

FEMINA

(Trinity College, Cambridge MS B.14.40)

edited with an Introduction and Notes

by

William Rothwell

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FEMINA

INTRODUCTION

The trilingual text of the early fifteenth-century *Femina* is preserved in a single manuscript version, Trinity College, Cambridge, B.14.40. It has been edited only once, by W.A. Wright, for the Roxburghe Club (Wright 1909). In the course of the past century it has been the object of studies of differing depth by Paul Meyer (1903 pp.43ff.), E.J. Arnould (1939 pp.1-9), J. Vising (1942-3 pp.195-208), and W. Rothwell (1998, 2000). It is referred to also by D.A. Kibbee (1991 pp.75-78) and Andres Kristol (1994 p.73, n.11).

Although presented as a continuous whole, *Femina* is, in fact, made up of three independent parts taken from different earlier works, followed by a fourth section composed by the scribe himself that derives its material from the first section. This first and major component of the text is an abridged and grossly inaccurate copy of one of the manuscripts of Walter of Bibbesworth's *Tretiz* (Rothwell 1990), followed by two much smaller additions of a quite different character, one of them an extract from *Urbain le Courtois* (Parsons 1929) and the other 'borrowed' from Bozon's *Proverbes de bon enseignement* (see Arnould 1939 pp.4-8), each of the three parts being clearly separated from the others by a break in the text. At the end of the Bibbesworth section the scribe writes: 'And now y ende here my resoun' (p.83), prefacing the start of his new theme with the Latin: '*De moribus infantis*'; ten pages later he moves on to his third section, with the words: '*Querez Catoun pur autorité, Secheþ Catoun for autorite*'. After concluding his moral teaching in this third section with the hope that his readers might come into the joy of God and sealing it with 'Amen', he nevertheless embarks immediately on the fourth section, the only part of the work that is his own creation, a tripartite exposition of the French vocabulary used in his first section. These pages are set out in three columns under the Latin headings: *Linia scripcionis*, *Regula locucionis* and *Regula construccionis*. The first column contains a list of French words in roughly alphabetical order, the second one spells them as the scribe thinks they should be pronounced, and the third column translates them into English. Only at the end of this section does he finally bring his work to a conclusion – '*Qui scripsit carmen sit benedictus Amen. Explicit ffemina nova*'.

The traditional view of *Femina* as simply a late copy of Bibbesworth, with two disparate appendages, is both inadequate and inaccurate. Whilst the Bibbesworth section is by far the longest of the three, it needs to be regarded as part of the larger picture rather than as a self-contained unit. The key word which situates the whole work in its true context is found in the scribe's Latin introduction at the very beginning of the book where he states that he will teach his students to use French *rethorice* (see Baldwin 1959), and the same word occurs again just below this in his Latin rubric to the first chapter which deals with the names of animals. This single word *rethorice* is a clear indication that the work is not to be approached from the same angle as Bibbesworth's original *Tretiz*. Although its title and the opening words of the text proper addressed to '*Beau enfant*' might suggest that *Femina* was intended for a mother training her children in the acquisition of French in the same way that Bibbesworth's *Tretiz* had set out to do a century and a half earlier, the two works diverge right from the start. Bibbesworth's Introduction in French to the Cambridge version of his *Tretiz* composed explicitly for '*madame Dyonise de Mountechensi*' (Rothwell 1990, p.3) states unequivocally that his instruction is aimed at teaching children from birth onwards the French vocabulary that they will need to carry out the operations of estate management such as ploughing, sowing and reaping, together with the techniques of brewing and building a house. He provides them with the terminology relating to the equipment that they will have to handle and the names of plants, animals and birds that they will come across in their daily lives. The first lines of *Femina*, however, reveal a quite different aim, announcing that its teaching of

French will be directed towards enabling the young to speak well in front of wise men. This is what lies behind the term *retorice*. *Femina* copies Bibbesworth, but uses his material to different ends, presenting it in a Latin framework starting with the Introduction and continuing with the individual paragraphs of each part being headed by a Latin phrase describing their contents. Together with the moralising nature of the two later parts this shows that its instruction was directed towards not only the linguistic, but also the social formation of an age-group classed as *juvenes* in the Introduction, young people belonging to a different stratum of society from that envisaged by Bibbesworth in earlier times.

All Bibbesworth's linguistic material is concrete and practical, without any reference to moral teaching, and there is no trace of Latin. *Femina*, on the other hand, belongs both in form and in spirit with the works of the *dictatores*, the Oxford Schoolmen such as Thomas Sampson, whose model letters in French and Latin in the second half of the fourteenth century taught an aspect of French that had little to do with the vocabulary of life in the English countryside, but concentrated on a quite different register of the language, focusing not on individual words belonging to specific areas of the lexis and grouped together accordingly, such as parts of the body, of a house or a cart, but rather on locutions, phrases and sentences appropriate to correspondence between students and parents, guardians, tutors, members of the clergy, officials and the like. Whilst Bibbesworth's teaching of French was envisaged as taking place within the family circle, the instruction provided by Sampson and his colleagues was based on the schoolroom, its aim being to train the future administrators of England in the linguistic skills they would need to further their careers in the multilingual society of their day, and it would use the learning of French to inculcate good social behaviour (see Hunt 1994) at the same time. The scribe of *Femina* conflates the two approaches, the Latin setting of his work and his moralising sections showing a clear affinity with the Schoolmen, but by using Bibbesworth's thirteenth-century text as the basis for the greater part of a teaching manual intended for a quite different readership in a different age and for a different purpose he has clouded the issue for modern scholars, who have not recognized the essentially dual nature of the work. Additionally, the provision of a full translation in Middle English has led to *Femina* being viewed linguistically as the final stage in the passage from helping the reader by giving a sprinkling of glosses to 'difficult' French words, as found in the earlier Bibbesworth manuscripts, to a later situation where readers needed to have recourse to a complete version of the text in their own language as the knowledge of French steadily declined in England. The scribe's own catalogue of errors would, inadvertently, reinforce this view. However, decades before *Femina*, another much abridged and free adaptation of Bibbesworth, the *Nominale sive Verbale* (Skeat 1906), had been equipped with a full accompanying Middle English translation, whilst, on the other hand, the All Souls (O) manuscript of Bibbesworth, roughly contemporaneous with *Femina*, still retains the system of the random gloss. So there is no straight line of increasing glossarial content from the earlier to the later copies of the Bibbesworth text. Moreover, in its fourth section composed by the scribe, with its list of words and their pronunciation, *Femina* shows links with yet another strand of language learning in later medieval England, the grammatical texts such as the *Orthographia Gallica* (Johnston 1987) and the *Liber Donati* (Merrilees and Sitarz-Fitzpatrick 1993; see also Rothwell 2001). The work cannot, therefore, be regarded as no more than a late copy of Bibbesworth: it must be treated as being *sui generis*.

Femina, then, is a trilingual manual of the early fifteenth century intended to teach French, along with good manners, to the rising generation of educated Englishmen, but it would be unwise to accept it uncritically at its face value. The scribe's command of the three languages he uses is uneven. As an Englishman providing linguistic instruction to his compatriots his Middle English must be accepted as it stands, but his Latin and his French need to be examined separately. This may be readily appreciated by reference to his abundant use of abbreviations. His familiarity with the routine, didactic Latin of the medieval teacher is

amply demonstrated by the way in which he uses abbreviations in his Latin headings to the paragraphs. These abbreviations often take the place of almost the whole word, so that he is clearly counting on his readers to be in a position to reconstruct a limited number of Latin terms in common use in the schoolroom from just one or two characters fully formed. His use of abbreviations in French, however, is quite different. Here they tend to represent just one or two letters, and he does not take for granted the ability of his readers to reconstruct French words in the same way that he did for Latin. More importantly, his many errors in the interpretation of ordinary French terms, even when the Bibbesworth text he was copying is clear, reveal incontrovertibly that he was far from competent in the language. This is particularly evident in his copying of those sections of the Bibbesworth text which deal with specialized areas of the lexis such as trees, flowers, crops, parts of the body, of a cart or a plough, and the technical terms connected with brewing or house-building. This vocabulary is in sharp contrast with the circumscribed, non-technical words that form the basis of his Latin material. Time and again the scribe commits gross errors in all these registers (Rothwell 1998). What is more, his ignorance is not confined to these 'difficult' technical areas: for example, his fourth section translates *maintenant* as 'hand holdyng' (p.112.24) in Middle English. To sum up, his overall mishandling of the Bibbesworth text provides little evidence to suggest that he had any substantial contact with the French of France.

This scepticism regarding the linguistic competence of the scribe is reinforced by a study of his two pronunciation guides, the one consisting of individual words given at the foot of each page purporting to provide the correct pronunciation of words selected from the text on that page, and then the second column of his fourth section which is devoted specifically to the pronunciation of a much larger number of words in alphabetical order. It is inherently unlikely that someone could legitimately set himself up as an authority on the pronunciation of French when incapable of understanding correctly the basic text that he is copying. Unsurprisingly, an examination of these guides reveals both of them to be less than authoritative. Although the scribe puts on average about half a dozen words at the bottom of each page with his own version of their pronunciation, thus giving a total of over five hundred items, this number is illusory, many of the examples being repetitions of a restricted number of everyday terms that are listed again and again, rather than genuine new material. Moreover, some of his 'correct' pronunciations are manifestly wrong, and he even contradicts himself in a number of cases. To take a small sample of these points in order: 'eet' (as the pronunciation of *est*) appears many times at the foot of the page, on p.1 and again on pp.2, 4, 11, etc.; 'fet', 'fere' and other parts of this verb figure almost as regularly as *est*; 'deus' (for *deux*) occurs on p.3 and again on p.4; 'veut' (for *voet*) is present on p.11 and also p.12, etc. Incorrect pronunciations in the guide based on an inadequate command of French verbal morphology include the following: the form *devient* (present tense) in the text is said to be pronounced 'devint' at the foot of p.31, *tient* is given as 'teint' in the pronunciation guide on p.32 and p.39, *covient* as 'covint' on p.34 etc., *vient* is said to be pronounced 'vint' on p. 45, but is left as 'vient' on p.2. A morphological peculiarity present in verbs up and down the text is the ending '-mis' in the first person plural – *purroms* being said to have the pronunciation 'purromis' (p.8), *aloms* as 'alommis' (p.27), *dioms* as 'diommis' (p. 28), etc. Some cases of this peculiarity are difficult to establish with certainty on account of the scribe's less than clear orthography in respect of minims, so that the reader is tempted to interpret the forms charitably as having the ending '-oums', but a number of them have a clearly marked 'i'. A clear case of error outside the verbal system is his claim on p.58 that the musical *viele* is pronounced 'vile', and other similar examples taken from the fourth section are given below. In the matter of contradictions, the common *bien* is said to be pronounced as 'bein' on p.97 and 'beyn' on p.100, but is given as 'been' on p.93 and even 'bien' on p.92, with the plural forms 'beins' on p.90, 'benez' on p.95 and 'benis' on p.101, whilst the pronunciation of *rien* is given as 'rein' on p.24, 'reyn' on p.100, 'ryin' on p.59 and 'reen' on pp.87, 88, 93. On occasion, the guide merely repeats the form set down in the body of the text, thus nullifying

the purpose of the guide. For example, in addition to *vient* referred to above, the pronunciation of *corps* is given as ‘corps’ on p.12, but ‘cors’ on p.23. The scribe’s belief that ‘s’ before a consonant always drops in pronunciation leads him to give ‘senetre’ as the pronunciation of *senestre* (p.4), ‘etyle’ for the written *estile* (p.8), ‘epreche’ for the written *espreche* (= ‘stretches’, after sleep) (p.10) and ‘miniteres’ for *ministres* (p.14), etc..

Moving from the footnotes to the fourth section of the work dealing expressly with spelling and pronunciation, *countee*, translated as ‘a shire’, and *counte*, translated as ‘a Erl’ (p.106.15 & 16), are linked by lines going out from each of them in the spelling column on the left, meeting and crossing at a *dicitur* in the middle between this column and the second column given over to pronunciation, thus postulating a common pronunciation for the two. The lines then proceed to cross again as they pass to the third column on the right-hand side of the page, which gives the meaning in English, thus linking the two words once again, this time semantically. The inference can only be that the one can be used for the other. *Grues* (plural) and *grive* are similarly linked, even though the Middle English ‘a cran’ is given for the plural *grues* and ‘a feldfare’ for *grive* (p.110.5 & 6). *Neger* is linked to *nager* by this system of crossing lines and *dicitur*, but their meanings are reversed in the Middle English column on the right of the page, *neger* being translated as ‘to rowe’ and *nager* as ‘to snowe’ (p.113.18 & 19). This linkage is used again in the entries *piere* and *peer*, the scribe affirming that *piere* is pronounced ‘pere’ and means ‘a faþer’, whilst *peer* immediately below is similarly pronounced and means ‘a ston’ (p.114.7 & 8). The case of the ‘king’, the ‘queen’ and the ‘frog/toad’ is more confused. The forms *roy* and *roigne* are linked by the crossing lines and *dicitur*, being translated respectively as ‘a kyng’ and ‘a quene’, although it is difficult to imagine that the two could possibly be interchangeable, but ‘quene’ is followed by ‘*Sed royne sic scriptum est a tadde*’ (p. 115.11-13). The scribe ought to have linked his *roigne* (‘queen’) with his *royne* (‘tadde’ = modern English ‘toad’, although *raine/reine*, etc. in medieval French means a ‘frog’ (Latin *rana*), not a ‘toad’ (medieval French *crapaud/crapaut*, etc.). The treatment of the dog and the cat is even more complicated. The Picard *chien* (‘*secundum pikardiam*’) and the Parisian *chaan* (‘*secundum parisium*’) in the spelling column are claimed to be pronounced ‘cheen vel chann’, with the English translation ‘an hound’ (p.106.7), but in the body of the text the form *chiens* is said to be pronounced ‘chein’, with the Parisians calling it ‘chan’ (p.3.9). The Picard *chiet* (‘*secundum pikardiam*’) and the Parisian *chiat* (‘*secundum parisium*’) are both said to be pronounced ‘cheet vel chaat’, with the English translation ‘an kat’ (p.106.8). In the body of the text, however, the *cheat* is said to be pronounced ‘chat’ (p.6.13). Elsewhere in the spelling column of the fourth section a *messuere/messnere* (depending on the interpretation of the minims), a *messiere* and a *messier*, denoting respectively ‘a houswyf’, ‘helewogh’ (i.e. ‘wall’) and ‘a hayward’, are all linked by the scribe’s crossed lines, ‘*dicitur*’ and ‘*eodem modo*’ in the pronunciation column, indicating a common pronunciation for all three (p.112.17-19). However, what the scribe must take to be *messuere* if it is to have a similar pronunciation to *messiere* and *messier*, ought to be read as *messnere* (derived from the root *meson*, etc.) and is clearly feminine, whilst the masculine ending in *messier* must signal a different pronunciation.¹ In the text itself the ‘housewife’ *messuere/messnere* and the ‘wall’ *meisere*, *meissere* and *meissiere* are correctly feminine, but the ‘hayward’ has both masculine and feminine forms – *messier* and the plural *messierez* (pp.70.9-71.5). These examples are fairly straightforward and chosen deliberately to avoid the more complicated cases.

¹ The Cambridge University Library MS of Bibbesworth reads: *Mes il i ad messer e mesere [...]. Ly messere* (M.E. ‘haiward’) *ad li chaumpe en cure* (G vv.945-947), but the All Souls MS uses *messer* twice in this sense (O f.338vb).

Method of Edition

The manuscript is written in a single column of 24 lines to a page, with two lines of French followed by two lines of translation into English. For ease of comprehension, in the present edition the Middle English translation is set directly opposite its French equivalent, thus making twelve lines per page as a general rule. The frequent interpolation of Latin rubrics, however, means that on a number of pages in the manuscript the French-English content is reduced below the usual 24 lines of text, so, in order to preserve the facility enabling the reader to compare the two linguistic versions at a glance whilst maintaining the integrity of the page references to the manuscript, some pages in the edition end with a line or couplet in one language whose corresponding line or couplet in the other language is set at the top of the following page. For the sake of convenience in reproducing the text, in the scribe's guide to pronunciation at the foot of each page, his identifying letters 'a, b, c' etc. are placed to the right of the relevant words, not above them as in the manuscript. The acute accent has been added to distinguish between *e* and *é*, and 'z' is distinguished from the Middle English 'yogh', although the scribe does not differentiate them clearly in either French or English. The characters *u* and *v* have been separated in the transcription according to their vocalic or consonantal role, but the scribe does not consistently make this distinction. Similarly, *i* and *j* have been separated. On occasion the shape of the abbreviation used by the scribe is not transparent, but all the expansions are set in italic in the transcription, so that they may be compared with the manuscript in case of doubt. The scribe uses a capital letter to introduce each line in the body of his text, except where the first word of the line begins with 'f', where 'ff' is used. In his final three-column section setting out the spelling, pronunciation and English equivalents of the French words in the text he uses a random mixture of upper and lower case initial letters. When a 'yogh' or a 'thorn' begins a line, he does not differentiate clearly between upper and lower case, so lower case has been used throughout the edition in these instances. Since the text of the first section of *Femina* is often corrupt owing to the scribe's inadequate understanding of his Bibbesworth original, the relevant words or passages are explained and corrected by reference to several of the Bibbesworth manuscripts.

In the body of the text the different medieval languages are indicated by different colours and scribal expansions are marked by italics. In the Introduction and footnotes quotations in Middle English (and from the scribe's pronunciation guide) are in roman type, those from Anglo-French and Latin in italic, while expansions of scribal abbreviations in the Middle English text and pronunciation guide are marked by italics but underlined in the other languages.

Scribal Abbreviations

The abbreviations of Latin words are sweeping and in a different category from those in French or English, as was mentioned above. For example, in the opening line of the text *feia* is twice to be read as *femina*, with the superscript bar after the final *a* running back over the letters to indicate both the missing *m* and *n*. Placed over the last four characters of *masclio* the bar makes it into *masculino* and *feio* into *feminino* (p.13.3). Likewise, *seia* and *seianda* (p.34 rubric) with a superscript bar become *semina* and *seminanda*, *scbr* becomes *scribitur*. A superscript *i* over *t* indicates *tibi* (p.94.9), but on p.95.11 the same word is written as *t* with a bar through it. A superscript *o* over *m* indicates *modo*; *qm* with an *o* over each character is to be read as *quomodo*; a superscript *m* over *s* is to be read as *secundum* (p.3 pronunciation note). A character resembling *r* or *z* attached to the final letter of a word is to be read as *uia* in *quia*, as *et* in *docet* or *debet* (p.2 rubric) – although *debet* is also rendered on the same page by a simple *d* followed by this character – and as *ue* or *ues* in *ideoque/ideoques*, *solonque/solonques*, etc. The final two characters of *eorum* are indicated by a downward

slanting line, whilst an upwards slanting line attached to the final *t* of a Latin word makes *capit* into *capitis*. These examples are not meant to exhaust the range of the abbreviations in Latin, merely to illustrate their complexity and the scribe's attitude towards his text. With all Latin words the reader is assumed to be able to reconstruct the correct form, irrespective of the nature or extent of the abbreviation(s) used, a clear indication of the kind of audience for whom *Femina* was intended.

The scribe uses abbreviations in French and English words extensively all through his work, but not consistently either as regards the symbols themselves or the meanings attaching to them. Given the variations in spelling in both languages in the medieval period, this is hardly surprising. Only the phonologist attempting to use spelling as a pointer to pronunciation needs to be disturbed by this diversity so long as the semantic content of the words is not compromised. More than one symbol is used in *Femina* to carry a particular sense and the same symbol can be used to represent more than one meaning. Also, the abbreviation is otiose in a number of instances and, especially when used as a bar through the final *h* or *l* of a word, it is difficult to determine in some cases whether it is to be regarded as marking an *e* or is to be ignored as being otiose. For example, the superscript bar over the first *n* in *ensement* (p.2.1) and over the final letter of 'town' (p.7.10) are definitely otiose; the stroke through the final letters of 'assell' in the pronunciation guide may or may not indicate a missing 'e' ('asselle'), since the pronunciation is given as 'assel' without a stroke through the 'l', and when set through the final letter of 'fyssh' on pp.114.12 the same stroke indicates *er* (*fyssh^{er}*), in conformity with the A-F *peschour* which it is translating. Yet in the previous line *er* has been indicated by the usual superscript hook between *n* and *e* in the ME 'synere' (= 'sinner'). On p.115.21 the same form 'fyssh' with the same bar through the final letter could logically indicate *es*, since it translates the A-F *rayes*, or be otiose. The Middle English for 'right' is given as 'ry3t' on p.4.8, 'ry3tth' on p.69.6, 'ry3th' with a bar through the 'h' on p.73.11 and as 'ry3tth' again with a bar through the 'h' on p.80.3. On p.95.10 the French *veir en verité* is rendered in Middle English by 'soþ in sothe'[sic], whilst on p.99.9 & 10 the Latin *verum* is translated as 'þe soþe'. On p.49 the same abbreviation sign is used to represent *r* in the French *floures* and English 'flours' (l.10), also in the French *odours* and English 'odours'(l.11), but must be read as *ur* in *pur* (l.12). Elsewhere, the sign normally used to indicate *ri* is found representing *ui* in *auguiloun* (p.70.4). Further details of such ambiguities are set out more fully below.

This lack of consistency in the use of abbreviations is not restricted to the *Femina* scribe, although he may well be more prone to inconsistency than others in his profession. Modern editions of medieval French texts tend to supply few details of the scribal practice behind their printed forms, often merely stating that abbreviations have been resolved in accordance with standard procedure. This formula covers a multitude of sins and gives the impression that there was a universally accepted system in which each abbreviation corresponded to a particular letter or sequence of letters. Short of examining the manuscripts of printed editions, an exercise that is possible only with varying degrees of difficulty, the validity of this approach may be checked by looking at any of the few texts which print the abbreviations rather than resolving them. The authoritative *Statutes of the Realm* (Anon 1810-1828) and the *Rotuli Scotiae* (Anon. 1814-1819) are two such texts whose importance would exclude any possibility of scribal ignorance and which cover the period of *Femina*. For the various resolutions attaching to individual abbreviations in the former text see my *Ignorant Scribe and Learned Editor: Patterns of Error in Editions of Anglo-French Texts* (Rothwell 2004). Examining only two pages of the latter (vol.2, pp.142-3, dated 1398) it may be seen that a hook over *ts* gives *tres*, but when used a few lines farther down over *Waut* it must be read as meaning *Wauter*; yet this same *er* is indicated on the line above *Wauter* by a bar through the *b* of *Robert*; *mane* with the superscript hook over the *e* makes *manere*, yet *psent* below it with

the same hook between *p* and *s* expands into *present* (p.142). Similarly, on p.143 a superscript *r* in *p'port* is to be read as *purport*, whilst in *s's* it expands to *sires*. This exercise could be greatly extended by being applied to the whole of these voluminous texts, but even such a small sample shows clearly that the idea of a one to one relationship between abbreviation and full word is untenable.² Nor is such variation limited to the 'decadent' later Anglo-French. To take just one example arising from *Femina*: on p.3.3, dealing with the different terms applied to groups of animals and birds, the scribe writes *ccieles* in French with a superscript hook between the two *c* forms and gives the Middle English translation as 'teles' (i.e. 'teals'). Godefroy (2.362b) has a headword **crecele**, with the variants *cresselle* and *cercelle*, glossed in modern French as *crécerelle* ('kestrel'). Yet three out of his four quotations in this entry have forms beginning not with *cre-*, but with *cer-*. In his *Complément* under **cercelle** (9.19a), glossed as '*oiseau aquatique qui ressemble au canard*' (i.e. 'teal'), only one of the four quotations given actually has the form *cercelle*, the others being *chierchielle*, *cerceulles* and *cerseulles*. This quotation containing *cercelle*, unfortunately, is an erroneous repeat of his entry under **crecele** (2.362b) referred to above, and clearly means 'kestrel', not 'teal', so that Godefroy has no quotation which actually attests the headword *cercelle* meaning 'teal', although he does have alternative spellings of the word correctly based on the *cer-* rather than the *cre-* form. Under his **crecerelle** '*émouchet, oiseau de proie du genre faucon*' (9.241c-242a) is a quotation from the second half of the sixteenth century: '*Crecele [...] que nous appelons cresserelle*', which would provide an apposite quotation for his *crecele* 'kestrel' entry. These examples show not only that, as Tobler-Lommatzsch point out (2.1035), the forms for 'kestrel' and 'teal' are sometimes confused ('irrig verwechselt'), but they also raise the suspicion that this confusion may on occasion result from the varying, but unexplained, resolution of an abbreviation on the part of editors whose editions were used by the lexicographers. If this were the case, the reader has no means of knowing, because it is not standard practice to signal abbreviations in editions of medieval French texts. In the case of the 'teal', the Owen edition of Bibbesworth (Owen 1929 v.233) and the *Nominale* (Skeat 1906 v.832) have the correct form in *cer-* and it is spelt out in full as *cersillez* in the All Souls ms. (f.333rb), but the ANTS Plain Texts edition prints the incorrect form *creceles* (Rothwell 1990 v.234). Whilst the possible confusion regarding *er* and *re* in the case of a little-used word such as *cercele* may not be very important, it is quite a different matter when the same abbreviation might be used for either *ester* or *estre*.

Considered from the standpoint of the medieval reader, however, such variability in the values attaching to scribal abbreviations must have been far less important than it has been made out to be by modern philologists. If the varying abbreviations in medieval texts had not been transparent they would not have been used by the scribes, since the primary purpose of any text is to convey information. Only when the form of a communication is given precedence over its meaning does the precise shape of an abbreviation assume importance. Just as the variable spelling of unabbreviated words evident throughout medieval manuscripts poses problems only for those who seek to access the speech of past ages through the surviving written testimony, similarly the variability of abbreviations may be recognized without it necessarily disparaging the works in which it is found. With this in mind, the following is a summary of the probable values of the abbreviations found in *Femina*, along with some examples of their resolution in the present edition. As mentioned above, English expansions are italicised and French expansions are underlined.

The superscript bar indicates:

- a) *e* as in 'sheep' (p.2.8), 'kepet' (p.12.8), *ben* or *bien* (p.22.3), *une* (p.27.2), 'wyne' (p.27.4)
- b) *en* as in *bealment* or *naturalment* (p.2.2)
- c) *et* in *letrez* (p.57.6)

² For evidence of a similar state of affairs in Latin see Wright (2000).

- d) *m* as in *homme* (p.2.2), etc.
- e) *men* as in *commencez* (p.88.8)
- f) *n* as in *naturalment* (p.2.2), ‘gardyn’ (p.8.11), ‘messyngwhat’ (p.39.6), ‘gendreþ’ (p.97.6)
- g) *as* in *pas* (19.5), (but the same letters *as* in *pas* are denoted by the superscript hook at p.19.10)
- h) over *q* it indicates (i) *e* or *ue*, to give *qe* or *que*, or (ii) *i* or *ui*, as in *qi* or *qui* (*qi* is given in full on p.1.6 and as *q* with a superscript *i* further down the same page on 1.10)
- i) over *r* it indicates *ost* in *vostre* (p.27.12)
- j) over *a* in *chaumbre* it indicates *u* (p.57.9). This is probably due to carelessness.
- k) It may also be otiose, as over the first *n* in *ensement* (p.2.1)

The bar through the stem of *b* indicates:

- a) *er* in *bercere* (p.12.1), *erberes* (p.52.11); *er* or *re* as in *berbyz/brebyz* (p.2.8)
- b) *ef* in *bref* (p.85.6)

The bar through the stem of *h* indicates:

- a) *ar* in *charuer* (p.67.3), *charetter* (p.67.11), *charue* (p.68.10)
- b) *e* in the final letter of *tresche* (p.10.8), the first *e* being represented by the superscript *e*
- c) *er* as in ‘hertez’ (p.2.3), ‘herber’ (p.11.2), ‘archer’ (p.62.1), ‘Wherof’ (p.18.6), ‘Wherwit’ (p.67.4), ‘Where’ (p.70.10)
- d) It may also be otiose as in ‘hath’ (p.1.10), ‘bussh’ (p.5.12), etc.

The bar through the stem of *p* indicates:

- a) *ar* in *parlerez* (p.1.3)
- b) *er* in *perdryz* and ‘perdryz’ (p.2.7)

A superscript hook indicates:

- a) *e* as in ‘hyre’ (p.10.10), ‘þe’ (p.39.11), ‘forþe’ (p.67.8), *dylytte* (100.2), ‘delyte’ (p.100.2), *littiere* (p.112.2)
- b) *er* as in *cervez* (p.2.3), *litere* (pp.32.8), ‘water’ (pp.15.3 & 42.3), *crevere* (p.42.8), etc.
- c) *re* as in *apprendre* (p.1.1 & 12.10), *apres* (p.10.4), *precious* and ‘precious’ (p.15.4), *preche* and ‘prechep’ (p.10.5) etc.
- d) *as* in *pas* (pp.19.5, 33.12, 34.2, 46.10). (Cf. *pas* with a curved superscript bar and a dot below it on p.50.9)
- e) *r* in ‘forþ’ (p.44.10)
- f) *ot* or *ost* in *votre/vostre* (p.102.13)

That the interpretation of the symbol is left to the reader is clearly shown on p.9.11 where it is used differently in two adjoining words, firstly as *er* in *espicer* and then *re* in *prent*.

A superscript *a* (often imperfectly formed) indicates:

- a) *a* as in the instruction *enfaunt debet scribi enfant* (p.2.)
- b) *an* in *devant* (p.7.9)
- c) *ra* in ‘cranes’ (p.2.5), *praiser* (p.61.8), *ffraiel* (p.79.4), *graunt* (p.83.4)
- d) *ur* as in *naturalment* (p.2.2), *surcieles* (p.15.8), *esturnyz* (p.2.9)

A superscript *e* indicates:

- a) *e*: the first *e* in *tresche* (p.10.8) is represented by the superscript *e*, the final *e* by a bar through the stem of *h*
- b) In *crevere* (p.42.8) *er* is represented by a superscript *e* and *re* by a superscript hook
- c) *re* in ‘grehoundes’ (p.4.3 & 5), *treis* (pp.4.4 & 36.2), *prent* (p.5.14), *prestre* (p.10.5), ‘prest’ (ME) (p.10.5), ‘preyse’ (p.61.8), *plastre* (p.71.13) (Cf. the ME ‘plaster’ using the same symbol on p.72.1.), ‘gendreþ’ (p.97.6), etc.

d) *e* or *ue* when over *q* to read *qere* or *quere* (p.7.9), *qert* or *quert* (p.8.8). (Cf. *quert* in full p.7.4)

A superscript *o* indicates:

- a) *o* in *droyt* (p.69.6)
- b) *ro* in *droit* (p.5.5), *quystron* and ‘*quystron*’ (p.5.11), *groule* (p.6.9), *trovez* (p.43.6), ‘*frogge*’ (p.43.6)
- c) *roi* in *droit* (pp.64.2 & 67.9)
- d) *ur* in *pur* (p.70.9)

A superscript *r* indicates:

- a) *r* in *jours* (p.84.10), ‘*zour*’ (pp.85.9 & 86.3)
- b) *er* in *vers* (p.89.9)
- c) *ra* in *franceis* (1.2), or ‘*praye*’ (p.6.2), although this could equally well be read as ‘*preye*’
- d) *re* in ‘*freush*’ (p.1.2)
- e) *ri* in *en primer* (p.1.9), *grivez* (p.2.6), *trippe* and ‘*trippe*’ (p.2.8)
- f) *ru* in *pur* (p.70.9)

A superscript *t* indicates:

- a) *at* in ‘*zat*’ (p.1.5). There are many instances of this.
- b) *eth* or *ith* in ‘*understandeth*’ or ‘*understandith*’ (p.23.1), ‘*slepeth*’ or ‘*slepith*’ (p.46.11), ‘*wexeth*’ or ‘*wexith*’ (p.51.6)
- c) *it* in *petit* (p.24.4)

A hook through the stem of *p* indicates:

- a) *er* in ‘*properly*’ (pp.6.1, 66.3 & 74.6), ‘*properlyche*’ (p. 66.3)
- b) *re* in *proprement* (pp.8.5, 66.3)
- c) *ro* in ‘*properly*’ (p.6.1.), ‘*properlyche*’ (p.66.3), *proprement* (p.8.5), *proschein* (p.31.6), *promittez* (p.93.14), *aproche* (p.94.16)

The abbreviation attached to a final *q* has been resolved as *ue* to give *donque*, *illeoque*, *solonque*, *tanque*, these words having a variety of possible spellings.

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Manuscripts of Bibbesworth's *Tretiz* referred to by abbreviation in the present edition:

- A** British Library, Arundel 220, ff.297r-305v (early xiv c.)
- B** Paris, Bibliothèque Nationale, nouv. acq. lat. 699, ff.92r-107r (xiv c.)
- C** London, British Library, Additional 46919, ff.2ra-14vb (early xiv c.)
- G** Cambridge University Library MS Gg.1.1 (early xiv c.)
- O** Oxford, All Souls College 182, ff.331rb-340ra (xv c.)
- T** Cambridge, Trinity College 0.2.21, ff.120r-133v (early xiv c.)

Dictionaries referred to by abbreviation in the present edition:

- AND** Rothwell, William et al. ed. (1977-1992) *Anglo-Norman Dictionary*. London: Modern Humanities Research Association.
- AND2** Rothwell, William, S. Gregory and D.A. Trotter ed. (1992-) Revision of *Anglo-Norman Dictionary, A-E*. <http://www.anglo-norman.net> : The Anglo-Norman On-Line Hub, and London: Modern Humanities Research Association (forthcoming).
- DMLBS** Latham, R.E., D. R. Howlett. et al. ed. (1975-) *Dictionary of Medieval Latin from British Sources*. Oxford: Oxford University Press.
- Godefroy** Godefroy, F. ed. (1880-1902) *Dictionnaire de l'ancienne Langue française*. Paris: Viewig.
- MED** Kurath, Hans, Robert E Lewis et al. ed. (1952-2001) *Middle English Dictionary*. Ann Arbor: University of Michigan Press.
- OED** (1884-) *Oxford English Dictionary*. Oxford: Oxford University Press.
- PL** (1924) *Petit Larousse Illustré*. Paris: Larousse.
- T-L** Tobler, Adolf and Erhard Lommatzsch ed. (1955-2002) *Altfranzösisches Wörterbuch*. Wiesbaden: Franz Steiner.

Liber iste vocatur femina quia sicut femina docet infantem loqui maternam sic docet iste liber juvenes rethorice loqui gallicum prout infra patebit

Capitulum primum docet rethorice loqui de assimilitudine bestiarum

	Beau ^a enfant ^b pur apprendre	ffayre chyld for to lerne
2	En franceis ^c devez bien ^d entendre	In frensh ze schal wel understande
	Coment vous parlerez bealment ^e	How ze schal speke fayre
4	Et devant lez sagez naturalment.	And afore þyze wyzemen kyndely.
	Ceo ^f est ^g veir qe vous dy.	That ys soth þat y zow say.
6	Hony est il ^h qi n'est ⁱ norry.	Hony ³ ys he þat ys nat tauzth.
	Parlez tout ^k ditz com affaités, ^l	Spekeþ alwey as man ytauth, ⁴
8	Et nemy come dissafaités. ^m	And nat as man untauth. ⁵
	Parlez en primer de tout assemblé	Spekeþ fyrst of manere assemble alle
10	Dez bestez ⁿ qi Dieu ^o ad formé	Of bestes þat God hath ymaked

a Beau *debet* legi beu

e belement

i neot

n beetez

b enfaunt

f ce

k toutdiz

o du & non dieu

c fraunceys

g eet *vel* eyzt

l afetes

d bein

h jil

m dissafetes

³ The *o* in *Hony* in the French is clear, and the 'e' in the Middle English 'Heny' is equally so, a mark of either carelessness or ignorance. The ME 'hevy' meaning 'apathetic, lethargic' is not appropriate here. The sense demands 'Hony' i.e. 'ashamed'.

⁴ There is a clear omission mark over the ME 'y', but the sense requires 'y tauth' rather than 'ys tauth'. The scribal separation 'y tauth' has been corrected here and in similar cases later in the text.

⁵ The first letter of 'untauth' is 'v', but the writer uses both 'u' and 'v' forms without a clear distinction. Similar alterations have been made to the forms in the pronunciation guide written 'Beav' (a) and 'dv' (o) in the manuscript.

	Et dez oseaux ^a ensement	And of bryddys also
2	Parler doyt homme naturalment.	Speke schal a man kyndely.

Ubi autem iste litere rubie supra scribuntur semper pronosticant quomodo id verbum pronunciatur, quia multociens gallicum uno modo scribitur & alio pronuncietur ut sic **beu** debet scribi beau, **enfaunt** debet scribi enfant sine .u. Ideoque semper scrutate ubi dicte litere sunt scripte .s. rubie litere & eas quere in hoc margino huius libri te docent qualiter dicta verba leguntur.

	Primez ou cervez sount ^b assemblé	ffyrst when hertez beþ assembled
4	Un herde donque ⁶ est ^c appellé,	And herde þanne hyzt ys appeled,
	Dez grues ensy un herde,	Of cranes also an herde,
6	Et dez grivez sanz .h. erde.	And of feldfares witoute .h. erde.
	Nyé dez fesauntez, coveye dez perdryz,	A nye of fesauntes, a coveye of perdryz,
8	Damé dez alowez, trippe dez berbyz, ⁷	A dame of larkes, a trippe of sheep,
	Soundre dez porks ^d & esturnyz, ^e	
10	Beveye ⁸ dez heronez & pipe dé oseaux,	

a Oseus
e eturnyz

b sount cum .u.

c eet

d pors

⁶ This could be read as *donques*, the abbreviation not being specific to one spelling, but the forms without *s* are more common. This applies also to *jesque*, *solonque* and *tanque* throughout the text. The scribe however spells *illeoques* (with the pronunciation given as ‘illeques’) on p.110.21, and *illeoques* on p. 118.5.

⁷ The abbreviation mark in the final word can indicate either *re* or *er* and both *brebis* and *berbis* are found in A-F. The form *cervez* in line 3 does not permit of an *re* equivalent.

⁸ MS *Deveye*. Bibbesworth MSS have the following forms: *Bevee* (A f.300vb), *Beveye* (O f.333ra), *Beveie* (B f.95v).

2	Greyle dez geleynez, turbe dez cercieles ^a , ¹⁰	A sondre of hogges & of stares, A beveye ⁹ of herones, a pipe of bryddys,
4	Lure de ffaukones & puselez. Eschele ^b dit homme en batayle,	A greyle of hennes, a turbe of teles, A lure of ffaukones & damezelez. An ost seyþ a man ¹¹ in batayle,
6	ffusoun dit homme de vyf amayle, Haraz dit homme dez poleynez,	ffusoun seyþ man of quyk bestayle, Haras seyþ man of coltys,
8	ffolye dit homme dez vileynez, Summe du blé, summe du bienez,	ffoleye seyþ man of chorlys, Summe of corn, ¹² summe of goud, ¹³
10	Mace d'argent, sume ¹⁴ dez fuez, ¹⁵ Mut dez chiens ^c en venerie.	Mas of selver, sume of fier, A mut of houndez in venerie.
12	Et de corner après ^d vous ^e die. Mut dez chiens vous dirrez	And after to blowe y shal say.
14	Qatre vint ¹⁶ racchez ¹⁷ ensemble couplez deux ^f & deux.	

a cercelez

b echele

c chein *secundum*
parisium chan

d apre

e vou

f deus

⁹ MS 'deveye'. See note to p.2.10.

¹⁰ As on p.1.8 the same abbreviation mark would allow either *cercieles* or *crecieles*.

¹¹ MS 'aman'.

¹² The bar over the final letter of 'corn' may be otiose or represent 'corne'.

¹³ MS 'of summe goud', but faint marks indicate a scribal correction.

¹⁴ MS *fume* in both French and English.

¹⁵ The French *fuez* and ME 'fier' are both incorrect. *Femina* here makes nonsense out of a perfectly clear statement in the Bibbesworth MSS denoting a heap of manure: **G** has *fimere des feins* (ME 'mork') (v.233); **A** *femyr* (ME 'mochil') *de fens* (f.300vb); **C** *femier de fens* (ME 'dynghep of dyngge') (f.4vb).

¹⁶ *Qatre vint* or *quater vint* (only the initial *Q* and the *t* of the first word are formed, modern French *quatre-vingt*), is here confused with *vingt-quatre*, 'xxiiij'.

¹⁷ The form 'racchez' used in both French and English (p.4.2) is an ME word (OED **rache**), the French for 'hunting-dog' being *brachet*.

2	Un lese dez leverers est ^a nomé	A mut of houndes ze shul say.	xxiiij racchez ycoupled to gedere.
4	Quant treis en lese sount ensemble, Et un bras est dez leverers	A lese of grehoundes ys ynamed When .iiij. en lese beþ to gedere, And a bras of grehoundes ys	When ij en lese beþ to gedere.
6	Quant deux ^b en lese sount entiers. ^c Brut dez barones doit homme nomer,	A brut of barones shal man name, A ffrap of clerkes wit ryzt devere,	Aray seyþ man of knyztys.
8	ffrap dez clerkes ^d & ¹⁸ droit dever, Aray dit homme dez chiualers.	A route seyþ man of squiers. Of rebaudes also a route, And of oxen also witoute doute.	
10	Route dit homme dez esquiers. ^e Dez rebaudez ensy ¹⁹ un route,		
12	Et dez beofs ^f ensy sanz ^g doute. Et de un chose bien vous gardez.		
14	Au parte senestre ^h leverers menez.		

a eet

e equers oþer squiers
quia fert scutum

b deus

f beef

c enters

g saunz cum u

d clers

h senestre

¹⁸ The ampersand here makes no sense and is contradicted by the ME translation. The preposition *de* or *par* would give the sense ‘rightfully’. Bibbesworth C f.4vb has *par*.

