

THE MEDIEVAL LATIN PLANCTUS AS A GENRE

IN THREE VOLUMES

VOLUME TWO

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APPENDIX A

BIBLIOGRAPHY OF PLANCTUS:

A BIBLIOGRAPHY OF PLANCTUS IN LATIN, PROVENÇAL, FRENCH, GERMAN,
ENGLISH, ITALIAN, CATALAN AND GALLEGO-PORTUGUESE
FROM THE TIME OF BEDE TO THE EARLY FIFTEENTH CENTURY

INTRODUCTION

Since there is no existing bibliography of planctus which gives access to information about editions of texts and music, about secondary literature and, most importantly, about manuscript sources, I have compiled the following list.¹ My bibliography includes utterances of grief which were composed at the death of an important personage, or at the destruction of a city, and which are delivered in the first person, provided that they are written in verse or as song.²

I do not include laments which belong to longer works (for example, the laments in Beowulf or the Chanson de Roland),—since laments of this type depend on a narrative context for their frame of reference— unless they are written in a different verse form; in such instances the lament may have been inserted into the narrative, or specially composed for it. I have also omitted planctus extracted from classical works which are often found in medieval florilegia,³ since they were not composed in the Middle Ages. Although their rubrics begin with the word planctus, I have excluded six sequence melodies,⁴ since they do not survive with texts which are death laments.⁵ Additionally, three other planctus— the Venetian planctus Mariae,⁶ the so-called Bergamo planctus Mariae,⁷ and the cantari at the death of Cangrande della Scala⁸— are not included because they are each considerably longer and grander in conception than the other items listed.

The historical period covered ranges from the time of Bede⁹ to the beginning of the fifteenth century (ca.1405): by this time the planctus seems gradually to have been superseded by a more ambitious type of funeral verse in the form of the elegy. The latter is normally considerably longer, more meditative and speculative in tone, often elaborately allegorical in conception, and rarely the product of monastic authors.¹⁰ It is not, of course, possible to claim that planctus ceased to be written after this time: laments of the Virgin continued to be composed either as para-liturgical items or for Passion plays until at least the sixteenth century in most European countries; in English, a small number of laments

in the style of the planctus were also written during the fifteenth century.¹¹ However, the former were largely dependent on existing planctus Mariae, while the latter might be said to bear witness to the waning influence of medieval Latin tradition, which had already become old-fashioned in the courts of the continent.¹²

Planctus in Latin were composed throughout the period, although considerably fewer were written after the early thirteenth century. Examples in Provençal, French, English, German, Italian, Catalan and Gallego-Portuguese do not occur until the twelfth century.¹³ I have not included any laments in Spanish, since it is only from the fifteenth century that examples survive: moreover the majority of these would be more properly termed elegies.¹⁴

As indicated in Chapter One, the items of the bibliography were selected primarily by combing existing indexes of verse (see the following Abbreviations A for a list of these), and in the case, particularly of Italian, Gallego-Portuguese, Catalan and German secular verse, for which such indexes do not exist, the works of individual poets and anthologies of verse. Clearly on account of this state of affairs there will inevitably be future additions to the present list. Furthermore, the existing indexes are necessarily based on published editions and, to some extent, on items recorded in manuscript catalogues: they are not therefore comprehensive. Since ephemeral verse, such as planctus, is often preserved on manuscript pastedowns and flyleaves, or on pieces of parchment now occasionally found on bindings or described as fragments, manuscript catalogues do not always record them. It is therefore quite possible that more examples will be found: the alliterative lament in English for Sir John Berkeley (+ ca.1395) (see E10) was recently discovered on a piece of parchment in Nottingham University Library.¹⁵

The planctus are arranged alphabetically in different sections according to the language in which they are written. For reference purposes each item has been given a letter denoting its language (L: Latin; P: Provençal; F: French; G: German; E: English; J: Italian; C: Catalan; GP: Gallego-Portuguese; and X: Poly-lingual). A number then follows according to the alphabetical position of the planctus: in the case of German examples, I have alphabeticised awe, auwe and owe and pairs or more of these as awe, retaining, however, the original spelling. The first line is given next. As far as possible I have followed the spelling of good editions of the texts, or where these are not available, I have reproduced the spelling of the

manuscript source, differentiating however between i and j and u and v. In the case of Provençal examples listed in Pillet and Carstens (see PC, Abbreviations A), I have adopted their spelling.

The first line is then followed by references to other existing indexes (for the sigla of these see Abbreviations A). For laments at the death of historical personages the deceased, his status and the date of his death, if known, are then given, as well as the name of the poet where this has been established. For laments at the death of biblical or classical personages the speaker is named, and the poet if known. After this the manuscript sources are listed. As far as possible I have included the place (given in sigla in the style of RISM and NG, and listed at the beginning of Volume One: Sigla used for Manuscript Citations), shelf-mark, date and folio or page number. It should however be noted that only a selection of the many manuscripts containing antiphons and responsories in Latin (L27, L28, L67, L89, L90, L128, L128a, L139 and L142)¹⁶ and Petrarch's lament for Cino da Pistoia (J30) have been listed.

A bracketed musical note beside a manuscript reference denotes that an unheighted musical setting is provided in the manuscript; an unbracketed musical note indicates that a heightened notation is to be found. The addition of 'a2' or 'a3' means that the melody is written in two or three parts, respectively. Editions of the text are then listed, followed by references to editions and discussions of the music (Mus.) Finally, where there is secondary literature, references are provided (Lit.). The abbreviations employed for these last three sections are expanded in the following Abbreviations B.¹⁷

The value of this bibliography is that it not only provides a basis for a comparative literary study of the medieval planctus in European languages, but that it also creates a convenient point of departure for an investigation of the social context, form, style and development of medieval monophonic music, particularly of non-liturgical repertoires.

Clearly this bibliography could not have been compiled without consulting specialists in the particular languages included. Although it involves some repetition of the contents of the Acknowledgements, I therefore wish to take this opportunity of thanking the following individuals for their invaluable help and advice: Professor John Stevens, Faculty of English, Cambridge; Professor Derek Pearsall, Centre for Medieval Studies, York; the late Professor Elizabeth Salter, Centre for Medieval Studies, York; Dr. Peter Dronke, Faculty of Modern

and Medieval Languages, Cambridge; Dr. Mary Berry, Faculty of Music, Cambridge; Dr. David Hiley, Department of Music, Royal Holloway College, London; Dom Jacques Hourlier, Solesmes; Dr. L. P. Johnson, Faculty of Modern and Medieval Languages, Cambridge; Dr. Rosamond McKitterick, Faculty of History, Cambridge; Dr. Susan Rankin, Faculty of Music, Cambridge; and Dr. June Salmons, Department of Romance Studies, University College, Swansea.

NOTES

1. Existing bibliographical lists of planctus concentrate on particular types of lament: Jeanroy (J) and Heinemann (H) (see Abbreviations A) include secular laments in Provençal and German, respectively; W. Lipphardt, 'Studien zu den Marienklagen. Marienklage und germanische Totenklage', PBB, 58 (1934), pp. 391-2, provides a list of manuscripts containing Marienklagen and Passion plays with Marienklagen; Seewald (see Abbreviations B) covers the poetry and prose of the Passion, including planctus, written in Greek, Syriac, Latin, German, Norse and English.
2. As discussed in Chapter One, the name planctus was occasionally applied to laments at events other than a death. Although complaints of this type are clearly related to planctus at a death, their purpose and range of reference often differ considerably. They are therefore excluded from this bibliography.
3. For example, 'Huc adtolle genas defectaque lumina venit' from Statius' Thebaid, XII, lines 322ff.; 'O mihi deserte natorum dulcis imago' from Statius' Thebaid, V, lines 608ff.; and 'Tempus erat quo prima quies mortalibus egris' from Virgil's Aeneid, II, lines 268ff., each included in the florilegium GB-Cu Gg.5.35 (s.xi mid.) in the section known as the Cambridge Songs. In some other medieval manuscripts such passages of lament are notated. For discussion of these see: S. Corbin, 'Notations musicales dans les classiques latins', Revue des études latines, 32 (1954), 97-9; and 'Comment on chantait les classiques latins au moyen âge', in Mélanges d'histoire et d'esthétique musicales offerts à Paul-Marie Masson (Paris, 1955), I, 107-113; G. Wille, Musica Romana (Amsterdam, 1967); and J. Combarieu, Fragments de l'Enéide en musique d'après un manuscrit inédit (Paris, 1898).
4. The six sequence melodies beginning with the word planctus are listed by B. Stäblein, 'Die Schwanenklage. Zum Problem Lai-Planctus-Sequenz', in Festschrift Karl Gustav Fellerer, zum 60. Geburtstag, edited by H. Hüschen (Regensburg, 1962), 491-502, and discussed in Chapters One and Four above.
5. Two of the six, planctus cygni and planctus publicani, survive with a text whose subject matter bears directly on the melody title. Neither are, however, planctus at a death.
6. Edited by Linder (see Abbreviations B).

7. Edited by G.Cremaschi in Aevum, 29 (1955), pp.393-468. I use the word 'so-called' advisedly, since I have found another source of this text. It is also of Italian provenance. This manuscript - F-Pn lat.1352 (s.xiv)- predates the Bergamo manuscript, I-BGc Delta.2.20 (a.1472). The former is presented as a series of laments for the Hours of the Passion and richly illustrated in the idiom of the Book of Hours.
8. Edited by A.Medin, in Archivio Veneto, 31 (1886), pp.5-32.
9. The earliest verifiable date of the Latin responsory 'Montes Gelboe' (L90) appears to be s.viii in.. Bede appears to refer to it in Quaestio VI of his Aliquot Quaestionum Liber (PL, 93, col.455). I am grateful to Dr.George Henderson, Faculty of Architecture and History of Art, Cambridge, for drawing this to my attention.
10. Examples of these are discussed in some detail by C.Thiry, La plainte funèbre (Turnhout, 1978).
11. Apart from planctus contained in the English Cycle plays the following examples composed after ca.1405 are listed in B (see Abbreviations A): B 264, B 404, B 2, B 1370.5, B 1378, B 1444.5, B 1447, B 1460, B 1505, B 1899, B 2111, B 2428, B 2530, B 2552.5, B 2578.5, B 2619, B 3206, B 3430, B 3692, B 3575, B 4062 and B 4099.
12. The complantes of Machaut are good examples of the type of verse which became more fashionable.
13. For a study of the Greek lament, see M.Alexiou, The ritual lament in Greek tradition (Cambridge, 1974).
14. For a list of Spanish laments see F.Lecoy, Recherches sur le Libro de Buen Amor de Juan Ruiz (Paris, 1938), p.201. For an edition of the Judao-Hispanic endechas, see M.Alvar, Endechas judeoespanolas (Granada, 1953).
15. The discovery of this lament and its literary style and context were the subject of a paper delivered by Dr.T.Turville-Petre at the Conference on 'fifteenth-century manuscripts and fifteenth-century literature' held at the University of York, July, 1981.
16. I have used R.J.Hesbert's Corpus antiphonarium Officii, Rerum ecclesiasticarum documenta, series major fontes, 7-12, 6 vols (Rome, 1963-79), which compares the contents of twelve early antiphoners, as my point of departure for these.
17. It should be noted that in the case of Latin examples I have included all examples known to me, regardless of whether they were composed after ca.1405. The following post ca.1405 examples are not therefore included in the main discussion of the thesis: L18, L92, L98, L106, L109, L150 and L152. Since there are so few of these it seemed reasonable to deviate from the rule for the sake of completeness.

ABBREVIATIONS A: SIGLA USED FOR BIBLIOGRAPHIES OF VERSE AND SONG

- A G.A.Anderson, 'Notre Dame and Related Conductus: A Catalogue Raisonné', Miscellanea Musicologia, 6 (1972), pp.153-229 and 7 (1975), pp.1-81
- B C.Brown and R.H.Robbins, The Index of Middle English Verse (New York, 1943); R.H.Robbins and J.L.Cütler, Supplement... (Lexington, 1965)
- C U.Chevalier, Repertorium Hymnologicum, 6 vols (Louvain, 1892-1920)
- Díaz M.C.Díaz y Díaz, Index Scriptorum Latinorum medi aevi Hispanorum, Acta Salmanticensia Filosofia y Letras, 13 (Salamanca, 1958-59)
- F I.Frank, Répertoire métrique de la poésie des troubadours, Bibl. de l'Ecole des Hautes Etudes, Sciences, hist. et philol., 302 and 308, 2 vols (Paris, 1953-57)
- Genn. F.Gennrich, Bibliographie des ältesten französischen und lateinischen Motetten, Summa Musicae Medii Aevi, 2, (Darmstadt, 1957)
- Gr. Grundriss der romanischen Literaturen des Mittelalters, vols 1, 4 and 6, edited by H.R.Jauss and E.Köhler (Heidelberg, 1968ff.)
- H L.Heinemann, 'Ueber Quellen, Entwicklung und Gestaltung den lyrischen Totenklage deutscher Dichter bis zum Ausgang der mittelhochdeutschen Zeit', (Unpublished dissertation, University of Marburg, 1923)
- Hesb. R.J.Hesbert, Corpus antiphonarium Officii, Rerum ecclesiasticarum documenta, series major fontes, 7-12, 6 vols (Rome, 1963-79)
- J A.Jeanroy, La poésie lyrique des troubadours, 2 vols (Toulouse, 1934), II, pp.333-7
- Lf. A.Långfors, Les incipit des poèmes français antérieurs au XVI^e siècle. Répertoire bibliographique établi à l'aide de notes de M.Paul Meyer (Paris, 1917)
- Li. R.W.Linker, A bibliography of Old French lyrics, Romance Monographs, 31 (University, Miss., 1979)
- M U.Mölk and F.Wolfzettel, Répertoire métrique de la poésie lyrique française des origines à 1350 (Munich, 1972)
- N G.Naetebus, Die nicht-lyrischen Strophenformen des Altfranzösischen (Leipzig, 1891)
- PC A.Pillet (revised by H.Carstens), Bibliographie der Troubadours (Halle, 1933)
- S E.A.Schuler, Die Musik der Osterfeiern, Osterspiele und Passionen

des Mittelalters (Kassel, 1951)

- Sin. K.V.Sinclair, French Devotional Texts of the Middle Ages (Westport, Connecticut and London, 1979)
- SK D.Schaller and E.Könsgen, Initia carminum Latinorum saeculo undecimo antiquiorum (Göttingen, 1977)
- SR H.Spanke, G.Raynauds Bibliographie des altfranzösischen Liedes, neu bearbeitet und ergänzt (Leiden, 1955)
- T A.Tenneroni, Inizii di Antiche poesie italiane (Florence, 1909)
- V J.Vising, Anglo-Norman language and literature (London, 1923)
- W H.Walther, Carmina medii aevi posterioris latina I: Initia carminum ac versuum medii aevi posterioris latinorum (Göttingen, 1959)

NOTE: Lf. and T do not provide reference numbers for the items in their indexes. The reference number which I cite from these works is, therefore, the page number. In the case of the other indexes, I cite the reference number provided by the author.

