, 3776, 6694), but in this line P provides the literal translation of in solitudine.

400. P poenit il veer ... lur felunie, H veit il ... sa folie. The singular construction employed in H is to be preferred (see note on 1. 399), but although O'Connor adopts the emendation poet, he neglects to alter possessive lur, while both he and Meyer erroneously read felonie in P.

402. Arcemius. Arsenius the Great was the scion of a Roman senatorial family and was born in Rome in 334. He became a Deacon of the Roman Church, and was called to Constantinople in 383 by the Emperor Theodosius the Great as tutor to his sons. In 386 he left the court in disgust, crossed over to Egypt and led a solitary life in several deserts under the guidance of John the Dwarf (see note on 1. 55). He invariably denied himself to visitors, refusing to speak, and died near Memphis in 449.1

407. Hamun. Ammon the Great belonged to a wealthy Egyptian family. For eighteen years he and his wife lived as brother and sister and then, by mutual agreement, embraced the religious life. Ammon retired to the Nitrian desert and eventually had in his charge from four to five thousand monks or hermits. In his later years he ate only once every three or four days.2

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409. pensez. Here an imperative, as the couplet translates Vade, et talem fac cogitationem tuam, sicut faciunt iniqui qui sunt in carcere.

411. P as_homes, H a_humes. The reading of P is preferable; cf. Latin: interrogant homines.

415. P tuzjora_prier, H tutdis_pour_aver. Here H provides a closer translation of ita et monachus debet semper suspectus esse. Meyer erroneously reads tuz_dis in H.


417. P deit. Meyer and O'Connor fail to notice this scribal correction.

420. P plusurz, H plusurz. Meyer reads plusurs in P, while O'Connor reads plusurs in H.

424. P sauver. O'Connor and Meyer do not emend, although saver appears in this MS. only as a variant of saveir (see Glossary). The Latin text reads poteris salvus esse, and the spelling adopted in the emendation is based on P sauver (H salver) in 11. 539 and 558. Meyer inadvertently transcribes P alm as alme e.

425-8. The Latin text is confined to Dixit abbas Evagrius (see note on 1. 163).

436. entre. MS. entere may be an orthographical variant of entre (see note on 1. 364), but seems more likely to be a scribal error resulting from the proximity of en_tere in 1. 434.

444. ore asez ... maiur. O'Connor does not emend MS. or a asez and transcribes majur.

450. _Ki. O'Connor erroneously reads Ke.


458. freit. The only example of freit, 'grand bruit, tapage',
cited in Gdf. has since been proved incorrect. T.-L. attributes the same meaning to feminine fraite, but provides only one example, taken from Guernes de Pont-Sainte Maxence, La Vie de Saint Thomas le Martyr, which raises some suspicion as to its authenticity. It therefore appears possible that the scribe has omitted a nasalizing bar above the i of freit and that the word he miscopied was either fraint or frainte, both of which are well-attested in Old French.

465. O'Connor fails to indicate that the scribe has inadvertently omitted a line which should translate Utrorumque horum commemoratio-
        nem habe apud te.

472. la joie. MS. lo is obviously a scribal error as the first letter has been clumsily altered by the scribe, who probably began to write joie and then realized he had omitted the article. O'Connor does not emend.

473-4. The rhyme cre(i)re : memoire would be possible in the later twelfth century (see Pope § 1161), but elsewhere in this text memorie rhymes only with glorie (I. 165-6, etc.), estorie (I. 1049-50) and, spelt memoire, with ermitoire (I. 2009-10), whereas creire normally rhymes with faire (I. 241-2, etc.), proveire (I. 2049-50), etc. The copyist may therefore have altered the original word-order in these two hemistiches from si creere me volez and en memorie aiez.

477. de. O'Connor reads ce.

478. eschanier. 'Pour out', not 'calm, quell' as suggested by O'Connor; cf. Latin: ut per haec saltem sordidas et noxias cogitationes effugas.

479. Helie. Lat. Elias. Elias was a monk from his earliest youth; for seventy years he lived as a hermit in a cave on a mountain in the Egyptian desert near Antinoe, and died sometime in the fourth
century, aged 110.

483. *sevent*. Orthographical variant of *sovi*ent; cf. *seven*.

H, l. 620.

485. *tiere*. O'Connor erroneously reads scribal *tierte* as *tierce*. In ll. 485-8 the poet paraphrases the Latin text: *tertiam, quando adversum me proferenda est sententia*.

489. *Athanasiæ*. Athanasius, c. 297-373, known as the 'Father of Orthodoxy', was a native of Alexandria. While still a deacon, he denounced Arian as a heretic. He accompanied his bishop to the Council of Nicea, and on his return to Alexandria (328) was made Patriarch of that city, which he governed for over forty years. His life-work was the defeat of Arianism and the vindication of the divinity of Christ. For this cause he was five times exiled from his See, twice, from 356-363 and for four months in 363, to the desert.

495-500. The translator here paraphrases his source, which states only *vidit ibi mulierem theatricam, et lacrymatus est*.

500. *plurir*. O'Connor emends to *plurer*, but see Pope §1310 for the analogical influence exercised by *curir* on certain verbs.

511. *Icest*. O'Connor notes MS. *Coest* (misprinted *Coest* in his rejected readings) in his Commentary, but adopts the emendation *Cest*. It appears more likely, however, that the rubricator has inserted the wrong capital letter at the beginning of the line, as there are several examples of this in H (see section on Scribal Errors in the Introduction, p. xiii).

*seintæ Letice*. Latin: *Synoletica*. O'Connor transcribes

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Seinteletice as one word, but the copyist presumably omitted the first syllable of her name on account of its similarity to preceding seinte. She is named four times in verba preserved only in H, as saint[e] Sincletice in ll. 857 and 3929, and as seinte Sinclete in 1. 3403, translating sancta Syncletica or, as here, sanctae memoriae Syncletica. Syncletica was born of rich parents in Alexandria. After their death, having given her riches to the poor, she left society, entered a deserted vault with her blind sister and there led a life of severe asceticism. Much against her will, she founded a community of nuns. She died of cancer and consumption c. 350. 1

512-6. These lines paraphrase the Latin text, in which Syncletica says: Labor est et magnum certamen impiorum qui convertuntur ad Deum, et postea inerrabile gaudium. 1. 512 should therefore form the beginning of the direct quotation, but may have been altered by a scribe who understood it as a relative clause referring to Syncletica herself.

518. il_alumereifen]. The personal ending is emended in accordance with the verbs in the following three lines, all of which are third person plural. The Latin text also has a plural subject: Sicut enim qui ignem accendere volunt ...

522. nen lur coaste. O'Connor emends nen to en, but nen is here a scribal variant of nient, spelt also nent in H ll. 4867 and 5655.

527. Paricius. Latin: Hyperichius. Hyperichius was an Egyptian anchorite of the fourth century. 2 Tradition has preserved a number of his sayings, of which 160 are included in Rosweyde's Vitae Patrum. 3

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2. Ibid., p. 499.
529. E si deit son cors puisâtre. 'And must prick his body'; here the translation differs from the Latin text, which reads pungens autem cor suum producit lacrimis, rendered by Chadwick (op. cit., p. 46) 'but if he pierces his heart, and lets tears drop...'

537. P Meis ... recrere. O'Connor erroneously reads Mes and both he and Meyer read retreire (see note on l. 384).


542. Ele [le] leissa. Meyer either reads P thus or emends without stating that [le] is supplied from H.

548. P Que anguissuement jut, H Ke le fiz jeut anguissuement. The inclusion of le fiz would improve this line as regards both meaning and metre. Meyer erroneously reads anguissuement.


551. se[e]r tut sens депо[r]t. Scribal ser is emended in accordance with the orthography consistently employed elsewhere in P. O'Connor does not emend, while Meyer emends to s'ер[t]. O'Connor does not note defective депо in P, correctly preserved as deport in H, although H seer tut en deport is obviously corrupt, given the context of eternal damnation.

555. P si afairement, H sifairement. O'Connor apparently reads sifairement in P as he does not state this to be an emendation. The emendation is, however, necessary, as afairement, 'courteously, politely', is inappropriate in the context, while sifairement, 'in this wise', is not only preserved in H but is also justifiable with respect to both meaning and syllabic count. Meyer does not emend P si afairement.
556. P Tu, fis, es venu ca, damné sicum jo sui?, H Es tu, fis, venus as damnez cum jo sui? Here, and in the following line (P Que deit que ci es?, H Ke deit goe?), the Latin text is rendered more faithfully by P than by H: Quid est hoc, fili? Et tu in locum hunc condemnatus jussus es venire? The juxtaposition of qa and damné may have bewildered the copyist of H or its model, who has substituted as damnez and adopted a more familiar style of questioning. O'Connor omits fuz in transcribing the variant reading of H.


561. P ne_sout que dire, H ne_sout ke_respondre. The reading of P is metrically preferable, but that of H is closer to the Latin: stupidus factus est, ... non habens quid matri suae respondere posset.

564. P vint l'espirit ariere. Meyer and O'Connor fail to note MS. arierere. Meyer transcribes le spirit, but the word never occurs without prosthetic e in this text.

565. P a sante revenu, H a salveté venu. The reading of P is preferable, as the Latin text speaks only of his return to physical health: contigit ut repararetur, et evaderet ab instanti infirmitate.

566. P garisseit, H gari_fud. O'Connor erroneously reads gart fud in H.

qui l'avéit tenu. Meyer transcribes qu'il avait tenu, but cf.

11. 1057-8: Si que ceste dame mult malade devint
D'un grant enfermeté que (=qui) forment la tint.

568. P se_mendast, H s'amendast. O'Connor transcribes P s'emendast but the verb s'emender is not represented in this text whereas initial syllables are frequently omitted by the copyists of both MSS. (see also Pope §1137).

570. P Deq quant que, H De_quanque. O'Connor and Meyer only
partially emend the reading of P, transcribing De quant que. The reading of H must be adopted here because it correctly translates de his quae egerat sub negligentia prius.

571. P uce? puis nuit e jor, H ne nuit ne jur. In P, the superscript letter after uce could be read g, s or 3, the abbreviation normally employed for us. The scribe possibly miscopied either unques or unc puis, omitting to add a nasalizing bar, and then, half-aware of his mistake, added the superscript letter (for orthographical variants of uno in P see Glossary). Meyer reads uce? , proposing the correction unques. O'Connor transcribes unques without comment and erroneously reads jor in H.

574. P anguissement, H anguissusement. The copyist of P presumably omitted one syllable here, as anguissusement is preserved in both MSS. in l. 548 and elsewhere.

575. P distrent, H diseient. O'Connor does not emend distrent, which he considers to be 'an indication of further extension of the influence of the first conjugation.' Meyer proposes the correction distrent, but distrent can surely be attributed to scribal negligence as the imperfect tense of H diseient is more appropriate in conjunction with meinte feiz.

576. creiz. P oefeiz is presumably an incomplete scribal correction. Meyer transcribes oiz 'dont la lecture n'est pas très sûre', while O'Connor, having misread the superscript letter, transcribes oeiz, which he enters in his Glossary as oiez, second person singular of the present indicative of dir. The presence in H of clearly legible creiez (not creiz as stated by O'Connor), however, and similar locutions elsewhere in the text (e.g. l. 2128 si tu me creiz, again following an imperative) indicate that the verb in question is
creire, not oir. In writing creiez, despite the rhyme-word feiz, the scribe responsible for H must have been misled by the spelling of aiez, written thus with scribal substitution of z for s in both MSS., believing it to be second person plural.

577. P seras, H serrez. Having written creiez in the line above, the copyist of H continues to substitute a plural verb for a singular one although he does not alter the pronoun tei in this or the following line.

579-92. Here the translator provides much greater detail than the Latin text, which ends: Si improperium matris meae sustinere non potui, quomodo Christi et sanctorum angelorum ejus adversum me confusionem potero in die judicii sustinere?

579. P Jo. O'Connor erroneously reads Je.

580. P aseur, H aseurement. Meyer transcribes P a seur, but the adjective aseur appears twice in H, in ll. 76 and 2186.

581. [nul]. O'Connor includes nul in his transcription of P without stating that the word is preserved only in H. Meyer does not emend.

584. P mes, H me. Meyer emends P mes to mei, but there is no reason to employ the stressed form of the pronoun and the scribe probably wrote mes because he had just written mes felunies.


600. peust. O'Connor erroneously reads pust.

610. ceste secle. The substantive siecle is not attested with feminine gender in Old French and it is normally treated as masculine in this text. However, here and in l. 4542 it is preceded by the apparently feminine demonstrative adjective ceste, both times, unfortunately, in passages preserved only in H, so that it is impossible
to decide whether ceste figured in the original translation on the basis of metrical considerations. Confusion of gender is not infrequent in Anglo-Norman texts and is most commonly found in translations from Latin, where neuter plural nouns, such as saecula, are treated as feminine singular forms. The substantive miracle, well-attested in Old French with dual gender, occurs four times in this text, three times as a masculine substantive and once, in P only, preceded by a feminine adjective (l. 6279 des beles miracles). In two other Anglo-Norman works of the late twelfth century secle is again preceded by ceste: in Hue de Rotelande's Ipomedon, 1 l. 1669 En ceste secle cum jeo sui, and in his Frotheselaug, 2 l. 6071 (variant) Ou ken seste secle seust. Since apparently feminine secle is, in all four instances, preceded by the demonstrative adjective, it may also be tentatively conjectured that the final weak -e of ceste is merely an orthographical reflexion of a pronunciation avoiding the juxtaposition of final [st] and initial [s] in two consecutive words.

613. vi[en]t. The present tense of venir is required not only by the context (cf. Latin: Unde est ... cor meum durum), but also by the rhyme (see note on l. 624). O'Connor does not emend.

622. su[i] ... terrene. O'Connor erroneously reads fu ...

teriene.

624. ment. This may be an orthographical variant of maint (< maindre), as the copyist of H is not consistent in his spelling of this form (see Glossary). It could, however, be read vient, and

2. Ed. F. Kluckow (Göttingen, 1924).
either word would be suitable in the context since the line translates *venit et timor Dei*. For the acceptability in Anglo-Norman of the rhymes *cont(i)ent : me(i)nt* and *vient : creint* in l. 613-4 see Pope § 1159.

627-36. The Father's words are greatly expanded in translation. In the Latin text he says: *Quando percussit Deus Aegyptum, non erat domus non habens luctum.*

655. Agatun, Latin: Agatho. This hermit, who died c. 435, was a disciple of Lot (see note on l. 3743).\(^1\) Neither Meyer nor O'Connor notes MS. Agatini.

659. Epiphanie, Latin: Epiphanius. Born c. 315 in Judea of Jewish parents, Epiphanius attached himself in boyhood to St. Hilarion (see note on l. 660) and later spent some years with the monks of Egypt. In 335, he founded a monastery near his home, governing it for thirty years. He was elected Archbishop of Salamis, in Cyprus, in 368, and was at Rome with St. Jerome and Paulinus of Antioch in 382. He wrote against all the heresies of his age, especially Apollinarianism and Arianism, and died in 403.\(^2\)

660. Hylarin, Latin: Hilarion. Hilarion the Great, the father of anchorites in Palestine, was born of pagan parents, c. 291, near Gaza. Whilst studying at Alexandria, he became a Christian and visited St. Antony in Egypt, where he resolved to devote himself to the ascetic life of a hermit. He returned home, c. 315, with fifteen monks, gave his property to the poor, went back to the desert and lived there amidst great temptations, in extreme poverty and austere mortification.\(^3\)

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661. sil preat k'entreveer se peussent. This line has obviously suffered in transmission, and a later copyist may have confused two different constructions, both represented in this text: preer ke + subjunctive (cf. l. 491) and preer a + infinitive (cf. l. 11. 3529-30).

O'Connor retains scribal sil and proposes the insertion of deussent after entreveer, although, since l. 661-2 translate Epiphanius' actual words: Veni, ut nos videamus, antequam de corpore exeamus, infinitive entreveer might be emended to imperfect subjunctive entreveissent (but see note on l. 1195). Nevertheless, since reciprocal entreveer occurs in l. 1075 and 1076, sil is here rejected in favour of the personal pronoun se.

663-4. Since the rhyme liu : qui (< Lat. cogito) is obviously corrupt, the original word-order may have been

\[ \text{Puis avint qu'il en un liu ensemblerent} \]
\[ \text{E ilokes, co qui, ensemble manjerent.} \]

O'Connor misreads MS. manierent (= manjerent) as mainerent in the second line of the couplet, although the letters are clearly formed and l. 663-6 translate Qui cum venissent adinvicem, manducantibus eis allatum est de avibus quiddam.

677. Zelon. Latin: Zenon. Zeno lived in the fourth century. He was an anchorite in the desert of Scete and a disciple of St. Silvanus (see note on l. 843).¹

678. iloec el terre. Meyer erroneously reads iluec and suggests that el should be corrected to en. There are, however, other examples in P of enclitic el followed by feminine substantives: by celle in l. 3182, 4975 and 5256, chierté (l. 4016), cort (l.

¹ Holweck, op.cit., p. 1048.
5400), gainiere (l. 5964), maisun (l. 6721), semblance (l. 5326) and again by ter(r)e in l. 3037. There is also one example of el = a la before celle in l. 1833. Since the number of examples would seem to invalidate the possibility of coincidence or carelessness on the part of the scribe, this enclitic form may be taken as proof of the weakened pronunciation of feminine la at the time this MS. was written (see Pope § 1252). The form never occurs in H.

679. desuz l'ombre. According to Pelagius' version of this episode, abbas Zenon ... resedit ut manducaret juxta cucumerarium, whereas Ruffinus explicitly states that resedit sub arbore. Erat autem in proximo ager plenus cucumeribus. Whenever there is more than one Latin version of an exemplum, the translation usually conforms to that of Pelagius, but occasionally the poet's Latin source would appear to have differed slightly from the MS. reproduced by Rosweyde (see note on 11. 5717-852).

680. desuz une cucumber. As can be seen from the two versions of the Latin text quoted in the preceding note, Zenon sat down juxta cucumerarium or near a field plenus cucumeribus. The author, or a later scribe, had plainly never seen cucumbers growing and consequently imagined them to grow on trees, although it is possible that desuz could also be a scribal substitution for juste, miscopied from the line above. In the Vulgate, cucumerarium denotes 'a garden of cucumbers' (Isaiah i,8), but Du Cange cites one example of its use in Medieval Latin as a synonym for pomarium. Its derivative concoombrière, 'lieu où l'on cultive des concombres', is first attested by Gdf. and F.E.W. in sixteenth century texts.

681. sa pense. Here, and in l. 683, Meyer transcribes sa pense, apparently interpreting pense as a scribal variant of pance < Lat.
panticem, and the scribe responsible for P would seem to have committed this error, misled by the context. Comparison with the Latin text, however, shows that the Father was being tempted by his thoughts: *Suadebat autem ei animus suus.* The same ambiguity occurs in l. 683, where *sa pensé* translates *cogitationi suae*, but in l. 690 we find *sun pensé* rendering *animus ejus*. Since both masculine pensé (*H penser*) 1. 5093 and feminine pensé (*H pensee*) 1. 3827 occur in this MS., Meyer's interpretation must therefore be rejected.

682. *celle cucumber*. This is the earliest attested example of *concombe* in T.-L. (the reference to Meyer, *Notices et Extraits*, should read Vol. xxxv, not xxxvi). The only other text cited in T.-L. in which *concombe* is again feminine in gender is the thirteenth century Régime du Corps, written by Aldebrandin de Sienne, the one Old French text cited by Littré. In Gdf. *concombe* is attested only as a masculine substantive, and the works cited are all of much later date.


684. *irras*. Both O'Connor and Meyer erroneously read *irras*, and Meyer considers a line to be missing here. The rhyme, however, is satisfactory, so that in ll. 684-6 the translator would appear to have deliberately condensed the Father's words: *Fures ad tormenta vadunt. Proba ergo teipsum in hoc, si potes ferre tormenta.*

690. *sun pensé ... travail*. The line translates *dicebat quasi animus ejus ad seipsum: 'Non possum ferre tormenta.'* For the orthography of *pensé* see note on l. 681.

693. *Isaac ... qui des Cellæ iert prestre*. Latin: *abbas Isaac presbyter Cellarum*. Isaac was a fourth century abbot in the Nitrian desert. As a priest, he directed 210 recluses, and he built a
hospice for sick brethren and pilgrims. One particular area in the Inner Desert of Egypt was named Cellia on account of the large number of hermits living there.

696. This line only partially translates voluit manducare spicam tritici and may have originally ended with the words de froment, which would provide a rhyme for ancienement in 1. 695.

697-8. The missing couplet should translate Et dixit domino agri: 'Vis manduco unam spicam?' O'Connor considers only 'part of a verse' to have been omitted by the scribe.

704. cummandement. O'Connor expands MS. cumandrmt as cumandement.

705. Isidore. Latin: Isidorus. Isidore was born c. 313 and, after distributing his large fortune to the poor, became in early life an ascetic in the Nitrian desert. He later came under the influence of St. Athanasius (see note on 1. 489), who ordained him and took him to Rome in 341. The greater part of his life was spent as governor of the great hospital at Alexandria. When over eighty years of age, he was denounced by St. Jerome and excommunicated. He was driven to take refuge in the Nitrian desert, later fleeing to Constantinople, where he died in 404.2

Sciti. Scete, the southern portion of the Nitrian desert, which lies to the West of the mouths of the Nile, was celebrated in the fourth and fifth centuries as a centre of monasticism.3

711-8. In Pelagius' Latin translation of the Verba Seniorum, this verbum, while attributed to Isidore, is presented as a separate entity. In P, however, it appears as the continuation of 11. 705-10,

with no ornate capital at the beginning of 1. 711.


722. Esai. This Father is named Esius by Pelagius, but no reference to him can be found in any of the biographies consulted. Rosweyde notes that Cassian, in his De Coenobiorum Institutio V, 27, names him Poesius or Phesius. The Egyptian-born Paesius was a monk in the desert of Scete under St. Pambo (see note on 1. 183), after whose death he founded a great monastery in the Nitrian desert.¹

728. Que ben. Scribal effacement of pre-consonantal l in the interrogative adjective quel occurs again in P before a masculine substantive in 1. 4102, ne sai que f(e)u, and before feminine chose in 1. 2447 (see Pope §1204).

733. Moysen. Latin: Moyses. Moses the Black was an Abyssinian negro born in slavery, of such vicious propensities that his master drove him from his household. He became the chief of a band of robbers, and it was as a fugitive from justice that he took refuge among the hermits of Scete, by whom he was converted. He remained with them, was ordained priest, and became famous for his supernatural gifts. In 395, in his old age, he was murdered by Bedouins, against whom he refused to defend himself.²

734. Serapion. Serapion was an abbot near Arsinoe in Egypt, in the fourth or fifth century. A disciple of St. Theon (see note on 1. 738), he became the superior of about ten thousand monks, who made their living by manual work and gave many alms, supporting especially the poor of Alexandria.³

¹ Holweck, op.cit., p. 764.
² Benedictine Monks, op. cit., p. 511.
³ Holweck, op.cit., p. 898.
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735. *juv[ente]. O'Connor does not note MS. jüvec (see note on 1. 63). The apparent confusion between indirect and direct speech in this line may result from careless copying on the part of the scribe. It is, however, found elsewhere in both MSS.: 11. 901-2 (H), 921 (H), 1291-3 (H), 1782 (P), 1879 (P), 3817 (P), 4481-2 (H), 4735-8 (P), 5166-7 (P), 5979 (P) and 6218-20 (P) (see also notes on these lines). It would seem to be due to the fact that in the Latin source direct speech is frequently introduced, as here, by *quia*. 11. 734-5 render *abbas* Serapion dixit: *'Quia dum essem juvenis ...'*


738. Theona. Latin: Theonas. Theon, a well-educated man, lived in the desert near Oxyrinchus (see note on 1. 3204), practising silence for thirty years. He died c. 395.¹

738-9. O'Connor does not punctuate the end of 1. 738, but places a period at the end of 1. 739, implying that the Devil tricked Serapion into eating with his Father.

739. *par le conseil*. O'Connor omits le.

741. *une loske de pain*, 'a thin slice of bread'. In the Latin text Serapion steals *unum penem paximatem*, which Rosweyde glosses in his *Onomasticon* (*Patrologia Latina*, Vol. 74, p. 481) as *biscoctus panis*, and Du Cange as *panis subcinericus*. O'Connor erroneously reads loske.


750. *cum Deu le voleit*. This hemistich is obviously corrupt, since it fails to provide a rhyme for *enginé* in the preceding line.

¹ Holweck, *op.cit.*, p. 969.
The couplet translates *Contigit autem, secundum dispensationem misericordis Dei, ut quidam venirent* ... Some later scribe may have altered the word-order of the original text, which might have read *cum voleit Dampnedé* (cf. 11. 6517-8 in this MS., *enterré* : Dampnedé).

754. *de la lur dutances*. 11. 753-4 paraphrase *et interrogabant eum de propriis cogitationibus*, so that plural *faisances : dutances* would seem to preserve the reading of the original translation. One may therefore consider *la* to be an unwarranted scribal insertion.

757. *religion*. O'Connor erroneously reads *religion*.


762. *Puis qu'il*. *qu'il* is not an emendation of MS. *qui*, as O'Connor states, but of *quil*.

764. *quil*. O'Connor erroneously reads *que*.

770. *del tut en tut*. O'Connor erroneously reads *de tut en tut*.

780. O'Connor unnecessarily emends this line to *Pur go que ne te volsist oster de sa baillie*, but 11. 779-80 adequately translate *quem hactenus dominari tibi permiseras, neque contradicens, neque aliquo modo increpans eum*.


791. *en Deu veez benigne*. The adjective *benigne* can refer only to *Deu*, so that in writing *veez* the scribe may have miscopied *creez*.

792. *itele*. O'Connor erroneously reads *icelé*.

795. This is another line (see note on 1. 163) in which the translator calls his listeners' attention to the *verbum* he is about to relate.

796. *Cist mesmes abbés*. When several consecutive *verba* relate the sayings of one particular Father, he is generally named in the
Latin text in only the first of the series, the rest being introduced by the words Dixit iterum or Dixit iterum qui supra. This is true, for example, of the verba translated in ll. 4241-78, where 1. 4241 (Li abés Cassian recunta a se freres) translates Dixit abbas Cassianus, and 1. 4263 (Derechief cist memes Cassian a conté) corresponds to Dixit iterum qui supra. In l. 796, however, the Father in question is abbas Macarius, who is also the speaker in the verbum immediately preceding this one in the Latin text. Although the translation of V,iv,27 has not survived, the use of the words cist memes abbés prove that it must have formed part of the original French text, since Macarius is not mentioned in the exemplum (V,iv,15) immediately preceding V,iv,28 in H.

801-4. These lines paraphrase non enim ut alium salves, teipsum perdas, and in l. 804 (En iqoe receis tu mult empeirement) the translator merely rewords l. 802 (Einz i pirez, goe m'est avis, mult durement). Since no intransitive verb pirez, 'to grow worse', is attested in Old French, the scribe probably miscopied emp(e)ires in l. 802, possibly confusing it with perz, the more usual antonym ofaignes in l. 801; cf. the spelling espires for espeires in H l. 1312.

804. empeirement. The word is not written very clearly in the MS. and could possibly be read emперrement, the form printed by O'Connor.

805. Priur. Latin: Pior. An Egyptian anchorite and a disciple of St. Antony, he lived in the desert between the establishments of Nitria and Scete, and made a vow never to see his relatives again. He died towards the end of the fourth century.1

806. il_esteit a us. O'Connor erroneously reads ans. The reading

a us is confirmed by the Latin text, ambulando comederet, 'he used to eat while walking about'.

813-8. Although these lines are presented as a separate verbum in P, they translate the last sentence of V, iv, 34 in the Verba Seniorum.

818. _si_. O'Connor emends to einsi, a form of the adverb that never occurs in this text.

819. Pieres. Latin: Petrus Pronius. This Father is not, apparently, Peter the disciple of Lot, referred to in 11. 3744 and 3751, but none of the biographical works consulted mentions him.

820. nul vin but. In this text the adjective nul is employed without accompanying negation with both positive (see Glossary) and negative value. Conclusive evidence of the latter usage can be found in P, 1. 752 pur nul autre achaisun, 'for no other purpose'. Employed in combination with chose, cure, part and rien, nul(e) meaning 'no' is invariably accompanied by a negative particle, but before home, (h)ure and feiz it occasionally stands alone: 1. 3172 P nul home visiter ne vint; H nul home pur revisiter le vint; 1. 1197 P nul ure puisse vivre, H nul hore ne puisse vivre; 1. 2589 H nule hure me laisse seer en peis; 1. 3879 P Dorme.us nule feiz, H Dormez vus nule fais (here nule feiz could be interpreted 'ever' or 'never' but the Latin text reads Non dormitis). In any of the preceding examples scribal negligence could account for the omission of the negative particle, but since nul is attested with negative meaning in various Old French texts (cf. T.-L.) phrases such as nul vin but in which later copyists may have omitted ne are not emended in the present edition.

822. E ses membres e sun cors granment enfiebl. O'Connor emends MS. E ses membres en sun cors to En ses membres a sun cors, presum-
ably interpreting the line to mean that the Father grew weak in limb and body. Although the Latin text offers no clue to the translator’s intended meaning, since 11. 821-2 expand Quando autem senuit, it seems probable that cors is the subject of enfiebli since the verb in Old French normally agrees with the nearest subject when there is more than one.

823. un po del vin. 'a little wine'; Latin: modicum vini.

827. l’ewe. O’Connor transcribes l’ewe, but there is no evidence in this text to support the hypothesis that bilabial [w] had shifted to labio-dental [v] (see Pope § 1180) at the time it was composed.

831. Sisioi. O’Connor transcribes Sisor, but MS. si sor appears to be an incomplete scribal correction of si lor.

839-42. The Latin text ends with the words affer, manducemus, translated by 1. 838, and the following two couplets provide the translator’s own interpretation of the lesson to be learned from exemplum he has just related (see note on 1. 163).

843. Silvain ... Zacharie. Neither Silvanus nor Zacharias can be identified. There were several hermits in Egypt with these names but none of the biographies consulted lists any two of them as Father and disciple.

852. Dun n’est il _unie ui? Despite MS. _unie, O’Connor transcribes _unie, and punctuates que fez tu dun? N’est il _unie ui? The adverb dun (= dune), however, is invariably placed at the beginning of rhetorical questions in this text and appears several times in conversational passages, e.g. in 11. 700-1 and 2743-7.

855. charité. The word is used here with the meaning of 'food given by monks to travellers or the poor' acquired by caritas in ecclesiastical Latin (cf. Du Cange) and cited in twelfth century
texts by T.-L. In Pelagius' version of this exemplum, Silvanus rebukes his disciple with the words: Illud manducare, charitas fuit, nos autem teneamus jejunium nostrum, fili, implying that the acceptance of such food did not constitute a breaking of their fast. O'Connor, having misunderstood charité, substitutes manger for doner, which he considers 'clumsy', not realizing that the verbal periphrasis firent doner, with weakened meaning 'gave', is employed simply for the sake of the rhyme.

857-94. This passage combines three sayings of Syncletica. Consequently, although they are individually numbered in the Latin text, there are no distinguishing ornate capitals in the margin of H in 11. 871 or 879.

863. li seculer. MS. le must be a scribal error, since seculer is definitely nominative plural in this context, translating saeculares. Although effacement of final s is not uncommon in the plural article les in later Anglo-Norman (see Pope §1253), there are no examples of such scribal omission in H and one may assume that the copyist here substituted singular le for plural li, believing seculer to be a singular substantive. His uncertainty as regards flexion can be seen again in 1. 867, where nominative plural li is followed by incorrectly inflected seculers.

871. de. O'Connor erroneously reads le.

873. sert. O'Connor erroneously reads seit.

873-5. Here the translator is more explicit than his Latin source: Quia sicut venenosa animalia acriora medicamenta a se expellunt ... 

878. Deuez ... debuter. The presence of pleonastic deuez can no doubt be attributed to scribal negligence, since it occurs in 1. 876.
MS. dubiter is emended to debuter after comparison with the Latin text: ita cogitationem sordidam jejunium cum oratione depellit ab anima.

879-80. The Latin version of this verbum is introduced by the words Dixit iterum ..., so that once more (see note on 1. 163) the translator is stressing the importance of a particular saying to the devout.

885. soevres. 11. 881-92 paraphrase the Latin text considerably:

Non te seducant divitum hujus saeculi deliciae, tanquam utile aliquid habentes in se. Etenim illi delectationis causa artem diverso modo coniendi cibos honorant: tu autem jejunio et abjectione ciborum abundantiam deliciarum illorum supergreedere.