¹⁹ The scribe is confusing *ensy* and *aussi*, as the ME shows.

2	Compaignie ^a dez damez dirrés,	And of o[n] þyng take ȝe hede.
4	Et dez owes ensy ferrés, Qar en ²⁰ franceys ^b tenent de droit.	On þe left half grehoundez ledez. A companye of ladies ȝe schal say, And of gees also ȝe schal do, ffor on frensch þey holdeþ of ryȝth.
6	Le maistre ^c ²¹ bauldement ^d lettroit. ²² Si vous ^e volez parfitement	þe maister ²³ baldely holdeþ þerto. ȝyf ȝe wylleþ parfytely
8	Parler devant ^e ²⁴ bon gent Il y ad suffler, venter & corner	Speke afore goud folke Me bloweþ in iij maneres .i. corner
10	Dount la resoun fait ^f a saver. Le feu ^g suffle le quystron ^h .i. sufflet proprie venter,	Wher ²⁵ of þe resoun ys to wyte. þe fyer bloweþ þe quystron, Corner ²⁶
12	Le vent vente par my le bousson, ²⁷ Suffler, Mez le venour proprement corneie	þe wynd bloweþ þoru þe bussh,
14	Quant ⁱ chas prent pur quer preye.	

a compagnie sine .g.

e vous

e devaunt cum u²⁸

i quaunt cum .u.

scriptum .i. quando sine

.u. vel sic quant ponitur

pro quanto

b fraunceys cum u

f feet

c metre

g fu

d baudement

h quytron

²⁰ MS *un*.

²¹ The same abbreviation of a superscript hook is used for both the French and its ME equivalent ‘maister’.

²² The meaning of *lettroit* is not clear. It has been transcribed as such because it is meant to rhyme with *droit* and has the same superscript *o* over the *t*. The ME ‘holdeþ’ might suggest the French *le tendroit*.

²³ After ‘maister’, ‘ma’ is crossed out.

²⁴ The form of *devant* lacks one character, having the letters *dent* with a superscript *a*, so that it could be ‘de[v]ant’ or ‘deva[n]t’. The sense is not in doubt.

²⁵ MS ‘When’.

²⁶ *Corner* is clearly out of place here. It ought to be at the end of l.13 in French. The scribe sets the three French words for ‘to blow’ one below the other to the right of the text, marked off by a vertical stroke.

²⁷ The first *o* in *bousson* is superscript and marked by a caret sign.

²⁸ Reference ‘e’ is repeated in the MS.

- 2 But þe huntere properly corneþ & bloweþ
Whanne chas he taket for to seche praye.²⁹

Quomodo appelluntur secundum eorum voces

- | | | |
|----|--|--|
| 4 | Ore ³⁰ oyez naturalment
Dez bestez ^a le diversement.
Chescun ^b de eux ^c & chescune | Now hereþ kyndely
Of bestez þe ³¹ diversite.
Every of hem he & sche .i. maul & femaul |
| 6 | Solonque ³² qe sa nature done.
Homme parle, ours braye | After þat har nature zevyþ.
Man spekeþ, bere brayeþ |
| 8 | Qi demesure ceo ^d affraye. ³³
Lyon romyt, greue groule, | þat out of mesure hyt affrayeþ.
Lyon romyþ, Cran ³⁴ graulyþ, |
| 10 | Vache muche & courdre ³⁵ groule,
Chyval hinist, ^e allowe chaunt, | Kow loweþ, hasyl bloweþ,
Hors neyeþ, larke syngeþ, |
| 12 | Colure jerist ^f & cok chaunt,
Cheat ^g minoie, serpent ciffle, | Coluere jurrut & cok syngeþ, |

a betez
e hinit

b checun
f jerit

c eus
g chat

d ce

²⁹ The same abbreviation is used for the 'ra' in 'praye' as in 'braye' and 'affraye' in ll.7 and 8.

³⁰ MS *Ove* makes no sense.

³¹ MS 'de'.

³² This could be read as *solonques*, the abbreviation not being specific to one spelling, but forms with *s* are more common. This applies also to *donque*, *jesque* and *tanque* throughout the text.

³³ MS *de mesure ceo affraye*; this makes no sense and the scribe shows his failure to understand his model here. The syntax of the verse is unacceptable. *Ceo* (pronunciation guide 'ce') must be read as the reflexive pronoun *se* (modern French *s'effrayer*), with the adverbial phrase *a desmesure* 'exceedingly.' This, however, upsets the metre, which could be preserved only by using the adjective *demesuré* incorrectly for the adverb *demesurément*. The readings in Bibbesworth MSS cause no difficulty of either syntax or sense: **G** has *Ki a desmesure se desraie* (v.249), **A** *Saun resoun sovent se deraye* (f.300vb), **C** *Qe a desmesure se desrae* (f.5ra), etc...

³⁴ The first letter of 'cran' is in upper case.

³⁵ The superfluous first *r* in *courdre*, unsupported by the Bibbesworth MSS or the *Nominale* (Skeat 1906), is another indication of the scribe's inadequate command of French.

2	Asyne ^a recyne, ³⁶ cigne reciflie, ³⁷ Lowe & le chien ^b baye	Kat mewep, addere cissit or fliet proprie, Asse rugep, swan refliep,
4	Quant ^c le venour quert sa praye, Owue jangle, jars ³⁹ jaroyle,	þe fox ³⁸ & þe hound bayep, Whanne þe hunttere secheþ hys pray,
6	Mez il ad garoyle & jaroyle. La difference dire jeo ^c voyle:	Goos jangleþ, gandre gralleþ. But me haþ garoyle & jaroyle.
8	L'ane jaroyle en la ryver Quant le ffaukoun volaunt ly quere,	þe difference telle y wyl: þe doke quekeþ in þe ryver
10	Mez devant ⁴⁰ une ville ^d en gere Homme fiche soun baner ⁴² en terre ^e	Whanne þe ffaukoun fleynge hire secheþ, But afore a town ⁴¹ in werre
12	Pur le barbycan defendere De le sault ^e qe homme voeut ^f rendre. ⁴³	A man stikyþ hys baner in grounde ffor þe barbycan to defende

a *Secundum parisium*
ayne

b *chaan secundum*
parisium

c *quaunt sic cum .u.*
ponitur pro quando
c ie⁴⁴

d vile

e terre
e saut⁴⁵

f veut

³⁶ The MS has *retyne* and a superscript mark above the *y*, but it is difficult to interpret this to give a recognized form of the verb. Bibbesworth and the standard dictionaries provide many spellings along the lines of *rechaner*, but none with an additional syllable in the middle.

³⁷ MS *retiflie*.

³⁸ 'Fox' is an elementary error for 'wolf'.

³⁹ MS *sars*.

⁴⁰ See note to p.5.8 concerning *devant*.

⁴¹ A bar over the 'n' of 'town' may be otiose or intended to give 'towne'. (Cf. 'toun', p.8.11.)

⁴² The *Femina* scribe does not deal with *garoyle* (l. 6), but his *baner* is to be read as its incorrect equivalent. Bibbesworth **G** twice gives the nearest ME gloss 'trappe' for *garoile* and *garoil* (vv. 263 & 268), supported by **B** f.96v and **C** f.5rb. **O** erroneously glosses *jaroylle* by 'postzatte' (f.333va) and *garoil* by 'postgate' (f.333vb). For a complete explanation of the term see the masterly treatment by Möhren (2000), especially pp.158-162, proving incontrovertibly that the *garoil* is a palisade. Only in one detail is Möhren in error. Not having the **O** manuscript and relying on the Owen edition of Bibbesworth, he interprets 'stekes' as a noun 'stakes' when it is a verb glossed by *afiche*.

⁴³ The French *rendre* here used of an attack (*le sault*) means 'to carry out, execute', not 'to yield'.

⁴⁴ Reference 'c' is repeated in the MS.

⁴⁵ Reference 'e' is repeated in the MS. The forms are set down in the wrong order, but the scribe indicates the error by adding an insertion mark before each of them.

		Of þe saut þat man wole zelde.
2	Ore a le noyse redirroms ^a ⁴⁶	Now to þe noyse say we azen
	Ou plus aprendre y purroms. ^b	When ⁴⁷ more lerne we mowe.
4	Crapaude coile, ⁴⁸ reigne gayle,	ffrogge crowkeþ, tadde pipyþ,
	Coulur proprement regayle,	Snake properly swyepþ,
6	Porcell gerist, ^c sengler releie,	Pig wrenneþ, boor bowepþ,
	Chevere gerist, ture ^d torrayle,	Tyche bletuþ, bole belweþ,
8	True groundille quant drage quert,	The sowe gronekeþ when sche draf
	ffaukoun terssel le plunison ⁴⁹ fert,	secheþ,
	ffaukon terssel þe mallard smytyþ,	
10	Geline naturalment patille ^e	The hen kendely kaklyþ
	Quant poume ⁵⁰ en gardyn ou en ville, ^e	When sche leyþ in gardyn ⁵¹ or toune,
12	Qar en Fraunce est tiel ^f estile ^g	ffor in Fraunce ys swyche a stile
	Qe gelyne hupé ruke & patille. ^h	

a⁵² redirroms
e patile ville
h patile

b purroms⁵³
e vile legetur⁵⁴

c gerit
f teel

d toor
g etyle

⁴⁶ As elsewhere, *redirroms* here is the future tense of *raler*, ‘to return’, not of *redire*, ‘to repeat, say again’.

⁴⁷ Having misunderstood *redirroms* in the previous line, the scribe mistranslates *ou* as ‘when’, instead of ‘where’, as also on p.74.

⁴⁸ *Coile*: the ME equivalent ‘crowkeþ’ is clear, but the French is not. Bibbesworth **G** v.273 has *coaule*, **C** f.6vb *koaille*. Continental French appears not to have had a similar verb, the modern *coasser* being attested only in the mid-sixteenth century.

⁴⁹ *Plunison* = *plungun*. The word appears again on p.60.3 in the form *pluisoun*. The *plungun* is a diving bird (see **AND** **plungun** and **OED** **ducker**¹).

⁵⁰ The verb here has been transcribed as *poume*, but the succession of minims would permit of the alternative readings *ponme*, *ponnie*, *pounie* or even *ponuie*, since the scribe does not dot his *i*. The normal form of the infinitive in both continental and insular French is *pouner* (<Latin *ponere*). Bibbesworth **G** has *ad pouné* (v.280).

⁵¹ The bar over the final letter of the ME ‘gardyn’, absent from its French equivalent, has been ignored.

⁵² The final example from p.7, ‘veut’, is repeated in the pronunciation guide before the first entry on p.8.

⁵³ ‘purroms’ could be read as ‘purroumis’.

⁵⁴ Reference ‘e’ is repeated in the MS.

2	Et qui trop ^a se avante oultre ^b resoun	bat hen klokkeþ, ⁵⁵ rekleþ & kakleþ. And he þat to moche avantyþ hym above ⁵⁶ resoun
	A la gelyne serra compaignoun, ^c	To þe hen he schal be felawe,
4	Qar plus se avante pur un oeff ^d Qe pur sa arure fait ^d le boef. ^e	ffor more sche avanteþ for on ey þanne ⁵⁷ for hys erynge doth þe oxen.
6	Et quant le gelyne commence a russille[r] Et moustre ^f ceo ^g a trippeler, ^h ⁵⁹	And whanne þe han takyþ to russille ⁵⁸ And scheweþ þat sche wyl syztte a brod,
8	Dez oefs ⁱ luy donez lé germoés, Noun pas quex ^k sount estergulés. ^l ⁶¹	Of eyren zyve hyre þe stren, ⁶⁰ But nat þo[s] þat beþ adle.
10	Barbyz baley, dame balee, Et le espicer ^m prent sez mers de bale.	Schep bletuþ, ladyes hoppyþ, The spicer takeþ hys mers out of hys bale.
12	Pur trop veylez ⁶² homme baale. A soun servant sa chose bayle,	ffor overmuche waak man gonþe baale. ⁶³

a trof *secundum*
quosdam

e boof
i oofs

b outre

f moustre
k queus

c compaignoun

g te⁶⁵
l etergulez

d oof
d feet⁶⁴
h trepiler
m epysere

⁵⁵ The ME has three verbs in this line, with the first, ‘clokkeþ’, being a mistranslation of the French adjective *hupé*, ‘crested’ (T-L 4.1230-31). Bibbesworth **G** v.282 reads: ‘a henne copped’ (OED **copped**). The *Femina* scribe has read *hupe* incorrectly as pres.ind.3 of *huper* ‘to shout’ (Godefroy 4.529b, T-L 4.1231).

⁵⁶ The ‘a’ in ‘above’ is written over the ‘y’ of ‘hym’.

⁵⁷ The form printed as ‘þanne’ to make sense appears as ‘Drawe’ in the MS.

⁵⁸ The final ‘l’ of ‘russille’ has a bar through it, hence the reading ‘russille’ in line with the corresponding French *russille*, but it could be otiose.

⁵⁹ *Trippeler* is a diminutive of *treper*, literally ‘to dance’, here ‘to dance about’, ‘be agitated’.

⁶⁰ The ME ‘stren’ (OED **strene** vb.) shows that the *Femina* scribe is following Bibbesworth **O** rather than the other MSS which recommend the removal of the germ of the egg, e.g. **G** v.205: *Mes remuez la germinoun* (ME ‘sterene’), i.e. ‘remove the germ of the egg’; **B** f.95r: *la germe en ouçtez*; **C** f.4va: *le germe* (ME ‘the striene’) *en oustez*. In contrast, **O** f.333vb advises that fertilized eggs be fed to the hen, not addled ones: *Des oefs* (ME ‘egges’) *luy donez gemez* (l. *germez*; ME ‘strenede’), *Non pas que sont estergulez* (ME ‘adel, rotyn’).

⁶¹ As elsewhere, *Femina* is not following Bibbesworth **G** here: *estergulé* occurs in **B** f.96v, **C** f.5va and **O** v.333vb, suggesting again the source(s) of *Femina*.

⁶² After *pur* the infinitive *veylez* is required, not what appears to be an imperative *veylez*.

⁶³ The scribe adds the French *baale* immediately after the ME ‘gonþe’. Bibbesworth **G** v.289 reads: *Par trop veiller home baal* with the ME gloss ‘gonþe’, i.e. ‘yawns’.

⁶⁴ Reference ‘d’ is repeated in the MS.

⁶⁵ Reference ‘g’ referring to *ceo* ought to read ‘ce’, used as the reflexive pronoun *se*.

2	Et ové baleye homme baleye. Regardez <i>qe</i> la sale soit juncheye.	To hys <i>servant</i> hys þynge he takeþ, And <i>wit</i> baleys men swopyþ.
4	Aprés ^a dormir homme espreche, ^b Le prestre ^c en la glyse preche,	Tak hede þat þe halle be rysshēt. After sleppe man rakslet,
6	Le pischeor ^d en la ryver peche, Ové soun rey ou soun eche.	þe prest in þe chyrche ⁶⁶ precheþ, þe fysser in þe ryver fysserþ, Wyþ hys nett oþer <i>wit</i> hys hook.
8	Quant la povre femme mene le tresche, Melour serroyt en mayn le besche, ^e	þe poure womman ledyþ þe daunce, Beter schold be in hand a spade,
10	Qar ele n'ad a vivere ⁶⁷ forp[ri]s ⁶⁸ le besche Pur payn querer, bribe ou lesche. ^f	ffor she naþ to lyve by but hyre spade ffor bred to gete, loof oþer lasse.
12	Moun chael ^g le baele lesche. Ore donez ceo chaele a flatier ^h ⁶⁹	My welpe þe parne lyckeþ.

a apre
e beche

b epreche
f leche

c pretre
g cheel

d pichour
h flater

⁶⁶ The final 'e' of 'chyrche' reflects the bar through the final 'h' of the word, because the form 'cherche' is given in full on p.109.12.

⁶⁷ The superscript hook in *vivere* is misplaced, being set after the first *v* instead of before the final *e*.

⁶⁸ The abbreviation sign has been omitted from *forps*.

⁶⁹ MS *aflatier*.

		Now ȝyf þat welppe lape
2	Qe lesche ^a la rose del herber.	þat lycckeþ þe rose of þe herber.
	Et il est ^b flatour qi soit ⁷⁰ flater	And he ys a flaterour þat can flatere
4	Et lez gentz ^c qi voet ^d espuliper. ^e	And þis folk þat wyle bygyle.

Hoc capitulum docet de proprietatibus infantis

	Quaunt enfant ^f est primer neez ^g	Whenn a chyld ys fyrst ybore
6	Covient ^h q'il soit malloeez. ⁱ	Hit behovyþ ⁷¹ þat hyt be swadyd.
	Puis en soun biers ^k ly cochez	After in hys cradel hym leyþ
8	Et be[r]cere luy purveiez.	And a rokkestere hym purveyþ.
	Quant enfant comence ⁷² a chatoner,	Whenn a child bygynneþ ⁷³ to crepe,
10	Et einz q'il sache as piés ^l aler	And ere he conne on feet go
	Et il bave de sa nature,	And he dreveleþ of hys nature,
12	Pur sez draps ^m saver de baveure	ffor hys cloþys to save fram drevelyng

a leche
e epuliper
i maloe

b eet
f enfaunt *cum .u.*
k bers

c gens
g ne
l pes

d veut
h covint
m dras

⁷⁰ *Soit* is to be interpreted as the pres. ind. 3 of *saver*, not the pres. subj. 3 of *estre*.

⁷¹ MS 'behovyþ'. This separation occurs elsewhere in the text, e.g. on pp.29.12, 36.8 etc. and so will not be mentioned on every occasion.

⁷² MS *comente*, but the confusion of *c* and *t* is widespread and the MS form cannot stand.

⁷³ MS 'by gynneþ'.

	Ditez donque a sa bercere	Sey ze þanne to hys rokkestere
2	Q'ele face un bon bavere.	þat sche make a goud drevelyng clowt.
	Et puis quant il comence d'aler	And after whenn he bygynnyþ to go
4	Et volunters luy mesmes ^a voet ^b enpaluer,	And gladly wyle hymself byslobbe, ⁷⁴
	Pur mal maym & male blesure	ffor evyl maym & evyl hurte
6	ffaitiez ^c un gars luy ^d garder sure ⁷⁵	Make a boy hym kepe sure
	Si q'il ne ceppe ne chie ^e ceo ^f ⁷⁶	So þat he stomble nat ne fall ⁷⁷
8	Mez gardez ⁷⁸ en suerté.	But kepet in suerte.
	Et quant ^g il court en graunt age, ⁷⁹	And whenn he renneþ in gret age,
10	Mettez ly apprendre langage.	Put hym to lerne langage.
	En fraunceys ^h a luy vous ⁱ devez dire	In frensch to hym ze schal say
12	Come primez il doit soun corps ^k ⁸⁰ discrيره	How fyrst he shal hys body discrيره

a memez
e che

b veut
f ce

c fetes
g quaunt pro quando
cum .u. sine .u. pro
quanto

d ly
h fraunceys

i vou

k corps

l discrيره decrire
legetur

⁷⁴ The English has 'by slobbe'.

⁷⁵ At this point Bibbesworth **G** v.18 says that a boy or girl (*Garszoun ou garce*) ought to follow the toddler so that he does not fall over. *Femina*'s phrase *luy garder sure* is an attempt to render *li deit suivre* in Bibbesworth (*le deit sure* (ME 'volewen') (C f.2rb), *luy doit suivre* (ME 'folwe') (O f.331rb)). *Femina* takes the infinitive *sui(v)re* for the adjective *sur* and uses it adverbially to mean 'safely, in safety'. The infinitive *garder* in *Femina* would appear to come from a misreading of Bibbesworth's *Garszoun*.

⁷⁶ The scribe's *chie ceo* must be read as *chiece*, but cannot be altered in the printed text without losing the references to two items in the pronunciation guide. This verse gives clear proof of the scribe's incompetence in French. Most of the Bibbesworth MSS use two verb forms here, e.g. **G** v.19 has *cece* glossed as 'stomble' and *chece* glossed as 'falle' etc.. *Femina* invents a verb *cepper* unknown to Godefroy and T-L for the first of these (an error for *coppe*?) and then divides the form *chiece* (sbj.pres.3 of *chair* < *cadere*) into *chie* (< *cacare*?) and the demonstrative pronoun *ceo* = *ce*.

⁷⁷ The bar through the 'll' might indicate 'falle'.

⁷⁸ MS *garduz*. If the MS form is to be retained, the auxiliary *seit/soit* would need to be added before *garduz*.

⁷⁹ Bibbesworth says *E quant il encurt a tel age Qu' il [l] prendre se poet a langage*, i.e. 'when a child reaches such an age that he can be set to learn languages ...' (**G** vv.21-2), but *Femina* alters *tele age* to *graunt age* and so gives 'gret age' in ME.

⁸⁰ The repetition of *corps* in the pronunciation guide has been referred to in the Introduction.

	Et <i>pur</i> ordre garder de moun & ma	And for order to kepe of mon ⁸¹ & ma
2	Toun & ta, son & sa, .i. masculino & feminino,	Toun & ta, soun & sa, for ma sounep
	Quia ma sonat <i>feminino</i> , moun masculino,	To femynyn gendre & moun to masclyn,
4	Cy qe en parlé soit bien apris	So þat in speche he be wel lerned
	Et de nule homme escharnis. ^a	And of no man yscorned. ⁸²

Capitulum de partibus capitis

6	Di ma teste ^b ou ⁸³ moun chief, ^c	I say myn heved & myn ⁸⁴ heved,
	Et la greve de moun chief.	And þe shode of myn ⁸⁵ heved.
8	featez la greve a toun lever,	Make þe shode at þyn ⁸⁶ upprist .i. in capite,
	Et manger ⁸⁷ la grive a toun dyner.	And ete þe feldfare at þyn ⁸⁸ dyner.
10	J'ay lez cheveus recercelez.	I have þyze cripse lorkys.
	Moun toop ⁸⁹ vous ^d prie qe estouncez. ^e 90	My toop y praye þat ze shere.
12	En vostre chief ^f vous avez toop, ⁹¹	

a echarnys⁹²
e etoncez

b teztte⁹³
f cheef

c cheef

d vou

⁸¹ MS 'man'.

⁸² MS 'y scorned'.

⁸³ An otiose superscript bar over *ou* has been ignored.

⁸⁴ 'Myn' has a superfluous superscript bar in both cases.

⁸⁵ 'Myn' has a superfluous superscript bar.

⁸⁶ 'þyn' has a superfluous superscript bar.

⁸⁷ *Manger sic*, not *mangez*.

⁸⁸ 'þyn' has a superfluous superscript bar.

⁸⁹ *Toop* has a superfluous superscript bar in French and ME.

⁹⁰ That the clear second *t* in *estountez* is to be interpreted as a *c* is shown by the pronunciation form at the foot of the page.

⁹¹ *Toop* has a superfluous superscript bar.

⁹² The scribal *etharnys* is clearly an error for the well-attested *e(s)charnys*.

⁹³ The scribe has written 'c' over 'teztte' in the pronunciation guide and 'b' over 'cheef'.

2	En la ryme ⁹⁴ getez un toup, ⁹⁵ Et serencez de lyn le top.	In <i>zour</i> heved ze havyþ a top, In þe trouzgh ⁹⁶ cast þe toup, And hecheleþ of flex þe top.
4	De la lute pernez le tup. J'ay auxci moun hanapel,	Of þe wenne ⁹⁷ takeþ þe tup. I have also myn brayn panne, ⁹⁸
6	Moun front ensy ^a ⁹⁹ & moun cervel, Moun haterel ové lez templez,	Myn ¹⁰⁰ forhed also & myn brayn, Myn pol wit þyse templez,
8	Et lez ministers ^b dit homme templez. Vostre regard est gracious	And þyse ministers seyþ man templez. zoure byholdynge ¹⁰¹ ys gracious
10	Mays vostre eul est chacious. Del eul oustet ^c le chacie, ¹⁰³	But <i>zour</i> eyze ¹⁰² ys spaduous. Of þe eye cast out þe spaduyng,
12	Et dez neeaz ^d ¹⁰⁴ auxci la rupyne. Mult vault ^e la ruyne escript ^f par .B.,	And of þe nose also þe droppynge.

a aucy cum .si.
e vaut

b miniteres
f ecrip

c ouzttez

d neez

⁹⁴ (Ll.1-7): *ryme* appears to be the scribe's misreading for the *rue* of his Bibbesworth source, sometimes spelled as *ruue* in A-F, thus identical in form with *rime*, a mistake leading to *getez* instead of *juez* (Bibbesworth G v.37), *rue* & *jueth* (C f.2va), etc.. The Bibbesworth text is referring to playing at top in the street: *Femina* at this point reads as nonsense.

⁹⁵ All forms of *top/toup* and *tup* in these verses in both French and English are given superscript bars.

⁹⁶ The bar through the final letter of 'trou^zgh' has been ignored.

⁹⁷ 'Wenne'. This is 'win' in the sense of 'conflict', 'struggle' (OED), referring specifically to winning the ram at the wrestling-match. This shows that *Femina* is not based on the G MS of Bibbesworth, where the incorrect gloss 'winde the yarn' is given (v.38).

⁹⁸ 'Panne' is spelled as 'paune'.

⁹⁹ The scribe is yet again confusing *ensy/ainsi* with *aussi*.

¹⁰⁰ 'Myn' in all cases in ll.6-7 has a short superscript bar.

¹⁰¹ MS 'by holdynge'.

¹⁰² The form 'eyze' used as a singular noun is to be compared with 'eye' on l.11.

¹⁰³ The clear spelling *chatie* must be read as *chacie*.

¹⁰⁴ The final *s/z* of the French *nés/nez* has apparently led the scribe to regard the noun as a plural form, hence the ungrammatical plural article *dez*.

2	Mez poy vault il <i>escript par</i> .P. Ewe est rupye issant de neas, ^a	Much ys worth ¹⁰⁵ þe rubye ywryte by .B., But lytyl ys worth he ywryte by .P.
4	Mez rubye est <i>precious</i> piers. Del eul est tout saf le <i>purnel</i> ¹⁰⁶	Water ys rupye goynge fram nosez, But rubie ys a <i>precious</i> stoun.
6	Si la papire soit boun & beal. ^b En lez papires sount lez cielez. ^c	Of þe eye ys al saff þe appyl 3yf þe eye led be goud & fayre.
8	Amount les eulez sount lez <i>surcielez</i> . ^d Auci ^e avez vous par bone resoun	In þyse eye ledes beþ þese heres. Above þe eyez beþ þe browys.
10	Deux ^f narrys & un tendron. Vous avez la lyre ¹⁰⁷ & le levere,	ij nostrels & a <i>gristlon</i> . 3e haveþ la lire & le levere, balaunce & þe hare
12	Le lyvere ensy & le luyere. Le luyre est qe enclose lez dentez, ^g	þe book also & þe lyppe.

*ecrip*¹⁰⁸
d *surcilez*

a nees
e aucy cum .si.

b beel
f deus

c cijlez
g denz

¹⁰⁵ The bar through the final ‘h’ of ‘worth’ has been ignored and many of the further instances of its presence will not be commented on.

¹⁰⁶ The ambiguity of the abbreviation means that *purnel* could be read as *prunel*.

¹⁰⁷ *Lire* in French and ‘lire’ in ME are glossed by ‘balaunce’, which is originally French and used here as English. *Lire* is an adaptation of the Latin *libra* and is attested in Godefroy (4.773c) only once as *libre* in a fifteenth-century glossary. This encourages the supposition that the scribe was associated with the *dictatores*. For a more detailed examination of lines 11ff. see Rothwell (1998), p.65.

¹⁰⁸ The form *ecrip* is erroneously repeated in the MS from the previous page.

2	Le levere en boys soy tient ^a dedeinz, La lyre ¹¹⁰ ser(i)t en marchaundyze,	þe lyppe ys þat encloset þe teþ, þe hare in bussh ¹⁰⁹ hym holdyþ witynne,
4	Le livere noz print al clergize. En le bousche ^b amount ¹¹¹ est pallet	þe balaunce serveþ in marchaundyze, þe boke us techep to clergize. In þe mouþ on heyzgh ys þe palet
6	Pur taster vous chousez orde ou nett, Et lez damez sount ententivez	To taste þour þynges foule oþer clene, And þyse ladyes beþ ful besy
8	Pur byen laver lour genoius. ¹¹² C'est ¹¹³ la chesoun pur certeigne ^c	ffor wel to wassh hare knowes. þis ys þe resoun for certeyne
10	Pur aver le melour aleyne. Ele ad col, gorge & mentoun	ffor to have þe bettere brethe. Sche havyþ necke, gorge & chyn ¹¹⁴
12	Dount le franceys ^d est comoun. Desoubz ^e ¹¹⁶ la longe (ys þe) ¹¹⁷ est furchele,	When ¹¹⁵ of þe frensh ys commyn.

a teint
e south

b bouche

c certeyne

d fraunceys cum .u.

¹⁰⁹ The final 'h' in 'bussh' has a bar through it, which might indicate the spelling 'busshe'. This is found again in 'heyzgh' on l.5 and 'wasshe' on l.8.

¹¹⁰ *Lyre* in the sense of 'balance', 'scales' confirms that the scribe is not following his Bibbesworth model here, in which the homonyms are 'lip', 'hare', 'pound' and 'book', as in **G** vv.61-66. See Rothwell (1998), p.65.

¹¹¹ MS *a mount*.

¹¹² In Bibbesworth, to give themselves sweet breath the ladies clean their gums – *gingives* (ME 'gomes') (**G** v.70), *gencives* (ME 'gomys') (**B** f.93r), *gengives* (ME 'goumes') (**O** f.331vb), etc. – not, as here, their knees – *genoius* (ME 'knowes' = 'knees').

¹¹³ A superscript abbreviation mark attached to the initial *C* normally indicating a missing *ra*, *ru* etc. has been ignored.

¹¹⁴ 'Chyn' has a superfluous superscript bar over the end of the word.

¹¹⁵ 'When' for *Dount* indicates again the scribe's inadequate grasp of basic French grammar, leading to nonsense in his ME translation.

¹¹⁶ MS *De soubz*.

¹¹⁷ The ME 'ys þe' is to be disregarded.

		Under þe tonge ys þe furche, ¹¹⁸
2	Oos furché en Fraunce l'em apele. Dedeinz ¹²⁰ le gorge est ^a gargate,	Boon furchþ ¹¹⁹ in Fraunce me clepeþ. Witynne þe þrote ys þe gargule,
4	Et plus parfounde ¹²¹ la gist ^b le rate.	And more deppere so lyþ þe ryngboun.

De anteriori parte capitis

	En chief ^c devant ^d ¹²² est fonteyne,	In þe heved a fore ys a pute,
6	Le soubtheyne ^e luyre ^f & sovereine. En le bousche sount meffall[ere]s, ^g ¹²³	þe nyþer lyppe & þe overer. In þe mouþ beth wrong ¹²⁴ teth,
8	Et donque foreines ¹²⁵ si tu lez quere. A col vous avez un fosslet.	And þen þe foreteþ ȝyf þu hem sekyst. At þe nekke ȝow havyþ a lytyl hol.
10	Desouth ¹²⁶ la lange est le filet, ¹²⁷ Et pur certifiere la parole	Under þe tonge ys þe fylet, And for to certefie þe speche
12	Conustre ^h devez le kakenole. ¹²⁸	Know ȝe schal þe rem of þe brayn.

a eet
e southene

b gitt
f livere

c [omitted by scribe]
g mefalls

d devaunt cum .u.
h conutre

¹¹⁸ 'Fork of the throat or breast' (OED). Bibbesworth **G** v.79 has *fourcele* and glosses 'kanelbon' (i.e. clavicle), **C** f.3rb has similarly *fourcele* (ME 'canebon'). The simple form *fourche* is not attested in the dictionaries of medieval French in this sense.

¹¹⁹ 'Boon furchþ' shows the mingling of A-F and ME with the French *fourché* being given an English past participle ending.

¹²⁰ MS *De deinz*.

¹²¹ MS 'par founde'.

¹²² MS *dent*. The pronunciation guide at the foot of the page gives 'devaunt'.

¹²³ The scribe has failed to understand his source here. The *meffalls* or *mesfalls* of the MS (it is impossible to be sure which is intended) are Bibbesworth's *messeleres*, 'molar teeth' (**G** v.89).

¹²⁴ The ME 'wrong teeth' here must be read as 'wang teeth', Bibbesworth **G** v.89 'wangeteth', **C** f.3va 'wongteth'. See Rothwell (1998), pp.65-6.

¹²⁵ The adverb *donque* here is translated as 'then'. This would be acceptable perhaps if read in the sense of 'thereafter', but the verse contains no word for 'teeth'. To make sense of the French, *foreines* would have to be taken as a noun, meaning 'foreteeth' with 'teeth' understood, a difficult assumption to make, since the preceding verse does not have any word for 'teeth' either. Bibbesworth **G** v.90 has *dens foreins*, **C** f.3va reads *denz foreyns* (ME 'forteth'). It looks very much as though the scribe of *Femina* has miscopied his source, putting *donqz* for *denz* or *dentz*. The final word *quere* in this verse is grammatically incorrect, the 2nd person singular of *quer(r)e* being *queres*, which would be needed to fit with *tu* and the ME 'sekyst', and be in line with *meffall[ere]s*.

¹²⁶ MS *De south*.

¹²⁷ The French *filet* and its English equivalent 'fylet' both raise questions. TL under **filet** (3.1851) give just one quotation for the sense of 'Zungenband', taken from Bibbesworth **A**, adding '(auch nfz.)'. The *Petit Larousse* (1924) lists this meaning, without providing an example, but it is absent from other dictionaries of modern French as well as from Godefroy. So there is, in effect, no attestation of this sense in medieval continental French. In England, the OED (**fillet**⁴) gives the meaning 'The "string" of the tongue. *Obs*', but its only supporting quotation is dated 'a 1693'. The word is found in the 14th-century A-F *Nominale* (Skeat 1906 v.31). It is clear that it must have been current in both England and France from the thirteenth century for it to have been used by Bibbesworth, the *Nominale* and then by *Femina* in English as well as French.

¹²⁸ The *kakenole* is glossed in Bibbesworth **G** v.94 as 'rime of hernes' and in **C** f.3va as 'the rime of the brayn'. It is found in insular French much earlier than this, however, in the twelfth-century *Li Quatre Livre des Reis* (Curtius 1911) as *kachevels* (p.11.19).

	Et desouth le orayle avez <i>gernoun</i> .	And under þe ere ze havyþ heer.
2	A lez espaulez ^a avez blasoun.	At þe schulders ze have a schulderboun.
	Desoub ^b ¹²⁹ le chart gist ^c le essel.	Under þe carte lyþ þe zextre.
4	Desoub le bras avez huissel.	Under þe arme ze have a putte.
	Le char ¹³⁰ chivage en le chare	þe fleyssh rydeþ in þe char
6	Dount lez hommes fount lour eschar. ^d	Wherof men makeþ har skoryn.
	Sur le montayn crust ^e ¹³¹ le broyl.	Uppon þe hulle groweþ þe myst.
8	En bas terre ^e est ^f tout foitz bon soil.	In low lond ys alway goud soyl.
	Entre pledours ¹³² move le toyl.	Bytwyn pledours ys meved <i>strif</i> .
10	Le vent de bijs greve le oyl.	þe wynd of þe eest greveþ þe eye.
	Aprés ^g gele vient ^k remoyl.	After ffrost comeþe þawe.
12	Aprés August ^h chiet ⁱ le foyl.	After August falleþ þe leff. ¹³³

a epaulez
e crut
e tere¹³⁴
i chet

b south
f eet
k veint

c gitt
g apre

d ecar
h aust

¹²⁹ The scribe's pronunciation guide here refers only to the second part of the composite preposition, since he separates the word into 'de' and 'south'.

¹³⁰ As indicated by the ME glosses, the homonyms *le char* and *le chare* represent the modern French *la chair* and *le char*, with the first of these being used figuratively to mean 'people'.

¹³¹ The form 'crut' spelled out in full in the pronunciation guide supports the reading *crust*, normally found as a preterite form, rather than the usual present indicative form *crest*. The ME reads 'grewēþ' with a clear superscript 'e', as found on l.10 below in *greve*.

¹³² The form and position of the abbreviation would point to *pledourus* in both languages, but in view of the scribe's lack of precision in positioning his abbreviation signs the usual *pledours* has been chosen.

¹³³ The scribe inserted the couplet about the fall of the leaves in both French and English between the French and the English verses about the thaw after the frost, but rectified his error by putting 'a' before 'Aprés August chiet le foyl' and 'b' before 'Aprés gele vient remoyl'. The present edition simply moves 'After ffrost comeþe þawe' to be alongside its French counterpart.

¹³⁴ Reference 'e' is repeated in the MS.

	Cestez ^a parolez icy jeo coil.	Swych speches here y gadere.
2	Q'est le chesoun vous dire jeo ^b voyl, Pur mutz ^c acorder en parlaunce	What ys þe chesoun zow y wyl say, ffor muche to acorde ¹³⁵ in spekyng
4	Et discorder en variance. ^d	And to discorde in varynge.

Adhuc de corpore

	Il n'est pas mister a discire	Hit ys non ¹³⁶ nede to discire
6	Le fraunceys qe chescun ^e sciet ^f di[r]e, De ventre, de doos ne de chyne,	þe frensh ¹³⁷ þat every man can say, Of wombe, rugge ne chyne,
8	Dez espaulez, ^g bras ne petrine, Mez jeo face ¹³⁸ le mustresoun ^h	Of shuldres, armez ne brestboun, But y make þe shewyng ¹³⁹
10	De chose [qui] ¹⁴⁰ n'est pas ¹⁴¹ cy comun. Dez espaulez issint lez bras,	Of þyng þat ys nat so comune. Out of þyze shuldres goth þyze armez,
12	Coutes ne mayns ne lessom ¹⁴² [pas].	

a cetez
e checun

b ie
f seit

c muz
g epaulez

d variaunce cum .u.
h moutresoun

¹³⁵ MS 'a corde'.

¹³⁶ A superscript bar extending over the whole of 'non' has been ignored.

¹³⁷ There is a bar through the final letter of 'frensh' which has been ignored.

¹³⁸ The pr.sbj. 3 *face* should be fut. ind. 3 *ferai*, or *frai*, as in Bibbesworth **G** v.85.

¹³⁹ MS 'swewyng'.

¹⁴⁰ French syntax needs the addition of *qui* (or *qi*) between *chose* and *n'est*.

¹⁴¹ The abbreviation sign used by the scribe in *pas* is that usually found for *er* or *re*.

¹⁴² A superscript bar over the end of *lessom* has been ignored. The missing negative particle *pas* is present in the Bibbesworth versions, e.g. **G** v.112.

- | | |
|--|--|
| <p>2 Jeo oy tonnre, coment il tonne,
 Dout la servise pirt^a 144 en tonne.</p> <p>4 Mez pur estre en tout certeigne,^b
 Vous^c die de la cowe du mayne,</p> <p>6 La paume dedeinz,¹⁴⁵ le claie dehors,
 Et la poyn est^d la mayn cloos.</p> <p>8 Et le fel fert le poignoun^e
 A travers¹⁴⁷ soun compaignoun.</p> <p>10 Et une poiné q'avez en mayn,
 Ceo est la mayn trestout^f pleyn.</p> <p>12 Et ambedeux^g les mayns pleins¹⁴⁸
 En Fraunce l'em apelle galeyens.</p> | <p>Elbowes ne handez leve we nouth.
 I hurd dondere, how he donede,¹⁴³
 Whereof þe ale pershede en tonne.
 But for to be in al certayn,
 zow y say of þe wrest of þe hand,
 þe paume vyþynne, þe clouth witoute,
 And þe fust ys þe hand cloos.
 And þe galle beryþ þe longhe¹⁴⁶
 To <i>travers</i> hys felawe.
 And on handful þat ze havyþ in hande,
 þat ys þe hand ry3th ful.
 And bothe þyse handes fulle</p> |
|--|--|

a pirt
e poynoun

b certeigne
f trestout

c vou
g ambedeus

d eet

¹⁴³ The French noun *tonnre* ‘thunder’ and the ME ‘dondere’ are acceptable, but the ME verbal form ‘denede’ in the MS should probably read ‘dondrede’ (i.e. ‘thunders’). The scribe fails to recognize the verb as impersonal, using the personal ‘he’ rather than ‘it’. Used correctly, *comment* would introduce an interrogative exclamation: the Bibbesworth MSS use *veir* (G v.586) or *voyre* (C f.8vb) ‘truly’, ‘indeed’ at this point. The ‘how’ in ME should translate the French *comme* (exclamation) rather than *comment*.

¹⁴⁴ *Piert* is spelled out in full and the pronunciation guide gives *pirt*, but the sense of the ME is ‘perishes’ (= ‘goes bad’). This use of *perdre* is not recorded in the dictionaries, but T-L gives a sense ‘verloren gehen, zugrunde gehen’ (7.733). The correct form is probably *perit* from *perir*, which would tie in with the ME.