ABBREVIATIONS B: REFERENCE LIST OF BOOKS AND ARTICLES

- AdM: Annales du Midi
- AfMw: Archiv für Musikwissenschaft
- AfSnSp: Archiv für das Studium der neueren Sprachen und Literaturen
- AH: Analecta Hymnica Medii Aevi, edited by G.M.Dreves and C.Blume,
55 vols (Leipzig, 1886-1922)
- ALMA: Archivum Latinitatis medii aevi (Bulletin Du Cange)
- Alsfeld: See R.Froning
- Anderson, Huelgas: G.A.Anderson, The Las Huelgas Manuscript, CMM 79,
2 vols (Rome, 1982), vol II, Motetti et Conductus.
- Anglès, Catalunya: H.Anglès, La Música a Catalunya fins al Segle XIII,
Bibl.de Catalunya. Publicacions del Departament de Música, 10
(Barcelona, 1935)
- Anglès, Las Huelgas: H.Anglès, El Códex Musical de las Huelgas, Bibl.
de Catalunya. Publicacions del Departament de Música, 6, 3 vols
(Barcelona, 1931)
- An.Mus.: Annales musicologiques
- Anuari: Anuari, Institut d'Estudis Catalans
- Anz.: Anzeiger für Kunde der deutschen Vorzeit
- Appel, Prov.Inedita: C.Appel, Provenzalische Inedita. Aus Pariser
Handschriften, Altfranzösische Bibliothek, 13 (Leipzig, 1892)
- Arch.Rom.: Archivum Romanicum
- Arch.Stor.: Archivio storico italiano
- Aston, I: S.C.Aston, 'The Provençal planh: I. The lament for a prince',
in Mélanges de Philologie Romane dédiés à la memoire de Jean
Boutière (1899-1967), 2 vols (Liège, 1971), I, pp.23-30
- Aston, II: S.C.Aston, 'The Provençal planh: II. The lament for a
lady', in Mélanges offerts à Rita Lejeune, professeur à l'Univer-
sité de Liège, 2 vols (Gembloux, 1969), I, pp.57-65
- Azais: G.Azais, Les troubadours de Béziers (Béziers, 1869)
- de Bartholomaeis: V.de Bartholomaeis, Poesie provenzali storiche re-
lative all'Italia, Fonti per la Storia d'Italia pubbl. dall'Istituto
Storico Italiano, 71-2, 2 vols (Rome, 1931)
- Bartoli: A.Bartoli, I manoscritti italiani della Biblioteca Nazionale
di Firenze, I (Florence, 1879)
- Bartsch-Golther: K.Bartsch and W.Golther, Deutsche Liederdichter des
12. bis 14. Jahrhunderts (Berlin, 1901)
- Bartsch, Kolmar: K.Bartsch, Meisterlieder der Kolmarer Handschrift,
BLVS, 68 (Stuttgart, 1862)

- BEC: Bibliothèque de l'École des Chartes
- Becker, Literaturgeschichte: P.A.Becker, Zur romanischen Literaturgeschichte. Ausgewählte Studien und Aufsätze (Munich, 1967)
- Bertoni, Trov.d'Italia: G.Bertoni, I Trovatori d'Italia (Modena, 1915)
- Bischoff, Mal.Stud.: B.Bischoff, Mittelalterliche Studien. Ausgewählte Aufsätze zur Schriftkunde und Literaturgeschichte, 2 vols (Stuttgart, 1966-67)
- BJb: Basler Jahrbuch für historische Musikpraxis
- BLVS: Bibliothek des literarischen Vereins in Stuttgart
- Bohn: P.Bohn, 'Marienklage. Handschrift der trierischen Stadtbibliothek aus dem 15. Jahrhundert', Monatshefte für Musikgeschichte, 9 (1877), pp.1-2 and pp.17-24
- Boletín: Boletín de la Real Academia de Buenas Letras de Barcelona
- Breul, CS: K.Breul, The Cambridge Songs: a Goliard's Song Book of the Eleventh Century ... (Cambridge, 1915)
- Brown, Lyrics XIII C: C.Brown, English Lyrics of the XIIIth Century (London, 1932)
- Brown, Lyrics XIV C: C.Brown, Religious Lyrics of the XIVth Century (Oxford, 1952)
- Bulletin: Bulletin de la Société des Anciens Textes Français
- Bulst, CC: W.Bulst, Carmina Cantabrigiensia, Editiones Heidelbergenses, 17 (Heidelberg, 1950)
- CB: Carmina Burana, edited by A.Hilka and O.Schumann, 2 vols (Heidelberg, 1930ff.)
- CCM: Cahiers de civilisation médiévale
- Cecconi: E.Cecconi, Laudi di una compagnia fiorentina del secolo XIV fin qui inediti (Florence, 1870)
- Crescini: V.Crescini and G.D.Belletii, 'Laudi Genovesi del secolo XIV', Giornale ligustico di Archeologia, Storia, e Belle Arti, 10 (1883), pp.321-350.
- Chailley, L'École: J.Chailley, L'École musicale de Saint-Martial de Limoges jusqu'à la fin du XI^e siècle (Paris, 1960)
- Chichmaref: V.Chichmaref, Guillaume de Machaut: POésies lyriques, 2 vols (Paris, 1909)
- Clauss: L.F.Clauss, 'Die Totenklagen der deutschen Minnesinger: Herkunft und Wesen ihrer Form' (unpublished doctoral dissertation, University of Freiburg im Br., 1919)
- CMM: Corpus Mensurabilis Musicae (general editor: Armen Carapetyan, American Institute of Musicology, Rome) (AIM)
- Contini: G.Contini, Poeti del Duecento; 2 vols (Milan, 1960)

- Delisle: L.V.Delisle, 'Discours prononcé à l'Assemblée générale de la Société de l'histoire de France: le 26 mai 1885', Extrait de l'Annuaire-bulletin de la Société de l'histoire de France (Paris, 1885), Appendice, pp.30-60
- Dronke, Love Lyric: P.Dronke, Medieval Latin and the Rise of European Love-Lyric, 2 vols (Oxford, 1965-66)
- Dronke, Poetic Individuality: P.Dronke, Poetic Individuality in the Middle Ages: New Departures in Poetry, 1000-1150 (Oxford, 1970)
- DuMéril, I: E.DuMéril, Poésies populaires latines antérieures au XII^e siècle (Paris, 1843)
- DuMéril, II: E.DuMéril, Poésies populaires latines du moyen âge (Paris, 1847)
- DuMéril, III: E.DuMéril, Poésies inédites du moyen âge... (Paris, 1854)
- Eggers: H.Eggers and W.Irtenkauf, 'Die "Donaueschinger Marienklage"', Carinthia, 148 (1958), pp.359-82
- EETS: Publications of the Early English Text Society:
OS: Original Series; ES: Extra Series.
- Eger: G.Milchsack, Egerer Fronleichnamsspiel, BLVS, 156 (Tübingen, 1881)
- EHR: English Historical Review
- Van d'Elden: S.Van d'Elden, 'Peter Suchenwirt and Heraldic Poetry' (Unpub-dissertation, University of Minnesota, 1974)
- Ermini: F.Ermini, Lo Stabat mater e i pianti della Vergine nella lirica del medio evo (Citta di Castello, 1916)
- Ettmüller: L.Ettmüller, Heinrichs von Meissen des Frauenlobes Leiche... (Quedlinburg, 1843)
- Faral and Bastin: E.Faral and J.Bastin, Oeuvres complètes de Rutebeuf, 2 vols (Paris, 1959-60)
- Feist: A.Feist, 'Mitteilungen aus Liedersammlungen', ZfrP, 13 (1889), pp.115ff.
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- Ferraro: G.Ferraro, Raccolta di sacre poesie popolari..., Scelta di curiosità, 152 (Bologna, 1877)
- Filgueira Valverde: J.Filgueira Valverde, 'El "Planto" en la historia y en la literatura gallega', Cuadernos de estudios gallegos, 1 (1945), pp.511-606.
- Frank, Palatinus: G.Frank, La Passion du Palatinus (Paris, 1922)
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- Gabotto: F.Gabotto and D.Orsi, Le laudi del Piemonte, Scelta di

- curiositá, 238 (Bologna, 1891)
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- Genrich; F.Genrich, Der musikalische Nachlass der Troubadours, Summa Musicae Medii Aevi, 3 (Darmstadt, 1958)
- GSDLI: Giornale storico della letteratura italiana
- Hanus, I.J.Hanus, Die lateinisch-böhmischen Osterspiele des 14. -15. Jahrhunderts (Prague, 1863)
- Heidelberg: G.Milchsack, Heidelberger Passionsspiel, BLVS, 150 (Tübingen, 1880)
- Hengstl: M.H.Hengstl, Totenklage und Nachruf in der mittellateinischen Literatur seit dem Ausgang der Antike (Würzburg, 1936)
- Hesbert: See Abbreviations A
- Hill, Anthology: R.T.Hill and T.G.Bergin, Anthology of the Provençal Troubadours, Yale Romanic Studies, 17 (New Haven, 1941)
- Hist.litt.: Histoire littéraire de la France
- HMS: F.H.von der Hagen, Minnesinger, 4 vols (Leipzig, 1838)
- Hoepffner: E.Hoepffner, Oeuvres de Guillaume de Machaut, 3 vols (Paris, 1908-21)
- Hoffmann: H.Hoffmann von Fallersleben, Fundgruben für Geschichte deutscher Sprache und Literatur, part two (Breslau, 1837)
- Holz: G.Holz, F.Saran, and E.Bernoulli, Die Jenaer Liederhandschrift, vol I (Leipzig, 1901, reprinted Hildesheim, 1966)
- HVjs: Historische Vierteljahrschrift
- IMSCR: International Musicological Society Congress Reports
- JAMS: Journal of the American Musicological Society
- JEGP: Journal of English and Germanic Philology
- Klapper: J.Klapper, 'Mitteldeutsche Texte aus Breslauer Handschriften', ZfdP, 47 (1916), pp.89-92
- Klemming: G.Klemming, Cantionales morales scholasticae historicae in Regno Sueciae olim usitatae (Stockholm, 1887)
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ZfdP: Zeitschrift für deutsche Philologie

ZfFSL: Zeitschrift für französische Sprache und Literatur

ZfrP: Zeitschrift für romanische Philologie

I PLANCTUS IN LATIN

L1 A solis ortu usque ad occidua (C 22; SK 32)

Deceased: Emperor Charlemagne (+ 814)

Poet: Columbanus, Abbot of Saint-Trond, Belgium.

MSS: I-VEcap 90 (85) (s.ix ex.), f.45r

F-Pn lat.10440 (s.ix), f.1r

(↓) F-Pn lat.1154 (s.ix-s.x), f.132r

B-Br 8860-67 (s.x in.), f.39r

D-TRs 133c (s.xi-xii), p.55

D-Fulda (s.x): destroyed, edited by C.Brower (Mainz, 1617), p.85.

Text: Poetae, I, p.434; PL 106, col.1257; DuMéril, I, p.245; H. Kusch, Einführung in das lateinische Mittelalter (Berlin, 1957), I, p.74; K.Langosch, Lyrische Anthologie (Darmstadt, 1968), p.94; Vecchi, Poesia, p.645; Einhardi Vita Karoli (MGH SS rer.Germ., 25, 1911), p.48

Mus.: E.de Coussemaker, Histoire de l'Harmonie... (Paris, 1852), p.iv; Grove's Dictionary..., fifth edition (London, 1954), V, pp.1-2; Chailley, L'École, p.133.

Lit.: M.Lapidge, Stud.Med., third series, 18 (1977), pp.290-3; Bischoff, Mal.Stud., II, p.25; Becker, Literaturgeschichte, pp.197-9; Szöverffy, Weltliche Dichtungen, p.513; R.L. Crocker, JAMS, 11 (1958), p.162; H.Spanke, Stud.Med., second series, 4 (1931), p.290; Raby, Secular Latin, I, pp.211ff; Hengstl, p.31; Sesini, Poesia, pp.167-71

L2 Abissus vere multa (C 34868; W 215)

Lament of Israel for Samson.

Poet: Peter Abelard (1079-1142)

MS: (↓) I-Rvat Reg.lat.288 (s.xii-s.xiii), f.64r

Text: Meyer, I, p.371; PL 178, col.1821; Vecchi, I 'Planctus', p.57; Dronke, Poetic Individuality, pp.121-3; AH 48, p.228.

Lit.: H.Spanke, ZfrP, 51 (1931), 309-34 and Stud.Med., second series, 11 (1938), 12-67; G.Vecchi, Stud.Med., second series, 16 (1943-50), 86-101; W.von den Steinen, CCM, 9 (1966), p.369; Dronke, Poetic Individuality, pp.120ff.

L3 Abner fidelissime, bello strenuissime (C 34862; W 180)

Lament of David for his son, Abner.

Poet: Peter Abelard (1079-1142)

MS: (↓) I-Rvat Reg.lat.288 (s.xii-s.xiii), f.64v

Text: Meyer, I, p.371; PL 178, col.1821; Vecchi, I 'Planctus', pp.62-5; AH 48, p.230.

Lit.: H.Spanke, ZfrP, 51 (1931), 309-34 and Stud.Med., second series, 11 (1938), 12-67; G.Vecchi, Stud.Med., second series, 16 (1943-50), 86-101.