1. 885, translating diverso modo coniendi cibos, must therefore mean that the worldly spend their time preparing different sauces for various dishes. The form soivre cited by Gdf. and T.-L. is found in only two thirteenth century texts, in both of which it rhymes with poivre.

887. Mes[quant] il vendrent devant Deu al juise [ester]. O'Connor does not emend, believing two lines to have been omitted by the scribe.


895-926. These seven exceedingly short sayings of Hyperichius appear to have been deliberately combined by the translator as there is no distinguishing ornate capital to mark the first line of each one. Pelagius translates eight verba, of which only V,v,51 is not
represented in H. It reads Dixit iterum: Bonum est manducare carnem et bibere vinum, quam manducare in obtrectatione carnes fratrum.

898. qui n'eustrent_estable. O'Connor reads qui nen_strent l'estable, which he translates 'whom the stable does not confine', but the verb (e)stre(i)ndre is not represented in H, nor is scribal omission of prosthetic e a regular feature of this MS. The form eustrent must therefore be either an example of later Anglo-Norman confusion of perfect forms (cf. P distrent in 1. 575 and Pope § 1316), in other words a corruption of eurent, or the result of careless copying. Since 11. 897-8 paraphrase sicut leon terribilis est onagris, another possible emendation would be As asnes sauvages qui n'esturent [en] estable, which would resemble 1. 904, where Al defrené chuval k'estat en l'estable parahrases equus fervens.

901-2. The Latin text reads Dixit iterum: Jejunium frenum est monacho adversus peccatum, and one would therefore expect a direct quotation after dist cist abbez. It is difficult to determine whether que in 1. 901 is intended to introduce direct or indirect speech, as the former is not infrequently introduced by que, corresponding to Latin quia (see note on 1. 735).

908. O'Connor does not indicate scribal omission of a line here although the couplet is obviously incomplete. The missing line probably ended with the word muine, rhyming with ju(i)ne, as the couplet should translate Siccatum jejunio corpus monachi animam de profundo elevat.

911. Regeles. MS. Regeieis is emended in accordance with the spelling of the adverb in 1. 921. O'Connor erroneously reads Regeies, which he emends to Regeres.

915. s'il lur dist. O'Connor erroneously reads s'il lur dist.
919. bon viniec nule espine ne porte. Here, and in the preceding line, the copyist has written funic, 'fasting', in place of vinic, 'vine'. Since he was doubtless unable to find any connexion between fasting and thorns, he must subsequently have altered espine to espece. The emended reading faithfully reflects the words of the Latin text, Verbum malum non proferat os tuum, quoniam vitis non affert spinas.

921. ki li grundilanz serpeng. This line provides another instance of apparent confusion of direct and indirect speech (see note on 1. 735). The Latin text reads Dixit iterum: Susurrans serpens ad Evan de paradiso ejectit eam. The copyist has written a colon after dist, as he often does before quoting words actually spoken, so that ki (= ke) may be intended to form part of the direct quotation.

923. goe. O'Connor erroneously reads go.

928. tuneals. Although O'Connor apparently reads tuneals, MS. duneals is quite distinct. The scribe has obviously miscopied the word, and it seems most likely that the brothers brought wine from tuneals, 'casks', although these are not mentioned in the Latin text:
Alia vice allatum est ibi vasculum vini de primitiis, ut dare tur fratribus ad singulos calices. It is just possible, however, that he miscopied dimeals, since demel, a measure of capacity equal to half a bushel, or a recipient containing this measure, is attested in F.E.W. as a derivative of Latin dimidius, and is cited by Gdf. in Norman texts from the beginning of the fourteenth century.

938. culchíe. O'Connor erroneously reads culchíe.

939. le. The line translates et coeperunt eum objurgare, dicentes ... The brothers did not, therefore, begin to quarrel amongst themselves as se commencerent a tencier would indicate, but
began to scold the frere demi mort (l. 938). A later scribe may have altered the pronoun from le or stressed l(u)i, both of which are found in P in similar constructions: cf. l. 1132 Si li comencot issi amonester and l. 1358 Mes comencot le issi ... amonester.

948. pur m'iae. O'Connor expands MS. Ñ as par.

954. remis erent. O'Connor transcribes remiserent, which he considers to be 'a partial analogical development after the pattern of the first conjugation.'

959. comment. O'Connor expands MS. Ëment as coment.

962. O'Connor fails to indicate that the copyist has omitted a line here. ll. 959-64 paraphrase Illi autem audientes, mirati sunt et dixerunt: 'Quid putas facta est omnis illa multitudo?' Presbyter vero refovit illos haesitantes, dicens ...

970. The missing line should translate profecerunt in Ex qua relatione profecerunt fratres, et custodierunt se ab extollentia oculorum suorum.

977-8. O'Connor again fails to indicate an omission here. The scribe has apparently telescoped two lines into one, as the Latin text reads 'Fac nobis modicum lenticulae.' Et fecit. 'Et infunde nobis panes.' Et infudit. l. 977 should therefore presumably end in fist (Latin: fecit) and l. 976 in mist (Latin: infudit); cf. l. 1004 mist sun pain (Latin: infudit panem), translated by Chadwick, op. cit., p. 57, as 'he dipped his bread.' The Egyptian hermits seldom had access to freshly-baked bread, and in his Onomasticon, Patrologia Latina, Vol. LXXIV, p. 482, Rosweyde adds to his explanation of paximates, referred to in the note on l. 741: Paximates hi panes, dicti etiam panes sicci ... Nempe siccitas ex recoctione ... quae siccitas et recoctio ad diuturnitatem faciebant .... Et quia panes
hi sicci erant (puto etiam duriores) comesturi eos aqua macerabant et madefaciebant, quod in his Vitis saepius dicitur infundere panes. Latin *infundere* could mean not only 'to wet, moisten', but also 'to mix itself', mingle with' as well as 'to pour out for', and was therefore synonymous in certain contexts with *miscere*, 'to mix, prepare (a drink); to mix, mingle'. Consequently, *mist* in 11. 977 and 1004 may be derived from *miscere*. Old French moistre, meistre is first attested in the *Psautier de Cambridge* meaning 'to pour out (wine)', translating Latin *propinare* (a verb also employed with the transferred meaning of watering plants).

988. *esforcier*. O'Connor erroneously reads *efforcier*.

994. O'Connor punctuates K'un frere ot.faim: matin desirot a manger, thereby destroying the rhythm of one of the few metrically satisfactory lines in the text, in which the first hemistich provides a literal translation of *Esuriit quidam frater a mane*.

1002. *tutevei*. O'Connor erroneously reads *tutevei*.


1009. *gi_chiet_li_frere_en_genuiluns*. O'Connor does not reject MS. *get* and erroneously reads *le*. He enters *geter* in his Glossary as a reflexive verb, 'to cast oneself down', and considers this form to be an early example of effacement of post-consonantal [ə] in first conjugation verbs. It seems more likely, however, that the scribe either confused the verbs *chair* and *gesir* and started to write *gist*, or that the symbol £ is used to represent the digraph *ch* (cf. the rhyme *sache : satage* in *H 11. 79-80* and the spelling *lechierement* for *legierement* in *P 1. 1793*). Since the locution *cheoir a genoillons* is a common one in Old French, MS. *get* is accordingly emended to *chiet*, as *chiet en genuiluns* seems appropriate in a
couplet paraphrasing fecit orationem (cf. 1. 2667 cha'i en ureisuns and the note on 1. 399 for scribal interchange of a and en).

1014. Issi come fumee. Issi is here an adverb, not the third person preterite of (e)issir; cf. Latin: et vidit opus diaboli sicut fumum exeuntem a se.

1017-8. The couplet has no equivalent in the Latin text, providing the translator's own summary of the moral lesson to be learned from the foregoing exemplum (see note on 1. 163).

1022. [un] des freres. The scribe has either omitted un or written des freres in place of un frere, as the Father has only one disciple: rogabatur a discipulo suo.

1026. papilot. 11. 1025-6 translate Abiit autem et fecit de farinula lenticulam, et zippulas. Rosweyde himself is uncertain about the meaning of zippulas, suggesting that the word is synonymous with pultes, 'pap, pottage'. He also notes that in one MS. pulmentum is found in place of zippulas, while in Ruffinus' version of this exemplum the disciple prepares parum placentae, a word that survives in Romanian as plăcintă, a kind of fritter. In 1. 1031 this same food is named pulment, a word used in Old French of anything eaten with bread, and in 1. 3439 pulment apparently denotes a vegetable stew containing chick-peas (see note on 1. 3442). The form papilot is not attested, but Gdf. cites Middle French paparot, 'bouillie', and various Old French derivatives of Latin pappare, such as papin and papine, all designating pap or gruel prepared for children, suggest that it denotes some sort of soft, mushy food.

1029. un jus. Latin: raphanelaeum, 'linseed oil'.

1030. en lumiere. 'in a lamp'; the line translates quod tantum ad lucernam proficeret.
k'il mangier. The error is similar to that discussed in the note on 1. 661. O'Connor emends to k'il mangast, disregarding metrical requirements. The copyist was probably influenced by the presence of mangier in the next line, but one must also note the infinitive construction of corresponding compellebat autem eum adhuc manducare, and the possibility of anacoluthon (see note on 1. 1195).

merveil. O'Connor emends to [est] merveil, believing merveil to be a substantive, but merveil must be the etymological first person singular present indicative of merveiller.

volez. O'Connor erroneously reads volez.

These two couplets provide the translator's own introduction to the exemplum he is about to relate (see note on 1. 163). They have no equivalent in the Latin text, which starts with the sentence quoted in the following note.

Un moine [fu] qui ot. O'Connor does not emend, suggesting that 'unless qui be translated as a part of cuider..., it must be presumed that the scribe has omitted several lines, or that he has fallen into anacoluthon.' 11. 1053-68, however, considerably paraphrase the Latin text, so there can be no question of omission: Frater aliquando abiit visitare sororem suam in monasterio aegrotante. Erat autem fidelissima. Et non acquiescens aliquando videre virum... mandavit fratri suo. It therefore seems more reasonable to suppose that the scribe has omitted fu before the relative pronoun qui (cf. 1. 1481 Ancienement fu un frere qui mult s'esmaia, 1. 1893 Un hermite fu ja qui de grant nun esteit, etc.).

a nul home. MS. a nul malade home is presumably a scribal error caused by the presence of malade in the following line. The Latin text states that the nun refused to see any man, non acquiescens
aliquando videre virum, not any sick man.

1059. This line has no equivalent in Pelagius' translation of this exemplum, quoted in the note on l. 1053. It may, of course, be the product of the Anglo-Norman poet's imagination, but Ruffinus, in his version, explicitly states that quidam monachus abiit ad sororem suam, ut visitaret eam, audierat enim eam aegrogantem in monasterio. The poet's source may therefore have differed slightly from the text published by Rosweyde in Book V of the Verba Seniorum (cf. note on l. 679).

1063. a la c slippery. The translator here employs celle with the meaning 'convent' (see Latin text quoted in the preceding note). Latin monasterium is again rendered by celle in l. 2690.

[a] dreiture. This emendation is based on the writer's usual practice (see 11. 1558, 1646, etc.). O'Connor does not emend.


1094. P merite, H gueredun. In this text merite re-appears only once with the meaning 'recompense, reward', in a passage preserved only in H, l. 2474, where it rhymes with profite in a couplet translating quoniam proficit pugnando anima. Here, however, the poet is translating majorem mercedem and it would seem that H preserves the original reading, since in P l. 2860 gueredon is employed as a synonym for luer in l. 2876, translating mercedem, in l. 4319 greindre gueredon translates majorem mercedem and in l. 5848 grant gueredon translates plurima merces.

1095-8. Here again (cf. note on l. 163) the poet is directly addressing his listeners, and although only H preserves the vocative seignurs in l. 1095, its inclusion would correct the syllable-count of P.
1096. des nientules choses. O'Connor reads MS. des nient lues as desvient lues and, although he does not explain the phrase in his Commentary, his Glossary indicates that he interprets desvient as the present participle of desvier, 'to abandon, reject', and lues as the adverb luës 'immediately' (see note on l. 1698). The adjective appears to have been unfamiliar to both copyists, and indeed niantutle, 'useless', is attested only in Li Sermon saint Bernart (cf. T.-L., VI, p. 658).


1099. P une veage, H un veage. Old French veage is not attested with other than masculine gender, so P une must be considered a scribal error (cf. l. 4429 P icle veage and note on l. 610).

1101. P une fluvie, H un fluvie. The scribe responsible for P has again, as in l. 1099, written une instead of un. The line translates cum venissent ad quedam fluivium.

P estut. O'Connor erroneously reads estuet.

1111. P esprovai, H amenai. P is closer to the Latin: Et ex eo ipso quo te contingebam ... As contingere is translated by atuchier in l. 1106, esprover is apparently employed here to denote physical contact.

1112. P remenbrance. O'Connor expands MS. remëbrëce as remembrance, but the word is written in full in P in ll. 2395 and 5715.

1123. Pur taillier paumes. The Latin text reads ut manducarent palmas, 'to eat dates', but the translator may not have encountered this poetic use of palmas in Latin and therefore, unable to believe that the brothers would eat palm-leaves or palm-branches, has substituted a verb which he thought would make better sense.

1124. entr'els. O'Connor erroneously reads entir'els.
1129. **erascha.** 'Spat out'; < Lat.: *exradicare*. O'Connor erroneously reads *escrascha*.

1134. **escoper.** O'Connor states that this form is not attested, but T.-L. cites both *escoper* and *escopir*.

1138. **es freres.** Presumably a scribal error for *ce frere*, since the speaker does not wish to sadden the consumptive, saying to himself: *Aut non dicas fratri tuo quod eum contristet, aut manduca quod horres*.

1141-272. These two *exempla* are placed here in the position they occupy in *F*, at the beginning of the material taken from Book V, v of the *Verba Seniorum*. In *H* they are copied between the last verbum of Chapter iii and the first of Chapter iv, in other words, between 11. 654 and 655 of the present edition. It is possible that the scribe responsible for *H* originally decided to omit Chapter iv altogether (cf. note on 1. 357) and changed his mind after having already copied these two *exempla*.

1143. **Bon est ... ses pensers celer.** Although both MSS. are in agreement, they contradict the Latin text: *Bonum est non abscondere cogitationes*.

1144. **P vielz.** O'Connor erroneously reads *viielz*.

1151. **H peccheurs ... desperante.** O'Connor erroneously reads *peccheur* and *desperance*.

1156. **P purriez, H porrez.** O'Connor states that *P purriez* is 'possibly a scribal error for *purreiz*', discounting the likelihood of its being 'a graphic variation of *purrez*'. In this he is mistaken, because first and second person future and conditional forms of *poeir* are frequently confused in both MSS., and in passages common to both we find in 1. 3014 *P purriez, H purrez*, and in 1. 4445 *P purrium* and
purrum. In hypothetical constructions, where the use of the present indicative in the protasis, followed by the future in the apodosis, is normal in Old French, as it is in Modern French, both MSS. are in agreement in ll. 423-4 si vus volez ... purrez, a construction which re-appears in H ll. 477-8. However, in P ll. 2317-8 we find si vus volez ... purriez, and in H ll. 1307-8 si nus volum ... nus purrium. In ll. 4444-5 the mixed construction is one peculiar to Anglo-Norman texts 1 P si nus ussum ... purrium, so that H purrum can be attributed to scribal negligence, while in P l. 2352 purrez may have been miscopied as puriez. Since both MSS. preserve syntactically correct purrez in l. 424, it must be concluded that later scribes, writing at a period when [je] had long been reduced to [e] (see Pope § 1133), are responsible for confusing future and conditional forms elsewhere in both MSS. and that P purriez in this line is in fact an orthographical variant of purrez.

1169. consentu tel delit. It is possible that consenti tel delit was miscopied by later scribes (although the past participle sentu appears in P l. 1016) or that que was omitted before quant.

1174. Apollo. Latin: Apollo. This Father began his solitary life in the Theban desert at the age of fifteen. He later founded a monastery for five hundred monks near Hermopolis, and died c. 395. 2

1175. P e pensif e murne. O'Connor erroneously reads en pensif a murne, which he neither emends nor explains.

1180. P ot pur pour la parole ublié, H out pur poi li parler ublié. The reading of H might be preferred here, since the brother is melancholy rather than afraid: ex multa confusione animi sui non

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respondit ei quidquam. The locution pur poi, 'almost', recurs in H 1. 2153 but is not found in P, so the copyist of the latter MS. may have inadvertently replaced it by pur pour, which is frequently employed in both.

1187. P fui, H sui mis. The reading of H is preferable on metrical grounds.

1189. P si fisc cum muine feel, H dist cum mire fidel. The entire line is corrupt in P, in which the first hemistich has only four syllables, on account of scribal replacement of li and dit by l' and ot, while the second has seven. The reading of H agrees with the Latin text: Haec autem Pater Apollo audiens, velut sapiens medicus multum rogabat, et monebat eum, dicens ...

1191. P de tei ne desespeir neient, H de goe ne desespererez nient. Here P preserves the correct reading, with the exception of scribal desespeir for desesperire. 11. 1191-2 translate Noli mirari, fili, neque desesperes de teipso.

1194. P par teus purpens, H par fol purpens. Here again P is closer to the Latin text: ab hujusmodi cogitationibus.

1195. P gart que par cel decheament ne defaille, H k'en tel dechelement pas ne defaille. Neither MS. offers a satisfactory reading when compared with the Latin text, in which Apollo addresses the brother with the words Ne ergo deficias in hujusmodi occasione. P gart is therefore a second person singular imperative, which one would expect to be followed by que ... ne defailles, but the rhyme defaille : vaille proves that the translator himself wrote defaille. (O'Connor erroneously reads P cel as tel, and says nothing about this line in his Commentary to explain why he enters defaille as the third person singular present subjunctive of defaillir in his Glossary.)
Since *gert* does not appear in *H*, it may have been inserted by the scribe responsible for *P*, understanding the line to refer to Apollo himself and to provide a sequel to ll. 1193-4, 'for I am old and have been a monk for a long time, (and) am often tempted by such thoughts; I therefore take care not to succumb on account of this weakness.' Ménard¹ notes, however, that in Old French 'après un que complétif dépendant d'un verbe d'ordre ou de volonté on peut trouver un impératif ou un infinitif à valeur d'impératif,' so that *P* may provide an example of this type of anacoluthon.

1196. *P* n'est cristien nul, *H* n'est cristien. O'Connor erroneously writes *nul* in transcribing the variant reading of *H*.


1198. *P* Si par merci de Deu, *H* Si par la merci Deu nun. The omission of *nun* in *P* is presumably due to scribal negligence, as the negative particle invariably accompanies *si* in restrictive clauses in both MSS., although there is one example of a similar error in *H* l. 1255 *Si Deus nus defent*, where *P* preserves the correct reading Se Deu ne nus defende.

1214. *P* vit ... ester juste sa _maisun_. This is a literal translation of *vidit Aethiopem stantem juxta cellam*, so that *H* vint ... *ester* can be attributed to a later scribe. This is one of several instances where Latin *cella* is translated by *maisun* (see Glossary and note on l. 1687).

1217. *P* le _vilein_ si _genchisot_. *le vilein* is the subject of *genchisot* and refers not to the Devil but to the Father: illum _senem_ ...

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¹ Op.cit., p. 84.
1221. **par celeenames [veio]**. The reading of $H$ corresponds to Latin *eadem via* and is therefore adopted here.

1225. **cum il [1']encuntra**. O'Connor erroneously reads *11 encontrat* in $H$ and consequently emends the reading of $P$ to *cum il 11 encuentra*.

1226. **P esfrai**. O'Connor erroneously reads *effrei*.

1228. **$H$ l'encau**. O'Connor erroneously reads *l'en caça*.

1232. **$P$ Trublia ou te tint en despit, $H$ Te ubliat e tnt en despit.**

cf. Latin: *aut ignoratus sis a diabolo usque modo, aut contemptus. Te ubliat* is obviously preferable. There is a similar confusion between *ublier* and *trubler* in l. 5957, where $P$ correctly preserves the past participle of the former in the compound *entreubliee*, while the copyist of $H$ wrongly interprets the word, omits *en* and writes *trubliee*. O'Connor reads $H$ *tnt as tut*.

1234. **$H$ deuiseze**. O'Connor erroneously reads *deussez*.

1236. **$P$ peus**. O'Connor erroneously reads *pous*, which he interprets as the second person singular of the present indicative of *poir*. If the translator has employed the same tense as his Latin source, however, this must be a preterite form: *qui nec uno die aggressionem ipsius portare potuisti*.

1240. **$P$ meistes, $H$ meis**. The reading of $H$ is adopted since Apollo employs the familiar form of address in ll. 1229-58; cf. Latin: *in desperationem misisti*. O'Connor does not reject *meistes*.

1242. **$P$ en turment, $H$ a turment.** The preposition employed in the Latin text, quoting Proverbs xxiv, 11, is *ad: quo jubeamus eripere eos qui ducentur ad mortem* (see note on l. 399).

1243. **$P$ null ne devum nus despire, $H$ nus ne devum entre nus despire**. O'Connor emends the reading of $P$, without comment, to *null
ne devum entre nus desire, but the scribe responsible for P has presumably miscopied the personal pronoun nus, possibly understanding it as an orthographical variant of nuls < Lat. nullus, and nul is accordingly rejected.


1247. P lumiun, H luminon. The translator has interpreted linum not as flax itself but as the wick of a lamp, which must be allowed to dry. O'Connor's translation of 11. 1245-8, 'You did not remember that the smoking flax is not to be extinguished, but that it be dried and left standing', is consequently inaccurate.

nul ... esteine. Although the pronoun nul is normally accompanied by a negative particle in this text (cf. 1. 1250), it is again employed with negative value in 1. 2595, so that no emendation is considered necessary here (see also note on 1. 820).

1248. P le sechist bien e puis reime, H le seche e puis remaigne. H presumably preserves the present subjunctive form of sechir (cf. past participle sechi in 1. 907) employed by the translator, while the copyist of P has either introduced the imperfect subjunctive under the influence of a comandé in 1. 1245 or else miscopied sechis(s)e, modelled on the present subjunctive endings of second conjugation verbs. As the line has no equivalent in the Latin text it is not easy to decide whether reime represents the third person singular present subjunctive of intransitive remainder or of transitive remener, as the present subjunctive forms of menier and its derivatives early acquired a palatalized n in Anglo-Norman. Neither

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verb is attested with any technical meaning related to the lighting of lamps, but the context suggests that remeine should be interpreted 'relight'.

1251. creștien. O'Connor does not note scribal crestier in P.

1252. In a footnote to this line, O'Connor erroneously states that in P chief is expunctuated before diable, whereas this scribal correction is made in l. 1248 between le and sechist.

1254. estéindre. O'Connor does not amend P estreindre although H estaindre agrees with the Latin text: neque bullientis naturae ignem exstinguere.

1255. P Se Deu ne nus defende, H Si Deus nus defent. P correctly preserves both the present subjunctive and the negative particle (see note on l. 1198).

1259. P il fet dulur a quel ure que, H il fait de lur que rer ore que. H is obviously corrupt here, as ll. 1259-60 paraphrase quoniam ipse et dolere facit, et iterum saluti restituit.

1263-6. The Father is quoting I Samuel ii, 6-7.

1264. P justisie, H vivifie. O'Connor adopts the reading of H, erroneously reading viftifee in P although the scribe himself has corrected justifee to justisie. H vivifie is probably correct, since the line translates mortificat et vivificat.

1265. P [en] enformale peine. This emendation is considered necessary, despite the number of syllables already in the line, as the preposition is preserved in H; the phrase translates ad inferos, and en enfermale peine occurs in P l. 1622. Later copyists may have altered met to fet mettre.

1267. P s'ureisun, H sa raigum. Latin orationem must here denote 'discourse', not 'prayer', as it refers to Apollo's words of reproof.
and advice contained in 11. 1229-66. The scribe responsible for P has probably miscopied sa reisun, as ureisun invariably means 'prayer' elsewhere in this text (see Glossary).


1273. Serund. Latin: Gerontius Petrensis. None of the available biographies mentions this Father.

1273-88. This verbum is considerably expanded in translation by the poet's insistence throughout on its relevance to both seculer e frere (see notes on 11. 163 and 1288). 11. 1275-84 paraphrase Quia multi tentati a corporalibus delectationibus cum non approximarent corporibus, mente fornicati sunt, et corporalem virginitatem servantes, secundum animum fornicantur.

1285-6. This couplet is not one of the translator's many interpolations, but a paraphrase of Gerontius' actual words: Bonum est ergo, dilectissimi, facere quod scriptum est.

1287-8. The quotation is taken from Proverbs iv, 23.

1288. e seculer [e] frere. O'Connor emends to de seculer afere, but the phrase is surely in apposition to chascon in the previous line, and the construction parallels that of 11. 1275-6 Plusours sunt temptés ... E sil qui sunt el siecle, e cil qui sunt freres.

1289. qui fisike mustrat. O'Connor emends to qui fisike [ert] mustrat, glossing fisike as a masculine substantive meaning 'doctor'. Here, however, St. Antony is drawing a parallel between man's corporal and spiritual weaknesses and is demonstrating the laws of fisike, 'medicine, natural science', in order to explain the movements of the human body (1. 1291).

1291. [Dist] k'en. A verb such as dist is syntactically required here but the translator may have intended mustrat in 1. 1289 to
introduce the indirect speech which begins in l. 1291. It is, in fact, possible that k' should be placed within quotation marks, as it translates Latin *quia* (see note on l. 1291) which occurs in direct speech: *Dixit abbass Antonius: '... quia tres sunt corporales motus'.*

1298-1300. St. Antony here quotes Ephesians v, 18.

1301-2. The quotation is taken from Luke xxi, 34.

1307. *E si nus nus volum nis garder de trop beivre entemprer.*

The line is far too long, and is emended to *E si nus nus volum de trop beivre entemprer* as the scribe probably inadvertently inserted *nis garder* by copying part of *enginz garder* from the following line. O'Connor apparently believes that the line can be emended by omitting only *nis*, which he considers to be a badly-formed third and unwanted *nus*. It is also possible that carelessly written *volum nis* has been miscopied from the first person plural imperfect indicative or subjunctive form of *voleir*, since it occurs in the protasis of a hypothetical construction which employs conditional *purrum* in the apodosis, l. 1308 (see note on l. 1156).

1308. *purrum.* If the scribe has copied this verb correctly, but has miscopied an imperfect form in the previous line, the conditional tense would be acceptable. In ll. 1307-8, however, the hypothesis is a real one and one would therefore expect *volum* ... *purrum*. Consequently, it seems probable that this is another instance of scribal confusion of future and conditional forms of *poeir* (see note on l. 1156).

1309. *li abbez Sire d'Alisandrie.* Latin: *abbas Syrus Alexandrinus.* O'Connor does not emend MS. *Alisandre de Sire*, but the error is more likely to have been committed by the copyist than by the translator, who would presumably have written *Alisandre de Sirie* (or
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Surie, rhyming with luxurie, had he understood the Father to be Alexander of Syria. None of the biographical works consulted mentions this Father.

1312. teius. O'Connor read steins, which he considers to be a 'variant of tiens', although it precedes a feminine substantive. The scribe probably miscopied cristiene (cf. cristiene lei in 1. 5545) but, unfortunately, the Latin text offers no clue to the translator's intended meaning as 11. 1311-2 paraphrase Si cogitationes non habes, spem non habes.

1315. Ki_par_pensé [ne] cumbat. The emendation is made on the basis of comparison with 1. 1313 qui n'ad pensers; cf. Latin: qui cogitatione adversus peccatum non pugnat, neque contradicit, corporaliter peccat.


1317. goe dit le livre. The translator is not quoting from the Bible here; le livre refers to his written source.

1318. De molestes de pensers. The phrase is a literal translation of cogitationum molestias. O'Connor apparently understands molestes to be an adjective, and accordingly rejects de, transcribing De molestes pensers, although he enters molestes as a substantive in his Glossary.

1319. Serra. Latin: abbatissa Sara. For sixty years, at the time of Theodosius II, Sara led an ascetic life in a cell above the Nile, never looking at the river. She was long tormented by temptations to impurity. 1

1320. treis anz. Both MSS. read treis, but the Latin text states

that Sara was tempted for thirteen years, _tredecim annis._

1321. _P C'ungues._ O'Connor erroneously reads _E ungues._ Scribal C' for K' is found again in _P_ 1. 1365.

1322. _H deut._ O'Connor erroneously reads _deust._

1323. _jur._ Contrary to O'Connor's statement that it is preserved only in _H_, this word appears in both MSS.

1326. _P_ must preserve the correct reading, as _forment e_ is omitted in _H_ (not _forment_ alone as stated by O'Connor).

1327. There is no indication in either MS., by means of a blank line, a Latin rubric or an ornate capital, that this line marks the beginning of a separate _exemplum._ The translator has apparently once more deliberately combined different sayings concerning the same person to form a single passage (see notes on _11. 137_, 857-94 and 895-926). O'Connor fails to provide any reference to _V,v,11_ of the _Verba Seniorum_ in his text or in his Concordance.

1336. _H tut a venue._ O'Connor erroneously reads _venue_ (cf. _H riue_, _11. 1341, 4597_ and _6862)._ 

1341. _P respunt, H dist._ The reading of _P_ must be correct, as _respunt_ is metrically preferable and also provides a more literal translation of the Latin: _illa autem respondit; Ego non te vici._ O'Connor erroneously reads _respunt_ in _H._

1343. _en meme la manieres._ The use of this phrase in a couplet translating _Alius frater stimulatus est a fornicatione_ may indicate that _V,v,12_, which begins _Frater quidam stimulabatur a fornicatione_, was also included in the original French text.

1362. _confusion._ O'Connor erroneously reads _confusion._

1377. _la presentume._ MS. _presentume_ is rejected, as the Father is obviously thinking of the weight of his sinful thoughts. _11. 1373-8_ translate _crede, fili, quia si permitteret Deus cogitationes meas,_
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quibus animus stimulatur, in te transferri, non eas portares, sed omnino corrueres deorsum.

1403. E neis. 'and also, moreover'; O'Connor erroneously reads Encis, which he interprets as an orthographical variant of einsi 'in this fashion, thus' (but see note on 1. 818). The MS. reading is, however, quite clear, and the line partially translates Hoc autem fac etiam adversus alias cogitationes. Latin stetin, 'and indeed', is translated by E neis in 1. 863.

1405. laisser. O'Connor erroneously reads laiser.

1411. Quides la tue char de tei pur dormir. The line is unsatisfactory as one would expect an infinitive before pur dormir. It therefore seems probable that in writing de tei the scribe miscopied an infinitive such as donter (cf. por son cors afflire e por la char danter cited from the Sermons poitevins in T.-L.). The Latin text is of no assistance here as 11. 1411-3 paraphrase Eremita dormiens, vis salvari? and O'Connor's emendation Quides de la tue char tei deliver pur dormir unnecessarily lengthens the line.

1414. de jurer. As the copyist has not placed an acute accent anywhere above the infinitive it could be read iurer, iverer, niter or viter. Although jurer is the most plausible of the four alternatives, it is inappropriate in the context and it therefore seems probable that the scribe has miscopied usdiver, since the verbum is concerned with the dangers of idleness (cf. 11. 1411-2).


1419. prodeshomes. In 11. 1419-22 the translator has given a religious interpretation to the secular imagery of the Latin text: Sunt enim in saeculo pancratiarii (boxers and wrestlers), qui cum nimis caesi steterint, et fortes apparuerint, coronas accipiant.
1427. **cumbatre.** O'Connor does not emend MS. *cumbastre,* but the scribe must have inadvertently introduced the *s* because of preceding *rester.*

1433. **autri_homes.** The translator has rejected the metaphor employed in the Latin text, which reads *non alienum vas inferemus intranos.* He is apparently reverting to the idea of physical combat depicted in 11. 1419-28 and thinking of the enemy's vassals or henchmen fighting for possession of the human body.

1443-6. The words quoted are those of Psalm cxxv, 1-2: *Qui confidunt in Domino, sicut mons Sion; non commovebitur in aeternum,* qui habitat in Jerusalem.

