

An Anglo-French Life of St Osith

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## AN ANGLO-FRENCH LIFE OF ST OSITH

THE manuscript from which this life is taken—Welbeck 1C1—is sufficiently well known to readers of the *Modern Language Review* to need no further description<sup>1</sup>. In the fourteenth century it belonged to a nunnery at Campsey, near Woodbridge in Suffolk<sup>2</sup>, where it was used for pious readings at mealtimes<sup>3</sup>. It contains the following thirteen lives: (1) *St Elizabeth of Hungary*, (2) *St Panuce* (*Paphnucius*, probably by Bozon), (3) *St Paul the Hermit* by Bozon, (4) *St Thomas of Canterbury* by Garnier de Pont-Sainte-Maxence, (5) *St Mary Magdalene*, (6) *St Edward the Confessor*, (7) *St Edmund of Canterbury*, (8) *St Audry of Ely* by a certain 'Marie,' (9) *St Osith*, (10) *St Faith* by Simon of Walsingham, (11) *St Modwenna*, (12) *St Richard of Chichester* by Peter of Peckham, (13) *St Catherine of Alexandria* by Sister Clemence of Barking<sup>4</sup>.

It will be noticed that no less than seven of the above lives are those of British saints; many of them exist in no other manuscripts.

The legend of St Osith or rather Osgitha, is a hopeless tangle of anachronisms if we are content to follow the text printed in the *Acta Sanctorum*, III, Oct. 7, pp. 936–44, nor can the skill of the editor reduce its contradictory statements to order. Much of the conflicting data disappears, however, when we only take into account the simple

<sup>1</sup> See Vols. III, p. 374, IV, p. 491. *Romania*, xxxii, p. 637.

<sup>2</sup> Cf. my article, *Romania*, xxxviii, p. 418.

<sup>3</sup> The MS. bears the remark: 'Ce livre [est] deviseie a la priorie de Kampseie de lire a mengier.'

<sup>4</sup> No. 1 has been published by Prof. L. Karl in *Zeitschr. für rom. Phil.*, xxxiv, 295; Nos. 2, 3 and 12 by the present editor in *Romania*, xxxviii, 418; *Modern Language Review*, IV, and *Revue des langues romanes*, July 1910 respectively. No. 4 has been published by Hippeau (Paris, 1859) and Bekker (Berlin, 1838) but not on this MS.; Prof. Oelsner has an edition in hand on all the MSS. No. 5 has been published by Reinsch in *Archiv f. d. Stud. d. neu. Sprach.*, LXIV, 15–94, and Prof. Karl has given the variants of the Welbeck MS. in *Zeitschr. für rom. Phil.*, xxxiv, 362; No. 6: see the article of P. Meyer in *Romania*, XL, p. 43, where 186 lines are printed; No. 13 by Jarník: *Dvě Verse starofrancouzské Legendy*, Prague, 1894. I have nearly ready for the press an edition of *St Modwenna* and in an advanced state editions of Nos. 7 and 10. I have photographs of all the remaining lives and am preparing editions of them.

recital contained in the oldest of the MSS. extant, viz., Bodley 285. So straightforward does this version appear that I have decided to print it as footnotes to the French text at such places as its narrative fits the French poem. Readers will then see how the legend has grown and be able to decide what may be regarded as interpolations in our text.

The story as contained in MS. Bodley opens with the list of the pious descendants of Penda of Mercia, who, though remaining till the end of his life a heathen, permitted his relatives to embrace Christianity: then comes the betrothal of Osgitha to Siherus, king of the East Saxons, the reference to the various devices by which she prevented her husband from consummating the marriage, the announcement of the appearance of the white stag, the chase, Siher's return after many days to find that Osgitha has profited by his absence to receive the veil from Ecce and Bedewin; Siher's grief at the decision of his wife; his gift of the manor of Chich as a dowry and the precise date 653. The next items are the martyrdom of Osgitha at the hands of pirates, the incident of her carrying her head into the Church of St Peter and St Paul, the smearing of the church door with her bloody hands, her burial at the entrance of the choir. After some miracles have been worked at her tomb, her body is first translated to a place in the middle of the choir and then, under Bishop Maurice of London (1087-1107), the body was again removed and placed behind the high altar. The French poet takes no account of the next item—the glass ampulla and the miracles worked by the balsam it contained<sup>1</sup>, but a reference is made in the text of the *Actu* (§ 11) and in the MS. Cotton, Tiberius, folio 248 to the healing of a deaf-mute. Finally our MS. mentions that Richard (1108-28), successor to Maurice in the see of London, honoured the saint and settled regular canons at Chich in 1120; it suggests that large numbers of miracles were worked by the virtues of the holy Osgitha but mentions one only which took place in the times of Bishop Richard. This is the story of the theft of the piece of marble by German sailors who called at the mouth of the Colne during their voyage from Yarmouth to Antwerp (ll. 857—1064).

It has been objected that the legend of St Osgitha as above related, puts Siher ten years and the bishops Ecce and Bedewin twenty years too early, but Siher is mentioned in Bede (III, 30) for the year 665 as returning to heathenish practices during a plague in his dominions and as being re-converted by Bishop Jaruman and there seems no reason why he should not have been married to Osgitha twelve years previously;

<sup>1</sup> It should be noted that MS. Lansdown also omits this, see footnote to lines 825-56.

again the appellation of Ecça and Bedewin as 'pastores et pontifices' is not conclusive evidence that they were bishops at the time Osgitha took the veil, as the second term may be merely anticipatory—the French text says of them:

Prestres esteient ordinez  
Et seinz evesques puis sacrez (417-18).

The first addition to the legend we may take to be posterior to Richard<sup>1</sup> bishop of London who died in 1198. There is no evidence for it outside the French text which tells that this bishop coveted the wealth of the canons of Chich—their importance may be adduced from the fact that their first prior, William de Corbeuil, became archbishop of Canterbury in 1123, and their wealth from the imposing list of benefactors and manors and that at the time of the suppression the priory was valued at over seven hundred pounds per annum—and sent his seneschal to forbid them to enjoy the emoluments of their office. This is a curious side-light on the character of this bishop; for from the *Vita magni sancti Hugonis* (Hugh of Lincoln) we learn that in November 1197 there came a demand from King Richard for 300 knights, or money sufficient to hire as many mercenaries, to serve against Philip of France. The Archbishop (Hubert of Canterbury) convened a council of bishops and barons at Oxford, and some of the bishops were evidently indignant at the command for we have the Bishop of Lincoln protesting: 'I know that the Church of Lincoln is bound to provide military service for our Lord the King, but only in this country; outside England no service is due.' The Bishop of London, on the contrary, speaking as Dean of the province, declared his willingness to comply with the King's demand, wishing evidently to stand well with the King and recoup himself from the possessions of the canons of Chich. For his punishment I know no authority but the French text; in William of Malmesbury, however, we find that Richard—the founder of Chich—suffered from paralysis and intended to retire to Chich; the two Richards must have been confused. The second addition we must consider to be the connection of Osgitha with Modwenna. Leland in the *Itinerary*, VIII, ii, fo. 92, gives the heads of the life of Osith ascribed to a certain Albericus Verus (see above, footnote to Richard) canon of Chich and dated 1250. To him is perhaps due the

<sup>1</sup> Richard Fitz-Neal, chancellor and author of the *Dialogue on the Exchequer*, cf. Schofield, *Anglo-Latin Literature in English Literature from the Conquest to Chaucer*.

The reference in Dugdale (Stevens' translation, p. 140) is as follows: 'St Osith's Priory at Chich in Essex, founded by Richard Belmeis, bp. of London, with a design to have resigned his bishoprick and become a Canon Regular himself but that he was prevented by death. Albericus Verus figures here as one of the benefactors.'

connection of Osgitha with Modwenna. One must remember that there are probably three different holy women of the name of Modwenna (or Monenna) whose deeds go to build up the story of that saint. The connecting link between Modwenna and the subject of our manuscript must be looked for in the similarity between the list of the pious ancestresses of Osgitha and the various Mercian princesses who lived in religion and were connected with Modwenna; the Edith (daughter of Ethelwulf) of Streaneshalh (Whitby) must have suggested the Edith (daughter of Egbert) of Streveshal in the forest of Arderne—Warwickshire and companion of Modwenna—the names are constantly confused in the MSS.<sup>1</sup> In the lives of Modwenna, both in that of Conchubranus and in the later one of Geoffrey of Burton, appears a maiden Osid or Osith but no mention is made in either of her forbears. It is not clear from which of these the writer of the Latin text published in the *Acta* took his story of the three-day immersion of Osith in the river Anchora but the French poet probably knew the version of Conchubranus, and not that of Geoffrey as Hardy (Descriptive Catalogue, I, 2, No. 1097) suggests. In Conchubranus alone (II, 8) we find a mention of Osith accompanying Modwenna to Rome (cf. line 211) and in it the bridge is said to be 'unum lignum' (II, 9) like the French 'd'un sul tref' (line 275). It will be noted that the adapter of the Bodley text says he will tell only one miracle—that of the German sailors—he may probably have known, though he omits, that of the paralytic woman which is told in an abbreviated form in the *Acta* and the Cotton MS.<sup>2</sup> Her lapse from the paths of righteousness, punishment and second healing are similar to the previous story in the same text, where a girl whose arms are paralysed had been cured, but breaking her vow of continence by marriage, the same penalty is imposed and on further repentance she is again healed (AA. SS. § 11). As to the other MSS. mentioned by Hardy, MS. Tanner 15, pp. 445–8 is identical with the text of the *Acta*, MS. Lansdown 436 ff. 29, 30 is identical with Bodley 285 except for an occasional change in spelling or word order and a number of omissions

<sup>1</sup> Cf. the excellent edition by Esposito in *Proceedings of Royal Irish Academy*, Vol. xxviii, and the MSS. Mostyn and Royal, 15 B. iv, which will be printed in my edition of Modwenna.

<sup>2</sup> AA. SS. § 11. 'Mulierem contractam Virgo sancta erexit.

'Puella quædam officio brachii adeo privata, ut lateri ejus inseparabiliter inhæreret, cum meritis S. Osithæ perfectæ sanata esset, votum continentiae nuncupavit; sed postea cum quodam juvene matrimonium contraxit. Ei S. Ositha apparens, cur temerario ausu vota, quæ distinxerunt labia sua, rupisset, spurcissimum conjugium improperando, redarguit, et compedum vinculo invisibili pedes ejus aretius constrinxit, ut pedem pedi subjectum divellere non valens officio pedum prorsus destituta ultionis divinæ flagellum sentiret. At tandem tamen meritis sanctæ virginis sospitate reddita, correctius deinde vivere studuit.'

which we note by ( ) in the text here printed, while Bodley 240 is a series of *Lectiones*<sup>1</sup>.

Our author (or authors, cf. below) does not appear to have used any of the MSS. that have been enumerated; thus he mentions Osgitha's birthplace as Querendon (line 184) as does Leland (quoted by Dugdale); in the chase King Siher pursues the stag as far as Dunwich (line 616) which seems to be an addition of his own; the names of the pirates responsible for Osgitha's execution are Ynguar and Ubba (line 770) known only from the Anglo-Saxon Chronicle for the year 870, and they are mentioned as the slayers of Eadmund both in the poem (line 776) and in the same year in the Chronicle. According to the Chronicle these Danes came down from Mercia and settled at Thetford and pushed their plunderings thence, while in the French poem they landed near Chich (line 792). Then, too, as has been pointed out, the whole story of Richard's persecution of the canons of Chich and his punishment rests on no known source. That the sources for a poem should only be preserved in outline is unfortunately very common. It happens only rarely that a French poem and its Latin source form a close parallel as is the case with Peter of Peckham's life of St Richard of Chichester and with St Modwenna; this is natural, however, when we consider that the mass of material was so great that 'abbreviationes' were necessary and that these, put into the order of the liturgical year, form the legendaries which are in so many cases only preserved<sup>2</sup>.

The portion of the Welbeck MS. which contains the life of St Osith is in a good late thirteenth century hand and very legible; the MS. we may suppose to have been put together early in the fourteenth century—there are three different hands and perhaps more<sup>3</sup>; we may assume that our portion dates somewhere about 1260–70. On reading the poem we are struck by a discrepancy in the language and scansion. The early parts dealing with Osith's youth, i.e., the first 180 lines or so—the marriage, the taking of the veil; the chase; the martyrdom; the incident of the sailors; the paralytic woman—as we shall state in greater detail later, do not appear attributable to a date later than the end of the twelfth century. The last incident concerning Bishop Richard must be later than his death in 1198 but probably very little later; while the Modwenna story may belong to the second half of the

<sup>1</sup> I have to thank Mr Winstedt of the Bodleian Library for this information.

<sup>2</sup> See Paul Meyer's articles in *Histoire littéraire de la France*, xxxiii, *Notices et Extraits*, xxxvi, etc., etc., also the *English Legendary* in E.E.T.S., Vol. 87.

<sup>3</sup> Prof. Karl has promised a fuller description of the MS. in a forthcoming number of the *Revue des langues romanes*.

thirteenth century. In the paragraphs dealing with the language and versification we call this episode (B) and the former (A).

As has been often stated, Anglo-French is not a distinct dialect showing normal and regular development, and phenomena that would be adequate for approximate dating in other dialects are useless here unless supported by other evidence. It may be well however to enumerate certain linguistic traits and to compare them with other Anglo-French works; for this purpose we take the *Vie de saint Gilles* of Guillaume de Berneville, the works of Simund de Freine and those of Chardry, dated by their editors at about 1170, the end of the twelfth and the beginning of the thirteenth century respectively.