L4 Abrahe proles, Israel nata (C 63; W 183)

Lament of Dina, daughter of Jacob, for Sichem

Poet: Peter Abelard (1079-1142)

MS: (↓) I-Rvat Reg.lat.288 (s.xii-s.xiii), f.63v

- Text: Meyer, I, p.366; PL 178, col.1817; Vecchi, I 'Planctus', pp.41-4; AH 48, p.224.
- Mus.: A.Machabey, Romania, 81 (1961), pp.78-84
- Lit.: H.Spanke, ZfrP, 51 (1931), 309-34 and Stud.Med., second series, 11 (1938), 12-67; G.Vecchi, Stud.Med., second series, 16 (1943-50), 86-101; W.von den Steinen, CCM, 9 (1966), p.366; Dronke, Poetic Individuality, pp.114-18.
- L4a Absolon, fili mi, fili mi, Absolon (See L29: Doleo super te)
- L5 Ad carmen populi flebile cuncti (C 22326; W 312; SK 154; Díaz 711)
- Deceased: Raimon, Count of Barcelona (+ 1018)
- MS: F-Pn lat.5941 (s.xiii), f.92r-v
- Text: Ll.N.D'Olwer, Anuari, 6 (1915-19), pp.27-30; DuMéril, III, p.277; E.Dümmler, NA, 3 (1879), p.407.
- Lit.: Hengstl, p.71; E.Curtius, ZfrP, 58 (1938), p.170; Becker, Literaturgeschichte, p.239; Anglès, Catalunya, p.252; Ll.N.D'Olwer, ALMA, 3 (1927), pp.145-7.
- L6 Ad festas choreas celibes (C 34895; W 340a)
- Lament of the Virgins of Israel for Jephtha's daughter.
- Poet: Peter Abelard (1079-1142)
- MS: (J) I-Rvat Reg.lat.288 (s.xii-s.xiii), f.63v
- Text: Meyer, I, p.347; PL 178, col.1819; Vecchi, I 'Planctus', p.48 and Poesia, p.184; Dronke, Poetic Individuality, p.121; W. von den Steinen, Mlat.Jb., 4 (1967), pp.122-44.
- Mus.: A.Machabey, Romania, 82 (1961), pp.84-8; L.Weinrich, MQ, 55 (1969), pp.304-12; B.Stäblein, Schriftbild der einstimmigen Musik (Leipzig, 1975), p.61, note 638.
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- L7 Ad flendos tuos, Aquilegia, cineres. (SK 172)
- Destroyed: the city of Aquileia by Attila (a.454)
- Poet: Paulinus of Aquileia (ca.750-802)
- MSS: NL-DHk 830 (s.ix), f.20v
.. A-Wn 891 (s.x), f.67r
- Text: Poetae, I, pp.142-4; DuMéril, I, pp.234-9; S.Endlicher, Catalogus codicum...Palatinae Vindobonensis (Vienna, 1836), pp.296-302; P.Paschini, San Paolino patriarca... (Udine, 1906), p.178; Norberg, Paulin, pp.166-9.
- Lit.: Szöverffy, Weltliche Dichtungen, pp.475-7; Becker, Literaturgeschichte, pp.196ff.
- L8 Ad fletus voces extendat corda sonoras (W 344)

Deceased: Odilo, Abbot of Cluny (+ 1049)
Poët: Jotsald, a monk of Cluny.
MSS: F-Pn lat.2627 (s.xi), f.52v
F-Pn lat.18304-(s.xi), f.124v
Text: PL 142, cols.1043-6.
Lit.: E.Sackur, NA, 15 (1890), 105-39; J.Hourlier, Saint Odilon ...
(Louvain, 1964), pp.1-8; Hengstl, p.70; P.von Moos,
Consolatio, 4 vols (Munich, 1971-72), I, pp.192-7.

L9 Ad te namque, mi dilecte (C 22449; W 461)

Deceased: Odilo, Abbot of Cluny (+ 1049)
Poet: Jotsald, a monk of Cluny.
MSS: F-Pn lat.2627 (s.xi), f.55r
(J) F-Pn lat.18304 (s.xi), f.128v
Text: E.Sackur, NA, 15 (1890), pp.123-6.
Lit.: See L8

L10 Alabastrum frangitur et lampas extinguatur (C 22761; W 724; A:K50)

Deceased: Philip Augustus, King of France (+ 1223)
MS: J I-F1 Pluteo 29.1 (ca.1240), f.436r
Text: Delisle, p.55; AH, 21, p.175.
Lit.: L.Schrade, An.Mus., 1 (1953), p.15; J.Handschin, AfMw, 9
(1952), p.108.

L11 Anglia planctus itera (C 22979; W 1015; A:K12)

Deceased: Henry II, King of England (+ 1189)
MS: J I-F1 Pluteo 29.1 (ca.1240), f.421v
Text: Delisle, p.50; AH, 21, p.177.
Lit.: L.Schrade, An.Mus., 1 (1953), p.15.

L12 Anglia ridet, Francia luget, Flandria languet (C 35247; W 1019a)

Deceased: Charles the Good, Count of Flanders (+ 1127)
MS: F-DOU 798 (170) (s.xiv in.)
Text: Pirenne, p.189; J.-J.de Smet, Corpus chronicorum Flandriae,
4 vols (Brussels, 1837-65), I, p.79.

L13 Ante crucem virgo stabat (C 1169)

Lament of the Virgin at the Cross.
MSS: F-TO 348 (s.xv), f.162r
F-LUNEL 5 (s.xv), f.117v
I-Tn E.V.17 (s.xiv), f.91r
I-Ac 506 (s.xiv), f.78r
I-BGc Delta.2.20 (a.1472), f.57r
I-VEcap 823 (s.xiv), f.36v
I-MAc E.I.27 (s.xv)
I-Bas 4019 (s.xv), f.55v
Text: AH, 15, p.76.
Lit.: Wechssler, p.13; Ermini, p.21; Seewald, p.8'; Cf.Mone,
Schau., I, pp.37-41.

L14 Armonicae facultatis aspirante gratia (W 1498)

Deceased: Fulbert, Bishop of Chartres (+ 1028)

Poet: Adelman of Liège, Bishop of Brescia (c.1000-1057)

MSS: B-Br 5576-5604 (s.xii), f.163r

(J) DK-Kk 1905 (s.xii), f.60v

Text: PL 143, col.1295; J.Havet, 'Poème rythmique...', in Notices et documents publiés pour la Société de l'histoire de France, edited by C.Jourdain (Paris, 1884) 71-92.

Lit.: Havet, 71-92.

L15 Bellatorum fortissimus, Anglorum invictissimus (W 2122)

Deceased: William I of England (+ 1087)

MSS: F-Pn lat.12696 (s.xvii), f.197r

GB-Lbl Cotton Otto B.IV: Destroyed.

Text: DuMéril, I, pp.296-7; P.Marchegay & E.Mabille, Chroniques des églises d'Anjou (Paris, 1869), p.139.

Lit.: Hengstl, p.70

L16 Caesar tantus eras quantus et orbis (C 2533; W 2287; SK 1822)

Deceased: Henry III, Emperor, King of Germany (+ 1056)

MSS: D-B Phillipps 1694 (s.xii ex.), f.111v

PL-WRu R 58 (a.1473), f.80v

B-M 48 (102) (s.xii-xiii), f.139r

D-ER Ampl.Q 355 (s.xiv), f.15v

F-RSm 1275 (s.xiii ex.), f.166r

I-Rvat Vat.lat.3827 (s.x/xi), f.209v

GB-Lbl Harley 3222 (s.x/s.xi), f.97v

GB-Lbl Harley 3716 (s.xv), f.76r

F-Pn lat.6348 (s.xiv), f.119r

F-Pn lat.6389 (s.xiv), f.3ra

F-Pn lat.6630 (s.xiii), f.2v

F-Pn lat.14867 (s.xii), f.178r

B-Br 5540 (s.xi/xii), f.1v

F-LYm 168 (100) (s.xv), f.220r

D-Mbs Clm 17142 (s.xi-xii), f.102r

F-CA 939 (838) (s.xiv-xv), f.31r

GB-Gu Hunt. 417 (s.xv²), f.282v

See also:

MSS containing William of Malmesbury's Gest.reg.Angl., II, 194, (MGH SS, X, pp.451-2: 15 MSS)

Text: Poetae, IV, pp.1074-5; MGH SS, X, pp.468-9; W.von den Steinen, Ein Dichterbuch des Mittelalters (Berne, 1974), p.96.

Lit.: K.Strecker, NA, 45 (1923), p.360; Bischoff, Mal.Stud., II, pp.169-74; W.Bulst, Fs.P.E.Schramm (Wiesbaden, 1964), p.444 note 32; Becker, Literaturgeschichte, p.205; Szöverffy, Weltliche Dichtungen, p.705.

L16a Carole, gemma comitum, dux inclite (C 2650; W 2512)(See L130: Pro dolor ducem Flandriae)

L17 Carole tu mea cura manens (C 24282; W 2513a)

Deceased: Charles the Good, Count of Flanders (+ 1127)

MS: F-AS 639 (s.xii), f.107v

Text: Pirenne, p.184.

Lit.: Hengstl, p.71.

L18 Contemplemur crucifixum (C 36394)

Lament of the Virgin at the Cross.

MS: 'ex nostro codice': E.de Levis, Anecdota sacra...
(Turin, 1789), p.115.

Text: AH 46, p.131; de Levis, p.115.

Lit.: Seewald, p.8'.

L19 Cordas tange, melos pange (W 3312; SK 2768)

Deceased: William, Earl of Aquitaine (+ 918)

MS: GB-Cu Gg.5.35 (s.xi mid.), f.441v

Text: Strecker, CC, p.101; Bulst, CC, p.68; Breul, CS, p.56

Lit.: P.von Winterfeld, NA, 25 (1900), p.405; H.Spanke, Stud.Med.,
second series, 15 (1942), p.124.

L20 Cum de cruce deponitur (C 4064)

Lament of the Virgin at the Cross.

MSS: D-KA Reichenau pap.36 (s.xiv²-s.xv¹), f.146v
D-MZs Karth. 599 (s.xiv), f.127r

Text: Mone, II, p.144.

Lit.: F.G.Holweck, Fasti Mariani... (Freiburg, 1892), p.314.

L21 Cum venissem ungere mortuum (C 25178; S 76-97)

Lament of Mary Magdalene, or one of the other Marys.

- MSS: (J) CH-E 300 (s.xii-xiii), p.93 (Y, I, p.390; L 783)
(J) CH-Zz Rh.18 (s.xiii), p.282 (Y, I, p.386; L 797)
(J) A-KN 574 (s.xiii), f.143v and f.144r (Y, I, p.427; L 829)
(J) A-KLA Perg.32 (s.xiii), f.47v (L 790)
J CS-Pu No number (s.xv), f.135r (Hanus, p.29)
J CH-EN 314 (I.4/25) (s.xiv), f.77r (Y, I, p.376; L 784)
J I-Civ CI (s.xiv), f.78r (Y, I, p.379; L 781)
(J) D-Hls Mus.383 (ca.1320), f.126r (L 792)
J D-Wa VII.B.203 (s.xiv), f.24v (L 780)
J CS-Pu 1.B.12 (ca.1384), f.136r (Hanus, p.39)
J D-TRs 1973 (63) (ca.1400), p.23 (Froning, I, p.52)
J D-W Helmst.965 (s.xv), f.186r (Schönemann, p.158)
D-W 84.2 Aug. fol. (s.xv), f.23v (L 787)
CH-SGs 448 (s.xv), p.106 (Y, I, p.667; L 788)
J CS-Pu 17.E.1 (s.xv), f.154r (Hanus, p.52)
J D-Ngm 7060 (s.xv), f.132v (Eger, p.308)
D-B Germ.Fol. 1219 (s.xv), f.15v (Rueff, p.171)
J D-Z XXXVI.I.24 (s.xvi), f.3r (Y, I, p.670)
A-Iu Paper MS, no number (ca.1391), f.48r (Mone, AS, p.139)
D-F Parchment roll (ca.1350-80) (Froning, II, p.367)
J H-ERe 772-4 (s.xv), f.9r (Kummer, p.74)

Lit.: Lipphardt, Die Weisen, pp.35-9; Meyer, Fragmenta Burana, pp.106ff.

L22 Cuncta sorores gaudia

Lament of Mary Magdalene

MS: J E-VI 105 (111) (s.xi-s.xii), f.59r (Young, I, pp.679-80)

Lit.: Young, I, pp.677ff.; K.Dürre, Die Mercatorszene ... (Göttingen, 1915), pp.11-25.

L23 Da plaudens organo (C 25246; W 4022)

Deceased: Henry II, King of England (+ 1189)

MS: GB-Ob Bodley Additional A 44 (s.xiii in.-s.xv), f.66r

Text: C.L.Kingsford, EHR, 5 (1890), p.315.

Lit.: A.Wilmart, MARS, 1 (1941), p.62

L24 De profundis ad te clamantium (C 4238; W 4141)

Lament in commemoration of the dead.

MSS: J F-Pn n.a.lat.3126 (s.xii), f.87r

(J) CH-Zz C63 (690) (s.xiii), f.152r

F-LM 223 (s.xv-s.xvi)

Text: AH, 10, p.54; J.Werner, Rom.Forsch., 4 (1891), pp.520-1;

W.H.J.Weale, Analecta Liturgica, 2 vols (Lille and Bruges, 1888-92), I, p.398.

Lit.: M.Huglo, Ephemerides liturgicae, 71 (1957), p.18

L24a Descripta morte consulis (C 4393; W 4272) (See L130: Pro dolor ducem Flandriae)

L25 Divina providentia rectoris in absentia (C 25645; W 4629; A:K9)

Deceased: William Longchamp, Bishop of Ely (+ ca.1192)

MS: J I-F1 Pluteo 29.1 (ca.1240), f.420r

Text: Delisle, p.49; AH, 21, p.174.

Lit.: Spanke, Beziehungen, p.87; J.Handschin, MD, 5 (1951), p.92;

H.Spanke, AfSnSp, new series, 56 (1929), p.75; R.Falck,

The Notre Dame Conductus: A Study of the Repertory

(Henryville, Ottawa, Binningen, 1981), p.107.

L26 Doctorum speculum, doctor amande (W 4679)

Deceased: Hubert of Orleans (+ s.xi)

Poet: Baudri of Bourgueil (1046-1130)

MS: J I-Rvat Reg.lat.1351 (s.xii¹), f.38r

Text: PL, 166, col.1198; DuMeril, I, p.292; P.Abrahams, Les oeuvres poétiques de Baudri de Bourgueil (Paris, 1926), pp.106-9.