1445-6. **abitent_durent.** MS. *abitent,* which is followed by an erasure, neither agrees in number with its subject *celui* nor rhymes with *durent* in the following line, unless both verbal forms are construed as present participles. If such is the case, the scribe may have omitted *est* before *abitent* (= *abitant*) and either *est* or *va* before *durent* (= *durant*) in 1. 1446. A second possibility is that he has miscopied future *abitera* and rhyming *durera.*

1451. **H de_mut_halt.** O'Connor erroneously reads *mult.*

1452. **P travailera.** O'Connor erroneously reads *travaillera.*

1469. **P manoeuvre, H maint ovre.** The reading of P is correct; 11. 1468-70 translate *meditationem divinae legis, psalmodiam, opus manuum, orationem et castera, quae sunt fundamenta.* The Desert Fathers were accustomed to work with their hands while they meditated, weaving baskets which they sold in order to provide for their basic needs (see 11. 2127, 4565, etc.).

1480. **P uvrer.** O'Connor states that this verb "refers back to the monastic works that are available for rehabilitation ... mentioned in..."
vss. 746-747' (ll. 1468-9 of the present edition), but the Father is here concerned with the nuvelement converti (l. 1478), not with the fallen monk in need of 'rehabilitation'. The verb simply means 'work', as does ovrer in l. 1454.

1481. O'Connor transcribes the Latin rubric introducing this exemplum as Ne consentiat quis temptationi sed oret, apparently mistaking the inverted semi-colon preceding oret for an abbreviatory sign meaning sed. This sign is, however, used by the scribe with the value of the modern comma (see section on scribal punctuation in the Introduction, p. xxxi-ii).

1491. Li diablez assaia. MS. Li abes is obviously a scribal error; cf. Latin: Domine, revela mihi unde in hoc fratre operatio est ista diabol? O'Connor erroneously reads assaie.

1493. O'Col. = Si + il; et requiem necdum invenit.

1496. juuant. O'Connor transcribes MS. juaut without comment, but a present participle is employed in the Latin text: et spiritum fornicationis ... quasi ludentem cum eo.

1522. P parfit, H proft. This line translates Nunc agnovi quia in magno profectu es, fili, et supergrederis me. The adjective is abbreviated in both MSS. and is written pfir in P and pfir in H, the normal contractions of parfit and proft respectively, but the scribe responsible for H must have miscopied the abbreviation as only parfit is acceptable in the context.

1526. O'Connor erroneously reads cum enfant.


1528. P K'ung, H Ke unkes. Despite the corroboration of H, O'Connor erroneously reads Ainc in P, entering this form, which occurs nowhere else in the text, in his Glossary as an adverb meaning 'ever'.
1531. H s'esveilat. O'Connor misreads this marginal correction as s'esveilat.

1535. P viennent, H veneient. The scribe responsible for P must have miscopied the verb, as the imperfect tense is employed in the Latin text and makes better sense: Abba, ecce istae sunt quae veniebant ad me nocte in Scythi.

1539. P s'esmerveilla cument, H s'esmervailat e mult cremeit. The reading of P provides a literal translation of the Latin text: miratus est senex quomodo in Scythi ostenderent ei daemones imagines mulierum.

1540. P Li ot, H Ki li out. This line is obviously corrupt in H, whose copyist, having replaced cument by cremeit in the previous line, has been obliged to insert relative Ki. He has then omitted de femmes altogether, changed the word-order and replaced plural images by singular image.


1545. D'une bele [femme]. Latin: mulieris cujusdam pulchrae. O'Connor does not emend the reading of P and erroneously reads belle in H.

1546-70. These lines are preserved only in P. The scribe responsible for H must have decided not to include this particular exemplum only after he had already copied the first three lines. Although these are not erased, no V appears in the margin of 1. 1543 to guide the rubricator as it does at the beginning of the three other exempla copied in folio 6c, nor has the capital been inserted.

1548. ariva. The word is employed here with its etymological meaning 'put ashore, landed'. Il. 1547-8 translate contigit, ... ut alter frater descendens de Aegypto, applicaret in Scythi.

1552. *dunt icel ot*. The demonstrative pronoun *icel* is probably a scribal insertion, attributable to the proximity of *icel*, since it unjustifiably adds two unwanted syllables to the second hemistich.

1567. *parceivre*. O'Connor expands MS. *peceivre* as *perceivre*.

1581. *conforter*. O'Connor expands MS. *sforter* as *sunforter*.

1585. *conseill*. O'Connor expands MS. *sseill* as *suneill*.

1591. *obeisot*. The Latin phrase translated in this line reads *obediens patri suæ*, so the verb in question must be *obéir*. This verb occurs only three times in the text and seems to have caused the copyists of both MSS. some confusion. Pope § 1277 cites the rhyme *obeisot* : *comandot* from Angier's *Vie de St. Grégoire* as an instance of later twelfth and early thirteenth century analogical extension of first conjugation imperfect indicative endings to other conjugations, but it seems possible that the ending -*ot* here led the copyist to believe that the verb in question must be *abaissier* (cf. *abeisot*, P 1. 6430). In 1. 1691, in another passage preserved only in P, the third person singular imperfect indicative of *obéir* is written *obeisoit*, which is again unusual, since the scribe's normal spelling of such endings is -*eit* (cf. *destreineit* 1. 1692), suggesting that this was another attempt on his part to 'correct' *obéisot* in his model. In H, the later MS., the verb is represented only by first person plural future *obeierum* in 1. 4530, showing that by this time *obéir* had definitely fallen under the influence of first conjugation verbs. O'Connor does not emend MS. *abeisot*.

1600. en luinz a son poeir. O'Connor erroneously reads pooir and, disregarding the preposition a, apparently interprets the phrase as 'far from her stench'. The corresponding Latin phrase is abjiciebat eam a se, so the line must mean 'And he thrust her far away from him with all his might'. The locution a (trestut) son poeir recurs in 11. 3714 and 5061.

1604-25. This interpolated passage has no equivalent in the Latin text, where Ego sum quae in cordibus hominum dulcis appareo (cf. 1. 1603) is immediately followed by sed propter obedientiam tuam ... innotui tibi fetorem meum (cf. 11. 1626-9).


1617. detuiler. Scribal e d e tuiler at the end of this line suggests that the copyist had difficulty in reading or interpreting his exemplar. The verb detuiler is not attested and O'Connor adopts the emendation detailer, 'to cut, flay', suggesting the alternative correction se tuiler, 'to befoul, sully oneself'. In view of the rhyme-word muillier and the possibility that, since detrenchier in 1. 1620 is synonymous with batre in 1. 1617, the second verb in this line may be a synonym for esgenitier in 1. 1620, it seems probable that the scribe has miscopied (d)escuillier, as the substantival past participle escoillés occurs in H 1. 4814 and adjectival descoillié is also attested c. 1270 in Gdf.

1620. Cu bien. The second word could be read lum, luin or lurn but initial O is quite distinct. O'Connor reads Culum, which he neither emends nor explains, but since this line seems to parallel 1. 1617 it appears likely that the scribe has miscopied bien.

esgenitier. This verb is not attested, and may well be a derivative of esgener, 'to torture', as O'Connor suggests. If, however, it
is synonymous with postulated (d)escuiller in 1. 1617, it may be derived from the Latin root present in genitalia and genitura, since both genitier and genitaires are attested in Old French, and consequently mean 'emasculate'.

1632. The line is obviously syllabically incomplete, and comparison with the Latin text (venit ad patrem suum, et dixit ei) suggests that a later scribe has omitted the words translating venit and ei.

1645. aetinst ele es chamelliers. For scribal interchange of a and en see note on 1. 399.

1651. Uvrez mei. O'Connor erroneously reads unrez, 'respect, honour, greet'. The woman is obviously asking the Father to open his door.

1670. En fornification avom mis un moine ennuit. This line is emended in accordance with the Latin text: Ista nocte praecipitavimus illum monachum in fornicationem.

1678. Although que may be interpreted as celui qui, a later scribe has probably omitted something after di; cf. Latin: Et dicit ei senex.

1687. en ta abeie. Latin: in loco tuo. This is one example of the translator's occasional use of abeie to designate a hermit's isolated cell, as the Father addressed in this line was not a member of a monastic community (see 1. 1639). Other synonyms for celle employed in this text are iglise, liu and maisun (see Glossary and notes on 11. 1214, 2139 and 2653-4).

1689. en cest dechientment. O'Connor, for some unexplained reason, emends MS. en to et (the conjunction is invariably written e in both MSS.).

1693. a sun premier estal. 'to his former state'; Latin: in priori ordine suo.
1698. P l'un. O'Connor erroneously reads lures, which he emends to lués, 'immediately' although there is nothing in the Latin text to justify the presence of this adverb: quid fit propter eos qui scandalizatur in eo? (see also note on l. 1095). The correct reading is confirmed by the presence of the impersonal pronoun l'em in H.

1700. P Un ite[ ]e[ ]ssampl[e], H Un tel essampl[e]. It is difficult to determine the gender attributed to essample by the author, as it occurs most frequently in locutions such as dire essample, mustre (par) essample and prendre essample (see Glossary). Plural essamp-les is determined only by bons in H l. 2201 and by dous in P l. 2971 and the first of these lines is metrically faulty. The copyist of P evidently believes essample to be a feminine substantive as it is preceded by une l. 1803, iceste l. 3927 and tele l. 4001, whereas that of H writes cest essam[ ]ple in l. 4683. In the other two verba in which essample is preserved in both MSS., l. 3006 reads P une tele essample, H un ite[ ]e[ ]ssampl[e] and l. 3716 P [i]te[ ]e[ ]ssampl[e], H tel essample, but, since ceste, (i)tel[e] and une are all employed both with and without final -e before feminine substantives beginning with a vowel in this text, one cannot be certain whether the copyist of H considered essample to be masculine or feminine. If, however, P correctly preserves the relative pronoun le quel in l. 1804, essample must have been a masculine substantive for the translator.

1701-2. P conforms to the Latin text: Diaconus quidam erat nominatus in monasterio Aegypti. The scribe responsible for H mis-copies diacne as dame in 11. 1701, 1707 and 1711, half-corrects himself in l. 1713, where he writes la dan[ ][ ]ne, and finally reproduces diacne only in l. 1720.

1706. P aver refui, H avoir restui. It is difficult to decide
which MS. preserves the original reading, as the Latin text is confined to *venit ... ad monasterium*. The substantive *restui* is not attested, and Gdf. and T.-L. cite only one example of the verb *se restuijer* from the *Branche des Royaux Lignages*, written by the early fourteenth century chronicler Guillaume Guiart.

1708. P E *sa femme e sa meing od lui amena*, H E *sa memes e sa femme od lui meneit*. P must preserve the original reading since the line translates *venit cum omni domo sua*. O'Connor erroneously reads *menait* in H.

1709. O'Connor does not note the scribal correction of *enmura* to *demura* in P.

1715. P *aperceu*. O'Connor expands MS. *aperceu* as *aperceu*.

1728. P *lunt tens*, H *lung tens*. The scribe responsible for P presumably miscopied *lunc tens* (cf. 11. 1896, 2320, etc.); O'Connor emends *lunt* to *lung*.

1729-30. The translator is far more specific than his Latin source, which reads *Et cum omnes Litanias facerent ...*

1733. P *fluiye*, H *flum*. Although the line translates *non ascendent fluminis aquae, fluvie* (the scribe's normal orthography) translates *flumen* in 11. 4430 and 5392 and P can therefore be considered to preserve the original reading here. O'Connor erroneously reads *flume*.

1738. P *ENCHARTREZ*, H *DESENCHARTRE*. The reading of P is emended to *[des]enchartrez* in accordance with the Latin text: *ejecerunt eum de loco in quo erat*.

1739. P *ou*, H *e*. O'Connor does not reject *ou*, which makes little sense; cf. 1. 1967 *Dunc ure li frere, e Deu bien l'entendi*. 
1745. O'Connor does not provide a reference to the corresponding exemplum in the Verba Seniorum.

1748. _ou l'autre devint_. The use of the adverb _ou_ in conjunction with _devenir_ is attested in the _Lais_ of Marie de France (see T.-L., Vol. II, col. 1861) and recurs in l. 2401 of this text.


1755. _nuffrai_. O'Connor rejects the MS. reading and writes _nu frai_ as two words. For the copyist, however, they were obviously indivisible, since _nuffrai_ recurs in l. 6234.

1756. _vostre_. MS. _ure_ is distinctly formed but O'Connor expands it as _nostre_. The translator's use of the second person possessive is doubtless deliberately intended to emphasize the brother's shame and despair. By answering _alum a l'ostal_ (Latin: _revertamur ad cellam nostram_) with the words _A la vostre maisun me ne repeirerai_, he shows that he feels himself unworthy to consider their cell as his home.

1768. _feit_. O'Connor erroneously reads _feit_.

1771. _eus_. O'Connor erroneously reads MS. _eus_, where the acute accent apparently indicates that the first _e_ is to be ignored, as _ceus_.

1782. The Biblical reference is to I John iii, 16, and again (cf. note on l. 735) it is not clear whether _gue_ should be placed within the quotation marks or not. Ruffinus' version of this exemplum ends with the sentence: *Ecce hoc ita sicut scriptum est: 'Quia posuit animam suam pro salute fratris sui'.*

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1793. **legierement.** Scribal lechierement may be considered an orthographical variant of *legierement* (cf. ll. 79-80 sache: *santage* and l. 1009 get = chiet), since the adverb is contrasted with *par duresce ou par austerité* in l. 1795 and translates *facile* in the Latin text: *Neque enim possibile est ut cum duritia et austeritate facile ab intentione sua aliquis revocetur.*

1801. **Seignor.** Seingor in O'Connor's edition is probably the result of a typographical error, as it is not listed as a variant of *Seignor* in his Glossary.

1803. **de_dous frères_une_essample.** O'Connor does not emend MS. des, although these are not the two brothers mentioned in ll. 1783-1800, and he erroneously reads *un essample* (cf. note on l. 1700).

1808. **d'ici.** O'Connor erroneously reads *de ci.*

1832. **gainié.** O'Connor erroneously states that there is an erasure after *gain.*

1833. **el_celle.** In this context *el* represents *a la,* since the brothers went back to their cell: *reversi sunt illaesi in cellam suam* (see notes on ll. 399 and 678).

1836. **escist.** The preterite form can have been employed only for the sake of the rhyme with *dist* as the Latin text reads *Quid facio, quia occidit me sordida cogitatio?*

1839. **severir.** The copyist has presumably miscopied *severer.*

1840. **Alcune_chose_[amere].** O'Connor does not emend, although the adjective is needed to explain the presence of *amerté* in l. 1843. The Latin text reads *amarum aliquid superungit uberibus suis.*

1843. **oinst.** The scribe has presumably miscopied present indicative *oint.*

1841. **Denaprés.** O'Connor transcribes *Dent après,* failing to
notice that the copyist has himself expunctuated the relative clause refers to the child and consequently must be scribal for ki. The line translates et cum venerit infans ... sugere lac.

1864. O'Connor does not emend MS. although the rhyme-word indicates that the translator must have written regehir. The scribe responsible for tends to treat this verb as though it belonged to the first conjugation (cf. 11. 2264 and 3233 regeier) although infinitive regeir (H regehir) is preserved in 1. 3138.

1867. The copyist has perhaps omitted not only a but also a measure as the line translates et ambobus aequaliter ad pensum dabatur panis. O'Connor does not emend.

1876. The copyist has possibly omitted ebeivre. The line translates quoniam cibum et potum aequaliter acceperant.

1879. Direct speech is once more introduced by que (see note on 1. 735). The Latin text reads Et ille dixit: 'Pro malis quae feci, poenas ... in animo revolvebam.'

1882. The poet has adapted his translation of adhaeserunt ossa mea carnii meae to provide a rhyme for enclos.

1883. O'Connor erroneously reads l'autre.

1890-1. In the O'Connor edition the first line of V,v,28 (1. 1783 in the present edition) is printed between these two lines, presumably as the result of a typographical error.

1895. O'Connor does not emend MS. It is possible that the scribe wrote remué because the hermit was said in the previous line to live mult luinz, but he probably simply omitted two
strokes in copying, as the Latin text reads *et hic erat nominatissimus quia solus* ... sedebat in deserto loco and 11. 1895-6 explain why he was *de grant nun* (1. 1893).


1901. *volez*. O'Connor does not reject MS. *vols* in spite of possessive *vestre* in the second hemistich. The copyist, having written *un* in the previous line, probably thought that the woman was addressing only one young man, but the Latin text reads *Quid mihi vultis dare, et depono istum solitarium vestrum?*

1902. E. The conjunction is used here with the meaning 'if', and may have been substituted for *si* by the copyist, who employs the orthography *si* for both the co-ordinating and the conditional conjunctions, but the translator probably copied the construction used in the Latin sentence quoted in the preceding note.

1906. *en la celle*. The scribe has miscopied either *a la celle* or *a sa celle*, as the Latin text reads *venit velut errans ad cellam ejus.*

1907. *feri*. The preterite is required here if the second hemistich *e il vint fors a li* preserves the original reading. On the other hand, MS. *firent* could be interpreted as a present participle (cf. Latin: *et cum pulsaret ad cellam, egressus est ille*), in which case *a* must be rejected. O'Connor also adopts the first solution, but writes *ferri* although the copyist responsible for this section of *P* employs the spelling *ferir* in 1. 2335.


1916. *le leissat*. The copyist may have miscopied *la* on account of following *leissat*, but the reading is not rejected since there are
several examples of unstressed feminine accusative le in P (see Glossary).

1925. enz [entrer] la laissa. The emendation is based on comparison with 1. 1916 le (= la) leissat entrer (introduxit eam)
and with the corresponding Latin sentence: Et aperiens ostium, introduxit eam intro.

1935. The quotation is taken from Proverbs iv, 19.

1940. The hermit is here quoting Galatians v, 21.

1941. £[r]e. O'Connor erroneously reads Ce, which he does not emend. For other examples of imperative constructions introduced by Ore see 11. 1561 and 1563.

1946. enbevre. O'Connor reads en beure, 'on fire, aflame', but an adjectival past participle seems more appropriate in the given context.


1966. This proverb is quoted in Romans xii, 17, I Thessalonians v, 15 and I Peter iii, 9.


1971. In the rubric prefacing this exemplum O'Connor expands Latin ustus as ustus.


1987. Si_vols. MS. Silvolt is rejected for the sake of agreement with tun and te in the following two lines and with the corresponding Latin text: Nega Deum tuum, et baptismum, et propositum monachi,
dabo tibi filiam meam. The copyist was probably misled by s'il vult in 1. 1984, but O'Connor does not emend.

2015. Si tu junez. It is possible that the pronoun was inserted by a later scribe, who may also have altered imperative june to junez, although there are several examples of orthographical -ez (= -es) in the termination of the second person singular imperative of first conjugation verbs in P (cf. gardez 1. 2034 and see also Pope § 913). Since 11. 2014-6 translate Sede mecum in spelunca, et jejuna tres hebdomadas continuas, et ego deprecabor Deum pro te, it is unlikely that Si in 1. 2015 was intended by the poet to introduce a conditional clause.

2022. mult_apert[e] mustreisun. MS. ureisun must have been inadvertently copied from the line above and is consequently rejected. The locution faire mustreisun occurs several times in this text (see Glossary) and demustreisun rhymes with oreisun in 11. 6707-8:

Dous des peres firent a Deus lur oreisun
Qu'il par sa grace lur feist demustreisun.

2026. prenc de tei garde. The Latin text reads attende tibimetipsi; scribal grace is therefore rejected, since attende temetisum 1.2047 is translated by prenc garde de tei. O'Connor does not emend.

2032. venu_vi. O'Connor erroneously reads venir; the scribe probably miscopied the infinitive (cf. 1. 2039 vi venir) as the line translates Vidi columbamvenientem juxta caput meum.

2048. remeindre[i]. O'Connor inserts voil before scribal remeindre although his emendation unnecessarily lengthens the line and the future tense is employed in the corresponding Latin sentence: Ecce amodo tecum ero donec moriar.
2049. O’Connor expands Latin qu’a ( = quod) as Quomodo in the rubric prefacing this exemplum.

2054. les. O’Connor erroneously reads ses.

2058. entur li ... sun barnage. O’Connor erroneously reads enture.
Since the line translates et omnem militiam ejus astantem ei, barnage should perhaps be interpreted 'forces' rather than 'barons, nobility'.

2059. un prince. Latin: unus de principibus ejus. In view of the martial connotations of the preceding line, prince would seem here to designate a military leader or commander.

2079. E[n] cumbien a[s] ce fait? Latin: Tanto tempore hoc fecisti?
O’Connor makes only the first emendation, although as ... remis and as fet in 11. 2067 and 2091 respectively also translate fecisti.

2082. fet fors. O’Connor erroneously reads fez for.

2088. s’entatu[e]rent. The emendation is made for the sake of clarity as the past participle entatué is employed in 1. 2064.
O’Connor does not emend.

2089. l’espuse. The scribe has presumably miscopied l’espus (cf. Latin: et ipsum sponsum occidi).

2095. si l’aíra cum il [ot] ainz apris. The auxiliary is obviously necessary before the past participle apris, rhyming with conquis, although its insertion results in a thirteen-syllable line. It is possible, however, that si l’aíra has replaced l’aírer, as the infinitive of purpose is employed in the Latin text: Venit autem alius adorare eum.

2096. E Satan [dist]. O’Connor does not emend.

2116. es_munz de Atene. Latin: in monte in partibus Antinooo. Antinooe was a town on the eastern bank of the Nile near the Thebaid.¹

2120. vers. O'Connor erroneously reads envers.


2127. e[n] la cité. Latin: in civitate. The scribe probably omitted a nasalizing bar above e.

2139. de_s'iglise. The old man was a solitary (see 1. 2116) so that iglise must here be translated 'cell' (cf. 1. 2181 le hus de sa celle, Latin: ostium cellae suae, which again refers to his hermit-age). See also notes on 11. 1687 and 2724.

2150. aparceut. O'Connor expands MS. a,pcet as aparceut.

2151. E ke [de] goe. O'Connor does not emend, considering goe to have the value of de goe, although there is no other example of this use in the present text. 11. 2150-2 translate Et cogitans quia gavisus est inimicus de ruina ejus ...

2153. pur poi se mist en desperance. O'Connor does not reject MS. le although the Latin text reads voluit semetipsum desperare.

2156. _sa. O'Connor erroneously reads la.

2157. la bone gent de religium. Latin: venerabiles Patres.

2158. scitez. Although both c and sc can represent [s] in H (cf. 1. 2277 esleesqat and 1. 2291 esleegat), the copyist has probably confused cités with the place-name Sciti. The line translates quorum multi etiam in civitatibus habitantes.

2161. plus de nuls d'els se senti. O'Connor adopts the emendation E quant il plus de nuls d'els [ne] se senti but this results in an eleven-syllable line and does not greatly clarify the meaning. The Latin text reads Et cum nulli horum se facere similem possit, suggesting that the translator wished to say that the monk felt himself to fall far below the standards of courage and godliness set by the city-dwellers referred to in 11. 2158-60. It therefore seems most
probable that the copyist omitted a disyllabic adjective meaning 'unworthy' before comparative de.

2162. se dementi. Latin: contristabatur. It is possible that the author, or a later copyist, has confused se dementer and se desmentir, but, since two syllables appear to have been omitted in this line, the ending may have been altered by the scribe in order to provide a rhyme for senti. Although se dementir is not attested by Gdf. or T.-L., F.E.T.V. states that soi dementir, 'se lamenter', exists in Old French, but unfortunately gives no reference to period or author.

2166. k'a lui tument. Latin: his qui ad eum ... convertuntur. O'Connor erroneously reads k'a lur turment.

2169. se voleit el flum lancer. Latin: voluit se in flumen illud iactare. O'Connor apparently misreads MS. le, as he does not state se to be an editorial emendation.

2171. par sa grant ire. Latin: ex multo ... animi dolore, 'on account of his great distress'.

2180. purpenz. O'Connor erroneously reads prupenz.

2186. aseur[s]. O'Connor does not emend scribal aseur despite the rhyme-word plur[s].

2192. overir. O'Connor does not emend MS. overair, a scribal error doubtless occasioned by the orthography of rhyming air.

2197. rescorre. O'Connor erroneously reads rescorre.

2203. junant. MS. vivant is obviously a scribal error, as the line translates Et fecit totum annum intende jejunans.

2218. O'Connor inadvertently replaces this line by 1. 2230.

2219. E vus avez merci. This line may be considered either as part of the relative clause begun in 1. 2218, in which case vus should be rejected, or as a statement (cf. 1. 2221), in which case E
should be rejected.


2241. Pur *goe vus desi[r]. Some verb of supplication is necessary before *Ke comendez in 1. 2242. O'Connor emends MS. desi cum to di, sicum.

2245. [de] *vostre merci fianco. Latin: fiduciam misericordiae ... tue. O'Connor reads en *vostre merci but no preposition appears in the MS.

2253. la chaud[e]re. Since feminine chaudre is not attested, it would seem that a later copyist has confused chauderes (cf. 1. 2206) and masculine chaudrun (cf. 1. 2243).

2257. s[aj]. Latin: Scio, Domine, quia certamen factum est ut coronarer.


2260. Although this line is obviously too short it is difficult to determine what has been omitted, since 11. 2259-62 adequately translate non steti in pedibus, eligens magis propter carnis delectationem tormentis impiorum addici.

2264. *regeier. See note on 1. 1864.

2268. voldra[i]. Although conditional voldreie should follow imperfect subjunctive *fugisse in the preceding line, the copyist appears to have had the future tense in mind (cf. 11. 1093, 3879 and 4382, where F employs the first person singular conditional and H the future of voleir). O'Connor neither comments on nor emends MS. voldre.

2273. par tres urea. 'three times' (Latin: tribus vicibus).

2278. *si. O'Connor transcribes s'j.

2283. [E]. The conjunction has presumably been omitted by the
copyist only because *valt* (1. 2234) has extended into this column.

2286. *fu[i]*. The speaker is referring to himself, *vitae saculi hujus indigno*. O'Connor does not emend.

2287. *a tuz pecheur[s]*. A plural substantive is required in this line, which freely translates *parcis enim misericors animabus, quae tu creas*. O'Connor does not emend.

2291. *kil oriat*. 'who created him'.

2294. mist. 'poured' (<*meistra* (see note on 11. 977-8). The Latin text reads *Ignem autem lucernae illius toto tempore vitae suae servavit, oleum subinde superinfundens*.

2297-8. A later copyist has possibly reversed the order of *humilité* and *auctorité* as the couplet translates *et factus est apud omnes insignis, humilitatem exhibens in confessione*.

2301. *li_nuntiat*. O'Connor does not reject MS. *le*, but scribal *le* for dative *li* is confined to *H* (see Glossary), where it is very occasional, and is consequently rejected here for the sake of consistency.

2303. *Daniel*. Daniel 'of many miracles', an ascetic, was a disciple of St. Arsenius in the desert of Scetë.¹

2307. *Magistrien*. Latin: *Magistrianus*. Rosweyde states in a footnote to this *exemplum* that *magistrianus* denotes an officer of the imperial militia. The translator, however, has treated *Magistrien* as a proper name.

2318. *purriez*. Possibly scribal for *purrez* (see note on 1. 1156).

2325. *en Estracini la cité*. Latin: *in civitate Ostracines*. Ostracine was a city of Egypt.

¹ Holweck, *op.cit.*, p. 262.
2327. *les wardains del mustier.* Latin: *oeconomos ecclesiae,* 'the stewards of the church'.

2333. *vedve.* O'Connor transcribes *vedue.*

2352. *puriez.* Probably scribal for *purrez* (see note on l. 1156).

2356. *surfeit.* O'Connor reads MS. *sufseit* as *suffeit,* which he emends to *furfeit,* 'wrong, crime'.

2360. *suffreite.* O'Connor erroneously reads *suffrette.*

2365. *cunterent.* O'Connor erroneously reads *conterent.*

2367. *despandoit.* O'Connor erroneously reads *despandoit.*

2370. *fra a chaun, H faia a chagoun.* O'Connor inadvertently prints *fra* and *chaun* as variants of *H.*


2372. *P fetes.* O'Connor erroneously reads *feites.*

2379. *P volenties.* O'Connor expands MS. *volent's* as *volentiers.*

2380. *P pochun, H poqun.* Latin: *lagenam,* 'a large vessel with neck and handles', translated by Chadwick, *op.cit.*, p. 82, as 'a big pot'. In O'Connor's Glossary, *pochun* is entered with the various meanings 'bottle, flagon, vase', but *pocon* and Picard *pochon* are both attested in the twelfth century with the meaning 'pot'.

2386. *H coveneit.* O'Connor erroneously reads *covenait.*

2387. *P purra, H purrirat.* The contracted future form of *purir* employed in *P* can doubtless be attributed to the copyist rather than to the translator as it results in a line of only eleven syllables.

2393. *P se repent e gienst.* Since *repenti* is preserved in *H,* it is adopted here in conformity with Latin *ingemuit et flevit.* O'Connor does not emend scribal *repent.*

2395. *P remembrance.* O'Connor erroneously reads *remembrance.*
2396. P denarie, H en_arere. Unattested denarie is presumably the result of scribal omission of final -re and is accordingly emended to d'en_arie[re]. O'Connor adopts the emendation d'en_arere, but the copyist of P invariably writes ariere (see Glossary).

2402-4. These lines paraphrase et ubi est spes de qua tractasti? and consequently espeir (l. 2402) and esperas (1. 2404) are employed in the sense of anticipating, or making provision for, ill-health, not hoping for it.


2409. P tucha, H trenchat. Latin: Tunc angelus tetigit pedem ejus. The copyist of H must have been influenced by the presence of trencher in 11. 2386 and 2388.

2410. P il_leva e ... ala, H il_alat puis_e ... alat. P leva must be correct as the line translates Et exsurgens mane, abiit in agrum operari.


2416. P ovrot, H overat. O'Connor prints ovrot as the variant of H.

2423. a sa_celle_a_tant. O'Connor does not emend MS. cella.

2424. estrivat_a_sa pense. Latin: conterebatur cogitationibus suis. O'Connor erroneously reads estimat, which makes no sense in the context, although the locution estriva(t) ... encuentre_sun penser is preserved in both Mss. in 1. 3813, where it translates contradicebat eis (his thoughts).

2432. de_retenir_l'aver aver_talent. 11. 2432-3 translate Quia vidi te voluntatem habere retinendi eos, dixi tibi ut retineres, in
which eos refers to duos solidos (cf. 1. 2421). It would seem that the copyist has substituted singular l'aver for the pronoun les, influenced by the following infinitive, since the plural pronoun is employed in the next line.


2443. O'Connor expands q(=et) in the Latin rubric introducing this exemplum as e.

en ermitorie. O'Connor transcribes eu ermitorie (see note on 1. 319).

2445. H volenters. This word follows an expunctuated , but O'Connor transcribes violenters.

2447. P Que chose, H Quele chose. O'Connor erroneously reads quelle in H. For scribal effacement of see note on 1. 728.

2449. P si vait un poi viant, H si s'en alat un petit avant. The locution aler avant occurs not infrequently in this text (see Glossary) while vier does not appear elsewhere. O'Connor transcribes viant without comment, but, since the first two letters of P viant (or ivant) are not clearly distinguishable, it seems probable that the scribe has miscopied avant and P is emended accordingly. The version of H, although correctly preserving avant, has suffered from scribal substitution of s'en alat and petit.


At first sight H seer would seem to correspond to Latin sedentem but, as its inclusion undesirably increases the number of syllables in the second hemistich, and following urant (not urnat as stated by O'Connor) is obviously wrong, P must preserve the correct reading.
O'Connor erroneously reads oirer.

O'Connor does not reject oes.

The reading of H, with its Latinized vocative, is more satisfactory than that of P, but in the second hemistich P sauf and veirement would appear to be the forms employed by the translator and H salvé (not sauvé as stated by O'Connor) and verraement to be scribal substitutions. The line translates Sic fac, et salvus eris.

O'Connor omits Pastur and fails to note scribal escrist.

decorporele[s] passiuns. O'Connor does not emend corpo-rele but the copyist must have inadvertently omitted s, as plural passiuns, rhyming with oreisuns, is in agreement with the Latin text: et abstulerit ab eo omnes passiones.

The line translates Vide hominem quietum, et nullam habens pugnam.

O'Connor rejects e, translating the line in his Commentary as 'Patience will have great merit in heaven'; since, however, ll. 2473-4 paraphrase quoniam proficit pugnando anima, the subject of averat is still la bataille del cors.

O'Connor omits scribal Mist, although the rubricator has merely inserted the wrong capital. The use of the demonstrative adjective would seem to indicate that the translation of V,vii,9, which begins Venit abbas Macarius major, was included in the original text, as l. 2479 follows an exemplum concerning St. Antony (cf. note on l. 796).