1. Cases of the confusion of *e* < Latin *a* with *ie* < *a* preceded by palatal or *ǣ* occur with ever increasing frequency till by the beginning of the thirteenth century rimes where the two sounds are kept distinct are due only to chance. Our text only offers cases of this confusion in the parts called (A) and (B), cf. § 17. This must be due to some special reason, which I have been unable to determine and which I think could only be determined if we had sufficient manuscript material for a sound critical text. Even if we could consider the whole poem, except the episode (B), now published as of one writer and one period, the fact that only three instances of this confusion occurred would still be remarkable. This phenomenon cannot help then for the dating of the poem; it might point to the author being a Frenchman of France if other facts bore this out, but they do not seem to do so.

2. From the foregoing we shall understand that there can be no rimes such as *cel* < *cælum*: *el* < *alum* for *aliud*; this is also true for St Gilles (which, however, confuses *ié* with *é*) whereas Simund and Chardry know this confusion.

3. Confusion of infinitives in *-er* < *-are* and those in *-er* (for *eir*) < *ére* is unknown to St Gilles and our poem, whereas cases of this are in Simund and Chardry; cf. *Rom. Forschungen*, I, p. 210.

4. Confusion of infinitives in *-ier* with those in *-er* (for *eir*) < *ére* does not occur in St Gilles and in our poem only in (B), cf. § 17, but there are certain cases in Simund and in Chardry.

5. *-ai* and *-ei* final; these vowels are kept distinct in St Gilles and in our poem, but in Simund and Chardry there are cases of confusion. This confusion seems to date from the last decade of the twelfth century.

6. *-eie* and *-ée* final. This rime only occurs with the word *veie* < *via* and a few past participles of the first conjugation, cf. ll. 811, 1185, 1207;

1333. This is fully discussed in § 15; although the spelling *-ei* for *-e* occurs in many texts I have not met it in rime with *-é* except in Frère Angier (1212–14) and Chardry, who has *monée* < *moneta* in rime with *dunée* and *aportée* [*Sept Dormans*, 1205, 1291].

7. *-ais* and *-eis*. Our poem has no instances of rimes in *-ais* and only one in *-eis*, viz. *reis* : *Engleis* 131, cf. § 15, nor does it mix *-ais* with *-es*; it has pure rimes in open *e*, cf. § 3. This must be due to chance as cases of this confusion are found in Gaimar, Adgar as well as in St Gilles and Simund. In spite of Koch's assertion that Chardry keeps the sounds separate, we have *curteise* : *pleise* and *treis* : *mauveis* in the *Petit Plet*.

8. *-ait* and *-eit*. These sounds are kept distinct in St Gilles and in our poem, cf. §§ 13, 15; some hesitation in Simund and Chardry.

9. *-air* and *-eir*; e.g. *detraire* : *creire*. These are distinct in St Gilles; our poem contains one case viz., *feire* : *trere* 1195, cf. § 15. Confusion is frequent in Simund and Chardry.

10. *-aire* and *-ère*; e.g. *faire* : *terre*; confusion in St Gilles and in Simund and Chardry; our poem, probably only by chance, has these rimes distinct, cf. § 3.

11. *-ui* and *u*. This change of *-ui* to *u* does not take place exclusively on English ground; before *s* it is common in Norman. In St Gilles the sounds are kept distinct; in our poem confusion is only found before *s* and *t*. In Simund the change occurs in addition before *r*, e.g., *dedure* : *dure* [S. G. 123], while in Chardry it is found even when the vowel is final, e.g., *ennu* : *vertu* [*Jos.*, 2925].

12. *-eus* < *-alis* or *-illos*; these endings are distinct in St Gilles but confused in Simund and in Chardry; there are no instances in rime in our poem.

13. *-an* and *-en* + consonant. No confusion in St Gilles, our poem nor in Simund, whereas Chardry has some cases of confusion, viz., *obeisanz* : *cumandemenz* [*Jos.*, 555].

14. *-ain* and *-ein*. These sounds are not found riming together in St Gilles, but our poem has *main* : *sein* < *sinus* 667. In Simund and Chardry confusion is common, cf. § 14.

15. *-ien*. The rimes on this vowel are pure in St Gilles, in our poem and in Simund. There is of course the regular variation with *nient*, cf. § 18.

16. *s* and *z*. These consonants are kept distinct in rime in St Gilles, in our poem and in Chardry; there is one case of confusion in Simund, cf. § 32.



17. *-eit* added to verbs of the first conjugation unknown to St Gilles and to Simund is found in our poem only in (A) and (B). In Chardry this mistake is regular, cf. § 55, iv.

18. The feminine *e* is rarely mute in the body of the poem, very frequently in (B) and less frequently in (A), cf. § 5.

From this rapid survey it appears that the bulk of our poem must be placed near the end of the twelfth century and that it is probably older than the works of Simund de Freine and of Chardry. The other portions may, as I have already suggested, be placed in the early part and in the second half of the thirteenth century respectively. The reasons for the divisions (A) and (B) will be made plainer in the paragraphs dealing with versification.

Ici comence la vie seinte Osith  
virge e martire.

Tuz sont alez, sachez en fin,  
28 Si vous atundunt en chemin;

<sup>134</sup><sub>a</sub> Ceo nus mustre seinte escripture  
Bon fu ki met en Deu sa cure,  
Et aime e creient son creatur  
4 Plus ke ne fet autre seigniur;  
Ki l'aime e creient e bien le sert,  
Ne ci ne ailliurs ja ne pert;  
Ki guerpist terre pur son non  
8 Ciel li donne de gueredon;  
Ne change cil pas follement  
Ke terre lesse e le ciel prend;  
Ne follement ne change mie  
<sup>134</sup><sub>b</sub> Ke lesse mort e receit vie;  
Cil change bien, cil change a dreit  
Ki mort lesse e vie receit;  
Kar certes del mund la richesse  
16 N'est fors dolur e granz tristesse;  
Honur del mund est trespasable,  
Et a nus tuz mut poi estable.  
Ki ne volt creire ne saveir,  
20 Bien l'os dire, fols est pur veir.  
Veum par ceus ke sunt alé—  
Nos ancestres e trespasé;  
U sont nos aels e nos peres  
24 U [sont] nos uncles e nos meres,  
Ke tant furent riches e beaux,  
Assez orent dras e chiviaus?

Quel jur son eire ert aprestez;  
Pur ceo vus di, si l'entendez,  
32 Ki aime Deu bour fu nez.  
Kar tant cum il Deu amera,  
E son servise meintendra,  
Pur veir vus di, n'estut doter  
36 Quel jur deive del siecle aler.  
A Deu tant bonz fu finement  
Ke de seinz Deu exemple prent,  
Ki guerpirent terre e honur  
40 Et tut le mund pur Deu amur,  
Et soffrirent hunte e esclandre,  
Pur Deu firent lur sanc espandre;  
En bone entente e (en) bon espeir  
44 Mort donerent pur vie avoir;  
De tels a grant plente trovum  
<sup>135</sup><sub>a</sub> En seinz escriz ke nus lisum;  
Et nient de madles solement,  
48 Mes de femmes tuit ensement.  
Seintes (e) veraies Deu aneles,  
Et d'alquantes tendres puceles,  
Ke tut le mund unt refusé  
52 Pur prendre sei a Dampnedé(u),  
Et suffrirent pur son non  
Ou veraie conpunction.  
De une tele volum parler

2 Cf. § 44 iii.

6 Cf. § on Hiatus.

21 MS. *œus par ke...*

32 MS. *bonz*: the emendation seems certain, for the expression *bor* (*beor*, *buer*, etc.) *est nez* is exceedingly common, cf. line 1424, but it does not render the line correct in scansion. Cf. § 64. It is interesting to note that the *bor i alasses* of *Alexis*, 90 e figures in one MS. also as *bon...*

37 The reading *bonz* should perhaps be again emended, the sense would be improved, though the tense is awkward.

38 *ke=qui*, cf. § 49.

48 *ui for u* (o), cf. § 10.

50 MS. *de qüz*.

53 The line might be corrected by inserting *mut* before *suffrirent*; the verb requires an object, cf. vv. 41, 42 above.

- 56 Ke durement fet a loer,  
Ke Deu ama e Deu servi,  
Et tut le mund pur li guerpi;  
Et pur son veraï creatur
- 60 Guerpi son terrien seigniur.  
Li reis estoit fort e puissant  
Pur Deu l'ad tut refusant,  
Pur li suffri peine e dolor,
- 64 Et martyre a chef de tur.  
La virge dunt [vus] voil parler  
Sovent avez oy nomer,  
Sa vie n'est guerres leue,
- 68 Ne cum dreit fust par tut seue;  
Ele est par non Osyd nomée,  
De Engleterre nurrie e née;  
A Deu voua son pucelage,
- 72 E bien le tint tut son [e]age;  
Sa vie est bele e gloriuse,  
Seinte e duce e precieuse;  
En cest romanz purrum oir
- 76 A prendre bien e retenir  
De seint Osith e de sa vie,  
Cum Deu la choisi a amie;  
Cum Deu l'aveit amé et chere—
- 135  
r<sup>o</sup> b<sup>o</sup> 80 Mustré l'ad en meinte manere;  
Par miracles e par vertu  
Ke en plusiurs lius sunt avenu,  
Et bien veu par Engleterre,
- 84 Et en la peis e en la guerre;  
Ke Deus i ad fet apareir  
Et nuit e jur, (e) matin e seir;  
Entendez i communaument,
- 88 Kar ge le vus di seurement,  
Meuz vaut oir ici entour  
Ke de la geste paenur,  
De Guercedin e de Saisons,
- 92 Deu enemis e felons,  
E d'autre teus pur verité,  
U l'em vus ment a grant plenté;  
Ky aime e ot la vanité,
- 96 Deu li en set mut [de] malgré.
- Des seinz Deu la veraie estoire  
Devum aver bien en memoire;  
Kar quant nus la folur oum,  
100 Essample sovent en pernum;  
Ky sen escute e sen entent  
Il en amende mut sovent.  
De seinte Osith or(e) vous dirum,
- 104 Si cum en l'escrit le trovum;  
Certes mut fet a amer,  
Et a criendre e a duter;  
Mut par est bien de Deu lasus,
- 108 Bien le direz kant orez plus;  
Mut est dutuse a curucer,  
Kar tantost pense sei venger;  
N'i ad mester coruz ne plaît,
- 135  
v<sup>o</sup> a Tost se venge ki se mesfait,  
Cum vus avant orrez assez;  
En cest romanz si l'entendez,  
Ne serrez de fables peu,
- 116 Mes de miracles e (de) vertu,  
Ke Deus en Engleterre fist  
Pur seinte Osith k'a li se prist;  
Si en crei ke volenters l'orast
- 120 Ke seinte Osith gre le sav(er)ast;  
Kar ki voudra bien peut aider  
Vers Dampnedeu e avancier.  
Ore entendez bien dunc sa vie
- 124 Ke en puissez aver aie,  
Sucurs e son amedement  
Vers Dampnedeu omnipotent.  
La virge Deu tant bonurée
- 128 Ke seinte Osith est apellée,  
Gentil esteit de parenté,  
Fillie ert au rei mut renomé,  
En Engleterre esteit cil reis,
- 132 Fredeyold l'apelent Engleis.  
Seinte Osith ot cil rei a pere,  
Withborc reine fu sa mere  
Ke esteit fillie Pende le rey,
- 136 De grant puissance e de nobley,  
Et mut out en subjection;

62 Cf. § 56 corr. *li vu refusant*.

64 Cf. § on Hiatus.

65 The spelling *virgine* (cf. l. 382) could be adopted instead of amending *vus*.

74 Cf. § on Hiatus.

88 Cf. § 5 ii (δ).

89 It is common in Agn. didactic poems to find epic and lyric poetry decried; cf. my note in *Vie de Saint Richard*, l. c.91 The king of the Saxons in the *Chanson des Saisons* of Jean Bodel; a large number of variants of the name exist, but this seems to be a new one.92 Some word seems to be missing from the text, perhaps *mals*.

97 Cf. § 20.

105 A small space is left in the MS.; perhaps *ele* should have been inserted. Reasons why St Osith should be feared are furnished by the miracles.

106 Cf. § on Hiatus.

119 Cf. § 53.

120 Cf. § 59.

121-2 Cf. § 55.

vv. 126-50 Beata virgo et martir Osgitha ex nobilissima Anglorum stirpe extitit orta. Erat filia Fredeswaldi regis (atque Wilburge regine, filie Pende regis de quo Beda in tercio ecclesiastice Anglorum istorie libro mencionem facit). Qui Penda licet in paganissimo usque ad finem sue vite permansisset filium tamen christianissimum nomine Peadam et filias neptesque et proneptes sanctissimas habuit, (quarum corpora per Angliam diversis in locis quiescent). [Bodley, 285 f<sup>o</sup>, 121 r<sup>o</sup> b.] Omissions in MS. Lansdown shown by ( ).