¹⁴⁵ The form in the manuscript is *de deniz*, the place of the *i* clearly marked by having a mark over it.

¹⁴⁶ This verse is completely mistranslated, as may be seen by comparison with Bibbesworth C f.3rb: *ly feel fert du poynoun* (ME ‘knockel vust’) *A travers soun compaignoun*. O f.332rb also has a similar phrase. The sense is: ‘the wicked man strikes his companion with his clenched fist’; but in *Femina* the adjective *fel* ‘wicked’ used as a noun is taken as meaning *fiel* ‘gall’; then *fert*, pres. ind.3 of *ferir* ‘to strike’ is misread as part of the Latin verb *ferre*, hence the erroneous ‘beareth’; finally *poignoun*, a form of *poign* unattested elsewhere, is read as a form of *poumon*, thus producing the ME ‘longhe’. The complete phrase in *Femina* is just nonsense. See Rothwell (1998), p.66.

¹⁴⁷ *A travers* is an adverbial locution, literally ‘across’, but is misunderstood in *Femina*, being taken as the preposition ‘to’, with *travers* read as a French infinitive, presumably a form of *traverser*. Again, the result is nonsense.

¹⁴⁸ The dot to mark the *i* is clearly over the final minim, which would give *plenis*, but *pleyn* in l.11 shows the correct spelling.

2	Mez pluis vault ^a une petit ^b poigné De Gyngefere ben trié	In frensh men clepeþ galeyne. But more ys worth a lytyl handful
4	Qe sont lez galeyne ¹⁵⁰ De filaun[d]res ¹⁵¹ toutez pleines.	Of gyngefere ¹⁴⁹ wel ytried þenne beth a hundred galeyne
6	Une cost del un costee Avoit Adam par Dieux ^c ouste ^d	Of gossomer al fulle. A reb ¹⁵² of a syd
8	Quant ^e dame Eve primez fist. ^f Ne porta charge lieu ^g q'il gist. ^h	Hath Adam by God uttake When ¹⁵³ dame Eve fyrst he made.
10	En my lyeu del ventre est umbil Et par desouth est le penil.	Hyt bare no charge in place þere ¹⁵⁴ hyt lay.
12	Quisez & nagez ové le ffurchure ¹⁵⁵ ffount grant ese pur chevachure. ¹⁵⁷	In mydde place of þe wombe ys þe navyl And by under þere ys þe share. Thies & buttokke forth wit twyste ¹⁵⁶

a vaut
e quaut

b peti
f fiztth

c deu
g leu

d owztte
h gitt

¹⁴⁹ The initial letter of 'gyngefere' is not recognizable as 'g', but may be a deformed upper case, matching the French.

¹⁵⁰ The Bibbesworth text at this point reads: *Qe cent galeyne*, the sense in Bibbesworth **G** v.123 (see also **C** f.3rb, **B** f.93v, etc.). The *Femina* scribe appears to have omitted *cent* from the French, but keeps it in the ME. The term *galeyn* in the sense of 'handful' is unattested.

¹⁵¹ MS *filaumres* without a *d* but with a superscript hook before the *r*.

¹⁵² The bar through the 'b' of 'reb' may indicate a form 'rebe' or 'rebbe', the word having many spellings.

¹⁵³ The bar over the final letter of 'When' could indicate 'Whene' or 'Whenne', but the word has been left in the form found on p.4.4.

¹⁵⁴ The sense is that the spare rib did not bear a load, was not an essential part of the body and so could be removed with impunity. The French *lieu* is to be understood as *la ou* 'where', and the corresponding ME 'there' changed to 'where'.

¹⁵⁵ The *ffurchure* is the fork in the body.

¹⁵⁶ Bibbesworth **G** v.135 uses 'clift' (i.e. 'cleft') here. 'Twist' and 'cleft' are synonymous in ME.

¹⁵⁷ *Chevachure* is set down as three separate words *chev a chure*.

2	Jambez & jenoylez conusez. N'est ^a mister qe a vous soient tochez.	Doth gret eze for rydyngē. Shankes & knowes ze shal knowe. Hyt ys no mister þat to zow þey be touched.
4	Mez en jambe vous ^b avez l'assure, ¹⁵⁸ Et tanque brayn est ^c ensure	But in legges ze have sparlure, And as brayn ¹⁵⁹ hyt ys þer uppon
6	De mellour fors homme ce ¹⁶⁰ assure, Et si le canel soit sans blesour.	Of beter strengthe men ¹⁶¹ hym assureþ And zyf þe shynbon be witoute hurt.
8	Et lez garteres vous avez auxci. Pur ¹⁶² cele aprise jeo ^d vous di.	And þyze garteres ze havyþ also. ffor swyche a lernynge y zow say.
10	De celuy homme du garteres ¹⁶³ Si vient ^e ¹⁶⁴ l'usage dez garteres.	Of þylke men of þe garteres So com þe usage of þe garteres.
12	Auci avez vous lez keviles, ^f Mez n'entendez pas kivilles.	Also ze havyþ þyse anknees,

a neett
e vient

b vou
f keviles

c eet

d ie

¹⁵⁸ The French may be read as *l'assure* or *la ssure*. It is read as *assure* in Kristol (1995) pp.4.13 and 78.9; in Bibbesworth **G** v.145 the form is *la zure* and in **C** f.3vb *le assure*, which again points to this version being, perhaps, the source of *Femina*. For 'sparlure' see OED **sparlire**, the form used in Bibbesworth **C** f.3vb.

¹⁵⁹ *Brayn*/*Brayn*' in both A-F and ME is to be understood as 'brawn' (muscle).

¹⁶⁰ Read *se assure*.

¹⁶¹ *Sic.* for 'man', as also in l.10.

¹⁶² MS *Par*.

¹⁶³ The scribe fails to understand Bibbesworth's distinction in **G** between *karrez* (v.139) and *garrez* (v.141) (ME 'hammes' in both cases) on the one hand and his *garteres* (ME 'garthors') (v.141) on the other. He is explaining the difference between the modern French *jarret* and *jarretière*. This failure is responsible for the nonsense in l.10 in both French and ME.

¹⁶⁴ The text and the pronunciation guide have the same form *vient*/*'vient*', but elsewhere 'veint' is found in the pronunciation guide on p.18 and 'vint' on pp.45 and 46.

		But <i>understandeth</i> nat <i>treen</i> pynnes.
2	Keville fait ^a <i>homme ferme estier</i> , ^b Et la <i>kiville</i> fait le <i>charpenter</i> .	Ankne makeþ <i>man</i> faste stande, And þe <i>treen</i> pyn makeþ þe <i>carpenter</i> .
4	Plante ad <i>homme</i> , <i>urtil</i> & <i>talon</i> , Dount le <i>frauncés</i> est <i>comoun</i> .	Sole haþ <i>man</i> , too & <i>hele</i> , Wher ¹⁶⁵ of þe <i>frensh</i> ys <i>comyn</i> .
6	Dedeinz le <i>corps</i> ^c <i>si</i> ad <i>chescun</i> ^d <i>homme</i> Coer, fay & <i>poignonen</i> , ¹⁶⁶	Witynne þe body haþ <i>every man</i> Herte, <i>lyvere</i> & <i>longhen</i> ,
8	Splen, <i>bowel</i> & <i>reynonen</i> , ¹⁶⁷ Stomak, <i>veyne</i> , <i>nerf envyronen</i> . ¹⁶⁸	Mylthe, þarme & <i>kydeney</i> , Stomake, <i>veyne</i> , <i>synues</i> al <i>aboute</i> .
10	Et ne obliez <i>pas noun vessie</i> Qe al <i>ventre</i> fait ^e <i>grant aie</i> ,	And forzytteþ ¹⁶⁹ nat þe <i>vessie</i> .i. a <i>bladdere</i> ¹⁷⁰
12	Puis <i>qe</i> la <i>uryne</i> est <i>aquiloun</i> . ¹⁷¹ Ne lez <i>roynez</i> ne <i>obliom</i> .	þat to þe <i>wombe</i> doþ <i>gret helpe</i> , After þat þe <i>uryne</i> ys <i>ygadred</i> .

a feet
e feet

b eyzttyr

c cors

d checun

¹⁶⁵ MS ‘When’. This error occurs frequently in the ME text.

¹⁶⁶ *Poignonen* is an error for *pomoun*, as found in Bibbesworth G v.158, C f.3vb, etc..

¹⁶⁷ *Reynonen* appears to show a Germanic plural ending grafted on to a spurious French term adapted from *reins* in order to obtain a rhyme with the equally mythical *poignonen* above. Cf. the correct *roynez* in l.13.

¹⁶⁸ The scribe’s error in l.8 brings in its train the erroneous *envyronen* for *environ*.

¹⁶⁹ MS ‘for zytteþ’.

¹⁷⁰ The spurious ME ‘vessie’ has to be translated into the genuine English ‘bladdere’.

¹⁷¹ The French in this verse reveals the scribe’s ignorance of the basic syntax of the language. Bibbesworth G v.163 reads: *Pur ceo que urine la quiloms* (‘because we gather there urine’), where *la* is the adverb of place ‘there’; C f.3vb has *Pusque l’urine i aquilloms*. *Femina* reads *la* as the definite article marking *urine*. This misunderstanding in *Femina* leads to *aquiloun* (the abbreviation sign over *q* is that which usually indicates *ri*) being misinterpreted as a past participle instead of as fourth person present indicative of (*a*)*cuillir*. A more competent scribe would surely have taken his cue from the present indicative *obliom* in l.13. A further error concerns the mistranslation of the causal *Puis qe* by the temporal ‘After’.

		Ne þe reynes forzete ze nouzth.
2	Ore ne fault ^a rien ^b mez fel <i>par noun</i> Dedeynz le corps ^c qe ¹⁷² ad homme.	Now fayleþ nouzth but þe galle by name Witynne þe body þat haþ a man. ¹⁷³

De vestura infantis capitulum

4	Vestez vous ové voz draps, ^d ¹⁷⁴ petit enfant.	Cloþe zow wit zour cloþys, lytyl chyld.
	Chaucez voz braiez, petitez & grantz. ^e	Doþ on zour breche, hosyn & shon. ¹⁷⁵
6	Mettez le chaperon, couvrez le chief. ^f Tachez vous botonez derrechief. ^g ¹⁷⁶	Put on þe hoth, kovere þe hed. Tache zour botnes fram on ende to oþer.
8	Ové une correye vous seintez. A vous ne di ne ceyntés, ¹⁷⁷	Wit a gyrdyl gyrde zow. To zow y say nat wexe wit chyld,
10	A cause qe femme est par homme enceynte, Et ové une seinture [est] ele seinte.	By cause þat womman ys by man wit chyld, And wit a seynture she ys ygurd.
12	De la seinture le pendant Passe par my le mordant.	

a faut
e graunz

b rein
f cheyff

c cors
g derecheiff

d dras

¹⁷² MS qi.

¹⁷³ MS ‘aman’.

¹⁷⁴ *Vestez vous ové voz draps* shows an anglicized syntax.

¹⁷⁵ The French *petitez & grantz* is ‘translated’ by the completely different ‘hosyn & shon’. The Bibbesworth MSS are clear: *Chaucez vos gauns, souleres e brais* (G v.184), *brais, soulers & gaunz* (C f.4ra), etc.. See Rothwell (1998), p.67.

¹⁷⁶ *Derechief* means ‘also’ here, rather than ‘from one end to the other’.

¹⁷⁷ This line makes sense only if *ne ceyntés* is read as *enceyntés*. As usual, the Bibbesworth MSS have the correct form: *Ne di pas ‘vous enceintez’* (G v.188), ditto (C f.4ra), etc..

		Of þe seynture þe ¹⁷⁸ pendant
2		Passeþ þoru þe mordant.
	Ensy doyt le mordant & le hardyloun	Also ¹⁷⁹ shal þe mordant & þe tonge
4	Passer par tru de ¹⁸⁰ subiloun.	Passe þoru þe hool & al.
	Si jeone ^a enfant tien[t] ^b 181 la mayn	zyf a zong chyld holdyþ hys hand
6	Primez al matyn vers la payn,	ffyrst on morn toward breed,
	Une brybe ¹⁸² donque luy donez,	On lesshe þanne hym zevyþ,
8	Ou une lesshe si pluis n'avez.	Oþer a sheve zyf ze no more have.
	Mez sy vous luy donez dez ouefs, ^c	But zyf ze zeve hym of egges,
10	Ensy lez atirés a soun oeps. ^d	Also ¹⁸³ hem atire to hys use.
	Oustez ^e le chale eynz q'il hume,	Cast away þe shulle erre he neme hyt
12	Le tru ¹⁸⁴ & la albume, ^f	þe reme also & þe wyte,
	Et luy donez le moel ^g	
14	Qy a homme seyn est bon morsel.	

a jwne
e ouzthes

b teynt
f aubume

c ofes
g mool

d use

¹⁷⁸ MS 'de pendant'.

¹⁷⁹ *Ensy* means 'thus', not 'also', which is *aussi*. See l.10.

¹⁸⁰ MS *le*. Bibbesworth's description of a belt is clear: *D[e]la ceinture le pendaunt Passe parmi, trespase le mordaunt* (ME 'bokel'); *E ausi deit li hardiloun* (ME 'tonge') *Passer par tru de subiloun* (ME 'bore of a nalfin') (G vv.192-94). So there are four parts – pendant, buckle, tongue and the hole made by the awl. The pendant goes through the buckle and the tongue goes through the hole. *Femina* makes both the buckle and the tongue go through the hole. Also, the ME in l.4 does not make sense: 'hool & al' should be 'hool of the al'.

¹⁸¹ The scribe is here confusing the verbs *tenir* 'to hold' and *tendre* 'to stretch out, hold out'. The sense is 'stretch out' (*estent* in Bibbesworth G v.195), so the reading here ought to be *tent*.

¹⁸² (ll.7-8) In the French the two sizes of bread to be given to the child are *bribe* and *lesshe*, the former being the larger. Bibbesworth MSS have *bribe* (ME 'lompe') and *lesche* (ME 'szyvere', i.e. 'sliver') (G vv.197-8), *bribe* (ME 'lompe') and *lesche* (ME 'schive') (O f.333ra), etc.. Both *bribe* and *lesche* are well attested. The *Femina* scribe has apparently copied the French correctly, but has used the French term 'lesche' as a ME gloss for *bribe*.

¹⁸³ As in l.4, *Ensy* is wrongly translated as 'also'.

¹⁸⁴ The scribe uses *tru* here for Bibbesworth's *entruit* (G v.202), *entruit*, glossed 'rime' (C f.4rb), etc.. He had used the same word for 'hole' in line 4 above.

2	Mez le germe ¹⁸⁵ vous enostez.	And hym zevyþ þe zelke That to a man hool ys a goud morsel.
4	Ren ne vault, ^a bien vous sachez. Dez pommes vous di ensemment	But þe stren ze out caste. Noþyng hyt ys worth, wel ze know. Of þyse apples y say zow also
6	Le manere & affaitement. ^b Oustez ^c lez stykes & la parure ^d	þe manere & þe affetement. Cast away ¹⁸⁶ þyse steles & þe parure
8	Et luy donez la morsure. Lez pipiners engetez,	And hym zevyþ þe body. þize cores cast out,
10	Et lez pipeims enplantez.	And þyze kerneles setteþ.

De diversitate nominum

12	Veyez, si vient devant vous Un chivaler ¹⁸⁷ tout rous Qi a chival sore est monté.	Seth, here comeþ afore zow A knygzth al red
----	--	--

a vawt

b affetement

c ouztthes

d parure

¹⁸⁵ MS *gerne*.

¹⁸⁶ MS 'a way'.

¹⁸⁷ The abbreviated form of *chivaler* means that it could equally well be read as *chevaler*, but *chival* in l.13 is spelled out in full.

		<i>bat</i> on an hors red ys ystyze.
2	Escuue ^a de goulez il porte, Une ¹⁸⁸ launce rouge en l'une mayn,	A sheld of red goulez he beruþ, A launce red in on hand,
4	De vyn vermoyl soun bousche ^b est plein, Et ne mange de pesoun	Of wyne ¹⁸⁹ red hys mouth ys ful, And he eteþ no ffyssh
6	Mez haryng soor qi ad noun.	But heryng red by name.

De eodem

	Jeo ^c veie une roigne sanz roy	I sawe a quene wyþoute ¹⁹⁰ kyng
8	Pur une reyne fayre ^d grant affray, Et en my la realme ^e la roy	ffor a tadde made gret affray, And in myddys þe reme of þe kyng
10	Est un ryom fait ^f pur un rei.	Ys a fore ymad ¹⁹¹ for a nette.

Hoc capitulum docet de proprietatibus campi

	Ore aloms ^g as prees & champs ^h	Now go we to mede and feld
12	Pur norrer nostre enfauntez. ⁱ	

a ecu
e reme
i enfauntez cum u.¹⁹⁴

b bouche
f feet

c ie
g alommis¹⁹²

d fere
h chams¹⁹³

¹⁸⁸ The abbreviation mark on the first word resolved as *e* is the superscript bar normally used to indicate a missing *n* or *m*.

¹⁸⁹ The same phenomenon as in 1.3 is found in 'wyne'.

¹⁹⁰ MS 'wyþ oute'. (Ll.7-10) These lines are an attempt to render Bibbesworth's demonstration of the homonyms *rei* 'king' or 'net', *reine* 'queen' or 'frog/toad' and the near-homonyms *realme* 'kingdom' (with forms such as *reume*, *reaum*, etc.) and *reun* 'furrow'. *Femina* begins reasonably enough, although the English past tense 'made' as a gloss for the French infinitive *fayre* (l.8) cannot be correct. The text, however, goes badly wrong in l.10. Bibbesworth says that the queen (*reyne*) is agitated on account of a frog (*reyne*) that is sitting in a net (*rey*) in a furrow (*reoun*) in the middle of the king's (*rey*) realm (*reume*) (G vv.318-21). *Femina* loses the sense of the second part of this, saying that in the middle of the king's realm is a furrow made for a net. See Rothwell (1998), pp.67-8.

¹⁹¹ MS 'y mad'.

¹⁹² The form *alommis* is clear, with the dot over the *i*, but is not credible as a pronunciation for the common *aloms*. See also pp.28, 43, 44, 45, etc..

¹⁹³ 'Chams' has been read here despite a clear dot over an 'i' which would give the nonsensical 'chanis'.

¹⁹⁴ The correct form 'enfauntez' has been read despite the apparent 'c' instead of 't'.

		ffor to norshe oure chyldryn.
2	Une faux ^a fauche un ambinge de pré. De faucyl est garbe & javel aucy.	A syde moweþ a swad ¹⁹⁵ of þe mede. Of swad ys sheff & shoffe also.
4	Voz javelez ¹⁹⁶ en garbeþ ¹⁹⁷ liez. En trosseaux ^b voz garbez mettez.	zoure shoffez in sheffez byndyþ. In <i>trussez</i> zour sheffez putteþ.
6	Un varrot de pois suis arechez, Et lez feves en warrot liez.	A waze of pesyn uppon recheit, And þyse beins in wazes byndyþ.
8	Mez il n'ad myster qe vous dioms ^c De toteþ ¹⁹⁹ maneres dez blez lé nounz, ^d ²⁰⁰	But hyt ys noon ned þat ze say ¹⁹⁸ Of al manere cornes þe names,
10	Del sigle, d'orge ne frument, Qe commons sount a tout gent.	Of rye, bere ne whete, þat comune beth to al folk.
12	Mez d'aultre ^e semaille qi crest ^f Qi cotivers ²⁰¹ mult ^g displeit. ^h	But of oþer seyth þat groweþ

a faws
e dautre

b trosseus
f cret

c diommis²⁰²
g mut

d nounes
h diplet

¹⁹⁵ 'Swad' ('swathe') is used correctly to gloss *ambinge*, an attempt to render Bibbesworth's *andenne* (ME 'swathe') (G v.328), *aundeyne* (ME 'swath') (C f.6ra), *andene* (ME 'swath') (O f.334rb), etc.. However, the same 'swad' is also used erroneously to gloss *faucyl*, Bibbesworth's ME 'sikel' (G v.329), giving total nonsense. The scribe's error lies first in his omission of Bibbesworth's initial *De* in l.2 ('With a scythe mow [...]'), leading to his failure to interpret Bibbesworth's *siez* (ME 'rep', modern English 'reap') (G v.329), *syez* (C f.6ra), etc. as the imperative of *sier* 'to reap'. In writing *est* he shows that he thought the verb was part of *estre*. His failure to understand the instrumental sense of *De* in l.3 ('with') completes the mess. This is yet another example of the his tenuous grasp of elementary French syntax.

¹⁹⁶ MS *janelez*.

¹⁹⁷ The final letter of *garbeþ* is unmistakably the ME thorn, but cf. *garbez* immediately below.

¹⁹⁸ The ME fails to express the indirect object *vous* in the French: instead of 'no need that you say', the translation should be: 'no need for us to tell you'.

¹⁹⁹ As in l.4 above, the final letter of *toteþ* is the ME thorn.

²⁰⁰ A superscript bar over the end of *nounz* is otiose and has been ignored.

²⁰¹ A superscript bar over the *o* in *cotivers* has been ignored.

²⁰² This is in line with 'alommis' in the pronunciation guide on p.27.

- 2 Reveray il²⁰³ *crest* & le betoyl,
Le haysoun²⁰⁴ auxcy^a & le noeil,^b
4 le blaverole & le maw auxci,
Charoyle & autres *qe ne vous di*,
6 Qar *trop* i averoie ore a fayre^c
Se totez semailez vous dusse *trahere*.²⁰⁷
8 Mez quant temps^d est karier,²⁰⁸
Bonez chartes²⁰⁹ faitez^e charger.
10 Le chariter ad sa riorte,
Mez charuers²¹⁰ le auguillon porte,
12 Et le²¹¹ charter covient^f q' il porte
Ové luy^g toutfoitez^h sa ryorte.

a aucy
e fetez

b noil
f covint

c fere
g ly

d tens
h toutfoiz

bat tiliers much displesyþ.
Dragge hyt wexyþ & dernelle,
þe wyld facche also & þe kockyl,
þe blewed also & le²⁰⁵ hocke,
Charlok & oþer þat ne zow say,²⁰⁶
ffor overmuch y shold have a do
Of alle sedys zow to say.
But whanne tyme ys to karye,
Goude cartys doþ charge.
þe cartere haþ hys whyppe,
But þe plowmen þe gode berud,
þe cartere behovyþ²¹² þat he bere

²⁰³ The scribe has miscopied his model here. *Reveray il* should read *L'iverai i* as in Bibbesworth **G** v.340 or *Le yveray i* as in **C** f.6rb (modern French *ivraie* 'rye-grass'). Both vocabulary and syntax in *Femina* are faulty.

²⁰⁴ *Le haysoun* is *Le azoun* (ME 'thar') in Bibbesworth **G** v.341, *Le hazoun* (ME 'tar') in **C** f.6rb, modern English 'tare', 'wild vetch', i.e. 'wyld facche' as in *Femina*.

²⁰⁵ 'Le hocke' is 'the mallow', the French definite article being an error for 'þe'.

²⁰⁶ The personal pronoun 'I' is missing from the ME, whether as a result of an omission or a faulty imitation of the French *di*, personal pronouns not being obligatory before verbs in medieval French.

²⁰⁷ The clear MS *De* at the beginning of this line is an error for *Se* (i.e. *Si* 'if'). If unamended, the line makes no sense, but the scribe compounds his error by his ME translation 'Of'. The form *trahere* (i.e. *traire*) is aphetic for the *retrere* found in Bibbesworth **G** v.345 (ME 'to telle').

²⁰⁸ The French needs *de* before *karier* to make the syntax acceptable.

²⁰⁹ An otiose superscript *i* between the initial *c* and *h* of *chartes* has been ignored.

²¹⁰ The plural *charuers* (ME 'plowmen') would call for a plural verb, but this would spoil the rhyme. Bibbesworth **G** v.902 has the correct singular *carruer*.

²¹¹ The impersonal verb *co(n)venir* requires a dative, i.e. *Au charter covient*.

²¹² MS 'be hovyþ'.

2	Dount il ad double entendement	Wyþ hym al way hys whyppe.
	Qe tout gent ne savent nient. ^a	When ²¹³ of me hath double understandyng
4	En la grange voz ^b blez mowez. ²¹⁴ Dehors ²¹⁵ la grange voz blez tassez.	þat alle folk knowe nouzth. In þe graunge zoure cornes moweþ. Wyþoute ²¹⁶ þe grange zoure cornes tasseþ.
6	Qar un mow est dit en grange Et un tasse dehors la grange.	ffor a mowe ys seyð in graunge And a tas witoute grange.
8	En grange gardez vous de hareits, ²¹⁷ Es champs ^c vostre blez d'autere ²¹⁹ bestes. ^d	In barne ²¹⁸ keþe zow fram þys eilez, In feld zoure corn ²²⁰ fram oþer bestes.
10	En sale chaunterez lez gestez ^e Pur obliere lez grevez molestez, ^f	In halle ze shulle synge þyse gestez To forzete ²²¹ þyse grevous hurtes,
12	Mez si vous priez gentz ^g a vous festes, ^h P[ri]jez ceuz ⁱ qi sount en enqestez ^k	But zyf ze praye folk to zoure festes,

a neint
e getez
i ceus

b vou
f moletez
k enquetez

c chams
g gens

d betez
h fetes

²¹³ This line offers a clear pointer towards the source of *Femina*. It is found only in the **C** and **O** MSS of Bibbesworth: *Dount ci a double entendement* (**C** f.6rb); *Dont y ad double entendement* (**O** f.334va). Moreover, both **C** and **O** situate this line immediately after the one referring to the carter's whip, not later, as is the case in *Femina*. The 'double sense/meaning' refers to the difference between the carter with his whip and the ploughman with his goad. The scribe of *Femina* uses the impersonal construction *il ad*, but mistranslates *Dount* as 'When' instead of 'Where' (i.e. 'whereof').

²¹⁴ The ostensibly French verb *mower* and the noun *mowe* are, in reality, not French at all, but English. They occur in Bibbesworth **G** in the form *muez* (ME 'mouwe') (v.350) and *moye* (ME 'reke') (v.352), in **C** *muwez* (ME 'mouwe hyt') and *moye* (ME 'mouwe') (f.6rb). See OED **mow** sb.¹ 3 'A heap or pile', and **mow** v.² 'to put in mows'.

²¹⁵ MS *De hors*.

²¹⁶ MS 'Wyþ oute', as elsewhere.

²¹⁷ The stroke after the final letter of *hareit* must be read as an *s* if it is to match the plural *bestes* in the following line. The *hareits* are Bibbesworth's *arestez* (ME 'anenes, eylez') (**G** v.356), the prickly 'awn' or 'beard'.

²¹⁸ The bar through the stem of the initial letter of 'barne' could indicate *er* as well as *ar*.

²¹⁹ The superscript hook over the final *e* of *autere* must be read as *er*, not *re*, since this latter reading would produce *autree*, but, given the scribe's freedom in his use of abbreviations, perhaps it indicates just *r*, giving *autre*.

²²⁰ The final 'n' of 'corn' has a bar over it, so it could be read as 'corne' (cf. ll. 4 & 5).

²²¹ MS 'for zete'.

2 *Pur* lour malice *qi* sount si prestez.^a Pray hem þat ben in enquestes
ffor hare malice þat ben so redy.

De arte pistoris

Quant vostre blé est bien batu,
4 Puis venté & bien molu,
Par le moulere²²² devient^b farin
6 Et donque pain prochein^c matyn.
Auxcy^d de grayn devient flour
8 Par le bolenge²²⁵ del pistour,^e
Et par la bolenger²²⁶ est severé
10 La flour & furfre q'est^f si clere.²²⁸
As voz chivalez lez fourfre²²⁹ donez
12 Et ové ewe teev le flour²³⁰ medlez,
When *your* korn ys wel ythrosse,
After ywynwyd & wel ygrounde,
By þe grindynge comeþ²²³ mele
And þen bred nyxzt on morwe.
Also of corn²²⁴ comeþ flour
By þe buntyng of þe bakere,
And by þe buntere²²⁷ ys deceveret
þe flour and bran þat ys so clere.
To *your* hors þis bran zevyþ
And wyþ water warm²³¹ þe flour medleþ.

a *pretēs*
e *pitour*

b *devint*
f *qeet*

c *prochein*

d *aucy*

²²² *Moulere* is a made-up form. The Bibbesworth MSS diverge at this point, **G** v.378, **C** f.6va and **O** f.304vb using the substantival infinitive *le moudre*, correctly glossed 'grist', whilst **A** f.301va uses the noun *mouele*, again correctly glossed as 'mille stoon'. *Femina* appears to want to combine the two, but the ME gloss confirms that a substantival infinitive is intended, although the scribe's knowledge of French is not adequate to get a correct form.

²²³ The gloss 'cometh' for *devient* is incorrect here and also in l.7.

²²⁴ See l.5. A superscript bar over 'corn' has been ignored.

²²⁵ The *bolenge* here is the 'bolting-cloth' given in Bibbesworth **G** v.382 and **C** f.6va. *Femina* makes the instrument into an action, the act of sifting (OED **bunt** v.³).

²²⁶ Bibbesworth **G** does not use *bolenger* here (v.382), but **C** distinguishes between the 'bolting-cloth' in the previous verse and the man who uses it, the *bolenger* (f.6va).

²²⁷ The 'buntere' in *Femina* is the machine used for sifting the grain, not the workman (OED **bunter**³).

²²⁸ The scribe has failed to understand Bibbesworth's statement that the bolting-cloth separates the flour from the bran. This failure leads to the introduction of *clere* and the loss of the rhyme along with the sense.

²²⁹ *As voz chivalez* and the plural definite article with the singular noun *fourfre* are grammatically incorrect.

²³⁰ The French has *flo* with the superscript abbreviation for *ur*, whilst the English has the correct 'flo' and the same abbreviation.

²³¹ A superscript bar over 'warm' has been ignored.

	Et <i>vostre paste</i> ²³² ensy pesterez.	And <i>zour paste</i> also kned hyt.
2	Ové une rastuer ^a <i>vostre auge mundez.</i>	<i>Wit a dowryb zour trow</i> make clene.
	Mez il ^b y ad rastuer & rastel ^c ²³³	But me haþ a ryb & a rake
4	Qe <i>servent de divers</i> myster.	<i>þat serven of divers</i> ²³⁴ myster.
	Le pistour tient ^d le rastel,	<i>þe bakere holdyþ þe oven rake,</i>
6	Mez rastuer fait ^e le auge beal. ^f	But <i>þe ryb makeþ þe throw</i> clene.
	Chaufez le four ové fugere	Hett <i>þe ovyn</i> ²³⁵ wyþ spayes
8	Sy <i>vous</i> fault ^g bone lytere.	<i>zyf zow fayleþ goud strawe.</i>
	Lyttere & liettere sount divers,	<i>Lyttere & liettere</i> ²³⁶ sount ²³⁷ divers,
10	Discordant diount lez clerkes. ^h	Discordant seyþ þyse clerkys.
	Le faultour ⁱ ²³⁸ littere littere ²³⁹ fauche.	<i>þe mowere straw</i> moweþ.
12	<i>Pur eze en littere</i> ²⁴⁰ homme chivauche.	For <i>eze en littere men</i> ²⁴¹ rydyþ.

a ratuer
e fet
i fautor

b yl
f beel

c rastel
g faut

d teint
h clers

²³² The final *e* of *paste* is problematic, the downward oblique slash used to represent it is often otiose. Here the example of Bibbesworth **G** v.386 is followed. On p.33.9 the scribe spells out ‘paste’ in his English.

²³³ By inverting *rastuer* and *rastel* the scribe destroys the rhyme. Bibbesworth **C** has *rastel* & *rastuer* rhyming with *mestier* (f.6va) and **O** the same apart from *mester* instead of *mestier* (f.334vb).

²³⁴ The abbreviation in ‘divers’ is placed at the end of the word, literally ‘divser’.

²³⁵ A superscript bar over ‘oven’ is otiose and has been ignored.

²³⁶ The orthographical difference between the two homonyms is an invention of *Femina*.

²³⁷ The presence of ‘sount’ in the English shows the extent of the scribe’s copying from one language to the other.

²³⁸ The *faultour* here is Bibbesworth’s *faucheour*, glossed ‘mouwer’ in **G** v.400. The form ‘fautor’ in the pronunciation guide shows that the *Femina* scribe was not just making a spelling error: the correct word is unknown to him.

²³⁹ Repetition *sic*.

²⁴⁰ The erroneous *lutere* in Wright’s edition has found its way into the first edition of the *Anglo-Norman Dictionary*.

²⁴¹ The plural ‘men’ is clear. Cf. p.33.2.

	Mez ceo est littere ²⁴² sanz fayle	But þat ys littere wyþoute ²⁴³ fayle
2	Q'en douce ^a ffraunce homme dit payle.	þat in douce ²⁴⁴ france man clepet wombechaf.
	Paile & pale ²⁴⁵ sont divers	Chaf & smal chaf beþ divers
4	Quant de grain sont seurez.	Whanne of grayn þey beþ severed.
	Et si paile ne est pas,	And 3yf straw ne be nouzth,
6	Pernez donque le pesas.	Takeþ þanne þis ²⁴⁶ straw.
	Et quant le four est chauffé	And whenne þe oven ys hoot
8	De ²⁴⁷ pele soit le past entré.	Wit þe peyle be þe paste yput yn.
	Quant vostre past est mys ^b en four	Whanne 3our past ys put in oven
10	Et le pistour prent soyour, ²⁴⁸	And þe bakere takeþ reste,
	En dementiers le mesure ²⁴⁹	Rechelys out of mesure
12	Ne serra trop pas nonchalure. ²⁵⁰	Lat nat hyt be to muche ybake. ²⁵¹

a douce

b myis

²⁴² As at the foot of p.32, Wright has misread *lutere* for the clear *littere*.

²⁴³ MS 'wyþ oute'.

²⁴⁴ MS 'doute' with a clear 't'.

²⁴⁵ *Femina* inherits the mythical pair of homonyms *paile* and *pale* directly from Bibbesworth. **G** v.404 has *pail* (ME 'chaf') and *paile* (ME 'stre'); **C** f.6vb and other MSS follow suit. At least the terms in Bibbesworth make sense, the husks of grain being different from the stalks, but it is difficult to imagine a valid difference between 'chaff' and 'small chaff'. This may reflect the difference between the scribe's possible background in the Schools and Bibbesworth's familiarity with the countryside.

²⁴⁶ The clear 'þ' in 'þis' is a scribal error for 'p', the sense calling for Bibbesworth's 'pese stre' (**G** v.407) to match the French *pesas* 'pease straw' (AND **pesaz**).

²⁴⁷ The first word in the MS here is a clear *Qe*. Wright (1909) emends silently to *Oue* (i.e. *Ové*), but *De* is more probable, involving only a change of initial letter and is in line with the *Du* of Bibbesworth **G** v.409, *De la* of **O** f.334vb, etc..

²⁴⁸ The MS has *soyour*. Since *i* and *y* and *i* and *j* are often interchangeable, *y* has been substituted here for the normal *sojour* as found in Bibbesworth **G** v.411, etc..

²⁴⁹ The last two lines on this page are a mess from the point of view of both the French and the English. The scribe's failure to read correctly the *mesnere* (ME 'housewyf') in Bibbesworth **C** f.6vb or *messnere* (ME 'housewife') in **O** f.335ra, if he was indeed using one of these MSS as his source, leads him to write *mesure*, i.e. 'measure'. This in turn calls for a rhyme in *-ure*, hence *nonchalure*. The correct noun *mesnere* rhymes with the feminine adjective *nonchalere* in Bibbesworth, but there is no adjectival form ending in *-ure*, so *Femina* here makes no sense. Furthermore, the scribe fails to translate into English the French of l.11. Instead, his 'translation' is an attempt to render just the one word *nonchalure* of l.12 ('Rechelys out of measure', i.e. 'immeasurably reckless'), after which he makes up a line (12) that does not correspond to the French at all. The meaning in Bibbesworth is that whilst the baker is baking, the housewife will not be idle. **O** f.335ra has *nounchalere* glossed by 'ydell'.

²⁵⁰ MS *nonch alure*.

²⁵¹ MS 'y bake'.

Semina seminanda

	Ore alez a semer vostre linois,	Now goþ to sowe <i>zour</i> flex,
2	Et ne obliez pas vostre chanere, ²⁵²	And forzete nouzt <i>zoure</i> hempe, ²⁵³
	Qar de linois vous ^a avez lez busceaux ^a ²⁵⁴	ffor of flex ze have þyze hoppes
4	Et de chaneare ²⁵⁵ lez cordeaux. ^b	And of hempe þyze cordez.
	Vostre lyn en temps ^c sarchez, ²⁵⁶	<i>zoure</i> flex in tyme wedyþ,
6	Et puis en temps sustreyez, ^d	And after in tyme drawe hyt uppe,
	Et donque en une putte ²⁵⁷ reheitez,	And þanne in a putte reke hyt,
8	Et puis al solayl le secchez,	And after on þe sonne drye hyt,
	Et puis a battre vous forcez,	And after to bete hyt ze forseþ,
10	Et ové ceo ^e en yvere vous eschaufez. ^f ²⁵⁸	And wit þat in wynter ze hetup.
	Pur tout saver mult ^g serroit beal.	ffor al to knowe mucche hyt were fayr.
12	Gesir ²⁵⁹ vous covient ^h al pissel	

a vou
a buceus²⁶⁰
e ce

b cordeus
f echaufez

c tens
g mut

d sutreyez
h covint

²⁵² The form *chanere* is probably an error for *chanvere*.

²⁵³ The final ‘e’ of ‘hempe’ here and in l.4 is problematic. The ‘p’ has an omission bar over it, but this may be otiose.

²⁵⁴ The transcription *busceaux* rather than Wright’s (1909) *busteaux* is supported by ‘buceus’ in the pronunciation guide. The perennial difficulty of making an unambiguous distinction between *c* and *t* is present in the Bibbesworth MSS as well as *Femina*, but Bibbesworth **G** v.417 uses the form *bucheaus* (ME ‘filax bolles’).

²⁵⁵ The *chaneare* of *Femina* looks like a misreading of *chanver* as in Bibbesworth **O** f.335ra.

²⁵⁶ *Sarchez* is a misreading for *sarcler* as in Bibbesworth **G** v.419 (ME ‘wede hit’), etc..

²⁵⁷ The ‘French’ *putte* is a form of *puits*. Bibbesworth **B** f.98v has *puz*, **C** f.7ra *puiz*. Forms similar to that in *Femina* are attested elsewhere in A-F (see AND **puz**¹). The origin of the term (Latin *puteus*) means that the *Femina* scribe can use the same word in both French and ME. *Reheitez* seems to be a misreading for a form of the modern French technical term *rouir*. Bibbesworth MSS have various spellings for this (see AND **rehaer**), but *Femina* appears to be confusing it with *rehaiter* ‘to gladden’.

²⁵⁸ The sense is that the prepared flax will eventually be used in clothing to keep people warm in winter. This interpolation is not found elsewhere in the Bibbesworth corpus.

²⁵⁹ *Gesir* (ME ‘Ley’) is a misreading of Bibbesworth **C** f.7ra which uses *Seir* i.e. ‘sit’. The housewife ‘lying’ at the swinglestock would achieve nothing.

²⁶⁰ Reference ‘a’ is repeated in the MS.

2	Pur byen escucher ^{a 262} le lyn, Qar autrement n'ert ja fyn.	Ley hyt byhovyp ²⁶¹ to þe swynglingstoke ffor wel to swyngle zoure flex, ffor elles shal be þer noon ende. ²⁶³
4	Et quant ^b al pessel ad soun dever, Donque irrés a rastuer, ^c	And whanne atte swynglyingstoke hyt haþ hys deute, ²⁶⁴ þanne ze shulle go to rybbe,
6	Et puis tantost ^d serencez, Et puis un knole ²⁶⁷ vous purveiz	And after anoun ²⁶⁵ ryzt to ecchele, ²⁶⁶ And after a dystaf ze purveyyþ
8	Et ordeynés vous un fusoun ²⁶⁸ Qi al art aver duissom.	And ordeyne zow a spyndylle þat to craft have we shold.
10	Et le virel en failli. ²⁶⁹ Pluis al ore ne vous ^e di,	And þe wherwe lat nat fayle. More at þis tyme uel y zow nat say,
12	Mez unquore monstrei ^f un diversité Dount chescun ^g n'est mye avisé.	But zett y shal shewe a diversyte

a ecucher

b quaunt cu[m] u
ponitur pro quando

c ratuer

d tauntouzth

e vou

f montrai

g checun

²⁶¹ MS 'by hovyp'.

²⁶² *Escucher* is an early example of the modern French *écoucher*. The Bibbesworth MSS have *escuger* (G v.425 and T f.125v), *escucher ou estonger* (l. *escouger*) (A f.301vb), *esquecher* (O f.335ra), etc.. Although the modern English 'to scutch' clearly comes from the French, it is not attested until much later.

²⁶³ The scribe has confused the French homonyms *fin* = s. 'end' and *fin* = a. 'fine'. His error makes nonsense of the verse.

²⁶⁴ The sense here must be along the lines of: 'And when the swinglestock has done its job, Go ..', but the syntax is not clear either in Bibbesworth or here.

²⁶⁵ MS 'a noun'.