Latin: Macarius. Born in Upper Egypt, c. 300, Macarius the Elder was known in boyhood as paidariogeron on account of the austerity of his life. A follower of St. Antony, he fled c. 330 to
the desert of Scete, where he lived for sixty years. He became the spiritual father of a great number of disciples and was the founder of the old school of mysticism. Banished to a small island in the Nile by the Arian Patriarch Lucius, he died in 391.¹


2491. Nune. O'Connor erroneously reads Dune. The Latin text reads nonna, which Rosweyde states is a familiar form of domina and which Chadwick (op. cit., p. 84) translates 'lady'. Since the word is attested in Old French only with the meaning 'nun', however, this is presumably how the translator interpreted it.

2500. se tindrent ... descunfiz. O'Connor transcribes si as s'i and descuzfiz as descunfiz.

2502. Tu nus a[s] tuz vencuz. Latin: vicisti nos; O'Connor does not emend.

si fuirent [a] i tant. See Glossary for other examples of a (i) tant, 'thereupon'. O'Connor does not emend.

2503. Mathois. Latin: Mathois. Matthew was an ascetic in an Egyptian desert.²

2504. u[v]re. The emendation is based on comparison with the Latin text: Volo aliquod leve opus et continuum, quam grave quod cito finitur. The scribe would appear to have omitted either a negating particle or else two complete lines translating et continuum, quam grave.

2505. There is no ornate capital at the beginning of this new exemplum as the M of Mathoïs (l. 2503) has filled the space it should have occupied.

2. Ibid., p. 684.
Milidie. Rosweyde names this Father Milidus or Milus, but he is also known as Milles or Milias. He was born in the province of Ras, in Mesopotamia, and held a post of honour in the army at the Persian court of Lapeta. He left the world to retire to the neighbourhood of Susa, and was later consecrated Bishop of Susa. After spending three years in Jerusalem, he returned to Mesene in Persia and was martyred during the reign of Shapur II, in 341.¹


2510. quarante quarenteines de lung mistrent. The line translates et miserunt retia in longum per millia quadraginta and therefore should probably read E quarante lues de lung mistrent lur reis (cf. l. 2689 a treis lues, translating ad tria millia). Nevertheless, since quarenteine, a unit of land measurement equalling forty perches, appears in l. 2645, translating stadium, a unit of length equal to a distance of 125 paces, or approximately one eighth of a mile, quarante quarenteines is not rejected here (the earliest attestation of quarenteine in Gdf. and F.E.W. dates from the fourteenth century). Scribal mistrent, not rejected by O'Connor, is, however, corrected to miserunt in accordance with Latin miserunt.

2512. Ke quank'il troverent els. O'Connor does not reject MS. E quant although the line translates ut quodcumque intra retia inveniretur, occiderent. The copyist's eye was probably caught by l. 2515, which starts with the words E quant, but cf. l. 6002 P Kanke,

¹ Holweck, op.cit., p. 714.
H Quant and see note on 1. 4649.


2534. Si[s] constrandrent. Latin: cogebant eos sacrificare.


2538. O'Connor considers that 'the author or scribe has possibly blundered here, thinking the action described is the monk being dragged "like a rush".' The verb traire is, however, used here intransitively with the meaning 'shoot' and the line satisfactorily translates et sagittabant in ipso quasi ad signum, with jure designating a possible target for archery practice.

2542. ke nient nusant sanc v[us] espandez. Although the scribe has written ke nient un saut sanc nespandez the original reading can be reconstituted by comparison with the Latin text (ut effundatis sanguinem innocentem) and O'Connor's emendation, ke un saint sanc respandez is unjustifiable.

2547. il li firent lufe de qoe. 11. 2547-8 translate Illi autem subsannantes verba ejus, exierunt in crastino, ut venarentur, indicating that firent lufe means 'derided, mocked'. The form lufe is attested in the Manuel des Péchés and is cited by Gdf. as a variant of Old French lope, 'grimace'.

2552. s'entreferirent. O'Connor fails to transcribe MS. s.

2557. E les fait de fe BLE corage. There is an obvious lack of agreement between singular al home and li in 11. 2555 and 2556 and plural les, possibly caused by a transfer of meaning from home 'man' to collective 'mankind' in the translator's mind. It is also possible, however, that a later scribe has miscopied K'il set de feble corage, which would agree with the syntax of the Latin text translated
in 11. 2556-7, undique et multiplicantur tribulationes, ut pusillan-imis fiat.

2556. grundiliment sovent. Latin: et narraret. Although a verb is syntactically required here, O'Connor does not reject scribal grundissement, a substantive cited only once in T.-L. as a variant of grondillement in the Roman de la Rose. The scribe has presumably not only altered the termination but also miscopied ll as ss (see Glossary).

2558. cuntet. The scribe has presumably confused cuntet and cuntat, but the entire line seems to have suffered in transmission and should probably read E cist abbé cuntat e dist sifaitement (Latin: Et narravit senex ita). Scribal -et for -at reappears in l. 3012, P apela, H aplelet.

2559. en ocel maisun. The scribe may have miscopied the substantive celle and omitted several syllables, as the Latin text reads Frater quidam erat in cella.

2560. l'orent en despit. O'Connor does not emend MS. erent. There is a lack of agreement between this verb and voleit (l. 2561) and the second hemistich may have read tant ert il en despit. The couplet translates et si quis eum videbat, nec salutare eum volebat, neque in cellam recipere.

2565. maisun. < Lat. *messonem, 'harvest'. The Latin text reads et si de messe veniebat ...

2566. l'enveast. The verb in question is enveer < Lat. *invitare, not enveer < Lat. *invite: nemo eum, sicut erat consuetudo, ut reficeret, invitabat.

2573-4. O'Connor gives no indication that a meaningful line has been omitted by the scribe, despite the absence of a word, probably
pain, rhyming with main. The couplet should translate *trahens camelum onustum pane ab Aegypto.*

2577. *su*[i]. O'Connor does not emend MS. *su* but, as *su* occurs only four times, in passages preserved exclusively in H (see Glossary), it is emended to *su*[i] in the present edition for the sake of consistency.

2582-6. The translator appears to have conceived these lines as a comment on the lesson to be learned from the preceding exemplum as there is no ornate capital at the beginning of l. 2582, nor do any other exempla start on the second line of a couplet. In the Latin text, however, the two *verba*, although consecutive, are numbered separately.

2589. *Ke_nuls_ hure me laisse*. It has not been considered necessary to introduce the negative particle *ne* before *me* as the author's practice, as well as that of the later copyists, seems to have varied (see note on l. 820).

2592. *travail*. It is difficult to account for this form of the second person singular of the imperative as the etymological form *travaille* is employed in l. 1415, where it rhymes with *faille*. It is possible that plural *mes conseuz* in the preceding line has been altered to *mun conseail* and that the translator employed the present subjunctive form *travauz*, or that he wrote *goe te conseille : forment te travaille*. H, however, preserves a similar imperative form, *esmervail* (*P_ merveille*), in l. 1192 and in l. 2591 imperative *repaier* is also written without etymological final [ɔ] (cf. first person singular present indicative *repaier*, rhyming with *desespaier*, in both MSS. l. 1188). It therefore seems likely that the translator himself employed a form in which post-consonantal [ɔ] was effaced (see Glossary
for alternative forms of the second person singular imperative of aporter, doner, garder and jeter), as such forms are attested in twelfth century Anglo-Norman texts (cf. Tanquerey, op.cit., pp. 365-8).

2594. jecte. This orthographical variant of jeté is probably the result of Latin influence (cf. l. 4304 P jetes, H jectes or jettes), as the line translates et jacta cogitatum tuum in Domino.

2595. nulI. O'Connor transcribes nul i, but the oblique form of the pronouns cil and nul is frequently found in the nominative case in this text (see Glossary).

2610. cil abbez. O'Connor emends MS. cit to cist but it seems probable that the scribe simply miscopied the final letter. The demonstrative adjective may have replaced possessive sun, however, as the Latin text reads abbas suus and the superior of the monastery has not previously been mentioned.

2612. sele abstine. O'Connor erroneously reads cele. Although substantival abstine is not attested, it also occurs in P, l. 6364, and consequently no emendation is considered necessary here; cf. the alternation of suffixes in demore (: hure) l. 2786, demurance (: ouvenue) l. 360 and demurement (: finement) l. 4296.

2615. ruis ke vue me laissez bonement. O'Connor does not emend scribal vus to ruis although 11. 2615-6 translate Rogo te, abba, ut dimittas me, et vadam in eremo.

2617. ne voile penser goe pas. The original translation may have been altered by a later copyist as the words quoted in the Latin text are noli hoc cogitare.

2622. _la. O'Connor erroneously reads ja (cf. Latin: non invenies
ibi qui te consoletur).

2623. ne se taist. The verb, unfortunately, has no equivalent in the Latin text as 11. 2623-4 translate Ille autem coepit amplius rogare eum ut permetteret abire. MS. tūist is obviously corrupt, and the superscript abbreviation may have been added by the copyist in an unsuccessful attempt at correction. O'Connor ignores the superscript and erroneously reads tainst, which he considers to be a form of teindre 'to change colour', although suggesting that the original reading may have been taist. The copyist possibly hesitated between present indicative taist and preterite tut (which he writes teust in 1. 2792 and tust in 1. 3588) and subsequently tried to alter the verb to retraist, since se retraire, 'to desist' would also be appropriate in the context. Present indicative taist, however, appears most likely to have been miscopied here as 'the young man does not remain silent in spite of these words, but rather begged the abbot to let him go' seems an acceptable interpretation of the couplet.

2627. vus. O'Connor expands MS. v as vos.

2632. l'autre. 11. 2631-2 translate Ambulantibus autem eis per eremum una die at altera, defecerunt prae aestu. The meaning of l'autre must be 'the next day' but since jurné in 1. 2631 is used of the distance travelled in one day, it seems probable that jur has been omitted before pur in 1. 2632 on account of the similarity of the two words.

2633. ki. O'Connor transcribes k'i, but this is simply an example of scribal substitution of ki for ke (cf. 1. 2754 Ki (=que) a mun fix).

2640. dresce tei ... ci l'ensui. Latin: surge et sequere eam.
O'Connor transcribes cil ensui although imperative ensui obviously requires a complement and ci is merely scribal for the conjunction si.

2645. en une quaranteine. See note on l. 2510.

2648. par treis hures. 'three hours' (Latin: per horas tres).

2653-4. This couplet translates vidit ... fontem aquae, et spelunca modicam. It therefore seems probable that the scribe has inadvertently recopied si vit from the previous line and that l. 2653 should read E une fontaine e une fosse petite (since fosse invariably translates spelunca in this text) and that l. 2654 should begin En un liu. Although liu is employed as a synonym for celle in l. 6079 (see note on that line), it is unlikely that it is so used here, as it renders locus, 'place', in l. 2656.

2658. de un frute ke l'em apele dace. The scribe has either miscopied fruit, or confused feminine fru(i)te, 'fruits' and masculine fruit. He must also have miscopied date, as dace is not attested. The line translates sumens cibum dactylorum.

2659. l'ewe. O'Connor erroneously reads l'ewe.

2660. d'ileoq. O'Connor erroneously reads d'ileoq.

2664. un mut religiue abé. O'Connor does not emend scribal une mut religiuse abé. The line translates in similitudinem cujusdam senioris abbatis.

2670. l'aversier. O'Connor does not note scribal l'aveisier.

2673. sunt passé duze anz. The scribe may have miscopied unze (cf. Latin: et ecce anni sunt undecim, quod de monasterio non exivi).

2679. su[i]. O'Connor does not emend (cf. note on l. 2577).

2680. disai[e]a me[i]mesmes. O'Connor does not emend.

parsui. O'Connor expands MS. psui as persui.
2684. De goe que. O'Connor transcribes 'quant' but, in writing the abbreviated form qunt, the scribe presumably miscopied que.

2690. celle. The substantive is apparently used here with the extended meaning 'monastery', as ll. 2689-90 translate ete hinc ad tria millia est monasterium habens presbyterum.

2692. suvaeus. O'Connor erroneously reads siviaeus.

2701. Several syllables appear to have been omitted in this line, which should probably read A goe s'en eissent e alerent tut dreit (cf. Latin: Et exeuntes perrexerunt).

2702. A cele maisun. 'to that monastery', translating ad praedictum monasterium (cf. note on l. 2690).

2704. campaignun. O'Connor expands MS. epaign as campaignun.

2706. Merveille. This is perhaps an exclamatory use of the substantive, but the scribe may have omitted the final consonant of merveilles, the analogical second person singular present indicative of merveiller (cf. l. 5783 esmerveilles) before following s'il (the speaker, addressing himself, employs second person singular quidez in l. 2705 in accordance with the syntax of the Latin text: Ubi putas perrexit? ne ad commune necessarium ambulavit?). A third possibility is that the copyist has substituted analogical merveille for first person singular merveil (cf. l. 1038 merveil que ne me creiz).

2709. part[if]ut. O'Connor does not emend MS. partut, which he considers to be an example of the extension of first conjugation imperfect endings to other conjugations, although the context precludes the use of the imperfect tense. There is, unfortunately, no equivalent verb in the Latin text, since ll. 2708-11 paraphrase exiens foras, requirebat eum. Et cum non reperisset, dixit ad fratres
loci illius ...

2715. s'aparceut. O'Connor expands MS. saperceut as s'aparceut.

2720. Me[s] ben m'esta. 'but it is well for me' (cf. Latin: sed tamen non ad me pertinet). The copyist of H again omits the s of Mes in 1. 3035.

2724. a la_sue_yglise. 'to his cell'; Latin: ad cellam suam (cf. notes on 11. 1687 and 2139).

2727. nen. O'Connor transcribes n'en, but the negative particle nen is frequently employed before words beginning with a vowel (cf. 1. 2910 nen u[v]re).

2730. viel. Here the translation does not agree with the Latin text, which reads in similitudinem juvenis cujusdam saecularis.

2733. C'est_m£imeis. The copyist has perhaps omitted following est (cf. Latin: Ipse est iste?).

2735. E cum esgardat. This hemistich is obviously incomplete and should possibly read E cum [il l']esgardat.

2763. E jo_vinc. O'Connor erroneously reads MS. co as io. The personal pronoun may have been miscopied through confusion with A goe (cf. 11. 2635 and 2701), as the couplet translates ego autem veniens ex occasione pro quodam opere huc, cognovi te.

2775. facez. The scribe frequently writes -ez for -es in this passage (cf. 1. 2705 guidez, 1. 2727 aiez, 1. 2736 agardez) but may have understood vingez in 1. 2774 to be a second person plural form, subsequently writing facet, with substitution of -et for stressed -ez (for scribal -et as a second person plural imperative termination see note on 1. 3145). O'Connor also corrects facet to facez, but apparently considers this a plural form, as he enters vingez 1. 2774) in his Glossary as the second person plural present sub-
junctive of *venir*, although only singular pronouns and verbs are employed in 11. 2770-82.

2780. *as povre[a]*. O’Connor does not emend scribal *povre*, although in 1. 2775 *as povres* (: *overes*) again translates *pauperibus*.

2787. *si lesqat*. O’Connor erroneously reads *li lesqat*, but also adopts the emendation *si[1] lesqat* (cf. Latin: *reliquit eum*).

2798. *Pur quele achaïsun*. O’Connor erroneously expands MS. *p* as *par*, although the line translates *Ut quid reversus es?*

2806. *Si trublat*. Since the Latin text states that the son was punished by his father, *et multis suppliciis afflictus a patre suo*, the scribe has probably miscopied *Sil*.

2809. *pur[Deu]*. cf. 11. 2922 and 2924. O’Connor does not state *Deu* to be an editorial insertion.


2811. *P Uns homes, H Cous homes*. The line translates *Venerunt quidam in eremo*, indicating that the reading of *P* is correct and that the indefinite article has been replaced by *Doua* in *H*, with the rubricator entering *C* in place of *D*. O’Connor erroneously reads *Doua* in *H*.

2813. *mane us*. Only here does *us*, the shortened Western French form of *vos* (see Pope § 1249), appear in both MSS. Elsewhere, with the exception of 1. 3790, it is preserved only in *P* (in 1. 19 scribal *us* for stressed *vos* in *H* is presumably the result of careless copying), suggesting that later copyists were unfamiliar with this form. It occurs once in an imperative construction, 1. 3186 *P Tole us* (*H Toles vos*), but is otherwise employed solely in the nominative case in questions: 1. 2814 *P pene us* (*H penez vos*), 1. 3875
P Mange.us (H manguez), 1. 3879 P Dorme.us (H dormez vus), 1. 4603
P bate.us ... vole.us (H batez vus ... volez vus) and 1. 6661, where
P Vole.us departir is replaced in H by the indirect question si jove
vousise departir. Similar forms are found in late twelfth and early
thirteenth century Anglo-Norman texts: quideus occurs in l. 973 of
the Donnei des Amants¹ (and is suggested as a correction of quidez
vus in 1. 1865 of Horn²), while the forms maneus and saveuz appear
in the works of Chardri (Josaphaz, 1. 2838; Petit Plet, 1. 1009 0).³

2814. P pene.us ton cors issa fairement, H penez vus vostre
cors_sifaïement. O'Conner does not reject ton.

2815. P li culverz, H le_convers. The reading of H must be adop¬
ted, as the speaker is the vielz_convers (Latin: senex) of l. 2812.

2819. P pechers, H pecheurs. O'Conner does not emend the read¬
ing of P although the line translates quae peccatoribus in futuro
saeculo praeparantur.

2820. P erent ... dampnez, H irruent ... dampnez. The reading of
P is probably correct (cf. 1. 4960 en enfer ... dampné ne fust and
1. 5795 ne serront ... en enfer dampnez).

2831-2. Since the couplet translates perseverantia cellae
perducit monachum in ordinem suum, either the author has fallen into
anacoluthon in writing ki garde ... Qoe poet or a later copyist has
altered garder to ki garde.

2836. [cum] ainceis ennuif. The emendation seems necessary for
the sake of both metre and meaning. O'Conner does not emend and
erroneously reads annuif.

2837. *a a temper les mist* 'and put them to soak'. O'Connor emends MS. tempter to tremper, but the etymological infinitive derived from Latin temperare is more likely to have been miscopied by the scribe. Although the Latin text makes no mention of soaking palm-leaves here, l. 3887 partially translates *infundens mihi paucas palmulas, ... facio ex eis plectam*, indicating that this was the monks' practice.

2846. *revint*. O'Connor erroneously reads *remint*, but the acute accent over *remunt* is apparently an incomplete scribal correction (cf. note on l. 1771). The line translates *donec veniret ad ordinem suum*.

2848. *desir[er]s*. O'Connor does not emend, but the rhyme *pensera : desirera* appears again in ll. 6267-8.

2854. *P feistes, H veistes*. The reading of H must be adopted here (cf. Latin: *Quia adhuc non vidisti ... resurrectionem*).

2862. *P nen ennuerit, H n'ennerait*. O'Connor adopts the reading of H although the negative particle *nen* frequently precedes a vowel (see Glossary and note on l. 2727). Scribal *ne nen nuereit* in P is simply the result of incorrect word-division.

2864. *P l'ewe mulz luinz, H l'ewe dulce multes liwes loins*. Since the line translates *longe habebat aquam a cella sua, per duodecim millia, liwes* would seem to have been correctly preserved in H (cf. l. 2689 where *a treis lues* translates *ad tria millia*). The adjective *dulce*, which has no equivalent in the Latin text, may have been miscopied from *duze* in an earlier exemplar, the actual number being replaced by *multes*. The scribe responsible for P has possibly miscopied the adverb *mult* as *mulz*, but may have omitted a following substantive. O'Connor erroneously reads *owe* in H.
2868. P pres de, H entur. It is possible that H preserves the original preposition as the adverb entur is employed with the meaning 'nearby' in l. 1304 and the line translates Venio et habito circa aquam hanc.


2880. P grant gueredon, H greindre_guerdun. H greindre is probably correct in view of plus luinz in the preceding line.


baratur. 'restless, troublesome'; Latin: inquietus. This adjective is employed again in l. 4229, where it translates in collo-cutione incessanter contentiosus. O'Connor is therefore inaccurate in entering baratur in his Glossary as a substantive meaning 'cheat, deceiver'.

2892. l'asist. Scribal sa_sist, transcribed s'asist by O'Connor, is emended after comparison with the Latin text, which states that the brother set the pitcher on the ground, not that he himself sat down: implens sibi surisculum aquae, posuit illam in terra.

2898. la_juste. O'Connor erroneously reads le_juste.

2905. itele. O'Connor erroneously reads icele.

2910. u[y]re. O'Connor does not emend scribal ure (although suggesting in his Commentary that ovre (sic) may have been miscopied), but the Latin text reads Quid facio, Pater, quia nihil operer monachile.

2911. moinage. O'Connor erroneously reads moniage.

2913. beif. O'Connor erroneously reads beis.

2922. penot. O'Connor erroneously reads penout.

2923. e de_goe. O'Connor omits de.

2930. corporal. O'Connor expands MS. corpal as corporal.

2932. d'escande. O'Connor transcribes de scandle, but both MSS. preserve escandle in 1. 3632.

2943. detiré. O'Connor erroneously reads deciré. It is difficult to determine whether the verbs decirer and detirer are distributed in this text as the translator himself intended or have been miscopied as the result of scribal confusion of c and t (see notes on 11. 384 and 2658). In this line il est detiré translates raditur, 'he is scratched', while serrunt detirez translates discerpuntur, 'they are torn in pieces' in 1. 6199. Lacerabant, 'they tore', is rendered by detirerent in 1. 6191, but deciré translates laceratum in 1. 6195.

2947-8. This couplet differs slightly from the Latin text, which reads Ita et monachus, vel qui Dominum Christum queret, cruci indesinenter intendit. Nevertheless, since the second hemistich of 1. 2948 is apparently dependent on cuvent in the previous line, scribal a is emended to aveir. O'Connor does not emend.

2949. retreire. O'Connor erroneously reads recreire.


2965-76. There is no indication in the MS. that 1. 2965 introduces a new verbum. The translator evidently felt that V,vii,37 and 38 could conveniently be combined, since both exhort the monk to remain in his cell, and has appended his own interpretation of their meaning in 11. 2971-6 (cf. note on 1. 163).
2966. _celle_cheminee. 'that furnace'; Latin: caminus ille.

2966-8. The casting of Shadrach, Meschach and Abed-nego into the fiery furnace is related in Daniel iii, 19-25.

2969. _sa_. O'Connor erroneously reads la.

2969-70. The reference is to Exodus xxiv, 16.

2971-6. See notes on 11. 163 and 2965-76.

2973. enz al_ré. The scribe has presumably miscopied el (see note on 1. 399).

2977. plusurs. O'Connor erroneously reads plusurz.

_enu_tempté_. The two preceding verba having been deliberately combined by the translator (see note on 11. 2965-76), _enu_ must refer to _nu_turmenté in 1. 2955.

2982. enpensé. O'Connor here and elsewhere transcribes _en_pensé, but a past participle seems more appropriate in the context.


2987. paraccumpli. O'Connor erroneously reads paraccumpli.


2994. _moniale_. O'Connor erroneously reads monial.

3000. _ga_en_ariere. O'Connor does not note scribal _carnarie_re.

3002. _F ne_pot_nis_comencier, H Ne_puis_comencer_. The reading of _P_ must be correct as 11. 3001-2 translate _Et_deficiens_animo_non praevalebat_vel_inchoare_monachi_opus._

3006. _P une_tele_essample, H Un_ite! essample_. See note on 1. 1700.

_P en_eire_conté, H ad_an AGRE_conté_. O'Connor emends the reading of _P_ to _an_eire_ad_conté although the copyist of _P_ always writes _a_ for the third person singular present indicative of _aveir_ and has presumably omitted _a_ before following _an_eire_ (erroneously read _an_air_ by O'Connor).

3010. P n'i ot nulli mis la main, H ne i fut mise main. The original translation may have read n'i ot mis la main or mise main, as 11. 3007-10 paraphrase Homo quidam habuit possessionem, et de negligentia ejus in sentibus redacta est, et repleta est tribulis et spinis.

3011. P revuleit ... reuainer, H voleit ... guaigner. Since scribal omission of prefixes in H has resulted in syllabic deficiency, the reading of P is preferable.

3014. P purriez, H purrez. The future tense preserved in H must be correct, but for scribal interchange of future and conditional forms of poeir see note on 1. 1156.

3019. P recreire, H retraire. Since the line translates Et deficiens animo, recreire is probably correct (cf. l. 3001, also translating deficiens animo, where both MSS. preserve recr(e)ut) and may have been miscopied in H (cf. note on 1. 384).


3021. P avreis, H averai. Here, and in the following line, P employs the conditional, and H the future, tense of aveir. It is difficult to determine whether interconsonantal unstressed [a] in these forms is effaced or not in this text (see Pope §1290) and the two MSS. differ in word-order (P quant avreie je, H jo quant averai) and syllable-count (P la merveille, H ceste merveille), but comparison with the Latin text: Quando ego habeo haec omnia eradicare? suggests that the future form was employed by the translator.

merveille. The translator may have employed merveille, 'wonder', to refer to the 'wondrous growth' that had covered the field. It is also possible, however, that merveille designates
either 'weed' in general, or some rapidly-spreading plant in particular (although such a meaning is unattested in Old French), since Littré cites 'merveille à fleurs jaunes' as the common name of the Yellow Balsam or Noli-tangere.

3030. esracoé. P esracoé is rejected in favour of esracé, which appears in l. 3021. O'Connor supplies esracé from H, but ch is an occasional scribal variant of c peculiar to H (cf. H aracoé, with scribal substitution of prefix, in l. 3021).

3032. P venoie, H vinc. The imperfect tense preserved in P is metrically preferable and is employed in the Latin text: Mox ut veniebam operari, pater...

3034. n'osoe. P ne soe and H ne soue are perfectly legible (although O'Connor reads n'osoe in P), and it therefore seems probable that noso(u)e had been miscopied in an earlier exemplar. The emendation is based on l. 6021, P n'osoe, H n'osoue.

3035. culcha[i]. O'Connor does not note scribal culcha in P.

3037. H De la terre a la mesure de la longur. The reading of P, A la mesure pernez el tere de la lungur, must be rejected, as the copyist has not only lengthened the line by introducing pernez, but also apparently understood lungur to refer to tere and written el in place of de la. ll. 3037-8 translate Fili, ad mensuram latitudinis, quam jacens in terra occupas, per singulos dies operare.

3043. P tute la culture. Although tute does not appear in the text published by O'Connor, he refers to its omission in H in a footnote.

3048. P remerra, H remettrat. P is presumably correct as infinitive remener, rhyming with aler, is employed in l. 2832, Gee poet moine en sun ordre tost remener.
3050. P uvrer, H junex. There is no mention of fasting in the Latin text and therefore, since the exemplum concerns a monk incapable of undertaking ovre de moniage (cf. l. 3002), uvrer is preferable.


3069. P suffris, H soffres. The scribe responsible for H must have miscopied the verbal termination, as the tense employed in P is that of the Latin text: Tentationes quas ... sustinuisti.

3071. P conseill. O'Connor expands MS. 2seill as cunseill.

3073-6. These lines translate part of the Latin text and are not one of the translator's recapitulations of the lesson to be learned from a preceding exemplum (see note on l. 163).

3079. P Qui od lui un sun disciple, H Ki out od lui un disciple. The line translates habuit quemdam discipulum probatum and H here preserves the better version as P has omitted the verb and added an unnecessary possessive. The emendation Qui [ot] od lui adopts the orthography normally employed in P (cf. l. 3083 ot parfini).

3086. P enneire. O'Connor rejects the scribe's orthography in favour of en eire but the copyist possibly considered this adverbial locution to be a single unit (for variant spellings see Glossary).


3089. P Les quels, H Les peres. The relative pronoun employed in P must be correct, referring to the lais freres of l. 3088.


3092. P ala, H alerent. O'Connor does not reject ala although a plural verb is required here (cf. Latin: et cum consolatus eos...
fuisset, discesserunt).

3094. P prist [a] amonester, H comensa amonester. Although comencer, followed by an infinitive of purpose, is not always accompanied by a in this text, the preposition invariably appears after prendre (cf. 11. 1912 and 1919) and the reading of P is therefore emended here. O'Connor does not emend.

3096. H tut en seant. O'Connor prints P dreit en seant as the variant reading of H.

3097-8. Here the reading of P agrees with the Latin text, which reads frater autem sustinebat, donee excitaretur senex, et faceret ei juxta consuetudinem orationem. The copyist of H has apparently understood li disciple to be the subject of the following clause and consequently replaced subjunctive fut and feist by fut and feseit.

3102. P qu'il leissast aler, H k'il le laissast. Although O'Connor transcribes the reading of P without comment, aler must be a scribal error, since leissast could be followed only by ester or seer in the context. The scribe may have miscopied l'abé, but, as the reading of H is satisfactory, aler is here rejected and le supplied from H.

3104. P il restut a son penser, H il retint sun penser. Comparison with the Latin text shows P to be correct: restitit cogitationi.


3120. a l'abés le disciple laissé. P parlé is rejected, and laissé supplied from H, in conformity with the Latin text: dimisit senex discipulum.

3122. P mustré, H demustré. The inclusion of the prefix would correct the first hemistich of P. O'Connor inadvertently prints
mustré as the variant of H.

3127. Qui = a qui (cf. Latin: Cujus sunt haec?). The reading of H is obviously corrupt here as 1. 3125 states that seven crowns were placed on a single seat.

3139. ne_vus_larrai pa[i]esayer. O'Connor adopts the orthography of H, peis, but the copyist of P must simply have omitted i as he writes pais in 11. 3105 and 3198.


3146. Neither version is satisfactory, as P inserts an unnecessary vus in the first hemistich and H repeats jo in the second.

3159-66. These lines translate the final section of the Latin exemplum and do not represent one of the author's interpolated commentaries (see note on 1. 163).


3163. il_escrit. O'Connor suggests that il refers to Deu (1. 3162), but it seems more probable that est has been omitted in both MSS., or in an earlier exemplar, as the Latin text reads sicut scriptum est (cf. 1. 5497).


3167. O'Connor erroneously expands Qō (= Quod) in the Latin rubric introducing this exemplum as Quomodo.

enmaladist. 11. 3167-8 translate Aegrotavit aliquando senex guidam qui solitarius habitabat; et ... non habebat qui ei serviret.
Consequently, the author may have deliberately employed the termination -ist in place of etymological weak perfect -i for the sake of the rhyme with imperfect subjunctive servist (cf. Tanquerey, op.cit., pp. 589-90). This, however, seems unlikely, since both MSS. preserve third person singular enmaladi (: servi) in l. 5066, and examination of the other analogical -ist terminations in this text suggests that they are scribal in origin. In P, geihist appears in rhyme with enquist in ll. 1181-2, but H offers the variant dist, and although fremist appears within l. 6395, fremi rhymes with issi in ll. 6401-2. The etymological third person preterite of vivre, vesqui, is preserved in both MSS. in ll. 5319, 5929 and 5939, indicating that vesquiat, the variant of H in l. 5888 is merely scribal, as is H gemist (P gienst) in l. 2393. The only other possible example of the author's use of analogical -ist is benequist (: fist) in H, l. 2611, but this is again suspect, since both MSS. preserve benesqui within l. 4160. It therefore seems most probable that enmaladist is in fact a third person present indicative, and that considerations of rhyme have over-ruled those of tense (cf. in this same exemplum l. 3184 depart ... si n'i demora, l. 3190 respont si lur dist and ll. 3199-200 s'esmerveillent ... Si glorifierent).

3171. P contint. O'Connor expands MS. stint as cuntint.
3182. P Pot cel estre, H Poet goe estre. The neuter form of the demonstrative pronoun would appear to have become obsolete by the time H was written (cf. note on l. 3356 and Pope §§ 846 and 1255).
3184. P E l'angle depart, H Le angle departi. The conjunction E in P may have been introduced by a later scribe; ll. 3183-4 translate the following single sentence: Cum ergo venissent, et pulsissent,
discessit angelus ab eo. O'Connor erroneously reads depart in H.

3186. P tole.us, _frere, d'ici_! Lai mei, H Toles vus, _freres, si me leisiez._ This line paraphrases Discedite hinc, fratres and plural leisiez is therefore syntactically correct. Although P preserves tole.us, the copyist possibly wrote lai in mistaken agreement with uninflected frere, which he may have interpreted as a singular form. In H, adverbial d'ici would appear to have been replaced by the conjunction si and scribal -es for stressed -ez, which does not occur elsewhere in this MS., indicates unfamiliarity with the form tole.us (cf. note on 1. 2813).