- Saint Bede en fait grant mention  
 En cele estoire des Engleis,  
 140 E dist tut fust cil paens reis;  
 Il out enfanz de bone fey,  
 Verais en crestiene ley;  
 Un fiz aveit mut renomé  
 144 Fillies e neces a (grant) plenté  
 138<sub>b</sub> Ki se pristrent de Deu de tut,  
 Amerent e servirent mut.  
 Le reis Pende dunt ay parlé  
 148 Les chers enfanz out engendré  
 Ke Dampnedeu a sei choisi;  
 Lur non avez assez oy:  
 L'une est nomé[e] Keneburc,  
 152 Et l'autre ad non Eadurc,  
 Seinte Osith fu del parenté,  
 (Kar) lur niece fu pur verité;  
 Example prist de lur chasteté,  
 156 Pur Dampnedeu servir a gré.  
 Entains en sa primere enfance  
 En fiz Deu aveit sa fiancé;  
 Entente e tute s'amur  
 160 Aveit en Deu son creatur;  
 Richesce aveit a grant noblei  
 Si cume fillie a riche rei;  
 Plente de vivre e de manger,  
 164 Et quanque l'em en mund ad cher;  
 Mes trestut ce petit preisa,  
 Pur Deu despit e tut lessa,  
 La richesce ne tut le bien,  
 168 K'en mund veieit ne preise rien;  
 Bien le sachez ke la pucele  
 De face esteit e clere e bele,  
 De cors bien fete e acemée,  
 172 Mes plus dedenz fu esmerée;  
 Riches e povres refusa,  
 Son pucelage a Deu voua,  
 Et cil requist come seigniur  
 176 Ke violée ne seit nul jur;  
 Et Dampnedeu bien l'en oy,  
 138<sub>a</sub> Par sa ducur e sa merci  
 Ne perdi sa virginité(e),  
 180 Pur nul home de mere né(e);  
 Unc (nul) hom de ce ne la conut,  
 Virge nasqui, virge morut.  
 La vile u seinte Osith fu née  
 184 Querendone est apellée;  
 155 See § 70.  
 vv. 151-6 (Nam sancta Keneburga et sancta Edburga ejus filie sancta vero Mildridtha neptis et sancta Werburga sanctaque Elstreda et sancta Elgida proneptes ejus fuisse testantur cronica.) [Bodley, *ibid.*] 172 Cf. § 65.  
 184 Cf. § on Versification. For this see Introduction. Quarrendon is a village 1½ miles N.W. of Aylesbury. There exist the remains of an early church.  
 185 Cf. § 31, and English tyrant, parchment and their French equivalents. Cf. l. 589 and § 31.  
 190 Cf. §§ 59, 65. 200 Cf. § 45. 205 Cf. § 70.  
 211 For the Modwenna episode, cf. Introduction. 212 Cf. § 68.  
 218 MS. *teus*. 221 Cf. § 65. 223 Corr. *serur*, cf. § 43, iv.  
 225 Cf. § 65. 226 Cf. § 67.
- Assez sevent li paisant  
 K'en la contrée sunt manant,  
 Plusurs [del] luitain autresi,  
 188 Le liu u seinte Osith nasqui;  
 Enseignie i ad assez apert,  
 Ke puet chescum fere cert,  
 Unkes puis jekes a cest jur  
 192 Au liu n'out herbe ne verdur;  
 Par son nestre est le liu sacré,  
 (Et) de tut humein us sequestré;  
 Dementers k'en ceste vie fu,  
 196 Deu fist pur lui mut grant vertu,  
 Et pus k'est martir mut a fest,  
 Dunt partie orrez si vus plest,  
 Pur vus joir ge [vus] dirray,  
 200 Une partie ke apris ay;  
 Si cum avant [ge] vus disai[e]  
 Kant des parenz Osith tuchai[e];  
 Seinte Osith out grant parenté  
 204 De grant richesce e (de grant)  
 seinteté,  
 Aels e uncles de grant poesté,  
 Aunes e neces de grant chasteté;  
 Li plus[or] d'eus sunt assemblé,  
 208 Au pere Osith sunt conseillié  
 Ke a tel mestre seit Osith baillié[e]  
 K'en nule manere seit afolé[e].  
 138<sub>b</sub> A Modwin baillier a plus plout,  
 212 A cest consent le conseil finout,  
 Kant la pucele parler saveit,  
 A Modwen l'abesse baillie esteit;  
 A merveille ama e chere tint,  
 216 A Rome fu, ou li revint.  
 Ceste Modwene dunt ay dist,  
 Juste Ardene deus musters fist;  
 L'un a Polesvurche ce dient la gent,  
 220 L'autre en Stranesrale vereiment.  
 Modwen en l'un sujurna,  
 A Edith l'autre otreia;  
 Al rei Edfrid esteit seur,  
 224 Modwen ver li out grant amur.  
 Un jur issi aveneit  
 K'en oreisuns Modwen loinz aleit;  
 A Edith Osith enveia  
 228 Ke bien la preist kar mut l'ama;  
 Sa compaigne out long tens estéé  
 Mut fu de lui joieuse e lée;

- Aukes [de] tens ert trespasé,  
 232 Modwene a muster est repairé,  
 Un livre out trové Edithz,  
 Plein de proverbes e (de) bonz diz;  
 Exemples i trova a grant plenté,  
 236 De vertuz e de seinteté;  
 Ne vot cel bien sule celer,  
 Mes ou Modwen comunier,  
 A volage ne vot baillier  
 240 Ki l'empeireit de leger.  
 Osith apella par grant ducur:  
 'Plereit, dist ele, bele seur,  
 'A nostre mere Modwen aler,  
 186<sup>a</sup> 'A li cest livre par moi porter;  
 245 'Dirrez ke granz biens i puet trover,  
 'Dunt se memes puet amender,  
 'Et par doctrines k'ele trovera  
 248 'Tuz les sens amender purra.'  
 Osith encline, lui otria,  
 Dist ke volenters i irra;  
 Le livre prent, rien ne resta,  
 252 Mes al aler se [a]presta.  
 Ha Deu ke Edith ne seust l'aventure  
 K'avendreit a Osith en ceste ure,  
 Ne la lerreit aler (si cum) je crei  
 256 Pur tut l'or Mide le rei.  
 Si Edith seust ke li avendreit,  
 Cest(e) eire emprendre ne li suffreit  
 Pur tut l'or ke seit en Espaine,  
 260 Ne pur [tut] l'onur de Lovaine.  
 Si Edith seust ke Osith est a venir,  
 Cest message ne li freit furnir,  
 Pur ce k'ot Salamon le sage  
 264 U Alisandre en tut son age.  
 Mes Deu li cela cest conseil,  
 Kar de Osith vot fere grant merveil.  
 Ivern ert e mut out pleu,  
 268 Pur ce la pucele n'est (re)mansu;  
 A l'aube del jur (en) la matinée,  
 Errant se est acheminée;  
 Le livre prist e s'en ala  
 272 A Modwen u Edith l'enveia.  
 En cest chemin une ewe curreit,  
 U la damisele passer deveit;  
 Le punt fu lung e d'un sul tref,  
 276 Passer comensa pouruse e suef  
 186<sup>b</sup> La rivere fu large e parfund,  
 Et ele ert ja en mi le punt;  
 Le vent fu fort e mut bruant,  
 280 Les pans de son mantel despant,  
 Mes par les taches al col remist,  
 Et par les gerrons a sei (le) prist
- Son mantel ke le livre obli,  
 284 Ke de ses meins en l'ewe chai;  
 De cele perte fu esbai,  
 Al prendre s'abessa si le suivi;  
 (Bien) cuida son livre aver receu,  
 288 Mes amdeuz l'ewe ad reteneu.  
 Loinz de cel liu les desaka,  
 (Et) en une krenke les jeta,  
 [Et] bien treis arpenz loin del pont,  
 292 Les graventa en un parfunt,  
 La jurent amdeuz treis jurs  
 Et treis nuiz sanz [aucun] succurs;  
 La jurent treis jurs e treis nuiz  
 296 Si enfundre en un puiz;  
 Treis jurs e nuiz Osith i jut  
 Iloec neé en cel duit.  
 Issi Osith gesir larrum,  
 300 Et de sa dame nus cunterum.  
 Del quart jur s'esclarzi la matinée,  
 Edith s'est mut esmerveillée  
 Ke feist Osith tant targer;  
 304 Dist k'ele irra l'encheson saver.  
 En son quer suffri grant batestal,  
 Bien levá devant le chant de gal,  
 Errant se mist a cheminal;  
 308 Modwen l'encuntre par esperital;  
 Si cum Edith aveit veu  
 187<sup>a</sup> Modwen silence ad derumpu;  
 Bien par son semblant ad aparcu  
 312 K'ele fu dolente et irascu.  
 'Edith, bele seur, k'estes dolente?'  
 'Dame: (dit Edith) ore oez qui me  
 turmente,  
 'Damoisele Osith vus enveia,  
 316 'Un livre portant ke mut amay,  
 'Hui est le quart jur trespasant  
 'Puis n'en oi mes ne cunterment;  
 'Dame, k'est ele demoré tant?'  
 320 Dist Modwen: de ço 'ne soi rien  
 avant.'  
 Si l'une e l'autre fu esbaye,  
 Ceo demander serreit folie,  
 Pasturs furent leus delez,  
 324 Lur bestes pessanz par ces pres;  
 Les dames a eus sunt alez  
 Apres saluz unt demandez:  
 'Amis ke Deu vus doint sauveté,  
 328 'Ceo dunt vus prium diez verité,  
 'Veistes une damoisele al punt aler,  
 'A la matinée li tierz jur fu er,  
 'Afublé out un neir mantel?'  
 332 A ceo dient li pasturel:

239 volage, cf. § 59.

253 § 53 vii.

283 MS. *ken*.

296 Cf. § 59.

307 *se mettre a chemin* is a known phrase, the present is used for the rime. *cheminal* appears to be very rare.

242 Cf. § 43 iv.

261-2 Cf. § 59.

290 *krenke*, cf. § 59.

306 Cf. § 48 a.

245 Omit *ke*, cf. § 53 i. iii.

281 Cf. § 59.

293 Cf. § 65.

- 'Une tele pucele cum vus querez,  
'Hui est quart jur veimes assez,  
'Amunt sur la chause passer,  
336 'Jeske al punt veimes aler,  
'Mes kar a nos bestes entendium  
'Plus n'en seumes en fei vus dium.'  
Lors ke nee[e] fust suscherent  
340 Les dames e al punt repeirerent;  
Amedeuz se mistrent en oreison,  
Ou plurs ou grant devotion,  
<sup>137</sup><sub>b</sub> Ke Deu lur deignast le cors mustrer,  
344 Ke suveus le puissent enterrer,  
Primes sa preere Modwen fina,  
A pont Osith deuz feiz clama:  
'Damoisele Osith venez hors  
348 'Ke veer puissum vostre cors;  
'A ceo vus doint force e vigur  
'Ke Lazre suscita al tierz jur.'  
A peine out Modwen sa voiz fini  
352 Ke de l'ewe Osith ne issi,  
Neste e secke son livre ausi,  
Et dist: 'dame veez moi ci.'  
Si cum del tut fu virgine pure,  
356 Son livre e li sunt sanz muilliure.  
Ha Deu ky [dunc] pust esgarder,  
Quel joie les dames vunt demener.  
Tut le mund dust [il] refuser,  
360 Ki ces treis pust bien aviser.  
Modwen Osith ad a sei prise,  
Tant cum vesqui li est remise,  
Tant cum Modwen fu en vie,  
364 De li Osith ne fu partie.  
<sup>137</sup><sub>b</sub> Ke ja ne seit celée cest miracle,  
Cum Osith en l'ewe out habitacle;  
L'euue ou Osith fu nee[e]  
368 Tut dis puis en ad renomée;  
Ke ja mes en secle ne seit celée,  
Le liu Ninnepol est apellée;  
Ke dunc fust nunein ne di pas,  
372 Kar l'en le tendreit a folie e gas  
Si dunc fust nonein velée  
Ne fust apres reine espusée.  
Assez a[i] dist de cest veage,  
<sup>137</sup><sub>a</sub> Or(e) vus irrai del mariage;  
377 Kant Modwen fu en cel mené,  
Frethuuald sa fillie ad repellé.  
Le sunt e joius (tuit) li parent  
380 De sa porture e enseinement;  
Tuit fu son purpos e desir  
Virgine vivre e [virgine] morir.  
(En quel change serra martir)  
De cest purpos n'est ensensé  
384 Son pere, pur ceo s'est purpensé  
D'Osith, k'il la volt marier  
A poestif homme le rey Syer.  
Seinte Osith en est anguisse,  
388 Pensive en quer e doleruse,  
Mes al pere de ceo n'est rien,  
Que que li seit eu mal eu bien,  
N'i ad rien d'escusation,  
392 Faire l'estuet eu voillèe eu nun.  
Li rei fet mander ses amis,  
Baruns e cuntes del pais,  
E chivalers e autre gent,  
396 Pur lur conseil communalment.  
Al rei Syer ad fet doner  
Osith sa filie e espuser,  
Solunc la gard ke fu asis  
400 En icel tens en lur pais.  
Syer le rey sa femme ameine,  
Ele out au quer doloir e peine,  
E Deu requert omnipotent  
404 Ou lermes mout espesement,  
Ke ja ne li seit violé  
Ceo que peça li out voé,  
Sun pucelage li purgart  
<sup>137</sup><sub>b</sub> Ke ne perde ne tost ne tart;  
Mes si cum s'est a lui donée,  
Bien li puisse estre gardée.  
Le jur ke seinte Osith alat.  
412 Kant li rey Syer l'enmenat,  
Witburg sa mere al departir  
Deuz homes fist ou li venir,  
Ke Dampnedeu aveient cher,  
416 Ententif mut a sun mester;  
Prestres esteient ordinez,  
Et seinz evesques puis sacrez;  
Bedewin out li un a nun,  
420 Ecce li autre compaignun.  
La reine ad a ceus liverée,

339 Cf. § 59, cf. Godefroy vii under *suschier*=*penser*, most of the examples are taken from Anglo-Norman sources.

341 Cf. § 64. 343, 344 *Ke* may be omitted. Cf. § 53.

350 Cf. § 66.

351 Cf. § 59. 367 *ou*, MS. *eu*, cf. ll. 390, 392.

377-8 Cf. § 44 B. iii.