²⁶⁶ The ME 'ecchele' is Bibbesworth's 'hechele', the modern English 'hackle'. The scribe changes the syntax in mid sentence, *irrés a rastuer* (noun) running on to *serencez* (verb). This is because he misses out a verse in Bibbesworth, where the *rastuer* is followed by *E la serence* (= noun, 'the hackle') *dunt pernez E vostre lyn serencez* (G vv.430-32). A f.301vb and T f.125v have the same pattern as G, but O f.335ra omits the verse containing the noun *serence*, thus providing another hint as to the possible source of *Femina*.

²⁶⁷ The scribe's *knole* is a strange spelling for *conoil* (Bibbesworth G v.433, etc.).

²⁶⁸ *Femina* differs from the Bibbesworth text here and so falls into error, the scribe using *fusoun* 'abundance', modern French *foison*, in order to get his rhyme with *duissom*, instead of the correct *fusil* 'spindle', as his ME shows.

²⁶⁹ The scribe leaves his source and writes ungrammatical nonsense in order to establish a rhyme. Bibbesworth warns against forgetting the *fusil* 'spindle' and the *virel* 'whorl' (G vv.434-5, etc.), but, whilst the ME in *Femina* reflects this, the French can make sense only if modified to read *ne* instead of *en*, giving *Et le virel ne faille*, 'and let not the whorl be lacking'.

- 2 De treis chosez serit le fusille.^{a 272}
Le fil est filé ové le fusille,
4 Et puis le coilou²⁷⁴ fert le fusille,
Et blé est molue par le fusille.
6 Quant vostre fil est filé
Et vostre fusille est p[ar]remplé,²⁷⁶
8 A la trayle vous covient^b aler
Et puis irrés a la vaulder,^{c 277}
10 Com de fileie est la manere.
Pondez tantost^d après^e le traul,²⁷⁸
12 Et puis après testier le veil.²⁷⁹
Et la tisteresse^f quant parubblé ad
- When²⁷⁰ everyman ys nat awysed.²⁷¹
Of iij þynges servyþ þe spindelle.
þe þred ys ysponne wit þe spynde,²⁷³
And after flynt smyteþ þe spindelle,
And corn²⁷⁵ ys grounde wit þe spyndelle.
Whanne 3our þred ys isponne
And 3our spindelle ys yfoold,
To þe reel 3ow byhovvþ to go
And after 3e shulle go to þe
3arynwynder,
As of spymnyng e ys þe manere.
Weyze anoun after þe 3arn,
And after anoun wef þe web.

checun²⁸⁰
d tantowzt

a fusil
e apre

b covint
f titeresse

c vaulder

²⁷⁰ The translation of *Downt* ('of which') by 'When' is incorrect.

²⁷¹ MS 'a wysed'.

²⁷² The final *e* of *fusille* here and below is problematic, the bar through the final *l* being used elsewhere in the text without any real meaning.

²⁷³ The final 'e' of 'spynde' is problematic, but the form 'spindelle' above suggests perhaps that the bar through the final 'l' is not otiose.

²⁷⁴ The word transcribed as *coilou* looks more like *coilon*, which would make no sense here. It is intended as a form of *cailou* ('flint'), Bibbesworth G v.441 *cailloun* (ME 'flint').

²⁷⁵ MS 'corn'.

²⁷⁶ The MS reads *pempe*, the bar through the stem of the initial *p* being missing.

²⁷⁷ *vaulder* is Bibbesworth's *voidere*, ME 'yarnewynde' (G v.447 etc.), a skein-winding reel. See Livingston (1953).

²⁷⁸ The scribe has failed to read his source correctly here. Bibbesworth says that when the thread is spun the spinster should go to the yarnwinder *Pur voider après le trauil* i.e. 'to empty the reel' (G v.449), *Pur vaudeer...* (C f.7rb), etc. *Pondez* in *Femina* is a made-up quasi-Latin form intended to mean 'weigh' as is proved by the ME 'weyze'.

²⁷⁹ The French and English here do not match. The French follows Bibbesworth: *E puis après tistrer le voil* (G v.450), & *pus après tister le voyl* (C f.7rb) etc. ('And then I want to weave it'), but the ME is a command.

²⁸⁰ 'checun' is a repetition of the last pronunciation note on the previous page.

2	Tantost lez <i>tromez</i> ²⁸² ele vaudrat. ²⁸³ Ore ay vous di qant apent	And þe webestere whanne worpyn ²⁸¹ she Anoun hyre tromez she wyndeþ uppe. Now y have yseyd how muche longeþ ²⁸⁴
4	fforisp[r]is ^a lalme ^b ²⁸⁵ seulement.	Outtake þe sley onlyche.

Ars braciatrixis

6	Ore serroit ²⁸⁶ a saver Del art a bresser & brasyr, Coment homme fait ^c servoise	Now <i>hit</i> schal be to wyte Of craffte to mylde & to brewe, How man makeþ ale
8	Pur noz ostez faire ^d bien al ese. Une keve large primez pernez	ffor oure gestez to make wel at eze. A keve large fyrst takeþ
10	Et vostre orge enfoundrés, ²⁸⁷ Et quant ^e il est bien enfoundré	And <i>zour</i> bere azoteþ, And whanne hyt ys wel yzote
12	Et la ewe est ^f (soit) discouelé, ²⁸⁸	And þe water be late out,

a forpris
e quaunt cum u
ponitur pro quum

b lame
f eet

c feet

d fere

²⁸¹ The ME translation ‘worpyn’ follows Bibbesworth **B** f.99r *perru* (ME ‘vorpyn’) and **C** f.7rb *perru* (ME ‘yworpen’) i.e. ‘thrown’, but the origin of the French remains unclear.

²⁸² *Tromez* represents Bibbesworth’s *trames* (ME ‘spooles’) (**G** v.454), *tremes* (ME ‘pinnes’, with ‘speoles’ in the margin) (**C** f.7rb), *tremes* (ME ‘spoles’) (**A** f.301vb and **T** f.125v), *tremous* (ME ‘lones’, i.e. ‘looms’) (**O** f.335rb). *Trame* in both medieval and modern French means the threads, not the spool. See OED **tram** sb.¹.

²⁸³ *Vaudrat* is Bibbesworth’s *voidra* (**G** v.454), *veudera* (ME ‘winden’) (**C** f.7rb), *veudera* (**B** f.99r), *veudra* (**O** f.335rb), i.e. ‘wind off, empty’.

²⁸⁴ ‘longeþ’ = ‘belongeth’.

²⁸⁵ *Lalme* is an erroneous spelling for *la lame*, the ‘slay’.

²⁸⁶ *Serroit*, confirmed by the English ‘shal be’, shows that *Femina* is following Bibbesworth **C** here: *desore serroit a saver* (f.7rb), rather than **G**: *Ore ferreit bien a saver* (v.461).

²⁸⁷ *Enfoundrés* does not mean ‘to pour’, the sense of ‘azoteþ’. Bibbesworth MSS translate correctly by ‘steep’ – **G** v.468 ‘stepe’, **C** f.7va ‘stiepe’ and ‘istieped’, etc..

²⁸⁸ Either *est* or *soit* is redundant. *Discouelé* is Bibbesworth’s *descouelé* (ME ‘laden outh’) (**G** v.470), where the imperative *seit* is used.

	Moundez <i>donque</i> un soler	Make clene þanne a soler
2	Et veiez <i>qe</i> ²⁸⁹ soit bien laler, ²⁹⁰	And loke þat hyt be wel yswopud,
	Et la cocherez <i>vostre</i> blé	And þere ze shalle ley zoure corn ²⁹¹
4	Tanque q'il soit bien germé.	ffor to hyt be wel acome.
	Et <i>donque</i> tu appelleras	And þanne þu schalt clepe
6	Brese <i>qe</i> avant blé nomas.	Malt þat afore corn was named.
	Le bres <i>donque</i> ové voz maynez mewez ²⁹²	þat malt þanne wit zour hand mewep
8	En mounceles ²⁹³ ou en renges,	In hepes oþer in rowes,
	Et puis portez en un corbeil	And after beruþ in a leep ²⁹⁴
10	<i>Pur</i> ensecher al torayl,	ffor to drye at þe host, ²⁹⁵
	Qar corbeil ou corbylon	ffor leep oþer basket
12	<i>Vous</i> servira tout al fusoun.	ze shal servise al at lust.

²⁸⁹ MS *qi*.

²⁹⁰ *Laler* is an error for *balé*, 'swept'.

²⁹¹ Here and in l.6 'corn' has a bar over the final 'n'.

²⁹² *Mewez* = 'stack' as shown by the ME 'mewez', but the French is a borrowing from the English going back to Bibbesworth **G** *muez* (v.350) and *movez* (v.477).

²⁹³ The MS reading is clearly *mounceles*.

²⁹⁴ 'Leep' has a superscript bar right across it. This has been ignored in the light of 'leep' without any abbreviation sign at l.11.

²⁹⁵ Here again *Femina* appears to be following C 'at the hoste vel kulne' (f.7va), rather than **G** 'kulne' (v.480).

	Puis <i>serra</i> le <i>breys</i> molu	After shal þe malt be grounde
2	Et en ewe chaude tout enbu,	And in water warm al ydraweþ,
	Et donque voz lessez <i>decurre tant</i>	And þanne ze shal let hyt renne so
4	En un coverel mayntenant	In a koverel ²⁹⁶ anoon
	Desque ^a ²⁹⁷ plein soit un doige beal, ^b	Into þat ful be a droweþ fayre,
6	Et puis remittés en un coverel	And after put <i>hit</i> azen in a messyngwhat
	Jesque qi la brustere ²⁹⁸ en cuer ^c tient ^d ²⁹⁹	Into þe browestere in herte holdyþ
8	Q'ele eit bercil a sa talent.	þat hit be wort at hire talent.
	Et puis la bercil <i>prendra</i>	And after þe wort she shal take
10	De frument ou d'orge q'ele a,	Of whete oþer bere wheþer she hath,
	Et par la gest & la bercile	And by þe ³⁰⁰ berme & þe wort
12	Dout plus & plus homme sotile	Wherof ³⁰¹ more & more men sotileþ

a *deque*b *beel*c *cuer*d *teint*

²⁹⁶ MS *poverel*. The scribe may be confusing *pocenet* and *coverel* here.

²⁹⁷ The abbreviation at the end of *Desque* is repeated as a separate word between *Desque* and *plein*, presumably giving *Desque que*. Cf. a not dissimilar grammatical error in l.7 *Jesque qi*.

²⁹⁸ This is English, not French. Bibbesworth **G** v.487 has *bresceresce*, **O** 335va *brasserese*, **B** 99v *braceresse*.

²⁹⁹ The phrase *en cuer tient* and its ME gloss are proof that the scribe has yet again failed to understand the Bibbesworth source. **G** v.487, **O** f.335va, etc. have *entent*, i.e. 'until the brewster sees/understands that she has sufficient wort'.

³⁰⁰ The abbreviation sign over the first 'þe' is the superscript hook, quite different from the normal superscript 'e' found over the second 'þe'.

³⁰¹ MS 'When of'.

	Par droit <i>dever</i> du <i>bercere</i> , ³⁰²	By ryȝth deute of browynge,
2	Dout tout deviser ne say mye.	Wherof ³⁰³ al devise ne can y nat.
	Mez tout yci ³⁰⁴ de art en art	But al here <i>fram craft</i> in <i>craft</i>
4	Chescun ^a autere en sa part	Every oþer in hys part
	Tanque q'il eit ³⁰⁵ bone servoise	In to ³⁰⁶ hyt be goud ale
6	Dout homme devient ^b si bien a eise,	Wherof man bycomeþ so wel at eze,
	Qar luy mesmez ^c ad perné tant	þat ³⁰⁷ hymself hath ytake so muche
8	Q'il ebire ³⁰⁸ maintenant.	þat he wexit dronke anoun.
	Ebiresse tient layez hommez & clerkys. ^d	Dronknesse holdeþ lewed men & clerkys.
10	Nulle ^e autere count fait ^f si mers. ³⁰⁹	Noun oþer knoweþ hyt makeþ so derke.
	Ebiresse fait homme chatoner,	Dronkenesse makeþ man to crepe,
12	Et homme aroié ³¹⁰ fayt hault ^g huper.	And man hoz hyt makeþ heyȝe to crie.

a checun
e nule

b devint
f feet

c memez
g hault

d clers

³⁰² The abbreviation mark through the initial letter of *bercere* is normally used to indicate *er*. In this case, if it is to match the ME, it needs to be read as *ra*, giving the substantivated infinitive *bracere* 'brewing', the ME 'browinge'. Cf. *Par droit dever de brasserie* (ME 'brewyng') (Bibbesworth **O** 335va).

³⁰³ MS 'When of'.

³⁰⁴ Cf. *issint* ('thus') (Bibbesworth **G** v.495). The usual form of the word is *issi*, which the *Femina* scribe has incorrectly interpreted as *ici* = 'here'.

³⁰⁵ *Il eit* may be either 'he has' or 'there is', i.e. *il y ait*.

³⁰⁶ 'In to' = 'until'.

³⁰⁷ *Qar* translates as 'For' rather than 'That' in ME.

³⁰⁸ The verb *ebire* is not French, but a Latinism formed on *ebriare*, as is the noun *ebiresse* in ll.9 and 11 and on p.41.1.

³⁰⁹ The scribe completely fails to understand the Bibbesworth text, where the sense is that drunkenness makes a nobody – *homme mesconnu* – be noticed – *aver merk* (**G** v.504). *Femina* takes its translation of *mers* by 'derke' (i.e. 'dark') from **O** f.335ra, presumably confusing *mers* with *neirs*. The whole line is nonsense.

³¹⁰ *Aroié* and 'hoz' mean 'hoarse'.

	Ebiresse fait face ³¹¹ du brykon	Dronkenesse makeþ þe visage of a myx
2	Ters ³¹² ruge ^a sanz vermyloun.	fful red wyþoute vermyloun.
	Et donque dit homme par seynt George	And þanne seyþ man by seynt Gorge
4	Qi ³¹³ trop ad bu du grece ³¹⁴ d'orge,	þat over muche he haþ dronke fat of bere,
	Qi ³¹⁵ luy covient ^b d'aler a repose,	þat hym byhovvþ go to reste,
6	A cause qe ne puet faire altre ³¹⁶ chose.	By cause þat he may do noon oþer þynge.

Ad prendendum pisces

	Si assaver volez la manere	3yf know 3e wylle þe manere
8	Coment pissher devez en vivere, ³¹⁷	How fyssh men shal in ryvere,
	Ryver est proprement nomé	Ryver ys properly ynamed
10	Ou ewe vif est trové.	Wher ³¹⁸ water ys quyk yfound.
	Ové ³¹⁹ esponge ^c primez espougez, ^d ³²⁰	Wyþ a sponge fyrst led out,
12	Et donque pissoms ^e enquerez. ³²¹	

a treruge
e pisoums

b covint

c epoge

d epougez

³¹¹ MS *fate* for *face*.

³¹² The pronunciation guide at the foot of the page shows that *ters* is to be read as *tres*, although spelt out in full.

³¹³ *Qi* needs to be either *Q'il* or *Qe* grammatically and semantically.

³¹⁴ MS literally *grete*, but the superscript *e* runs down into the *t/c*.

³¹⁵ *Qi* needs to be *Q'il*. See I.4.

³¹⁶ The same abbreviation is used in *altre* and 'oþer', so either *altre* or *alter* is possible.

³¹⁷ *Vivere* means 'fish-pond', not 'river'.

³¹⁸ MS *When* for *Wher*.

³¹⁹ MS *Qe*.

³²⁰ Since the same form is used for *n* and *u*, it is possible to read either *esponger* or *espouger* here. Various Bibbesworth MSS have the correct verb *espucher*, *espouger*, etc. (e.g. *espuchez* ME 'laden hout', **G** v. 517). The idea of draining a pond with a sponge does not come from the Bibbesworth MSS.

³²¹ As so often, *Femina* follows the Bibbesworth **B**, **C**, **O** group of MSS here. Whilst **G** has *Car du peisson la ne faudrez* (v.518), **C** has *Si du peissoun i querez* (f.8ra), **O** *Si de peschon y querez* (f.335vb), etc..

		And þanne fyssh secheþ.
2	Et si vous ^a failez en tiel estank, Alez tantost ^b al ewe corant. ^c	And ȝyf ȝe fayle in swych a pond, Goþ anon to water rennyge. ³²²
4	Alez donque sanz delay Ou ewe est en batonay,	Goþ þanne wyþoute delay Wher ³²³ water ys in batonay ³²⁴ .i. moor,
6	Et la pisshez ové nase, Ou petit rey ou trové est grase.	And þere ȝe shulle fysshen wit a zene, Ou .i. oþer lite nett when founde ys gras. ³²⁵
8	Yl y n'ad nase & crevere auxci, ^d Comune frauncés ad chescuun. ^e ³²⁷	Me haþ reddere & zene also, ³²⁶ Comune frensh to every man.
10	Le nase est menement overez, ³²⁸ Mez plus large parties ³²⁹ assez	þe zene ys lytyl openid de forains, But more large partiez ynowȝ
12	Ad le crevere, ³³⁰ pur quoy jeo ^f dy. Nulle ^g autre variance ^h est en luy.	Hath þe reddere, for why y say.

a vou
e checun

b tauntouzt
f ie

c coraunt
g nule

d aucy
h variaunce cum u³³¹

³²² If the scribe's superscript bar is moved back from its position over the first 'e' to being over 'yg' it would give the correct 'rennyge'.

³²³ MS 'When'.

³²⁴ The scribe has simply copied the French and glossed it into ME.

³²⁵ The scribe does not understand his model. Bibbesworth **G** v.525 is clear: *Ou petite rei ne trove grace* 'where a little net is useless', literally, 'does not find grace'. MSS **B** f.100r, **C** f.8ra and **O** f.335vb all have similar lines.

³²⁶ The negative in French is contradicted by the English. Like Bibbesworth **B** and **C**, *Femina* gets the 'seine' and the 'riddle' the wrong way round: **G** gives the correct equivalents – *nace* (ME 'szine') and *crivere* (ME 'ridel') (v.526).

³²⁷ The clear *chescuun* or *chescunu* should read *chescuni*.

³²⁸ The scribe mistranslates *overez*. The meaning is 'worked', as shown in **C** f.8ra *oeverez* glossed as 'wrouht'. *Menement* means 'moderately', contradicted by the English 'lytyl', whilst Bibbesworth **G** v.528 has the correct *menement*. The sense is that the seine has small holes, so the intrusive French *de forains* (= 'on the outside') in the ME is both gratuitous and incorrect.

³²⁹ *Parties* is an error for *pertuis* 'holes' (*sc.* in the net). **C** f.8ra has *pertuz* glossed as 'þurles', cf. OED **Thirl** sb.¹.

³³⁰ The *crevere* (modern French *crible*) is here correctly translated by ME 'riddle'.

³³¹ This note is placed in the MS at the beginning of the pronunciation guide on the next page.

2	Ore redirroms ^a ³³² a la matere Qi de pisshe[r] vous doy dire.	Noun <i>oper</i> variaunce ys in hym. Now say we azen to þe matere þat of fysshynge zow y shal say.
4	La gourge ³³³ de nase reversez, L'ordure dedeinz ³³⁵ degettez. ³³⁶	þe botme of þe zene torn ³³⁴ upsedoun, þe ordure witynne cast hyt out.
6	Crapaude ou [le]sarde si vous trovez, Par lez wymbergez lez pernez,	ffrogge ³³⁷ <i>oper</i> ewete zyf ze fynde, By þe chellez ³³⁸ hem takeþ,
8	Et s'il soit morw de mer, Overer luy devez & espander. ^b	And zyf hyt be melwel ³³⁹ of þe zee, Opene hym ze shal & spalde.
10	Le noo tantost ^c en oustez, ^d Bowel ou eschyne ^e ensy ferrés,	þe sound anon cast hyt out, Bowel & chyne also ze shal do,
12	Et returnez a vostre measoun ^f Jesque ^B a l'autre sesoun.	And turneþ azen to zour hous

a redirrouuns³⁴⁰
e echyne

b epander
f meson

c tauntouzt
g jeque

d ouzttez

³³² As noted above (p.8.2), the form *redirroms* is the future tense of *raler* 'to return', not of *redire* 'to say again'. Bibbesworth **G** v.532 has *returnoms*, **C** f.8ra *retournoms*.

³³³ *Gourge*: the Bibbesworth MSS have the diminutive *gurget/gorget*.

³³⁴ The superscript bar over the end of 'torn' has been ignored.

³³⁵ MS *de deinz*.

³³⁶ MS *de gettez*.

³³⁷ Bibbesworth **G** v.536 has the correct ME gloss 'tode', **C** f.8ra 'tadde'.

³³⁸ 'Chellez' are 'gills'.

³³⁹ Bibbesworth **G** v.542 has the French *melwel* glossed by ME 'kelinge'.

³⁴⁰ MS 'redirroumis' with the 'u' above the line marked by a caret sign and the same clear stroke over both the first and second *i*.

2	Et quant vous venez al verde tenayl ³⁴³ Ou le pastour est ové l'amayl, ³⁴⁴	Into ³⁴¹ anoþer ³⁴² tyme.	And whenne ze come to a grene bank Where ³⁴⁵ þe herde ys wit hys bestayle,
4	Puis en boys alez soubz ^a l'umbray[l], ³⁴⁶ Passez donque par le horayl.	After in wode goþ under þe shade, Goþ þanne by þe wodeshave. ³⁴⁷	Gop þanne by þe wodeshave. ³⁴⁷
6	Yl y ad horail par .h. escript Et orail sanz .h. dit.	Me haþ horail by .h. ywryte And orail witoute .h. yseyd.	Me haþ horail by .h. ywryte And orail witoute .h. yseyd.
8	De south le horayl soy kevere le laroun, Et ové orayl oit chescun ^b homme.	Under þe wodys efze hym kevereþ þe thef, And wit ere heruþ every man.	Under þe wodys efze hym kevereþ þe thef, And wit ere heruþ every man.
10	Mez qe einz passoms ^c avant, ³⁴⁸ De la tenayl ³⁴⁹ serra ³⁵⁰ disant,	But ere þat we passe forþ, Of þe balk zow hyt shal be seyde,	But ere þat we passe forþ, Of þe balk zow hyt shal be seyde,
12	Pur ceo ^d q'yl y ad plusours de sens Et plusours dez deferens.	ffor þat hyt hath manye deversitez	ffor þat hyt hath manye deversitez

a suz

b checun

c passoumis

d puce

³⁴¹ MS 'In to'.

³⁴² MS 'a noþer'.

³⁴³ *Tenail* is an error for *terail* 'balk, ridge of unploughed land'. Whilst Bibbesworth **G** v.548 (similarly **A** and **T**) reads *vert terail* (ME 'grene balke'), **B** f.101r, **C** f.8rb and **O** f.336ra have *tenail*, showing yet again the affinity between *Femina* and this group of MSS as opposed to the basic **G** MS.

³⁴⁴ MS *la mayl*.

³⁴⁵ MS 'When'.

³⁴⁶ *Umbrail* is the usual form (Bibbesworth **G** v.550), also *umbrail* (**B** f.101r), *oumbrail* (**C** f.8rb), *ombraille* (**O** f.336ra).

³⁴⁷ MS 'wode shave'.

³⁴⁸ This line should read: *Mez einz qe [...]*.

³⁴⁹ As in 1.2 (where it is translated as 'bank'), the scribe's *tenayl* (ME 'balk') is an error for *terail*.

³⁵⁰ If *serra* is not simply an error for *serai*, it will have to be construed as an impersonal verb-form meaning 'it will be said'.

		And manye differensez.
2	Tenail est & tenoun Et tenayles d'aultre ^a apparaile.	Handele þere ys & tenoun And tenayles of oþer apparail .i. tonges.
4	Lez cultoviers tienent ^b le tenoun, Et parmy ³⁵¹ le tenayl ³⁵² passe prodom. ³⁵³	þyse tylyers holdyn þe handle, And þoru þe balk passeþ þe goudman.
6	Mez tenayles servent de carbuns ³⁵⁴ En yver quant a fyeu ^c syoms, ^d	But tonges serveþ for colez In wynter whenne by þe fier we sitte,
8	Et al fevere serit de custoume ^e Quant ^f le martyll fiert ^g al clume.	And to þe smyth þey serve of custum Whan þe hamer smytyþ on þe anfeld. ³⁵⁵

De tempore yemis

10	Ore pluit, ore gele, Ore remoyle, ore regele.	Now hyt reyneþ, now hit frest, Now hyt þaweþ, now hit fresuþ azen.
12	Par le gele avoms ^h glas, Et de glas vient ⁱ ³⁵⁶ verreglas ³⁵⁷	

a Dautre
e cotoume
i vint

b tenent
f quaunt cum u pro
quan³⁵⁸

c fu
g fert

d syoumis
h avoumis

³⁵¹ MS *par my*.

³⁵² The error of *tenayl* for *terayl* is repeated here.

³⁵³ The same abbreviation (a bar through the stem of *p*) is used in both *parmy* and *prodom* in this line.

³⁵⁴ *Carbuns* has been substituted for the meaningless MS *discar*.

³⁵⁵ The 'l' in 'anfeld' is added over a caret sign.

³⁵⁶ The pronunciation guide advocates pronouncing the present tense *vient* as the preterite *vint*. This is repeated on p.46.7.

³⁵⁷ MS *verre glas*.

³⁵⁸ The form 'quan' is uncertain, the MS having only 'q' and 'u/n' with a bar. It ought to read 'quant'.

2	Gele & pluue degetant ³⁶⁰	By fforst we havyþ glas	And of glas comeþ verreglas. ³⁵⁹
4	ffount la chemyn ³⁶¹ trop ledant. Ore nege, ore cemoie. ³⁶³	fforst & reyn doun fallynge	Maken þe way over hurtynge. ³⁶²
6	Tiel temps ^a piert ^b ³⁶⁴ nostre voye. En moun bousche ^c vient ^d un anffe de neff.	Now hit snewet, now hit sletuþ.	Swych ³⁶⁵ tyme persheþ oure way.
8	Jeo croy qe ³⁶⁷ est pur grant ceiff. Noz avoms ^e grisile & gele, ³⁶⁸	In myn ³⁶⁶ mowth comeþ a flade of snow.	Y leve hyt be for gret derst.
10	Gryssyl graunt, noun pas grele. Ore entendez, moun pe tonne. ³⁶⁹	We haveþ hayl & forst,	Hayel gret, nobying lytyl.
12	Nulle ^f de voz mot ne sonne. In yvere quant l'aure change	Now takeþ hede, myn ³⁷⁰ fot sleþeth.	Non (ta) ³⁷¹ of zow a word spekeþ.
14	Et le temps devient ^g ³⁷² si strange		

a tens
e avoumis

b pert
f nule

c bouche
g devynt

d vint

³⁵⁹ MS 'verte glas'. The scribe uses the French *glas* and *verreglas* as though they were English terms. Bibbesworth C f.8va has *glaz* glossed by 'ys' and *vereglaz* glossed by 'ysickel'. The pairs in O f.336rb are *glacel*'yce' and *verglacel*'slidernes'.

³⁶⁰ MS *de ge tant*. The scribe has failed to recognize the verb neuter *deguter*, literally 'to drip', as in the Bibbesworth MSS, e.g. *deguttant* (G v.578), *degoutaunt* (B f.101v, C f.8va), using instead the verb active *degeter* 'to throw down', etc..

³⁶¹ The final letter of *chemyn* has an otiose superscript bar.

³⁶² The scribe has misunderstood Bibbesworth, where the French reads *lidaunt* and the ME gloss 'szlidinde' (i.e. 'slippery') (G v.579), *lydaunt* (ME 'sliden') (C f.8va).

³⁶³ MS *remoie*. Bibbesworth G v.580 has *cymeie* (ME 'sletes'), O f.336rb has *cemoe* (ME 'sletis'), C f.8va *cemoye* (ME 'slieteth').

³⁶⁴ The form *piert* given in full, together with *pert* in the pronunciation guide, are forms of *perdre* 'to lose'. The Bibbesworth MSS use *empirer* 'to make worse' – e.g. *enpire* (G v.581), *empyre* (C f.8va), *empire* (B f.101v). However, the ME 'persheþ' would suggest that the scribe was trying to use a form of *perir*, a verb neuter which would destroy the syntax.

³⁶⁵ 'Swych' may be read as 'Swyche' if the bar through the 'h' is intended to be 'e'.

³⁶⁶ A superscript bar over 'myn' is otiose.

³⁶⁷ MS *qi*.

³⁶⁸ The scribe's *gele* destroys Bibbesworth's play on homonyms *grele* (ME 'hail') and *grele* (ME 'smale') in G vv.584-5. O f.336rb reads: *Nous avons gresle* (ME 'hail') *puis grele* (ME 'hasles') *Gros* (ME 'greet') *non pas trop greele* (ME 'smal'). The relevant terms in C f.8vb are *greele* (ME 'hayleþ') and *trop gresle* (ME 'oversmal').

³⁶⁹ *Tonne* and *sonne* could equally well be read as *toune* and *soune*.

³⁷⁰ The ME 'myn' has an otiose superscript bar over the final letter.

³⁷¹ 'Ta' is erased in the MS.

³⁷² Cf. *vient/vint* on pp.45.13 and 46.7.

2	Qe homme ne peut le suffre ³⁷³	In wynter whan þe weþer chaungeþ And þe tyme bycomeþ so strange
4	Pur la distresse del yver Dount l'avez ³⁷⁴ la mayn estomé ^a ³⁷⁵	þat man nat suffre hyt ffor distresse of wynter Wherefore ³⁷⁶ ze haveþ þe hond so komelet
6	Qe pur la freydure ne poyez mye Dez deiez faire ^b la capinole. ³⁷⁷	þat for cold ze may nougth Wit fyngers make þe hok .i. cumulare.
8	Mult ^c ore vault ^d sur plume ³⁷⁸ mole Seer pres de ^f fieu ^g divers ³⁷⁹ le karole ³⁸⁰	Muche now ys word on reyn nesseshe Sitte by fyer azeynes cole
10	Chaperon & ³⁸¹ vestuez ^h de blaverole Ou de quyler la primerole.	Hod & cloþ of blew, ³⁸² Oþer to gadere þe primerose.
12	Mez cuer ⁱ ³⁸³ de femme est si mole Quant biaux ^k bacheler l'acole, ³⁸⁴	But þe herte of a womman ys so nesseshe
14	Qe sovent al bref ³⁸⁵ parole	

a ettomé³⁸⁶

e [omitted by scribe]

i cuyr

b fere

f prede

k beu

c mut

g fu

d vault

h vetuz

³⁷³ Both grammar and rhyme call for *suffrer*.

³⁷⁴ The definite article before *avez* is otiose.

³⁷⁵ The rhyme would call for the form *estomi* as in Bibbesworth MSS.

³⁷⁶ 'Wher' has been substituted for MS 'When', the 'n' being indicated by the usual superscript bar.

³⁷⁷ *Capinole* is a form of *campernole*, 'a little bell', the reference being to bending the fingers into the shape of a bell. The ME 'hok' is clear enough, but the scribe's Latin 'cunulare', presumably for 'cumulare', does not fit the case. Glosses in the Bibbesworth MSS use forms of the modern English 'mould'.

³⁷⁸ MS *pluine* (there is a superscript mark for *i* over the third minim of *m*), translated by 'reyn'; however, the sense, which the scribe has failed to understand, requires *plume*.

³⁷⁹ *Divers* is a form of *devers*, 'by', 'beside'.

³⁸⁰ *Karole* is 'the dance', misunderstood by the scribe as 'cole' (i.e. 'coal'). Bibbesworth **G** vv.605ff. says that in winter he would prefer to sit on a soft cushion by the fire rather than be dancing (out of doors) with corn-flowers round his hat.

³⁸¹ *Femina* puts *chaperon* 'hod' (i.e. 'hood') instead of *chapeu* ('hat'), then destroys the sense by inserting the ampersand, thus making *vestuez* into a noun instead of a past participle, the mistake being confirmed by the ME gloss which likewise has the ampersand.

³⁸² 'Cloþ of blew' as a translation of *vestuez de blaverole* ('decked with cornflowers') completes the catalogue of scribal errors.

³⁸³ MS *tuer*.

³⁸⁴ MS *la cole*.

³⁸⁵ Only the characters *br* with a bar through the stem of *b* have been written. The expansion is based on the corresponding ME translation 'short'.

³⁸⁶ The first letter of 'ettomé' is not clear. To read 'étomé' would mean interpreting the first 't' as an 'e'.

2	ffemme fole le recole.	Whanne fayr man hyre byholdyþ, ³⁸⁷
		þat ynowȝ ³⁸⁸ at short speche
4	Jeo ^a ay ore les verolez Et les rubeux ^b ové roles ³⁹⁰	Womman foul hym byholdeþ. ³⁸⁹ I have now þyze pokkys And þyze red rowes
6	Et facent ³⁹¹ ore lez placez folez Et lez folez lez karolez.	And makeþ now þyze plac[e]z foule And þyze folez þyze karoles.
8	Mez pur aprendre ceus ^c innocens De virolez vous di plus de sens,	But to teche þyze innocentes Of virole ȝow y say mo wyttys,
10	Pur ceo q'yl y ad virole, verol & varole Qe sount de divers escolle. ^d	ffor þat me haþ virole, verol & varole þat beth of divers scolys.
12	La virole ³⁹² le mambre ³⁹³ garde Du cotel du mal mussarde,	þe virole þe haft kepyþ
14	Et le virole ³⁹⁴ le face empire	

a ie

b rebeus

c ceus

d ecole

³⁸⁷ The ME gloss 'byholdyþ' is an error for 'embraces'.

³⁸⁸ The ME gloss 'ynowȝ' (= 'enough') for *sovent* is an elementary error.

³⁸⁹ *Recole* is mistranslated, as was *acole*: it means 'embraces in return'.

³⁹⁰ The scribe has completely failed to understand his model here. Bibbesworth says that he wishes to God that loose women had faces full of small-pox and the male rascals (*ribaues*) had measles (*les rugeroles*, ME 'maselinges') (G v.620-22); the latter would then cease their embracing and the former would leave their dancing and avoid unsavoury places. Neither the vocabulary nor the syntax of *Femina* in this passage makes sense, the scribe turning Bibbesworth's *rugeroles* into *rubeux ové roles*, although several MSS have clear ME glosses, e.g. 'meselys' (B f.102r), 'maesles' (C 9ra), 'meselynges' (O f.336va), etc.. The form 'rebeus' in the pronunciation guide is a senseless invention on a par with the rest of the passage.

³⁹¹ The key error here is the form *facent*, a misreading in *Femina* of forms of *laisser* found in the Bibbesworth MSS. There are no grounds for introducing a subjunctive here, where the Bibbesworth MSS have a conditional or future tense, so *Femina* offends against both lexis and syntax.

³⁹² *Virole* here is the modern French *virole* and is the etymological origin of English 'ferrule', the guard that prevents the fool from cutting himself with his knife.

³⁹³ The Bibbesworth MSS have *maunche* instead of *mambre* (G v.630, B f.102r, C f.9ra, O f.336va), meaning that the ferrule protects the handle of the evil wrongdoer's knife, whilst *Femina* would mean that it protects the limb of the wrongdoer from his knife.

³⁹⁴ This *virole* is the modern French *vérole* 'pox' that disfigures the face.

2	De chescun ^a fool & sage sire.	Of þe knyff of þe lyther grom, And þe pockes þe face enpersheþ
4	Mez ceo ^b est un varole pur veire Qi de cholet crest ^c de nature.	Of every foul & wyseman, But þat ys a wort worim ³⁹⁵ for soþ þat of wortys groweþ by kynde.
6	Une verme est q'est ^d verde est ³⁹⁶ de coloure. En fraunce ^e varole est nomé.	A worim hyt ys þat grene ys of colour. In fraunce a varole he ys named.

De nominibus herbarum

8	Le jour devient ^f beau ^g & cler. Aloms ^h en auste ⁱ ³⁹⁸ pur juer	þe day bycomeþ ³⁹⁷ fayr & cleer. Go we in somer to pleye
10	En verger ou sount lez floures ³⁹⁹ Dount issent lez doulez ^k odours,	In erber wher ⁴⁰⁰ ben þyze flours Wher ⁴⁰¹ of gon out þyze swete odours,
12	Erbez auxci pur medicine. Et lour nouns jeo ^l voile devine ⁴⁰²	Erbez also for medicine.

a checun

e fraunce cum u.

i ete

b ce

f devint

k douzez

c cret

g bew

l ie

d qeet

h alommis

³⁹⁵ The 'wort worim' is a caterpillar. Bibbesworth C f.9ra glosses *varole* as 'a grene wort worm'.

³⁹⁶ The three-fold repetition of *est* destroys the syntax. The simplest way to restore good sense would be to read *quest as que*.

³⁹⁷ MS 'by comeþ'.

³⁹⁸ *Auste* (ME 'somer') is not found in this passage in the main Bibbesworth MSS. It can mean 'August', 'summer', 'autumn' or 'harvest' in medieval French, but here its pronunciation is given as *ete*, clearly the modern *été*.

³⁹⁹ In all the cases of *floures*, *odours* on pp.49 and 50 the strict interpretation of the abbreviation sign would give *flourus*, *odourus*.

⁴⁰⁰ MS 'when'.

⁴⁰¹ MS 'When'.

⁴⁰² Syntax is sacrificed here to rhyme. Bibbesworth G v.643 has *Dunt les noms ci vous divine* 'Whose names I tell you here'. *Femina* replaces the pronoun *vous* by the active verb form *voile*, thus juxtaposing two active verbs and destroying the sense. The ME reflects the Bibbesworth original rather than the incorrect *Femina* version.

		And here namez y wylle devine.
2	fflour de rose, <i>flour</i> de lys, Lyz <i>pur</i> royne, rose <i>pur</i> pitz.	fflour of rose, <i>flour</i> of lilie, Lilie for shorf, rose for <i>bre</i> ste.
4	Auxci ^a avez la sorele, Et <i>pur</i> la teste ^b vault ^c la <i>paree</i> le.	Also ze havyþ þyze sorele, And for þe heved ys worth þe dokke.
6	Parele est, parel & <i>pareux</i> . ^d De totez manerez dez oseaux ^e	Parele þer ys, ⁴⁰³ parel & pareux. Of alle manere of bryddys
8	Ou couple sount de male & female, Ceo est un parel & non pas <i>paree</i> le,	When ⁴⁰⁴ couple ys of male & female, þat ys a payre and nouzth a dokke,
10	Qar ambedeaux ^f sount <i>pareux</i> nomez Puis qe ensemble sount en nez.	ffor boþe togedere þey beþ named After ⁴⁰⁵ þat togedere þey be in neste.
12	Uncore as flours jeo ^g voile aler. Qe ne soit mye oblier ⁴⁰⁶	zytt to flours y wyl go.

a aucy
e oseus

b tete
f ambedeus

c vault
g ie

d pareus

⁴⁰³ The ME translation ‘þer ys’ here follows Bibbesworth’s *i ad* rather than the incorrect *est* in *Femina*.

⁴⁰⁴ As elsewhere, ‘when’ is probably an error for ‘where’.

⁴⁰⁵ The scribe has mistranslated the French, treating *Puis qe* as temporal, when it is causal – ‘since, because’.

⁴⁰⁶ Yet again syntax is ignored at the expense of rhyme. As the ME shows, ‘that it be not forgotten’ would call for *soit oblié* in the French, but the infinitive *aler* at the rhyme in the previous verse demands the corresponding infinitive *oblier*, thus making the verse ungrammatical.

<p>2 Yl y ad flour de sworcy^e,⁴⁰⁸ Qe as lez⁴⁰⁹ eulez fait^a grant^b aie, 4 Primerose & primeveire, Qe moustrent^c⁴¹⁰ en temps^d de veire. 6 Et la consoude crest^e auxci,^f Comune erbe est a chescun.^g⁴¹² 8 Ermoyse auxci^h trovez, Et plantayne si lez querez. 10 Mez si vous trovez en vostre erber Ameroke ou glocomer,⁴¹³ 12 Lez arassez ové un bisacu, Et plantez cholet en lour lieu.ⁱ</p>	<p><i>bat</i> hyt be nat forzete⁴⁰⁷ Me haþ flour of þe rode, <i>bat</i> to eyen doþ gret helpe, Primerose & kowslyppe, <i>bat</i> shewith hem in tyme of somer,⁴¹¹ And þe dayesye wexith also, Comune erbe ys to every man. Mugwort also ze shal fynd, And waybred zyf ze seche. But zyf zow fynde in erber Merche oþer clote, Hym raseþ uppe wit a mattok.</p>
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a feet
 e cret
 i leu

b graunt cum u
 f aucy

c moutrent
 g checony

d tems
 h aucy

⁴⁰⁷ MS ‘for zete’.

⁴⁰⁸ MS *swortye*. This is a form of *surcie*, etc. ‘marigold’.

⁴⁰⁹ The scribe appears not to know that the definite article is contained in *as*, making his *lez* superfluous.

⁴¹⁰ Bibbesworth **G** v.649 and also the ME here show that the reflexive pronoun *se* has been omitted before ‘moustrent’.

⁴¹¹ *Veire* means ‘spring’, not ‘summer’, as in **O** f.336vb where it is glossed as ‘tyme comyng’. Cf. p.49.9 where *auste* is translated as ‘somer’.

⁴¹² In order to secure the rhyme, *chescun* should read *chescuni*, as indicated in the pronunciation guide below.