3189. P demandent pur quei il leva, H demanderunt dunc _fud qui levat._ The scribe responsible for P has presumably miscopied demanderent (for scribal -unt in H cf. 11. 2634 somillerunt, 3903 priunt, 4847 faillunt and 6109 servunt and see Pope §1297), as the line translates et interrogaverunt eum, quare clamaverit. Although pur quei has obviously been miscopied in H, it is possible that dunc has been omitted, and il inserted, in P, and the original text may have read _Si demanderent dunc pur quei leva tel cri._

3196. P esperit. O'Connor expands MS. _esj tait_ as _espirit._

3204. _en Oxyrinche._ Latin: _in Oxyrincho._ Oxyrhyncus, some ten miles west of the Nile, near the modern Behnesa, was a fourth century centre of Christian culture.¹

3227. _avinc._ O'Connor does not reject scribal _alunc_ , which he transcribes a lunc, but a verb form must have been miscopied here as the line translates _ingrediens autem, narravi ea fratribus._

3233-4. _regreier: discoverer._ Another instance of scribal substitution of first conjugation infinitive endings (see note on 1. 1864

¹. The Oxford Dictionary of the Christian Church, p. 1020.
and Pope § 1314).

3235. dite[s]. O’Connor does not emend.

3243-62. Although these lines translate an integral part of Vvii,47, they are treated as though constituting a separate exemplum, with an ornate capital V (erroneously substituted for E) at the beginning of l. 3243.

3249. Este_vus, cum il voulsist aler deut. The line is obviously corrupt, but there is no means of determining which words have been altered or omitted by the copyist as ll. 3247-51 paraphrase parabat a sero melotem suam ut discederet; et ecce nocte apparuit ei gratia Dei in specie virginis. O’Connor adopts the emended reading Este_vus cum il anuit aler deut, regardless of syllabic count. If, however, the first hemistich provided a literal translation of et ecce nocte, it may have read E este_vus de nuit; the second hemistich has no equivalent in the Latin text, but a later copyist may have confused voleir s’en aler and deveir s’en aler and altered cum il s’en aler dut.

3263. Antoine. O’Connor does not note scribal Antonie.

3265-6. Here the narrator again interrupts his narrative with a personal comment (see note on l. 163).

3267. iert_en veage. Having misread ient as ieut, O’Connor transcribes jeut without comment. The proposed emendation necessitates least editorial intervention, but the scribe possibly miscopied some form of aler (cf. ll. 1099 and 4429), omitting cum or quant, before en (un) veage.

3274, 3277. Antoine. O’Connor erroneously reads Antoine.

3280. A la_tere ad pris sun cors. O’Connor also rejects MS. E, but writes De although the ship is struggling to reach land (ll. 3278-
paraphrase Videtur mihi monachus iste similis esse navi oneratae omnibus bonis, de qua incertum est utrum pervenire posset in portum).

328. *il_est_dute*. Latin: *incertum est*, 'it is doubtful'.

O'Connor enters dute in his Glossary with the meaning 'fear'.

qu'il est aucun desturber. The translator may have deliberately employed an impersonal construction, but a later scribe has possibly miscopied ele, referring to la nef in l. 3278, influenced by preceding il est dute.

3289-92. O'Connor does not note any omission here, nor does he comment on the rhyme respondit : dist. The sequence of the narrative, however, requires St. Antony's answer to be stated, and the two couplets should translate *Et respondit senex: Magna columna ecclesiae cecidit modo.* Dicebat autem hoc de monacho illo juvene, et adjecit ...

3304. _Ci_. O'Connor erroneously reads Si.

3306. *Seraphin*. Scribal for Serapion (see note on l. 734).

3307. _de_. O'Connor does not note scribal do.

3311. *fet il_. Presumably a scribal insertion, adding two unwanted syllables to an otherwise acceptable line.

3313-4. Although O'Connor states only that 'it is possible a line has been omitted here', the couplet is obviously incomplete and should translate *Voluit etiam ejus pedes lavare, et eiadem iterum verbis usus, nullatenus acquievit.*

332. *remainez*. O'Connor misreads scribal *remainc* as remaine, which he enters in his Glossary as the 3rd person sg. pres. subj. of *remendre*, although comparison with *voisez* 3320 and *aprengez* 3322 shows that a 2nd person sg. form is required (for scribal -ez for -es see note on l. 2775). In ll. 3320-2 the
author has employed lo joko, followed by the present subjunctive, to translate permane in cella tua, et attende tibi ipsi et operibus manuum tuarum.


3336. dit. O'Connor erroneously reads dist.

3337. Si l'em t'entjoi ent en penitence. O'Connor does not note scribal penitente and erroneously reads corrupt te point as te court, offering the interpretation 'if one comes to you penitently'. Although 1L. 3335-40 considerably paraphrase Si enim re vera humilis vis esse, quae tibi ab alio imponuntur, disce portare viriliter, et non odiosa verba effundere tibi ipsi, the verb apparently translates imponuntur. The proposed emendation is based on comparison with 1. 1771 E il enjuinstrent lur penitence a eus, which translates et dederunt eis illi mandata, qualiter poenitentiam agerent.


3348* P que je me cuntienge, H ke jœ la me contenge. The adverb la is doubtless correctly preserved in H as the line translates quomodo vis ut agam ibi?

3350. P Gard, H Gardez. Since the second person singular of the imperative of garder never occurs in rhyme in this text, it is difficult to determine which form was employed by the author. Etymological garde is confined to H (see Glossary), whereas gard, with effacement of post-consonantal e (see Tanquerey, op.cit., pp. 366-8), is found in both P (here and in 1. 1563) and H (11. 27, 916, 3469 and 5636), its orthographical variant gart being restricted to P (see Glossary). Only in 1. 5636 does the monosyllabic form appear in a line where both MSS. offer identical readings, but an earlier exemplar may have read Ne garde pas aval. The only other shortened second
person singular imperative form of a first conjugation verb to appear in both MSS. is jet, 1. 4401, but this is followed by en, and although jet reappears in H 1. 4293, Latinized etymological jecte is found in H 1. 2594. The forms aport and dun also occur in H (11. 3430 and 5332) but the presence of aporte and done in the same MS. (11. 4192 and 4152) suggest that they are attributable to the scribe.

As for the use of the present subjunctive form gardez (scribal for gardez) as an imperative (see Tanquerey, pp. 362-3), this occurs nowhere else in H but twice in P (11. 2034 and 3469). Similar first conjugation forms found in P are aportez (H aporte), dunez (H dun), jetez (H jet) and passez (H passe), in 11. 4192, 5332, 4293 and 4434 respectively, but the only other examples in H are donez and liez, which appear as variants of P dune and lie in 11. 1199 and 4198. Such forms would, therefore, appear due to later copyists rather than to the author (cf. Pope §913).

3351. P grant nun aveir, H graument_saver. P must here preserve the better version as 11. 3351-2 translate Si habitaveris in loco, ne velis tibi illic nomen facere. O'Connor erroneously reads granment in H.

3356. P Ne_de cel beivre, H Ne_de goe beivre. In this line beivre must be a substantival infinitive and cel a demonstrative adjective. The copyist of H, however, has either interpreted cel as a neuter pronoun and substituted goe (cf. note on 1. 3182) or employed goe adjectivally (see Pope §1259).

3358. P. *desturbances* puis par ce te surdrunt, H. *desturbance parfet t'avendrunt. Both MSS. have apparently suffered in transmission. The final s of plural *desturbances* and *puis* has obviously been omitted in H and the second hemistich should possibly read par ce fet (= fait) te surdrunt (or *t'avendrunt*).

3360. P. *La, H. Ja.* O'Connor erroneously reads *Ja* in P. *La* must have been miscopied in H since the Latin text reads *ibi current*.

3363. *Yseron.* Latin: *abbas Nisteron major.* Nisteron, a contemporary of St. Antony, was one of the ascetics praised in the Canon of St. Theodore the Studite.¹

3370. *puz.* O'Connor expands MS. *p* as *por.*

3371. *esprit.* O'Connor erroneously reads *esprit.*

3373. *de la contré.* Here, as in 1. 5383, *contré* translates *provincia* (cf. Latin: *Voluit aliquando judex provinciae videre abbatem Pastorem*).

3376. *un_fiz_de sa_soer.* The boy is Pastor’s nephew, not the judge’s (cf. 1. 3378).

3390. *sumus.* O’Connor reads *suiuns,* but the copyist of H invariably writes *sezum* for the first person plural form of the present subjunctive of *estre* (see Glossary); *sumus* must be a scribal variant of present indicative *sumes* (cf. Pope §1296).

3391. *li_deinde.* O’Connor rejects the prefix in an attempt to clarify the meaning of this line, which translates *Ille autem mandavit ei.* Since Pastor is not directly addressing his sister here, the dative pronoun *li* is suspect and the line may have read *Dunc manda li abbez e enveia ces diz* (cf. 11. 3398-9, where *enveier* and *mander* are again employed synonymously).

¹ Holweck, *op.cit.*, p. 746.
3392. *Pastur_ne engendra_unkes fiz.* Although these words seem to provide a somewhat illogical answer to II. 3389-90, they are a literal translation of *Pastor filios non generavit*, a retort elicited by less faithfully rendered *flectat te saltem miseratio sanguinis tui*.

3399. *li manda k'il deuase.* The subject of the verb is Pastor, who orders the judge to examine the case (cf. Latin: *Senex autem remandavit ei, dicens: 'Examina causa secundum legem.'*).

3403-20. This passage consists of two separate *verba* attributed to St. Syncletica, which have apparently been deliberately combined by the translator (cf. note on II. 857-94) as I. 3415 is not preceded by a blank line and does not begin with an ornate capital.

3405. *aparecu.* O'Connor expands MS. *apou* as *apereou*.

3409-10. *decorrat ... [e] a nient devendrat.* The conjunction is necessary as the subject of both verbs is *cire* (the couplet paraphrases *Sicut enim cera solvitur a facie ignis*). O'Connor does not emend.

3413. *auces.* O'Connor transcribes *au ses* without comment. Although II. 3413-4, recapitulating the moral of the preceding *verbum* (cf. note on I. 163), have no equivalent in the Latin text, the context indicates that *auces* is a scribal variant of the adverb *auques*, written *aukes* (II. 3626 and 5526) and *auces* (I. 3796) elsewhere in H (cf. I. 5905 *avisunke* and I. 5934 *avisunces* in H). The scribe may have miscopied *o* (cf. *sil* for *oil* in I. 3418) or confused the word with *ausi*.

3415. See note on II. 3403-20.

3416. *Ke_l'erbe [e la] semence.* O'Connor also rejects scribal Kar, but transcribes *l'erbe semencee* without comment, entering *semente* in his Glossary as a feminine substantive meaning 'seed', although II. 3415-6 translate *Sicut impossibile est, uno eodemque*
tempore et herbam esse et semen.

3417. ne vendrat. The copyist has presumably omitted the initial vowel of avendrat (cf. 1. 3415 ne avendrat).

3420. Pur tant k'1 delite. O'Connor transcribes Purtant lur delite without comment, interpreting purtant as a present participle and delite as a substantive. Possessive lur, however, would not agree with the singular subject in 1. 3418, sil ke ... amerat. The present emendation is based on comparison with 11. 3728-9, in which two simultaneous actions are again described:

Pur tant com je parloue de vostre profit
Eriez vus tant pensant endementier[e]s.

3421. En une celle. The Latin text reads in Cellis (see note on 1. 693) but the translator may have deliberately chosen to ignore the location and employed celle with the extended meaning 'monastery' (see note on 1. 1063).

3430. Aport devant li del ciel. Latin: affer ei sal. The etymological imperative aportre would be metrically preferable. For scribal variants of the second person singular imperative of aportre see notes on 11. 3350, 4192 and 4198.

3432. Meiuz te fut d'aver mangé. O'Connor erroneously reads Meuiz and transcribes t'aver without comment. The copyist would seem, however, to have omitted several syllables, and the line may have read Meiuz te fust dans ta celle ave(i)r mangé char ui (cf. Latin: Expedierat tibi Hodie in cella tua comedere carnes).


3442. Manger ren [est]re ceivre. O'Connor alters ren receivre to
ne receivre, but comparison with the Latin text shows that ceivre translates cicer, 'chick-pea': frater ille abstinens posuit sibi soli cicer infusum, et manducabat. Since the form ceivre is not attested, the scribe may have miscopied his exemplar because he was unfamiliar with ceire.

3444. priveement. O'Connor erroneously reads privement.

3453-70. This exemplum is printed twice in the O'Connor edition, once (pp. 63-4) among the material taken from P, without the variant readings of H and with an incorrect reference to the Verba Seniorum, and again (pp. 208-9) as part of the material preserved only in H.

3453. Isaac. Latin: abbas Isaac de Thebaida. This Father, who is not, apparently, Isaac the priest mentioned in 1. 693, is not identified by the hagiographers consulted.

3460. Pur quel_a_chaisun. O'Connor does not enclose these words within quotation marks although the line translates Ille autem rogabat, dicens: 'Quae est causa?'

3463. comandas. Since the present tense is employed in the corresponding Latin text: Ubi jubes ut mittam illum fratrem culpabiliem?, comandes may have been miscopied in an earlier exemplar, possibly as the result of Latin influence (cf. Tanquerey, op.cit., p. 77).


3469. P gardez, H gard. See note on 1. 3350.

3474-8. Cf. Latin: et miserunt ad abbatem Moysem, dicientes ut veniret; ille autem venire noluit. Misit autem ad eum presbyter, dicens: 'Veni, quia plebs fratrum te exspectat.' 1. 3475, which does not appear in H, may be considered to have formed part of the original translation (cf. Latin: ut veniret), while the line inserted between
11. 3476 and 3477 in H must be a scribal addition intended to compensate for the earlier omission.


3481. P Sil. O'Connor erroneously reads Sit.

3486. me vunt siwant deriere. P vint must be rejected as it does not agree with nominative plural pechiez. The line translates Peccata mea sunt post me currentia.

3491. Joseph li abbez. Latin: abbas Joseph. This Father cannot be identified but is apparently neither Joseph Thebaeus nor Joseph in Panepho, mentioned in ll. 83 and 3944 respectively.

3494. trover. Scribal troveras is rejected after comparison with the Latin text: Si vis requiem invenire ... in futuro saeculo.

3496. si. O'Connor erroneously reads e.


cest abé. The demonstrative adjective is misleading in the case of P, where this line follows an exemplum in which the only Father mentioned is Moses (l. 3474). The Father questioned here, however, is Pastor, named in the immediately preceding Latin verbum, of which the translation survives only in H (ll. 3491-6), indicating once more (cf. notes on ll. 357-400, 796, 1141-272 and 2479) that later copyists made their own selections from the verba included in the original text.


3511-3. The words sun consal in l. 3513 imply that the hermit’s words of advice have been reported and the copyist must therefore have omitted at least one couplet, translating Veniens autem abbas
de congregatone illa ad eum (the hermit mentioned in 1. 3508),
indicavit de fratre illo qui offenderat (cf. 1. 3506). Et ille
dixit: 'Expellite eum.'

3513. consal. O'Connor erroneously reads consail.
3517. deve[i]nt. O'Connor expands MS. deveñt as deveint but,
since scribal -eint for -eient (cf. Pope §1292) is confined to H
(cf. 1. 384 P voleient, H voleint, 1. 3871 P esteient, H esteint
and 1. 3880 P feseient, H feseint), it is emended here and in the
few other lines in which it occurs (1. 1117 deverai[e]nt, 11. 2512
and 3758 volei[e]nt and 11. 4700 and 4848 dissei[e]nt) in accordance
with the orthography employed invariably in P and most frequently in H.

3521. si l'alerent veer. O'Connor does not emend scribal sil
l'alerent although nominative il appears in the first hemistich.

3522. Gil. Scribal for Sil (= si + le), as 11. 3521-2 translate
qui descendentes ad eum invenerunt eum in magno dolore constitutum.

3522. paroles mandé. O'Connor rejects paroles and writes par els;
it is possible, however, that the preposition par has been omitted
before paroles.

3534. E.l. mandement. For another example of scribal use of the
enclitic form of the definite article after the conjunction e in H,
cf. 1. 1539 P E le pere, H El pere.

erroneously reads ver.

3539. conforter. O'Connor expands MS. 9forter as cunforter.
3543. Plusors anz devant ke. The scribe may have copied devant
from the previous line in place of puis ke; 11. 3542-3 translate
Audiens de te, multi anni sunt quod te videre volui and devant ke,
'before', which O'Connor enters in his Glossary without comment, is nonsensical in this context.

3550. **Pur sœut li abbex.** O'Connor transcribes Pursout, which he enters in his Glossary as the third person singular present indicative of pursiere, 'to continue'. The line has no equivalent in the Latin text, where *erat enim non egrediens de cella sua* (cf. l. 3549) is followed by *Quod cum audisset, dicebat* (cf. ll. 3551-2), and therefore, although it seems probable that *sout* is corrupt, no attempt to correct the MS. reading can be made.

3552. **Si dist [a] sei mesmes.** O'Connor does not emend.

3557. **treisrent de lœ lur sa lvation.** As the verb *traire* is not attested with the meaning 'discuss', the scribe, possibly influenced by preceding *sistrent*, may have miscopied *treiterent*.

3558. *Cum il [est] costume.* O'Connor writes *est* without stating that this is an editorial insertion. The locution *estre costume* occurs in H 1. 3308 and P 11. 5290 and 6650, where the verb is again omitted in H through scribal negligence.

3559. **esutet.** See note on 1. 3145.

3562. **k'il gaiterent.** Scribal *kis* is emended in accordance with the Latin text: *et ambo habebant mortuos suos*. However, since the second hemistich is syllabically deficient, it seems possible that the verb should be *guaimenterent*, which is cited in T.-L. as a transitive verb from Rutebeuf's *Vie sainte Elysabel* (cf. note on 1. 3564).

3563. *sun mort.* 'his corpse'; cf. Latin: *Reliquit autem unus mortuum suum*. O'Connor retains *sa mort*, but the copyist has doubtless wrongly understood the meaning of *mort* in this context.

**e leissat ester.** O'Connor erroneously reads scribal *aster* (cf. *asta* for *esta* in H 1. 2720) as *asser*. 
The missing line, probably ending with infinitive plurer, should translate et abiit plorare illius alterius.

O'Connor expands MS. ppunciun as cunpunciun.

O'Connor's correction of el le ciel to el ciel deprives the second hemistich of a needed syllable.

O'Connor erroneously reads ca.

O'Connor reads MS. Ll as Ll, which he emends to Al, and also erroneously reads Antoine. The proper name may have replaced Pastor in an earlier exemplar since the three other Latin versions of this verbum are in agreement with that of Pelagius, which starts Frater quidam interrogavit abbatem Pastorem (but see note on 1. 679).

O'Connor unnecessarily emends to descoragid. For the form seez, first person singular present indicative of see(i)r, in the first hemistich of this line see Pope § 1301.

P de freres autresi, H e de freres ausi. The scribe responsible for H would appear to have preserved the conjunction correctly but to have miscopied autresi. The line should probably read De plusurs abez e de freres autresi.

P Priur, H Prior. Latin: Pior (cf. note on 1. 805). The proper name may have been altered by a copyist who believed this Father to be the prior of a religious community, but Chadwick (op. cit., p. 350) states that prior appears in two Latin MSS. preserving this exemplum and this may have been the reading in the translator's source (cf. note on 1. 679).

P un poi de gravele i mist. Pleonastic i, which does not appear in H, is presumably a scribal insertion.

O'Connor erroneously reads tutevois.
3601-2. Ioist sac ... Sunt mes pechiez. The translator has copied the construction of the corresponding Latin sentence: Saccus iste qui multum habet arenae, mea peccata sunt (cf. 11. 3605-7 ceste corbeille ... Sunt les pechiez, translating ista autem arena modica peccata sunt istius fratris).

3603. P vei, H veie. O'Connor does not adopt the reading of H, despite the rhyme-word seie. The copyist of P may have been influenced by the presence of sei and mei in 11. 3601 and 3602.

3606. P En qui n'a k' un poi, H En ki n'at mes un poi. Although the version of H is metrically preferable, the locution ne ... mea never occurs in P, suggesting that k' has here been substituted for fors (cf. 11. 4291 and 6334 P n' ... fors, H n' ... mes).

P si ne grieve tant, H si ne me grieve mie tant. Although the copyist of H has probably inserted mie, the inclusion of the pronoun me is necessary to the meaning and P is accordingly emended to si ne [me] grieve tant. O'Connor does not make this emendation.


3611. P go me n'a nul mestier, H goe ne m'at nul mester. Although both MSS. normally employ the order ne me (cf. 11. 1107, 5585, 6010 and 6025, preserved in P and H), me ne is found in P 1. 422 and H 11. 2446 and 3192, where the other MS. reads ne me (cf. 1. 1341 P ne t'ai, H te n'ai and see note on 1. 917 of Boeve de Haumtone, where me nusseit occurs as a variant of ne m'usseit.)


1. Der Anglonormannische Boeve de Haumtone, ed. A. Stimming, Bibliotheca Normannica VII (Halle, 1899).
3629. P al_celle_al frere, H a la_celle_le frere. The version of H is probably correct (cf. l. 3519 la fosse le frere and l. 4148 l'ostel cel viellard), but for al = a la cf. note on l. 678.

3639. P vit, H veit. O'Connor erroneously reads vit in H. Either tense might have been employed by the translator as both MSS. preserve veit (: esteit) in l. 3641 and vit in l. 3643.

3641. P un_buket_d'or sur cel puiz, H une broke desur cel puit. Qualifying d'or appears to be correctly preserved in P as the Latin text reads situlam auream. The variant of H, broke (cf. l. 3644 P buket, H broche), is of considerable interest, as hitherto the only attested example of broche, 'jug', is cited, with a query, by T.-L. from the fifteenth-century Glossaire de Lille.

3643. P le_puiz, H la_fosse. P must be correct (cf. l. 3639 P puiz, H puis), but the copyist of H may have understood puiz to denote 'pit' (cf. note on l. 338), as fosse invariably translates spelunca, 'cave', elsewhere in this text.

3644. P espurger, H espuseir. Since 11. 3643-6 paraphrase Videbat autem et quemdam leprosum haurientem et refundentem in vase, P espurger is rejected in favour of espuchier (cf. 11. 3651 and 3653). The termination -eir in H must have been influenced by the orthography of rhyming esteir (for ester) in the previous line, presumably affected by esteit in l. 3642.

3648. P ne_but_nient, H nen vout_nient. The version of P bears a closer resemblance to the Latin text: et non poterat propter quod leprosus esset ille qui hauriebat.


3658. P reprovaire, H provere. O'Connor does not merely reject
the initial syllable of *reproveire*, but adopts the reading of *H*; the spelling *proveire*, however, is consistently employed in *P* (see Glossary).

3675. Si l*les garda*. O'Connor does not note scribal *Sil les garda*.

3701. *P feuiz*. O'Connor erroneously reads *foiz*.

3702. *P habitot, H manout*. The translator presumably employed the verb *habiter* since there are no clear examples in the text of the analogical extension of the Western imperfect indicative endings of first conjugation verbs to those belonging to other conjugations.

3704. *P esperiteus*. O'Connor expands MS. *espiteus* as *espiriteus*.

3710. *P n'oisent, H n'escultassent*. The substitution of *escultassent* in *H* may have resulted from an attempt to correct the syllabic count, adversely affected by scribal replacement of stressed *les sues* by unstressed *ses* in the first hemistich.

3712. *P Quant ot la gent parler d'usdivité, H Quant poet fere peccher par usdivité*. Since 11. 3711-2 translate *Hic dicebat diabolum studiosum esse ut moveret homines in verba otiosa*, neither version of this line, which should probably read *Quant poet fere la gent parler d'usdivité*, appears satisfactory; the copyist of *P* seems to have anticipated the following line.


3716. *P Par itele essample que nus a demustré, H Par tel essample vus ad mustré*. Latin: *Ad quam rem hoc utebatur exemplo*. O'Connor erroneously reads *icele* in *P* and does not reject *que* (for the gender of *essample* see note on 1. 1700).

3717. *P a un frere, H a uns freres*. Latin: *ad quosdam fratres*. O'Connor does not correct the reading of *P*, but emendation is necessary here for the sake of agreement with the pronouns in the
following five lines and with les freres in l. 3725.

3720. P uverz ses oïles tenir, H ses oïles overir. The version of P is metrically preferable.

3723. P comença parler, H comencat a parler. O'Connor transcribes P without comment, but, although the third person singular preterite appears in both MSS., the narrator is cist frere (l. 3711) and the Latin text reads otiosarum rerum verba introduxi. The copyist of an earlier exemplar has either understood le diable (l. 3722) to be the subject of the verb or miscopied first person singular comence, followed by a, as comença (cf. l. 3727 P je comens a greindre).


3728. P parole, H parlai. O'Connor retains parole but parlou (cf. P l. 3731) has probably been miscopied here as Ericz is preserved in both MSS. in the following line and the imperfect tense is employed in the Latin text: Usque nunc de coelestibus rebus loquebamur.


3743-4. This couplet translates Dixit iterum: 'Interrogavi aliquando abbatem Petrum, discipulum abbatis Lot, dicens ...' The subject of enquist in l. 3743 should therefore be Pastor, to whom are attributed V,xi,23-6 of the Verba Seniorum. Although the translation of 26 alone has survived, and is preserved only in H, the original text may have included one or more of the preceding verba, naming Pastor as the narrator (cf. note on l. 3497), and Li disciple has probably been substituted for Al disciple by a later copyist in order to provide a subject for enquist, as Li disciple
a l'abbé Loth and l'abbé Pieres are the same person. Loth (Latin: Lot) was the teacher of St. Peter of Egypt, who became a hermit on Mt. Taurus, near Antioch, and died c. 400.  

3754. _il_enquit._ According to the Latin text the speaker is again Pastor (cf. preceding note).

3755. _il_dist._ The speaker is Peter.

3757-8. Scribal omission has resulted in a couplet which apparently means 'How did the brothers in that monastery wish to receive you, brother?' The presence of following _u_nun, however, as well as comparison with the Latin text, shows that each line translates a separate question: _qualiter agitur circa illos vel illos fratres, susceperunt te an non?_ and the first hemistitch of 1. 3757 is consequently emended to _Coment [funt] les freres_, in accordance with 11. 5583 and 6640. O'Connor does not make any emendation.

3758. _volei[e]nt._ See note on 1. 3517.

3774. _tes._ Scribal for _tels_ (O'Connor erroneously reads _ces_).


3780. _P enrusissez, H enrosez._ H may preserve the form employed by the translator, but third person singular imperfect _enrusisset_ (: _voleit_) appears in _P L. 1727_. Analogical _enrosir_ is hitherto unattested in Old French and T.-L. cites only one example of _arosir_ from the later _Dits et Contes de Baudouin de Condé et de son fils Jean de Condé._

_P le mielz encrestera, H mult en vaudra._ The version of _P_ seems more appropriate in the context but, as the line paraphrases _et riga hortum_, neither reading can be categorically rejected.

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1. Holweck, _op. cit._, pp. 615 and 792.
3786. s'il [vit] si faisant. ll. 3786-7 translate Contigit autem ut ipsa hora quidam superveniret ad eum, et videns eum a longe, consideravit quid fecisset.

3787. il ... wanda ce qu'il fist. Comparison with the Latin text quoted above indicates that il refers to the passer-by (l. 3786) and il to the Father (l. 3784).

3788. [vint] a lui ... [si] li dist. Latin: Et cum pervenisset ad eum, dixit ei ...

3789. P covrez tun vis, H covere.us ... voz oilz. The Latin text translated in ll. 3789-90 reads Dic mihi, abba, ut quid tegebas de cucullo faciem tuam and vis therefore seems preferable to oilz (cf. l. 3782 tut sun vis cuvri, Latin: tegebat faciem suam). Both MSS., however, preserve the imperatives dites and celez in l. 3789 and voz dras in l. 3790, suggesting that H covere.us (see note on l. 2813) is correct, and the reading of P is consequently emended to covrez vostre vis. O'Connor retains covres tun vis.


3809. P Decunterent, H Ceo cunterent. O'Connor adopts the reading of H, but the rubricator of P has simply inserted the wrong capital (cf. l. 3863 P ce, H ceo) and De is therefore corrected to Ce.

3811. P mes remein, H mes demain. Since the translator avoids repeating the same word at the rhyme, and demein appears in its proper place at the end of l. 3812 (cf. Latin: Dimitte hodie, jam crastino poenitebis), the version of P is more acceptable here.

3816. P de mei ... demein, H demain ... de mai. The reading of H must be adopted here on account of rhyming frai (cf. note on l. 108).


que ces trois vertz Sathané. Sathané appears to be modelled
on the Latin genitive form Satanae in order to provide a rhyme for peché, and que translates quia which is included in the Father's actual words in the Latin text (see note on 1. 735). 11. 3817-8 translate Dicebat senex: Quia tres virtutes Satanae, quae praeecedunt universa peccata ...


3832. P ne li estut duter, H ne li fet a duter. H must have suffered in transmission as 11. 3831-2 translate et si non neglexerit concupiscentiam non recipit.

3841. kar dites le nus. O'Connor simply rejects the first le of MS. le dites le nus, but it seems probable that the scribe has mis-copied kar, or its abbreviated form k (cf. l. 3856 H kar le nus mustrez).

3844. The missing line should translate quia vos timetis mortem.

3846. n'est[es] pas appariillé. Latin: non estis parati. O'Connor rejects scribal est in favour of es, but the Father is addressing a number of brothers (cf. 11. 3843 and 3849).

3856. car [le] nus mustrez. O'Connor does not adopt the reading of H, but cf. P l. 5542 Car le me mustrez.

3857. P Nul travail si grant n'est, H Nul travail est si grant.

See note on 1. 820.

3859. P vendra, H voldra. In this text both venir and voleir are used with a following infinitive to signify futurity (cf. 1. 1459 P veut relever, H vient pur relever and 1. 1472 P vout fere, H vient faire) but, as this line translates dum enim voluerit homo orare Deum, it seems likely that the translator here employed the future tense of voleir.

3868. This line is separated in P from the rest of V,xii,2 by the
Latin rubric introducing the following exemplum and begins with an ornate capital T.

3869. P unies, H Moines. The capital has presumably been omitted in P only because its place has been occupied by the lower part of the ornate T in 1. 3868. O'Connor erroneously reads unies in P.

Lucien. This Father is named as abbis Lucius in Ennato (the ninth region of Alexandria) in the Latin text; Holweck lists several Fathers called Lucius in Alexandria.

3874. sens_entrelieis_erum. O'Connor does not correct P entreiles, but cf. 1. 3906, where I Thessalonians v,17, sine intermissione orate, is again quoted.

3875. P li_abes, H l'apostle. The scribe responsible for H must have inadvertently copied l'apostle from the previous line, as the corresponding Latin text reads Dicit eis sensx: 'Et non manducatis?'
P Mange.us, H mangelouz. See note on 1. 2813.

3877. P demontier[e]s. O'Connor does not emend, despite rhyming freres, but cf. 11. 5255-6 freres : endementieres.

3878. P demanda_a meime ces freres, H mandat_le_s freres. Latin: interrogavit eos. For scribal confusion of demander and mander in H see note on 1. 3391.

3879. P Dorme.us_nule feiz, H Dormez_vus_nule fais. In the context, nule feiz could be interpreted 'ever' or 'never', but the second, negative, interpretation is supported by Latin Non dormitis? (cf. note on 1. 820). Although syllabic count is an unreliable criterion in this text, the reading of H is here metrically preferable and the copyist of P may have been influenced by Mange.us in 1. 3875. (cf. note on 1. 2813):
P ce_vuldrie_saver, H gue vudrai jo saveir. Either reading is

possible (cf. P 1. 3763 goe voudrai saver and note on 1. 2268, and see Pope §1292 for effacement of final e in the termination -eie.)

3880. H avrirum. The copyist may have been influenced by future vudrai in the preceding line. O'Connor erroneously reads avurum.

3885. P musterai, H mustrei. The same difference in scribal orthography can be seen in 11. 5964 and 6815. The author may have employed the contracted future forms of first conjugation verbs with radicals ending in tr (cf. H 11. 222 and 616 entrat, 1. 604 demusterat and Tanquerey, op.cit., p. 705), and the intervening vocalic glide in P may have been introduced by the copyist (cf. P 1. 3780 encrestera and 1. 4611 peistera). It is also possible, however, that the author employed the form musterrai, with metathesis of re, and that the double consonant has been reduced to r by later copyists and interconsonantal e subsequently effaced in H (cf. 1. 3140 P sufferai, H suffrai and see Tanquerey pp. 706-9 and 714).