385 MS. *lavoit marcer*: Godefroy v, 253 c gives *mercier quelquechose à quelqu'un* in the sense of *l'en récompenser*. The reading *marier* seems to make better sense.

386 Cf. § 60.

390-2 Cf. § 24.

vv. 384 seq. (Talibus igitur beata virgo et martir Osgitha orta parentibus) cum [MS. Lans. reads: cum igitur beata Osgitha..] jam adulte esset etatis invita ut postea patuit tradita est in conjugium Sihero regi orientalium Anglorum. [Bodley, *ibid.*]

vv. 401-84 Qui cum post celebratas nupcias ejus vellet uti connubio et illa ejus lasciviam diversis occasionibus diu impedisset, tandem universis pene consumptis cum quadam die ejus virginitati graviter insistens illam vi opprimere conaretur. [Bodley, *ibid.*]

417 Corr. *proveire...ordiné seint evesque...sacré*. Cf. § 43 iv and 44 iii.

- Osith sa fillie e comandée,  
 Pur li garder en dreite fey,  
 424 En dreit amur e en sa ley.  
 Li reis Syer ses noces tint  
 Si cum a rei plus bel cuvint;  
 E les plus bauz de sun regné  
 428 Le jur i avei(en)t ensablé,  
 Mut se peinat de tuz heiter.  
 La nuit quant vint puis a cocher,  
 Sa femme ad fet tost demander  
 432 Ke tant al quer puet desirer.  
 Kant seinte Osith out la novele  
 A Dieu ceo dist: 'la vostre ancele  
 'Pur vostre nun or defendez,  
 436 'Le vostre poer i mestez,  
 'Si i mestrai trestut le mien  
 'Ke ne seie pur nule rien  
 'Hunye a nuit ne violée;  
 440 'E quant me sui a vous donée,  
 138a 'Defendez moy cum vostre amye  
 'Ke ne seie a nuit honye.'  
 A tant si est avant venue,  
 444 Si tost cum li rois l'ad veue  
 Mut la coveite mut la desire  
 Et seinte Osith li dist, 'beau sire,  
 'Pur Deu merci, kar m'entendez,  
 448 '(Et) aukes de respit me donez;  
 'De ceste assemblée[e] entre nus  
 'Dunt vus estes tant desirus,  
 'Respit vus requer sire rey,  
 452 'Si ja voilliez joir de mey.'  
 Cil la ne vout pur rien oir  
 Mes tut dis tire a son desir.  
 Cele pur rien ke sace dire,  
 456 Par boneirté plus ke pur ire,  
 Ne vout faire ne consentir  
 A son talent n'a son plaisir.  
 Mut requert termes e respiz  
 460 Mes il le fait mut a enviz;  
 Et nequedent tant l'ad luctée  
 Requis[e] mut e travaillée;  
 Par la vertu del seint esperit  
 464 Ke l'oure est mis en respit;  
 Deus l'ad gardé omnipotent,  
 Onc ne l'aprocha charnel(e)ment,  
 E gueres plus ne demora  
 468 K'il autre feiz la resona  
 Ke a li se vout assembler,
- Respit ne [li] vout plus doner.  
 Mes seinte Osith cria merci  
 472 A Dampnedeu tut autresi  
 Cum aveit ele fet devant  
 138b Ke par son nun l'ert defendant.  
 Li reis comence a losenger,  
 476 E tel oure est, a coroucer;  
 Mes tant a purchasé e quis  
 E tant fait entre giu e ris,  
 De jur en jur est purloinié  
 480 Charnelement ne ad approché.  
 Soventefeiz l'ad envaie,  
 Mes Dampnedeu garda s'amie,  
 K'ou son barun maneit issi  
 484 Virgine treis anz e demi.  
 Un jur apres issi avint  
 Li reis Syer sa feste tint  
 K'il fist de sa nativité;  
 488 Grant poeple i out assemblé  
 Contes, barons e chivalers,  
 Ses frankелеins e ses terrors.  
 Le jur quant il aveit mangé,  
 492 Et sunt partut joius e lé,  
 Et il meimes bien enbeverez  
 En la chambre est tut dreit alez,  
 Et s'i cuche [de]sur sun lit;  
 496 Kant reposé s'est un petit  
 Sa femme fet a ly venir,  
 Si la comence en lit gisir,  
 Bien entrususement li dist,  
 500 Mes ne li durra [il] respit.  
 Kant seinte Osith icest entent,  
 Plure des oilz mut tendrement  
 Et vers le ciel la sus garda,  
 504 Et Dampnedeu mut reclama,  
 Ke par la sue grant vertu,  
 138c G[a]rant li seit en bon escu.  
 Li reis se peine mut forment  
 508 De son bon fere e sun talent,  
 E ele a trestut sun poer  
 Se tint cuntre l'ardent voler,  
 Mes come de plus se defent  
 512 Cil se deve e plus esprent,  
 De son bon fere met pur veir  
 Tute sa force e son poeir,  
 E jure asez e dist le bien  
 516 Son cuntredit ne li vaut rien.  
 En ceste anguisse u ele esteit

445 Considering the great regularity of the lines of this episode, we may be justified in supposing that the repetition of *mut* is due to the scribe; the scansion would be rendered correct by reading *e* for *mut*.

459-60 Cf. § 32.

461 MS. *lucée*.

490 *frankeleins, terrors*, cf. § 59.

499 The full form, according to Körtling s.v. *extrorsus*, is *estrosséement*, which would correct the line, but probably the line should be emended *li a dit* or *dist*, cf. § 32, and then the present form would stand, cf. § 52.

508-13 Cf. § 59.

460 MS. *envis*.

464 Cf. § 59.

E la dolor k'al quer aveit  
 Seinte Osith ententivement  
 520 Reclama Deu omnipotent,  
 E dist: 'Sire Deu, vostre aye,  
 'Ceste ancele, n'obliez mye,  
 'Tantes feiz m'avez sucuru,  
 524 'E mun cors, sire, defendu;  
 'A ceste feiz, (sire) me sucurez  
 'Des maus a cestui (me) delivrez,  
 'Si vus promet pur verité.  
 528 'Sanz enfreindre la veray voé,  
 'Si vus a ceste feiz aydez  
 'Pur mei succure e travailliez;  
 'Puis ceste hure mettrai pur veir  
 532 'Tute ma force e mun poeir  
 'Ke mes travail n'avrez en pose  
 'De mey ayder pur cele chose.'  
 Quant seinte Osith aveit dit tant,  
 536 Este vus une noyse mut grant,  
 K'en cele sale est ja levée;  
 La gent laenz se desree  
 E haut e bas comunaument  
 138 Crient e huchent durement,  
 E vers la chambre vunt errant,  
 Li un ariere li autre avant.  
 'A Deu,' funt il, 'li reis u est?  
 544 'Allas, ke il ne set icest  
 'K'hui en cest jur est avenu,  
 'Mut se tenist a deceu,  
 'Si il seust ceste aventure  
 548 'Kant venu n'i est a dreite hure.'  
 Ly reis escute e entent  
 La grant noyse ke funt sa gent,  
 Coment le vunt tut demandant  
 552 E il s'en turne maintenant,  
 E vers l'uis de la sale vait,  
 Pur saver moun quel noise i ait;  
 E puis k'il lur ad demandé,  
 556 Delivrement li unt cunté  
 Cum faitement un poy avant  
 Un cerfs tut blanc i vint curant,  
 Ke de la mer tut dreit veneit,  
 560 Et si curut a grant espleit,  
 La hors u bien esteit veus,

Par les braches e les seus,  
 U tut esturent a lur past,  
 564 Si cum les chiens rien ne dotast;  
 E li brachet trestuz cuplé  
 E li seuz entremedlé,  
 Li autre chien petit e grant,  
 568 A fort espleit le vunt siwant.  
 Ly ke pout unk(es) cheval aver,  
 Apres s'en est alé pur ver,  
 E que cheval n'en aveit prest,  
 572 Tut a pie alé s'en est.  
 139 Quant li reis ad iceo oy  
 'Ostez,' ceo dist: 'trop ai dormi:  
 'Ca, mun cheval delivrement.'  
 576 E il ne s'est targié nient,  
 Ainz comande trestuz munter,  
 E sei meimes fet aprester,  
 Puis est munté [tut] maintenant  
 580 E vait le cerf a plein siwant.  
 Li cerfs s'en vait ou grant bandon,  
 Li reis apres e cist baron;  
 Current li chien a grant espleit,  
 584 E li cerf est venu tut dreit  
 Desk'a un bras parfund de mer,  
 U ne soleit nuls hom passer,  
 Kar l'ewe esteit redde e parfunde  
 588 Li cerf s'est mis tut dreit en l'unde.  
 Cel bras de mer li paisant  
 Castlewade vunt apellant;  
 Li cerf en l'ewe noe amunt  
 592 Les chiens anguissus sunt,  
 Crient e funt noise mut grant.  
 A nou le vunt a plein siwant,  
 Li reis en est mut anguissus,  
 596 Del cerf prendre mut desirus,  
 Kar unkes ne vit il nul jur  
 Cerf ne bisse de sa blanchur.  
 Il vait puignant par cel sablon,  
 600 Hurte chival de l'esperon,  
 Coment cheveche ne li chiïet,  
 En bras de mer parfund se met,  
 Red e parfund esteit le guez,  
 604 Devant ceo n'ert unc mes passez  
 Par home a chival ne a pié,

523 Cf. § 59.

531 Cf. § 53 iii ii.

537 Cf. § 15.

554 Cf. § 59.

vv. 558-626 Subito quidam cubiculum intrasse fertur qui regi nuntiaret cervum nive candidiorem pro foribus aule undique libere [121 v<sup>o</sup> a] discurrere quasi regi et suis omnibus insultaret. Quod rex audiens ceptam voluntatem mox postposuit et cervum cum suis venatoribus et militibus perniciter insequitur.

572 Cf. § 65.

574 Ostez. Cf. § 59.

589 Cf. line 185.

592 It is improbable that this line is as it left the poet. The scribe may simply have omitted a member of the phrase as *e.g. de siwre* (cf. l. 595), or, what I consider more likely, have changed an older reading containing the word *seüs* (*e.g. li seus mult...*) which had become obsolete (cf. line 566—where the meaning is plain from the context—and the remark of G. Paris in *Intro. to Vie de saint Gilles*, p. xviii).

601 Cf. § 4 A.

528 Cf. § 5.

536 Read *es vus* and compare l. 905.

542 Cf. § 66.

556 Cf. § 5 ii.

<sup>139</sup><sub>b</sub> Trestut primes l'ad asaïé.  
 L'ure quant sunt li chien passé  
 608 Estoit li reis parfund en gué;  
 Mes li cheval iert bon e fort,  
 Tut sulement se met a port.  
 Ly cerf a plein en chemin entre  
 612 E vunt li chien curant sur ventre,  
 E li reis vient apres puigniant,  
 Ses chiens a plein esbaudissant.  
 Mes li cerf n'est unkes restuz,  
 616 Dekes Donewiz est dreit venuz,  
 Iluec s'est mis en cele mer.  
 Li reis se peine del haster,  
 Mes n'i put unc si tost venir,  
 620 Pur rien ne put le cerf choisir.  
 Ne set coment s'en est partiz  
 Kar de ses oilz est evaniz.  
 Les chiens esteient tut asoté,  
 624 E sus e jus unt regardé.  
 Ore pensst d'autre cerf li reis,  
 Kar ne verra cesti del meis.  
 Tant cum li reis vait demorant,  
 628 E ou ses chiens le cerf siwant,  
 Seinte Osith n'ad pas oblié  
 En quel pour aveit esté.  
 Ainz dist ke mes ne targera  
 632 De ceo k'out empensé peça;  
 Coment ke li plai pust se prendre,  
 A Dampnedeu se voudra rendre;  
 Puis en apres la Deu ancele  
 636 Tuit en secrei a sei appelle  
 Seint Ecce e seint Bedewin,  
 E si lur dist le chief enclin:  
<sup>139</sup><sub>a</sub> 'Seigniurs, ore m'escutez ici,  
 640 'Pur amur Deu merci vus cri,  
 'Pensez de mei conseil doner  
 'En mund ne voudrai plus ester;  
 'Ne mes suffrir le grant ennui  
 644 'En cel habit u ore sui;  
 'Jeo voil ke le veil me donez,  
 'Pur nule rien me ne targez;  
 'Jeo l'ay tut prest ici ou mei,  
 648 'Prendre le voil en bone fei.'  
 Cil responnet: 'Dame merci