Lit.: Abrahams, p.106.

L27 Doleo super te, frater mi Jonatha (Hesb.2321)

Lament (antiphon) of David for Jonathan (II Samuel 1.26)

MSS: ↓ F-Pn lat.12044 (s.xii in.)
 ↓ D-KA Reichenau Perg.60 (s.xv), f.234v
 ↓ I-IV 106 (s.xi)
 (↓) I-MZ C.12.75 (s.xi)
 (↓) I-VEcap 98 (s.xi)
 (↓) GB-Lbl Additional 30850 (s.xi)
 ↓ I-Lc 601 (s.xii in.), p.274
 (↓) D-BAs lit.23 (s.xii ex.)
 ↓ F-Pn lat.12584 (s.xii/s.xiv)
 ↓ F-Pn lat.17296 (s.xii), f.291r
 (↓) CH-Zz Rh.28 (s.xiii-s.xiv)
 ↓ GB-WO Cod.F.160 (ca.1230), p.165
 ↓ GB-Cu Mm.2.9 (s.xiii), p.296
 Text: Hesbert, no.2321.

L28 Doleo super te, frater mi Jonatha (Hesb.6487)

Lament (responsory) of David for Jonathan (II Samuel 1. 26)
 MSS: ↓ I-IV 106 (s.xi)
 (↓) I-VEcap 98 (s.xi)
 ↓ F-Pn lat.17296 (s.xii), f.290r
 ↓ I-BV V.21 (s.xii)
 Text: Hesbert, no.6487.

L29 Tr: Doleo super te, frater me Jonatha (Genn.944a)
 Mo: Absolon, fili mi, fili mi Absolon (Genn.944b)
 T: Unknown

Laments (motet) of David for Jonathan and Absalom (II Samuel 1. 26,
 and 18. 33)

MS: a3 ↓ GB-Cgc 512 (543) (ca.1330), f.258v
 Mus.: J.Handschin, MD, 5 (1951), pp.88-9.
 Text: Handschin, p.88; E.Sanders, Gattungen, pp.547-9

L30 Dolorum solatium laborum remedium (C 36793; W 4715)

Lament of David for Jonathan
 Poet: Peter Abelard (1079-1142)
 MSS: (↓) I-Rvat Reg.lat. 288 (s.xii-s.xiii), f.64v
 ↓ F-Pn n.a.lat.3126 (s.xii), f.88v-90v
 ↓ GB-Ob Bodley 79 (s.xiii ex.), f.53v-56r
 Text: Meyer, I, p.372; PL 178, col.1821; Vecchi, I 'Planctus',
 pp.66-9; Dronke, Poetic Individuality, pp.203-9; L.
 Weinrich, Mlat.Jb., 5 (1968), 59-78 and MQ, 55 (1969),
 pp.467-78.
 Mus.: Weinrich, MQ 55 (1969), pp.464ff.; I.Bent, in Dronke,
Poetic Individuality, 203-9.
 Lit.: H.Spanke, ZfrP, 51 (1931), 309-34 and Stud.Med., second
 series, 11. (1938), 12-67; W.von den Steinen, CCM, 9
 (1966), pp.367-8; Dronke, Poetic Individuality, p.116;
 Weinrich, Mlat.Jb., 5 (1968), pp.59ff. and MQ, 55 (1969),
 pp.464ff.

L31 Dulcis fili, quem hostili specto cesum dextera (W 4808)

- Lament of Evandrus at the death of Pallas, his son.
 MSS: I-F1 Pluteo 39.21 (s.xv), f.143v
 I-F1 Bluteo 39.24 (s.xii), f.35v
 Text: Unpublished.
- L32 Dum Philippus moritur (W 4919)
 Deceased: Philipp, King of Schwabia (+ 1208)
 MS: D-Mbs Clm 4660 (ca.1220-30), f.52r
 Text: CB no.124.
- L33 Ecce Judas velud olim Salvatoris tradidit (SK 4162)
 Deceased: Adelhard, Count of Paris (+ s.ix ex.) (?)
 MS: F-Pn lat.2683 (s.ix-x), f.101v
 Text: Unpublished.
 Lit.: Bischoff, Mal.Stud., II, p.28.
- L34 Eclipsim passus totiens (C. 25965; W 5225; A:K33)
 Deceased: Pierre le Chantre (+ 1197)
 MS: J I-F1 Pluteo 29.1 (ca.1240), f.429r
 Text: Delisle, p.52; AH 21, p.172.
 Lit.: L.Schrade, An.Mus., 1 (1953), p.16
- L35 Eclipsim patitur splendor militie (C 5226; W 5227; A:I7)
 Deceased: Geoffrey, Count of Brittany (+ 1186)
 MSS: a2 I-F1 Pluteo 29.1 (ca.1240), f.322v
 a2 D-W Helmst.628 (s.xiii mid.), f.101r
 Text: Delisle, p.37; AH 21, p.179; Milchsack, I, p.175.
 Lit.: J.Handschin, MD, 5 (1951), p.93; L.Schrade, An.Mus., 1
 (1953), p.15; Spanke, Beziehungen, p.38;
- L36 Ex culpa veteri damnantur posteri
 Lament of Mary for her brother, Lazarus.
 Poet: Hilarius the Englishman.
 MS: F-Pn lat.11331 (s.xii), f.9r-v (Young, II, p.213)
 Lit.: Young, II, pp.211-19.
- L37 Expirante primitivo (W 6113)
 Deceased: Richard I, King of England (+ 1199)
 MS: D-Mbs Clm 4660 (ca.1220-30), f.51r-v
 Text: CB no.122.
- L38 Filii praesentia mater destituta (C 6324)
 Lament of the Virgin at the Cross.
 MS: D-KA Reichenau pap.36 (s.xiv²-s.xv¹), f.146v
 Text: Mone, II, p.145.

- L39 Flebilis est obitus toti mundo patriarche
 Deceased: Gregory of Montelungo, Patriarch of Aquileia (+ 1269)
 MS: I-Ma R 71 sup. (s.xiv), f.143r
 Text: P.Meyer, In memoria di N.Caix e U.A.Canello... (Florence, 1886), pp.235-6.
 Lit.: Meyer, pp.231-2.
- L40 Flere libet ac flere debeo (C 26666; W 6608)
 Lament of Mary Magdalene.
 MS: GB-Lbl Additional 15722 (s.xii-s.xiii), f.56v
 Text: AH 21, pp.79-81
- L41 Flere libet pro regis funere
 Deceased: Philipp, King of Schwabia (+ 1208)
 MS: CH-EN 1003 (s.xii mid.-s.xiv), f.117v
 Text: P.W.Hafner, Fs.B.Bischoff (Stuttgart, 1971), pp.404-5.
 Lit.: Hafner, pp.398-405.
- L42 Flete fideles anime (C 26669; W 6617; S 207; A:L59)
 Lament of the Virgin at the Cross.
 Poet: attributed to Pope Gregory IX (Cf. MGH SS XXXII, p.383)
 MSS: F-Pn lat.3495 (s.xiii), f.180v
 F-Pn lat.4880 (s.xiii), f.85r
 (J) D-Sl HB I Asc.95 (s.xiii), f.23r
 (J) D-Mbs Clm 4660 (ca.1220-30), f.55r; f.110r; f.111r
 J I-Pc C55 (s.xiv), f.31v
 J I-Pc C56 (s.xiv), f.32r
 (for Marienklagen which contain versicles from this lament, see S 347-357 and W.Irtenkauf and H.Eggers, Carinthia, 148 (1958), pp.359-80.)
 Text: CB no.16*, no.23* and no.4*; AH 20, p.155; Young, I, pp.498-9.
 Mus.: G.Vecchi, Uffici Drammatici Padovani (Florence, 1954), pp.56-63.
 Lit.: Seewald, p.6'; Young, I, pp.498ff.; Szöverffy, Annalen, II, p.210; Spanke, Beziehungen, p.86, ZfFSL, 53 (1930), p.113 and AfSnSp, new series, 56 (1929), p.76; Meyer, Fragmenta Burana, pp.69-72; A.Wilmart, RB, 49 (1939), p.363.
- L43 Flete mecum, precor, mea pignora flete fideles (W 6619)
 Deceased: Anselm, Archbishop of Canterbury (+ 1109) (?)
 MSS: GB-Ccc 299 (s.xiii), f.53r
 GB-Lo 4^om (s.xiii-xiv): now missing
 Text: Unpublished:
 Lit.: H.Schenkl, Bibliotheca Patrum Latinorum... (Vienna, 1891ff.) III, p.44.
- L44 Flete viri, lugete proceres (C 6364; W 6623)

Deceased: William I, King of England (+ 1087)
MSS: F-Pn lat.2286 (s.xii), f.244v
J F-Pn lat.8625 (s.xiii-s.xv), f.33v
Text: PL, 149, col.1271; DuMeril, I, p.294. ...
Mus.: M.Huglo, RdM, 50 (1964), pp.225-8 and MT, 108 (1967), p.124.
Lit.: Hengstl, p.70

L45 Floriacensis contio, mestis pro Rainaldi funere (W 6650)

Deceased: Rainaldus, Abbot of Fleury (+ s.xi)
MS: I-Rvat Reg.lat.596 (s.xi), f.10v
Text: E.Dümmler, NA, 5 (1880), pp.634-6.
Lit.: M.Lapidge, Stud.Med., third series, 18 (1977), pp.265-6.

L46 Hactenus tetendi liram (W 5493)

Deceased: Constance, a monk of Luxeuil (+ 1025)
Poet: Gudino of Luxeuil
MSS: F-Pn lat.1772 (s.xii), f.96v
J F-Pn lat.7211 (s.xii-s.xiii), f.123v
J I-Fn conv.soppr.F.III.565 (s.xi/s.xii in.), f.33r
J I-Fr 652 (s.xiv) a copy of I-Fn conv.soppr.F-III.565.
I-Rvat Vat.lat.9496 (s.xi), f.15v
GB-Ctc 0.9.29 (s.xv), f.82r
Text: PL, 151, p.635; DuMéril, I, p.280; G.Vecchi, Quadrivium, 1
(1956), pp.25-7.
Mus.: Vecchi, pp.33-5; J.Smits van Waesberghe, School en Muziek ...
(Amsterdam, 1949), p.105.
Lit.: Vecchi, pp.19-40.

L47 Hector pugnae victor Graiaae

Lament at the death of Hector of Troy
MS: I-Rvat Vat.lat.1984 (s.xi-s.xii), f.14r
Text: M.de Marco, Aevum, 29 (1955), pp.119-23.
Lit.: de Marco, pp.119-23.

L48 Heu dolor, heu quam dira (S 238)

Lament of Mary Magdalene and subsequently of the Virgin.
MSS: J F-O 201 (s.xiii), p.222 and p.223 (Young, I, p.394).
GB-Ouc 169 (s.xv), p.122 (Young, I, p.383)
Lit.: Young, I, p.397.

L49 Heu eheu plorat Anglia, simul et Italia (C 7727 & 27603; W 5395a)

Deceased: Lanfranc of Bec, Archbishop of Canterbury (+ 1089)
MS: F-DOU 852 (801) (s.xii-s.xiii), f.152r
Text: DuMéril, II, p.251-5; A.J.G.Le Glay, Chronique d'Arras et
de Cambrai ... (Paris, 1834), p.569

L50 Heu heu, Christe Deus (C 7729)

Lament of the Virgin at the Cross.

- MSS: I-VEcap 823 (819) (s.xiv), f.36v
I-VEcap 825 (821) (s.xiv)
Text: AH 46, p.130.
Lit.: Seewald, p.12'.
- L51 Heu heu heu, mens Herodis efferata
Lament of the mothers of the Holy Innocents.
MS: D-Mbs Clm 4660 (ca.1220-30), f.104v (Young, II, p.189)
Text: CB no.227.
Lit.: Young, II, pp.172-96.
- L52 Heu heu heu, michi misere
Lament of Euphrosina for her son, in Filius Getronis.
MS: J F-O 201 (s.xiii), p.198 (Young, II, p.353)
Mus.: H.Wagenaar-Nolthenius, CCM, 3 (1960), pp.449-51.
Lit.: Young, II, pp.351-60.
- L53 Heu heu heu, quid me incusastis?
Lament of Rachel for her sons.
MSS: J F-O 201 (s.xiii), p.218 (Young, II, p.112)
(J) D-Mbs Clm 6264 (s.xi-xii), f.27v (Young, II, p.120)
Mus.: J.E.Stevens, 'Music in some Early Medieval Plays', Studies in the Arts, edited by F.Warner, (Oxford, 1968), pp.25-32.
Lit.: Young, II, pp.110-24.
- L54 Heu heu heu, quomodo gaudebo
Lament of Rachel for her sons.
MSS: J F-O 201 (s.xiii), p.218 (Young, II, p.112)
F-LA 263 (s.xiii), f.151r (Young, II, p.106)
Lit.: Young, II, pp.110-24.
Mus.: Stevens (see L53), pp.25-32; W.Smoldon, MQ, 51 (1965), pp.516-17.
- L54a Heu heu, virgineus flos (W 7756) (See L123: Planctus ante nescia)
- L55 Heu infelices quid agimus (S 239)
Lament of the three Marys at the Sepulchre.
MS: J F-SQ 86 (s.xiv), p.618 (Young, I, p.416)
- L56 Heu me misera! Magnus labor (S 240)
Lament of Mary Magdalene at the Sepulchre.
MS: J F-TO 927 (s.xiii), f.5r (Young I, pp.443-4)
Mus.: A.Hughes, JAMS, 29 (1976), pp.276-83; E.Krieg, Das lateinische Osterspiel von Tours (Würzburg, 1956), pp.16*-18*.
Lit.: Hughes, pp.276ff.; Young, I, p.448; W.Smoldon, NOHM, II, p.189.
- L57 Heu mihi, cur hoc feci? (W 7774)

Lament of Jacob for his son Joseph whom he believes is dead.

MSS: B-Br II.2556 (1453) (s.xiii), f.193r
E-Mu 39 (s.xiii), f.81r-v (blank musical stave)
Text: J.LeClerq, Hispania Sacra, 2 (1949), pp.115-16

L58 Heu misereri, heu misereri

Lament of the soldiers at the Sepulchre of Christ.