3885-6. This couplet translates ego autem ostendam vobis, quia operans manibus meis, sine intermissione oro. Neither MS. appears to preserve a satisfactory reading, but P urant is emended to u[v]rant in 1. 3885 since H overant corresponds to Latin operans. P's version of the following line, however, is left uncorrected, although the scribe would seem to have written tirant in place of urant, since the copyist of H may have either omitted a word after overant or inadvertently recopied overant from the previous line.


3897. P uvrant, H orant. Here P agrees with the Latin text: Quando permansero tota die laborans.

3898. de_cuer e de_buche. The reading of H must be adopted here (cf. Latin: et orans corde vel ore), but O'Connor transcribes that
of P, de cuere de mains, without comment.

3899. P al mains, H al moins. 'at least'; cf. Latin: facio plus minus sedecim nummos. Scribal mains in P may have resulted from confusion with erroneous mains, 'hands', in the preceding line.

3900. P l'ovre, H luer. Since 11. 3899-900 paraphrase the Latin text cited in the preceding note, both substantives are equally plausible.

3903. P prieraï, H priunt. Neither verb agrees with the singular subject cil, erroneously altered to cis in H (cf. Latin: Qui accep- erit illos duos denarios, orat pro me), and prieraï, which O'Connor transcribes without comment, is consequently emended to priera.

3905. P acumpLiz, H acomplez. The translator may have employed analogical acomplez here for the sake of the rhyme with urez (infinitive acompler and the past participle acomplé are both attested in Later Anglo-Norman texts¹). Nevertheless, since etymological acompli appears in 1. 5700 and its derivative paracumpli (: issi) in 1. 2987, adoption of the variant of H appears unjustified and the imperfect rhyme acumpliz : urez may perhaps be imputed to the author.

3906. P Ceo que dist l'apostle, H Cest quest par l'apostle. The copyist of H would seem to have written quest on account of preceding Cest (erroneously read Cist by O'Connor) and to have copied par from the previous line, but an earlier exemplar may have read Ce qu'escriit l'apostle (cf. Latin: quod scriptum est).

3924. ura. Here ura translates adoravit, 'worshipped' (cf. 1. 3925 aürer), not, as is more usual in this text, oravit 'prayed' (cf. 1. 3921).

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¹ See Tanquerey, op.cit., pp. 415 and 478.
3927-8. This couplet has no equivalent in the Latin text (cf. note on l. 163). For the gender of essample (l. 3927) see note on l. 1700.

3929. The verbum translated in ll. 3929-32 is not included in Rosweyde's edition of the Verba Seniorum (see note on l. 679) although O'Connor prints it as part of V, xi, 32 (see also notes on ll. 3933 and 3941-2). The Latin text (preserved in two MSS., of which only one was consulted by Rosweyde) is, however, published by Chadwick and is here numbered V, xi, 31 A as in his edition.

3929-30. The rhyme seinté : science is unacceptable and O'Connor suggests that science has replaced verité. It is equally possible, however, that seinté has been substituted for patience, or some other substantive, and therefore neither word can be rejected.

3930. une tele science. O'Connor erroneously reads un.

3933. There is no visual indication in the MS. here, or in l. 3941, that ll. 3929-42 comprise three separate sayings of St. Syncletica, which seem to have been combined by the translator (cf. note on ll. 857-94).

3940. aneircie. Although the MS. reading is indistinct and could possibly be read anentie, aneircie seems more appropriate in a passage translating quomodo enim potest non fuscari domus, si fumus exterius ascendens fenestras apertas invenerit?

3941. nus kevent. O'Connor fails to emend MS. vus.

3941-2. O'Connor fails to provide the appropriate reference to the Verba Seniorum, printing these lines also (cf. note on l. 3929) as part of V, xi, 32. Nevertheless, although apparently forming a logical conclusion to the preceding verbum, this couplet translates

the opening sentence of V,xi,33: Oportet nos adversum daemones undique armatos existere, quoniam et exterius ingrediuntur.


3944. *l'abé Joseph, qui mist en Panepun. Latin: ad abbatem Joseph in Panepho. This Father is neither Joseph of Thebes nor the disciple of Pastor (see notes on ll. 83 and 3491), but cannot be identified from the available hagiographical works.


3949-52. Comparison with the Latin text reveals scribal omission of a meaningful portion of this exemplum: Et priusquam interrogarent eum, dixit senex discipulo suo: 'Considera quod facio hodie, et exspecta.' The copyist has obviously left out the second hemistich of l. 3950, possibly li ussent demandé (cf. l. 3983), writing the last words of the following couplet in its place. O'Connor does not note any omission, nor does he comment on the rhyme abé : contendrai.

3959. *par mi. O'Connor transcribes *parmi as a single word although the line translates transivit in medio eorum.


3984. qu'il l'ussent demandé. This phrase has no equivalent in the Latin text, which ends with the words et glorificaverunt Deum, but would appear to have been copied from the preceding line, possibly in place of qui lur ot demostré (cf. l. 5486).

3985. *l'abé. O'Connor here retains MS. al Pastur, a scribal error which he corrects in ll. 6303 and 6311, doubtless occasioned by the frequency of the alternative phrase a l'abé
Pastur (cf. ll. 6321 and 6325).

3994. Avrie pur cel bienfet. The copyist has presumably confused two different hypothetical constructions and written conditional avrie in place of future avrai (cf. note on l. 1156). O'Connell transcribes bienfet as bien fet.

3996. aserta. O'Connell erroneously reads aserta.

4002. Dous homes. The Latin text states that these two men were farmers: Duo homines erant agricolae, habitantes in una civitate.

4006. ord. Unattested scribal cord, which O'Connell erroneously states might also be read tord, is emended in accordance with l. 4015, tut seit ord la semence, and the Latin text: collegit pauca et sordida.

4013. autresi feissun. O'Connell neither alters nor comments on MS. feissun autresi, despite the rhyme-word seum.

4027-54. Although O'Connell lists this exemplum in his Concordance as one preserved in both MSS., he does not transcribe the variant readings of H.

4034. gu'a autres. O'Connell retains P que autres although the preposition is preserved in H.

4043. P en sun curage, H en sun penser. O'Connell does not adopt the reading of H, in spite of rhyming mestier, but the locution dire en son penser, 'say to oneself', is attested in P, l. 2985.

4046. P si ne voleit estreindre, H si ne la voleit pas estendre. The Latin text reads only aperta est manus ejus, translated in the first hemistich of this line by ele se uvri. The version of P, however, in which ele is the subject of voleit, is preferable to that of H, possibly altered by a later scribe who understood le moine (l. 4042) to be the subject.

4057. *laburer. The verb appears to be employed here with the extended meaning 'earn by one's labour' (cited by T.-L. only from Saint Thomas), as the line translates et quidquid laborabat praebebat ei.*

4062. *Si lui a de sun frere ... conté. The copyist must have inserted *dit*, which O'Connor does not reject, after a without realizing that the past participle *conté* (: abé) would appear at the end of the line.*

4072. *E [a] aukuns_vieillanz. cf. l. 4083 sis a as povres vieillanz doné.*

4084. *lur a prevé. O'Connor retains scribal *lui* despite the lack of agreement with *Que il urassent* (cf. Latin: *rogavit eos ut orarent pro eo*).*

4085. *ot eu la beneicun. Scribal *veu* must be rejected; cf. l. 4091 Quant cil aveit eu la beneicun. The translator's source doubtless read *Qui cum accepisset benedictionem, reversus est in domum suam*, although Rosweyde writes *accepissent* (cf. note on l. 679 and Chadwick, op.cit., p. 357).*

4094. *Grant despense_plein_peisun. O'Connor rejects *plein* and arbitrarily writes *pein e peisun*, glossing *despense* as 'provision'. His emendation is, however, unjustified, since the Latin text reads *multas expensas, et vinum, et pisces*, suggesting that the original translation read *Grant despens e vin e peisun*. A later copyist may have confused *despens* and *despense*, both cited in T.-L. with the meaning 'provisions', but seems here to have employed *despense* to denote a receptacle containing provisions (cf. l. 6626 *pleine esceppe de pains*), although this meaning is unattested.*
4101. livraison. O’Connor erroneously reads livraison.

4102. ne_sai_que_fu. 'some kind of fire' (cf. Latin: velut ignis).

For scribal que (= quel) see note on l. 728 and for the use of ne sai quel to express indeterminate quality cf. note on l. 3068 of Horn.¹

4108. pain_e_dras e deniers. Although l1. 4107-8 paraphrase et Deus benedicit mihi, a later copyist would seem to have added either pain e or e_dras, thereby lengthening the line (cf. l. 2339 deniers e_dras and l. 4100 pain_e_dras).

4118. mester. O’Connor expands MS. mest as mestier.

4143. P commune. O’Connor expands MS. mune as commune.

4149. P tuiz. O’Connor erroneously reads tuz.

4152. P done_a_mei_part, H done_a_mei_ma_part. Since the line should probably read De ces pains que tu partes, done a mei ma part (cf. Latin: Da mihi partem meam de panibus), H, although omitting necessary pains, correctly preserves the possessive, emphasizing the contrast between ma_part and ta_partie in the following line. The author himself may have employed the analogical -es termination in partes, which is found in both MSS. (cf. third person singular present indicative parte in l. 5157), as the first appearance of parte (s_quarte) is cited by Tanquerey² from Simund de Freine’s Roman de Philosophie.

4170. despense. Here (cf. note on l. 4094) signifying 'pantry', synonymous with le liu u soleit lur pein estuer in l. 4176.

P dit, H vit. O’Connor does not adopt the reading of H, but the corresponding Latin text reads Contigit autem una die ut intraret frater ille, et videret quia defecerant panes.

4181. P de grant vertu, H de vertu. In P grant has probably been copied from the preceding line.

4183. O'Connor erroneously expands Q'la (= Quia) as Quod in the Latin rubric introducing this exemplum.

Pol l'abé. Latin: abbas Paulus. St. Paul of Thebes, c. 230-342, is held by tradition to have been the first Christian hermit. An Egyptian of good birth and education, he fled to the desert of Thebes at the age of twenty-two in order to escape the Decian persecution. An Egyptian of good birth and education, he fled to the desert of Thebes at the age of twenty-two in order to escape the Decian persecution. St. Antony is said to have visited him when he was 113 years old and to have buried him in the mantle he had received from St. Athanasius.

4185. fossez. 'tombs'; the line translates Erat ... in quodam loco memoria.

4186. P cist abés od sun disciple, H sist e sun frere. O'Connor erroneously reads cest in P. Neither MS. preserves a satisfactory version of this line, but, although the copyist of H has omitted abés (perhaps interpreting demonstrative sist as the third person singular preterite of seer) and substituted frere for disciple, the conjunction e is preferable to od in view of plural converserent (: erent) and is accordingly adopted here.

4187. P en ces fossez, H en ceste fosse. The reading of P is correct (cf. note on 1. 4185) and feminine singular fosse may have been substituted in H on account of its relatively frequent occurrence in this text.


4192. P si m'aportez qa. H m'aporte qa. For scribal -ez

1. The Book of Saints, p. 548.
2. The Oxford Dictionary of the Christian Church, p. 1053.
(= -es) as a second person singular imperative termination in first conjugation verbs see note on 1. 3350.


4198. Lie [la] fermement, si l'aporte a mei. Since this line translates liga illam, et affer huc, the pronoun la is supplied from H. O'Connor does not make this emendation and corrects scribal aporta to aport, a form found only in H (cf. note on 1. 3430). Since, however, aporta appears in both MSS., it seems likely that aporte was miscopied in an earlier exemplar and this form is adopted here.


4203. P a li. These words do not appear in H and are probably a later scribal addition.

4204. P Que jo_ne leisse, H Ke_joe_te liasse. Since the phrase translates ut ligem te, the version of H is adopted here.

4213. P Bati_l, H Batit le. O'Connor emends the reading of P to Bati_le, but the author may have employed the elided form of the pronoun before following ignelepas.

4218. l'abé Pasxiun. Latin: abbatem Paysionem. Paisius the Great was born in Egypt in the fourth century and became a monk in the desert of Scete. He was a disciple of St. Pambo (see note on 1. 183), after whose death he founded a monastery in the Nitrian desert.1

4223. E tu_avras. O'Connor emends to E [quant] tu avras, but see note on 1. 1902 for the conditional use of e followed by a future

tense. 11. 4223-4 translate et cum illi Inhaeseris, doceberis et tu

in timere Deum.

4225-6. This couplet has no equivalent in the Latin text and

offers the translator's own interpretation of Paisius' teaching (cf.

note on l. 163).

4227-30. This verbum is presented as the continuation of that

translated in 11. 4217-26, without rubric or ornate capital, since

both are sayings of Pastor. O'Connor gives incorrect references to

the Verba Seniorum and to his own text in his note on l. 4227.


4234. la porte qui curt dublement. Latin: quadrigemina porta,

translated as 'double doors' by Chadwick (op.cit., p. 139).

4238. fermeissent. Presumably scribal for fermassent, influenced

by meisses in l. 4237.

4242. Nus venimes en Egypte. The Latin text explains that Cassian

and his companions had come from Palestine: Quia venimus a Palaestina

in Aegypto ad quemdam Patrum.

4251. mes que. O'Connor states that mes is possibly a scribal

error but could be interpreted 'always'. It is clear from the con-

text, however, that mes que, followed by subjunctive soit, intro-

duces a concessive clause (cf. Latin: et jejunium quidem quamvis

utilis et necessaria res sit, in nostra voluntate est).


4260. E quant il ala de lui. Latin: et cum egredieretur ab eo.

O'Connor unjustifiably rejects de and writes od.

4287-308. O'Connor does not transcribe the variant readings of H,

although stating in his Concordance that this exemplum is preserved

in both MSS.
4287. P Un home del siecle, H Un moine del secle. The scribe responsible for H must have miscopied home, as ll. 4287-8 translate Venit quidam ad abbatem Sisoi Thebaeum, volens fieri monachus.

4292. mult hastivement. O'Connor apparently considers these words to modify dist, not Va, as he does not place them within inverted commas.

4293. P E sil jetez, H E si le jet. Here the copyist of P may have written jetez (= jetes) after sil, believing this to be the contracted form of si 'if' + le (but cf. note on l. 3350).

P senz essuine, H senz esaloigne. Both locutions are attested in T.-L. meaning 'without delay' and either could have been employed by the translator.

4301. P responde, H respundi. O'Connor retains responde, stating in his Commentary that 'final atomic e is analogical and may merely be graphical.' There are, however, no other examples of this form in the text and it is consequently corrected to respondi, the form employed in l. 4233.

4314. commander. O'Connor expands MS. mander as commander.

4328. parseveraument. O'Connor reads par sen arraument and enters arraument in his Glossary with the meaning 'without delay, immediately', although the line translates et instanter ministram
tium eis.

4330. fuilrent. A similar phrase appears in l. 348 and furent is therefore emended in accordance with the scribe's orthography in l. 2502. O'Connor erroneously reads fuient.

4333. Semistrent. O'Connor does not correct scribal Si although ll. 4332-3 translate qui ad obediendum spiritualibus Patribus se subjiciunt propter Deum (cf. scribal si tindrent for se tindrent in l. 2500).
4334. E si_[se]_ demistrent. The copyist may again have written si in place of se (cf. note on l. 4333), but has probably omitted the reflexive pronoun on account of preceding si (cf. l. 4346 se demist). O'Connor does not emend.

4335. Ici\_ordre_qui��les obediences estelt. Latin: ordo obedientium. The scribe may have miscopied en obedience (cf. l. 4310, 4318 and 4332) or des obedientia.

4336. Bou d'or usot. Latin: Utebatur ... torque aurea. O'Connor transcribes bordor, entered as 'chain (?)' in his Glossary, suggesting that the following word, which has been erased in the MS., may have been d'or. The scribe, however, has written Bor dor separately, and it seems most probable that he has miscopied bou, 'arm-ring, bracelet' (cf. T.-L.).

4337. greindre_[glorie] ot. 11. 4337-8 translate et majorem quam alii gloriam habebat.


4355. _eus. Probably a scribal error, replacing demonstrative ces or possessive see (cf. l. 4357). The line translates Obedientia salus est omnium fidelium.

4356. jete. Scribal ert (erroneously read iect by O'Connor) would appear to have resulted from miscopying; although the line has no equivalent in the Latin text, jeter de, 'deliver from' seems appropriate in the context (cf. l. 4358). Similar passages occur in the works of Rutebeuf: La Vie Sainte Marie l'Egiptienne ll. 269-71 and Le Sacristain et la Femme au Chevalier ll. 497-9 Dame qui ... Nous a geté de la palu D'enfer and Le Miracle de Théophile ll. 471-3

Qui toz nous a geté ... d'enferne palu.

4362. **repaint.** O'Connor erroneously reads **repoint,** which he glosses as the third person singular present indicative of **repoindre,** 'hide, shield', regardless of the rhyme-word **meint.** The scribe may have inadvertently copied **les suens del diable** from 1. 4360, as **des suens le diable repaint,** 'thrusts the devil away from its followers' would make better sense.

4367. **[D']obedience.** The copyist has, understandably perhaps, omitted the preposition here after twelve lines beginning with the word **obedience.** Although **nurir** must be accompanied by the preposition **de** (cf. Latin: **Ex hac enim ablactati sunt**), O'Connor adopts the emendation **[Par] obedience.**

4369. **Tut en jur.** O'Connor rejects the MS. reading and writes **Tute jor,** but the locution **tut en jur** is attested in Rou III, 11. 844, 854 and 1661.¹

4380. **H laissé.** O'Connor erroneously reads **laisé.**

4381. **devinc.** O'Connor does not note scribal **devint** in P.

4382. **P voldroi, H voldrai.** Cf. note on 1. 2268.

4384. **P E quei od sei, H E ke od sei.** O'Connor erroneously reads **ques in P and se in H.**

4391. **pestrin.** Latin: **pistrinum.** Although Old French **pestrin** denotes both 'mill' and 'bakery', the mention of an oven in 11. 4401-4 indicates that it is here used with the latter meaning.

4398. **H Aimes le tu mut.** O'Connor erroneously reads **mult.**

4400. **P Quant tu l'aimes tant.** Here the conjunction **quant** introduces a conditional, not a temporal, clause (cf. Latin: **si amas eum**).

O'Connor erroneously reads tan.

4401. jet. Cf. note on 1. 3350.

4403. P al_furn le_jete, H el_le furn_l'ad jeté. Latin: jactavit eum in furnum. P le jete is emended to l'a jeté, in accordance with H, on account of the rhyme-word refreidé. For scribal al (= el) see note on 1. 399 and for H el le (= enz el) cf. 1. 3569. In O'Connor's edition P furn is misprinted fur.

4406. P grant glorie, H grant nun. P is presumably correct as the Latin text reads acquisivit glorian.

4407. P semblance esteit, H semblable esteit. Although semblable may have been miscopied in P, semblance ... serrum appears in ll. 342 and 4520 in H.

4408. P sun demeine filz_voleit tuer, H sun fiz de_meime_tuer voleit. The adjective demeine is preferable in this context to adverbial de meime, 'in the same way' (cf. 1. 5794 sun fiz demeine) but the copyist of P has reversed the order of tuer voleit to the detriment of the rhyme.

4414. e chaupas. O'Connor places these words within quotation marks but the adverb presumably modifies ala (cf. H e oil chaupas alat, possibly the better version).

4415. P s'il_deist ... e oil fist, H si_li dist ... e il si fist. The version of H is preferable; the copyist of P must have inadvertently omitted the dative pronoun (cf. ll. 4413 and 4414) and the adverb si.

4418-21. All four lines are omitted in H, not only ll. 4418-9 as stated by O'Connor.


4426. fist. O'Connor does not note scribal vit in P.
4436. cumencerent. O'Connor does not note scribal cumencerent in P.
4445. P purrium, H purrum. The conditional tense is here correctly employed in P (cf. note on l. 1156).
4456. P a lur abé de lur maisun, H a l'abbé de la maisun.
Comparison with the Latin text, revelavit Deus abbati monasterii eorum, suggests that the line should read a l'abbé de la lur maisun.
4465. pur [sa] obedience. Latin: pro obedientia ejus. The possessive, preserved in H, is necessary in view of contrasting ta continence in the following line, but O'Connor transcribes P without comment.
4466. P Revela, H Relevat. O'Connor suggests that revela may be an orthographical variant of reveilla, but, as the verb translates surrexit (cf. 1. 4450 Cil releva, Latin: surrexit mortuus ille), the reading of H is adopted here.
4479. se[s] secrez. O'Connor does not emend.
4480. ses privetez. O'Connor erroneously reads se and does not note scribal privetez.
4482. Ke. In the corresponding Latin text quia appears in direct speech (cf. note on l. 735): Narravit abbas Joannes: 'Quia abbas Anub et abbas Pastor ...
Anub was a hermit and abbot, first in the desert of Scete and later in the desert of Terarnuthum (see also note on 1. 130). He died c. 460.¹

4482. [moines]. The line translates ex uno utero nati, monachi fuerunt in Scythi. O'Connor does not emend.

4485. destrut. O'Connor does not emend scribal destructe (: mut).

4488. Terebutti. Cf. Latin: in locum qui vocatur Therenuthi. This place-name (see notes on 11. 130 and 4482) has been altered by later copyists (cf. 1. 2480 Terrenuchin and 1. 6362 Terrenutin).

4494. sete. O'Connor erroneously reads cete.

4496. sele. O'Connor erroneously reads cele.

4502. li_quist. Here scribal le has probably resulted from the presence of le_fist immediately above. O'Connor does not emend.

4503. regeres. For variant spellings of this adverb in both MSS. see Glossary. Although the copyist of H usually employs a disyllabic form, he writes regeres (: freres) in 1. 4830. O'Connor does not emend scribal regeirs.


4520. Semblance ... serrum. Cf. note on 1. 4407.

4521. blesceur[e]. O'Connor does not emend.


4544. Un_riche_home. Latin: primarius; P moine is obviously a scribal error, repeated in 1. 5949.


4549. P warda, H garrat. As the line translates Nemo potest curare filiam tuam, scribal warda is corrected to warra (cf. 1. 4561).

¹ Holweck, op.cit., p. 93.
4551. P Mes tut alasses ala, H Mes alassiez tu tut la. Although the reading of H is still less satisfactory than that of P, the adoption of la in place of ala provides an acceptable translation of et si perrexeris ad eos.

4552. P pur parle de gent. 'for fear of gossip' (cf. Latin: propter humilitatem).

4553. P feissum, H assaium. P offers a more literal translation of Sed hoc faciamus.

4562. P Por la_bone preere, H Pur la_pitê. P must here preserve the better version (cf. 1. 4560 qu'il face ureisun pur li).


4578. P le_cumant de Jesu, H le_comandement Jesu. Here H is probably correct (cf. 1. 4316 le Deu comandement).


4597. P par la_vile, H par la_riuue. O'Connor erroneously reads rume in H. It is probable that the scribe responsible for P has copied vile from 1. 4596 in place of rue, or possibly veie (cf. Latin: per viam).


4603. P bate_us ... vole_us, H batez vus ... volez vus. The authenticity of the elided forms preserved in P is here supported by the metre (cf. note on 1. 2813).

4604. Ja_est il estrange. This is not an impersonal exclamation; il refers to moine in 1. 4603 (cf. Latin: Quandiu caeditis monachum istum peregrinum?) and estrange translates peregrinum (cf. 1. 4929 un estrange frere, Latin: frater peregrinus).

4605. P que. O'Connor erroneously reads ke.
4608. dis[i]ez. O'Connor does not emend.

4613. P pree je, H priai. O'Connor transcribes pree without comment, but the copyist himself seems to have been aware of some mistake as he has placed an acute accent above the first e; the reading of H is accordingly adopted here (cf. Latin: Et dixi illi qui mihi solebat ministrare, ut fidejussor mihi fieret).

4615. P ceus, H celui. According to the Latin text, Macarius returns to his cell accompanied only by his servant, but, since both MSS. preserve the plural pronoun lur in l. 4616 and H l. 4617 reads lur dis, ceus is presumably correct.

4617. P dist, H dis. O'Connor does not adopt the reading of H although the narrator is about to quote his own words. ll. 4616-7 translate et dedi ei quantas habui sportellas, dicens: 'Vende ea.'

4617-8. P vendez : peisez, H venderez : peterez. The couplet translates Vende ea, et da illi meae mulieri manducare (the change from second person singular to plural is mentioned in the note on l. 4615). The future tense is again employed in H where an imperative appears in P in ll. 6623-4, but it is impossible to determine which of these forms have been altered by later copyists. O'Connor erroneously reads vendrez in H.

4622. P e si li env[e]e suvent, H eissi en ovre mut sovent. The reading of P is emended in accordance with Latin et transmittebam ei, since imperfect laboroue translates operabar in the preceding line. The illegibility of an earlier exemplar may account for scribal en voe in P as well as the complete transformation of the phrase in H. O'Connor transcribes envoe without comment.

4630. P tun veisin, H vostre veisin. O'Connor erroneously reads nostre in H. The translation here differs slightly from the Latin
text, which reads sed juvenis ille talis hoc fecit, but it seems probable that H correctly preserves vostre since the girl is address-
ing ses parenz (l. 4626).

4634. P chai, H geist. O'Connor also rejects chai (cf. Latin: donec confiteretur) but writes gehi, a form which does not appear in either MS. Although scribal practice varies, the author employs the subjunctive after deci que (cf. ll. 414 and 3141) and the orthog-
rophical form gehist, employed in P l. 5622, is therefore adopted here. For scribal confusion of ch and g in P see also notes on ll. 1009 and 1793.

4649. guanque. O'Connor does not emend scribal quant although the line translates Ecce enim quidquid tu facis, et ego facio. The same scribal error occurs in H in ll. 2512 and 6002.

4655. gœ sachez. O'Connor omits gœ.

4663. P veie, H veine. ll. 4663-4 paraphrase Ostende mihi quid est perfectio animae, et facio, but the presence of siverai in l. 4664 suggests that veie is correct (cf. l. 3618 la veie de salvation).


4666. P bachiler, H bercher. Although the line translates Vade ad illum archimandritam, O'Connor does not reject bachiler (which he also inadvertently prints as the variant of H). The spelling of the emendation berkier is that employed by the copyist of P in l. 4670.

4670. P berkier, H bachiler. Latin: archimandritae. Here P pre-
serves the better version (cf. preceding note).

4677. P te, H vus. O'Connor does not adopt the reading of H al-
though the question starts with the words Frez vus.

4678. P volenters. O'Connor expands MS. volent's as volentiers.
4682. *P*peissant, *H*gardant. The copyist of *H* may have been influenced by *mes porc* garder in l. 4679, as this line translates cum vidissent quia porcos pasceret ...  


4700. *disel[e]nt*. O'Connor does not emend, but see note on l. 3517.  

4708. *esteiez*. As this is the only example of the analogical second person plural imperfect indicative form of *estre* in this text (cf. l. 3729 *eriez*), it has presumably been introduced by the scribe.  

4711. *s'en_vait*. In view of the rhyme-word revendra(t), the copyist must have substituted *vait* for either *va* or *irra*.  

4713-38. This passage comprises three separate exempla concerning humility, which appear to have been deliberately combined by the translator since there are no distinguishing ornate capitals in li. 4721 and 4733.  

4715. *P* en ce mult_enhumilier. O'Connor transcribes *en humilier*, but the pronoun *en* would not have been employed by the author twice in the same phrase.  

4717. *P*fieble, *H*fieblesce. Since substantival *fieble* is not attested in Old French, it is possible that *fieblesce* e has been miscopied as *fieble e si* in *P* (cf. l. 1230 *P*fieblesce), but the unattested derived form *fiebliere* also appears in *P* (l. 5371), indicating a certain latitude as regards suffixation on the part of the translator (cf. note on *abstine*, l. 2612).  


4720. *P*perrirum. O'Connor does not note scribal *perrirfun*.  


4733-4. This interpolation, in which the author once more addresses himself to his listeners (cf. note on l. 163), conveniently links the exempla translated in ll. 4721-32 and 4735-8 (see also note on ll. 4713-38).

4733. P exemple prendre, H testuz exemple prendre. The inclusion of trestuz, miscopied in H, would improve the second hemistich of P.

4735. Ke_dient que. Again (cf. note on l. 735), que translates quia in the sentence Dicebant senes: 'Quia vel si pro veritate angelus tibi appareat ...'

4744. od_se curte hunte. 'temporarily disgraced'; O'Connor understands this phrase to mean 'in quick and shameful defeat', but the adjective curt is attested by T.-L. with the meaning 'short-lived' in the locutions corte joie and corte fei.


4749. clot. The scribe may have miscopied clost (cf. 'Latin: clausit oculos suos), but present indicative cloz is employed in l. 4752 where the Latin text reads clausisti.

4759. vei. O'Connor does not emend scribal veie although present indicative mei appears in l. 4758 (cf. Latin: Si habito ... et video ...)

4763. est. The scribe may have substituted est for sunt as there is an apparent lack of agreement with plural cels in the following line (cf. Latin: Si sunt aliqui maiores tibi ... tacens magis
requiem habebis).

4766. eng. O'Connor erroneously reads tuz.


4773. [U]n frere. O'Connor does not state that the capital has been omitted.

4782. n'i put entrer. O'Connor does not reject MS. purrat, which he says should 'be construed as a preterite', but this text is too early for such an analogical form to have been employed by the author (see Pope "1316), nor does it appear elsewhere in either MS.

4789. Ke_inceis. O'Connor erroneously reads K'einceis and alters following pur to purras. Since 11. 4786-90 paraphrase Vide ne quasi justam habeas causam apud semetipsum in corde tuo, tanquam culpatus fratem tuum, ut quasi illum reprehendas, et teipsum justifices, the line should possibly begin with the translation of ut quasi, normally cum (cf. 1. 4570 Cum pur prendre deniers, rendering ut quasi pretium ... acciperet), but, since any emendation here would be purely arbitrary, the MS. reading is retained.

4795. eit. O'Connor erroneously reads ert.

4796. te[i]memes. O'Connor does not emend.

4804. l'euangelie. O'Connor expands MS. eu^gelie as envangelie (cf. note on 1. 174).


4806. espaier. The verb is not attested in Old French with the meaning 'castrate' (cf. Latin: castraverunt se quasi propter regna coelorum), but English 'spay' is stated in the O.E.D. to be derived from Old French espeer, 'to cut with a sword'.

4809-16. The translator has temporarily abandoned his Latin source in order to elucidate the statement he makes in 1. 4808 (cf.
note on 1. 163).

4813. s'efforcent. O'Connor erroneously reads s'efforcent.

4814.escoillés. O'Connor transcribes escoilles, which he glosses as a feminine substantive (cf. note on 1. 1617).

4820. Sil tindrent en dedeing. Latin: indignati sunt contra eum. Scribal des dedeing (erroneously read del dedeing by O'Connor) is emended in accordance with 11. 1498 and 5711.

4828. escomi[n]gout. O'Connor does not emend, but cf. 1. 4818 escomenge, 1. 4823 escomengat etc.

4833. muerent. O'Connor erroneously reads murent. The copyist may have written ue for u (cf. scribal meut for mut in H l. 2660 and Pope §§1227 and 1285 for Later Anglo-Norman orthographical representation of [u]) or confused etymological murent and analogical muverent (cf. 1. 5898 P muverent, H murent).

4836. E [joe] vus escomeng. cf. 1. 4830; O'Connor does not emend.

4847. disei[e]nt. O'Connor does not emend, but cf. 1. 4837 diseient and note on 1. 3517.

 failunt. See note on 1. 3189.

4854. la personne de home. The phrase corresponding to this line in the Latin text, et personam hominis non accipit, is translated by Chadwick (op.cit., p. 174) 'and takes no account of anyone's rank'.


4862. Encontre_els enveiat. Latin: mittens in occurrsum eorum. O'Connor does not emend scribal els, but as this form appears elsewhere in H only as the variant of P els in 1. 4381, it is corrected here for the sake of consistency.

4865. tenimes. O'Connor does not note scribal teïumes.
11. li demustre. O'Connor does not emend scribal le, but see notes on 11. 2301 and 4502.

4881. Recevez vos fîz. Latin: Suscipe filios tuos. Scribal Reccueuez is emended in accordance with 1. 2020, where la penitence de cestui recevez translates suscipe poenitentiam ejus.

4884. santé. The scribe may have miscopied saaté or salveté, as 'salvation' would be more appropriate than 'health' in the context.


4894. l'un. O'Connor erroneously reads lui.