'Nus ne l'osum pas fere issi.  
 'Kar vus estes joint a seigniur  
 652 'Coment k'entre nus seit l'amur,  
 'Par nostre asenz [nus] n'osum pas  
 'Muer a vus l'abit des dras;  
 'Mes si vus plest dame suffrez  
 656 'A ceo purrez venir assez;  
 'N'osum tel(e) chose uncore en-  
 prendre  
 'Deske en avant bien est d'atendre.'  
 E seinte Osith requert assez  
 660 Pur Deu amur les ordenez;  
 K'il facent ceo ke lur ad dist  
 Mes il li unt tut escundist;  
 E quant la dame bien entent  
 664 Ke ne volent faire nient;  
 'Seigniurs,' ceo dit, 'quant est issi  
 'Deu pensst de mei par sa merci.  
 Plus en apres leva sa main,  
 668 E treit le veil hors de son sein,  
 E sur l'auter offrir le vait,  
 Puis de sa main vers li le trait,  
 E sur son chief le veil ad mis,  
<sup>139</sup><sub>b</sub> E' attaché e bien asis;  
 E dit: 'Dampnedeu tut puissant,  
 'Cors e alme ci vus comant,  
 'Si me gardez pur vostre nun,  
 676 'Car ne ay d'autre guarisun.'  
 Seinte Osith ad cest oure en pris  
 Ke sur son chief le veil ad mis.  
 Le rei revient ja de chascor  
 680 U gueres ne put espleiter,  
 Corus e plein de maltalent;  
 A l'us de la sale descent,  
 Car custume est, bien le savez,  
 684 Ke riche home coruce asez,  
 Kant sa beste aver a failli,  
 E il refist tut autresi.  
 En la chambre est droit alé,  
 688 La reine a tost demandé,  
 E ele vient en son neir veil,  
 Al rei en fremist chacun peil.  
 L'alme del cors pur poi s'en ist,  
 692 Tant s'esmai[e], tant enpouerist,

623 Omit *tut* or cf. § 65.

633 MS. *pus se prenge*; *pust* for *peust* cf. § 5 II.

vv. 626-78 Quod cernens beatissima virgo ac divina dispensacione hoc actum intelligens, statim velut ovis erepta de ore leonis, sanctissimos pastores et pontifices Eccam [MS. Neccam] et Bedewinum accersivit, propositum eis sue mentis humiliter indicavit, deprecans ut eam sacro velamine cooperirent, si forte virginitatem suam sic protegere posset. Qui votis ejus humiliter et ipsi faventes eam sicut rogaver[at] Christo mox consecraverunt ac sacro velamine cooperiverunt.

665 Cf. § 59.

687 Cf. Hiatus.

vv. 678-718 Quod cum rex de venacione rediens comperisset, ex intimo cordis affectu dans suspiria graviter doluit, (quia eam sicut proprium corpus dilexit).

691 Corr. n'en ist. Cf. § 53 IV.

692 *empaorir* seems to be rare in verse; Godefroy has no quotations except in prose passages. Cf. § 31 f.



- E quant regard la cou(e)le bise,  
A poy d'effrai le quer n'i brise.  
Del cerf li membre k'il tant suivi,  
696 Quide ke deable l'en a trai;  
(Mes) quant se parçoit de la reine  
De rampuner la ne fet traîne  
Mut la comence a laidenger  
700 Des paroles e a tencer,  
Coruce e deve a desmesure  
Asez li dist, asez li jure,  
Dist par serment e manascer,  
704 Tut son engin n'avera mester;  
<sup>140</sup><sub>ra</sub> Ne purra pas si enginner.  
.....  
Mes ele li dist pur nient le fet,  
708 Pur nul homme n'ert [ja] defet,  
Dekes a Deu s'est si rendue,  
Mes ne put li estre tolue;  
Ainz voudra meuz la mort suffrir  
712 Ke cest abit james guerpir.  
A desmesure grant dolur  
En fet li rei e nuit e jur;  
Lesse son beivre e son manger,  
716 Cum fu jadis acustumer,  
Ne put nuls hom a ly parler,  
N'en la chambre gueres entrer.  
Kant sa dolur a fet asez  
720 Ke tut put estre alessez,  
Purpense sey a chef de tur  
Ke rien ne vaut sa dolur,  
Kant veit ne puet estre muée,  
724 A seinte Osith a gr[aj]antée,  
Ke remaine tut autresi  
En cel abit k'ele ad choisi;  
S'il veit ke el estre [ne] peust  
728 Ja le congé pur lui n'eüst;  
'Dame (ceo),' dist il, 'quant issi est  
'Ke (jeo) ne puis vus tollir icest  
'Ceo peise mei estre mun gré,  
732 'Or seit a vostre volunté  
'Mes quant l'avez issi empris  
'Des or n'i ad en, ceo m'est (a)vis;  
'Mes a ceste religion  
736 'Covent ke jeo meste mun don  
'La vile Chich vus doins issi,  
'Kenclovedene tut autresi,  
<sup>140</sup><sub>rb</sub> 'Tut ensement Hodefeld avezet,  
740 'De ceo faites vos volentez,  
'Kar jeo vus bien frai estorer;  
'E estre ceo vus voil doner  
'De chescun conte e de baron  
744 'La secunde fille par non  
'De tant cum ad en mun regné;  
'E puis a vostre volunté  
'Ensemble ou vus serrunt veléez,  
748 'E en religiun donéez.'  
Si cum il dist issi l'ad fet,  
E seinte Osith mut tost s'en vet  
Pur sa meisun faire aturner  
752 U deit, pur Deu servir, rester.  
Aprester fait delivrement  
Des offices ceo ke apent;  
Les dameiseles sunt mandéez  
756 E de par Deu mut tost veléez;  
Ou seinte Osith remises sunt  
E tut guerpi l'onur del mund,  
A Deu servunt devotement,  
760 E mut i vivent seintement.  
Après lung tens avint issi,  
Cum vus avez asez oï,  
Des ces paens Deu enemis,  
764 Ke ja vindrent en cest pais,  
De Danemarche lur dreit curs,  
Gent haye de pute murs,  
Ki sunt venu par dreit fuire,  
768 Pur crestiens par tut destruire,  
Li deuz tyranz ki unt mené,  
Ynguar e Ubba sunt nomé;  
Les crestiens vunt destruant,  
<sup>140</sup><sub>ra</sub> Chasteus e viles asegant,  
Ne en pernent autre rancun  
De crestien for le chef nun.  
Cil deuz tyranz pur verité,  
776 Seint Eadmund unt decolé,

694 i cf. § 48.

696 Cf. § 53 i.

698 Omit *la* and cf. § 48.721 Corr. *purpensa*.722 Corr. *valut*.

vv. 719-60 Nec tamen illam a proposito suo revocare ausus fuit immo concessit ei ut ipse optaverat castam permanere. Acta sunt igitur hec apud orientales Saxones juxta mare in villa que Chic ab incolis regionis illius nuncupata est, anno dominice incarnationis sescentesimo quinquagesimo tercio. Quam villam rex in possessionem eidem virgini tradens abiit in qua et ipsa usque ad finem vite sue caste perseverando remansit (ubi edificia lapide et latere pulcre constructa habuisse dinoscitur). [Bodley, *ibid.*]

733 MS. *avet*.

738-9 I have not been able to identify these names, the former is perhaps a mutilated form of Camulodunum (Colchester).

vv. 761-806 Qua Deo in eodem loco jugiter fideliterque serviente quidam pirate paganis adhuc irretiti erroribus (cum jam per diversas Anglie partes cedes quasi plures debacchando crudeliter exercuissent), forte illuc applicuerunt, virginemque compertam atque correptam idola blandiciis suadendo minisque terrendo adorare coegerunt. Sed virgo beatissima et blandicias respuit et tormenta derisit. Unde princeps (illius nefandi exercitus) in iram versus capite plecti virginem jussit.

- E puis comencent a errer  
 Par la costere de la mer,  
 E en viles entrent partut  
 780 E ocient la gent a but,  
 Ardent les eglises a plein,  
 Tuent les prestres de lur mein,  
 Robent la gent, funt envayes,  
 784 Par tut la u trovent abeies  
 Le feu i mettent de lur meins,  
 Moines ocient e noneins,  
 U k'il viengent, ceo sachiez bien,  
 788 A destruire ne lessent rien,  
 E en lur nef entrent apres,  
 Par icele mer vunt ades,  
 Tant unt nagé, tant unt siglé,  
 792 Ke pres de Chich sunt arivé,  
 E puis saillirent sur cel gravier,  
 Le pais vunt tut enchercher,  
 Pur quere cristiene gent,  
 796 K'a quer heent trop cruelment.  
 Seinte Osith fu le jur alée  
 Si cum esteit acustumée,  
 A une secrée fontaine  
 800 Quatre meschines ou soi meine,  
 Pur sei laver i sunt alées  
 E li paen les unt trovées;  
 N'entendirent pas lungement  
 804 Ainz decolent comunaument  
 140<sup>b</sup> Seint Osith ke unt trové ci  
 E les autres ensemble ou li.  
 Mes seinte Osith tut erranment  
 808 Son chef entre ses mains prent,  
 Si cum n'eût anguisse eüe,  
 Tant veit k'al muster est venue;
- La fontaine dont (ele) est alée  
 812 A deuz quarenteines de veie  
 E plus est loinz de cel muster  
 A dreite veie u a sentier,  
 U seinte Osith son chef porta.  
 816 L'us del muster puis en entra  
 De ses mains l'ad ensenglanté  
 Dunt ele aveit son chef porté.  
 L'enseigne fu apert e grant,  
 820 E lung tens puis aparissant,  
 E si raveit tut ensement  
 En nostre tens asez [de] gent  
 Ke l'us virent ensenglenté  
 824 Par ki savum la verité.  
 Seinte Osith n'est unk arestue,  
 Deke al auter est dreit venue,  
 E de son chef i fet present  
 828 A Dampnedeu omnipotent,  
 A ly del tut s'est comandée  
 Pur ki amur fu decolée,  
 E puis repeire belement  
 832 E entre pilers se estent,  
 En presbiterie del muster,  
 E ses meins comence a drescer  
 Vers Dampnedeu son creatur  
 836 Pur ki suffri mort e dolor,  
 [E] torne dreit vers l'orient  
 141<sup>a</sup> A Dampnedeu l'esperit rent.  
 Seignurs ore avez bien oï  
 840 De la vie seinte Osith ci,  
 Coment pur Deu guerpi le mund  
 E les richescs k'ici sunt  
 Pur trover joie pardurable  
 844 Ke a tut dis ert estable,

784 Cf. § 5 B ii (a).

vv. 807-24 Que decollata se ilico erexit et caput (a corpore longius [121 v<sup>o</sup> b] rotatum) ambabus manibus accipiens angelico juvamine firmis gressibus illud in ecclesiam que in honorem apostolorum Petri et Pauli antiquitus fuerat constructa detulit. (Distat autem locus sue decollationis ab illa ecclesia quasi stadiis tribus. Cumque caput deportans ecclesiam ingrederetur, ostium cruenta manu forte tetegit. Cujus rei signum nostris contemporaneis manifeste apparuit.) [Bodley, *ibid.*]

vv. 825-56 Hujus igitur venerabilis corpus ante introitam chori ecclesie prefate a fidelibus honeste sepultum diu jacuit ubi ejus meritis multa miracula Deus ostendit. (Nam postquam pro fide Christi mortem suscipiendo occubuit atque in ecclesia illa ut dictum est sepulta fuit, sanitates diversarum infirmitatum ibi usque in presentem diem celebrari non desinunt.) Que cernentes pii populi virique sapientissimi cum ymnis et laudibus corpus ejus de eodem loco transtulerunt et in medio choro cum sarcophago honestius posuerunt. (His temporibus contigit mirabilem virum nomine Mauricium Lunduniensem fieri episcopum. Qui cum de virtutibus et miraculis sancte virginis audisset atque eam in sua parochia esse cognovisset, locum humiliter frequentavit, virginemque dictis et factis decenter honorificavit. Cui quoque inter alia placuit ut corpus illius de loco in quo jacuit levaret et in loco eminentiori scilicet post majus altare honestissime poneret. Quod cum devotissime fieret atque tandem venerabili corpore ad votum episcopi positum esset, balsamum quantum habuit sibi jussit afferri atque allatum supra sacrum corpus gaudenter effudit et effundendo ampullam vitream in qua fuit coram omni multitudo que advenerat guttatim excussit. Sed hanc ampullam coram omnibus ut dictum est evacuatam [122 r<sup>o</sup> a] alio rursus tempore satis meliori balsamo usque ad summam Dei munere repletam episcopus recipere promeruit. Nam non multo post contigit quandam ministrum ejusdem episcopi adeo infirmari ut nec loqui nec aliquid movere se posset sed quasi animam statim redditurus extensus jaceret. Quod cum episcopo nuntiatum fuisset ampullam predictam sibi afferri jussit ut saltem

Trovée l'ad finalement  
 Sachez ke nen dotum nient,  
 Kar Deu le rey de majesté  
 848 Apertement l'ad ci mustré  
 Par miracles gentils e granz  
 Ke pur ly fet aparissanz,  
 Fort serreit tut a acunter  
 852 Mes partie volum mustrer,  
 U vus porrez tres bien oïr  
 K'a Dampnedeu fet a servir,  
 Ky leument le servira  
 856 Sanz gueredon ne s'en irra.