⁴¹³ The scribe’s confusion of *c* and *t* produces *glocomer* here instead of *glotomer*. The source of *Femina* is suggested again by the translation of this term. Bibbesworth **G** v.672 translates only *ameroke* (‘maythe’), but **C** provides a translation also for its *gletouner* ‘clote’ (f.9va) and **B** similarly has *gletoner* ‘clote’ (f.102v).

2	En <i>verger</i> ou arbers <i>cressent</i> , <i>Pur</i> charge du frut plusours ⁴¹⁵ abessent.	And setteþ wortes in hare place. In erber wher ⁴¹⁴ trees wexyþ ffor charge of frut manye b(l)owep. ⁴¹⁶
4	Pomer, perysyr & seryser, ffrene, jonet & pruner,	Appiltre, peretre & cherytre, Assh, ⁴¹⁷ brom & plowmtre,
6	Ceneiler qe ceneilez porte, fffourder qe fourdeynez porte	Haweþorin ⁴¹⁸ þat hawes beruþ, Sloþorin ⁴¹⁹ þat sloez beruþ
8	Et glenter ⁴²⁰ porte lez piperongez Et creker qe porte lez crekez roundez.	And bremyl þat beruþ þe hepe And þe bolace tre þat beruþ þe bolacez round.
10	Auxci ^a avez lez coigneres En plusours dez vergers,	Also ze havyþ þys coigne treys In manye of þes erberes,
12	Dount il y ad diversité grant, Et multez ne savent quant.	Wher of ⁴²¹ me haþ diversite gret,

a aucy

⁴¹⁴ ‘Wher’, MS ‘when’.

⁴¹⁵ As on pp.44 and 49, the abbreviation here and in l.11 could be resolved to give either *plusours* or, more strictly, *plusourus*.

⁴¹⁶ ‘Blowep’ is an elementary error for ‘bowep’.

⁴¹⁷ The bar through the ‘h’ here and on p.54.2 might be read as *e* (i.e. ‘Asshe’), rather than as otiose.

⁴¹⁸ MS ‘Hawe þorin’.

⁴¹⁹ MS ‘Slo þorin’.

⁴²⁰ *Et glenter* or *glentre* corresponds to *Et glentier* in Bibbesworth **B** f.102v, rather than the *Eglenter* of **G** v.681 or *Eglentier* of **C** f.9vb.

⁴²¹ ‘Wher of’, MS ‘When of’.

2	Lez seignoures fount lour naifes coigner ⁴²²	And manye knowe nat how manye. þyse lordes doth þyse bondemen in stokkys
	En lour ceeþs pur chastiser,	In hare ⁴²³ kyves for to chaste,
4	Et pernez le coigne, abatez le coigner,	And takeþ þe quynz, smytt doun þe coyntre,
	Et copez ⁴²⁴ un coyne du coigner.	And hakkeþ a wegge of þe coyntre.
6	Et coignier est ^a il ^b ensemment	And a coyner ys he also ⁴²⁵
	Qi fait ^c moneye de bone argent.	þat makeþ moneye of goud sylver.
8	Et autres arbres sount auxci. ^d	And oþer trees þer beþ also.
	Pur aprendre chescuny. ^e	ffor to lerne of everyche:
10	Biux, ⁴²⁶ paulmer ^e & arrable,	Box, palmer & mapyl,
	Qi crest ^f multfoitz ^f en terre arable,	þat wexyþ manye tymes in lond arable,
12	Et la hiussie ⁴²⁷ y crest ^g aucy en verger,	And holim wexyþ also in orchard,
	Qy poy vault ^h pur edifier.	

a eet
e chescuny
e palmer⁴²⁸

b il
f cret
f mutfoiz⁴²⁹

c feet
g cret

d aucy
h vault

⁴²² The scribe does not translate the verb *coigner*, ‘to put (violently), thrust’, Bibbesworth *coigner* (ME ‘stocken’) in **B** f.102v), *koigner* (ME ‘stocken’) in **C** f.9vb, *coigner* (ME ‘to sitte’) in **O** f.337ra.

⁴²³ An unidentified and apparently unfinished word ‘ch-’ stands between ‘hare’ and ‘kyves’.

⁴²⁴ MS *cepez*. The emendation is supported by Bibbesworth **G** v.694 *coupez* and by the ME ‘hakkeþ’ here.

⁴²⁵ MS ‘al so’ here and in ll.8, 12 and p.54.2.

⁴²⁶ The dot over the *i* in *Biux* is clear, showing that the scribe does not know the French for ‘box’ (*buit* in Bibbesworth **G** v.699, *buys* in **O** f.337ra, *buis* in **B** f.103r, *buis* (ME ‘box’) in **C** f.10ra, etc.).

⁴²⁷ The dot over the *i* in *hiussie* is clear, showing that the scribe does not know the French for ‘holly’ (*houce* in Bibbesworth **G** v.702, *huise* (ME ‘holine’) in **O** f.337ra, *huce* (ME ‘hulner’) in **B** f.103r, *huise* (ME ‘holin’) in **C** f.10ra, etc.).

⁴²⁸ Reference ‘e’ is repeated in the MS.

⁴²⁹ Reference ‘f’ is repeated in the MS.

		<i>bat</i> lytyl ys worth to buld.
2	Et le lorme ⁴³⁰ il ⁴³¹ <i>crest aucy</i> , Comune arbre a chescuny. ^a	And þe elle hyt <i>growyþ</i> also, Comune tre to every man.
4	Saal, chene & yff, De quele <i>franceis</i> ^b n'y ad <i>striff</i> .	Wethy, <i>assh</i> ⁴³² & hw, Of wych <i>frensh</i> haþ no <i>strif</i> .

De *nomibus avium*

6	Quant ^c de <i>verger</i> avoms ^d le choys, Ore aloms ^e jewer en boys	When of orchard we havyþ þe choys, Now go we to pleye in wode
8	Oyer le <i>russinole</i> le <i>gale</i> ⁴³³ Qy <i>melour</i> chaunte ⁴³⁴ syngēþ qe huwayn en sale.	To here þe note of þe <i>nyzttyngale</i> <i>bat</i> beter syngēþ þanne doþ þe owle in halle.
10	Et <i>mellour</i> chaunte le <i>maveys</i> en <i>bossoun</i> Qe le <i>sors</i> ⁴³⁶ in <i>measoun</i> . ^f	And better syngēþ þe þrostyl in þe <i>bush</i> ⁴³⁵ þanne þe rethemous in þe hous.
12	En <i>braunche</i> seet la <i>merele</i> , En <i>mareis</i> <i>demurrat</i> ⁴³⁷ la herele.	

a *checuny*

b *franceys cum u*

c *quaunt cum u pro*
quando

d *avoumis*

e *alommis*

f *mesoun*

⁴³⁰ The definite article in the French *l'orme* has been agglutinated to the noun and a second article attached, giving *le lorme*. The translation of *le lorme* (= *l'orme*) by ME 'elle' (= 'elder') is incorrect, the correct form being the slightly different 'elm'.

⁴³¹ The agglutinated *l* of *il* is incorrect, the sense being 'there' (i.e. *il* = *y*).

⁴³² 'Assh' is an error for 'oak'.

⁴³³ Syntax here would demand *de le or du russinole*. Cf. *Oir de rusinole le gal* (Bibbesworth **B** f.103r), *Oir du russhignole le gal* (C f.10ra), *Oiez de le riussinole le gale* (O f.337rb). All these appear to be corruptions of Bibbesworth **G** v.713 *Ou la russinole, the nightingale, Meuz chaunte* [...].

⁴³⁴ *Chaunte* is written above 'syngēþ'.

⁴³⁵ 'Bussh' is like 'assh' on p.52.5, 'fyssh' on p.56.1 and 'dysch' on p.56.12.

⁴³⁶ *Sors* is a truncated form of *chauf sorriz*, ME 'bat', as in Bibbesworth **G** v.716, etc..

⁴³⁷ The form transcribed as *demurrat* is not clear, but the sense is 'dwells'.

- 2 Unquore avez le ffylaundre,
 4 Et le oysel *par noun chalandre*.
 En four maynt le salemandre.
 6 Lez⁴⁴⁰ pissoun ové eylez paunde.⁴⁴¹
 Eyle & elez sont divers,
 8 Discordant^a diount lez clerks.^b
 Ové eiles naount lez pissoms,
 10 Et ové elez volent les mussoms.
 Ensi⁴⁴² avoms^c noer, naer,⁴⁴³ nager &
 neger,
 12 Dount la resoun fait^d assaver.
 En mear^e naee le pissoun.
 14 En mear est noez mult^f prodom.⁴⁴⁵
- In braunche sett þe þrosshe,⁴³⁸
 In mareis duellyþ þe shelddrake.
 zytt⁴³⁹ have ze þe star,
 And þe bryd by name wodelarke.
 In owen dwellyþ þe creket.
 þyse fysshes wit fynnes swymmep.
 ffynnes & wynges be divers,
 Discordynge seyen þyze clerkes.
 Wit fynnes swymmep þyze ffysshes,
 And wit wynges fleep þyse sparues.
 Also we havyþ to drowne, swymme,
 rowe & snowe,
 Wherof⁴⁴⁴ þe resoun ys to wyte.

a discordaunt cum u
 e meer

b clers
 f mut

c avoumis

d feet

⁴³⁸ The French *merele* is *merle* with the abbreviation sign over the wrong letter and is wrongly translated. Bibbesworth **G** v.717 has the correct ME ‘osel’, with ‘hosel brid’, ‘oselbrid’ and ‘oosel brid’ in other MSS.

⁴³⁹ The French *unquore* means ‘in addition’, whilst ‘zytt’ implies contrast.

⁴⁴⁰ The plural definite article before a singular noun and verb is an elementary error.

⁴⁴¹ The scribe’s ‘swymmep’ is incorrect. Bibbesworth **G** v.729 glosses *paunde* as ‘flakerers’, **C** f.10rb as ‘bat’ (i.e. beats, flaps). The verb may be a form of *paumoier* (Godefroy 6.47c-48b).

⁴⁴² *Ensi* is a misreading of Bibbesworth’s *Ausi* (**G** v.739), as the ME ‘Also’ testifies.

⁴⁴³ The homonyms *naer* and *noer*, ideally from Latin *natare* and *necare*, are not clearly separated in medieval French. See Rothwell (1976).

⁴⁴⁴ MS ‘When of’.

⁴⁴⁵ The text here and in the pronunciation guide is very difficult to read accurately, being written over an earlier text. The form given as *noez* in l.14 is in conformity with the infinitive forms set out in l.11, but the reading is conjectural.

2	Et ové viroums doit homme nager	In zee swymmeþ þe fyssh.
4	En batil ou est bon mariner. Mais en yvere veioms ^a neger	In zee ys <i>drowned</i> many goudman. And <i>wit</i> ores shal man rowe
6	Et lez ampez enviroun voler. Avoms auxci ^b espandre ^c & espeandre, ⁴⁴⁸	In boot wher ⁴⁴⁶ ys a goud mariner. But in wynter we seyth snowe
8	Espandre ensement & paundre. Il espande conseil d'amy	And þyze fladis aboute ⁴⁴⁷ fle. We havyþ also espandre & espeandre,
10	Qi discovere ne doit a nully ^d , Et l'enfant ^e multfoith ^f espeande	Espandre also & paundre. He sheweþ conseyl of a frend
12	Hors de esquil ^g soun viande. Et ové eilez paunde pissoun	þat discovere ne shold to no man, And a chyld ofte tyme shedeþ
14	Quant vif en rey luy ^h pernoun	Out of hys dysch hys mete.

a vioums⁴⁴⁹

e lenfaunt cum u

b aucy

f mutfoiz

c epandre

g equyl

d nuly

h ly

⁴⁴⁶ MS 'when'.

⁴⁴⁷ MS 'a boutte'.

⁴⁴⁸ From here to the bottom of the page the scribe is attempting to separate into four spellings and four different meanings two medieval French verbs, *espandre* and *espeudre*. The former covered the senses 'to spread' (of seed, information, etc.), 'to spill' (of food, etc.), which survives in modern English as 'to spawn'; the latter meant 'to spell', the more 'normal' form *espelir* giving the modern French *épeler* and the modern English 'to spell'. The widespread similarity of scribal *n* and *u* is in part responsible for the resulting confusion that is present in both the Bibbesworth MSS and *Femina*. Like the Bibbesworth MSS, the scribe of *Femina* has no difficulty with *espandre* meaning 'to spread' (information) or 'to spill' (food), but the form *paundre* is not sure (see note to p.55.6).

⁴⁴⁹ MS 'vioumis'.

2	Mez espeandre ⁴⁵⁰ est un parole	And wit fynnes swymmeþ þe fyssh	Whanne quyk in nett hym we takeþ.
4	Qi clerks ^a usent in lour escole. ^b	But to spele ys a speche	þat clerks usen in hare scole.
	Et si ils espandent <i>naturalment</i> ,	And 3yf þey spele kyndely,	
6	Toutz lez letrez ^c ensemble preignent.	Alle þyze letres to gedere þey takeþ.	
	Unqore as oseaux ^d redirroms, ^{e 451}	3yt to bryddys say we azen,	
8	Ou plus aprendre y purroms. ^f	Wher ⁴⁵² more lerne þere we mowe.	
	En chaumbre & aillours ⁴⁵³ auxci ^g	In chambre & oþer placez also	
10	Depeint homme l'oysel asci,	Peyntith man þat bryd wodekok,	
	Et le verreder ensement.	And þe rowddok also.	
12	Et il ^h ad double entendement.	And hyt haþ double entendement	
	Il ⁴⁵⁴ ad verreder & veredir.		
14	L'une est oysel, l'autre forester.		

a clers
e redirroumis

b ecole
f purroumis

c letres
g aucy

d oseus
h yl

⁴⁵⁰ *Espeandre* has a clear *n*, but, since there is no regularly observed difference between the scribe's *n* and his *u*, this could be read as the correct *espeandre* 'to spell'. Consequently, *espandent* in l.5 could be read as *espaudent*. This whole homonymic mix-up is an artificial exercise in both *Bibbesworth* and *Femina*.

⁴⁵¹ As noted earlier (p.8.2), the form *redirroms* is derived not from *dire*, but from *aler*, i.e. 'we return'.

⁴⁵² MS 'When'.

⁴⁵³ The MS has *ailours*, with an omission mark over the *ou*. This mark usually represents *ur*, but, if read as simply *r* here, would give the more common *ailours*. Since the scribe's use of superscript marks is not regular, it would be wrong to postulate a genuine form *ailourus* from this one occurrence. Cf. *pledours* on p.18.9, *plusours* on p.44.12, *floures* on p.49.10 and *plusours* on p.52.2.

⁴⁵⁴ MS *Ly*. The initial capital *L* is confirmed by an identical letter in the next line.

2	Qar par luy ^a vole le verreder, ⁴⁵⁵	Me haþ verreder & veredir,	þe on ys a brydd, þat oþer a forester.
4	Et ceo ^b vit bien le veredir. Et donque vient ^c une reistele	And þat seeth wel þe forester. And þanne comeþ a wrenne	ffore by hym ffleeþ þe ruddok,
6	Volant enviroun un trass[e]le. ⁴⁵⁶ Et mult ^d ⁴⁵⁷ pleast ^e un petit reistele	And much hit plesuþ a lytyl wrenne To go aboute a gret stok	ffleyng[e] aboute a stok.
8	Avironer un grant ^f trasselle Qe ascun ^g beal ^h touche du vile ⁱ	þan eny fayr touch of þe vyþele Oþer þe note of þe pipe.	And much <i>hit</i> plesuþ a lytyl wrenne
10	Ou le note d'une fistele. ⁴⁵⁸ Unqore avez un mussenge	zytt have ze on hekemose zyf þyze hegges in wod ze seche.	Oþer þe note of þe pipe.
12	Qi ⁴⁵⁹ lez haies ou boys renge. Dilacez vostre renge		
14	Si renger volez le mussenge.		

a ly
e plect
i vile

b ce
f graunt cum u

c vint
g acun

d mut⁴⁶⁰
h beel

⁴⁵⁵ The text in this and the following line makes no sense, because the scribe has misunderstood the Bibbesworth text. **G** says that *par cy vole le vereuder*, i.e. 'the wren flies over here', and *par la voit li forester*, i.e. 'over there goes the forester' (vv.757-8). The *Femina* scribe has not recognized the opposition between *par cy* and *par la* and has taken *voit* as part of the verb 'to see' instead of as an attested form of the present indicative of *aler*.

⁴⁵⁶ Bibbesworth **G** vv.760 and 762 has *tresel* and *trescel* respectively, glossed in both cases by 'stouc'. **O** f.337va has *tressel* twice spelt in full and glossed by 'stakke', but **B** f.103v has *trussel* and **C** f.10a also has *trussel*, glossed by 'schocke'. The continental French form is *tassel* (Godefroy 7.654b and T-L 10.132). The abbreviation sign in *Femina* could be interpreted as indicating *ru* as well as *ra*.

⁴⁵⁷ The French *mult* ought to be a comparative – *meuz*, as in Bibbesworth **G** v.761, and the corresponding ME 'much' ought to be 'more'.

⁴⁵⁸ *Fistele* gives further evidence of the scribe's preoccupation with Latin, being a form of *fistula*. The Bibbesworth MSS have the normal Old French *frestele*.

⁴⁵⁹ MS *Si*, which error has brought with it the erroneous 'zyf' of the ME. Bibbesworth **G** v.766 reads *Ki*, whilst **O** f.337va spells *Que* in full.

⁴⁶⁰ 'Mut' has been added above the line.

2	Auxci ^a avez le palevole	Ungryd ⁴⁶¹ 3our swerd gyrdy ⁴⁶²	zyf 3e wyle seche þe hekemose.
4	Et ensemment le chardinole. Unqore avoms ^b lez pampiloms ⁴⁶⁴	Also 3e have þe goddyskuow ⁴⁶³	And also þe goldfynch. 3ytt have we þyze botterfliez
6	Qi volunters volount par chardoms Et en lez rounceux ^c ensemment	þat gladly fleep by thystles	And in þyze breres also
8	Usent a seer naturalment. Mez ceo ^d ne veut ^e pas le grissilour ⁴⁶⁵	þey usyn to sytte kyndely.	But so wyl nat þe gras hoppere
10	Qe en curtilagez prent soun sojour, Ne le hyrsoun n'ayme ryen ^f plus	þat in curtelagez takeþ hys reste,	Ne þe yrchon loveþ no þyng more
12	Qe prendre pommes qe chient jus. Mugez ⁴⁶⁶ & wybez ne fount mye,	þanne take apples þat leth lowe.	
14	Qar ils aymment plus la urtie.		

a aucy
e veut

b avoumis
f ryin

c rounseus

d ce

⁴⁶¹ 'Ungryd' *sic*.

⁴⁶² Bibbesworth **G** v.767 'gurdel'.

⁴⁶³ The link between *Femina* and the **B** and **C** versions of Bibbesworth is again shown here in the ME for 'ladybird', both these MSS having 'godescow' (**B** f.103v), 'godeskow' (**C** f.10vb), whereas **G** has 'rede fleye' (v.769) and **O** 'wodechou' and 'litel body' (f.337vb).

⁴⁶⁴ If the scribe's orthography were to be slavishly followed, the text would read *pampilonis*, rhyming with *chardoms*>*chardonis*. However, he sometimes places a dot over a letter that cannot be read as 'i', so here the dot has been disregarded to give *pampiloms*, which itself is somewhat removed from the more usual *papiloun*, etc..

⁴⁶⁵ The form *grissilour* is read by Wright (1909) as *grissiloun*, but this does not rhyme with *sojour* in the following verse and, in any case, the word has the same superscript abbreviation mark as *curtilagez*, denoting either *or* or *r*, not the one used to denote a missing *n*. Bibbesworth **G** v.775 has *grissilou* (ME 'greshop'), **O** f.337vb *griselour*, etc..

⁴⁶⁶ *Mugez* is a form of *mouches* as used in Bibbesworth **G** v.779.

2	Ensy ⁴⁶⁷ avoms ^a ane & plusoun. ⁴⁶⁸	ffliez ne gnattez ne doþ nouzth, ffor þey love better þe netle.
4	Et en ryver ⁴⁶⁹ ount lour mansyon. En morez maignent lez vanelez,	Also we havyþ henede & doke. In ryver þey have hare dwellynge.
6	En villez ^b sount lez venelez. En grange usoms ^c la vaan,	In mores duellyþ þyze lepewynkes, In townes bep þyze lanez.
8	Et le envious ad le haan. Cy vient ^d volaunt un [ouwe] roser.	And þe envious haþ þe hate. Here comyþ fleynge a wylde goos.
10	Une brallet a luy ^e est socier. ⁴⁷⁰ Et mult ^f vault ^g une brallet estre pu ⁴⁷¹	A brandgoos to hym ys felawet. And much ys worþ a brandgoos yrosted
12	Mult melour qe char du fru. Et plus est ignel une arounde	Muche betere þan þe flesh of a rook
14	Qe ascune ^h cygoine ⁴⁷² q'est ⁱ en monde.	

a avoumis
e ly
i qeest

b vilez
f mut

c usoumis
g vault

d vint
h acun

⁴⁶⁷ *Ensy* is again an error for *Ausi*. See also p. 69.5

⁴⁶⁸ *Plusoun* 'doke' is not accurate. The form *plusoun* is a distortion of the A-F *plungun* (cf. p.8.9). Bibbesworth **G** correctly glosses *plounoun* as 'doukere' in v.278 and *plunjoun* similarly in v.781. **C** has *ane* (ME 'enede') and *plounczoun* (ME 'douke') (f.5rb), **A** has *tercele* (*l. cercele*) (ME 'teal') and *plounjoun* (ME 'duke') (f.303vb), **O** has *ane* (ME 'duk') and *plungeon* without gloss (f.333vb). *Ane* is the 'duck' and *plungeon* etc. the 'coot' or 'diver'. See AND **plungun** and OED **ducker**¹.

⁴⁶⁹ Bibbesworth **G** v.782 has [*v*]/*yvere*, i.e. 'pond', instead of *Femina*'s *ryver*.

⁴⁷⁰ *Socier* means literally 'associated' hence 'accompanying' in this context. Bibbesworth **O** f.338rb has 'compaigner'. The use of the *-ier* ending rather than *-ié* of the adjectival past participle is demanded by the rhyme with *roser*. *Ouwe roser* is an accepted compound noun 'wild goose'.

⁴⁷¹ The faulty syntax here reveals again the inadequacy of the *Femina* scribe's knowledge of French. The Bibbesworth MSS have syntactically correct entries, e.g. *E meuz serroie de un blareth pu* (**G** v.789), *Miex serei de blaret pu* (**B** f.104r), *Et mieux serroye de un blarret pu* (**C** f.11ra), all meaning 'I would be better fed on a coot'. Additionally, there is no mandate in the French for the ME 'yrosted'. The Bibbesworth MSS vary in their interpretation of *brallet*, only **B** taking it to mean a 'brend gos', whilst for **A** it is a 'balled cote' (i.e. 'coot'), for **C** a 'bernak', for **O** a 'cormeraunt' and **T** a 'belled gos'.

⁴⁷² The initial letter of *cygoine* is a clear crossed *t*, but *tygoine* makes no sense.

2	Et le apie a la severounde	And more ys swyfter a swalue
4	Prent le mussoun & le arounde. Et le oisel qi ad noun bibikaz	þan eny snyte ⁴⁷³ þat ys in world. And þe bee ⁴⁷⁴ at þe hous efze Takeþ þe sparue & þe swalue. And þe bryd þat haþ name beke
6	Pres la ryver est pris en las. Chaunt de cokkow en esté avoms. ^a	By þe ryver ys take in gin. Song of kokkow in somer we have.
8	Pur praiser ceo ne tendoms. ^b Mez pluis vault ^c pel de ffoun	To preyse þat take we noun hede. But more ys worþ þe skyn of a foyn ⁴⁷⁵
10	Qe chaunt d'asyne ^d ou de poun. Mez du poun la beale ^e cowe	þan songe of asse oþer of pown .i. pave But of þe pokok þe fayr tayl
12	Est dilitable a la vewe. Mez pluis ayme archer penne de poun	Ys dilatable to þe syzthe.
14	Qe en escheker ^f mat de paun. ⁴⁷⁶	

a avoumis
e bele

b tendoumis
f echeker

c vault

d dayne

⁴⁷³ The *cigogne* is a 'stork', not a 'snipe'.

⁴⁷⁴ The absurdity of the bee capturing sparrows and larks in the eaves of a house has been pointed out elsewhere (Rothwell 1998). The *Femina* scribe has yet again failed to understand his model, his form *apie* clearly coming from the Latin *apis*. The Bibbesworth texts have no mention of the bee, giving *severoundel* (G v.793), *ceverowndel* (B f.104r), *severoundel* (O f.337vb), *ceveroundel* (C f.11ra), etc., with ME glosses 'busche net', 'sparo net' and 'sparewenet'. Obviously, it is the net that captures the birds, not a 'bee'.

⁴⁷⁵ The form 'foyn' is questionable, because it is written as 'foyn' with a superscript bar that usually denotes a missing 'n/m'. This has been ignored as otiose.

⁴⁷⁶ As in 'foyn' (1.9 above), *paun* has over its final two letters the superscript abbreviation mark that usually denotes a missing 'n/m', but here it would appear to be otiose.

- 2 But more loveþ þe archer þe penne of þe
pakok
þan in cheker a mat of þe paun.⁴⁷⁷

De nominibus animalium

- | | |
|---|--|
| <p>4 Jeo^a veie un <i>grant</i> toisoun,⁴⁷⁸
Et <i>guerpy</i>⁴⁷⁹ ad sa mansion
Pur le fein⁴⁸¹ d'un gopyl
6 Qi luy ad mys^b en exil.
Et hony soit le mal putoys,
8 Si soit en ville^c ou en boys.
Et mal aventure a luy soyt.
10 La <i>grete</i>⁴⁸³ gelyne a luy^d retrait.⁴⁸⁴
Mez pluis vault^e un belete
12 Pur fayr^f ma <i>graunge</i> de ratouns nete
Qe toutz les taulpes^g jesque^h a Paris</p> | <p>I saw a <i>gret</i> brok,
And haþ forsake⁴⁸⁰ hys dwellyngplace
ffor þe stynke of a vox
þat hym haþ put owte.
And wo be þe evyl putoyse,⁴⁸²
zyf he be in toun or wode.
And evyl aventure to hym be.
þe <i>grete</i> hen to hym he draweþ.
But more ys [worþ]⁴⁸⁵ a keme
To make my <i>graunge</i> of ratones clene</p> |
|---|--|

a ie
e vault

b mijs
f fere

c vile
g taupes

d ly
h jeque

⁴⁷⁷ As at the foot of the preceding page, 'paun' has a superscript abbreviation mark which is here ignored.

⁴⁷⁸ The form *toisoun* for 'badger' is not attested elsewhere, more normal forms being *teissun*, *tes(s)un*, etc.. Bibbesworth **G** v.805 has *tesschom*, **C** f.111rb *teyssoun*, **O** f.338ra *tesson*, etc..

⁴⁷⁹ The *p* is not fully formed, but the alternative *guerpy* makes no sense.

⁴⁸⁰ MS 'for sake'.

⁴⁸¹ *Fein* is from *fimus*, 'excrement'.

⁴⁸² The normal ME for the 'pole-cat' is 'fulmard', 'fulymard' in Bibbesworth **G** v.809. The scribe appears to be simply copying the A-F *putoys* with his 'putoys'.

⁴⁸³ Although it might be possible to read the *t* of *grete* as a *c*, the superscript *e* prevents the correct reading *grace* i.e. *grasse* ('fat') being adopted here, as in Bibbesworth **G** v.812. This is confirmed by the ME, where there is a very clear 't' and an equally clear superscript 'e'. The scribe has yet again failed to understand his source. Bibbsworth says that the polecat does not worry, providing that he has a fat hen to his delight. As so often, *Femina* writes nonsense, to the effect that the polecat draws to himself the 'great' hen, creating a French feminine adjective *grete* in the process.

⁴⁸⁴ The locution *a son reheit* is unknown to the scribe. The Bibbesworth MSS provide the correct translation in ME, glossing *reheit* as 'gladi(i)ng', 'gladdyng' or 'gladhinge'.

⁴⁸⁵ The ME 'worþ' has been added to account for the French verb *vault*.

- panne alle þe moulez fram henne⁴⁸⁶ to
Parys
2 Qe fount⁴⁸⁷ talpines^a en lez pres. þat makeþ molhepes in þys medes.

De proprietatibus bige

- | | | |
|----|--|--|
| | Le charet jeo voile <i>discrire</i> ^b | Of þe cart y wyl <i>discrive</i> |
| 4 | Et mettre yci en <i>nostre livere</i> .
De lez roos <i>vous di primour</i> , | And put hyt here in <i>oure book</i> .
Of þe whyles zow y say fyrst, |
| 6 | Et puis dé <i>bendeux</i> ^c ⁴⁸⁸ <i>qe sount entour</i> .
En lez <i>bendez qe sount de fer</i> | And <i>after</i> of þyze <i>bendes þat beþ aboute</i> .
In þese <i>bondez þat beþ of yre</i> |
| 8 | <i>Sount lez chantez entachez de fer</i> .
En lez <i>jauntez</i> ⁴⁹⁰ <i>entrent lez raes</i> , | <i>Beþ þyze spichez</i> ⁴⁸⁹ <i>ytachet of yre</i> .
In þe <i>fleghe</i> ⁴⁹¹ <i>entren þese spokes</i> , |
| 10 | Et de <i>solayl</i> ⁴⁹² <i>issent lez rayes</i> .

<i>Mez lez raes en le charet</i> | And of þe <i>sonne goþ out þese sonnebemes</i> .

But <i>þese spokes in þe cart</i> |
| 12 | En lez <i>moaux</i> ^d <i>est lour resset</i> .

<i>a tapines</i> <i>b dicrie</i> | In <i>þese navez</i> ⁴⁹³ <i>ys hare resset</i> .

<i>c bendeus</i> <i>d mous</i> |

⁴⁸⁶ ‘Henne’ = ‘hence’ (MED **henne**).

⁴⁸⁷ MS *sount*.

⁴⁸⁸ (Ll.6ff.) The parts of the wheel involved here are the outer iron bands, the rim, the spokes and the hubs. In A-F these are represented by *bendeux/ bendes*, *chantez/ jauntez*, *raes* and *moaux*; their ME equivalents are ‘bendes/bondez’, ‘fleghe’, ‘spokes’, ‘navez’. The *Femina* scribe apparently imagines that his *chantez* and *jauntez* are separate words with different meanings, whereas *chantez* is no more than a spelling variant of *jauntez*, the alternation of initial *c(h)/j* being frequently found in the French of England.

⁴⁸⁹ ‘Spichez’ (i.e. ‘spokes’) is wrongly used to translate the French *chantez* in l.8.

⁴⁹⁰ The beginning of *jauntez* is illegible.

⁴⁹¹ The ME ‘fleghe’ is a form of ‘fellowes’.

⁴⁹² The beginning of *solayl* is illegible.

⁴⁹³ MS ‘namez’.

	Lez moaux gisent <i>entre</i> ⁴⁹⁴ le roof, ⁴⁹⁵	<i>bese navez</i> ⁴⁹⁶ leggeb witynne þe wheyle,
2	Toutdroit com le moel ^a del oof.	Ryght as þe zelk of an ay.
	Un est fait ^b pur grant charge porter,	On ys mad to bere gret charge,
4	Et luy ^c autre pur bon manger.	þat oþer for gret goud mete.
	Mez en le moel gist l'essel,	But in þe nave ⁴⁹⁷ lyþ þe zextre,
6	Et deux ^d heces ⁴⁹⁸ se ⁴⁹⁹ tiegnent.	And tuo ronges holdyn hyt evene.
	Si le chart ait bonez brasez ⁵⁰⁰	zyf þe cart have goud bondes
8	fferme lyé as lez ⁵⁰¹ esseux ^e ,	ffaste ybounde to þyze zextres,
	Et si deins lez moaux ^f sount soverez, ⁵⁰²	And zyf witynne þese navez be cloutez,
10	Donque en fault ^g rien forsque ^h eskeles ⁱ . ⁵⁰³	þan fayleþ noþyng but ladderys.
	Mez pur estre pluis artilous,	But for to be þe more craftious,
12	Dez esseux vous ^k dirrai ⁵⁰⁴ pluis.	Of zextres zow I shal say more.

a mool
e esseus
i ekeles

b feet
f mous
k vou

c ly
g faut

d deus
h forque

⁴⁹⁴ That *entre* is an error is made obvious by the ME 'witynne'.

⁴⁹⁵ The form *roof* in *Femina* is found in Bibbesworth **G** v.845 as *reof*.

⁴⁹⁶ The ME word for 'hubs' is spelled 'namez' in the MS, as on p.63.12, with the corresponding singular form 'name' in l.5, but the correct form 'navez' is found in l.9.

⁴⁹⁷ MS 'name'.

⁴⁹⁸ MS *hetes*. Bibbesworth **G** v.850 uses *heces*, glossed as 'pinnes' and other MSS do likewise – **A** f.304ra *hieces* (ME 'axtre pinnes'), **B** f.104v *hieces* (ME 'pynnes'), **C** f.11va *hieces* (ME 'axeltreopinnes'), **O** f.338rb *hicez* (ME 'axeltre nailes or pynnes'), etc.. The word is Godefroy's **heusse**, 'cheville' (4.474a), found in T-L as **heuce** (4.1090), 'Achsennagel'.

⁴⁹⁹ This line in *Femina* makes no sense, because the reflexive verb form *se tiegnent* should read *le tiegnent*, and the final word has been omitted. In order to rhyme with the preceding *essel* and conform to the ME translation 'evene', the missing word must be something like Bibbesworth's *ouwel* (**G** v.850). Bibbesworth **G** vv.849-50 says that the axle (*essel*) is held level (*se tient ouwel*) by two hinges (*par deuz heces*). Other Bibbesworth MSS follow suit. *Femina* mixes up the syntax.

⁵⁰⁰ The form *brasez* to mean 'bondes' (i.e. 'straps'), follows Bibbesworth **O** f.338rb, *braceaux* (ME 'withees'). Other Bibbesworth MSS use the following: **B** f.104v *braheals* (ME 'wyythes'); **C** f.11va *braheaus* (ME 'withyen').

⁵⁰¹ As was noted earlier (p.51.3), the scribe appears to be unaware that *as = a les*, thus making *as lez* tautological.

⁵⁰² This line makes no sense as it stands. The *soverez* need to be read as *sauvers* (ME 'cloutez', i.e. 'pads') placed over (*oultre*), not inside (*deins*), the axles, in order to reduce the wear on the cart-body which rested on the axles. Bibbesworth **G** v.863 reads 'letheren clout' (leather pads), a correct statement echoed by MSS **C** f.11va, **O** f.338rb and **T** f.131r, but other MSS make the same mistake as *Femina*. For example, **A** has *Entre les (les) meaus sount sauveres* (f.304rb) and **B** reads: *Et si entre le moel eit de (l. dé) sauveres* (f.104v). This is yet another pointer towards the possibility of a manuscript similar to **B** being the source of *Femina*.

⁵⁰³ For *en* read *ne* as in note 269. The final word on this line is badly blurred by writing beneath it. It could be *eskeles* or *eskieles*, but the meaning is not in dispute.

⁵⁰⁴ The MS *dirra* has been expanded to *dirrai* in view of the scribe's liberties with abbreviations. See also p.67.8.

	En le mear ^a naent lez raies,	In þe ze swymmeþ þese rayes .i. pisces,
2	Et vers lez faires veignent lez raies.	And toward fayres comeþ rayes .i. vestura.
	Auxci avoms ^b essel & assel,	Also we havyþ essel & assel,
4	Et la tierce parole huisselle.	And þe thrydde word huisselle.
	Le chart gist ^c sur le assel,	þe cart lyþ on þe zextre,
6	Et en le moel gist le essel.	An[d] in þe nawe lyþ þe zex.
	Mez le huisselle avez vous	But þe armhole ⁵⁰⁵ have zow
8	En vostre bras par desoubz. ^d	In zour armez bynethe. ⁵⁰⁶
	En lez lymoms ⁵⁰⁷ vat le lyme[n]our	In þe lymones gob þe lymener
10	Et en dos porte soun dosser,	And on hys rugge he beruþ hys rygroke,
	Et al ventre le venter,	And at þe wombe hys womberope, ⁵⁰⁸
12	Et a la cowe le vauner.	And at þe tayl þe taylrope.

a meer

b avoumis

c git

d souz

⁵⁰⁵ MS 'arm hole' with a superfluous fourth minim in 'arm'.

⁵⁰⁶ MS 'by nethe'.

⁵⁰⁷ The MS could be read as either *lymoms* or *lymonis*. Wright (1909) chose the latter, presumably on account of the strange but clear 'avoumis' in the pronunciation guide at the foot of the page. If the scribe did indeed mean *lymonis*, his knowledge of French was even worse than might be suspected. In the final word on this line the superscript abbreviation sign for *n* has been omitted. Bibbesworth has a perfectly straightforward verse – *En lymons* (ME 'thilles') *veet li limouner* (ME 'thille hors') (G vv.873-4).

⁵⁰⁸ MS 'wombe rope'.

	Ventrere & ventrer il ^a y ad.	A mydwyff & a wombrope me haþ.
2	Divers sount com ffraunceys dit me ad divers. ⁵⁰⁹	þey beth as frenssh me haþ seyð
	Ventrere est proprement nomé	Ventrere ys properlyche ynamed
4	Une femme qe en ville ^b demurre ⁵¹⁰ Pur aider en cas sa vecine,	A womman þat in toune dwellyþ To helpe in cas here neyzbore,
6	Qant ele girra en gesyne. Mez proprement dit homme ventrer	Whanne she shal lygge in gesyne. ⁵¹¹ But properly seyþ man ventrer
8	Qe a ventre porte ⁵¹² le lemer. ⁵¹³ Le traser ⁵¹⁵ od le braserole ⁵¹⁶	þat at wombe beruþ þe lemer. ⁵¹⁴ þe trays wyþ þe brasyng eye
10	Qi lez lymoms brace a cole. ⁵¹⁷ Devant lez bracerolez sount bilettes	þat þyze lymoms brasyþ to gedere. Afore þyze brasyng eyez ⁵¹⁸ beþ pymnes
12	Taylez de coteaux ^c ⁵¹⁹ ou hachettes.	Taylez ycorve ⁵²⁰ wit knyves or hachettes.
	a iil b vile	c coteaux legetur coteus ⁵²¹

⁵⁰⁹ The final word *divers* ruins the rhyme, metre and sense of this line. Most of the Bibbesworth MSS follow the gist of **G**: *Divers cum vous orrez ja* (v.878), but **O** has the unsatisfactory *Que ont entre eux difference sa* (f.338va), which may have influenced *Femina*. It looks as though the intrusive *divers* ought to come after ‘seyð’ in the ME.

⁵¹⁰ The rhyme calls for a past participle *demurré*, but there is no auxiliary verb. This error is caused by the scribe introducing *en ville* in place of Bibbesworth’s auxiliary *est* to give the correct *est demorré* (**G** v.880). **C** f.11vb and **O** f.338va follow **G** here.

⁵¹¹ The ME ‘gesyne’ is a good illustration of the penetration of French into the lexis of English, especially from the fourteenth century. Bibbesworth **G** v.882 has ME ‘childing’, **C** f.11vb and **O** f.338va ME ‘childbedde’.

⁵¹² The scribe uses the standard abbreviation for *par* in error for *por*, giving *parte* instead of *porte*.

⁵¹³ *Lemer* lacks a syllable: it must be read as *lemener* (for the usual *limoner*, as in Bibbesworth **G** v.884 *lymoner*).

⁵¹⁴ Having made this error in French, the scribe goes on to repeat it as ostensibly a ME term.

⁵¹⁵ The scribe’s French form *traser* shows yet again that he is following the Bibbesworth **B**, **C** and **O** group of MSS – *traicier* (**B** f.104v), *traycer* (**C** f.11vb), *traiser* (**O** f.338va). **G** has the normal French *traices* (v.885), **A** *trays* (f.304rb) – T-L **trait** ‘Zugstrick, Strang’ (10.510). The ME gloss ‘trays’ in *Femina* and Bibbesworth **B** and **C** shows that the French form in *-er* used in these MSS is aberrant and has not passed into English.

⁵¹⁶ The *braserole* here and the plural *bracerolez* in l.11 mean the ring(s) through which the traces pass. The Bibbesworth MSS use the word, **G** vv.885 and 887 without any ME gloss, **A** glossing it as ‘henekes of trays’ (f.304rb), **B** ‘eyze of the trayse’ (f.104v), **C** ‘the eye of the traice’ (f.11vb), etc., so the meaning is not in doubt. Yet T-L (1.1105) does not provide a gloss for the term, but gives three quotations in which it must have quite different senses, the first referring to a noble lady’s apparel, the second from Bibbesworth meaning ‘embracing’, the third also from Bibbesworth, this time in the present equine sense and taken from **A**. The reference from T-L to Godefroy l.715c is no less confused, the single gloss ‘camisole de nuit’ being set above first the Bibbesworth quotation in which *braceroles* means ‘embraces’, and then another which probably refers to an ornamental band on a lady’s night-dress and a third in which it certainly cannot mean ‘camisole de nuit’, being applied to children and given the adjective *magnifiques*.

⁵¹⁷ The scribe’s *brace a cole* is nonsense. The simplest correction would be to use the form in Bibbesworth **C** f.11vb *Qe les lymouns embrace* (ME ‘bicluppeth’) & *acole* (ME ‘halseth’). **G** v.886 uses the aphetic *cole* for *acole*, reading *Ki les lymons embrace e cole* (ME ‘bicluppeth’). *Acoillir* here means ‘to receive, take in’.