4896. This line has no equivalent in the Latin text (see note on 1. 163), which ends et facta est inter utrosque pax maxima (cf. 1. 4895).

4909. la vertu de Deu. Latin: virtus Domini, 'the power of God'.

4910. trek'il. O'Connor erroneously reads trek'il.

4925. l'abé Galalie. Latin: abbas Gelasius. This Father is not identified in the available hagiographies.

4926. un bible. O'Connor does not note scribal blible.

qui vult vint sols e dis. Latin: valentem solidos decem et octo. A later scribe has probably miscopied uit as vint.

4948. The translation of venditori has possibly been omitted in the first hemistich as the line translates dixit venditori aliter.

4951. il fu aperçu. The copyist has perhaps omitted, or written il in place of, reflexive se. O'Connor expands apçu as aperçu.

4959. requst. The line translates et rogans eum ut recipieret Codicem. O'Connor reads MS. secust as se tust.

4964. par tel devise. These words have presumably been copied from the line above; the original reading, however, remains a matter
for conjecture since 11. 4961-4 considerably paraphrase Et dixit ei
senex: 'Si non potes esse securus nisi recipiam, ecce recipio eum.'
O'Connor replaces par tel devise by pas tel cuveitise.


4969-75. Pelagius' version of this exemplum begins Abbas
Macarius, in Aegypto positus, invent hominem qui rapiebat quae
habebat. Here, however, the translation bears a greater resemblance
to Ruffinus' version: Abbas Macarius, cum esset in Aegypto, et
egressus fuisset de cella sua, reversus invent quendam furantem id
quod in cella sua habebat (cf. note on l. 679).

4972. an_aire. O'Connor erroneously reads arieire.

4978. chargier. O'Connor erroneously reads charger.


4983. avere. O'Connor erroneously reads aver.


d'un_vieillz [frere]. Although H preserves frere (: maniere),
O'Connor does not emend the reading of P.

5006. P surfet. O'Connor erroneously reads surfeit, which he
alters to furfet (cf. notes on ll. 2356 and 5050).

5007. O'Connor erroneously reads paciendis as patiendis in the
Latin rubric introducing this exemplum.

a cel memes abé. Latin: ad abbatem Sisois Thebaeum. Since
this Father is not named in 11. 4985-5006, l. 5007 was presumably
preceded in the original translation by an exemplum in which Sisois
figured (cf. note on l. 796).

5013. O'Connor inserts ke after dist, but the author may have deli-
berately employed parataxis here for the sake of the metre.

5014. il_s'ust_vengié. O'Connor erroneously reads fust. Only one
other pronominal verb is conjugated with *avaier* in this text: l. 4674

P il s'orent entresalué, H il se eurent entresalué.

5023. *curucereit*. O'Connor does not note scribal *curucement*.

5030. P Mes unques pur ce celui reprendre ne voleit. The copyist has either inadvertently written a second *ce* before *lui* or altered unce to unques (cf. H Mes unc pur goe). The second hemistich of P is, however, satisfactory, and H ne l'entrepris de rien must result from a later attempt to provide a rhyme for *le saveit tres ben* (cf. P tres bien le saveit).

5034. P mesure. O'Connor erroneously reads *measure*.

5037. P entur le lit, H devant sun lit. P provides a more literal translation of *circumsteterunt eum fratres*.

5038. P vit lui, H vint celui. The reading of P must be correct (cf. Pelagius: *respiciens in eum*, and Ruffinus: *videns eum*).

5039. *Ven ga*. O'Connor retains P *Venez*, but the reading of H is adopted here since both MSS. preserve the pronoun tei in the second hemistich (cf. Latin: *Junge te huo ad me*).

5040. H *baisier*. O'Connor erroneously reads *baiser*.

5041. P als ces mains, H a ces doux mains. O'Connor does not correct scribal *as* in P.

5042. P als, H eus. Since the pronoun refers to feminine *meins* in l. 5041 (cf. Latin: *quia propter istas vado in regno coelorum*), an earlier exemplar may have employed the shortened Western form of *eles* (see Pope §1251), possibly mistaken by the copyist of H for a masculine plural.


5055-6. Cf. Isaiah iii, 12.
5061. E l'autre. O'Connor omits E.

5062. [plest]. The line translates Cujus opus magis acceptum est Deo?

5087. P [qui] en sun dos esteit, H k'en sun cors ... avert.
O'Connor erroneously reads esteit in H and supplies que (sic) from H in order to correct the reading of P.

5090. P lai, H lais. The shortened second person singular form of the imperative of laisser, employed here in H, occurs only once in P (1. 1818), whereas that of laier is employed in P ll. 1584 and 3186 (but see note on 1. 3186). Since neither form appears in rhyme, however, it is impossible to determine the author's usage.


5097. [l']anguissa. The line translates Coepit autem iterum cogitatio sua sollicitare eum.

5098. P su[v]ent, H forment. Although there is no corresponding adverb in the Latin text, it seems probable that P is correct and that H forment has been copied from the line above.


O'Connor does not supply the definite article from H.

5110. l'abé Antonie od ses moines. O'Connor retains the word-order of the MS.: l'abé od ses moines Antonie (but cf. Latin: abbatem Antonium ... gaudentem cum fratribus).

5118. dist sicom il comanda. O'Connor rejects dist and writes fist. Since, however, the subject of both verbs is Antony, comanda is presumably used here with the value of anteriority for the sake of the rhyme.

5126. recrrrrunt. The letters are badly formed and could be
read iereierrunt, rereierrunt, rerererrunt or ierererrunt. O'Connor reads rare terrunt, 'they shall succumb, go to pieces', but, since 11. 5125-6 translate si plus a mensura tendimus, fratres cito deficiunt, the scribe has possibly miscopied recrerrunt (cf. 1. 3001 recrut ... en son curage, translating deficiens animo).

5127. amesurer. The verb here apparently signifies 'display leniency towards' as the line translates expedit ergo una et una relaxare rigorem eorum.

5140, 5146. bel[s] freres. The adjective is corrected in both these lines in accordance with bels freres in l. 5154. O'Connor does not emend.

5154. ce sat [a] ma alme ... profit. Latin: utilitas ... animae meae est. O'Connor does not emend.

5157. parte. See note on 1. 4152.

5167. Que. Again (cf. note on 1. 735) translating quia in direct speech quoted from Matthew v, 22.

5168. Qui. O'Connor erroneously reads Que.

5177. li abes. 11. 5177-80 translate the last of seven consecutive sayings attributed to Pastor in the Latin text. The speaker is therefore not identified by Pelagius, who begins this verbum with the words Dixit iterum, since the opening phrase of V,x,48 is Dixit abbas Pastor (cf. note on 1. 796). One or more of the preceding verba may have been included in the original translation, since the absence of the proper name and of an ornate capital at the beginning of l. 5177 would seem to indicate that several sayings of one Father, illustrating a common theme, had been combined by the author. O'Connor gives no reference to V,x,54 of the Verba Seniorum in his text, nor does he include it in his Concordance.
5185. _jo_. O'Connor erroneously reads _je_.

5193-6 Cf. Genesis xviii, 21.

5232. Si tu es _home_. O'Connor retains scribal moine (cf. notes on 11. 4544 and 5949), but the phrase translates Si homo es, contrasting with si autem angelus est (cf. l. 5235 si tu es _angle_).

5243. de _cel_liu. Scribal _cellui_, which O'Connor retains and interprets as a demonstrative pronoun, is here emended, since the accusative form expressing possession is invariably written with a single _l_ (see Glossary) and is not preceded by a preposition (cf. l. 545 la mere _celli_).


5248-51. Pelagius' version of this _exemplum_ begins Et dicit senex discipulo suo: 'Voca Zachariam, et mitte fratrem istum in _cellam_, ubi nihil est.' Here, however, the translator's source (cf. notes on 11. 679 and 4969-75) may have followed Ruffinus: Tunc senex dicit discipulo suo Zachariae: 'Da _ille_ Codicem ut _legat_, et mitte _illum_ in _cellulam_, _qua_ nihil habet.'

5250. _si_seit_. Although the phrase has no equivalent in the Latin text, scribal _sert_ is unacceptable in the context. O'Connor transcribes _sis ert_ without comment.

5256. _el_celle_. See note on 1. 678.

5265-6. _mes:_ tuteve_ies_. The rhyme is unsatisfactory but, since tuteve_ies_ appears in _P_ as frequently as etymological tuteve_ies_ (see Glossary) and is metrically acceptable in l. 3596, it is possible that the author employed a form in which post-tonic _e_ was effaced.1

5271. Marthe. O'Connor erroneously reads scribal marchie as _marthie_.

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Ma^the. O'Connor does not note scribal marche.

Cf. Psalms lxxiv, 16.

loerent. 11. 5292-3 translate et vidit angelos manus agitantes et lavantes eos (cf. l. 5300 loerent les freres, Latin: lavabant eos). A later copyist may have substituted loerent for laverent in both lines.

O'Connor erroneously reads angels.

loerent. See note on l. 5293.

loerent. See note on l. 5293.

P E il, H Cil. O'Connor erroneously reads Cil in P.

P Sun pere ... reparer. O'Connor erroneously reads Son pere ... reparer.

P A la_fie, H E ala fez. Since the verb in H is pleonastic and 11. 3319-20 translate Egridiebatur autem pater ejus ... per tempus, et visitabat eum, the adverbial phrase in P is presumably correct.

P des vergiers, H de verges. The words quoted in the Latin text and transposed into indirect speech in 11. 5323-4 are Quia revertens afferam mihi pauc a ligna. Since vergier is not attested with the meaning 'branch, stick', verges has probably been miscopied in P.

P el semblance, H en semblance. See note on l. 678.

P tuer, H occire. The reading of H must be adopted here in view of rhyming dire.

P dunez, H dun. Etymological done, which appears in both MSS. in l. 4152, may have been altered by later copyists (cf. note on l. 3350).

P de meme la ferri, H de meime li feri. O'Connor ignores the reading of H and writes l'a ferri, but scribal la in P is
corrected to li in accordance with Latin percussit eum.

5336. l'abati. O'Connor transcribes l'a bati but, since the etymological past participle batu appears in both MSS. in I. 4601 and in H I. 1423, the translator has presumably employed preterite abati, which also occurs in I. 4904.

5339-42. This saying of St. Syncletica does not follow the exemplum translated in II. 5315-38 in Rosweyde's edition of the Verba Seniorum; the translator, however, obviously considered that it would form an appropriate conclusion, as he refers back to VI, iv, 37 in I. 5344 and there is no visual indication in either MS. of its separate identity. O'Connor fails to supply any reference to the Latin verbum in his text and does not include it in his Concordance.

5339. P devom, H devez. A first person plural verb is employed in the Latin text (Efficiamur prudentes sicut serpentes, et simplices sicut columbae), and both MSS. employ the pronoun nus in I. 5341.

5340. P quinte, H cruel. H is obviously corrupt (cf. Latin text quoted above). The couplet translates Matthew x, 16.

5344. P le_frece, H oel pere. The reading of P is correct (cf. I. 5325 and note on II. 5339-42).

5347. en la terre. Here terre, contrasting with cite in I. 5345, has the connotation 'desert, wilderness' (cf. I. 1894 en la terre de Egypte, Latin: in inferioribus Aegypti and I. 6456 en terre de Egypte, Latin: in inferiores partes Aegypti).

5350. de grant parole. 'of great fame' (Latin: nominatus).

5352. The relative clause refers to the Egyptian monk mentioned in the previous line: guidam de magnis monachis Aegyptiis.

5359. chevecaill. O'Connor erroneously reads chevetail.

5367. comanda sun serjant. O'Connor inserts a before sun but
cf. l. 2221 vus les comandez.


5371. fiebliere. O'Connor erroneously reads fiebleté (see note on l. 4717).

5379. lui. O'Connor erroneously reads luin.


5389. soleies user. O'Connor transcribes soleies vus user, although v, followed by an erasure, is apparently a half-corrected scribal error which should be ignored.

5392. Nai. This monosyllabic form of naie (= non + je) occurs again in l. 6227 and is attested in other Anglo-Norman texts: Ipomédon, ll. 1424, 1518, 4565, 7698, 9607; Protheselaus, l. 2557; Fouke Fitz Warin, p. 28, l. 11.1

5396. _E_ O'Connor does not transcribe this conjunction, which the scribe has added in the left margin.

5398. sui. O'Connor erroneously reads fui.

5400. grant liu. 'an important position' (cf. Latin: habens in palatio maximum locum apud imperatorem).

el_cort. Cf. note on l. 678.

5410. Valerent. O'Connor transcribes U alerent although ll. 5409-10 translate et vestes meae inaestimabili pretio dignae erant. The scribe may have miscopied either imperfect valeient (cf. l. 5409 usoue) or etymological valurent (cf. l. 1030 valut), but other analogical third person plural preterites occur in P (cf. l. 5898

muverent, H murent) although not in rhyme (see Tanquerey, op.cit., pp. 582-5).


5422. meint autre enstrument. O'Connor does not correct scribal autres.

5423. e[n]strument. Since the copyist has written enstrument in the preceding line, he has presumably omitted a nasalizing bar here. O'Connor does not emend.

5427. scandalacé. O'Connor erroneously reads scandalicé.

5430. chetif. O'Connor erroneously reads chetif.

5431. laboroue. O'Connor reads laborue, but the small dot over the u is apparently a scribal correction (cf. 1. 5409 usoue).

5435. eriez. O'Connor erroneously reads errez.

5446. de_seint espiement. The line translates erat enim vir discernens, et repletus bono odore Spiritus sancti (cf. 1. 5524, where P espiement translates spiritum). Instead of correcting scribal espirit, and in spite of rhyming amendement, O'Connor alters the word-order and writes de l'Espirit Seint.

5447-88. O'Connor does not give any variants of H, although he lists VI,i,13 of the Verba Seniorum in his Concordance as an exemplum preserved only in H.

5460. P des peins, H dou_s_pains. Latin: panes. The indefinite article is again miscopied before pains in 1. 6634.

5465-6. P eu : veu, H euue : veue. Since the past participles in H agree with preceding demustreisun and ceste mervaille respectively, this couplet may have read
Deci qu'aie de vus demustrueisun eue
De ceste merveille que j'ai encui veue.

5471. P un_angle_iluec, H avint un_angle. H seems to preserve
the better version as the line translates Et ecce angelus Domini
veniens.

5481-2. Here the word-order of P is preferable as the rhyme
mal : charmal is more satisfactory than H aveit : aveit.


5504. od une naturelment ovra. Latin: cum muliere peccaret.
A later copyist may have omitted femme.

5509. muvereient. O'Connor does not note scribal muvererent.


5537. P Mar furent_ioil, H Mar furent_ioil nez. H appears to
preserve the better version; the copyist of P, having omitted né in
this line, inserts it in l. 5538 (cf. Latin: Vae illi diei, in qua
natus est homo).

5540. P turnement, H tormenz. O'Connor does not reject turne-
ment, but the scribe has presumably miscopied torment (cf. Latin:
Est pejus tormentum ab his?).

5542-3. The version of P is preferable here since quels sunt en-
cels provides a literal translation of qui sunt in ipsa (cf. H
queles sunt) in l. 5542 and Bien le vus musteral is metrically
superior to ben lea vus ensegnerai. O'Connor omits le in transcrib-
ing the variant reading of l. 5542 and erroneously reads enseignerai
in H l. 5543.

5551. P Iocols nule_ne unt, H Iocols sunt par desuz nus. Here the
version of H is closer to the Latin text, which reads hi sunt
subtus nos (although par may be a later scribal insertion), and the copyist of P seems to have anticipated the following line.


5559. P Un_seir warda l'abès, H Un_seir cum li_abbez_esgardat. Although the reading of P is satisfactory (cf. Latin: Observabat autem senex ad iter), O'Connor inserts cum before warda.


5566. P E li_abès demande. O'Connor rejects E, which does not appear in H, but P preserves the better version of this line.

P U vas errant, H quei_vas_tu quarant. Latin: ubi vadis? O'Connor unnecessarily supplies tu from H.

5570. P portastes tu, H portes. O'Connor does not correct scribal portastes. Although the translator may have written portas, the reading of H is adopted here since the present tense is employed in the Devil's reply (cf. 1. 5573).

5572. Although syllable count is an unreliable criterion in this text and the line has no equivalent in the corresponding Latin exemplum, P would seem to preserve the better version.

5573. P porc. O'Connor erroneously reads port. It is possible that the scribe has miscopied port but, since verbs of all conjugations and with stems ending in various consonants occasionally employ -c as a first person singular ending of the present indicative in Anglo-Norman texts, alteration appears unjustifiable here.¹

5579. P entendi, H attendi. O'Connor adopts the reading of H, but

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forms of *entendre* are substituted for those of *atendre* also in H, 11. 3100 and 3478, and such scribal interchange of prefixes is common in Anglo-Norman texts (see Pope §1138).

5601. P *od* *Theoi*ste aler, H *od* *Theociste* ... parler. Although this line has no counterpart in the Latin text, parler appears preferable here in view of the accompanying preposition od.

5614. P *puroec*, H nepurquant. Since an adversative, not a causal, conjunction is required here, puroec is corrected to *[ne]*puroeo (cf. 1. 1181 P *neporoec*, H nepurquant). The initial syllable may have been omitted in P on account of scribal substitution of depiecé for dechaet.

5619. H *pensé*. O'Connor erroneously reads *penser*.
5628. *espir*. O'Connor does not note scribal *espirir* in P.
5631. H *odifté*. O'Connor erroneously reads *odisté*.
5635. P *asaut*. O'Connor erroneously reads *assaut*.
5641. P *Aprés*. O'Connor erroneously reads *Apré*.
5643. _U_ O'Connor erroneously reads *Qu*.
5643-6. The text preserved in H translates

> et dicit ei: 'Ubi vadis iterum?' Et ille respondit: 'Commemorare fratres.' Et abiit. Cum autem revertetur, dicit ei senex: 'Quomodo sunt ibi fratres?'

The fact that *demanda* is the second word both in 1. 5643 and in 1. 5646 would appear to explain the omission of the intervening material in P.

5644. *Je*. O'Connor erroneously reads *Je*.
5645. *regier[s]e*. O'Connor does not emend scribal *regiers* despite rhyming *freres* (cf. note on 1. 4503).
5646. _Si_demanda_. Although the copyist of P has omitted the first
word of this line and written demanda immediately after Lores in
1. 5643, O'Connor ignores H Si and writes Lores demanda.

Since salvagé, 'saved', is not attested in Old French, salvez has possibly been miscopied in P through confusion with salvage, 'wild'.

5651. H e en un autre sen est mis. O'Connor erroneously reads sen mis. Since P e en autre sen mis is satisfactory, both un and est are presumably later scribal additions.

5664. tai. 'filth, excrement' (Latin: stercus).


5676. li vint. O'Connor retains scribal si and writes s'i vint, but the line translates Et venit ei vox desuper.

5678. que devant [els] est mis. O'Connor makes no emendation, but a pronoun seems necessary after devant (cf. 1. 5670).

5688. grundillent. O'Connor erroneously reads grundissent.


5705. Prieun. O'Connor reads Pueun. Since this verbum does not appear in Rosweyde's edition of the Verba Seniorum (cf. note on 1. 679), there is no means of identifying the Father to whom it is attributed; his name, however, would seem to have suffered in transmission.

5707. l'ume. O'Connor erroneously reads hume.

5718. durement. O'Connor emends to dur erent.

5738. Si s'arst. O'Connor transcribes Sis arst, apparently considering cors in this line to be cel seint cors of 1. 5737 and the subject of arst.

5743. sels. O'Connor erroneously reads cels.

5755. blanc [e] cler. O'Connor does not emend, but the line
translates clarum habentes vultum et honorificum (cf. l. 5734 mult
cler e mult blanc).

5776. se garderont. O'Connor erroneously reads s'esgarderont.

5782. apareir. O'Connor does not correct scribal apareit although
an infinitive is needed here after vit in the previous line (cf. l.
5971 Tant i vi grant belté en cel champ aparer).


5812. d'autres. O'Connor erroneously reads d'austres.

5816. les vis. O'Connor does not emend, but cf. l. 5812 les
vis.

5817. heitie. Scribal heitiee, erroneously read heitie by O'Con-
nor, may be due to the visual influence of rhyming chastee
(= chasteé).

5817-28. ll. 5822 and 5824, added by a different hand at the
bottom of fol. 89d, do not appear in O'Connor's edition. Their
authenticity is confirmed by comparison with the Latin text, as is
the proper place of ll. 5817-21, which is indicated in the MS. by
omission marks:

Angelus autem dixit ad eum: 'Hi quidem, qui splendido
atque hilari vultu sunt, in sobrietate, et castitate,
et justitia vivunt, modesti quoque et condolentes ac
misericordes sunt. Hi vero qui nigras habent facies,
fornicationis et libidinis operarii sunt, caeterisque
sceleribus et delictis dediti. Hi vero qui apparcerunt
sanguinei ac rubei, in malignitate et injustitia viventes
sunt, amantes detractiones, blasphem, dolosi, et
homicidae sunt.'

5827. sunt. O'Connor erroneously reads sun.

5828. l'une. O'Connor erroneously reads l'une.

5833. E le justé. O'Connor retains MS. ele, transcribing E ele
justé par assiduele uresun, which he interprets in his Commentary
as 'It (alms) accompanied by prayer.' The scribe, however, must have
miscopied the definite article and *le juste*, 'the righteous man', is presumably the subject of *Poet amener* in the following line.

5839. *repentissent*. O'Connor erroneously reads *repentissent*.

5849. *cert*. O'Connor erroneously reads *cert*.

5851. *desturt*. O'Connor corrects scribal *destrut* to *destort*.

5856. P *conversiun*, H *religiun*. Since the line translates *quaes eam ad hanc adduxerit conversationem, conversiun*, 'way of life', is presumably correct.

5858. P *bel pere*, H *bel sire*. O'Connor does not adopt the reading of H although the rhyme-word is *dire*.

5865. P *languor*. O'Connor erroneously reads *langor*.

5870. P *guiderent*, H *guideret*. O'Connor retains guiderent although the subject of the verb is singular *cil* in l. 5869.

5877. P *veisins ... veisines*, H *veisins ... veisins*. Since the line should read *Od ses veisines tença e od ses veisins* ( *: vins*), *veisines* may have been miscopied in an earlier exemplar. O'Connor does not correct the word-order of P.

5880. P *avisunques*. 'scarcely'; here, and wherever this adverb occurs, O'Connor erroneously reads *ainsunques*.

5882. P *al meisun*, H *en nostre maisun*. The first hemistich of this line should perhaps read *Ce qu'en la maisun fu* (cf. Latin: *quaes intus domi erant*). For scribal confusion of *en* and *a* see note on l. 399, and for the enclitic form of the definite article before feminine substantives see note on l. 678.

5884. H *averet*. O'Connor erroneously reads *averent*. H possibly preserves the better version of this line, which translates *ut enim substantia multa valde non potuerit nobis sufficere*.

5888. P *Deske en sun derein jur*, H *Desque vint sun derein jur*.
The verb in \( H \) would seem to be a later scribal insertion as \( P \) offers a satisfactory translation of \textit{a nativitate sua usque ad ultimum diem}. O'Connor, failing to notice the expunctuation in \( P \), transcribes \textit{deriein}. 

\( P \) \textit{vesqui}, \( H \) \textit{vesquist}. For other examples of scribal -ist for -i in this text see note on l. 3167 and cf. Tanquerey, \textit{op.cit.}, pp. 589-90.

5892. \( P \) \textit{Plut a verse}. This appears to be the earliest example of the locution 'plevoir à verse', stated by both Littré and F.E.W. to have superseded 'plevoir à la verse', first attested in 1640, towards the end of the seventeenth century.

\( H \) \textit{escleir}. O'Connor reads \textit{escheir}, but the copyist has expunctuated the second stroke of \( h \).

5898. \( P \) \textit{muverent}, \( H \) \textit{murent}. The analogical first conjugation termination in \( P \) is possibly a scribal error caused by the presence of \textit{s'esmerveillerent} in the previous line.

5899. \( P \) \textit{prodoem}. O'Connor erroneously reads \textit{prodoeme}.

5900. \( P \) \textit{fesances}, \( H \) \textit{fausetez}. Since l.l 5899-901 paraphrase \textit{Sic enim Dei erat inimicus}, it is impossible to determine which substantive was employed here by the translator.

5905. \textit{le mal oré}. O'Connor transcribes \textit{maloré} as a single word, which he does not enter in his Glossary, but comparison with the Latin text shows that the translator is referring to the stormy weather: \textit{imminente adhuc aere turbido et pluvia descendente}.

5910. \( P \) \textit{vileinment}, \( H \) \textit{folement}. The adverb employed in \( P \) is preferable on metrical grounds.

5914. \textit{vics}. O'Connor erroneously reads \textit{nica}.

5915. \textit{noz bien}. In writing \textit{sun}, which O'Connor does not reject,
the copyist of \( P \) may have been influenced by \( gasta \) \( sunt \) \( tens \) in 1. 5913.

5917. \( P \) \( ele \) \( vit \), \( H \) \( ele \) \( aveit \) \( tant \) \( vescu \). Although the line has no equivalent in the Latin text, the first hemistich should probably read Quant ele ot tant vescu (cf. the antithesis of \( murir \) and \( vivre \) in the following line). Preterite forms of \( aveir \) that seem to be correctly preserved in \( P \) are frequently replaced by imperfect forms in \( H \) (cf. 1. 5323 \( P \) Car il ot enpensé, \( H \) Kar il aveit enpensé and 1. 5577 \( P \) \( E \) quant il ot ce dit, \( H \) \( E \) quant il aveit goe dit).

5919-22. In these lines, which have no counterpart in the Latin text, the translator expresses his own thoughts on the transience of earthly joys (cf. note on 1. 163).

5924. \( P \) \( Feseit \) \( issi \) \( bel \) \( tens \), \( H \) \( Feseit \) \( il \) \( bel \) \( tens \). Later copyists have probably altered \( Feseit \) \( il \) \( si \) \( bel \) \( tens \) (cf. 1. 5926).

5934. \( P \) \( le \) \( regut \). O'Connor erroneously reads \( la \) \( regut \).

5937. \( P \) \( sivre \). Here, as in 11. 5942, 5966 and 6538, O'Connor transcribes \( siure \).

5943-4. \( vei \) : \( gai \). O'Connor does not correct scribal \( veie \) in \( P \).

5949. \( P \) \( moine \), \( H \) \( hume \). Here again (cf. notes on 11. 4544 and 5232), the scribe responsible for \( P \) has miscopied \( home \) (cf. Latin: \( astitit \) \( mihi \) \( quidam \)). O'Connor retains moine.

5951. \( P \) \( circiousement \), \( H \) \( coreseseument \). O'Connor erroneously reads \( curiousement \) in \( P \). The reading of \( H \) is adopted here after comparison with the Latin text, which reads iracunda visione.

5953. \( P \) Qu'e\textit{[st]}\textit{ce que vas pensant}. Cf. Latin: quae sunt cogitationes cordis tui? Since \( H \) Ke es seco (not Ke ess co as stated by O'Connor) is equally unacceptable, the line may have been miscopied in an earlier exemplar.
5954. P ne l'osa regarder, H ke n'osque esgarder. This line should possibly read Tant iert cil hisdus que ne l'osque esgarder (cf. Latin: Ego autem ab aspectu ejus et habitu tremefacta, neque aspicere in eum audemam), but scribal osa is corrected to osa[i] since the copyist of P seems to have had the preterite tense in mind.

5957. P entreubliee, H trubliee. O'Connor erroneously reads trublee in H; the translator must have employed a derivative of ublier here as the Latin text reads Ego autem praet timore dissoluta, et omnes oblita cogitatus ... (cf. note on l. 1232).

5966. P sivre. See note on l. 5937.

5970. P en. O'Connor erroneously reads ea. The line has no equivalent in the Latin text, but fleirur may have been substituted for odur in P and the original version may have read E mult fu bon l'odur qui en issi des flurs.

5975. P seisa, H saisi. Although the influence of first conjugation forms on terminations of the verb saisir is attested in the thirteenth century (see Pope §1314), seisa can here be attributed to the scribe, and is probably due to the presence of following al, since seisi appears in l. 5967.

5979. P ce que ne pot estre pas, H coe ne poet estre uncore pas. The version of H provides a more faithful translation of the Latin text: At ille, 'Nunc', inquit, 'non potes hic esse.' Nevertheless, the reading of P is retained since a similar construction appears in l. 6218, where dist ce que pas fere ne peust paraphrases Et dixit: 'Non'. The copyist may have altered subordinating que followed by nominative ce to ce que in both cases, or he may have displaced ce, object of disesit and dist respectively.
5989. P le piez, H la peiz. Latin: picem, 'pitch'. Contrary to Old French practice, the substantive appears to be deliberately employed in P with masculine gender as it is preceded by enclitic el in l. 5993, where H reads en la peiz (but see note on l. 678).

P uns diables. O'Connor transcribes nus diables.

5994. O'Connor does not note the omission of this line in H.


P ura, H criat. O'Connor retains ura although the corresponding Latin text reads cum ululatu clamabat.

6002. P Kane, H Quant. Cf. notes on ll. 2512 and 4649.

6006. P Ne devreie unke entrer, H Ne devreit nul entrer. Neither MS. offers a metrically satisfactory version of this line and the translator could have employed either a first or a third person form (cf. ll. 6000 and 6004). O'Connor, having erroneously read devreit in P, supplies nul from H.

6011-2. P garder : luier, H tenir : luir. Scribal luier in H indicates that garder has been wrongly replaced by tenir in the previous line.


6021. H n'oseque. O'Connor erroneously reads ne soue.

P voirement, H goe sachez definement. The version of this line preserved in P is metrically satisfactory. O'Connor transcribes the adverb in H as de fi ne ment.

6024. H m'estat. O'Connor erroneously reads m'esta.

6027. P pur vus. These words, which do not appear in H, are probably a later scribal insertion.

6033. P cel doal faire, H icel cri faire. The copyist of H may have been influenced by the presence of crier in the previous line as
the locution faire duel occurs in both MSS. in 1. 6036.


6037. P fu, H fui. O'Connor does not correct scribal fu in P.

P esfrei. O'Connor erroneously reads effrei.

6042. P que je la truv[er]ai, H tut le troverai. The emended reading of P, 'what I shall find there', makes better sense than that of H. The copyist of the latter MS. has possibly mistaken the adverb la for a personal pronoun intended to agree with pere in 1. 6040.

6044. P Sunt apres[té], H Sunt aturné. 11. 6041-4 paraphrase certa facta ... quae poenae repositae sunt his qui maligne vivere volunt. O'Connor emends the reading of P by supplying aturné from H, writing Sunt aturné après, senz dote, encontre pecheurs, but the copyist has probably omitted the final syllable of apresté, which occurs, in a similar context, in both MSS. in 1. 2819.

6046. trestut senz dotance. O'Connor does not adopt the reading of H here, but P senz nule failance must have been inadvertently copied from the line above.


6050. P getassent, H gardassent. The scribe responsible for P may have miscopied geitassent (cf. 11. 5694-5 cheun se garde ... E cheun se geite) through confusion with jeter (cf. 1. 4302 P getasse, H jetasse and note on 1. 4356).


6055. icest chapitre. The exemplum translated in 11. 5853-6054 is the last of VI.i (De praevidentia seu contemplatione) to appear in either MS. and is followed in both by material taken from Book VII of the Verba Seniorum.
6055-60. The copyist of P may have deliberately omitted these lines (cf. note on l. 163).

6058. This aphorism is repeated in l. 6244.

6061. Pucdition. This proper name would seem to have suffered in transmission since the Father in question is Pastor, whose Greek name Poemen is Latinized as Pimenius in Book VII of the Verba Seniorum (cf. note on l. 130).

6064. en треis jurz. O'Connor omits en.

6066. s'enjunast. O'Connor reads seu junast (although suggesting in a footnote that the first word might be sen), which he alters to seul junast.

6077-8. Although the exempla translated in ll. 6061-76 and 6079-148 are both concerned with repentance and are numbered consecutively in Book VII of the Verba Seniorum, the second of the two is not there attributed to Pastor (cf. note on l. 6061). In this linking couplet, however, joe appears to refer to him rather than to the translator.

6079. Since this line introduces an exemplum presented as the continuation of VII,xxiv,1 (see preceding note), there is no ornate capital in the MS.

en [un] liu. Latin: in cella sua (cf. note on l. 1687). The indefinite article is also omitted in H in l. 3454, where P reads en un liu.

6109. servunt. See note on l. 3189.