Cum nus avum pur veir oy,  
 Acune feiz avint issy  
 Ke grant tempeste out en la mer,  
 860 Horriblement la fist emfier,  
 Jeter guages e verser undes,  
 Leides, horribles e parfundes;  
 Ki dunc i furent, bien vus jur,  
 864 N'esteient pas del tut seur.  
 En grant heure de la tempeste  
 K'en mer feseit si grant moleste,  
 Par la tormente sunt chaciez  
 868 Nefs estranges e travailliez;  
 Une hore aval, un autre amunt,

Tant cum tut dreit venues sunt  
 141 En cel havene puis al d[e]rein  
 872 A seinte Osith le plus prochein.  
 Les mariners i unt ancré(e),  
 Sigle abatu e bien teoldé(e),  
 Ilokes vunt cum est custume  
 876 De tens attendent suautume,  
 En havene sunt bien lungement  
 Pur attendre le prospere vent,  
 E vunt tel hore est a la terre  
 880 Pur vitaille e garison quere;  
 A seinte Osith revunt suvent  
 A oreisuns ou autre gent.  
 Un jur i vunt les mariners,  
 884 Ly envoieez les juvencels,  
 Si cum esteient customer  
 E pur orer vunt al muster.  
 A ceo k'aukes i unt esté  
 888 E sus e jus par tut alé,  
 Li uns d'eus cum esteit alant,  
 Trove un marbre gisant;  
 Pres deuz espaumes de lungur,  
 892 E pleine paume out de laur.  
 E cil la prist delivrement,  
 Si l'enporta tut belement,  
 E si comence a purpenser  
 896 K'en son pais la vout porter,

ejus ablucionem super linguam infirmi distillaret si forte gustu illius liquoris aliquid verbum confessionis peccatorum edere posset. Mira res. Nam eadem ampulla episcopo allata optimo balsamo Deo munere plena inventa est. De quo cum infirmus parum gustasset, mox sanitate recepta surrexit et letus quo voluit deambulavit, episcopo et omnibus qui aderant valde admirantibus et Deum in sancta virgine Osgitha laudantibus. Translatio autem hujus gloriose virginis tercio nonas octobris sub Mauricio venerabili episcopo ut prefati sumus facta est et altare ad caput ejus eodem die dedicatum.) [Instead of the passage in brackets, MS. Lansdown has only: Deinde Mauricius Londoniensis episcopus corpus ipsius levavit et post majus altare posuit.] Cujus festum nonas Octobris manifestamus esse colendum quia eodem die pro Christo agonizans mortem temporalem subiit et in gaudium sempiternum cum corona martirii gaudenter intravit. Translatio vero ejus jubente domno Ricardo successore Mauricii, in crastino id est octavo idus Octobris celebratur quia ut isdem venerabilis episcopus dicebat inconveniens erat tamprope ante illius martirii festum translationem ejus celebrare. (O quot et quantis miraculorum signis hec beatissima virgo quanti sit meriti non solum suis compatriotis verum extraneis manifestata est. Sed multis propter fastidium legencium omissis unum ad memoriam referre delectat.)

851 Cf. § 59.

vv. 857-86 Tempore enim prefati pontificis Ricardi quidam [122 r° b] theutonicus cum quadraginta navibus alleciis oneratis sicut per singulos solent annos de Gernemutha redierunt et ad portum sancte Osgithe qui lingua incolarum Westmutha vocatur omnes tandem convenerunt. Qui ex singulis navibus elemosinam collectam more solito ad ecclesiam miserunt ut virgine pro eis intercedente ventum prosperum quo repatriarent recipere meruissent.

874 This refers to a Scandinavian custom of erecting an awning over the deck when in port called *tialz*; in St Gilles we find *Funt un tialz desus le tref, E puis s'en issent el graver...* 930-1; the word is Old Norse *tjald* (Germ. *Zelt*; Eng. *tilt*). Cf. § 5 B (x), § 59.

883 Cf. § 3. The rime words were doubtless in the original, *marinel*; *juvencel*.

890 Corr. *a terre gisant*. Cf. Latin text, or l. 990.

vv. 887-904 Cumque oblatione facta quidam illorum qui eam attulerunt in portum australi consedisent et ad invicem de amenitate et situ loci loquerentur, contigit forte quoddam frustum marmoris ibi velut neglectum aut projectum in pulvere jacere. Quod cum quidam ex illis latenter rapuisset, secum sociis ignorantibus illud ad navem portavit.

- E pense bien k'en son muster  
Al pais doner avera mester.  
Le marbre porte si s'en vait  
900 [De]vers la marine tut dreit,  
Entre sa nef de meintenaut,  
E del marbre ne fet semblant,  
A compaignon mot ne sona,  
141<sub>a</sub> Kar plai n'en tint, bien le mustra.  
A tant es vus si unt [bon] vent,  
Dreit e portant a [lur] talent,  
Drecent lur mast e cordes tendent,  
908 E le wydas par tut amendent,  
E puis unt trait lur sigle amunt,  
Ancre sakent e si s'en vunt.  
De cele nef oir porrez  
912 U li marbre fu enz portez,  
Kant li autre vunt herneschant,  
E lur aferes adrescant,  
E s'aturnent e la e ci,  
916 E cil refunt tut autresi;  
Mes kant unt le mast bien fermé,  
Ancre saké et veil levé,  
E les autres par tut s'en vunt,  
920 Cum cil ki vent a talent unt,  
Unk cele nef ne fist semblant,  
K'en ewe fust ne tant ne quant,  
Ne pur force, ne pur saver,  
924 Ne la porrunt del liu mover.  
Les mariners levent lur main  
Chescun d'eus se seigne a plein,  
Dient entre eus: 'avez veu  
928 'Itel mervellie ne unkes fu;  
'Dunc n'avum nus le vent portant  
'Cum cil autre ki vunt devant  
'Le governail bien ataché  
932 'De gurderis ancre saké  
'E drecié mast, sigle amunt trait  
'Ke deit ke nostre nef ne vait?'  
Puis comandent les compaignons  
936 K'il augent tut a avirons,
- 141<sub>b</sub> De totes parz pur asaer  
Si rien ne vausist lur nager,  
Enteims pur mut estre grevé  
940 Ke del havene seient geté,  
Les juvenceus pruz e legier(s)  
Se peinent mut del efforcer(s),  
E chescun d'euz i met sa main,  
944 Des avirons ferent a plein.  
Mes plus semblant ne fist la nef  
Ke maison fet le cuchetref;  
Bien la porunt conduire ariere  
948 Mes avant en nule manere;  
Costeant veit e en belif  
Dreit cum cheval ke est restif.  
Kant cil veient ke n'ad mester  
952 Ne lur sigler ne lur nager,  
Parolent en estreitement  
Cume cil ki sunt mut dolent.  
'Seignurs,' fet l'un, 'ça entendez,  
956 'Nus sumes mal bailli assez  
'E cel veum tut a estrus  
'Ke le ire Deu vient sur nus,  
'Pur nos pechez bien le savum  
960 'Cest encumbrier en mer avum;  
'Criums merci cher compaignons,  
'Pur Deu le veir e pur ses nons  
'Ke cil ke se savera copable,  
964 'Encumbré de peché del deable,  
'Ke il put sei fere confes  
'De penitance prendre apres  
'Ke Dampnedeu merci en ait  
968 'De ceo dunt il ad mesfait;  
'Pur Deu seigniurs ki ke ceo seit,  
142<sub>a</sub> 'Ke conisant seit ore endreit,  
'Ke pur un sul e sun peché  
972 'Ne seum tut ci perilié;  
'Kar s'il n'i ad amendement  
'Ci demorum finablement.'  
A ceo (ki l')unt longement parlé,  
976 E entre sei chescun pensé,

906 Cf. St Gilles: *Kar ore vente a lur talent* 1032.

vv. 905-24 Quo facto vento surgente prospero anchoras subtra[h]unt vela suspendunt et versus patriam omnes cum gaudio volucris cursu tendunt, preter unam navem que velut in terra sic in aqua juxta litus fixa remansit.

vv. 925-50 Nec tamen naute navis ejusdem tardius aut pigrius aliis anchoras subtraxerant, immo velum usque ad mali sumitatem trahere studuerant. Sed nec aliqua instrumenta nec velum Deo jubente suum tunc poterant officium habere. Naute itaque dolentes et causam penitus ignorantes per navem discurrunt, funes expediunt, contos exponunt, remos deiciunt, clamando pellunt, trahunt nec quicquam proficiunt.

934 'How comes it about that...' cf. §§ 53 i, iv, 59.

945-6 The sense of these two lines is obscure and *cuchetref* < \**colloca trabem* is apparently not known elsewhere. I am inclined to think it is the awning referred to in line 874 footnote. The meaning would appear to be that the ship was no more like a ship than a 'cuchetref' is like a house. Cf. § 59.

vv. 951-98. Fessi ergo considunt, peccata plangunt, vota vovent, emendationem vite Deo et sancte Osgithe omnes flebili voce promittunt. Interea isdem homo de quo superius mentionem fecimus in medium prostitit, se graviter peccasse dixit et marmor quod abstulit omnibus ostendit.

961 Corr. *compaignon*.

962 Corr. *son non*, cf. § 43 iiii.

- De ses mesfez de ces pechez.  
 A tant s'est drescé sur [ses] piez  
 Ky enporta le marbre issi.  
 980 'Seigniurs,' ceo dist, 'pur Deu merci  
 'Endreit mei voil primes parler  
 'Le men mesfet ne voil celer,  
 'Si mesfet deit estre nomé.  
 984 'Ceo k'en mon quer ay recordé  
 'Poy de chose est, me[s] nekedent  
 'Dirray le vus tut erranment.  
 'A seinte Osith estoie aléz  
 988 'Ou autre compaignons asez,  
 'En son muster u jeo entray,  
 'Un marbre petit i trovay,  
 'Si l'enportay par aventure  
 992 'Par geu le fis e enveisure,  
 'Ci l'ay porté, ici l'ay mys  
 'N'enquer celer ceo ke en fis,  
 'Or vus en ay le veir gey  
 996 'Beaus compaignuns pur veir vus di,  
 'Si de ceo ay vers vus mespris,  
 'Faire en voudray tut vostre avis.'  
 Quant l'unt oï funt [mut] grant  
 bruit  
 1000 A une voiz s'escrient tuit:  
 'A Dampnedeu graces rendum,  
 'Kant tant enquis suvaus avum  
 1004 'Or n'i ad en for retorner  
 'Le marbre ou nus volum porter,  
 'A seinte Osith tut dreit alum,  
 'E Deu e ly merci crium,  
 'Rendum le marbre a son muster,  
 1008 'Mut covient iluc Deu prier  
 'K'il nus pardoint icel peché  
 'Ke mes ne seum travaillié,  
 'Cum nus avum esté devant,  
 1012 'Kar ci sumes trop sujurnant.'  
 Sicum unt dit issi le funt,  
 Issent de nef e si s'en vunt;  
 A seinte Osith sunt dreit alé;  
 1016 Kant en muster furent entré,  
 Sachez ne sunt unkes restu,  
 Dekes al auter sunt dreit venu,  
 A genouilliuns iluec cuché,  
 1020 Orient merci de lur peché,  
 Le marbre i unt offert e mis  
 E Dampnedeu sovent requis  
 E seinte Osith sa chere amie  
 1024 Mes ne seient en tel baillie,  
 Ne travaillié ne malmené;  
 En havene u tant unt demoré;  
 E communaument voé unt  
 1028 Ke checun, tant cum viverunt,  
 Lour offrende ferunt porter  
 A seinte Osith e presenter,  
 Ke Dampnedeu omnipotent  
 1032 A aler lur doint sauvement.  
 Al pople k'il unt iluec trové  
 Cum lur avint unt cunté,  
 Pernunt congé e si s'en vunt,  
 1032<sup>142 v<sup>o</sup> a</sup> E en lur nef puis entré sunt,  
 Levent sigle hastivement;  
 Si tost cum i feri le vent,  
 La nef se torne a tel randon,  
 1040 Come colum devant faucon,  
 Deu fist iluec [tres] grant vertu  
 E miracle tres bien seu,  
 Kar cil s'en vunt par cele mer,  
 1044 E poesté unt de sigler  
 Les nefes ke peca sunt aléez  
 E loin en mer avant passées,  
 Cil ki tant esteient ariere,  
 1048 Ne sai coment n'en quel manere  
 Fors cum Deu le vout en maesté,  
 Lour compaignons unt ja passé;  
 Errent e vunt siglant afort,  
 1052 A tant vienent plus tost a port;  
 E les autres passent de tant  
 Cum ariere esteient devant.  
 N'at cil saciez k'il n'eit oy,

986 The scribe writes now *erranment* and now *erraument*. I have chosen the former orthography in each case.

vv. 999-1032 Quod etiam omnium hortatum ad ecclesiam referre festinavit. Navis vero interim quasi hominem [122 v<sup>o</sup> a] expectans Dei jussu ibidem donec ille rediit immobilis permansit.

1033 Cf. § 66.

1034 Cf. § 64.

vv. 1033-54 Que[m] redeuntem recipiens velut a vinculis soluta prosilivit et post precedentes oior volucres advolat. Et licet a conspectu illius alie jam longe abierint, hec tamen citius omnibus portum desideratum ingressa est. Ex quibus postmodum quidam in Anglia reversi coram altari sancte Osgithe omnibus qui aderant ista subtiliter sicut gesta fuerant narraverunt et quod ille vir per quem hec acciderant Antwerpensis [gloss in a beautiful xiii century hand: *Andwerpia villa est in Brabantia et portus maris*] natione et Theobaldus nominatus sit fideliter intimaverunt. Pro quibus omnibus Deum laudemus ipsamque virginem humili prece deposcamus ut nobis peccatoribus apud Deum nostrum Jhesum Christum subvenire dignetur qui vivit et regnat cum Deo patre in unitate Spiritus sancti Deus per omnia seculorum secula, Amen. Explicit vita vel passio beate Osgithe virginis.