MS: I-SUL Fascicolo 47, n.9 (s.xiv) (Young, I, p.708)

L59 Heu misere cur contigit (S 251)

Lament of the three Marys, or of Mary Magdalene

MSS: J E-Mn Va 20.4 (C 132) (ca.1130-38), f.102v (Y, I, p.269; L 413)
↓ F-O 201 (s.xiii), p.225 (Y, I, p.666; L 779)
A-KN 574 (s.xiii), f.144r (Y, I, p.427; L 829)
(↓) D-W novi 309 (s.xiii), f.64v (L 791)
D-W Aug.fol.84.2 (s.xv), f.23v (L 787)
↓ D-W Helmst.965 (s.xv mid.), f.188r (Schönemann, p.161)
(↓) D-Ngm 22923 (s.xiii), f.106r (Y, I, p.398; L 782)
↓ D-Wa VII.B.203 (s.xiv²), f.25r (L 780)
↓ CS-Pu 17.E.1 (s.xv), f.160v (Hanus, p.54)
↓ CS-Pu 1.B.12 (ca.1384), f.136v (Hanus, p.40)
CS-Pu no number (s.xv), p.136r (Hanus, p.30)
GB-Ouc 169 (s.xv), p.122 (Y, I, p.382; L 770)
↓ GB-SHs VI (Mus.iii.42) (s.xv in.), f.39r (Y, II, p.516)
↓ D-Z XXXVI.I (s.vi), f.3v (Y, I, p.671)
↓ D-TRs 1973 (63) (ca.1400), p.25 (Froning, I, p.52)
CH-SGs 448 (s.xv), p.106 (Y, I, p.667; L 788)
↓ F-TO 927 (s.xiii), f.2v (Y, I, p.441; L 824)
↓ EIRE-Dm Z.4.2.20 (s.xiv), f.59r (Y, I, p.348; L 772a)
↓ GB-Ob Rawl.liturg.d.iv (s.xiv), f.130r (Y, I, p.348; L 771)
↓ NL-DHk 71.J.70 (s.xv), f.163v (L 827)
A-Iu Paper MS, no number (ca.1391), f.48v (Mone, AS, p.141)
↓ A-Imf Ferdinandeum 575 (ca.1551), f.121r (Wack., p.223)
D-F Parchment roll (ca.1350-80) (Froning, II, p.367)
I-BOZ Paper MS, no number (s.xv ex), f.49v (Wack., p.226)
↓ I-VIP Paper MS XVI (ca.1486) (Wack., p.226)
D-B Germ.Fol.1219 (ca.1460), f.17r (Rueff, p.173)
↓ H-ERe 772-4 (s.xv), f.10v (Kummer, p.79)
↓ D-MÜsa antiphonal of Augustine nunnery, Nottuln (ca.1500) (L 795)
(↓) D-Hls Mus.383 (ca.1320, f.126v (L 792)
(included also in a privately owned gradual (ca.1420) (L 794)
of the Augustinian nunnery of Nottuln; for a facsimile see O.
Ursprung, Die katholische Kirchenmusik (Potsdam, 1931), p.82)
Mus.: D.Dolan, Le drame (Paris, 1975), p.152; Lipphardt, Die Weisen, pp.13ff.
Lit.: Meyer, Fragmenta Burana, pp.106ff.

L59a Heu miseri quid facimus? (S 241)

Lament of the soldiers at the Sepulchre of Christ.

MS: ↓ F-TO 927 (s.xiii), f.4r (Young, I, p.442)

L60 Heu nobis internas mentes (S 242)

Lament of the three Marys, or of Mary Magdalene.

MSS: (↓) CH-E 300 (s.xii-s.xiii), p.93 (Y, I, p.390; L 783)
(↓) CH-Zz Rh.18 (s.xiii), p.282 (Y, I, p.385; L 797)

- (J) D-Ngm 22923 (s.xiii), f.105v (Y, I, p.398; L 783)
 D-Li no number (s.xiii) (Mone, Schau., I, p.36)
 J CH-EN 314 (s.xiv), f.75v (Y, I, p.375; L 784)
 J I-Civ CI (s.xiv), f.77r (Y, I, p.378; L 781)
 (J) D-Hls Mus.383 (ca.1320), f.125v (L 792)
 GB-Ouc 169 (s.xv), p.121 (Y, I, p.382; L 770)
 J D-TRs 1973 (63) (ca.1400), p.20 (Froning, I, p.49)
 J D-W Helmst.965 (s.xv mid.), f.181r (Schönemann, p.149)
 D-W Aug.fol.84.2 (s.xv), f.23r (L 787)
 CH-SGs 448 (s.xv), p.106 (Y, I, p.667; L 788)
 J CS-Pu 17.E.1 (s.xv), f.140v (Hanus, p.49)
 J CS-Pu 1.B.12 (ca.1384), f.136r (Hanus, p.37)
 J CS-Pu no number (s.xv), f.133r (Hanus, p.26)
 J F-SQ 86 (s.xiv), p.609 & p.623 (Y, I, p.413; L 825)
 (J) D-Mbs Clm 4660a (s.xiii), f.VIv (Y, I, p.436; L 839)
 J D-Ngm 7060 (s.xv), f.129r (Eger, p.299)
 D-B Germ.Fol.1219 (s.xv), f.9r (Rueff, p.157)
 A-Iu Paper MS, no number (ca.1391), f.45r (Mone, AS, p.131)
 J I-BOZ Paper MS, no number (ca.1475), f.47r (Wack., p.217)
 D-F Parchment roll (ca.1350-80) (Froning, II, p.365)
 I-VIP Paper MS, no number (ca.1514), f.33v (Wack., p.337)
 J I-VIP Paper MS XVI (ca.1486) (Wack, p.217)
 J A-Imf Ferdinandeum 575 (ca.1551), f.118r (Wack, p.219)
 F-T 792 (s.xiii ex.), f.302r (Y, I, p.604)
 J D-MÜsa Nottuln Antiphonar (ca.1500), f.112r (L 795)
 H-ERe 772-4 (s.xv), f.6v (Kummer, p.60)
 J D-B 40081 (ca.1500), f.240r (L 786)
 J D-B 40080 (ca.1500), f.225r (L 786a)
 D-Wa B.VII.Hs.48 (s.xvi) (L 785)
 J D-MÜp K⁴ 214 (ca.1600), f.50 (L 793)
 (included also in a ceremony from l'Abbaye de Sainte-Croix,
 Poitiers: Revue Mabillon, 9 (1913-14), pp.393-4)
 Mus.: Lipphardt, Die Weisen, pp.6ff.
 Lit.: Young, I, pp.377-8; Meyer, Fragmenta Burana, pp.106ff..

L61 Heu pius pastor occidit (C 7741; S 248)

Lament of the three Marys, or of Mary Magdalene.

- MSS: J F-O 201 (s.xiii), p.220 (Y, I, p.393; L 779)
 J EIRE-Dm Z.4.2.20 (s.xiv), f.59r (Y, I, p.347; L 772a)
 J GB-Ob Rawl.liturg.d.iv (s.xiv), f.130r (Y, I, p.347; L 772)
 J D-Wa VII.B.203 (s.xiv²), f.23r (L 780)

Mus.: Lipphardt, Die Weisen, pp.27-30; Dolan (See L59), p.152.
 Lit.: Young, I, p.397; Meyer, Fragmenta Burana, pp.106ff.

L62 Heu quam confusum reddit sors ultima planctum (W 7787)

Deceased: Odilo, Abbot of Cluny (+ 1049)

Poet: Jotsald, a monk of Cluny.

- MSS: F-Pn lat.2627 (s.xi), f.55r
 F-Pn lat.18304 (s.xi), f.128r

Text: E.Sackur, NA, 15 (1890), p.123.

Lit.: J.Hourlier (See L8), pp.1-8.

L63 Heu teneri partus

Lament of Rachel for her sons.

- MSS: J F-O 201 (s.xiii), p.217 (Young, II, p.112)

- (J) D-Mbs Clm 6264 (s.xi-s.xii), f.27v (Young, II, p.119)

Mus.: Stevens (See L53), pp.25-32; W.Smoldon, MQ, 51 (1965), p.515.

L64 Heu voce flebili cogor enarrare (C 37847)

Lament for the dead at the surrender of Jerusalem (a.1187), Second Crusade.

MSS: F-Pn lat.8960 (s.xiii), f.1r

D-Mbs Clm 4660 (ca.1220-30), f.15r

Text: CB, no.50; DuMeril, I, pp.41-4.

Lit.: P.Riant, De Haymaro monacho ... (Paris, 1865), pp.119-23.

L65 Huc ades, Calliope, vires mihi suggere (W 8498)

Deceased: Charles the Good, Count of Flanders (+ 1127)

MS: Lost or destroyed.

Text: PL, 149, cols.281-4; DuMeril, II, p.260; MGH SS, VII, p.526;

Pirenne, pp.186-8; A.J.G.Le Glay, Chronique d'Arras et de Cambrai ... (Paris, 1834), p.383.

L66 Hug dulce nomen (C 8139; SK 7318)

Deceased: Hugh, Abbot of St.Quentin (+ 844)

MS: (↓) F-Pn lat.1154 (s.ix-s.x), f.133r

Mus.: de Coussemaker (See L1), p.v; Chailley, L'École, p.133.

Text: Poetae, II, p.139

Lit.: Becker, Literaturgeschichte, pp.201-3.

L67 In excelsis tuis doleo super te (Hesb.3233)

Lament (antiphon) of David for Jonathan (II Samuel 1.26)

MSS: (↓) CH-SGs 390-91 (s.x) (Hartker's Codex), p.398

(↓) CH-Zz Rh.28 (s.xiii-s.xiv)

↓ D-KA Reichenau perg.60 (s.xv), f.234v

Text: Hesbert, no.3233

L68 In nomine Domini dicam (W 9022)

Deceased: Ambrose (+ 397) and some thirteenth century grammarians.

MS: E-E 0.3.17 (s.xiv), f.109r

Text: R.Avesani, Stud.Med., third series, 6 (1965), pp.468-73;

F.Bertolini, Atti e mem.della R.dep.di storia patria per le prov.di Romagna, third series, 7 (1888-89), pp.130-9.

Lit.: Avesani, pp.455-88; Bertolini, 130-9.

L69 In occasu sideris cadis in merorem (C 28091; W 9036; A:I11)

Deceased: Henry II, King of England (+ 1189)

MSS:a2! I-F1 Pluteo 29.1 (ca.1240), f.350v

a2! D-W Helmst.628 (s.xiii mid.), f.108r

GB-Ob Rawl.C 510 (s.xiii²), f.9r

Text: Delisle, p.40; AH, 21, p.178; Milchsack, no.167.

Lit.: J.Handschin, MD, 5 (1951), p.92; L.Schrade, An.Mus., 1 (1953), p.15, p.18; J.Knapp, JAMS, 33 (1980), p.400.

L70 Infelices filii patre nati misero (C 38232; W 9307)

Lament of Jacob for his sons.

Poet: Peter Abelard (1079-1142)

- MS: (J) I-Rvat Reg.lat.288 (s.xii-s.xiii), f.63v
Text: Meyer, I, p.367; PL, 178, col.1818; Vecchi, I 'Planctus', pp.45-7; DuMeril, II, p.436.
Lit.: H.Spanke, ZfrP, 51 (1931), 309-34 and Stud.Med., second series, 11 (1938), 12-67; G.Vecchi, Stud.Med., second series, 16 (1943-50), 86-101.
- L71 Infelix ego misera (S 302)
Lament of Mary Magdalene.
MS: J F-SQ 86 (s.xiv), p.618 (Young, I, p.416)
- L72 Jam moratur, et plus quam nimium
Lament of Martha and Mary at the death of Lazarus.
MS: J F-O 201 (s.xiii), p.237 (Young, II, p.203)
- L73 Jerusalem, Jerusalem, que occidis et lapidas (C 9448; W 9811; A:K46)
Deceased: Henry II, Count of Champagne (+ 1197) and his mother (+ 1198)
MSS: J I-F1 Pluteo 29.1 (ca.1240), f.434r
GB-Ob Bodley Additional A 44 (s.xiii in.-s.xv), f.139r
Text: Delisle, p.54; AH, 21, p.181; E.L.Kingsford, EHR, 5 (1890), p.325.
Lit.: A.Wilmart, MARS, 1 (1941), p.78.
- L74 Jerusalem luge, complangite quique fideles (W 9813)
Deceased: Frederick Barbarossa I, Emperor, King of Germany (+ 1190)
MS: D-WUu M.ch.fol.131 (s.xv), f.219r
Text: S.Schard, De iurisdictione ... (Basle, 1566), p.848
- L75 Jerusalem luge, medio dolor orbis in orbe (W 9814)
Lament for the dead at the Capture of Jerusalem (a.1099)
Poet: Godefroi de Bouillon
MSS: F-Pn lat.5129 (s.xiii), f.68v
F-DOU 367 (372) (s.xii ex.), f.131r
F-DOU 882 (838) (s.xii ex.), f.46r
Text: PL, 155, col.1095
- L76 Jocus et leticia (W 9871)
Deceased: Dolça, Countess of Provence (+ ca.1127-30)
MS: F-Pn lat.3719 (s.xii ex.), f.87v
Text: Spanke, Beziehungen, p.188.
Lit.: Dronke, Love Lyric, I, pp.291-3
- L77 Judex summe, medie rationis et infimae (W 9898; SK 8490)
Deceased: Henry II, Emperor, King of Germany (+ 1024)
MS: GB-Cu Gg.5.35 (s.xi mid.), f.434r

Text: Strecker, CC, p.27; Bulst, CC, p.24; Breul, CS, p.51.
Lit.: Becker, Literaturgeschichte, p.214.

L77a Jure quod in opere (See L143: Scariotis geniture)

L78 Lamentemur nostra socii, peccata (W 10096; SK 8658)

Deceased: Henry II, Emperor, King of Germany (+ 1024)
MS: GB-Cu Gg.5.35 (s.xi mid.), f.436v
Text: Strecker, CC, p.49; Bulst, CC, p.39; Breul, CS, p.50
Lit.: Meyer, I, p.242; A.Georgi, Das lateinische und deutsche Preisgedicht... (Berlin, 1969), pp.62-72; D.Norberg, Introduction à l'étude de la versification latine médiévale (Stockholm, 1958), p.208.