⁵¹⁸ MS ‘brasyngeyez’.

⁵¹⁹ *Coteaux* is a plural form of *cotel/c(o)utel*.

⁵²⁰ The ME ‘ycorve’ means ‘carved’ (see OED **carve** v.).

⁵²¹ Reference ‘c’ occurs twice over this item at the foot of the page, placed over both *coteaux* and *coteus*

	Lez coilez ⁵²² du chivales ⁵²³ portent eisselez,	<i>bese nekkes of hors beruþ haunbergeþ,</i>
2	Escolers ^{a 524} de quyer ové lour hosselez. ⁵²⁵ Et si le charuer ad sa riorte	<i>Coleres of lepyr wit hare berynghamez. And 3yf þe carter have hys whyppe</i>
4	Dount lez chivalez en cours resorte, Donque ad tout qe ⁵²⁸ a luy ^b appent,	<i>Wherwit⁵²⁶ pyze hors in cours⁵²⁷ he resortez, þanne hath he al þat hym bylongeþ,</i>
6	Et assez suffit si luy tient. ⁵²⁹ Mez pur estre ^c plus sachaut,	<i>And ynou3ght hit suffizeþ he hym holdeþ. But to be more conynnge,</i>
8	Vous dirrai ⁵³⁰ eynez qe passe avant, Le droit a fayre ^d a chareiter,	<i>3ow more y shal say here y passe forþe, þe ry3tth to do to þe cartere,</i>
10	Et ensemment le charuer. Le charetter le strile avera,	<i>And also to þe godenge.⁵³¹ þe kartere þe horscombe shal have,</i>
12	Dount lez chivalez correiera.	<i>Wherwit⁵³² hys hors he shal correye.</i>

a ecolers

b ly

c etre

d fere

⁵²² *Coilez* is a plural form of *col*, not to be confused with *coiles* ‘testicles’.

⁵²³ The singular article with a plural noun is a blatant error.

⁵²⁴ *Escolers* are ‘scholars’, not ‘collars’.

⁵²⁵ The forms *eisselez* and *hosselez* are made-up words based on the ‘standard’ *astele/estele*, basically a stick and here the ‘hame’ which supports the horse-collar. Bibbesworth **G** vv.889-890 has *esceles* (ME ‘hambrowes’) and *osseles* (ME ‘homes’), whilst other MSS have similar forms unattested elsewhere. See Rothwell (2002).

⁵²⁶ MS ‘When wit’.

⁵²⁷ MS ‘corus’.

⁵²⁸ *Tout que* should be *tout ce que*.

⁵²⁹ This line makes no sense as it stands. Bibbesworth **B** reads: *Que a taunt suffit qui que l’entent* (f.105r), **C** similarly: *Que en taunt suffist qui que l’entent* (f.12ra), i.e. ‘For it (*sc.* what I have said) is sufficient for anyone who understands it’; **O** reads: *Qu’en tant suffist* (ME ‘is ynoughe’) *que l’entent* (ME ‘understode’) (f.338va), i.e. ‘For it is sufficient for him to understand it’. *Femina* has confused *tient* (<*tenir*) and *entent* (<*entendre*), hence ME ‘holdeþ’ instead of ‘understands’.

⁵³⁰ The superscript abbreviation is the normal one for *a*, but in view of the scribe’s lack of precision in his use of abbreviations it has been expanded as *ai*, as on p.64.12.

⁵³¹ The A-F and ME do not correspond here. The ME ‘godenge’ means ‘goading’. Bibbesworth **G** v.902 says that the ploughman carries *la aguilloun* (ME ‘gode’), but *Femina* does not mention this, yet introduces the term ‘godenge’ completely out of context.

⁵³² MS ‘When wit’.

	Et le bover ne teigne a gas	And þe oxeherde holdeþ hyt no trifle
2	<i>Pur</i> ⁵³³ bien ffroter sez bestez ^a ové cordas ⁵³⁴	ffor wel to ffrrote hys oxen wit a waze
	Einz q' ils ^b sont bien ^c enbeverez.	Ere þey be wel ywatered.
4	Mez al soir sont waiez. ⁵³⁵	But at even þey shal be wel wasshe.
	Waier yl ^d ad proprement,	A wayre me hath properly,
6	Si dit l' autor qe ne ment,	So seyþ þe autor þat lyeþ nat,
	Qar beofs ^e & chivalez sont waiez	ffore oxen & hors beþ ywatered
8	Et totez autres bestes lavez.	And al oþer bestes ywasshe.
	Puis q' ore suffit du charet,	After ⁵³⁶ þat hyt suffizeþ of þe cart,
10	De la charue ore me entremet.	Of þe plowe now y wyl me entremette.
	En la charue avez vous	In þe plow have 3e
12	Diversez ⁵³⁷ nouns & merveilous.	Divers namez and merweylous.

a betez
e beefs

b qu[i]ls

c been

d il

⁵³³ The sense of ll.1-2 is that the cowherd must not neglect to rub down his animals with a wisp of hay/straw before they are watered. The scribe of *Femina*, however, goes wrong in terms of both syntax and vocabulary. Whilst the Bibbesworth MSS use the normal *Que* and a subjunctive after the injunction not to neglect the work, *Femina* has *Pur* and an infinitive.

⁵³⁴ Rubbing down animals with abrasive cord material as in the French would not be a good idea, but the ME 'waze', i.e. wisp of straw, etc., shows that the sense is clear. The scribe has misread his source yet again: Bibbesworth **B** has *torkas* (f.105r), **C** *torkaz* (f.12ra), **O** *torkas* (f.338va), all giving clear glosses meaning 'wisp'. **G** has *torbas*, probably a spelling error for *torkas* (v.906).

⁵³⁵ *Waiez*, glossed here as 'wasshe', is translated as 'watered', as opposed to *lavez* 'wasshe'. As usual, *Femina* is following the Bibbesworth MSS **B**, **C** and **O**. **B** gives *waez* 'wasched' (f.105r), but opposes the animals to which the verbs are applied rather than the terms themselves, saying that *cheval & boef sunt waez Et totes autres bestes lavez*, i.e. *waer* is a synonym of *laver* applied specifically to horses and cattle. **C** f.12ra and **O** f.338va follow suit. Bibbesworth **G** likewise makes the distinction between the animals to which the terms are applied (vv.911-12), but erroneously glosses *waez* in v.908 as 'watred'. This gloss ought to be attached to *enbeverez* in v.907.

⁵³⁶ The causal *Puisque* is erroneously translated by the temporal 'After'.

⁵³⁷ The second *e* is inserted above the line.

	Primez le cheiff ^a & le penoun,	ffyrst þe heved & þe foot,
2	Donque ⁵³⁸ le manuel & le tenoun.	þanne þe handle & þe stylte.
	Par desoubz ^b gist ^c le oriloun,	Bysythe ⁵³⁹ lyþe þe ryztthe, ⁵⁴⁰
4	Et pluis amount ⁵⁴¹ est l'eschecoun. ^d	And more above lyþe þe shelfryztthe. ⁵⁴²
	Le soche ensy & le ffomer ⁵⁴³	þe cultor also & þe shar
6	Avera le charue de droyt dever.	Shal þe plow have of ryztth deute.
	En longe la charue gist la haie,	In longes þe plow lyþ þe beam,
8	Qi vient ^e de boys ou de haye.	þat comeþ of wode or of hegge. ⁵⁴⁴
	Unqore avez un mallet,	zyt have ze a maylet,
10	Et un mondeloun pur faire ^f luy ^g nette.	And an gretstaf to make hyt clene.
	Lez boofs portent lez jues	þyze oxen beryþ þyze zokes
12	Pur cristienx & pur Jewes.	ffor cristen men & for Jewes.

a cheif
e vint

b souz
f fere

c gijt
g ly

d lechecoun

⁵³⁸ Just as the scribe wrongly translates the causal *Puisque* (= 'since, because') by the temporal 'After' on p.68.9, here he uses the causal *Donque* (= 'then, therefore') in the temporal sense 'þanne'.

⁵³⁹ MS 'By sythe', a mistake for 'below'.

⁵⁴⁰ 'Ryztthe' is an attempt to render what the Bibbesworth MSS give as ME 'ploureste' (**G** v.919), 'reest' (**B** f.105r), 'plowh rieste' (**C** f.12rb), 'plogh rest' (**O** f.338vb), erroneously applied to *l'escuschoun* on the following line.

⁵⁴¹ MS *a mount*.

⁵⁴² 'Shelfryztth' is the 'mould-board' or 'shield-board', given as 'sheldebrede' in **G** v.920, 'shellbreyde' in **B** f.105r, 'sheldbred' in **C** f.12rb, 'muldbrede' in **O** f.338vb.

⁵⁴³ *Ffomer* stands for the usual *vomer* found in the Bibbesworth MSS.

⁵⁴⁴ There is a three-line hole in the parchment at this point, so that the scribe has written around it.

	Et par lez acoms ⁵⁴⁵ fichez en jues ⁵⁴⁶	And by þese bowes ystyket in zokes
2	Sount ⁵⁴⁷ lez beofs si forts ⁵⁴⁸ artés ⁵⁴⁹	Beþ þese oxen yforset so harde
	Qy ⁵⁵⁰ lez ⁵⁵¹ covient ^a maugré loure	þat hem byhovyþ maugre hem
4	Par l'augiloun eschuer ^b erreur.	By þe gode eschue erreur.

Ad edificandum domos

	Si vous ^c avez ou ⁵⁵² penser	zyf ze have in þou3th
6	Measoun ^d ou chambre pur ⁵⁵³ edifier,	Howz or chamber for to buld,
	Il covient ^e al comencement	Hyt byhovyþ at þe fyrste
8	Pur fayre ^f un boun fondement,	To make a goud fondement,
	Et pluis ⁵⁵⁴ pur lever le meisere,	And more to rere uppe þe helewoghes,
10	Dount femme est dit messnere.	Whereof ⁵⁵⁵ a womman ys sayd houswyf.
	Il y ad messier & meisere,	Me haþ messier & meisere,
12	Entenduz en divers manere.	

a covint
e covint

b echuer
f fere

c vou

d mesoun

⁵⁴⁵ *Acoms* (read *a[r]çouns*?) is intended to be the *arsons* (ME ‘oxebowes’) of Bibbesworth A f.304va, *arzouns* (ME ‘zocbowes’) of B f.105v, *arczouns* (ME ‘zocbowen’) of C f.12rb, *arzouns* (ME ‘oxe bowhes’) of T f.131v.

⁵⁴⁶ MS *enques*.

⁵⁴⁷ MS *Dount*. This spelling error is not the only mistake here.

⁵⁴⁸ The adjectival agreement on *forts*, used adverbially, is ungrammatical.

⁵⁴⁹ To make sense, *artes* must be read as *artés*, the past participle of *arter* ‘to constrain’, as confirmed in Bibbesworth O f.338vb *artez* (ME ‘constreyned’), but this destroys the rhyme. *Femina* has altered the word-order in Bibbesworth, where the past participle *fermés* ends the line and rhymes with *artez* (G vv.933-4).

⁵⁵⁰ Read *Q’y[l]*.

⁵⁵¹ The use of the accusative *lez* with *covient*, instead of the dative *leur/lour*, is found in Bibbesworth and elsewhere in A-F.

⁵⁵² The preposition *en* might be expected here, being normally used with *penser* and found in the Bibbesworth MSS, but the initial *o* is very clear, with the second letter being indiscriminately *n* or *u*. The word must be either a misspelling of *en* or the compound preposition *en le > ou*. In either case, the sense is not altered.

⁵⁵³ *Pur* here and in ll.8 and 9 is an Anglicism, representing the English ‘to’. The Bibbesworth MSS do not use a preposition at all before the infinitive and follow *covient* by *que* and a finite verb.

⁵⁵⁴ Bibbesworth G v.941 has the correct *puis* ‘then’, not *pluis* ‘more’.

⁵⁵⁵ MS ‘Whenof’.

		Understande ⁵⁵⁶ in divers manere.
2	Lez messierez ount lez champs en cure, Mez meissiere fait ^a le measoun sure.	þese haywardes haven þese feld in cure, But houswoghes makyn hous sure.
4	Ceo ^b est le mure qi enclose le court, Mez ceo est meissiere ou couple la zhourt.	þat ys þe wal þat encloseþ þe court, But þat ys meissere þat closeþ þe roff to gedere. ⁵⁵⁷
6	Et un pareye est ensement. De l'une part & de l'autre prent. ⁵⁵⁸	And a wal hyt ys also. Off on part & oþer hyt takeþ.
8	Sur la meissere en travers oultre ^c Amoun le celer mettez poutre.	On þe woghe in travers above ⁵⁵⁹ Above þe celer put a poudre. ⁵⁶⁰
10	La poutre en sale doit homme poser Et le poutre ensy en soler,	þe poudre in halle shal man putte And þe poudre also in soler,
12	Et sur lez soiloms le plancyé ⁵⁶¹ De bord ou plastre bien pavyé.	And on þese gystez þe plannchys ⁵⁶²
14		

a feet

b ce

c outre

⁵⁵⁶ The past participle *entenduz* would call for 'understood'.

⁵⁵⁷ The scribe has paraphrased the French in his English, but without getting the French right. Bibbesworth **G** reads: *E mesere ou coumble aourt* (v.944), and this is made more explicit by **C**: *& ceo est mesiere ou coumble* (ME 'roof') *ahourt* (ME 'sattlez to') (f.12va), i.e. 'and it is a wall to which the roof is attached'. The scribe of *Femina* fails to recognize the verb *aerdre* 'to be attached (to)'.

⁵⁵⁸ The verb *prendre* here follows the Bibbesworth MSS and means 'to reach, stretch' (T-L 7.1759-60), but the *Femina* scribe interprets it as 'to take', which makes no sense.

⁵⁵⁹ MS 'a bove'. Similarly in the following line.

⁵⁶⁰ The scribe of *Femina* does not understand the two meanings of *poutre* and so fails to grasp the play on homonyms set out in the Bibbesworth original as conveyed by MSS **A**, **C** and **G**. The first meaning of *poutre* is 'beam', the second 'foal', but the *Femina* text has merely the ME calque 'poudre' in both cases, so that the lines 9-11 make no sense until read with the Bibbesworth texts to hand. **G** reads as follows: *Suir la mesere en travers outre, Amont le celer mettez le poutre. Au pilier desouz le poutre De chevestre liez le poutre* (vv.949-52), i.e. 'On the wall right across Put the beam on top of the cellar. Tie the foal with a halter To the pillar below the beam.' The first *poutre* is glossed by the ME 'wivetre'. **A** does not diverge from the overall sense here, glossing the first *poutre* as 'wivetre' and the second as 'file' (i.e. 'filly') (f.304va). **C** uses 'bem' to gloss the first *poutre* (f.12rb) and later puts 'wyver tres' (f.12va), with the second sense ('foal') glossed as 'filye' (f.12va).

⁵⁶¹ MS *plantye*.

⁵⁶² MS 'plauthys' or 'plannthys'. Ll.11-12 fail to render the precision in Bibbesworth, who states clearly that: *en vostre soler desuz le poutre Trestuz les seillouns mettez outre*, i.e. 'in your upper room on top of the beam set all your rafters'. The form transcribed as *plancyé* could, of course, be read as *plancye*, but this would bring the reading *pavye* and so an infinitive *pavir* instead of *paver*.

- | | | |
|----|--|--|
| 2 | <i>Sur la meissiere lez trahes mettez.</i> | Of bord or plaster wel ypavyd. |
| | De deux ^a chiveroms ^b un couple facez | On þe woghes seþ zoure bemez. |
| 4 | Qi ferme ⁵⁶⁴ estera ^c sur le meissere | Of tuo rafters a couple ⁵⁶³ makeþ |
| | Par kiville ^d & par terere. | þat faste shal stande uppon þe woghe |
| 6 | Donque ne fault ^e mez comble par noun. | By þe treyn pyn & by þe wymbyl. |
| | De ⁵⁶⁵ tout amount le measoun ^f | þanne fayleþ nouzth but rof by name. |
| 8 | Covient ^g d'aver un longe gwenchuron ⁵⁶⁶ | Al abowe þe hous |
| | Dount le couple est pluis suor. | Hyt byhovyp to have a long lyene |
| 10 | Mez pur pluis avant parler, | Wher ⁵⁶⁷ of þe couple ys more suer. |
| | Vous ^h ne devez o[b]lier | Butte for more ferther to speke |
| 12 | Et ⁵⁶⁸ vous covient d'aver brenchoms ⁵⁶⁹ | ze shulle nauzth forzete |
| | De cloams ⁱ ⁵⁷⁰ ffychez a voz measonez. | And zow byhovyp to have latys |

a deus
e faut
i clays

b chiveroumis
f mesoun

c eizttera
g covint

d kivile
h vou

⁵⁶³ The *couple* is a pair of rafters going up from the walls and meeting at the top to secure the roof, although the OED under **couple** sb.⁸ defines it as ‘One of a pair of inclined rafters or beams that meet at the top and are linked at the bottom by a tie [...]’ Like *Femina*, Bibbesworth **O** uses the word for both French and English (f.339ra).

⁵⁶⁴ MS. *forme*.

⁵⁶⁵ *De tout* is probably an error for *Et tout*.

⁵⁶⁶ The form *gwenchouron* is not found elsewhere. Bibbesworth **G** has *genchour* glossed as ‘pantre’ (v.963); **C** f.12vb has *guenchour* (ME ‘pantreo’); **O** f.339ra *gwengeor* (ME ‘furst’). The sense ‘purlin’, ‘cross-beam’ is indicated by the glosses and it would appear to be connected with the verb *guenchir*.

⁵⁶⁷ MS ‘When’.

⁵⁶⁸ The copulative *Et* is out of place and should be *Que* as in the Bibbesworth MSS to make good sense.

⁵⁶⁹ The form *brenchoms* follows Bibbesworth **C** f.12vb *brenchouns* (ME ‘lappen’) and **O** f.339ra *brenchons* (ME ‘lathyns’). Bibbesworth **G** has *grenchouns* (ME ‘lathyes’) at v.969. None of these forms is found in the dictionaries.

⁵⁷⁰ The form *cloams* (see AND2 **clou**) said to be pronounced as ‘clays’, is shown by the ME gloss to mean ‘nails’, so is a spelling error for *clouus*, and its pronunciation ought to be given as ‘clous’. Bibbesworth **G** gives the normal *clous* at v.970. **O** f.339ra uses the past participle *cloufeuchés*, glossed as ‘nayles’ and without the *de* of *Femina*.

2	Et <i>trenchoms</i> ⁵⁷¹ a la <i>pareie</i> auxci. ^a <i>Pur</i> cele <i>aprise</i> jeo <i>vous</i> di,	Wyþ <i>naylez</i> <i>ynayled</i> to <i>zoure</i> house And <i>stantyz</i> to <i>walle</i> also.
4	Qar il y ad <i>trenchoms</i> & <i>trenchesoms</i> , <i>Dount</i> discord ad de <i>nouns</i> . ⁵⁷²	ffor <i>swich</i> a <i>lernynge</i> y <i>zow</i> say, ffor me haþ <i>trenchoms</i> & <i>trenchesoms</i> ,
6	Qar <i>trenchoms</i> <i>fount</i> as <i>measones</i> , ⁵⁷⁴ Et <i>trenchesoms</i> <i>fount</i> <i>morer</i> <i>chivalez</i> . ^b	Wher ⁵⁷³ of discord ys of <i>namez</i> . ffor <i>stantiz</i> beþ <i>mad</i> to <i>housez</i> ,
8	Et en <i>chivalex</i> <i>sount</i> <i>nomément</i> ⁵⁷⁵ <i>Ou</i> ⁵⁷⁶ ils <i>mangent</i> <i>malement</i> .	And <i>trenchesoms</i> <i>makyn</i> <i>hors</i> <i>dye</i> . And in <i>hors</i> þey beþ <i>namely</i> <i>When</i> þey <i>eten</i> <i>evyle</i> . ⁵⁷⁷
10	Unqore <i>fait</i> ^c <i>bien</i> a <i>saver</i> <i>Qe</i> <i>endroit</i> ⁵⁷⁸ <i>measoun</i> a <i>faire</i> ^d 579	<i>zytte</i> be <i>hyt</i> <i>wel</i> to <i>wyte</i> þat in <i>ryzth</i> of <i>an</i> <i>hous</i> to <i>make</i>
12	De <i>dever</i> il ^e <i>covient</i> <i>estre</i> ^f 580 <i>Bone</i> <i>laumeire</i> ⁵⁸¹ & <i>fenestre</i> . ^g	Of <i>deute</i> <i>hyt</i> <i>byhovyp</i> to <i>be</i>

a aucy
e iil

b chivalez
f etre

c feet
g fenetre

d afere

⁵⁷¹ *Trenchoms* are the modern English ‘transoms’. Bibbesworth **G** has *trenchons* at vv.971 and 975, glossed as ‘splentes’ and ‘splentres’. The OED knows of no link between the Latin *transtrum* and the modern English form ‘transom’. See Rothwell (1998), pp.77-8.

⁵⁷² The clear superscript bar over *nouns* has been ignored.

⁵⁷³ MS ‘When?’.

⁵⁷⁴ This line is incomplete and makes no sense in either French or English. Bibbesworth **G** makes good sense, having: *Car trenchons funt* (ed. *sunt*) *a mesoun eese* (v.975); **O** f.339ra follows suit.

⁵⁷⁵ The sense is that colic occurs especially in horses. The ME gloss in Bibbesworth **G** v.976 is ‘gnawinges’.

⁵⁷⁶ *Ou* is being used here where *quant* is needed.

⁵⁷⁷ The ‘v’ is a superscript correction.

⁵⁷⁸ *Endroit* means ‘as regards’ and is followed in correct French by *de*, as in Bibbesworth **G** v.980. The ME ‘in ryzth of’ is a literal translation of each part of the French word.

⁵⁷⁹ MS *affaire* in one word and ‘afere’ in the pronunciation guide.

⁵⁸⁰ *Estre* is incorrectly used here in place of *y avoir* or a clause *qu’il y ait*....

⁵⁸¹ The initial letter of *laumeire* is an incorrect agglutination of the definite article. The French word is *aumeire*, as is found in Bibbesworth MSS and is made plain at the top of the next page.

2	Aumeire & ameire ⁵⁸² y ad. Al aumeire fumé ⁵⁸³ issera,	Goud lover & wyndow. Lover & almarye me hap.
4	Qar en Fraunce est ameire nomé Qy cy est lover apellé.	At þe lover fume goþ out, þat en Fraunce ys aumeyre named
6	Mez ceo est proprement aumeire Ou l'em mette viande ou viaire.	þat here lover ys apelyt .i. nominatus. But þat ys properly a almarie
8	Al entré de huis est le lyme, Et oultre ^a le teste ^b est le suislyne. ⁵⁸⁷	Wher ⁵⁸⁴ ynne men putte viande. ⁵⁸⁵ At þe entre of þe ⁵⁸⁶ dore ys þe þresfold,
10	Par le costé sount lez jymaux ^c 588 deux ^d Ou l'em doyt prendre ⁵⁸⁹ le huis.	And above þe heved ys þe overchek. Bysithe beþ þyse dore harrez tweyes
12	Et ⁵⁹⁰ un gymel pendoms noz gumphs Quant deux vertilez ⁵⁹² nous avoms.	When men shal take þe dore. In þe chymptre ⁵⁹¹ we honge oure hokes

a outre

b tete

c lymeus⁵⁹³

d deus

⁵⁸² The homonyms *aumeire* and *ameire* are taken from Bibbesworth and their juxtaposition is not found elsewhere. In the sense of 'lover' *aumeire* may be a mistake for *fumere*, found as meaning 'smoke-hole' in a building contract of 1384 in Salzman (1952) p.465.

⁵⁸³ In the absence of the word at the rhyme it is impossible to tell for certain whether we are dealing with *fume* or *fumé*. See *The Anglo-Norman Voyage of St Brendan* (Short and Merrilees 1976), Notes to vv.1166 and 1170.

⁵⁸⁴ MS 'Whe', with a clear superscript abbreviation mark for 'm/n' over the 'e'.

⁵⁸⁵ The scribe does not provide a ME translation for *viaire*, giving simply 'viande' to cover both *viande* and *viaire* in A-F. Bibbesworth **G** v.988 does not give a ME gloss for either term, but **C** glosses *viaire* as 'lyflode' (f.13ra), i.e. 'food, victuals'. **O** translates *viaunde* as 'mete' and *viareie* as 'drynke' (f.339rb). T-L's sole attestation of the word (11.385) is taken from Bibbesworth.

⁵⁸⁶ The 'þe' is a superscript correction.

⁵⁸⁷ The form *suislyne* with an *n* is correctly transcribed, but an 'm' is required for the rhyme, as in *lyme: sullime* in Bibbesworth **G** vv.989-990.

⁵⁸⁸ *Jymaux* (MS *lymaux*) is a plural form of the more usual *gemel*, meaning 'gemel-hinge'.

⁵⁸⁹ Even if *prendre* here were to be interpreted as a spelling error for *pendre*, with the superscript abbreviation mark read as *e* rather than *re*, the ME 'take' would still betray the scribe's failure to understand his Bibbesworth model. **C** has *pendre* (f.13ra) and **O** *pender* (f.339vb). Obviously, the door is to be 'hung', not 'taken'.

⁵⁹⁰ The initial *Et* is an error for *En*.

⁵⁹¹ The MED under **chimp-tre** gives only this quotation, with the gloss 'Jamb or side post (as of a door)'. The OED gives the meaning 'hinge' for **gemel**. Bibbesworth **G** v.991 glosses *gymeaus* as 'doorstodes', **O** f.339vb has 'dore stapell' and **C** f.13ra 'doreherren'.

⁵⁹² *Vertilez* is a mistake for the normal *verteveles* (ME 'hengles') (Bibbesworth **G** v.994), *verteveles* (ME 'hengeles vel twisten') (**C** f.13ra), *vertivels* (ME 'bandes') (**O** 339rb). T-L **vertevele** 'Türangel, Band' 11.33. **Verteil** in T-L 11.332 is glossed as 'Wirbel der Spindel (= 'swivel'); 'Spund' (= 'bung'), 'Wasserwirbel, Strudel' (= 'whirlpool')'.

⁵⁹³ The repetition of the incorrect 'l' for 'j' indicates that the scribe did not know the word.

2	Ore faitez ^a cleket & serrure, Et dunque est le measoun tout sure.	zyff tuo twystez we have. Now makeþ clyket & loke, And þanne ys þe hous al seker.
4	Mondez le measoun, ^b coilez jonchez, ⁵⁹⁴ Mettez la table, dunque coverez la.	Make clene þe hous, gadere rysshēn, Leye þe table, þanne kevere hyre.
6	Ameynz ⁵⁹⁵ qe soyt estable. ^c De unne nape coverez le haut table,	Anon þat hyt by do. Wyth a cloth kevere þe heyzhe table,
8	Et la secunde auxci ^d coverez De blanche nape si vous ^e avez.	And þe secunde also kevere Wyþ whyt naperie zyf ze have.
10	Et si la sale ⁵⁹⁶ soyt trop(t) ^f salee ⁵⁹⁷ N'est mye a preyser en sale.	And zyf þe halle be over ffowle Hyt ys nat to preyse in halle.
12	Pluis vault ^g blanche nape mult ^h usé Qe la novel mult enbowé.	More ys worth whyzt cloþ yused

a fetez
e vou

b mesoun
f trop⁵⁹⁸ *secundum*
quosdam

c etable
g vault

d aucy
h meut

⁵⁹⁴ MS *jambez*. The ME 'rysshēn' shows that 'rushes' is the intended word.

⁵⁹⁵ The sense would appear to be 'Let it (*sc.* the table) at least – *au moins* – be stable'. Bibbesworth **G** does not have this at all, so *Femina* must again be following a version akin to **C**: *Au meins que ce point soit estable* (f.13rb), or the less accurate **O**: *Que meins que cest point soit estable* (f.339rb). The ME version of this line does not reflect the presumed sense.

⁵⁹⁶ *Sale* and its ME gloss 'halle' are totally out of place here: the Bibbesworth MSS have the expected *nape* (**G** v.1029, **C** f.13va, **O** f.339rb).

⁵⁹⁷ The final word *salee* (ME 'ffowle'), meaning 'salty', not 'dirty', ought to be *sale* to rhyme with *sale* in l.11. Here again, the Bibbesworth MSS have no difficulty. The final *t* of *trop*, when read together with the strange 'pronunciation' advice that the word should be pronounced as *trop*, would suggest, not for the first time, that the scribe's familiarity with real French was not great. He probably meant that *trop* is to be pronounced 'tro'.

⁵⁹⁸ The final 'p' of 'trop' is uncertain. Cf 'trof' on p.80.4.

		banne þe newe muche enboweþ.
2	Lavez hanapez, moundez esquilez, ^a Lez anglez copez jesque ^b as ascieles. ^{b 599}	Wassh coppez, make clene dissches, þys angles swope into corneres.
4	Alé a quystron ^c ové toun ⁶⁰⁰ havet Et estreiez le hagyz du posnet.	Go to þe quistron wyþ þyn fleshok And draweþ out þe hagys of þe posnet.
6	Et mettez a ⁶⁰¹ vostre veile ruche Desouth ^d voz potz, ^e non pas la luche.	And put to zoure olde hyve Above zoure pottes, nat þe ladyl.
8	Alez a luchere ové la luche, Et priez la dame que ta ⁶⁰³ coiffe luche.	Go ze ⁶⁰² to þe slykestere wit þe slykston, And pray þat dame þat she þy coyfe [slyke]. ⁶⁰⁴
10	Mez a la ruche ⁶⁰⁵ redirroms ^{f 606} Ou pluis aprendre y purroms. ^g	Unt to þe hyve say we azen Wher ⁶⁰⁷ more lerne we þere mowe.
12	La ruche ⁶⁰⁸ servira de aeps, ^{h 609} Ou noz vioms ⁱ voler lez dees. ⁶¹⁰	þe hyve servyþ for been,

a equiles

e poz

i vioumis

b jeque

b acilez⁶¹¹f redirroumis⁶¹²

c quitron

g purroumis

d desouz

h as

⁵⁹⁹ This line makes no sense in French and its ME ‘translation’ is totally aberrant. Bibbesworth **G** reads: *Coupés des cysours dé umbles* (= *ongles*: ME ‘nails’) *les eles* (v.1034); **C** *coupez les ungles* (ME ‘the nails of the vingres’) *duſque as cieles* (‘wortewales’ in margin) (f.13va); **O** *Et ungles* (ME ‘nails’) *coupés desques a cieles* (ME ‘wertwales’) (f.339rb). The sense in all three is that the finger-nails should be cut down to the agnails. The problem in *Femina* is *eles* (ME ‘agnails’) which, when run together with the preposition *a* and the definite article *les* to give *as*, produces the agglutinated form *ascieles*, quite outside the competence of the scribe, who guesses that it means ‘corners’ and also fails to understand *copez* ‘cut’, translating it as ‘sweep’. The total result is gibberish.

⁶⁰⁰ The MS reads *tout*, not *toun*. This line makes sense only if the intrusive preposition *a* is removed. Bibbesworth **G** has the simple command: *Va t’en, quistroun, ou* (= ‘with’) *toun havez* (ME ‘fleyshhock’) (v.1035); **C** likewise reads: *Va t’en quystroun* (f.13va), and **O** *Et va tu quistroun* (f.339vb). The ME of *Femina* – ‘Go to the quistron’ – shows that the scribe has not understood his model.

⁶⁰¹ Here again, the intrusive preposition *a* in l.6 must be taken out if any sense at all is to be achieved. Bibbesworth is illustrating words of similar form but different meaning, and recommends that the old bee-hive (*ruche*) be put under the cooking-pot to help the fire, not the ladle (*luche*). The *Femina* scribe fails to understand the sense and would have the hive placed ‘above’ the pot, which would not greatly serve the cooking process.

⁶⁰² MS ‘Goze’.

⁶⁰³ MS *la*.

⁶⁰⁴ The final word ‘slyke’ is correct, but lies under a large blot.

⁶⁰⁵ Here, and again in l.12, the scribe writes a clear *luche* instead of *ruche*, even though his ME reads ‘hyve’ in both cases.

⁶⁰⁶ The scribe misconstrues *redirroms*, as earlier (e.g. p.8.2), interpreting it as a future form of *redire* (‘say we azen’), when it in fact comes from *raler* – *rederoms* ‘go we’ in **O** f.339va.

⁶⁰⁷ MS ‘When’.

⁶⁰⁸ See note to l.10, above.

⁶⁰⁹ The form *aeps* (‘bees’) is a Latinate form peculiar to *Femina*. The Bibbesworth MSS use *ees*, the form usually found in continental French (T-L 3.783-85).

⁶¹⁰ *Dees* seems to be a plural form peculiar to the Bibbesworth texts, made perhaps from the preposition *de* and the noun *ees* (plural of *ee*, ‘bee’).

⁶¹¹ Reference ‘b’ is repeated in the MS.

⁶¹² The first ‘i’ in ‘redirroumis’ is a superscript correction.

		Where ⁶¹³ we se fle þe swermez.
2	Un par soy synglement	On by hym selffe syngerly
	A hony be est proprement,	An hony bee ys properly, ⁶¹⁴
4	Et proprement un dez dees ⁶¹⁵	And properly on of þys bees
	En Anglysh est a swarm of bees.	In Englysh ys a swyrme of bees.
6	Et ceo ^a est un ree du meal ^b nommé	And þat ys a combe of hony ycalled
	Qe en ruche fount lez aeps de gré.	þat in hywe makyn þyze bees of gre.

De proprietatibus nominum

8	Requilez ⁶¹⁶ bon gent a manger.	Prayeþ goud folk to mete.
	Si poez vous ^c mesmez ^d alose[r]. ⁶¹⁷	So may 3ow 3e self alose.
10	Trenchez cest payn q'est paré.	Kerveþ þis bred þat ys pared.
	Lez bisilez ^e ⁶¹⁸ soient pur Dieu ^f doné.	þis ⁶¹⁹ parelez ⁶²⁰ be for God yzyve.
12	De coteal ^g trenchez sez ⁶²¹ biseaux. ^h	
	De quyler manguoms ⁱ ceux ^k meaux ^l .	

a ce
e biseus
i mangoumis

b meel
f du
k ceus

c vou
g cotel
l meyez

d memez
h biseus

⁶¹³ MS 'When' (spelt out in full).

⁶¹⁴ The use of the same abbreviation for 'er' and 're' means that 'properly' here and on the next line could equally well be read as 'proprely'.

⁶¹⁵ *Femina* miscopies Bibbesworth here. **G** reads: *E proprement un dees de ees En engleis est a suarme of bees* (vv.1049-50), whilst **C** has *un de des ees* (f.13va) and **O** *de des ees* (f.340ra).

⁶¹⁶ MS *Eequilez*. Bibbesworth **G** v.1053 has *Requillez* at this point. The scribe would appear to be following the **C** MS of Bibbesworth, where the initial *R* is separated from the rest of the word, written as *R ecoillez*.

⁶¹⁷ Elementary syntax as well as rhyme requires an infinitive at the end of the line.

⁶¹⁸ *Bisilez* is shown by the pronunciation guide 'biseus' and the form *biseaux* in l.12 to be no more than a spelling. The Bibbesworth MSS have *bisseaus* (**G** 1056 and 1057), *byseaus* (**C** f.13vb), *beseaux* (ME 'trenchers') and *biseaux* (ME 'paryngs') (**O** f.340ra). Godefroy 1.652c is wrong in translating *bisiaus* as 'pain bis'. The sense is as given by T-L **Bisel** 1.980, i.e. 'Brotabfall'. This word shows the extent of Walter de Bibbesworth's command of French.

⁶¹⁹ The form 'þis' could be both singular and plural.

⁶²⁰ Bibbesworth **G** v.1056 *bisseaux*, glossed as 'paringes'.

⁶²¹ The personal *sez* is here confused with the demonstrative *cez*.

2	ffrussez le payn ⁶²⁴ chaude de f(l)our.	Wyþ knyff kerve ze þis crommez. To gydere ⁶²² ete we þis myez. ⁶²³ ffrussez .i. brekeþ þis bred hot of owyn. ⁶²⁵
4	Brussez les oos ^a du venour. Rompés la corde du nusaunce.	Brusseþ þis bones of þe hontere. Brekeþ þe corde of nusaunce.
6	ffreignez covenant de disceavance. Cy vient ^b un garsoun tout sclavoté.	Brekeþ covenant of disceyavance. Here comeþ a boy al bysqyrt.
8	Bien luy ^c apert d'istre ^d harlote. ⁶²⁶ Et plusours ad dez esclavos	Hym semeth wel to be a harlot. And manye he hath of squyrtis
10	A cause qe il ^e ne feut a chival doos. ⁶²⁷ ffiems q'issera de measoun ^f sous ⁶²⁹	Bycause ⁶²⁸ he whas nat on a hors bak. Stynk þat goþ out of þe hoggys hous
12	ffait ^g sale nape & table graciosus. Et erbe qe crest ^h al huis d'estable	Make foul naperie & table graciosus.
14	ffait blanche nape & megre table.	

a oos
e qijl

b vint
f mesoun

c ly
g feet

d detre⁶³⁰
h cret

⁶²² The scribe mistakes the noun *quyler* 'spoon' (p.77.13) for the verb usually spelt as *cuillir*, but which is found also as *quil(l)er* 'to gather, collect', etc..

⁶²³ Having translated the French *biseaux* 'parings' wrongly as 'crumbs' in l.1, the scribe uses the French *mies* 'crumbs' as a ME noun 'myez' to render the French *meaux* in p.77.13, which is itself an aberrant form of *mies* 'crumbs'.

⁶²⁴ A superscript bar over the *n* of *payn* has been ignored.

⁶²⁵ The translation of *flour* by ME 'owyn' shows that the scribe has confused *four* 'oven' with *flour* 'flour'. A dot above the *l* may be taken as a deletion sign. The Bibbesworth MSS have *fourn* or *four*.

⁶²⁶ The rhyme would demand either *sclavote/harlote* or *sclavoté/harloté*, but neither pair is possible. Sense calls for an adjectival past participle *sclavoté* 'splashed' and a noun *harlote* 'vagabond'. The ME past participle 'bysquirt' and the noun 'a harlot' confirm this. The *Femina* scribe has departed from the Bibbesworth text where *esclavoté* rhymes with *mustré* and *esclaves* with *esclas* (G vv.1069-72). O f.340ra has *esclavote* and *moustré*. *Femina* alone has 'harlote'.

⁶²⁷ French syntax would not tolerate *a cheval doos*. This faulty syntax is again caused by the scribe's failure to follow Bibbesworth.

⁶²⁸ MS 'By cause'.

⁶²⁹ As in the line above, the scribe appears to be using another unacceptable syntactical construction here, *de measoun sous*, in which *sous* is not French, but Latin – *sus* = 'sow'. The meaning is: 'Dung which comes out of the sow's house'. This is confirmed by the ME 'hoggys hous'. The French *sous* represents the more common *soil* 'muddy pool, dung-hill' (T-L 9.768; AND *soil*²). Bibbesworth C f.13vb reads: *Fiens estreit de puaunt sous* (ME 'of stinkende pludde'). The sense of ll.11-14 is that manure is dirty, but a good fertilizer producing food, whilst grass is clean but does not help to feed people. See Rothwell (1998), p.79.

⁶³⁰ MS *decre*.

		And erbe þat groweþ at þe dore of þe stable
2	Pernez valet en voz escouz ^a	Make whyzt naperie & lene table.
	De haryng sour de ffraiel ⁶³¹ rous.	Takeþ zoman in zoure slyttes
4	Par devant avez escouz, ⁶³³	Of haryng red of þe frayel ⁶³² red.
	Et de couste ^b avez geroms. ⁶³⁴	Byfore ze have slyttys,
6	Deux ^c garsoms ⁶³⁵ chacent grant pray.	And bysyde beþ gores.
	Al chescun ^d moot l'une baylai ⁶³⁷	Two gromez renneþ gret sped. ⁶³⁶
8	Et l'autre ^e ne peut parler	At every word þat on flafflet
	Une parole sanz nascier.	And þat oþer may nat speke
10	Et toutfoith ^f il nascie.	A word witoute snefflynge.
	A peine vault ^g une alye. ⁶³⁹	And alway ⁶³⁸ he sneflyþ.
12	Il y ad tusser & escoper, ⁶⁴⁰	Unneþe ys he worth a pese.
	Ruper, vomer & esternuer. ⁶⁴¹	

a ecouz
e lautre

b couztte
f toutfoiz

c deus
g vault

d checun

⁶³¹ See **freel** Godefroy 4.134a and OED **Frail** sb.¹

⁶³² The 'e' is a superscript correction.

⁶³³ Like the Bibbesworth MSS, *Femina* wrongly treats *escouz* as a plural noun (ME 'slyttys'); cf. Godefroy 3.427a **escors**². It means 'lap', not 'laps' here.

⁶³⁴ *Geroms* (*l. gerouns*), modern French *giron*, presumably one on each side of the body. Here, as in Bibbesworth, it is used to mean a side piece of clothing, but its true meaning is that of a pointed piece going down from the waist to the knees. Godefroy glosses *escors* by 'giron', so the two were apparently not clearly distinct one from the other.