1049 Cf. § 53 x.

1051 This should perhaps be written *au fort*, common in the meaning *enfin*.

- 1056 Coment la nef siglat issy,  
Ke mut ne seit esmerveillé,  
Kant enquis unt e cerché  
E entendunt la verur,  
1060 Mercient Deu le creatur,  
E seinte Osith la gloriuse,  
Martir e virgine precieuse,  
Pur ki Deu fist si grant vertu  
1064 Ke apertement le unt veu.

- A**utre miracle apres orrez  
De seinte Osith si l'entendez.  
Une femme contrainte esteit  
1068 Vers Hereford de Wales dreit,  
<sup>148b</sup> Ke ne poeit en nule baillie  
De li mover sanz aie,  
Des membres ne se poeit ayder,  
1072 Ne al lever ne al coucher,  
De ses membres tut dis estoit  
En grant anguisse e grant desdroit,  
Asez ala par Engleterre,  
1076 A oreisuns les seinz requere,  
Par tut u ele oï aveit  
Ke Dampnedeu vertu feseit,  
Ne puet uncore estre oie  
1080 Kar Dampnedeu ne voleit mie.  
Kant alé tant aveit par tut  
Ke ses amis esteient mut  
De li partir ja travaillié,  
1084 E au derein mut ennuié.  
Ne saveit mes a requere,  
Seint ne seinte en Engleterre,  
U ne aient ja fet venir  
1088 Fors seint Edmund le bon martir.  
La chaitive fu (mut) anguissuse,  
E de garrir mut desiruse,  
Tant ad prié, tant ad requis,  
1092 E ses parenz e ses amis;  
A grant peine granté li unt  
De li porter a seint Edmund.  
Sa suer par non ke mut l'ama  
1096 E par terre tant la mena,  
Ore a derein tut ensement  
Icest labor pur li enprent.  
Si l'aturnast a meuz ke poeit  
1100 Vers seint Edmund s'en vunt tut  
dreit.

- Tant errunt petites journées,  
<sup>148a</sup> Cum furent bien acustumées,  
Ke nequedent a chief de tur,  
1104 Le seurveillie devant le jur  
Seint Michel venues i sunt  
E la contrainte porté unt  
A grant travail dekes al muster  
1108 Pur faire la iluec vieillier.  
Mes kant vint tut dreit al vesper  
Li secrestains la fait oster,  
E estrussé li ad mut bien,  
1112 Suffrir ne vout pur nule rien  
K'ele la nuit seit al muster,  
Ne pur orer ne pur vieillier,  
Oster la fist demeintenant  
1116 E cele en fet doil mut grant.  
Quant de l'eglise esteit ostée  
A ceus a dit ki l'unt portée:  
'Pur Deu amur merci vus cri,  
1120 'Ne me portez [tres] loinz de ci,  
'Metex mei ci dehors cest us  
'Lessez mei iluec, ne vus quer us.'  
E cil refunt tut autre tel  
1124 E puis se vunt a lur ostel.  
Tute la nuit iluec remaint  
La contrainte ke mut se plaint,  
E crie Dampnedeu merci  
1128 E seint Edmund tut autresi,  
Ke puisse aver amendement  
De mal ke la tient forment.  
A meuz ke sout vers Deu orat,  
1132 Tute la nuit iluec vieilliat,  
E pres del us s'est ajustée,  
Tut dreit cum vint en l'ajurnée  
<sup>148b</sup> La cheitive ke tant i crie  
1136 Un petitet s'est endormie.  
De hors cel us u ele jut  
Un hom en blanc li aparut:  
'Diva,' ceo dit, 'ki es tu ci  
1140 'Ke tute nuit me cries si  
'Ke demandez, ke vus avoir?'  
Cele li dist: 'sire pur veir,  
'A Dampnedeu jeo vinc ici  
1144 'A seint Edmund tut autresi,  
'Ke jeo requer pur son [seint] non,  
'Ke il m'envoie guarison.  
'Mut ay par Engleterre erré  
1148 'E[n] oreisuns pur ma sancté,

1058 Corr. *encherché* as in l. 794.

1059 The tense and form may be original (cf. § 55 i) but it seems a scribe's error for *entendu unt*; cf. l. 1270.

1069 Omit *Ke*.

1070 Both here and at l. 1176 *nule* (*nul*) may have been omitted.

1074 This would appear to be a scribe's error for *destreit*. Cf. Marie de France: *La dame conut bien le pleit*. *Mult est sis quers en grant destreit* [Guigemar, 801-2] but the word may have existed.

1085 *Requere* has no object in the phrase, *qui* may be inserted.

1099 Corr. *si l'aturne*? Cf. l. 1131.

1108 Cf. § 48.

1116 Cf. § on Hiatus. 1180 Corr. *de cel mal*.

1141 *Vus* (<*voles*). Cf. § 25.

- |   |  |
|---|--|
| 1174 Cf. § 15.  | 1176 Cf. l. 1070.                                    |
| 1177 Cf. § 5 B II.  | 1186 Corr. <i>K'ele...</i>                           |
| 1201, 1215 Cf. § on hiatus.   | 1220 Corr. <i>serur...port.</i> Cf. §§ 43 iv., 54 i. |
| 1231 Cf. § 5 B II.  | 1240 Cf. l. 1250.                                    |
| 1243 The usual form is <i>nient</i> (cf. § 18 and line 1392), we take <i>nuient</i> as an Agn. form for <i>noiant</i> , a variant of <i>nient</i> . |  |

- 1252 Tut dreit cum sunt en vers entré,  
La contreite s'escrerie tant,  
Les nerfs li vunt tut crus[i]sant,  
Deu reclaime omnipotent  
1256 E seinte Osith tut ensement;  
Kant longues estoit travaillie  
Sur piez se est a dreit drescie,  
E ver le auter veit tut dreit,  
1260 E loe Deu a grant espleit,  
E seinte Osith sa chiere amie,  
Par ki sa preiere est oïe.  
A chanoines cuntat e dit,  
1264 La grant vertu ke Deu li fit,  
Tut par ordre lur ad cunté,  
Coment par terre aveit erré,  
<sup>134b</sup> 1268 Com[ent] Deu l'ad [a]dresciée ci.  
Kant li chanoine e li seigniur  
Entendu unt bien la verrur,  
Tut loent Deu omnipotent,  
1272 E comencent mut hautement  
Te Deum laudamus par tut;  
Par cel muster demandent mut  
Quel noise seit ke la munt funt;  
1276 Tut a un frus curru i sunt  
Deu comencent mut a loer,  
E funt les seins par tut soner,  
Kant la contreite bien entent  
1280 Ke guarie est finement,  
E mes ne sent de ses dolurs,  
Venue est devant les seigniurs,  
E si lur dit; 'seigniurs merci,  
1284 'Dampnedeu m'ad guarrie ci  
'E seinte Osith (la) vostre avoée,  
'L'amie Deu verraiie esproyée,  
'Mut aim cest liu e mut l'ai cher  
1288 'U Deu m'ad si fet adrecer,  
'Si pur Deu me voilliez tenir,  
'Ja nul jur ne voudrai partir,  
'En icest liu finablement,  
1292 'A Deu e seinte Osith me rent.'  
E li seigniur pur l'amur Dé  
Ke ele remaine unt gr[a]nté.  
Cele est remise e mut se peine  
1296 Trestuz les jurs de la semeine,  
A plus k'ele puet travailler  
Entur l'uveraine del muster;  
Penible est en mu[t] de manere,  
<sup>144a</sup> 1300 Nomeement de trere piere,
- E el k'ele puet a cele eglise,  
Longes remaine en cel servise.  
Mes deables est mut enginius,  
1304 E de tut biens trop envius,  
Kant Deu a fet ses granz vertuz,  
E ses miracles bien veuz,  
Pur seinte eglise enluminer  
1308 E ses amis reconforter;  
Peise deable estrangement  
E se efforce peniblement  
D'esteindre ceo pur verité  
1312 Ke Deu ad si enluminé.  
Dieble n'ad unkes envie,  
Ne de peché ne de folie,  
De mesfet ne de traisun,  
1316 N'ad envie si de bien nun.  
La vertu k'est par Deu venue  
Mut vot turner en fanfelue,  
Pur fere mescrere la gent  
1320 E ci si fist tut ensement.  
Un lur vassal de la maisun,  
Godwine l'esquieler par nun,  
Tant ad forment dieble enticé  
1324 Empeint a fere malvesté,  
Ke a la femme s'est ajusté  
Tant a requis, tant a parlé  
Ke il sunt tut a un voleir  
1328 De fere la folur pur veir;  
Kar nature est bien le savez  
Ke femme est frele chose assez  
Tost ad le quer asis en glu,  
1332 Tost ad un mal conseil creu,  
<sup>144b</sup> Tost ad lessié [la] dreite veie,  
Tost est en la folur entrée,  
Tost ad lessé bien e honur,  
1336 Tost se prent a la folur.  
Ceste tut ensement le fist,  
Lessa le bien e le mal prist,  
A lur folie unt liu trové,  
1340 La nuit kant furent asemblé  
En lit trestut primerement  
E li fous out fet sun talent,  
Seinte Osith pas ne vot suffrir  
1344 Cest overaine endormir  
Ne voleit pas pur verite,  
Iceo mesfet estre celé;  
L'un pié de la cheitive prent  
1348 Sur l'autre dreit en croiz l'estent,  
Si forment l'ad iloukes mis,

1254 Since *s*=*ss*, cf. § 33, an *i* could easily be omitted, cf. § 59.

1255 Cf. § on hiatus.

1275 The woman had been carried up to the shrine, l. 1216.

1278 *Seins* (< *sanctus*) is frequent in Ofr. in the sense of *bell*, especially to call people together; cf. s.v. *sein* 2: Godefroy, vii, 365 c.

1280 Corr. *finablement* as in ll. 974, 1291.

1318 Cf. § 59.

1322 This form is quoted by Godefroy under *escueillier* the scullery, and also as here a sculleryman. Cf. § 59.

1324 *Empeint*=urges.

1336 The sense demands *E* *tost*.



- Cuché e joint e ferme asis,  
 Ne puet de luec plus estre ostenz  
 1352 Ke s'il de clous i fust fermeze.  
 Kant la cheitive iceo entent,  
 Plure des oilz e gient forment,  
 E grant dolor comence a faire,  
 1356 Ne puet l'un pié de l'autre treze.  
 Li pautener quant l'entendi,  
 Mut s'esmaie tut autresi,  
 E par matin est tost levé  
 1360 E as seigniurs tut dreit alé  
 As piez lur chiet si lur ad dit:  
 'Seigniurs entendez un petit,  
 'Pur nient le vus irrai celant,  
 1364 'Assez le savez en avant,  
 'Meuz le vus voil dire en secrei  
 145  
 1<sup>a</sup> 'K'autre le vus die de mei;  
 'Tut ay en tel manere overé,  
 1368 'Contre raisun e contre Dé,  
 'E avenu est tut issi  
 'Pur Deu amur seigniurs merci;  
 'Trestut issi sui contenu  
 1372 'Vers Dampnedeu e encorru.'  
 E li seigniurs demeintenant  
 La verité vunt enquerant,  
 L'aventure k'est avenue  
 1376 Trestut issi est reconue.  
 A rien ne muntast le celer  
 Semblant n'i veient demander.  
 La cheitive ne puet pur veir  
 1380 Del lit pur nule rien moveir,  
 Les piez li sunt si traversé  
 Cum s'il fuissent des clous fermé,  
 Les seigniurs en sunt anguissus,  
 1384 Sur tute rien e dolerus,  
 Al muster vunt [tut] erranment  
 Requerent Deu communament,  
 E seinte Osith lur dame chiere,  
 1388 K'ele ne souffre en nule manere,  
 Ke sa ancele seit si baillie,  
 Ne al siecle si forment hunie.  
 Requis unt ententivement  
 1392 Mes tut iceo ne lur est nient.  
 Kar n'amende en nule manere,  
 Pur oreison ne pur priere;  
 Contreite i vint premerement  
 1396 E contreite rest ensement.  
 Mut longement remaint issi,  
 Tote contreite cum vus di,  
 145  
 1<sup>a</sup> Dekes li pauteners morut  
 1400 K'en tel manere la decut;  
 Deu fist iluec mut grant vertu  
 Miracle apert e bien veu,

- Le jur ke il fu deviez  
 1404 E par la mort del siecle alez,  
 La nuit apres [tut] erranment  
 Vint seinte Osith verrayement  
 E la chaitive deliat,  
 1408 De tut en tut la deliverat,  
 Les piez li ad desseelez,  
 E quitement desencumbrez;  
 E cele est par matin levée  
 1412 E al muster tut dreit alée,  
 E loe Deu omnipotent,  
 E seinte Osith tut ensement.  
 Tut dis remaint en la maisun  
 1416 E sert ou grant devotiun.