L79 Lamentemus tristissime (S 324)

Lament of Mary Magdalene.
MS: J F-TO 927 (s.xiii), f.3r (Young, I, p.441)

L80 Laxis fibris resonante (C 10576; W 10205; SK 8813)

Deceased: William Longsword, Count of Normandy (+ 942)
MSS: F-CF 240 (189) (s.ix ex.- xii in.), f.45rb
I-F1 Libri 30 (s.ix-s.xi), f.21v
Text: J.Lair, BEC, 31 (1870), pp.392-406; P.A.Becker, ZffSL, 63 (1940), pp.190-7.
Lit.: Becker, Literaturgeschichte, p.215; Meyer, I, p.218; Chailley, L'École, p.314; Norberg (See L78), p.209; G.de Poerck, Scriptorium, 18 (1964), p.25.

L81 Libram Phebus subiit cum falcitenente (W 10297)

Deceased: Otto, Bishop of Freising (+ 1159)
Poet: Rahewin
MSS: (J) A-As.165 (s.xi- s.xii), f.189r
D-GI 176 (a.1470)
D-W Helmst.205 (s.xv)
D-W Helmst.206 (s.xii)
A-SE I.XIII (s.xv)
I-Rvat Vat.lat.8095 (s.xv)
A-Wn 3377 (s.xv)
A-Wn 403 (s.xv)
A-VO Parchment MS, no number (s.xii ex.)
I-Lc 588 (s.xv)
D-Mbs 19411 (s.xii-s.xiii), f.70r
F-Pn lat.18408 (s.xii)
Text: Gesta Friderici I Imperatoris, edited by G.Waitz (MGH SS rer.Germ., 46, 1912); p.253: Gesta, Lib.IV.XIV.
Lit.: Hengstl, p.93.

L82 Lucifer ecclesiae (W 10421)

Deceased: Robert Grosseteste, Bishop of Lincoln (+ 1253)
MS: GB-Ctc B.14.39 (ca.1300), f.83r
Text: K.Reichl, Religiöse Dichtung ... (Munich, 1973), pp.479-80.
Lit.: Reichl, pp.480-1

L83 Luget mundus plorat terra

Deceased: Pope Leo IX (+ 1054) (?)
MSS: D-Mbs Clm 14784 (s.xii), f.93r
USSR-Lbp O.V.XVI.3 (s.xii), f.14r
Text: H.H.Davis, Med.Stud., 28 (1966), p.209.
Lit.: Davis, pp.198-227.

L84 Magni Thedbaldi mortem dum carmine plango (W 11298)

Deceased: Thibaut IV, Count of Blois (+ 1152)
Poet: Etienne de Rouen
MS: F-Pn lat.14146 (s.xiii), f.184r
Text: H.Omont, Le Dragon Normand ... (Rouen, 1884), p.220.
Lit.: DuMéril, II, p.252.

L85 Me cordis angustia (C 11409)

Deceased: Gilbert III of Clare, Earl of Gloucester (+ 1313)
MS: GB-Lbl Cotton Titus A.XX (ca.1367-1400), f.71r
Text: Wright, PS, pp.262-7.

L86 Mecum Timavi saxa novem flumina (C 11416; SK 9514)

Deceased: Eric, Count of Friuli (+ 799)
Poet: Paulinus of Aquileia (ca.750-802)
MSS: (J) F-Pn lat.1154 (s.ix-s.x), f.116r
CH-BEsu 455 (s.x), f.18v
(J) CH-BEsu 394 (s.x), f.ivv
Text: Poetae, I, p.131; DuMéril, I, p.241; Paschini (See L7), p.174; Norberg, Paulin, pp.100-2.
Mus.: Vecchi, Poesia, Tav.III and Memorie storiche Forogiuliesi, 39 (1943-51), pp.34-40; de Coussemaker (See L1), p.iv.
Lit.: J.B.Röss, Speculum, 20 (1945), 212-35; Chailley, L'École, p.128; Becker, Literaturgeschichte, pp.193-6; Szöverffy, Weltliche Dichtungen, p.473.

L87 Mente tristamur nimio dolore (C 11484; SK 9573)

Deceased: Hartgar, Bishop of Liège (+ 854)
Poet: Sedulius Scottus
MS: B-Br 10615-10725 (s.xii), f.216va
Text: Poetae, III, p.184
Lit.: R.Düchting, Sedulius Scottus (Munich, 1968), pp.74-7;
Raby, Secular Latin, I, pp.245-6.

L88 Mentem meam ledit dolor (W 10951; Diaz 984)

Deceased: Raimund Berengar, Count of Barcelona (+ 1162)
MS: J F-Pn lat.5132 (s.xiii), f.109r

Text: Ll.N.D'Olwer, Anuari, 6 (1915-19), p.36; DuMéril, II, p.306.
Lit.: Hengstl, p.69; Anglès, Catalunya, p.252, figure 72.

L89 Montes Gelboe nec ros nec pluvia veniant (Hesb.3807)

Lament (antiphon) of David for Jonathan (II Samuel 1.21)

MSS: ↓ F-Pn lat.12044 (s.xii in.)
↓ D-KA Reichenau perg.60 (s.xv), f.234v
↓ I-IV 106 (s.xi)
(↓) I-MZ C.12.75 (s.xi)
(↓) I-VEcap 98 (s.xi)
↓ I-Lc 601 (s.xii, in.), p.274
↓ F-Pn lat.17296 (s.xii), f.290r
↓ F-Pn lat.12584 (s.xii/s.xiv)
↓ GB-WO Cod.F.160 (ca.1230), p.164
↓ GB-Cu Mm.2.9 (s.xiii), p.296
↓ I-BV V.21 (s.xii)
GB-Ccc 391 (1065-6)

Text: Hesbert, no.3807

Lit.: P.Ferretti, Esthétique Grégorienne (Solesmes, 1938), p.98.

L90 Montes Gelboe nec ros nec pluvia veniant (Hesb.7176)

Lament (responsory) of David for Jonathan (II Samuel 1.21)

* MSS: ↓ F-Pn lat.12044 (s.xii in.)
GB-Ccc 391 (1065-6)
(↓) CH-SGs 390-91 (s.x) (Hartker's Codex), p.395
↓ I-IV 106 (s.xi)
(↓) I-MZ C.12.75 (s.xi)
(↓) I-VEcap 98 (s.xi)
(↓) GB-Lbl Additional 30850 (s.xi)
↓ I-Lc 601 (s.xii in.), p.269
(↓) D-BAs lit.23 (s.xii ex.)
↓ F-Pn lat.12584 (s.xii-s.xiv)
↓ F-Pn lat.17296 (s.xii), f.291r
(↓) CH-Zz Rh.28 (s.xiii-s.xiv)
↓ GB-WO Cod.F.160 (ca.1230), p.164
↓ GB-Cu Mm.2.9 (s.xiii), p.303

Text: Hesbert, no.7176

Lit.: W.H.Frere, Antiphonale Sarisburiense, 3 vols (London, 1901-15)
republished 6 vols (Farnborough, 1966), I, p.55

L91 Mors execrabilis

Lament of Martha and two others at the death of Lazarus

Poet: Hilarius the Englishman

MS: F-Pn lat.11331 (s.xii), f.9v (Young, II, p.214)

L92 Natus quidam rex est Dacus (W 11631a)

Deceased: Christian I, King of Sweden (+ 1520)

MS: S-Sk F.b.6 (s.xvii), p.117

Text: Klemming, p.122

Lit.: Hengstl, p.84

L93 Neustria sub clypeo regis defensa Ricardi (W 11750)

* F-Pn lat.17436 (a.860-80)

Deceased: Richard, I, King of England (+ 1199)
 Poet: Geoffrey de Vinsauf
 MSS: GB-Ob Bodley Additional A 44 (s.xiii in.-s.xv), f.7v
 GB-Ob Bodley 656 (s.xv), f.145v
 GB-Lbl Royal 12.B.XVII (s.xv), f.6v
 GB-Lbl Additional 37495 (s.xiii), f.7v
 GB-Lbl Cotton Cleo. B.IV (ca.1397), f.8r
 Text: E.Faral, Les arts poétiques . . . (Paris, 1924), pp.208-10:
 ll.368-430; E.Gallo, The Poetria Nova and its sources . . .
 (The Hague and Paris, 1971), pp.32-6.
 Lit.: Gallo, pp.166ff.; K.Young, MP, 41 (1944), 172-82; J.J.Murphy,
RES, 15 (1964), 1-20.

L94 O dolor, O patrum mutataque gaudia matrum

Lament of Rachel for her sons.

MS: (!) D-Mbs Clm 6264 (s.xi-s.xii), f.27v (Young, II, p.119)

L95 O dulces filii quos nunc progenui (C 41854)

Lament of Rachel for her sons.

MS: J F-Pn lat.1139 (s.xi-s.xiii), f.32v

Text: Young, II, p.109; Vecchi, Poesia, p.172; L.Gautier, Histoire de la Poésie liturgique au Moyen Âge: Les Tropes (Paris, 1886), p.168.

Mus.: W.Smoldon, The Music of the Medieval Church Dramas (London, 1980), p.136.

Lit.: Young, II, pp.109-10.

L96 O dulces innocentum acies

Lament of Rachel for her sons.

MS: F-LA 263 (s.xiii), f.150v

(Young, II, p.106)

L97 O felix Bituria (C 12957; A:E8)

Deceased: William, Archbishop of Bourges (+ 1209)

MSS:a3! I-F1 Pluteo 29.1 (ca.1240), f.209r

a3! D-W Helmst.628 (s.xiii mid.), f.79r

Text: Delisle, p.31; AH, 21, p.171; Milchsack, p.168.

Mus.: R.Falck, JAMS, 23 (1970), pp.321ff.; F.Gennrich, Musikwissenschaftliche Studienbibliothek, 14 (Darmstadt, 1956), p.21*; R.Falck, The Notre Dame Conductus (See L25), p.39.

Lit.: Spanke, Beziehungen, p.31, p.88 and AfSnSp, new series, 56 (1929), p.216; L.Schrade, An.Mus., 1 (1953), p.15, p.36; J.Handschin, AfMw, 9 (1952), p.107, p.116;

L98 O filii ecclesiae (C 12986; W 12637)

Lament of the Virgin at the Cross.

MSS: J CS-Pu 7.C.10 (s.xvi), f.56r

J D-Z Nr.XVIII (s.xv-s.xvi), f.151v

J PL-WRu I 223 (s.xv), f.174v

D-GUB no number (s.xvii in.)

Text: AH, 1, pp.78-91; WDK, II, p.372, p.374.

Lit.: Wechssler, p.14; Ermini, p.21; Seewald, p.9'; A.H.Hoffmann,

Geschichte des deutschen Kirchenliedes ... (Breslau, 1832),
p.164.

L99 O fratres et sorores (C 30469; S 408)

Lament of the Virgin at the Cross.

MS: J I-Civ CI (s.xiv), f.74r

(Young, I, p.507)

Mus.: R.Brandl, 'Some Unifying Devices...!', in Aspects of Medieval and Renaissance Music... to G.Reese (New York, 1966), 40-55
W.Smoldon, Planctus Mariae (Oxford, 1965).

Lit.: Wechssler, p.17; Ermini, p.23; Seewald, p.5'.

L100 O Fulco praesul optime (SK 10897)

Deceased: Fulk, Archbishop of Rheims (+ 900)

Poet: Sigloardus of Rheims

MS: Destroyed

Text: Poetae, IV, pp.174-5; DuMéril, I, p.266;

Lit.: Becker, Literaturgeschichte, pp.212-14; Szöverffy, Weltliche Dichtungen, pp.695-6.

L101 O Gauzline pater, spes inclita, presul et abba (SK 10901)

Deceased: Gauzlinus, Abbot of Fleury (+ 1029)

MSS: I-Rvat Reg.lat.592 (s.xi), f.74v

I-Rli 1104 (s.xviii)

F-Pn lat.10092 (s.xviii)

F-Pn lat.17192 (s.xviii)

Text: P.Ewald, NA, 3 (1878), pp.382-3; Vita Gauzlini...; edited
by R.-H.Bautier and G.Labory (Paris, 1969), pp.148-9.

Lit.: Hengstl, p.31.

L102 O jam Christi pietatis (W 12694a)

Deceased: Thomas, Earl of Lancaster (+ 1322)

MS: GB-Lbl Royal 12.C.XII (ca.1320-40), f.1r

Text: Wright, PS, p.271; W.S.Simpson, Documents illustrating the History... (London, 1880), p.14.

L103 O monialis concio Burgensis (W 12791; A:L18)

Deceased: Maria Gonzalez (+ ?)

MS: J E-BUlh, no number (ca.1300), f.159v

Text: Anglès, Las Huelgas, no.170

Mus.: Anglès, Las Huelgas, no.170; Anderson, Huelgas, p.119.

Lit.: H.Spanke, HVjs, 28 (1933-34), p.765;

L104 O mors quae mordet omnia (C 13286; A:K77)

Deceased: Philipp Augustus, King of France (+ 1223)

MS: J I-F1 Pluteo 29.1 (ca.1240), f.448v

Text: Delisle, p.58; AH 21, p.176.

Lit.: L.Schrade, An.Mus., 1 (1953), p.15.