⁶³⁵ *Garsoms*, like *geroms* (= *gerouns* above), probably lacks a minim to make it into *garsouns*.

⁶³⁶ The ME is incorrect here. The sense of the French is that two grooms are chasing great prey; the *Femina* scribe has misunderstood *chacent* and also *pray*.

⁶³⁷ *Baylai* is an error for *baubeye*, glossed by ME 'wlafez' in Bibbesworth **G** v.1078, *balbeye* (**A** f.305rb), *babeie* (**B** f.106r), etc.. Together with the errors in ll.13 and 14 this is yet another indication of the scribe's defective knowledge of French.

⁶³⁸ MS 'al way'.

⁶³⁹ *Alye*, literally a 'clove of garlic', and 'a pese' are expressions of minimal worth.

⁶⁴⁰ MS *escoper*. The correct *escouper* (ME 'spete') is used in Bibbesworth **G** v.1093, etc., and as *escoper* by the *Femina* scribe himself on the very next page.

⁶⁴¹ MS *esternier*. The correct *esternuer* (ME 'snese') is used in Bibbesworth **G** v.1094, etc..

2	Homme doit tuser de droyt	Me havyþ to couztthe & to spete,
4	Qi trop ^a de servoise bevoyt. ⁶⁴⁴ Covient luy ^b doyt escoper. ^c	Remynge, ⁶⁴² spwyng & spetyng. A man ⁶⁴³ shal couztthe of rytthe þat over moche of ale haþ ydronke. Ynouwz he shal spete.
6	Et cel qe muche, masche ^d ou gouste, ⁶⁴⁵ Un grant gate luy mettez gouste, ⁶⁴⁷	And he þat smakkeþ, swolleþ or takeþ, ⁶⁴⁶ A gret rebaud hym put to ete, ffor respyn he mot fulwel,
8	Qar ruper luy estut ^e tresbien, ^f Ou vomer mult ^g maugré soun.	Oþer spwe muche maugré hym. But he þat fnoze ⁶⁴⁹ may ynowz, Hool he ys & hath moisture.
10	Mez qi estermer ^h ⁶⁴⁸ peut sovent, San est & ad leggement. ⁶⁵⁰	I of womman have yhurd disceyt gret
12	J'ay de femme ay ⁶⁵¹ disceyt grant Qi par orgoyle se forcent ⁶⁵² tant	
14	En p[ar]launte ⁶⁵³ toutditz ⁱ a blesere, ⁶⁵⁴	

a	trof secundum quosdam	b	ly	c	ecoper	d	mache
e	etut	f	treben	g	mut	h	etremere or etermer
i	toutdiz						

⁶⁴² ‘Remyng’ means ‘crying’ rather than ‘belching’, correctly rendered by Bibbesworth’s ‘bolke’ in **G** v.1094, ‘bolck’ in **B** f.105v.

⁶⁴³ MS ‘Aman’.

⁶⁴⁴ The sequence of tenses here is wrong. The imperfect indicative *bevoyt* ought to be the present *beit* as in Bibbesworth **G** v.1096 or the perfect *a bu* to match ‘haþ ydronke’.

⁶⁴⁵ There are two verbs here, not three, *muche* being a noun ‘fly’, not a verb, giving the sense: ‘he who swallows or tastes a fly [...]’. Bibbesworth **G** has *mouche* (ME ‘fleye’) (v.1099), **C** *musche* (ME ‘vleyhe’) (f.13vb), **O** ‘fliēgh’ (f.340rb).

⁶⁴⁶ *Femina*’s verbs ‘smakkeþ’ and ‘takeþ’ are both wrong, *masche ou gouste* in Bibbesworth **G** v.1099 having the ME glosses ‘cheuwes’ and ‘suolwes’, i.e. chews and swallows.

⁶⁴⁷ The *Femina* scribe has misunderstood his source here. The French *gate* is a ‘jar’ or ‘bowl’, and *gouste* is a form of the adverb *juxte*, etc., meaning ‘nearby’ (**O** f.340rb *jouste*, ME ‘byside’). *Femina* takes *gouste* to be the third person present indicative of the verb *gouster* ‘to taste’, hence ‘eat’.

⁶⁴⁸ *Estemer* or *estener* for *esternuer*.

⁶⁴⁹ Bibbesworth **G** v.1094 has *esternuer* and ME ‘snese’.

⁶⁵⁰ This line and its ME translation are badly wrong. *San* = *sain* (adjective) ought to read *santé* ‘health’ and the verbal form *ad* = ‘he has’ should be the prefix *a(a)-* of *allegement* (‘relief’). Bibbesworth **G** v.1104 reads: *Saunté est e allegement*, **C** f.14ra has *Sauntee est & allegement*, **B** f.106r *Sancté est & allegement*. The sense of the text is that frequent sneezing after swallowing a fly brings relief.

⁶⁵¹ The second MS *ay* (‘I have’) is a clear error for *oy* (‘I heard’), ‘yhurd’ in the ME. This error is caused by the scribe mangling his source. Bibbesworth **G** v.1089 reads: *Mes de femmes ai dedeing grant*, with *dedeing* glossed as ‘horer’, but *Femina* substitutes *disceyt* (‘disceit’) for *dedeing* (‘disdain, contempt’), whilst maintaining the verb *ay* and destroying the sense.

⁶⁵² The plural verb *se forcent* ought to be the singular *s’efforce* (‘strives’) to accord with the singular *femme* and ‘womman’, but the ME at the top of the next page also gives a plural ‘hem’. Yet again, the perfectly clear Bibbesworth text – *femmes [...] se aforcent* (**G** v.1090) – has been miscopied to the detriment of syntax and sense.

⁶⁵³ The present participle *parlaunte* ought not to have a feminine adjectival agreement. Given the scribe’s indistinct *c/t* forms, the word could be read as the noun *parlaunce*, but the ME ‘spekyng’ would argue against this. The Bibbesworth **G** text reads ‘*En parler[...]*’ (v.1091).

⁶⁵⁴ MS *ablesere*.

2	<i>Pur soun</i> ⁶⁵⁵ <i>aimez plus a pleasere</i> . ^a	<i>þat by pride hem forseþ muche</i>
4	<i>Un valet de la novellerie</i>	<i>In spekyng alway to lypse,</i>
6	<i>Qi vient</i> ^b <i>d'une grant mangerie</i>	<i>ffor hare lovez</i> ⁶⁵⁶ <i>more to plese.</i>
8	<i>De la feste</i> ^c <i>moy ad counté</i>	<i>A zoman of þe newe get</i> ⁶⁵⁷
10	<i>Com lour servise feut araié.</i>	<i>þat cometh fram a greit feste</i>
12	<i>Sanz payn & sanz bon servoise</i>	<i>Of þe feste me hap ytold</i>
	<i>Ne serra homme al feste bien a eise.</i>	<i>As</i> ⁶⁵⁸ <i>hare servise was arayde.</i>
	<i>Mez dault[r]e</i> ^d <i>chose fait</i> ^e <i>asaver</i>	<i>Witoute bred & witoute goud ale</i>
	<i>De</i> ⁶⁵⁹ <i>cours</i> ⁶⁶⁰ <i>qi feut al primer:</i>	<i>Ne shal man at feste be wel at eze.</i>
	<i>La teste du sengler armé</i>	<i>But of oþer þynge hyt ys to wyte</i>
	<i>Et le groyn bien baneré.</i>	<i>Of þe cours þat was ffyrst:</i>
		<i>þe heved of þe boor yarmed</i>
		<i>And þe groyn wel ybanereth.</i>

a pleasere
e feut

b vint

c fete

d dautre

⁶⁵⁵ The same superscript sign for *ur* is used over *Pur* and also over *soun* instead of the usual bar over the *n*.

⁶⁵⁶ The ME 'lovez' should read 'lover', but the final character is identical to that of *aimez* in the French.

⁶⁵⁷ For 'get', see OED **jet** sb.² 'fashion, style, mode, manner'. This may be a figurative use of the French *get/jet* 'pousse nouvelle d'une branche' (Godefroy 10.41c), or 'Münze, Geldstück' (T-L 4.1638), i.e. 'coinage'.

⁶⁵⁸ The ME 'As' is incorrect, the meaning of *Com* being 'How'.

⁶⁵⁹ Bibbesworth **G** v.1114 has *Des cours k'il urent*, but *Femina* alters the plural verb *urent* to a singular *feut*, without altering the plural indefinite article *Des* or *Dé* to match the now singular noun *cours*.

⁶⁶⁰ *Cours* has been given in the light of the full *cours* in the ME, but the MS reads *cous* with an abbreviation sign above the *o*.

	Puis venesoun ové <i>fromenté</i> , ⁶⁶¹	<i>Affter vensoun</i> ⁶⁶² <i>wyþ fromente</i> ,
2	Et puis <i>altre</i> ^a <i>diversité</i> ,	<i>And after oþer diversite</i> ,
	Dez grus, pouns & cigne z ,	<i>Of</i> ⁶⁶³ <i>cranes</i> , <i>pokokys & swanes</i> ,
4	Chiveraux, ^b porceles & gelinez.	<i>Kydes</i> , <i>pygges & hennes</i> .
	Puis avoient conies en <i>gravé</i> ,	<i>After þey hadde conies in gravey</i> ,
6	Tresbien ^c en sugre enfoundré.	<i>fful wel in zeugre yfoundret</i> .
	Puis y ount ⁶⁶⁴ <i>autere fusoun de rost</i> ,	<i>After þey hadde oþer fusoun of rost</i> ,
8	Chescun ^d d'eux ^e en autre cost, ⁶⁶⁵	<i>Every tuo in oþer side</i> ,
	ffesantz, <i>dasciez</i> ⁶⁶⁶ & <i>perdryz</i> ,	<i>ffesantez</i> , <i>wodekockes & perdryches</i> , ⁶⁶⁷
10	Gryves, <i>alows & toutz</i> ^f <i>rostiz</i> ,	<i>ffeldfares</i> , <i>larkes & alle yrostud</i> . ⁶⁶⁸
	Brayon, <i>crispis & friture</i> ,	<i>Brawoun</i> , <i>crispis</i> ⁶⁶⁹ & <i>freturys</i>
12	Ové <i>zugre roset en temperure</i> .	<i>Wit zeugre roset in temperure</i>

a autre
e deus

b chivereus
f touz

c treben

d checun

⁶⁶¹ *Fromenté* could be read as *frumenté*, *formenté* or *furmenté*, given the plural role of the abbreviation. Similarly, ME 'fromente' could be interpreted as 'frumente' etc..

⁶⁶² There is no *i* in 'vensoun'.

⁶⁶³ The plural indefinite article has not been recognized by the scribe, yet another pointer to his inadequate grasp of French.

⁶⁶⁴ The French present tense *ount* is at odds with the preceding imperfect *avoient* and the ME 'hadde', so the clear superscript bar extending over the whole word may be regarded as otiose, giving *out*.

⁶⁶⁵ This line makes little sense in either French or English. The ME 'tuo' means that the scribe has read *deux* as 'two' rather than the correct *d'eux*. Bibbesworth writes: *Chescun de eus autre en couste* (G v.1128), i.e. 'each one next to (i.e. 'following') the other'. B f.106v gives a similar sense; O similarly makes this sense plain: *Chescun cours aultre* (ME 'þe toþer') *en coste* (ME 'side') (f.340ra). *Femina* ought to read: *Chescun d'eux autre en coste*, but the scribe did not know enough French to get it right.

⁶⁶⁶ The initial letter of *dasciez* is an agglutination, totally out of place. Bibbesworth G v.1129 gives the correct form *asciez* (ME 'woddekoches'), O f.340a *ascies* (ME 'wodecoks'), etc..

⁶⁶⁷ The ME reads 'perdrythes', but the 't' is clearly intended to be 'c'.

⁶⁶⁸ The 'u' in 'rostud' is unmistakable.

⁶⁶⁹ MS 'cuspis'.

	Macez, quibibz & clouez gilofrés,	Macez, quibibz & cloves giloffres,
2	Et dez autres espicez ^a assez.	And of oþer spicez ynowz.
	Et quant ^b la table fuist ^c ousté, ^d	And whanne þe table was yled, ⁶⁷⁰
4	Grant poudre ové bon draggé,	Gret poudre wyþ goud dragge,
	Et d'aultre ^e nobleye fuist fusoun.	And of oþer nobleye was fuson.
6	Et ore finie icy ma resoun.	And now y ende here my resoun.

De moribus infantis

	Ore nurture jeo ^f voile aprendre	Now nurture y wyl teche
8	A totez qe sount d'age tendre,	To al þat ben of age tendre,
	Et pur verité je vous ^g di	An for soth ⁶⁷¹ y zow say
10	Hony est il qe n'est ^h norry.	Heny ⁶⁷² is he þat ys nat tauzth.
	Ore escotez, moun chier ⁱ fitz, ^k	Now take hede, my dere sone,
12	Coment jeo voile qe soiez norrys.	

a epicez

e dautre

i cheer

b qaunt cum u pro
quando⁶⁷³

f ie

k fiz

c feut

g vou

d ouztthe

h nett

⁶⁷⁰ The contradiction between the table being *ousté* and 'yled' is absolute.

⁶⁷¹ The bar through the final letter of 'soth' may be otiose or represent 'e', both forms being attested.

⁶⁷² This is a repetition of the error on p. 1.6.

⁶⁷³ The imprecision of the scribe's abbreviation is unhelpful here. The form 'quant' in l.3 is indisputable – 'qant' with a superscript 'u' over the first letter, so his pronunciation form must logically give the A-F form with '-aunt' instead of '-ant' (i.e. 'quaunt'), but there are only four minims with a badly-formed 'a' or 'u'. See p.85.

2	Jeo ^a voile tout al primour Que soiez humble & plein de douçor. ^b	How y wyle þat ye be norshet. I wyl at þe fyrst	þat ze be lowe & ful of goudnesse.
4	Soiez ensy ⁶⁷⁴ ffranke & bonere Sanz misditz ^c & sanz meffayre, ^{d 675}	Be ze also fre & bonere Witoute myssaynge & mysdoynge,	And a faire porter amongez folk, Nat to hye, but menelych.
6	Et de beale ^e porture entre le gent, Ne trop ^f hault ^g , mez mesnement.	Of alle folk ze shal be more yloved And wijs ze shal be alosed.	
8	De totez gentz serrez le pluis amé, Et sagez serrés alosé.	Al dayz y pray zow þat ze be wyse, And þat ze make noon outrages	
10	Toutz jours ⁶⁷⁶ vous ^h prie que soiez sagez, Et que vous ne facez nullez ⁱ outragez	To noman þat ys levyngé, To noman þat ys levynge,	
12	A nulle homme q'est ^k vivant, Ne vers(e) ⁶⁷⁷ enfemme ⁶⁷⁸ ne vers(e) enfant. ^l		

a je
e bele

i nulez

b docour
f trof *secundum*
quosdam
k qeet

c mediz
g haut

l enfaunt *cum u*

d mefere
h vou

⁶⁷⁴ *Ensy* is a clear error for *ausy*.

⁶⁷⁵ *Meffayre* could, of course, be read as *mesfayre*.

⁶⁷⁶ The MS reads *iouis* with the abbreviation sign for *ra, ur*, here interpreted as simply *r*.

⁶⁷⁷ The abbreviation mark for *e* over the final letter of *vers* is clear in both cases.

⁶⁷⁸ The unattested form *enfemme* may have been caused by *enfant*.

		Ne azens womman ne chyld.
2	Et quant ^a vous serrez entre le gent Gardez vostre lange sagement.	And whanne ze shul be amongez folk Kepe zoure tonge wysly.
4	Et sy avez ascun ^b enchesoun Pur demonstrer ^{c 679} vostre resoun,	And zyf ze have eny enchesoun ffor to shewe zoure resoun,
6	Court & bref soit vostre langage Et le muz serrez amé du sage.	Short & lytyl be zoure langage And þe bettere ze shall ⁶⁸⁰ be loved of þe wyze.
8	Et quant voilez parler Et vostre resoun demonstrer,	And whanne ze wyl speke And zour reson shewe,
10	Et si vous soiez aresoné De jeone ^d homme ou de eigné,	And zyf ze be aresonet Of zong man ne of old,
12	Luy entendez bien, ne soiez hastiz. Et quant serrount passez tout lour ditz ^e	Hym understandyþ ⁶⁸¹ wel & be nat hasty.

a *quaunt*⁶⁸² *cum u pro* b *acun*
quando
e *diz*

c *demontrer* d *june*

⁶⁷⁹ The form *demonstrer* here and in l.9 could equally well be read as *demoustrer*.

⁶⁸⁰ The bar through the final letter of 'shall' could give 'shalle'.

⁶⁸¹ The sense is 'listen', not 'understand'.

⁶⁸² As on p.83 the scribe must be making a distinction between the 'continental' form *quant* and the 'insular' form *quaunt*, but there are only four minims and a superscript letter, which would have to be interpreted as 'au'.

		And whanne þey be passed al hare speche
2	En my <i>lour front</i> regardez ly. ⁶⁸³	In myddys þe <i>ffront</i> hem byholdyþ.
	Voz piees ^a & mayns ne <i>croulez</i> ,	ʒour feet & handez ne waggeþ nat,
4	Mez sagement & sanz misditz ^b	But wysly & <i>witoute</i> myssaynge
	Respoignez ^c a tout <i>lour ditz</i> .	Ansuere to al hare saynge.
6	<i>Pur</i> Dieu ^d amour soiez bonere	For godyslove beth bonere
	Et cointez & sagez <i>pur bien</i> ^e faire, ^f	And quynte & wyse for wel to do,
8	Et de beale ^g affaitement. ^h	And of fayre affaitement.
	<i>Pur</i> bien acoynter ové le gent	ffor wel to be acoyntet <i>wit</i> þe folk
10	Ne soiez <i>pas</i> dissafaites. ⁱ	Ne be ʒe nouth unmaad. ⁶⁸⁴
	Jeo ^k voile qe soiez affaites, ^l	Y wyl þat ʒe be maad,
12	<i>ffrank</i> , bonere & <i>curteys</i>	ffre, bonere & curtays
	Et <i>pur</i> bien parler en <i>franceys</i> .	

a pez
e been
i dissafetez

b mydiz
f fere
k ie

c repoines
g bele
l affetez

d du
h affetement

⁶⁸³ Correct grammar would demand *le front*, not *lour front*, and the rhyme would demand *les*: *croulez* at the end of the line, so the line ought to run: *En my le front regardez les*.

⁶⁸⁴ MS ‘un maad’, with the first ‘a’ added later by the scribe.

2	Qar mult ^a est langage alosé De jentyl homme & bien amé.	And for wel to speke in ffrenshe. ⁶⁸⁵ ffor muche hyt ys langaget wel ypreysed Of gentyll man & wel yloved.
4	ffauxceté ^b & faux ^b gent Sur tote rien ^c jeo vous ^d defend.	ffalsede & fals folk On ⁶⁸⁶ alpyng y zow defende.
6	Ne jammez a vostre voile Ne avez ⁶⁸⁷ en cuer ascun ^e orgoyle,	Ne nevere at zoure wyll Ne havyþ in herte eny pride,
8	Qar ceo ^f est le surse de toutz ^g malez Et chief ^h dez pecchez criminallez.	ffor hyt ys uppemest of alle eveles And heved of synnez criminallez.
10	C'est ⁱ le pecché qe fait ^k le gent Morer & fyner malement.	þat ys þe synne þat makeþ folk Deye & ende yvele.
12	Et alez toutfoitz ^l entre le gent Pur oyer & aprendre faytement. ^m 690	And goþ alway ⁶⁸⁸ amongez ⁶⁸⁹ folk

a mut

e acun

i ceet

b faussete

b faus⁶⁹¹

f ce

k feet

c reen

g touz

l toutfoiz

d vou

h cheef

m fetement

⁶⁸⁵ The final 'e' of 'ffrenshe' may not be intended, being a bar through the final *h* which elsewhere is otiose.

⁶⁸⁶ The *Femina* scribe translates *sur* wrongly here, but correctly as 'above' at p.88.6.

⁶⁸⁷ French grammar would require a subjunctive here – *aiez*.

⁶⁸⁸ MS 'al way'.

⁶⁸⁹ MS 'a mongez'.

⁶⁹⁰ *Faytement* here appears to be a noun, an aphetic form of *affaitement* 'good manners, decorum' (cf. p.26.4 where *affetement* means 'preparation'). Neither Godefroy nor T-L has this aphetic form, but it is found in Studer and Evans (1924) p.86.459 in the sense of 'power, virtue'. The ME translation as 'afetement' at p.89.1 would suggest that the French here may be an error for *afaytement*.

⁶⁹¹ The reference 'b' is repeated in the MS.

		To here & lerne afetement.
2	Et soiez de beal ^a conteig[n]ment	And be ze of faire conteinement
	Et portez vous ^b mesnement,	And bere ze menely,
4	Et ne soiez pas ⁶⁹² envyous,	And be ze nat envyous,
	Ne plein d'ire ne anguissous.	Ne ful of yre ne anguissous.
6	Unquore vous prie sur tout rien ^c	zytt y pray zow above al þyng
	Qi ⁶⁹³ de peccché vous gardez bien, ^d	þat of synne zow keþe well,
8	Et en chescun ^e rien qe commencez ⁶⁹⁴	And in every þyng þat ze bygynne
	De la fyn toutfoitz purpensez.	Of þe ende alway ⁶⁹⁵ thenkeþ.
10	Et soiez tout jour bon cristien. ^f	And beth al day ⁶⁹⁶ a goud cristynman.
	Amez Dieu ^g sur tote rien.	Love God above ⁶⁹⁷ al þyng.
12	Dote Dieu & seynte eglyse.	Dowte God & holy cherche.
	Amez luy ^h byen & soun service.	

a beel
e checun

b vou⁶⁹⁸
f crityen

c reen
g du

d been
h ly

⁶⁹² The abbreviation sign above *p* is that used to indicate *er* or *re*, but only *pas* makes sense here.

⁶⁹³ *Qi* without abbreviation is for the grammatical *Que/Que*.

⁶⁹⁴ The superscript bar over *m* could, of course, represent either *en* (*comencez*) or *men* (*commencez*).

⁶⁹⁵ MS 'al way'.

⁶⁹⁶ *Tout jour* must be translated either literally as 'every day' or as one word, the modern *toujours*, 'always'.

⁶⁹⁷ MS 'a bove'.

⁶⁹⁸ The 'b' and 'vou' have been inserted above the line by the scribe.

2	Le muz <i>vous</i> avendra a toutz ^a iours. A tote gentz ^b faitez ^c honours. ⁷⁰¹	Love hym wel & hys <i>servise</i> . þe beter shal ze come to ⁶⁹⁹ al dayes. ⁷⁰⁰
4	Et ore retenez ceo ^d de moy. Ovesque ^e lez bonez <i>vous</i> mettray. ⁷⁰²	To all folk do ze honour. And now holdeþ þat of me. Wit þese goudmen ze melde.
6	Tout jour serrez le muz sachant, ^f Le muz amé, le plus vailant. ^g	Al day ⁷⁰³ ze shal þe more konne, þe beter loved, þe more yworth.
8	Et vous covient ^h d'estre ⁱ amable Vers tout gent & compaignable,	And zow byhovyrþ to be amyable Agayne ⁷⁰⁴ al folk & compaignable,
10	De beal ^k porte vers chescun ^l homme, De beal semblant, ceo ^m est la somme. ⁷⁰⁵	Of faire porte agaynes every man, Of fayre chyre, þat ys þe best.
12	Et as femmes faitez ⁿ honours ⁷⁰⁶ En vostre ^o vie a toutz jours	And to womman do ze honours

a touz
e oveque
i detre
n fetez

b gens
f sachant cum u
k beel
o votre

c fetez
g vailant cum u
l checun
d ce
h covint
m ce

⁶⁹⁹ *Avendra* is an impersonal verb form – ‘the better it will be for you’ – and so ‘shal ze come to’ is incorrect.

⁷⁰⁰ ‘Al day’ occurs above on the previous page.

⁷⁰¹ The abbreviation sign over the second *o* would give, strictly speaking, the form *honourus*, along the lines of *plusourus*, but the scribe’s lack of precision in his use of abbreviations means that the sign probably stands for *r*, not *ur*, especially in view of the ME ‘honour’ spelt out in full. The same sign in l.12 in the same word must again be read as *r* in the French and corresponding ME ‘honours’ (see also p.90.5), although a strict interpretation of the letters would give *honouris*.

⁷⁰² The first person future form *mettray* will not stand grammatically. The sense demands *mettez* i.e. second person plural imperative of the reflexive verb *se mettre*.

⁷⁰³ Cf. ‘al dayes’ in l.2 above, and p.91.1.

⁷⁰⁴ The French *vers* here means ‘towards’.

⁷⁰⁵ *Ceo est la somme* means ‘that is the sum/essence of the matter’.

⁷⁰⁶ The abbreviation over *o* has been interpreted as *r* and the following letter *i* as *u* to make sense. The literal expanded form of the word would be *honouris* or *honoris*.

2	Et a femme nomément	In <i>your</i> live at al dayes,	And to a womman namely ⁷⁰⁷
	Ou ⁷⁰⁸ ele est enseigné d'affaitement, ^a	When she ys norshet & ytauзth,	When she ys norshet & ytauзth,
4	Qar d'eux ^{b 709} veignent lez pruescez,	ffor of hem comen þys pruesses,	ffor of hem comen þys pruesses,
	Lez honours ⁷¹⁰ & lez hautiszez,	þis ⁷¹¹ honours ⁷¹² & þis hyзgneszez,	þis ⁷¹¹ honours ⁷¹² & þis hyзgneszez,
6	Lez bienz ^c & lez joyez tout a un,	þis joyez & þis goudes al to on, ⁷¹³	þis joyez & þis goudes al to on, ⁷¹³
	Dount moy est avys que il est soun ⁷¹⁴	Wherfore ⁷¹⁵ myn ⁷¹⁶ awyis ys	Wherfore ⁷¹⁵ myn ⁷¹⁶ awyis ys
8	Qi de eux ^{d 717} soy fayt hayer.	He þat of hem hym makeþ hate.	He þat of hem hym makeþ hate.
	Jammez ne luy ^e verrez bien chever.	Nevere shal ze se hym wel achyve.	Nevere shal ze se hym wel achyve.
10	Pur quele chose jeo ^f vous ^g prie	ffor whych þynge y зow pray	ffor whych þynge y зow pray
	Qi ⁷¹⁸ a bone femme soiez amy,	þat to a goud womman ze be frend,	þat to a goud womman ze be frend,
12	Et sanz folye & sanz pecché	And witoute folye & synne	And witoute folye & synne
	Amez le bien sanz fauxceté. ^h		

a daffetement
e ly

b deus
f ie

c beins
g vou

d eus
h facete

⁷⁰⁷ *Nomément* means 'especially', not 'namely'.

⁷⁰⁸ To get the sense 'when, in cases where', etc., *la* would need to be added before *ou*, i.e. *La ou [...]*.

⁷⁰⁹ *Deux* is written as one word, repeated in the pronunciation guide, and is a gender error for *d'eles*.

⁷¹⁰ The situation here is as on p.89.3 and 89.12.

⁷¹¹ The ME thorn with a superscript 's' has been transcribed as 'þis' by analogy with 'þys' in l.4.

⁷¹² The literal expanded form *honorus* has been modified in the light of the forms on p.89 and the French equivalent here.

⁷¹³ *Tout a un* means 'altogether', 'completely', not literally 'all to one' as in the ME translation.

⁷¹⁴ The end of this line *que il est soun* makes no sense. Significantly, it is not translated in the English version. The sense demands *que il est fou*, i.e. 'he is a fool', with *f* instead of the long *s* with which it can be confused, but this would not provide a rhyme with *un*.

⁷¹⁵ The abbreviation sign is the superscript bar usually denoting a missing *m/n*, but here it must indicate a missing *r*.

⁷¹⁶ The bar above the 'n' in 'myn' has been regarded as otiose.

⁷¹⁷ As in l.4 *de eux* should read *d'eles*.

⁷¹⁸ *Qi* for *Qe* is clear in the manuscript.

2	Mez de une chose vous ^a bien gardez. Jammez en femme ne ⁷¹⁹ affiez	Love here wel <i>witoute</i> falsede. But of on þyng take ze wel hede.
4	Pur sa valour ne pur sa prijs Sanz bon conseil de vous amy,	Nevere in womman ne trestup ffor hyre valoure ne for hyre prijs
6	Et jammez en vostre vie Ne vous avantez de vostre amye.	Witoute goud conseil of zour frendes, And nevere in zoure lyve
8	Et quant ^b vous voilez parler Et vostre resoun demonstrer, ^c	Ne avante ⁷²⁰ zow nazth ⁷²¹ of zour love. And when ze wyl speke
10	Veiez q'il ^d soit resoun, Sanz mysditz ^e & tension.	And zour reson shewe And ⁷²² lokeþ þat hyt be resoun,
12	Portez vous bien entre la gent, Et toutfoitez ^f menement,	Witoute myssaynge & chydyng. Bere zowe wel amongez folk

a vou

b qaunt *cum u pro*
quando

c demonstrer

d qijl

e mediz

f toutfoiz

⁷¹⁹ MS *en*.

⁷²⁰ The 't' in 'avante' is, strictly speaking, 'c' in the MS, but the sense is clearly 'avante'.

⁷²¹ The 'z' in 'nazth' has been inserted as a superscript.

⁷²² The 'And' is superfluous.

2	Ne <i>trop</i> hault ^a ne <i>trop</i> ^b bas, Qe l'em ne face de <i>vous</i> gas.	And al way menely, Nat to hyze ne to lowe,	bat men ⁷²³ ne make of zow no skorn. ⁷²⁴
4	Amez armez & chivalex ^c S[i] ⁷²⁵ <i>vous</i> lez avez bonez & bealez. ^d	Loved armez & hors zyf ze hem have goud & fayre.	
6	Si terre ^e devez doner, Pensez <i>pur</i> ⁷²⁶ bien ^f exploiter.	zyf lond ze shal zeve, benkeþ for wel to fulfille. ⁷²⁷	
8	Si ⁷²⁸ <i>vous</i> dorrez tout al comencement, Manger & boier ffranchement	zyf ze shal zeve ⁷²⁹ al at þe fyrst ⁷³⁰ Mete & drynk frely	
10	A prodez hommez du pays, Robes & chivalex du prys,	To gedemen ⁷³¹ of contre, Robez & hors of prys	
12	Et as ⁷³² lez vaylauntez chivalers Chivalez, villez ^g & maneres,	And to þes vaylaunt knyztthez	

a haut
e tere

b trof
f bien

c chiualerz
g vilez

d belez

⁷²³ A crossed out character like a 'j' between 'men' and 'ne' has been ignored.

⁷²⁴ The superscript omission mark over the final character of 'skorn' has been ignored.

⁷²⁵ *S[i]* here is the single letter *S* with a superscript flourish, whereas in l.6 it is written as *S* with a similar flourish, but also an *i*, whilst at l.8 it is written as *Si* without any abbreviation sign.

⁷²⁶ MS *bur*. The preposition *pur* after *penser* is an Anglicism.

⁷²⁷ *Exploiter* here means 'to act', rather than 'to fulfil'.

⁷²⁸ *Si* here cannot be read as 'zyf', because it is followed by a main clause. It must be the emphatic 'So', as on p.93.8.

⁷²⁹ The scribe has inserted 'zeve' above the line.

⁷³⁰ The phrase *tout al comencement* means 'right at the outset'.

⁷³¹ A superscript 'e' over the first 'e' of 'gedemen' has been ignored.

⁷³² As noted above (pp.51.3 and 64.8), the scribe appears to be unaware that *as* is a contraction of *a les*.

		Hors, townez & manerez,
2	Et a lez damez beaux ^a jewés, Cotez de say, fy[r]maux ^b dorrez,	And to þes ladyes fayre jewelez, Cotez of say, brochys of gold,
4	Et a bourdez & damyselez Symplez garlandez & chosez bealez.	And to ministralez & damyselez Symple garlandez & þyngez fayre.
6	Chose ascon foitz ^c ⁷³³ est a doner, Et ascun foitz ⁷³⁴ a retener.	Thynge oþerwhyle ys to 3yve, And oþerwhyle to wyþhold. ⁷³⁵
8	Si l'autor dit en verité. Querez Catoun pur autorité.	So þe autor seyþ in sothe. Secheþ Catoun for autorite.
10		<i>Dandum etenim aliquid est cum tempus postulat aut res</i>
		⁷³⁶ To 3eve for sothe þynge ys
12		Whan tyme askyþ or ⁷³⁷ þyng.
	Pur Dieu ^d gardez vous bien, ^e	ffor god kepe 3ow well ⁷³⁸
14	Ne promittez nulle ^f rien ^g	Ne byhotep ⁷³⁹ no thyng

a beus
e been

b firmaus
f nule

c acunfoiz
g reen

d du

⁷³³ MS *asconfoitz*.

⁷³⁴ MS *ascunfoitz*.

⁷³⁵ MS 'oþer whyle' and 'wyþ hold'.

⁷³⁶ This and the following line in English translate the Latin immediately above.

⁷³⁷ MS 'of'.

⁷³⁸ The bar through the final 'll' of 'well' has been treated as otiose.

⁷³⁹ MS 'by hotep'.

	Sur esperance ^a d'autry.	On hope of on oþer man.
2	Par venture n'est ^b prest ^c a luy, ^d	Paraventure hyt ys nat redy ⁷⁴⁰ to hym,
	Qar mult ^e promittere ⁷⁴¹ & rien doner,	For mucche to byhote ⁷⁴² & lytyl zeve,
4	Ceo fait ^f le fool multe conforter. ⁷⁴³	þat makeþ þe fool moche confort(er).
	Si vous ^f disirés pur sagez aloser ⁷⁴⁴	zyf ze desyre to by holde wys
6	Sis choses gardez en vostre ^g cuer.	Syx þyngez kepeþ in zowre herte.
	Cez sount com l'autor dit,	þyse hyt beþ as þe autor seyþ,
8	Et en latyn sount escript. ^h	And in latyn þey beþ ywryte.
	Si sapiens fore vis, sex cerna ⁷⁴⁵ que tibi mando:	
10	Quid loqueris & ubi, cur, cui, de quo, quomodo, quando.	
		zyf þu wylt be wyse syx þu kepe
12		þe whych to þe y hote:
		What þu speke & when, of what,
14		To wham, why, how, whanne.
	Et sur tout rien jeo ⁱ vous requere	
16	Qe orgoyle n'aproche vostre cuer.	

a *esperaunce cum u*
e *mut*

b *neet*
f *feet*
f *vou*⁷⁴⁶

c *preet*
g *votre & vetre*
secundum quosdam

d *ly*
h *ecript*

i *je*

⁷⁴⁰ The scribe misunderstands the past participle *prest* 'loaned', taking it as the adjective 'ready'.

⁷⁴¹ The infinitive *promittere* is a Latinism.

⁷⁴² MS 'by hote'.

⁷⁴³ The same abbreviation sign is used in French at the end of *doner*, *conforter* and *multe*, interpreted as *-er* in the first two cases and *-e* in the third. It is also used in the ME 'confort(er)', where it is out of place. The noun *confort*/'confort' in both French and English would make more sense, but would destroy the rhyme in French.

⁷⁴⁴ As the ME 'to by holde' shows, *aloser* in I.5 needs to be read as *estre alosé*.

⁷⁴⁵ The Latin is probably *cerna*, the second person singular of the imperative of *cernere* 'to have regard to', rather than *cerva* = *serua* from *servare*, 'to save, abide by', etc..

⁷⁴⁶ Reference 'f' is repeated in the MS.

- 2 Il^a *distrut*^b totez *vertuez*
 4 Et ouste^b d'omme lez bonez duez.
 Si homme ad bienz^c & soit sachant,^d
 6 Bien formé & vailaunt,^e
 Si orgoile soit en luy,^f
 8 Toutz^g sez bienz il^h ad perdy,
 Com en *escripture*ⁱ est trové
 10 Et est veir en *verité*.
 Si *tibi copia seu sapiencia, formaque*⁷⁴⁸ *detur*,
 12 Sola *superbia destruit omnia si comitetur*.
 14
 Et ne soiez courrious
 16 Et de tensiones gardez vous.^k
- And above al þyng y zow byseche⁷⁴⁷
 þat pride aproche nat zoure herte.
 Hyt distroieþ alle *vertues*
 And casteþ fram man þis goud thewes.
 zyf man haþ goud & be connynge,
 Well yfourmed & vailaunt,
 zyf pride be in hym,
 And al hys goudes he haþ ylost,
 As in wrytte hyt ys yfounde
 And hyt ys soþ in sothe.
 zyf plente wyþ shappe⁷⁴⁹ to þe be zeve,
 Only pride distryeþ alle zyf he þerto be
 put.

a jil

e vailaunt *cum u*i *ecriture*b *ditrut*b ouztte⁷⁵⁰

f ly

k vou

c benez

g touz

d *sachaunt cum u*

h jil

⁷⁴⁷ MS 'by seche'.

⁷⁴⁸ The Latin *forma* is to be read as 'handsome appearance' (DMLBS).

⁷⁴⁹ The ME does not translate the Latin *sapiencia*.

⁷⁵⁰ Reference 'b' is repeated in the MS.

		Ne be nat courrious, ⁷⁵¹
2		And of chydyngge kepe zow.
	Mult ^a est beale ^b vileinie	Muche hyt ys a fayre veleynie
4	D'estre ^c vencuz en tensitye.	To be overcome in chydyngge.
	A ceo ^d concorde Catoun & dit ^e	To þat acordeþ Catoun & seyþ
6	En les vers com est escripte. ^f	As in þis verse hyt ys ywryte:
	<i>Contra verbosos noli contendere verbis.</i>	
8	<i>Sermo datur cunctis, animi sapiencia paucis.</i>	
		Azeins word men strif nat wit wordis.
10		Word ys zeve to every man, but wysdom to fewe.
	Parole est doné a chescuny, ^g	Word ys zeve to every man
12	Mez sachance ^h 752 n'est ⁱ en luy ^k	But comynge ys nat in hym
	Qy en parolez est estrivour, ^l	þat in word ys a stryvour,
14	Et jammes ne vendra al honour.	And nevere shal he com to honour.
	Une chose unquore jeo voile vous dire.	
16	Ne soyez jammés plein de yre.	

a mut
e dijt
i neet

b bele
f escrit
k ly

c deetre
g checuny
l etrivour

d ce
h sachauce cum u

⁷⁵¹ The French *courrious* means 'angry'. The scribe appears to think that it means 'curious'.

⁷⁵² MS *sachante*, the correct form is given in the pronunciation guide.

		On þynge 3yt I wyl zow teche.
2		Be ze never ful of wrathe.
	Hatie toutfoitz ^a il ^b engendre.	Hate ⁷⁵³ always he engendrep.
4	Concordaunce amour veut rendre.	Concordaunce love wyl zelde. ⁷⁵⁴
	<i>Ira odium generat; concordia nutrit amorem.</i>	
6		Whrathe hate gendrep; acord norshep love.
	Veiez qe ne soiez losenger	Loke ze be no losenger
8	Vers dame ne vers seignour <i>secunda</i> ,	Agaynes lady ne lord,
	Et s'ils desirent qe vous ^c moustrez ^d	And 3yf þey desyre þat ze shewe
10	Toutz lez malz qe vous savez,	Alle þis evelez þat ze knowe,
	Ne pensez mys ⁷⁵⁵ eux ^e en paier,	Ne þenkeþ nou3th hem to paye, ⁷⁵⁶
12	Mez pur bien ^f dire sanz grever.	But for to say wel witoute grevance.
	Pur Dieu ^g ne vous acostomez ^g	For goddys love acostome ze nazt
14	D'escharner ^h homme qe vous poiez.	To skorne man 3yf ze may.

a toutfoiz
e eus

b jil
f bein

c vou
g du
g cotomez⁷⁵⁷

d moutre
h decharner

⁷⁵³ This pair shows the influence of one language on the other. The medieval French *aatie/atie* is not completely synonymous with *haange/haine* 'hatred', being glossed in Godefroy (1.10) as '*provocation, défi, querelle, animosité [...]*', but it would seem that the presence of the native English 'hate' had an effect on the meaning of the word in A-F. Whilst it means 'zeal, eagerness' along continental lines in Jordan Fantosme's *Chronicle* (Johnston 1981) from the twelfth century – *ardent lu país chascun d'els par atie* (v.1724), it is stronger than 'animosity' in *The Life of Saint John the Almsgiver* (Urwin 1980), where it means 'hatred' – *mult est grant la deverie, E mult est forte cele actie (l. attie) Que maufez unt vers nus enpris* (vv.5947-9).

⁷⁵⁴ The French *rendre* means 'to (give in) return'.

⁷⁵⁵ *Mys* is an error for *mye*.

⁷⁵⁶ The French *paier* is used here in the sense of 'to please, satisfy' (AND **paier**).

⁷⁵⁷ Reference 'g' is repeated in the MS.