- A  
 145  
 1<sup>a</sup> Par reprover dire la gent  
 Ke d'estriver contre aguillon  
 1420 N'avient a nuli si mal non.  
 Prendre en poum exemple assez  
 D'un miracle ke ici orrez  
 Ke Deu pur seinte Osith mustra  
 1424 Ki garde en prent, bor le verra.  
 Kar bel se repent de sa folie  
 Ke par autre se chastie,  
 E cil d'assez trop tart se repent  
 1428 Sur ky le flael Deu decent;  
 Kar Dampnedeus est mut suffrant,  
 E lungement vait deportant,  
 Mes puis quant il fert au derein  
 145  
 1<sup>a</sup> Sachez k'il ad mut dure mein;  
 E il refist tut autresi,  
 Seigniurs cum vus orrez ici;  
 De le eveske Ricard (essample)  
 dirum  
 1436 De ceo dunt vus tuché avum,  
 Le tiers a Londres se aveit,  
 Puis cil ke l'abbie de 'Chich  
 fundeit,  
 E a seinte Osith chanoines mist,  
 1440 Teres e rentes aset i conquist,  
 A cist Ricard le ben ne plout  
 Ke son ancestre a liu fet out.  
 Un jur avint ke fist mander  
 1444 Ses menestaus e assembler  
 Ke soleient ses plais tenir,  
 E danz Williame avant venir  
 Son seneschal i fist par non,  
 1448 De Wokindone aveit surnon,  
 E en ki se feit mut enfin  
 Ou un Nichole e Rad'patin;  
 A Dakintone (co)manda aler

1385 Here and at l. 1405 corr. [tut] as in l. 1610.

1403 Cf. § 17.

1405 Cf. footnote to l. 1385.

1425, 1427 Omit *se*, § 48 A.

1438 For *fundeit* cf. § 55 iv, for a comment on this line cf. § 71.

1450 The apostrophe is in the MS.

1451 The sense seems to be: to forbid the ecclesiastics (cf. ll. 1439-40) to have possessions at Chich and to take all the profits for his own use.

- 1452 De luec oveskaus pur veer  
Ke a Chic [ne] deusent poseer ;  
E a son eus tut apruer.  
E cil s'en vunt a grant espleit,  
1456 A Dakintone vienent tut dreit,  
Iluec tienent a fort estur  
Les plais l'eveske lur seigniur ;  
En icel tens ke cil veneient  
1460 A Chic chanoines mis esteient,  
Ke Deu serveient humblement  
E seinte Osith tut ensement ;  
De terre aveient environ  
1464 Dunt pussent vivre a fuison,  
145<sub>b</sub> Estre l'aport de lur autel  
K'il aveient qui d'un qui d'el  
Deu serveient en leauté  
1468 E furent de grant charité.  
Le seneschal a Dakintone vint  
Les pleiz l'eveske forment tint,  
D'iluec purveit queus enverreit  
1472 A Chich kar ces fors mettreit  
Ki par les chanoines mis est[e]ient ;  
Oveskeus mestreit ke dureient  
A li acuntes ; l'eveske out voil  
1476 Kanoines oster de cel soil ;  
Ne voleient en nule manere  
Oir requeste ne preiere,  
N'entains souffrir hum[e] parler  
1480 Ne terme ne respit doner ;  
Mes si cum lur est comandé  
Issi en ad del tut overé.  
Quant les chanoines l'unt entendu,  
1484 Mut sunt dolent e irascu,  
A Deu s'en vunt pleindre erran-  
ment,  
E a lur dame tut ensement  
Seinte Osith ke unt servi tant,  
1488 Ke del surfet seit eus vengant.  
K'ele deust bien a lur avis  
Defendre les de lur enemis,  
A sa fierte vienent errant,  
1492 L'ymage ostant tres estant,  
Hors l'us l'eglise l'unt posé  
Cume pur prendre son cungé.  
Le fierte covrent d'une here,  
1496 Ceo signe ke de joie volent trere,  
Ne volent (seinte) Osith plus loer
- 146<sub>a</sub> Kar par semblant le liu n'ad  
cher,  
Ou lermes e ou plaintes funt  
1500 Asez saver ke il au quer unt,  
[E] seinte Osith vunt chalengant  
K'en cest surfet est si suffrant.  
Seinte Osith pas lunges n'endure,  
1504 Bien li sovient de (sa) leidengure  
Suffrir ne vout pur nule rien,  
Ke vengée ne seit mut bien,  
E de celui nomeement  
1508 K'(a) achesun fu premerement,  
Fontaine e surse e chief par non  
De faire icele evansion,  
Kar ceo fu l'eveske Ricard,  
1512 Venu i sunt cil de sa part  
Ke lur terres unt envasé  
E lur serganz unt hors buté,  
Miracle avint ici mut grant  
1516 Cum les chanoines vunt plainant,  
L'ymage en fierte unt envili  
Cum vus avez devant oi,  
Meisme le hore fu notée  
1520 De plus sages de la contrée,  
Un mal par tut le cors susprent  
Ricard l'eveske horriblement  
Sudain e laid de grant baillie  
1524 Ke nomé est paralisie,  
Ne puet ve[e]r ne puet sentir,  
.....  
Ne puet conustre hume pur veir,  
1528 Ne il ne se peut del liu mover.  
Saillient si hume, si sergant,  
Entre lur braz le vunt portant,  
Plurent ou mut horrible cri,  
146<sub>b</sub> 'Sire:' funt il, 'pur Deu merci,  
'Parlez a nus, cheles k'avez,  
'Vus fustes sein oreinz asez.'  
Asez le vunt aresonant,  
1536 Mes ne respont ne tant ne quant,  
Ne saveit en quel siecle fu,  
Tut l'unt pur mort iluec tenu,  
Tut issi jut deske (le) mardi,  
1540 De ci ke vint al vendredi,  
Ne treit a sei ne main ne pié,  
Les seens sunt mut desconseillié,  
Par cele sale vunt plainant,

1453 Cf. § 53, iii, ii.

1469-76 'The seneschal came to Dakinton...and here considered whom he should send to Chich for he would drive those out who were put there by the canons; ecclesiastics he would put there who would give him accounts; the bishop had the intention of taking the canons from that seat.'

1474 MS. *ou veskes eus*.

1475 Cf. § 20.

1492 The MS. is not very plain here; I am uncertain whether to read *tres[tut]* *estant* or to correct *tut en estant*, since it is not clear whether 'on its feet' or 'immediately' is the real meaning.

1493 Cf. § 17.

1542 For *mut* cf. l. 1515.

1483 Corr. *li chanoine unt...*

1496 Cf. § 53 i, iii a (the *ke* should be omitted).

- 1544 En la chambre funt doel [mut]  
grant,  
Kar al quer unt grant desconfort,  
Ne sevent s'il est vif ou mort.  
A tant es(te) vus repaireé sunt
- 1548 Ke seinte Osith deseisie unt;  
La novele mut esturmie  
De lur seigniur unt ja oïe.  
Li seneschals vien(en)t au seigniur,
- 1552 K'il vei(en)t suspris de grant dolur,  
Williame ke ja est repairez  
De la u il fu enveiez.  
Sire, fet il, pur Deu merci,
- 1556 'Un poy ver moy entendez ci,  
'Si de memoire rien avez,  
'U nul home entendre poez,  
'E raison de clerc u de lay,
- 1560 'Dunc entendez ke vus diray.  
'Beau sire cher, tres bien savez  
'Vers Dampnedeu mespris avez.  
'Vers seinte Osith nomeement
- 1564 'Ke nus avum si folement  
<sup>146</sup><sub>a</sub> 'Ja desaisie de sa terre;  
'Empris avum mut fole guerre;  
'Quei k'en apres seit fet de nus
- 1568 'La peine chiet primes sur vus.  
'Kar par autre oy avum,  
'E par nus mesmes le savum,  
'A seinte Osith ne peut hom rien
- 1572 'Mesfaire, ja ceo sachez bien,  
'K'ele n'enprengne tel vengeance  
'Ke bien parra finalement,  
'E ore l'avez pur verité,
- 1576 'Par vus me[i]smes esprové,  
'Pur Deu tant cum vus poez,  
'Sovaus de quer vus repentez,  
'Kant est issi ke n'avez mye,
- 1580 'Force de lange ne de baillie,  
'De quer criez a Deu merci  
'E a seinte Osith (tut) autresi;  
'E voez li sa terre rendre
- 1584 'Si ja vousist vers vus entendre;  
'E Dampnedeu merci crier  
'Pur vus de cest mal deslier.  
'Pur Deu sire, car en pensez
- 1588 'Bien le veum mester avez.  
'Pensez de ceo ke vus ay dit,  
'Pur sa ducur Deus i ait.'  
A ceo ke il ad parlé si,
- 1592 Li eveske puis s'esperî,  
Ke aveit longement geu,  
E sanz vigur e sanz verteu;  
Al seneschal k'ad si parlé
- 1596 E de son bien amonesté,  
De la main destre vereiement,  
<sup>146</sup><sub>b</sub> Le dei ou tut l'anel li tent,  
Kar solunc ceo k'out en corage
- 1600 L'anel li tent e lui degage;  
E cil li tret l'anel del dei  
E si li dit: 'beau sire or vei  
'Ke cest gage enveer volez,
- 1604 'A Deu vers ki mespris avez  
'A seinte Osith nomeement,  
'Pur li requere acordement,  
'E as seigniurs de son muster
- 1608 'Ke desaisie avum autre ier.  
'Ore n'i ad en quant cest entent,  
'Jeo m'en irray tut erranment.'  
Li seneschal est ja muntez,
- 1612 (E) a seinte Osith tut dreit alez,  
Veint a muster, fet apeller,  
E les seigniurs trestuz mander,  
Sur l'autel ad [tut] en apert
- 1616 En l[ei] de gage l'anel offert,  
Crié merci a tut entur  
De par l'eveske son seigniur  
E lur terre tut quiteiment
- 1620 E as chanoines tantost rent  
E (si) requert tuz les assemblez  
Ke le maufait seit pardonez.  
Meisme l'oure k'est venuz
- 1624 A seinte Osith receuz  
Pur le mesfait fere adrecier  
Dunt est venu tel encombrer,  
Bien unt noté, bien entendu
- 1628 E de plusurs est retenu,  
K'a l'eveske demeintenant  
La u esteit [com] mort gisant  
<sup>147</sup><sub>a</sub> Este vos l'oïe e la vue
- 1632 E la parole ja rendue,  
Meismes en point e l'ure dreit  
Ke li gage[s] offert esteit  
Gariz esteit si come si,
- 1636 Mes nequedent pur veir vus di,  
Unk(es) puis sur piez n'estoit  
allant,  
Ne pout estre pur rien estant  
Mes hum li fist une chaere,
- 1640 Aturné[e] en tele manere,  
Ke ileukes fist quant fut errant,

1547 *Es, est, este, estes* seem all to be used, together with an inserted *le*, according to the exigences of verse. Cf. l. 905.

1551 The copyist appears to have taken *li seneschals* for a plural.

1576 Cf. l. 1623 and § 64.

1624 Something is wanting to complete the sense; *e fu* might be inserted; the scansion of past participles with feminine *e* is not fixed. Cf. § 5. It seems quite likely that the words should be *tuz recreuz*.

1631 I can only read the initial *E* and following *s* and also what appears to be a *v*.

- Tant cum en monde fu conversant.  
 Le merc tut dis bien li parut  
 1644 Ke il en tel mal issi recut,  
 Il puet ve[ei]r, il puet parler,  
 Mes sur [ses] piez nul pas aler  
 Dekes a sa fin verraiment,  
 1648 Ne li estuit nul autrement,  
 La chaere u fu portez,  
 E par la terre tant menez,  
 Esteit si cume fu furmée,  
 1652 A seint Pol de Londres portée.  
 Iluec remis est a tut dis  
 Bien le sevent cil del pais,  
 E cil ki iluec unt esté  
 1656 Si enquis unt la verité.  
 Seigniurs, freres, pur ceo vus di,  
 Ke cest(e) example avez oï;  
 Ne fet a Deu pas tel juer  
 1660 Cum a veisin ne cum a per.  
 Quant contre li pechent la gent,  
 Il est mut suffrant longement,  
 Mes tut seez de ceo seur,  
 1661 Ke quant il fiert il fiert dur.  
 Bien resavum la verité  
 Seinte Osith ad grant pousté  
 Ke Dampnedeu li ad doné,  
 1668 Asez veu et bien mustré
- De sey venger e de ses enemis  
 Ke li mesfunt en son pais,  
 E pousté read ensement,  
 1672 De mut valer a tute gent,  
 Ke Deu voudrunt e li servir,  
 Mut bien purrat trestut merir  
 Quanque hum frat pur li de bien,  
 1676 Ne puet estre perdu pur rien.  
 Ele est la sus en cel pais  
 U Deu ad mis ses chers amis,  
 Ne puet buche de hume parler,  
 1680 Oreile oir ne quer penser,  
 Ne oil ve[ei]r en nule manere  
 Cum la joie est iluec pleniére.  
 A tuz ceus qui Deu amerunt,  
 1684 E de bon quer le servirunt,  
 Seinte Osith nus seit en aye  
 Tant cum sumes en ceste vie,  
 Ke tant i puissum bien overer  
 1688 E de peché nos cors garder,  
 Ke puissum au jur de la fin  
 Vers Deu tenir le dreit chemin,  
 E meindre ou ses chers amys  
 1692 Ke unt la joie de parais;  
 [E] vers nus doint sa majesté  
 Ke maint uns Deus en trinité.  
 Amen.

1642 Corr. *mund* as in l. 40.

1664 Corr. *mut dur.* Cf. l. 1432.

1669 The sense demands the correction *des enemis*.

1674 Cf. § 59.

A. T. BAKER.

SHEFFIELD.