6119. K'il [l']amenast. O'Connor transcribes K'il amenast, but the scribe has presumably omitted the object pronoun (cf. Latin: petebat ut eam secum duceret in desertum).

6130. sevent. Scribal sovent may have resulted from confusion between forms of sovenir (cf. H l. 483 sevent, l. 1245 sovent) and
saveir and is emended in accordance with the Latin text: Quoniam non omnes sciant quod soror mea es.


6146. trestut. O'Connor erroneously reads trestuz.

6147. punctiun. O'Connor expands MS. punctiun as cunpunctiun, but the word is written in full in H 1. 66.

6149-76. This exemplum is found only in Books III and VII of the Verba Seniorum and Rosweyde's cross-reference to V, xiv, 4 is incorrect.

6167. muinal. O'Connor erroneously reads munial.

6169. vin[dren]t. The copyist may have understood aukun to be a singular form (cf. note on 1. 4763); emendation is made here for the sake of agreement with the plural pronouns and possessives in 11. 6170-2 (cf. Latin: Quando autem aliqui veniebant ad senem ... instruebat eos). O'Connor does not correct scribal vint.

6181. retenu. O'Connor does not reject scribal receu, although the convert has withheld, not received, property (cf. 1. 6179). 11. 6179-81 translate retinens autem paucia in sua ratione ... Quod cum agnovisset senex ...
either pur la char or par les chiens, but, although there are examples of possible scribal confusion of par and pur in this text (see Glossary), par is employed causally in l. 520 lur oil lerment par anerté de la fumé.

6201. Il. O'Connor erroneously reads MS. Li as Li.

6204. rement. Although both Latin versions of this exemplum employ an adverbial construction in the corresponding phrase (Pelagius: neque facile aquam bibens, Ruffinus: neque aquam ad satietatem accipiens), O'Connor rejects rement, 'infrequently', a dissimilated form of rement, replacing it by the adjective relent, 'insipid'.

6209. Abra. Latin: Abraham. Abraham the Great of Kashkar, 'the father of monks' in Persia, reformed monastic life in the Nestorian Church. Born in Mesopotamia, c. 492, he preached the Gospel in Hira and, after studying monastic life in the desert of Scete, restored the great monastery on Mt. Izlah, near Nisibis. He died in 586. ¹

6217. pensasses. O'Connor does not correct scribal pensastes.

6218. ce que pas fere ne pust. See note on l. 5979.

6220. la. O'Connor erroneously reads ja.

6223. Derechief, si tu vas. O'Connor punctuates ll. 6222-3 with inverted commas after liee and before si, thereby excluding Derechief from the Father's words. The corresponding Latin text, however, reads vivit passio ipsa, sed alligata est. Iterum si ambulas in via ...

6227. esforcerai. O'Connor erroneously reads efforcerai. The scribe may have miscopied esforcereie (cf. l. 6235) since imperfect subjunctive preisse is employed in the following line (cf. ll. 6219-20 combatereie ... Que ... ne dusse).

¹ Holweck, op.cit., p. 5.
6228. le leisse ester. If preisse is correctly preserved in the first hemistich, the scribe has presumably miscopied leissasse.


6235. esforcereie. O'Connor erroneously reads efforcereie.

6244. Cf. l. 6058.

6249-50. The unacceptable rhyme may have resulted from scribal omissions in both lines but, although the couplet translates Nec ego tui misereor ... nisi pro teipsa sollicitus fueris et poposceris a Deo, no emendation is possible. O'Connor alters the order of enseies pur tei memes in l. 6250 to pur tei memes enseies although enseies also fails to provide a satisfactory rhyme for avroi (= avrai).

6266. numdiscrete. O'Connor erroneously reads nun discrete.

6270. Cf. Isaiah x, 15.

6279. dea hele miracles. For the attribution of feminine gender to miracle see note on l. 610.

6279-80. This couplet, as well as the rubric De miraculis patrum, apparently introduces all thirteen exempla taken from VII,ii (De sanctis senioribus qui sigma faciebant) of the Verba Seniorum that are translated in 11. 6281-490 and copied in P with only an ornate capital to indicate the first line of each one.

6280. Qui. O'Connor erroneously reads Que.

6284. hai de partir. O'Connor transcribes departir as one word but cf. l. 6870 P ele hai de sun cors departir (Latin: nolens relinquere corpus suum).

6288. Besariun. Latin: Besarion. Bessarion, a native of Egypt, went into the wilderness and became a disciple first of St. Antony and then of St. Macarius. Rather than live under a roof, he wandered about like a bird, observing silence and subduing his flesh by
mighty fasting. His neighbourly charity led him to a height of perfection that was manifested by miracles. He lived to a great age, dying c. 400, and was greatly venerated among the Greeks. 1

6289. pur. O'Connor expands MS. 2 as por.

6303. une feiz. O'Connor erroneously reads un feiz.

a Pastur. See note on 1. 3985.

6306. 'had his head turned back to front by the Devil' (Latin: erat facies ejus per operationem diaboli conversaretorsum).

6311. a Pastur. See note on 1. 3985.

6315. E sil seust o re. Latin: et nunc si cognoverit. O'Connor alters scribal sist seust to si cist seust, but the copyist may have mistaken sil (= si + il) for the demonstrative pronoun cist and substituted sist (= cist) under the influence of following seust.

6322. menurs. O'Connor erroneously reads meinurs.

6323. O'Connor punctuates this line as follows: E dist a cestui: 'Donez vostre beneigon.' Here, however, a cestui must refer to the child (cf. Latin: Consignate puerum istum).

6326. seigniez. O'Connor erroneously reads seignez.


6337. P od sun filz, H od un fiz. P provides a literal translation of habens filium suum secum.

6338. P el mund ... a l'abé Antony, H el munt od l'abbé Antoni. Here, as in the preceding line, the version of P is correct (cf. Latin: in montem abbatis Antonii). O'Connor erroneously reads


6344. P penitence aver, H prendre penitence. H is probably correct, as prendre (or faire) penitence normally denotes the performance of an act of contrition (see Glossary) and the line translates tanquam poenitentiam faciens.

6364. abstine. O'Connor substitutes abstinence without comment although he does not alter abstine in l. 2612 (see note on that line).

6392. [qui]ert. O'Connor does not make this emendation.

6395. fremist. See note on l. 3167.

6397. Pur quoi te correce[s]? Latin: Quid angustiaris?

6402. barate ne fist. 'did no harm'; cf. Latin: non ferens. In the O'Connor edition, fist is misprinted fst.

6403. Dulas. Latin: Dulas. A disciple of St. Bessarion (see note on l. 6288), Dulas 'the Patient' for twenty years suffered ill-treatment from his brethren, who suspected him of having stolen sacred vessels. Deprived of his religious habit, he died two days after his innocence had been revealed.¹

6411-2. tastai : volai. There is no other example of volai, which O'Connor considers to be an analogical preterite form, in P, but volei occurs three times in H where P reads voil (ll. 3118, 3721 and 3794) and is doubtless scribal for imperfect voleie. Since, however, the author employs the Western imperfect indicative terminations in first conjugation verbs, tastai cannot be emended to tasteie. It therefore seems probable that taster has replaced some other verb.

¹ Holweck, op.cit., p. 297.
similar in meaning, such as beivre, and that the imperfect ending 
-sie has been altered to -ai.

6422. le_flum de_Crisoroun. Latin: Chrysoroan fluvium.

6428. l'autre. 'the rest (of the water)'; 11. 6427-8 translate
Usque ad talum sentiebam aquam, reliqua autem erat solida sub
pedibus meis.

6441. eins_qu'il_sust mot. 'before he knew what was happening';
O'Connor erroneously reads fust.

6445. a icest meime_abé. Latin: ad cellam beati Macarii. Macari-
us is named in 1. 6437 in the immediately preceding verbum.

6455. cunta. O'Connor reads scribal cuncta as cumta, which he
does not emend.

6456. en_terre_de_Egypte. Latin: in inferiores partes Aegypti
(cf. note on 1. 5347).


6465. Julien_le_renéé. Julian the Apostate (332-363) was born at
Constantinople and became Roman Emperor in 361. His policy was to
degrade Christianity and promote paganism by every means short of
open persecution.¹

6466. en_terre_de_Perse. Latin: in Perside; O'Connor does not
emend scribal pise.

mentions an Egyptian monk named Publius or Poplios.

6499. O'Connor expands MS. alù as alun and similarly expands all
subsequent first person plural terminations in P, with the exception
of irum and frum in 11. 6612 and 6620 respectively. The scribe

responsible for this section (from l. 6408 to the end), however, writes manum, despendum, retenum, continum, esforqum, seum and preum in full in ll. 6515, 6740-2 and 6921-3.

6505. *sit. Scirpal iert, retained by O'Connor, is here rejected in view of nominative Deus in l. 6504 and the rhyme-word estoit (=esteit); cf. Latin: si forte revelaverit ei Deus loqui nobiscum.

6514. desmesure. O'Connor erroneously reads demesure.

6515. *as_citez. Latin: in civitatibus (see note on l. 399).

6516. suveniere_mask. O'Connor erroneously reads suvainsere_mask.

6522. munta ... une pierre. Latin: ascendent supra petram. Although munter is employed transitively in l. 2550 in the phrase munterent lur chevals, as is frequent in Anglo-Norman texts, deficient syllable count suggests that the copyist has here omitted the preposition sur.

6528. endurer. O'Connor retains odurer, a scribal error presumably caused by the presence of odur earlier in the line, although the Latin text reads nec ferre possit odorem hominum.

6538. *sivre. See note on l. 5937.


6562. *asez_tost. 'perhaps'; the line translates Ne forte a daemonibus sit haec suggestio.

6599° Vindemius. Latin: Vindemius. This Father is not mentioned in any of the available hagiographies.

6603. *P pointz_barbe, H poi de_barbe. The copyist of H may have mistaken the preposition a at the beginning of the line for the third person singular present indicative of aveir (cf. Latin: Unus quidem ipsorum incipiebat mittere barbam).
6606. P venum veer, H vuldram veer. Latin: venimus videre eum. For scribal interchange of *venir* and *voleir* followed by an infinitive see note on 1. 3859.

6613. P parler, H penser. Since the line translates Dixi ergo apud animum meum, indicating that Macarius is not speaking aloud, the reading of H is adopted here; O'Connor, however, retains parler.


6620. P le frum mult heitiement, H frum la celle mut habitablement. Although 11. 6619-20 paraphrase Dicunt et illi: 'Ostende nobis tantummodo, et faciemus', P seems to preserve the better version.


6623. H merim. O'Connor erroneously reads *merin*.

6623-4. P trenchiez ... enportez ... habitez, H trencerez ... enporterez ... habitez. The Latin text translated in 11. 6622-4 reads: *Excidite hic, et adducite vobis ligna de palude; et cum imposueritis tectum, sedete in eodem loco*. The future forms employed in H in 1. 6623 provide a metrically satisfactory line and, since *prendrez* appears in P in 1. 6622, these forms may have figured in the original translation; in 1. 6624, however, *habiterez* seems preferable as regards syllabic count. For a similar discrepancy between the two MSS. concerning imperative constructions see note on 11. 4617-8.

6625. P ciel, H cel. 'salt'; 11. 6625-6 translate Dedi autem eis securim et sportam plenam panibus, et salem.

6627. P que je lui deusse guerpir, H k'il deussent le liu guerpir. The reading of P is emended to *que le liu deussent guerpir* after comparison with H and the Latin text: *Ego autem putabam quod fugerent propter laborem*. The copyist of P was perhaps influenced by first
person singular quidoe in the first hemistich.

6631-2. Although this couplet is not preserved in H, it translates an integral part of the Latin text: et sumens folia palmarum de palude, ostendi eis initium plectae, et quomodo consuere deberent.

6634. P de_s pains, H doeu_painz. The indefinite article appears to be correctly employed in P as ll. 6633-4 translate Facite sportas, et date custodibus ecclesiae, et ipsi afferent vobis panes. For another instance of scribal miscopying of dees in H see note on l. 5460.

6636. P comandai, H joe lur dis. Both readings are acceptable, but that of H provides a more literal translation of ipsi autem patienter omnia quaecunque dixi eis fecerunt.

6641-2. P vienent ... n'alerent, H venent ... ne vunt. The apparent inconsistency as regards tense in P reflects the construction of the corresponding Latin sentence: Qui enim de longuinquuo sunt, veniunt ad me; isti autem ... nec ad alium abierunt, nisi solum ad ecclesiam.

6643. preer. O'Connor does not note scribal peer in P.

6644. contienement. Neither P comencement nor H contement is acceptable in the context; since the line partially translates oravi ego Deum ... ut demonstraret mihi operationem istorum, contienement has probably been miscopied in an earlier exemplar (cf. l. 6728 Dei que tu nus mustres tun cuintienement, Latin: nisi indicaveris nobis operationem tuam), but O'Connor transcribes comencement without comment.

6647. a l'us. O'Connor does not note scribal al lus in P.


6652. il. The pronoun refers to li greindre in l. 6651.
Here there is a considerable difference between the two MSS. The version of P is better than that of H, in which 11. 6655-6 are omitted and the order of 11. 6657 and 6658 is illogical. The corresponding Latin text reads:


P Mangumes, H mangum. Since this is the only example of the analogical first person plural termination -umes (cf. Pope § 895 and Tanqueray, op. cit., p. 173) of the present indicative in this text, the copyist of P may have been influenced by the presence of bumes immediately below.

levames. The corresponding Latin text reads exsurgentes manducavimus, suggesting that levames had been miscopied in an earlier exemplar.

6661. P Vole us, H si jove vousise. P probably preserves the better version of this line (cf. Latin: dicunt mihi: 'Vadis hinc?'); the replacement of direct by indirect speech in H, which considerably lengthens the line, may have resulted from unfamiliarity with the enclitic form voleus (cf. note on 1. 2813).


6665. P lur cinches ... e le lur drapel, H lur cince ... e lur drape. Although the Latin text refers to the brothers' clothing, cingulos suos, et semicinctia sua, and drapes has this meaning in
1. 6510, both substantives appear to denote 'bed-clothes' in this context.

6674. P enssemblement, H mut belement. The adverb has presumably been erroneously replaced in H, where tut belement has been recopied, with slight modification, from the preceding line.

6676. P Cil ne virent nient, H E il me ne veient nient. O'Connor erroneously reads Cil in H and does not emend the reading of P; me must, however, be included in the first hemistich, which translates ipsi vero me non videbant and is balanced by je vi ce qu'il funt.

In spite of the order of words in H, the reading of P is emended to Cil ne [me] virent nient as the negative particle normally precedes the object pronoun in P (cf. note on 1. 3611).

6677. The omission of diables in H is detrimental to the meaning of this line (cf. Latin: Videbam ergo daemones sicut muscas venientes).

6678. finement. Although this adverb is perfectly legible in both MSS., O'Connor reads furement, which he alters to surement, in P.

6684. P porent, H purrunt. The preterite form employed in P (cf. Latin: Illi autem majori non poterant appropinquare) may have been miscopied in H as the result of scribal substitution of -unt for un-stressed -ent (see note on 1. 3189) and subsequent confusion with the stressed future termination -unt.

6692. P Une lampe de sa buche de feu, H Une lampe de feu de sa buche eissi e. The word-order in H is more natural (cf. Latin: exibat lampas ignis de ore ipsius) but eissi e may have been inadvertently introduced from 1. 6694.

6694. P Fumee, H Fumé deu. The copyist of H may have started to
write de sa buche after fumé (the preposition de is omitted in the second hemistich); the version of P satisfactorily translates tanquam fumus ignis egrediebatur de ore ejus et pertingebat in coelum.

6695. P cum il un poi del devin mestier, H ausi cum un poi de mun mestier. H has obviously suffered in transmission since the line translates Et ego dixi modicum ..., sicut et illi, opus Dei.

6703-4. venist : dist. In l. 6703 imperfect subjunctive venist may have resulted from the influence of the Latin text: Et cum aliqui Patrum advenirent abbati Macario, or the translator may have employed quant with hypothetical rather than temporal value. Comparison with the Latin text, however, shows that aucun translates plural aliqui (cf. notes on 11. 4763 and 6169 where apparently plural aukun is accompanied by a singular verb) and in the following line H lur appears preferable to P lui in view of plural ces pereis in l. 6706. It therefore seems possible that the original version of the couplet was altered in an earlier exemplar.

6705. P la martire des freres, H le martir de ces dous freres. The original translation may have read le martire de ces freres (cf. Latin: Venite videre martyrium horum minorum peregrinorum).

6712. Eucharite. Latin: Eucharistius. O'Connor does not note scribal encharite, presumably the result of confusion with the phrase en charité.

6725. sa table fist. The locution faire sa table is not attested and it is possible that the scribe has miscopied mist (cf. 11. 4272 and 6656). Here, however, the Latin text reads paravit (not posuit) mensam and the phrase presumably means 'he set his table'.

6726-7. commencèrent ... a parler E distrent. Scribal apeler, erroneously read a parler by O'Connor, is here emended in accordance
with the many similar phrases in the text (cf. 1. 6551 parla e dist and 1. 6573 parlerent ... e si distrent).

6735. lur commence a dire. Scribal commence e dist is here emended in accordance with 11. 2999, 4043 and 5857. O'Connor retains e dist, but alters the order of words to commence e lur dist without comment.


6755-6. The couplet paraphrases cum saderent circa eum Patres, and it is therefore possible that a later copyist has substituted esturent for seerent (cf. 1. 2058 entur li fu asis). Nevertheless, since entur li esturent (: furent) appears in 1. 207 and esturent entur le lit in 1. 5037, esturent is here retained and scribal descoforterent (sic) altered to desconfort urent (cf. the rhyme (e)urent : furent in 11. 4483 and 5731). O'Connor erroneously reads desconforterent and does not comment on the imperfect rhyme.

6765. a aukuni. O'Connor erroneously reads aukun.

6776. Que. The conjunction is apparently employed here with the value of si, 'whether'; cf. Latin: nescio ... vel initium poenitentiae arripuisse.


6779. avoent. Since there is no other example in this text of the analogical extension of first conjugation imperfect indicative terminations (cf. Pope §1277) to aveir, the scribe has presumably miscopied aveient; see also note on 1. 3702.

6782. Qui ... as peines suffert. Since the relative pronoun must refer to le veissel in 1. 6781, scribal as is here corrected to a.

6790. hume. O'Connor does not note scribal ühe.

6804. poeies. O'Connor does not correct scribal poeies.
501

6809. **H abbé.** Meyer erroneously reads **abé.**

6810. **renomé.** Meyer transcribes **rename.**

6811. **P Purra le nun_senz cevre.** The copyist of **H** must have inadvertently omitted **nun** as the line translates *Nomen est quod salvat, aut opus?* Meyer expands **P nū** as **num**, but **nun** is written in full in 11. 6832, 6906 and 6910.

6812. **H respondi.** Meyer erroneously reads **respondi.**

6815. **P example.** O'Connor erroneously reads **ensample.**

6816. **P sifaitement.** Meyer erroneously reads **si faitement.**

6820. **P prea.** Meyer erroneously reads **pria.**

6822. **H Est traist.** O'Connor erroneously reads **estraist.**

6823. **P contrester, H contrister.** Comparison with the Latin text, *Et nolens Deus contristare eum,* indicates that **contrister,** 'vex', has been miscopied in **P.**

6825. **P vint, H entrat.** The reading of **H** is not only metrically preferable but also provides a more literal translation of *ingressus est.*

6826. **P le frere_par_ses_dras fem_prist, H les_dras_as frere en sa_buche_prist.** The version of **H** bears a greater resemblance to the Latin text: *et tenens ore suo vestimenta ipsius fratris.* O'Connor reads erroneous scribal **as** in **H as al.**

6828. **P si_swi.** O'Connor does not amend scribal **se.**

6831. **P estoit, H aveit.** H presumably preserves the correct reading in view of rhyming **estoit (H esteit).**

6835. **P vit le frere, H vint le frere.** Cf. Latin: *Frater ille ... videbat.*

**P que li_lus_l'ot guié, H ke li leu out amené.** O'Connor
erroneously reads qui in P. Although guié seems preferable to amendó as regards syllable-count, the pleonastic object pronoun in P is rejected in accordance with the version of H.

6845. P sicum. O'Connor alters sicum, which appears in both MSS., to cum si without explanation.


6867. P a destre. O'Connor transcribes a sa destre, but sa has been expunctuated by the scribe.


6883. H e les autres. O'Connor erroneously reads od.

6885. entre les meins. O'Connor does not emend scribal entres in P although the preposition is written correctly in H.

6887-926. The Latin text translated in 11. 6809-66 ends with the words exiens anima illa, sedit in manibus Michael, et assumpta est cum gaudio (cf. 11. 6885-6). The following passage, of which only the first three couplets survive in H, forms an epilogue to the preceding exemplum, with the translator stressing its particular relevance to his fellow-Templars in 11. 6887, 6893-4, 6905-10 and 6921-6. It is apparently not intended to conclude the translation of the Vitas Patrum; however, as it is immediately followed in both MSS. by the Life of Thais, which has no separate title in P and not even an initial ornate capital in H and would therefore seem to have been conceived as an integral part of the work (cf. note on 1. 163).

6905-6. The couplet refers back to 11. 6810-4.

6911. que afferent. O'Connor expands MS. fi as qui.
6919.  sunt. Read, or misprinted, sent by O'Connor.

6922-3.  seum ... preum. Meyer erroneously reads seiuon and preiuon.

6924.  kar. Meyer expands MS. *k* as *ke* (cf. note on 1. 44).
GLOSSARY

The Glossary is intended to include all words, meanings and forms of lexical, morphological or orthographical interest in the text. Words retaining identical spelling and meaning in Modern French are generally omitted and regular verbs are represented only by their infinitives unless they provide examples of significant differences in scribal practice or infrequently-employed tenses.

Line references, normally including the earliest example of any word or meaning, are exhaustive except when followed by etc. References to P are given without siglum, but H precedes all references to words appearing in passages preserved only in that MS. and to all variants. The letter n appended to a line reference indicates that the word or meaning in question is discussed in the Critical Notes.

Headwords are distinguished by broken underlining and emended forms not incorporating letters enclosed within square brackets are preceded by an asterisk. Words of interest that occur only as variants and consequently do not appear in the critical text are underlined and enclosed within round brackets. The most frequent orthographical form is normally placed first, with forms found in P taking precedence over those confined to H, but wherever both MSS. offer a variety of spellings, forms are listed in alphabetical order.

Cross-references are given for all forms, with the exception of variants presenting only minor orthographical differences, words written with the following common alternative spellings: single and double b, f, l, m, n, p, r, s and t, g and gu, ai and ei, e and ie, o and u, and adverbial locutions such as a bon dreit, par mult grant aír, which are entered only under dreit, aír.

Within the body of the entries an asterisk before a word or
line reference again indicates editorial emendation. Variants are distinguished by single underlining and are enclosed within round brackets, as are meanings peculiar to the variants and line references to variants spelt in the same way as the headword.

Regular verbs and all other verbs offering more than one form are listed under the infinitive, followed by a semi-colon if it does not itself occur in the text. Declinable nouns, adjectives and possessives are entered under the singular oblique form, masculine in the case of adjectives and unstressed masculine in that of possessives, unless otherwise indicated, but adjectives of nationality are placed in the Index of Proper Names. Pronouns are entered under their nominative singular form.
at with article: al 7, 18 etc.; as 20, H 258 etc.; prep. (1) Local:
(a) (place where) at 7, 2087 etc.; on 3483, 3776 etc.; in 20, H 262 etc.; into 4403n; (b) (motion towards) to H 24, 376 etc.;
(c) by, from H 4525; (2) Temporal: (a) (time when) at, on 18, H 44 etc.; in H 56, 3093 etc.; (b) (duration) for 5772; until 998, 5280 etc.; (3) Dative: (a) to H 25, H 904 etc.; (b) for H 426, 2819 etc.; (c) from H 257, H 2826 etc.; (4) Possessive: belonging to, of H 469, 1372 etc.; (5) Modal: (a) (manner) 1460, 1644, 2882, 5411 etc.; (b) in accordance with H 349, H 464, H 861, 6005 etc.; (6) Final: for H 30, 1976, 5647 etc.; (+ infin.) H 157, 971, H 4813 etc.

abaisser; ind. impf.3 abeisot 6430; pp.n.sg.m. abaissez H 330,
abeissé (H abassé) 1451; v.a. humble H 330, 1451; v.n. set (of sun) 6430

abandoner (H abandoner), v.a. give up 5938

abatre; pret.3 abati 4904, 5336n; v.a. strike down

abbasse H 347, abesse (H abbesse) 1319, sf. abbess

abbé H 24 etc., abé 407 etc., abés 751; n.sg. abbé H 217 etc.,
abbés H 77 etc., abbez H 55 etc., abbez H 1273, abé 2323 etc.,
abés 409 etc., abez H 3431 etc.; n.pl. abbez H 4483; acc.pl.
abez (H abbez) 3586; sm. Father H 24, 407 etc.; abbot 751, H 2610 etc.

abeîe 844, (H abbeîe) 1526 etc., abie H 186, (H 4372), sf. abbey,
monastery H 186, 844 etc.; hermit's cell 1687n, 3068

abstenir see astenir
abstine, sf. abstinence H 2612n, 6364

abstinence, sf. abstinence, restraint H 46 etc.; fasting 1126 etc.

acenser see assenser

acéter; pp.n.pl.m. acéré 5134; v.a. assure 963 etc.; see also certer

achaisun, 752, H 2190 etc., acheisun 3791, 4640, sf. cause, purpose, reason

achat 4556, (H aschater) 4566 etc.; imper.2 achat H 2128, 4945, 6184; v.a. purchase

achever; v.a. finish H 2289

acointement, sm. dealings, acquaintance H 279

accomuner H 2693, acuminier (H acuminer) 3623, 3630; pret.3

acuminia (H acuminat) 3660; pp.n.sg.m. acuminé H 1116, n.pl.m. acumuné 5728; v.a. give Holy Communion; subst.inf. Holy Communion H 2688

accompaigner; pret.3 accompaigna 1646, 6 acumpainerent (H accomaignerent) 381; v.refl. join forces

accomplir; pp.neut. accompli 5700, acampilkan (H acomplaz) 3905n;

v.a. accomplish, perform

acoster see acunter

acorder, v.a. propitiate 374; v.refl. make peace with H 4793

acreire, v.a. believe 2049

acuinte (H acointe), adj. familiar, intimate 4547
acumpainer see acompaigner

acumuniement, sm. Holy Communion 5729

acun, acune see aukun

acunter 2875; subj.pr.2 acomtes H 4787; pp.neut. acunté (H cunté) 4632, acc.pl.m. aconthez 1589; v.a. count, reckon 1589 etc.; relate 4632

acunre, prep. towards H 316; against H 902 etc.; see also parler

acurageement (H acorragement), adv. sincerely 572

acuser; ind.impf.2 acusoès H 3331; v.a. accuse, charge 1368, H 3331

acustumer H 523; pp.n.sg.m. acostomé (H acostumé) 3098, acustomé (H acostumé) 1740, acustumé 745, f. acustumez (H acustumé) 1328, n.pl.m. acustumé H 2509, acustumes 3674; v.n. grow accustomed H 523; estre acustumé be accustomed 745 etc.

adresscer, v.a. put right H 4778

(adunc, adv. then H 6875)

adverser, adversere, adversier see aversier

aese see age

aemplir see emplir

aerdre; pp.f.sg. aerse 1882; v.n. cling

afaire H 475, 1223 etc., afeire H 2763, aferé 1182, 4971, afaire 3085; pl. afaires 5889, afairs H 866, affaires H 3772; sm. business, concern, matter; entre ces afairen qu' while 5889
afferir; ind.pr.3 afer t H 188, affert H 880, afiért H 2911,
   6 aferīent 6911; v.n. befit, be appropriate

afficher; imper.4 affichum H 1439; pret.3 aficha (H fichat) 6855;
   v.a. thrust 6855; v.refl. stand fast H 1439

affliction, sf.: chair en a. H 2255, fere afflictions 1499
   prostrate oneself in supplication

affer; v.refl. trust H 1443

afolé, adj.n.sg.m. demented 1819, 1991 etc.

afubler; pp. afublé donned 6520; pp.n.sg.m. afublez 1959, afublé
   6537 clad

agacer; v.a. torment H 2621

agaiter, v.n. be attentive H 1431; v.a. watch H 2135

agarder H 3399; ind.pr.2 agardez H 2736; v.a. look at, examine;
   see also garder

age 1145 etc., aige 822, sm. age; life H 2912; d(e)a. adult 3669, 5927

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   1486, 3084

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dunc H 103, 375 etc., donc H 3271, 3742 etc., dunkes H 178, H 312, 6410, dunques 945, (H donc) 4679 etc., dunt 834, H 3380, (before d, n, p) don H 4139, dun 700, 1761, H 3367 etc., idunc 991, 2373
etc., idunques (H donc) 3723, 5082, adv. (1) Temporal: then, thereupon H 103, 375 etc.; see also primes, _si; (2) introducing principal clause after hypothetical H 241, 2376 etc.; (3) then (conclusive) H 178, 400 etc.; (4) accompanying imperative H 312, 4666 etc.; (5) introducing negative rhetorical question 700, 701, 834 etc.

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(H an ere) 6606 etc., en ere 6449, enneire 3086n, an eire H 2181,
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(2) feminine nouns: el 678n, 3037, (H en la) 5864 etc.; (3) plural
nouns: es 1603, H 2116 etc.; prep. (1) Local: (a) in H 28, 361
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trublee 1788, trublé H 4514; adj. troubled

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_tu, pr.pers. thou, thee: n.sg. tu H 28, 559 etc.; acc. and dat. str.
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unstr. te H 27, 681 etc., t' H 620, 681 etc., tei H 3238
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str.adj. and pr.n.sg.m. tun 5284; acc.sg.m. tuen H 3262; f.sg.
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*tuneals, sm.acc.pl. casks 928n
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H 6103, H 6111, tormens H 2535; sm. torment 553 etc.; torture H
2534
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adj. distressed

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3014; t. ariere turn back to front 6306; v.n. turn H 2166, H
2649; t. a lead to, produce 3688, 3708, 5940; t. de turn aside
from, leave 1014, 4938, H 6131; v.refl. turn 1176 etc.; se t.
ariere turn back 2938; se t. H 6129, s'en t. H 3521 turn aside;
se t. 5577, s'en t. 1718, 1820, H 3375, H 4841 go away

tussir; pret.3 tussi 1127; v.n. cough

tut 7, H 69, (H tuit) 409, (H trestut) 3025, (H tot) 4580 etc., tuit
H 180, H 258 etc., tot (H trestut) 4301; n.s.g.m. tut H 601,
2816 etc.; n.pl.m. tuit (H tuz) 5897, tut 10, (H tuit) 14, tuz
H 164, 587 etc., toz 6291; acc.pl.m. tuz 3, H 65 etc., tuz (H
trestuz) 4149; f.sg. tute H 96, 3892 etc., tote H 51, 2804 etc.;
f.pl. tutes H 29, 755 etc., totes 717, H 3941, tuz H 453, 4334,
4359, tuz 568; neut.sg. tut H 107, 775 etc.; (1) adj. all,
every 3, 10 etc.; see also chose, gent, jor, mond, od, ore,
part, noir, rien, tens; (2) indef.pr. all, everything H 258,
376 etc.; pl. all, everyone H 164, H 187 etc.; (3) subst.:
del t. H 180, 377, 4736 etc., del t en t. 770 wholly, completely;
(4) adverbial: quite, completely: (a) with verb: H 272, H 1440 etc.; (b) with adv. or adverbial locution: 7, H 90 etc.; see also autresi, but, chief, dreit, entur, escient, fin, issi, mielz, primes, priveement, tens, ultre, vue; (c) with adj. or pp.: n.sg.m. tut H 76, H 118, (H trestuz) 1173 etc.; n.pl.m. tuz (H tut) 1737; f.sg. tute 390, 937 etc.; tote H 6097, tut 786, H 6136 etc.; see also puissant, sul; (5) _tj_ subj. although H 70, H 867, 1075, 1821 etc.; cf. trestut

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uei, n. and acc. sg.m. 1870, 5067; f.sg. uele 1892; adj. equal; adv. equally, in equal measure 1869, 1876

uelement, adv. equally 1867, 6233

ui 685, H 3432 etc., hui H 2679, H 2700 etc., adv. today 685, 852 etc.; desui matin this morning 2414; see also encui, jor, mesui, uimeš

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uisdivité see uisdivité

ultrage, sm.: faire u. commit an offence 2012

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