- L105 O quam dolet gens Suecorum (W 12890a)
 Deceased: Duke Eric and Waldemarus of Sweden (+ 1319)
 MS: S-Sk F.b.6 (s.xvii), p.115
 Text: Klemming, p.84
 Lit.: Hengstl, p.84
- L106 O quantus luctus (S 418)
 Lament of the first two Marys.
 MSS: J D-W Helmst.965 (s.xv mid.), f.170r (Schönemann, p.131)
 J D-KIEu 53 (ca.1475), f.8 (Kühl, p.48)
 Mus.: Schönemann, p.131; Kühl, p.3 (Melodien)
- L107 O sors tristis, O sors dura
 Lament of Mary and Martha and four others for Lazarus.
 Poet: Hilarius the Englishman.
 MS: F-Pn lat.11331 (s.xii), f.9r (Young, II, p.212)
- L108 O transeuntes mecum dolete
 Deceased: Ambrose (+ 397) and some thirteenth century grammarians.
 MS: E-E O.3.17 (s.xiv), f.109r
 Text: Bertolini (See L68), p.141.
 Lit.: Bertolini, pp.130-9.
- L109 O vocem lugubrem o lamentabile verbum (W 13056)
 Deceased: Peter of Schaumberg, Bishop of Augsburg (+ 1469)
 MS: D-Mbs Clm 11726 (s.xv), f.523
 Text: W.Wattenbach, Anz., 23 (1876), p.358.
- L110 Omne quod est risibile
 Deceased: Roger (?) of Cluny (?) (s.xi)
 MS: J F-Pn lat.2627 (s.xi), f.17r
 Text: Unpublished.
- L111 Omnipotens pater altissime (S 426)
 Lament of one or of all three Marys, or of Mary Magdalene.
 MSS: J E-VI 105 (111) (s.xi-s.xii), f.58v (Y, I, p.678; L 823)
 J F-TO 927 (s.xiii), f.1v (Y, I, p.439; L 824)
 (!) D-Hls Mus.383 (ca.1320), f.126r (L 792)
 J D-Wa VII.B.203 (s.xiv), f.23r (L 780)
 J D-W Helmst.965 (s.xv mid.), f.182r (Schönemann, p.151)
 J CS-Pu 17.E.1 (s.xv), f.137v (Hanus, p.47)
 J CS-Pu 1.B.12 (ca.1384), f.135v (Hanus, p.37)
 J CS-Pu no number (s.xv), f.133r (Hanus, p.26)
 J NL-DHk 71.J.70 (s.xv), f.162v (L 827)
 H-ERe 772-4 (s.xv), f.3v (Kummer, p.35)
 D-F Parchment roll (ca.1350-80) (Froning, II, p.365)
 J D-Z XXXVI.I.24 (s.xvi), f.1v (Y, I, p.670)

B-TRs 1973 (63) (ca.1400), p.21 (Froning, I, p.50)
 F-SQ.86 (s.xiv), p.610 (Young, I, p.413)
 ↓ E-Bc.M.911 (s.xv), f.156v (L 822)
 D-Mbs Clm 7691 (s.xv), p.121 (Y, I, p.332; L 590)
 ↓ D-DO 137 (ca.1485), f.86v (Mone, Schau., II, 347)
 D-B Germ.Fol.1219 (ca.1460), f.9v (Rueff, p.158)
 ↓ I-VIP Paper MS XVI (ca.1486), (Wack., p.218)
 ↓ D-Ngm 7060 (s.xv), f.128v (Eger, p.297)
 ↓ I-BOZ Paper MS, no number (ca.1475), f.47r (Wack., p.218)
 ↓ D-Kl Poet.fol.18 (a.1501), f.80v (Alsfeld, III, p.838)
 D-FRIs H.12 (ca.1599), f.48r (Martin, p.76)
 A-Iu Paper MS, no number (ca.1391), f.41r (Mone, AS, p.121)
 (included also in a Narbonne ordinary 'ante annos 300
 exaratum', reproduced in Young, I, pp.284-6)
 Mus.: Lipphardt, Die Weisen, pp.31ff.
 Lit.: Young, I, pp.677-82; Meyer, Fragmenta Burana, pp.106ff.

L112 Omnis etas, omnis sexus, omnis ordo (C 31292; W 13345a)

Deceased: Boleslav I, King of Poland (+ 1025)
 MSS: PL-Wn Cimelia 28 (s.xiv)
 PL-Kz 1310 (s.xv)
 PL-Kz O.1311 (s.xv)
 Text: PL 160, col.862; C.Maleczyński, Monumenta Poloniae Historica,
 new series, II (Kraków, 1952), pp.38-9; MGH SS, IX, p.435.

L113 Omnis in lacrimas (C 14129; W 13363; A:K2)

Deceased: Henry, Count of Champagne (+ 1181)
 MSS: ↓ I-F1 Pluteo 29.1 (ca.1240), f.415v
 GB-Ob Bodley Additional A 44 (s.xiii in. - xv), f.130r
 Text: Delisle, pp.48-9; AH 21, p.181.
 Lit.: C.L.Kingsford, EHR, 5 (1890), p.324; A.Wilmart, MARS, 1
 (1941), p.75; Spanke, Beziehungen, p.87 and AfSnSp, new
 series, 56 (1929), p.75.

L114 Orba suo pontifice tristatur Cantuaria (C 14202; W 13411)

Deceased: Thomas a Becket, Archbishop of Canterbury (+ 1170)
 MS: F-SOM 351 (s.xiii¹), f.17r.
 Text: K.Strecker, Gualterus de Castellione (Berlin, 1925), p.27
 DuMéril, I, p.420.

L115 Orbata patre patria orbat orbem letitia (C 14207; W 13413)

Deceased: Thomas a Becket, Archbishop of Canterbury (+ 1170)
 MS:8 F-Pn lat.2414 (s.xii-xiii), f.163v
 Text: DuMéril, I, p.423.

L116 Organa letitie quondam resonabant (W 13470)

Deceased: Frederick, Duke of Austria (+ 1246)
 MS: (J) A-As 94 (s.xii-s.xiii), f.169r
 Text: MGH SS, XI, p.50

- L117 Oro Deum patrem (W 13485)
- Deceased: Ambrose (+ 397)
 MS: E-E O.3.17 (s.xiv), f.109r
 Text: Bertolini (See L68), p.142.
 Lit.: Bertolini, pp.130-9.
- L118 Pange lingua detestando prelium Ybernie (W 13611)
- Deceased: Richard Marshal, 5th Earl of Pembroke (+ 1243)
 MS: GB-Lbl Arundel.507 (s.xiii-xiv), f.82r
 Text: Manuscripts in the BM: The Arundel Manuscripts (London, 1834), p.144.
 Lit.: P.Lehmann, Die Parodie im Mittelalter, (Munich, 1922), p.12
- L119 Pange lingua gloriosi comitis martyrium (W 13614)
- Deceased: Thomas, Earl of Lancaster (+ 1322)
 MS: GB-Lbl Royal 12.C.XII (ca.1320-40), f.1r
 Text: Wright, PS, p.270; Simpson (See L102), p.13.
- L120 Pange lingua necem Petri qui turbavit Angliam (C 14501; W 13617)
- Deceased: Peter Gaveston, Earl of Cornwall (+ 1312)
 MS: GB-Ctc O.9.38 (s.xv-xvi), f.64r
 Text: Wright, PS, p.259; A.G.Rigg, 'An Edition of a Fifteenth Century Commonplace Book...' (unpublished doctoral dissertation, University of Oxford, 1966), p.161.
 Lit.: Hengstl, p.61; P.Lehmann (See L118), p.12; A.G.Rigg, A Glastonbury Miscellany... (Oxford, 1968)
- L121 Pange melos lacrymosum (C 14525; W 13618; A:I15)
- Deceased: Frederick Barbarossa I, Emperor, King of Germany (+ 1190)
 MSS:a2] I-F1 Pluteo 29.1 (ca.1240), f.351r
 a2] D-W Helmst.628 (s.xiii mid.), f.109v
 GB-Ob Rawl.C 510 (s.xiii²), f.10r
 Text: Delisle, p.40; AH 21, p.130; Milchsack, p.184.
 Mus.: W.T.Marocco & N.Sandon, The Oxford Anthology of Music: Medieval Music (London, 1977), no.51.
- L122 Pergama flere volo (W 13985)
- Lament at the destruction of Troy.
 Poet: Attributed to Hildebert of Lavardin
 MSS: * D-Mbs Clm 4660 (ca.1220-30), f.75va
 * D-Mbs Clm 459 (s.xv), f.190v
 * D-Mbs Clm 14544 (a.1473), f.92v
 * D-Mbs Clm 17212 (s.xii-xiii), f.21r
 * CH-Bu F.V.6 (s.xv ex.), f.69r
 * D-B Phillipps 1827 (s.xiii), f.73r
 * CH-BEsu 710 (s.xii), f.72v

* denotes manuscripts included in CB no.101.

- GB-Ccc 450 (s.xiii-xiv), p.192
- * GB-Cgc 402 (411) (s.xiii-xiv), f.254v
- * GB-Cjc G 16 (184) (s.xiii), f.iiva
- * GB-Ctc R.14.22 (ss.xiii, xiv, xv), f.44v
- * GB-Cu Ee.2.29 (s.xv), f.224r
- * F-CV 30 (s.xiii), last leaf but one
- * F-DOU 318 (s.xii), f.171v
- * F-DOU 880 (835) (s.xii ex.), f.13v
- * F-DOU 882 (838) (s.xii ex.), f.141r
- * CH-E 34 (s.x-xii), f.3r
- * D-Gs Theol.105 (s.xiii), f.37r
- * GB-Gu Hunt.511 (s.xiii in.), f.98v
- * DK-Ku Fabr.81 (s.xii ex.), f.79v
- * DK-Kk 2007 (s.xii), f.118v
- * PL-Kj 2233 (s.xv), p.423
- * PL-Kj 2035 (ca.1373), p.292
- * GB-Lbl Cotton Cleo. A.VIII (s.xiii), f.156r
- * GB-Lbl Cotton Vesp. B.XIV (s.xiii ex.), f.18r
- GB-Lbl Cotton Titus D.XXIV (ca.1200), f.125r
- GB-Lbl Additional 35295 (s.xv), f.3
- * GB-Lbl Harley 3202 (s.xiii), f.114v
- * GB-Lbl Royal 12.D.III (s.xv in.), f.156v
- * GB-Lbl Royal 13.A.IV (s.xiii), f.22v
- * LUX Athenæum 22 (s.xiii), f.148r
- * F-MZ 647 (s.xv), f.87v
- * GB-Ob Bodley 487 (s.xv), f.66v
- * GB-Ob Bodley 570 (s.xiv), f.118ra
- * GB-Ob Bodley 851 (s.xiv ex.), f.89ra
- * GB-Ob Bodley Additional A 44 (s.xiii in. -xv), f.222v
- * GB-Ob Bodley Additional A 365 (s.xiv), f.9v
- * GB-Ob Digby 53 (s.xii ex.), f.30ra
- * GB-Ob Digby 65 (s.xiv), f.XVIIva
- * GB-Ob Digby 166 (s.xiii-xiv), f.27vb
- GB-Ob Rawl.C 552 (s.xiii), f.17va
- * GB-Ob Rawl.G 109 (s.xiii in.), p.108
- * GB-Ob lat.misc.D 15 (s.xiii), f.10rb
- GB-Ob lat.theol.F.5 (s.xiii), f.38r
- * F-Pn lat.4126 (s.xiii-xiv), f.119vb
- * F-Pn lat.4286 (s.xiii), f.148v
- * F-Pn lat.5129 (s.xiii), f.126vb
- * F-Pn lat.8430 (s.xiv), f.60vb
- * F-Pn lat.8491 (s.xiv), f.69r
- * F-Pn lat.11867 (s.xiii²), f.114va
- * F-Pn lat.15155 (s.xiii), f.145v
- F-Rm U 52 (1127) (s.xv), f.143r
- * F-Rm U 107 (1385) (s.xi-xii), f.19v
- * A-Ssp Inkunabel 709 (s.xv), f.11r
- I-Rli Rossi 314 (s.xii ex.), f.98r
- * I-Rvat Reg.lat.344 (s.xiii in.), f.26rb
- * I-Rvat Vat.lat.1583 (s.xiv), f.131r
- * I-Rvat Vat.lat.1586 (s.xv), f.79r
- I-Rvat Vat.lat.1904 (s.xii/xiii), f.1r
- * I-Rvat Vat.lat.2719 (s.xiii), f.85ra
- CH-Zz C 58 (275) (s.xii ex.), f.27r
- I-CT 82 (a.1335), f.49r
- I-Fl Pluteo 91.19 (s.xv), f.26r
- USSR-Lbp Lac.XVII.Q.18: burnt
- PL-WRu IV.Q.64 (a.1374)
- H-Bn 289 (s.xv ex.), f.254v
- GB-LO 4^om (s.xiii-xiv): now missing

- E-Mn 10046 (ca.1350), f.65vb
 US-NYcu Plimpton lat.266 (s.xiv), f.65vb
 * F-VI 39 (s.xiii), f.137v
 * A-Wn 861 (s.xiii), f.84v
 * A-Wn 883 (s.xiv), f.27r
- Text: CB no.101; PL 142, cols.1205-10; J.Werner, Beiträge zur Kunde der lateinischen Literatur... (Aarau, 1905), pp. 8-12; J.Hammer, Speculum, 6 (1931), pp.121-2; B.Haureau, NE, 29.2 (1880), pp.438-40.
- Lit.: Hammer, pp.114-23; Haureau, pp.438-44; W.B.Sedgwick, Speculum, 8 (1933), pp.81-2; A.Boutemy, Latomus, 5 (1946), 233-44; Raby, Secular Latin, I, p.325.

L123 Planctus ante nescia (C 14950; S 473; A:L79)

Lament of the Virgin at the Cross.