	Tout q'il ⁷⁵⁸ soit povres & boseignous,	zou3gh he be poure & nedy,
2	Ou q'il ne soit si beaux ^a come vous,	Or 3yf he be nat as fayre as ze,
	Si prodomme ne si vailaunt, ^b	So fayr man ne so vailaunt,
4	Ne si curtais ne si sachant,	Ne so curteis ne so connynge,
	Ja pur ceo ^c ne luy ^d escharnez,	Nevere for þat hym ne scorneþ,
6	Qar par escharner bien sachez	ffor by scornynge ze knowe well
	Ne serrez jammez alosé,	Ne shal ze nevere be aloset,
8	Mez hay mult ^e & rebetté.	But hatyd mucche & rebatud. ⁷⁵⁹
	Catoun le sage e[n]seigne & dit	Catoun þe wyzeman te[c]heþ & seyþ
10	Et en soun livere divine & myt:	And in hys boke divineþ & puttyþ:
	Corporis exigui vires conte[m]pnere noli	
12		Dyspize þu nat þe body of a lytyl man.
	Le petit corps ^f d'ascun ^g homme	
14	Ne escharnez, ceo est ^h le summe.	

a beus
e mut

b vailaunt cum u
f cors

c ce
g dacun

d ly
h eet

⁷⁵⁸ *Q'il* is inserted between and above *Tout* and *soit*.

⁷⁵⁹ *Rebetté* is a form of *reboter* 'to rebuff'. The ME equivalent would be 'rebowte' rather than 'rebatud', a past participle of the French *rebatte*.

		þe lytyl body of eny man
2		Ne skorn ⁷⁶⁰ nat þat ys þe summe,
	Et tout q'il soit enpoverés	And þou3gh he be poure
4	Uncquore ne luy ^a escharnez.	3yt hym ne skorneþ nou3th.
	Paupertatis ⁷⁶¹ onus pacienter ferre memento	
6		Of pourte þe charge paciently have mynd to bere
	Ne soiez hastiz ne irrés.	Be nat hasty ne hangry.
8	Toutfoitz ^b de ceo bien vous gardez.	Alway ⁷⁶² of þat wel 3ow kepe.
	⁷⁶³ <i>Iratu</i> s rerum nescit discernere verum.	
10		þe angry man of þynges ne can nat discerne þe soþe.
	Unquore fitz ^c escotez ^d	3yt chyld take hede
12	Et un poy aprendrez ⁷⁶⁴	And a lytyl lerneþ
	Qe en <i>scripture</i> ^e j'ay trové	þat in <i>scripture</i> y have founde
14	Et en latyn <i>translaté</i> .	And in latyn y <i>translated</i> .
	⁷⁶⁵ <i>Qui s[c]it laudatur, qui nescit vituperatur.</i>	
16		He þat can ys to preyse, he þat can nat ys to dyspyze.
	a ly	b toutfoiz
	e <i>criture</i>	c fiz
		d ecotez

⁷⁶⁰ After 'skorn' is a 'þ' crossed out.

⁷⁶¹ The abbreviation sign interpreted as *is* here is identical to that used to represent *us* in *Iratu*s in l.9.

⁷⁶² MS 'Al way'.

⁷⁶³ In the left margin, before *Iratu*s there is *poete* in a smaller hand (also in l.15 below).

⁷⁶⁴ The future tense does not fit with the imperative *escotez* in the previous line or the ME 'take hede'.

⁷⁶⁵ As for l.9.

	Quy bien entent & sovent lytt	He þat wel entendeth & ynouth redeþ
2	Prow avera & dylytte.	Prow he shal have & delyte.
	⁷⁶⁶ Inicium sapiencie timor Domini.	
4	Le sage dit en soun livere	In þy bygynny[n]ge ⁷⁶⁷ dred God,
	Que comm[en]cement de bien ^a vivere	þe wyzeman seyth in hys bok
6	Sur tote rien ^b est doter	þat þe bygynnyge of goud lyf
	Dampnedieu ^c & luy ^d honourer.	Above al þynge ys to doud
8	⁷⁶⁸ In bonis sit cor tuum in diebus	Dredful God & hym worshepe.
	iuventutis tue & a corde tuo amove maliciam.	
10		In goud þynges be þy herte
		In þe dayes of þyn ⁷⁶⁹ zonghed
12		And fram þyn herte evyl to putte.
	L'author dit quy vostre entente	þe autor seyþ þat zour entente
14	Mettre devez en ta juvente	Putte þu sholdez [in] þyn juvente ⁷⁷⁰
	De ⁷⁷¹ toutz pecchez vous retrahere	Of alle synnez zow to witdrawe
16	Et bonez oouprus ^e ⁷⁷² user & faire ^f .	

a beyn
e ovr

b reyn
f fere

c damnedu

d ly

⁷⁶⁶ In the left margin before *Inicium* is *Salamon* in a smaller hand.

⁷⁶⁷ The second omission sign for 'n', necessary over the second 'y', is omitted.

⁷⁶⁸ In the left margin before *In* is *Salomon* in a smaller hand.

⁷⁶⁹ The bars over 'þyn' in ll.11 & 14 have been regarded as otiose.

⁷⁷⁰ The ME has an otiose superscript bar over the 'yn' of 'þyn' and omits the preposition 'in' before 'juvente' which is necessary to make good sense.

⁷⁷¹ The single preposition *de* is being used to perform two syntactic functions. Correct syntax would require: *devez metre vostre entente de vous retraire de toutz pecchez*.

⁷⁷² The form *oouprus* is another indication of the scribe's Latinizing tendency.

		And goud werkys use & doo shal ze. ⁷⁷³
2	Qui odit correpcionem incipiens erit <i>quia melius est a sapiente corrigi quam stultorum verba adulari.</i>	
		He þat hatyþ undernymynge unwyse he for beter ys
4		Of wyze to be corectud þan of folys in wordys to be shamed. ⁷⁷⁴
	Si vous ^c haiez d'estre ^d repris	zyf ze hate to be uptake
6	Ne serrez jammez bien apris. Pluis vault ^a tensoun de verdisour	Ne shal ze never be wel yloved. ⁷⁷⁵ More ys worth chydyng of a trewe seire
8	Qe beal ^b disceyt de faux ^c mentour. <i>Elimosina purgat peccatum & facit intrare in vitam eternam.</i> ⁷⁷⁶	þanne fayr disceit of fals liere.
10		Almesdede purgyþ synne And makeþ men to enter everlastyng lyf.
12	Bon est estre almoigner Dez bienz ^d qe purrez gaynere	Goud hyt ys to be a almeszevere Of goudes ⁷⁷⁷ þat ze ⁷⁷⁸ may gete
14	Dez voz pecchez remission Et vie pardurable en guerdon. <i>Vis habere magnum imperium impera te & habebis magnum honorem.</i>	ffor zowre symes remission And lyf everlastyng to mede.

fere⁷⁷⁹
b beel

c vou
c faus

d detre
d benis

a vaut

⁷⁷³ MS 'be'.

⁷⁷⁴ The ME 'shamed' as the translation of *adulari* is erroneous.

⁷⁷⁵ The ME 'yloved' as the translation of *apris* is erroneous.

⁷⁷⁶ MS *eterna*.

⁷⁷⁷ The 'u' is a later scribal insertion.

⁷⁷⁸ MS 'he'.

⁷⁷⁹ The pronunciation guide is as set out here, with the references out of sequence, c and d repeated, and the initial *fere* a repetition of the last word in the guide on p.100.

		ȝyf þu wylt have governayle governe þu þe
2	Si vous disirez <i>grant</i> ^a honour	And þu shalt have muche honour.
	Et dignitez d'emperour,	ȝyf ȝe desire gret honour
4	Emperour en droit nomer ⁷⁸⁰	And dignitez of emperour,
	Quy luy ^b mesmez ^c sciet justicer.	Emperour in ryȝth ys named
6	Ore priez Dieu ^d issint puissetez finer ⁷⁸²	þat hymself ⁷⁸¹ can justefie.
	Qe a soun joye purrez vener.	Now prayeþ God so ȝe may end
8		þat to hys joye ȝe may kome; so be hyt. Amen.

La Rule q'est ensuant e[n]seigne ensement
coment vous *scriverez vostre fraunceys* &
ce est en la *primer Rule* la ou il dit

þis rule þat ys shewynge techep
Also how ȝe shal wryte ȝour frensh
And þat ys in þe furst Rule þere where
hyt seyþ

10	<i>Regula scripc[i]o[n]is</i>
	En le ij ^e lieu <i>prochein</i> ensevant a <i>part</i> senestre la ou il dit
12	<i>Regula locucionis</i>
	si <i>com</i> est escript en mesme la rule en tiel manere lirrez <i>vostre</i> <i>franceys</i> & issint une rule enseigne a <i>scrivere</i> & l'autere a liere

a *graunt cum u*

b *ly*

c *memez*

d *du*

Amen

⁷⁸⁰ The French in this line is incorrect, having no finite verb. It ought to read: *Emperour on doit nomer* or: *Emperour est en droit nom[é]*.

⁷⁸¹ MS 'hym self'.

⁷⁸² The French in this line is incorrect. The conjunction *que* has been omitted between *Dieu* and *issint*.

Et en le tierce lieu q'est devisé la ou il dit

2 *Regula construccionis*

ceste rule enseigne le englysh dez voz *parolez* de ffraunceys et en tiel manere la *primer* Rule enseigne *pur scrivere*, la *seconde pur lire*, la tierce *pur entendre* et ensement enseigne plusours⁷⁸³ differencez du ffraunceys.

4 *Regula scripcionis*

In þe *seconde* place nyxt folwyng on þe lyft syde þere where hyt seyþ

6 *Regula locucionis*

as hyt ys wrytyn in þe same rule in whych manere shal ze rede *zour* frensh & so on rule techeþ to wryte and anoþer⁷⁸⁴ to rede And in þe iij place þere where he seyþ

8 *Regula construccionis*

þat rule techeþ þe englyse of *zour* wordez of frensh & in swych manere þe fyrste Rule techeþ to wryte, þe *seconde* to rede, þe þryde to understand. And also hyt techeþ manye dyfferencez of frensch.

10 *Incipit autor hoc kalendare per A*

Et ordine cum suis sequentibus finit.

12 *Cest kalender commence*⁷⁸⁵ *par A*

Et ordinelment finist ové sez ensuantez

⁷⁸³ As earlier in the text (p.18.9 *pledours* and p.52.2 *plusours*) the superscript abbreviation sign often denoting *ru* (as in '*zour*' below) has been interpreted as simply *r* to give the normal *plusours* rather than *plusourus*.

⁷⁸⁴ MS 'an oþer'.

⁷⁸⁵ The clear *t* in *commente* has been read as *c* to make sense.

	Linia scripcionis		Regula locucionis		Regula construccionis
2	Avant <i>vel</i> <i>avaunt</i>		<i>Avaunt cum u legetur</i>		To fore .s. <i>tempus</i>
	Ascun homme		<i>Acun homme</i> ⁷⁸⁶		Eny man sine E
4	Ascune femne		<i>Acune femme</i> ⁷⁸⁷		Et <i>cum E servit feminino generi</i>
	<i>Auter</i> ⁷⁸⁸ homme		<i>Aulter homme</i>		An <i>oþer man</i>
6	<i>Autere</i> ⁷⁸⁹ femne		<i>Aultere femme</i>		An <i>oþer womman</i>
	Alours, e ⁷⁹⁰		<i>Eodem modo legetur</i>		<i>þe same manere oþer placez</i>
8	<i>Auxci</i> ⁷⁹¹		<i>Auci</i>		<i>cum u & non .u. also</i>
	Ameire		<i>Eodem modo</i>		<i>þe same manere almerye</i>
10	Aumaire	<i>dicitur</i>	<i>Amayre</i>		A lover for smoke
	Aeps		As		A bee
12	Ascies ⁷⁹²		Acies		A wedeloke ⁷⁹³
	Almez <i>vel</i> almes		Ames <i>vel</i> ame		Soulys or soule
14	Aidant		Aidaunt <i>cum u</i>		Helpynge
	Aloms		Alommis		go we
16	Aleigne		Aleine		Goynge ⁷⁹⁴
	Affiez		<i>Eodem modo</i>		Trestup ⁷⁹⁵
18	Assell		Assel		A sadel ⁷⁹⁶
	Essell		Essel		A <i>zextre</i>
20	Avient		Avint ⁷⁹⁷		Hyt happyþ
	Arrable		<i>Eodem</i>		A mapyl tre
22	Arable	<i>dicitur</i>	<i>Eodem</i>		Lond arable
	Apeine		<i>Eodem</i>		Unneþe
24	Acier		Acier		steel

⁷⁸⁶ The superscript bar over ‘m’ has been read as denoting ‘me’ rather than simply ‘m’, and as ‘em’ in the following line.

⁷⁸⁷ The first ‘e’ in ‘femme’ is a later superscript scribal addition.

⁷⁸⁸ The abbreviation sign for *er* and *re* being the same, both *auter* homme and *autre* homme are possible.

⁷⁸⁹ The abbreviation mark over the *te* of *Aute* here is identical to that after *Aut* in the previous line. If interpreted similarly as *er* it gives *Autere*, but if read as a simple *r* it would give *Autre*. The interpretation *re* is excluded here as it would give *Autree*.

⁷⁹⁰ The scribe misunderstands what is the modern French *ailleurs*, the meaning of the detached *e* being unclear. As on p.103.2, the abbreviation for *ru* has been read as a simple *r* in the French.

⁷⁹¹ The scribe uses a clear *v* in *cum v*, but an equally clear *u* in *non .u. also*. The modern *aussi* had at least 16 different spellings in Old French (Godefroy 1.238b), including several forms with *u* and several without it.

⁷⁹² The plural form *ascies* is treated as a singular. *Ascie* means ‘snipe’.

⁷⁹³ The ME should read ‘wodekoke’.

⁷⁹⁴ The noun *aleine* ‘breath’ is here confused with *alant*, the present participle of *aler*.

⁷⁹⁵ ‘Trestup’ = ‘trusts’.

⁷⁹⁶ The scribe is confusing *selle* ‘saddle’ with *asselle*, the modern *aisselle*, ‘armpit’.

⁷⁹⁷ The claim that *avient*, the present tense of *avenir*, is pronounced ‘avint’, past historic tense, reveals a fundamental ignorance of French grammar.

2	Arsevesqe Almoigner	Arseveqe amenir	A ershebisshope an almeszevere
4	Ambedeux A <i>servit dativo casui</i> Al <i>pro accusativo in</i> <i>singulari</i>	ambedeus ut a moun cher amy ut ad villam ibo	bope to as to my dere frend to towne y shal go
6	As <i>eidem in plurali</i> Au <i>pro apud</i>	ut ad villas ibo ut datur apud london	to townys y shal go I zeve ⁷⁹⁸ at londone
8	Bien Beau	ben beu	wel fayre
10	Beal homme Beal femme	beel bele	fayr in masculino fayr in feminino
12	Bousche Bleise	bouche eodem modo eodem modo	a mouth to lypse
14	Biis Baas ⁷⁹⁹	eodem modo eodem modo	est west
16	Boseigne Baale	boseyne bale	nede happy ⁸⁰⁰
18	Bale Baleie	eodem modo eodem modo	a bagge of pyper .i. bale to blete
20	Baile	eodem modo	to gone for sleep ⁸⁰¹
		<i>dicitur</i>	
22	Baayle Baylye Bevez	bayle eodem modo eodem modo	to take þyng to kepe ⁸⁰² to swope ⁸⁰³
24	Bye	eodem modo	drynge aske

⁷⁹⁸ The Latin *dare* is used here in the administrative sense of ‘to give, issue’ a document, but the Latin passive ‘it is given/issued’ is rendered by an active verb-form in English.

⁷⁹⁹ *Bas* or *abas* as a cardinal point is dialectal, taken from the position of the evening sun and often linked with *amont* ‘east’. Medieval maps had east at the top (cf. *Mount* on p.112.21).

⁸⁰⁰ The scribe apparently mistakes *baale* from the verb *baler* ‘to dance’ for an adjective, ‘dancing’ (?), hence ‘happy’.

⁸⁰¹ I.e. ‘to yawn from sleepiness’. The ME form could be read as either ‘sleep’ or ‘slepe’.

⁸⁰² This is the A-F verb **bailler** (AND2).

⁸⁰³ I.e. ‘to sweep’.

2	Bauley ⁸⁰⁴	<i>eodem modo</i>	to flafly in ore
	Bavure	<i>eodem modo</i>	dreflynge
	Blesure	<i>eodem modo</i>	an hurte
4	Beers	bers	a cradel
	Bersere	<i>eodem modo</i>	a rokkestere
6	Blaunche <i>vel</i> blank	<i>secundum quos[d]em eodem modo</i>	whyzt
	Chien <i>secundum pikardiam</i>	cheen <i>vel</i> chaun	An hound
	Chaan <i>secundum parisium</i> ⁸⁰⁵		
8	Chiet <i>secundum pikardiam</i>	cheet <i>vel</i> chaat	an kat
	Chiat <i>secundum parisium</i> ⁸⁰⁶		
	Chiere	chere	diere
10	Chief	cheef	a heved
	Coer <i>vel</i> cuer <i>sic</i>	cuer	a herte
12	Ceost	cest	pat ys
	Corps	cors	a body
14	Coste	cote	a syde
	Countee	<i>eodem modo</i>	a shire
16	Counte ⁸⁰⁷	<i>dicitur</i>	a Erl
	Conustre	<i>eodem modo</i>	to knowe
18	Ceo	conutre	pat
	Chescun	ce	everych
20	Coteal	checun	a knyf
	Compaignoun	cotel	a felawe
22	Combien	compainoun ⁸⁰⁸	as wel or how moche
		combeen	

⁸⁰⁴ *Bauley* is an error for *baubeie* ‘stammer’ (Bibbesworth G v.1078).

⁸⁰⁵ The ‘Parisian’ spelling *chaan* is not recorded elsewhere.

⁸⁰⁶ Both the ‘Picard’ spelling *chiat* and the ‘Parisian’ *cheet* for the modern *chat* are absent from the dictionaries.

⁸⁰⁷ The forms *countee* and *counte* are no more interchangeable in pronunciation than in meaning. Further examples of this kind of error will not be commented upon in every case.

⁸⁰⁸ Since the scribe has not dotted his *i*, the word could be read as ‘companioun’, more English than French.

	Covient		covint ⁸⁰⁹		hyt byhovyp
2	Ceaux <i>vel</i> ceux		ceus		þylke
	Centier ⁸¹⁰		center		to make wyb chyld
4	Coigner		coyner		a coyntre ⁸¹¹
	Coigne	<i>dicitur</i>	coyne		a wecch
6	Coignier		coynour		a koynour to make money
	Chalandre		Chalaundre <i>cum u</i>		a wodelarke
8	Ceal <i>in feminino</i> ceale		cel <i>in feminino</i> cele		swych on
	Cigne		cyne		a swan
10	Chatoner		eodem		to crepe
	Chastell		Chatel		a castel
12	Chivaux		chivaus		a hors ⁸¹²
	Chiekier		cheker		a cheker
14	Ch[a]mpe		Chaumpe <i>cum u</i>		a feld
	Doos		dos		a rugh
16	Deis		eodem modo		ffyngres
	Deinz		eadem		wyþynne ⁸¹³
18	Doulce		douce		Swete
	Demonstre		demontre		shewe
20	Defaitez		defetez		unmad ⁸¹⁴
	Dieux <i>vel</i> dieu		deu		god
22	Demande		demaunde		aske
	Draps		dras		cloth
24	Destre ⁸¹⁵		detre		to be

⁸⁰⁹ As mentioned earlier in the cases of *vient*/'vint' (pp.45.13 and 46.7) and *avient*/'avint' (p. 104.20), the scribe does not recognize the different tenses here.

⁸¹⁰ *Centier* is an aphetic form of *enceinter*.

⁸¹¹ Modern English 'a quince tree'.

⁸¹² The scribe fails to recognize the plural form of the noun.

⁸¹³ MS 'wyþ ynne'.

⁸¹⁴ MS 'un mad'.

⁸¹⁵ The preposition *de* is agglutinated to the verb.

	Deeistier ⁸¹⁶		deister		to stande
2	Dame		eadem		a lady
	Daam		dam		a deo ⁸¹⁷
4	Disme		dyme		a tenthe part
	Disormez		eodem modo		fro hennes forward
6	Devant vel devaunt		devaunt cum .u.		to fore
	Esplotier		eploiter ⁸¹⁸		to fulfyllen
8	Estre ⁸¹⁹		etre		to be
	Est		eyzth		ys
10	Eistier		eister		stande
	Eigné		eyné		older ⁸²⁰
12	Eglise		eglise		a cherche
	Eveske		eveke		a bysshope
14	Eschuere		echuere		to eschue
	Escharner		echarner		to scorne
16	Estable		etable ⁸²¹		stable
	Escript		ecript		ywryte
18	Esmond		edmund		emound
	Espreche		epreche		raksle after slepe
20	Eyles		eadem modo ⁸²²		fynnes of fyssh
	Eles	dicitur	eadem modo ⁸²³		wyngges of bryddes
22	Espandre		epandre		discovere consayl
	Espeandre		epaandre		shede mete
24	Espeandre ⁸²⁴	dicitur	epeandre		spele lettrys

⁸¹⁶ As on the previous page, the preposition *de* has been agglutinated to the infinitive. The verb is *ester*: see l.10. The scribe appears not to understand this elementary grammar.

⁸¹⁷ The scribe's *daam* is the French *daim*, with the ME 'deo' lacking the final 'r' (or abbreviation for 'r') which would give the attested 'deor' (= 'deer').

⁸¹⁸ The scribe wrongly assumes that the *s* before a consonant is always suppressed.

⁸¹⁹ Cf. *destre* at the foot of the previous page.

⁸²⁰ The final 'er' of 'older' is conjectural, because the scribe's *d* has the same 'tail' as the *d* at the end of *eadem* in l.2, and as the final letters of *Esmond*, 'edmund' and 'emound' in l.18.

⁸²¹ It is unclear whether the modern French *étable* (noun) or *stable* (adj.) is intended.

⁸²² The *a* in *eadem* is unmistakable.

⁸²³ The *a* in *eadem* is unmistakable.

⁸²⁴ The *n* in *espeandre* is clear, but the derivation of the word (*expellere*) and its subsequent form in French *épeler* call for *u* from a vocalized *l*. T-L (**espelir** 3.1173-75) gives the infinitive *espeaudre* and numerous examples of verb forms such as *espeaut*, *espiaut*, *espeust*, etc. all with *u*. See also AND2 **espeleir**.

2	Enfant	enfaunt cum u	a chyld
	Estant	esteaunt cum u	benyge ⁸²⁵
	Ebiresse	eodem modo	dronknesse
4	Erde	eadem	a herd of feldfares
	Sed herde cum h scriptus dicitur	a herd of cranes oþer of deer	
6	Fuist vel sic	feit ⁸²⁶	was
	ffinist	finit	endeþ
8	fist	fizth ⁸²⁷	dede
	fitz	fiz	a sone
10	file	eodem modo	a douzter
		dicitur	
	filz	eodem modo	a dred ⁸²⁸
12	filz	eodem modo	sones in plurali
	feu	eodem modo	fier
14	feim	eodem modo	honger
	fume	eodem modo	Smyche of fier
16	faire	fere	to do
	fauxceté	fauseté	falsede
18	femme	eodem modo	a womman
	fusil	eodem modo	a spynde
20	forspris	forpris	outake ⁸²⁹
	forsque	forque	butte
22	feve	eodem modo	a bene
	Grant vel grant, ⁸³⁰	grant sed sic legetur graunt cum u sonante gret	ygraunted
24	Granté ⁸³¹	dicitur	
		eodem modo	

⁸²⁵ The ME is a spelling error for 'beynge' (i.e. 'being').

⁸²⁶ The form 'feit' must be for 'feut' or 'fuit'.

⁸²⁷ 'Fizth' represents the aspiration instead of the sibilant *s*.

⁸²⁸ The ME 'dred' is the modern English 'thread', equivalent to the French *fil*, not *filz*.

⁸²⁹ MS 'ou take'.

⁸³⁰ The repetition of *grant* must be an error.

⁸³¹ The abbreviation sign is misplaced, being situated between the *t* and *e*.

2	Graunde Guerre Gist		eodem modo gere ⁸³² gyth ⁸³²	in feminino genere gret werre lyip
4	Gilliam		eodem modo secundum parisium grues	William a cran ⁸³³
	Grues	dicitur	eodem modo eodem modo	a feldfare cranez croulet
6	Gryve ⁸³⁴ Groule			
	Grooule ⁸³⁵	dicitur	eodem modo eodem modo	hassil waget a baner in warre
8	Garoile			
10	Galeine		eodem modo	a handful aliquarum rerum
	Gelyne		eodem modo	a hen
12	Huis		eodem modo	a dore
	Huissel		eodem modo	a [a]rmeputte
14	Huy		eodem modo	bys ⁸³⁶
	Homme		eodem modo	a man
16	Hupé		eodem modo	clokky ⁸³⁷ as a hen
	Herde		eodem modo	a herd of cranes oþer dere
18	Hony		eodem modo	heny ⁸³⁸
	Huissie		eodem modo	holun
20	Horaile		eodem modo	wodeshave
	Illeoqes		illeqes	þere
22	Jeo		je	y
	Jeoune		june	zonge
24	Jameys		jamez	nevere

⁸³² The 'th' in 'gith' is, like 'fizth' on the previous page, an attempt to render an aspiration instead of the sibilant.

⁸³³ Confusion of singular and plural.

⁸³⁴ The idea that *grue* and *grive* can be pronounced in the same way does not enhance confidence in the scribe's understanding of French, either spoken or written.

⁸³⁵ Ll.7 and 8: Bibbesworth (G v.250-51) distinguishes between *grouler* (for the crane) and *crouler* (for the hazel), as do C f.5ra, and B f.106r, but the former verb is unknown elsewhere. *Femina* has chosen the unattested verb and applied it to both the bird and the tree.

⁸³⁶ The ME gloss for *huy* should probably read 'bys day'.

⁸³⁷ *Hupé* does not mean 'clokky' i.e. 'broody', 'clucking' of a hen. It means 'crested', ME 'coppet' as in Bibbesworth G v.282, also A f.300vb 'coppid', C f.5rb 'coppede', etc. (OED **copped**).

⁸³⁸ The past participle of *honir* used as an adjective 'shamed, disgraced' has been made into a ME form 'heny' unknown in this sense elsewhere (see p.1.6).

2	Ici		<i>eodem modo</i>	here
	Jambez		<i>eodem modo</i>	legges
	Jaroilez		<i>eodem modo</i>	<i>grallet or jangleþ</i>
4	Jaroile		<i>eodem modo</i>	a queket ⁸³⁹
	Keville	<i>dicitur</i>	kevile	a ankne
6	Kyvylle		kyvyle	a treyn pyn
	Kant			
8	Kar		<i>secundum antiquos</i>	
	Ky			
10	Keyne		<i>eodem</i>	an Ok
	Liege		lige	a lyge man to þe kynge
12	Leal		leel	trewe
	Loial ⁸⁴⁰		<i>eodem modo</i>	laweful
14	lieu		lw	a place
	luy		ly	hym
16	luchere		<i>eodem modo</i>	a slykestere
	luche		<i>eodem modo</i>	a hyve ⁸⁴¹
18	lyvere		<i>eodem modo</i>	a booke
	lyvere	<i>dicitur</i>	<i>eodem modo</i>	a lyppe
20	levere		<i>eodem modo</i>	a hare, leverer a grewhond ⁸⁴²
	lire		<i>eodem modo</i>	a balaunce ⁸⁴³
22	layne		<i>eodem modo</i>	wolle
	liez		<i>eodem modo</i>	byndeth
24	lyre		<i>eodem modo</i>	to rede

⁸³⁹ ‘a queket’ = ‘a quacking’, the noise of the duck (Bibbesworth **G** v.263 ‘quekine’).

⁸⁴⁰ The scribe does not understand that *leal* and *loial* are variants of the same word, both of them able to mean ‘true’ and also ‘lawful’.

⁸⁴¹ As in the body of the text (p.76.10 & 12), *luche* (‘ladle’) and *ruche* (‘hive’) are confused by the scribe.

⁸⁴² The second gloss here ‘leverer a grewhond’ is repeated on the following page.

⁸⁴³ The Latinism *lire* = ‘balance’ has been commented on elsewhere (note to p.15.11).

2	Lesche littiere ⁸⁴⁵ lettere		eodem modo eodem modo eodem modo	to lykke ⁸⁴⁴ straw a lyter þat men rydeþ ynne
		<i>dicitur</i>		
4	lyttire lange		eodem modo eodem modo	wombe straw a thonge ⁸⁴⁶
6	leverer laas		eodem modo eodem modo	a grehound wery
8	Mesmez mult		memez mut	þe same muche
10	mesditz mesfaire		mediz mefere	myssay mysdo
12	miere mear		mere meer	a modyr þe zee
14	mounde moel		mounde cum u mool	þe wordle (<i>sic</i>) þe zulk of a zey
		<i>dicitur</i>		
16	moal messnere ⁸⁴⁷		mool eodem modo	þe nave of a wheyl a houswyf
18	messiere		eodem modo	helewogh
		<i>dicitur</i>		
20	messier multfoitz		eodem modo meutfoiz	a hayward many tymes
22	mount mays		mount cum u eodem modo	North ⁸⁴⁸ butte
			meque	butte ⁸⁴⁹
24	mesque maintenant		maintenaunt cum u	hand holdynge ⁸⁵⁰

⁸⁴⁴ French grammar would require either *lescher* ‘to lykke’ or *lesche* ‘lykkes’.

⁸⁴⁵ *Littiere* and *Lyttire* in l.4 are the same word.

⁸⁴⁶ ME ‘thonge’ is an error for ‘tonge’.

⁸⁴⁷ As in the body of the text, this was probably read as *messuere*, thus making an approximate homonym.

⁸⁴⁸ *Mount* or *amont* as a cardinal point usually means ‘east’, being the counterpart of (*a*)*bas* ‘west’, medieval maps having east at the top (cf. *Bas* on p.105.15).

⁸⁴⁹ *Mesque* usually means ‘provided that’.

⁸⁵⁰ The scribe appears not to know *maintenant* in the normal sense of ‘now’.

2	meinz ⁸⁵¹ maiour ⁸⁵²	eodem modo eodem modo	lasse more
	mesgre	megre	lene
4	measoun mesdre ⁸⁵³	mesoun medre	a hous best
6	Nient Nest	neint neet	nat nys nat
8	Nees Neff ⁸⁵⁴	nes eodem modo	ybore Snow
10	Neiff Naif	nyff ⁸⁵⁵ eodem modo	a shyp a bondeman
12	Nase Nease	eodem modo nees	a zewe, a reddryre ⁸⁵⁶ a nose
14	Nascie Nasciere ⁸⁵⁷	nacie naciere	snefel of þe noze to snefly
16	Naer Noer	eodem modo eodem modo	to swymme to drowne
18	Neger ⁸⁵⁸ Nager	eodem modo eodem modo	to rowe to snowe
20	Nadgars Oilez	nagars eulez	.i. noviter newly eyen
22	Oraylez eren Oos	sed horaylez cum h ous	wodeshave a bon
24	Ops	use	werke ⁸⁵⁹

⁸⁵¹ The dot marking the *i* is above the penultimate character, hence, strictly speaking *meniz*. The meaning is 'less'.

⁸⁵² *Maiour* is an adjective, 'greater'.

⁸⁵³ *Mesdre* is not attested as a form of *mieldre* 'better'.

⁸⁵⁴ ll. 9, 10, 11. It is *neff* and *neiff* (usually the 'boat' and the 'snow') which can share the same spelling and pronunciation, with *naif* ('bondman' < *nativus*) being two-syllabled, normally with a diaeresis over the *i*.

⁸⁵⁵ Bars through the final 'f' of 'nyff' and over the 'p' of 'shyp' have been ignored.

⁸⁵⁶ A *nase* is a 'fishing-net' or 'strainer'; 'zewe' is an attempt to render 'zene' ('seine'), the ME yogh being used, as generally in this text, as the *z* which is often used in Old French for *s*. The scribe's 'reddryre' is a form of 'riddle'.

⁸⁵⁷ The erroneous final *e* in *nasciere/naciere* may indicate the scribe's Latin roots.

⁸⁵⁸ ll. 18 and 19. The verbs are reversed, *nager* meaning 'to row' and *neger* 'to snow'.

⁸⁵⁹ This page shows that the scribe's contact with French is more written than oral.

2	oeff ore oor		oof eodem modo or		a ay .i. modo now gold .i. aurum
4	oseaux ⁸⁶⁰ oneure		oseu onoure		a bryd onour
6	ousté Piere		ouzté pere		cast out a faþer
		dicitur			
8	peer preigne		eodem modo preyne		a ston ⁸⁶¹ taak
10	pecché pecchour		eodem modo pechour		synne a synnere
		dicitur			
12	peschour poigne		peshour poyne		a fyssher ⁸⁶² a fust
14	poune ⁸⁶³ poun		eodem modo eodem modo		a paun in ches a pokoc
16	poet vel peut pus		peut eodem modo		may affter
18	parel		eodem modo eodem modo		a payre
		dicitur			
20	parele puisse		eodem modo puse		a red dokke may quasi possum
22	par pur		eodem modo eodem modo		by fore quasi pro
24	prest pryztth ⁸⁶⁴		prett eodem modo		redy takeþ vel sic prist

⁸⁶⁰ The French plural forms are not matched in English.

⁸⁶¹ The scribe's handling of the French for 'father' and 'stone' reflects yet again his ignorance of the language.

⁸⁶² The 'er' ending is indicated merely by a stroke through the final 'h' of 'fyssh' which is often otiose. Cf. the same 'er' represented by a superscript hook in the line above, and in 'affter' in l.16 (below).

⁸⁶³ The normal form in A-F for 'paw' is *poun* (see Hunt 1985). The scribe's form *poune* means the 'pea-hen'.

⁸⁶⁴ The strange spelling in the first column is meant to reflect the pronunciation of the word (*eodem modo*), but it is not attested. The form *prist* in the third column is the normal spelling.

2	Prestre Qant ⁸⁶⁶ <i>vel</i> quant Quant Quele ⁸⁶⁷	p[r]etre qant eodem modo eodem modo in feminino	a brest ⁸⁶⁵ how moche whanne what þynge
4	Sed legetur quele in masculino & neutro genere regula non fallit Que conjunctio quy ⁸⁶⁸	vel qui relativum	þe wyche oper þat
6	Queux Ryen roialme real ⁸⁷¹ roy	queus reyn ⁸⁶⁹ reme ⁸⁷⁰ reel eodem modo	þe wyche men þynge a kyngdom þynge a kyng
12	roigne sed royne royn ⁸⁷² rubie	royne sic scriptum est eodem modo eodem modo	a quene a tadde a shorf a precieuse ston
14	rupie ⁸⁷³ rastuer	eodem modo ratuer	a drop of þyn nose a dowzgh rybe
16	rastelle raes raies	ratel eodem modo eodem modo	a owyn rake spokys of weylez sonne bemez
18	raayes ray Saietez	rayes eodem modo setez	ray fyssh ray cloþe arwen
20	sale	eodem modo	an halle
22			
24			

⁸⁶⁵ The form 'brest' is not attested in English for 'priest'.

⁸⁶⁶ Ll. 2 and 3: the difference in spelling between the French reflexes of *quanto* and *quando* is theoretical.

⁸⁶⁷ Whilst the masculine and feminine singular forms were originally identical in Old French, the form was *quel*, not *quele*, which later became the feminine form as opposed to the masculine *quel*.

⁸⁶⁸ The scribe seems to be saying that the conjunction can be *que* or *qui*, with the relative being *qui*. A-F used both forms for the relative, but only *que* for the conjunction.

⁸⁶⁹ The incorrect 'reyn' is on a par with *neint* for *nient* on p.114.6.

⁸⁷⁰ The reduced form 'reme' given as the pronunciation appears to be English (see OED **realm**).

⁸⁷¹ The ME 'þynge' as an error for 'king', when the preceding and following words are 'kyngdom' and 'kyng', is compounded by the scribe's belief that *real* is a noun rather than an adjective.

⁸⁷² The homonyms here are not *roy* and *roigne* as indicated by the scribe's lines and his *dicitur*, but *royne* the 'queen' or 'toad/frog' and, as far as pronunciation goes, also *royn* 'mange, scab'.

⁸⁷³ The dictionaries provide no evidence of a confusion of *rubie* and *rupie*, nor is there any case in the Bibbesworth MSS.

2	[cut out]	<i>sale</i> <i>seel</i> <i>selez</i> ⁸⁷⁵ <i>saluz</i> ⁸⁷⁶	<i>foul oþer felthe</i> ⁸⁷⁴ <i>a seel in wexe</i> <i>salt</i> <i>helthe</i> <i>under</i>
4	<i>salutz vel</i> <i>soubz</i>	<i>south</i> <i>eodem modo</i>	<i>.i. supra</i> above <i>ful dere</i>
6	<i>sur</i> <i>Treschiere</i>	<i>trechere</i>	<i>worsshepful</i> ⁸⁷⁷ <i>worssheppful lady</i>
8	<i>treshonouré</i> <i>treshonouree</i>	<i>trehonuré</i> <i>sic in feminino genere</i>	<i>ful reverent</i> <i>ful exolent</i>
10	<i>tresreverent</i> <i>tresexcelent</i>	<i>trereverent</i> <i>trexcelent</i>	<i>ful gracious</i> <i>ful noble</i>
12	<i>Tresgracious</i> <i>Tresnoble</i>	<i>tregracious</i> <i>trenoble</i>	<i>ful myzthy</i> <i>ful hei3gh</i>
14	<i>Trespouissant</i> <i>Trehaut</i>	<i>trepuissant</i> <i>treaut</i>	<i>ful doutous</i> <i>ful resounable</i>
16	<i>Tresdouté</i> <i>Tresresonable</i>	<i>tredouté</i> <i>treresonable</i>	<i>Almyzthy</i> <i>ful wyz</i>
18	<i>Tout pouissant</i> <i>Tressage</i>	<i>eodem modo</i> <i>tresage</i>	<i>al</i> <i>so moche</i>
20	<i>Tout</i> <i>Tant vel tant</i>	<i>tut</i> <i>taunt</i> ⁸⁷⁸ <i>cum u</i>	<i>wetnesse</i> <i>a noon ryzth</i>
22	<i>Tesmoigne</i> <i>Tantost</i>	<i>temoyne</i> <i>tantouzth</i>	<i>over moche</i>
24	<i>Trop</i>	<i>secundum quosdam</i> <i>trof</i>	

⁸⁷⁴ The French *sale* cannot be used as both adjective and noun.

⁸⁷⁵ The scribe does not recognize that ‘selez’ is a plural form.

⁸⁷⁶ As in l.3, the plural form is not recognized as such.

⁸⁷⁷ The ‘o’ in ‘worsshepful’ is a superscript scribal addition.

⁸⁷⁸ *Tant* is probably meant to be *Taunt*. The pronunciation column gives ‘taunt’ spelt out in full, but with also the superscript omission mark for *a*.

2	Tielx		telez		swyche
	Taulpes		taupes		molles .i. talpa
	Tenailles		eodem modo		colez ⁸⁷⁹
4	Tienailles		tenailez		tonges
		<i>dicitur</i>			
	Tennailes		eodem modo		balkes ⁸⁸⁰
6	Tresque		treque		in to tyme
	vient		veint		he comeþ
8	vint		eodem modo		twenty
	vault		vaut		y[s] worth
10	vostre vel votre		votere		zoure
	veout vel veult		veut		wyle
12	viande		viaunde cum u		mete
	ville		vile		a toun
14	vieiles		veilez		wacchez
	veil		eodem modo		a nonnes weyl ⁸⁸¹
16	veil		eodem modo		a seil
	venturel ⁸⁸²		eodem modo		to blowe
18	virole		eodem modo		a wyrole of a knyf
		<i>dicitur</i>			
	varole		eodem modo		a wort worym
20	verol ⁸⁸³		eodem modo		pokke
	verder		eodem modo		a forester .i. homo
		<i>dicitur</i>			
22	verreder ⁸⁸⁴		eodem modo		a ruddok
	vanelles		vaneles		a lepewynke
24	venelles		veneles		lanes yn tounes

⁸⁷⁹ The English gloss is wrong. Bibbesworth says that tongs are used for coals (G v.568), not that *tenailles* = ‘coals’. *Femina* gives the correct meaning in the next line.

⁸⁸⁰ *Tennailes* ‘balkes’ is not a homonym of *tenailles* ‘tonges’, but an error for *terrailles*, as in Bibbesworth G vv.561 and 567. Bibbesworth B f.101r and C f.8rb make the same error as *Femina*.

⁸⁸¹ The scribe’s superscript bar over the first ‘n’ in ‘nonnes’ has been ignored. A faint letter ‘y’ has been inserted above the line in ‘weyl’ to give ‘weyl’.

⁸⁸² A French infinitive ending in *-el* is an impossibility. The required form is probably *venteler/ventuler*.

⁸⁸³ The forms *virole*, *varole*, *verol* are not all pronounced alike, as the scribe’s *dicitur* would suggest.

⁸⁸⁴ *Verder* and *verreder* are not homonyms, despite the scribe’s *dicitur*.

- 2 *ventrere* — *dicitur* — *eodem modo* *a mydwyf*
ventrer — *eodem modo* *a wombe rope*
Haec litera X non hic intitulatur quia alie litere capiunt eius sonum in dictamine gallico prout inferius patet scripturis
- 4 *Yvere* *eodem modo* *wynter*
y aliquando ponitur pro sy aliquando pro illeoques aliquando pro nomine demonstrativo ut jeo y serra y vous pleast a .y. cestez & cetera ut patet in regula dictionis .s. la regula.
- 6 *Raro invenitur haec litera Z in principio verborum ffrancorum nisi sit in propriis nominibus locorum*

Qui scripsit carmen sit benedictus Amen

Explicit ffemina nova