Poet: Geoffrey of St.Victor (fl.1170-90)

- MSS: (J) D-Mbs Clm 4660a (s.xiii), f.iv^r
 J F-EV 2 (s.xiii), f.3v
 J F-EV 39 (s.xiii), f.1v
 D-KA Reichenau pap.36 (s.xiv²-s.xv¹), f.149r
 J GB-Lbl Additional 36881 (s.xii-xiii), f.25r
 F-Pn lat.2415 (s.xii), f.157r
 F-Pn lat.3639 (s.xv-xvi), f.184v
 F-Pn lat.4880 (s.xiii), f.83v
 F-Pn lat.15163 (s.xv), f.229v
 B-N 104 (s.xv), f.77r
 CS-Pu XII.D.8a (2153)(s.xiv in.), f.148r
 GB-Ob Bodley Additional A 44 (s.xiii in.-xv), f.80v
 GB-Ob Rawl.C 510 (s.xiii²), f.5r
 B-LVu IV,28 (s.xiii), f.199ra (destroyed)
 I-Tn E.V.20 (s.xii/xiii), f.1r
 J F-Rm A 506 (666) (s.xii), f.94v
 F-Rm O 68 (364) (s.xv), f.16r
 J F-Pm 1002 (s.xiii in.), f.235r
 J GB-Lpro 'Liber de Antiquis Legibus' (s.xiii), f.160v (the melody is that of 'Planctus ante nescia' and is set to a French and English text: 'The Prisoner's Prayer'.) (Versicle 1 is also found in D-Mbs Cgm 716 (ca.1430), f. 150r; D-Mbs Clm 14094 (s.xv), f.44v contains most of the text, beginning, however, with Heu heu virgineus flos; see also D-Mbs Clm 26947 (s.xv), f.117v)
- Text: CB no.14*; Young, I, p.496; DuMéril, I, p.176; AH 20, p.156; R.Gragger, Eine altungarische Marienklage (Berlin & Leipzig, 1923), pp.9-10.
- Mus.: F.Gennrich, Grundriss einer Formenlehre... (Halle, 1932), pp. 147ff.; J.Pothier, Revue du Chant grégorien, 5 (1896), 17-22; W.Lipphardt, Die Singgemeinde, 9 (1933), p.71; F.Ll. Harrison and E.J.Dobson, Medieval English Songs, (London, 1979), pp.83-5, pp.238-40;
- Lit.: Schönbach, p.5; Ermini, p.21; Wechsler, p.16; Seewald, p.10; Linder, pp.159-60; Thien, pp.6-10; L.Weinrich, MQ, 55 (1969), p.483; Meyer, Fragmenta Burana, p.125; Szöverffy, Annalen, II, p.78; p.148; A.Wilmart, RB, 49 (1937), p.346; M.Bukofzer, MQ, 44 (1958), p.3; H.Spanke, ZfFSL, 54 (1931), p.317; P.Delhayé, Le microcosme de Godfroy de S.Victor, 2 vols (Lille, 1951), II, pp.251-9 (étude théologique).

L124 Planctus matrum et Rachelis

Lament of Rachel for her sons.

MS: F-LA 263 (s.xiii), f.151r

(Young, II, p.106)

L125 Plange Castella (W 14140; A:L18)

Deceased: Sanxo III, King of Castile (+ 1158)

MS: J E-BUlh no number (ca.1300), f.160r

Text: Angles, Las Huelgas, no.172

Mus.: Angles, Las Huelgas, no.172; Anderson, Huelgas, p.119.

Lit.: H.Spanke, HVjs, 28 (1933-34), p.765.

L126 Plange planctu nimio Sicilia (C 39977; W 14141a)

Deceased: William II, King of Sicily (+ 1189)

MS: I-MC 450 (s.xii-s.xiii)

Text: MGH SS, XIX, p.324.

L127 Plangite quaeso viri (SK 12038)

Deceased: Adalhard, Abbot of Corbie (+ 826)

Poet: Radbert

MSS: F-Pn lat.18296 (s.x), f.63r

F-AM 461 (s.xiv ex.), f.37v

B-Br 7569 (s.xvii ex.-s.xviii), f.41r

Text: Poetae, III, p.45; T.P.Harrison, The Pastoral Elegy (Texas, 1939, reprinted: New York, 1968), pp.55-64.

Lit.: E.F.Wilson, Speculum, 23 (1948), p.42.

L128 Planxit autem David (Hesb.4298)

Lament (antiphon) of David for Jonathan.

MSS: J F-Pn lat.12584 (s.xii/s.xiv)

J F-Pn lat.12044 (s.xii in.)

Text: Hesbert, no.4298.

L128a Planxit autem David (Hesb.7389)

Lament (responsory) of David for Jonathan.

MSS: (J) CH-Zz Rh 28 (s.xiii-s.xiv)

(J) D-BAs lit.23 (Ed.V.6) (s.xii)

J D-KA Reichenau perg.60 (s.xv), f.234r

I-IV 106 (s.xi)

I-VEcap 98 (92) (s.xi)

Text: Hesbert, no.4298

L129 Plasmator parce mestis mundialibus (W 14156a)

Deceased: Hugh Capet, King of France (+ 996)

Poet: Ralph Glaber

MSS: F-Pn lat.10912 (s.xi), f.34r

F-Pn lat.6190 (s.xii), f.31v

I-Rvat Reg.lat.618 (s.xv)

F-Pn lat.13834 (s.xvi ex.), f.20v

Text: M.Prou, Historiarum Rodulfi Glabri (Paris, 1886), p.82;

PL, 142, col.665.

L130 Pro dolor ducem Flandriae (C 15560; W 14804) including:

L24a Descripta morte and L16a Carole gemma comitum

Deceased: Charles the Good, Count of Flanders (+ 1127)

MSS: F-Pn Baluze 43 (s.xvii), f.258r

F-DOU 882 (838) (s.xii ex.), f.135r

I-Rvat Reg.lat.712 (s.xii ex.), f.92r

Text: Pirenne, p.177; DuMéril, II, p.266; PL, 166, col1045; L. Halphen, Mélanges d'arch., 25 (1905), pp.119-25.

Lit.: Hengstl, p.70; Halphen, pp.111-18; C.Thiry, 'La composition de la 'Lamentatio ...', in Mélanges offerts à Charles Rostaing, 2 vols (Liège, 1974), II, pp.1129-42.

L131 Qui habet vocem serenam (W 15498; SK 13257)

Deceased: Konrad II, Emperor, King of Germany (+ 1039)

Poet: Wipo

MSS: B-Br 5540 (s.xi/s.xii), f.1v

GB-Cu Gg.5.35 (s.xi mid.), f.440r

D-KA no number (s.xvi ex.)

(first two lines written as a space filler in CH-SGs 627 (s.xi). First line cited in Otto of Freising's Chronica, edited by A.Hofmeister (MGH SS rer.Germ., 45, 1911), p.297.)

Text: Strecker, CC, p.84; Breul, CC, p.53; Bulst, CS, p.59.

Lit.: Norberg (See L78), p.127; Becker, Literaturgeschichte, p.236; Georgi (See L78), pp.62-72; H.Spanke, Stud.Med., 15 (1942), p.124; W.Bulst, Fs.P.E.Schramm (Wiesbaden, 1964), p.433.

L132 Qui per viam pergitis (C 16473; W 15595)

Lament of the Virgin at the Cross.

MS: CS-Pu XII.D.10 (2156) (a.1319), f.30r

Text: Young, I, p.500; AH, 10, p.79; A.O.Patera, Hradecký rukopis (Prague, 1881), p.451.

Lit.: Seewald, p.10'; Young, I, pp.500ff.; Wechssler, pp.16-17.

L133 Qui principium constas rerum (C 32435; W 15610; SK 13347)

Deceased: Heribert, Archbishop of Köln (+ 1021)

MS: GB-Cu Gg.5.35 (s.xi mid.), f.433v

Text: Strecker, CC, p.21; Breul, CC, p.54; Bulst, CS, p.19.

Lit.: Hengstl, p.72.

L134 Quid tu Virgo mater ploras (C 16675; SK 13575)

Lament of Rachel for her sons.

Poet: Notker of St.Gall

- * MSS: (↓) D-BAs Ed.III.7 (lit.6) (ca.1000), no.46
- (↓) D-BAs Ed.V.9 (lit.5) (a.1101), no.88
- (↓) F-Pn lat.9448 (993-1001), no.48
- (↓) CH-E 121 (ca.970), no.46
- (↓) CH-E 113 (s.xii)
- (↓) CH-SGs 375 (s.xii¹), no.51
- (↓) CH-SGs 376 (s.xi), no.66
- (↓) CH-SGs 378 (s.xi-s.xiii), p.294
- (↓) CH-SGs 380 (s.xi²), p.241
- (↓) CH-SGs 381 (s.xi in.), p.483
- ↓ CH-SGs 546 (ca.1507-14), p.282
- (↓) A-Wn 1043 (s.xi)
- (↓) A-Wn 1845 (ca.1040-61)

* the numbers are those provided by W.von den Steinen; they denote the position of this sequence within a sequentiary.

- (J) D-Mbs Clm 6264 (s.xi-s.xii), f.27v
 A-Wn mus.118 (s.xii-s.xiii)
 F-O 201 (s.xiii), p.218
- (J) D-B Cod.Theol.lat.iv^o 11 (ca.1022-27), no.76
- (J) D-Mbs Clm 14322 (ca.1024-28), f.41r
- (J) D-Mbs Clm 14083 (ca.1031-37), f.34r
- (J) GB-Lbl Additional 19768 (ca.968-72), f.18v
- (J) GB-Ob Selden supra 27 (s.xi), f.55v
- (J) CH-Zz Rh.71 (s.xi)
- (J) CH-Zz Rh.125 (s.xii)
- (J) CH-Zz Rh.132 (s.xi), f.78v
 CH-BEsu B60 (s.xi/xii)
 D-Mbs Clm 27130 (s.xii)
 D-Mbs Clm 19242 (s.xii)
 I-Ra 948 (s.xij)
- (J) I-Ra 123 (s.xi¹)
 I-IV 60 (s.xi in.)
- (J) I-PSbc C 121 (70) (s.xi-xii)
- (J) I-MOe O.1.7 (s.xi-xii)
 J I-Pc A 47 (s.xii in.)
 I-F1 conv.sopp.233 (s.xii-xiii)
- (J) (CH-SGs 484 (ca.970), No.20, melody only)
- Text: AH 53, pp.379-81; W.von den Steinen, Notker der Dichter...,
 2 vols (Bern, 1948), I, p.86; D.Norberg, Manuel pratique
 de latin médiéval (Paris, 1968), pp.176-7.
- Mus.: A.Hughes, Anglo-French Sequelae... (Farnborough, 1934, repr.
 1966), p.43 (the melody Virgo plorans); R.L.Crocker, The
 Early Medieval Sequence, (Berkeley, Los Angeles, London,
 1977), chapter 7.
- Lit.: Dronke, Poetic Individuality, p.140; von den Steinen, II,
 pp.399ff.

L135 Quis dabit aquam capiti? (W 16050a; SK 13647)

- Deceased: Otto III, Emperor, King of Germany (+ 1002)
- Poet: Leo of Vercelli
- MSS: A-Wn 1322 (s.x-xi), f.48v
 D-Mbs Clm 14516 (s.xi), f.iir
 B-Br 5540 (s.xi/xii), f.1v
 D-HAu Ra72 (s.xvi), p.206
- Text: Poetae, V, p.477; H.Bloch, NA, 22 (1897), p.118
- Lit.: Becker, Literaturgeschichte, p.222-4;

L136 Quis dabit capiti meo aquam (W 16051; A:L16)

- Deceased: unknown
- MS: J E-BUlh no number (ca.1300), f.159r
- Text: Anglès, Las Huelgas, no.171
- Mus.: Anglès, Las Huelgas, no.171; Anderson, Huelgas, p.118.

L137 Quis meo capiti dabit effundere (C 32587; W 16078)

- Deceased: Richard Scrope, Archbishop of York (+ 1405)
- MSS: GB-Lbl Cotton Faustina B.IX (s.xv), f.243v
 GB-Ob Bodley 851 (s.xiv ex.), f.74va
- Text: Wright, PPS, II, p.114
- Lit.: A.G.Rigg, Med.Stud., 40 (1978), p.397; V.J.Scattergood,
Poetry and Politics... (London, 1971), p.120.

L137a Regi regum omnium

Deceased: William, Archbishop of Bourges (+ 1209)

MS: ↓ I-F1 Pluteo 29.1 (ca.1240), f.337v

Text: AH, 21, p.172; Delisle, p.38; G.A.Anderson, Notre Dame and Related Conductus: Opera Omnia, Gesamtausgabe X/5 (Henryville, 1979), no.XIV.

Mus.: Anderson, pp.37-40.

Lit.: L.Schrade, An.Mus., 1 (1953), p.15.

L138 Requiescat a labore (C 17318)

Deceased: Peter Abelard (+ 1142)

MS: Unknown

Text: DuMéril, I, p.176; A.L.Follen, Alte christliche Lieder ... (Elberfeld, 1819), pp.128-33.

Lit.: Dronke, Love Lyric, II, p.471.

L139 Rex autem David, cooperto capite incedens (Hesb.4650)

Lament (antiphon) of David for Absalom

MSS: F-Pn lat.17436 (a.860-80)

(↓) CH-SGs 390-91 (s.x) (Hartker's Codex), p.398

↓ I-IV 106 (s.xi)

(↓) I-MZ C.12.75 (s.xi)

(↓) I-VEcap 98 (s.xi)

(↓) GB-Lbl Additional 30850 (s.xi)

↓ I-Lc 601 (s.xii in.), p.275

(↓) D-BAs lit.23 (s.xii ex.)

↓ F-Pn lat.12584 (s.xii/s.xiv)

↓ F-Pn lat.17296 (s.xii), f.290r

(↓) CH-Zz Rh.28 (s.xiii-s.xiv)

↓ GB-WO Cod.F.160 (ca.1230), p.165

↓ GB-Cu Mm.2.9 (s.xiii), p.297

GB-Ccc 391 (1065-66)

GB-Lbl Harley 2961 (s.xi)

Text: Hesbert, no.4650

Lit.: W.Babb et al, Hucbald, Guido, and John on Music (New Haven and London, 1978), p.138.

L140 Rex obiit et labitur (W 16746; A:L15)

Deceased: Alfonso VIII, King of Castile (+ 1214)

MS: ↓ E-BUlh no number (ca.1300), f.160v

Text: Angles, Las Huelgas, no.169

Mus.: Angles, Las Huelgas, no 169; Anderson, Huelgas, p.118.

Lit.: H.Spanke, HVjs, 28 (1933-34), p.765; Hist.litt., XIV, p.466;

T.Binkley, BJb., 1 (1977), p.71; W.Arlt, BJb., 4 (1980), p.99.

L141 Samson dux fortissime (C 33277; W 17193; A:L42)

Lament for Samson.

MSS: ↓ GB-Lbl Harley 978 (ca.1250), f.1r

D-KA St.Georgen 38 (s.xiv), f.117r

↓ I-PLn I.B.16 (s.xiii ex.), f.193r

(↓) D-S1 HB I Asc.95 (s.xiii), f.28r

Text: AH, 21, p.179; F.J.E.Raby, The Oxford Book of Medieval Latin Verse (Oxford, 1959), p.428; R.W.Hunt, Medium Aevum, 28 (1959), pp.192-4; Anz., 23 (1876), p.200.
Mus.: H.E.Wooldridge, Early English Harmony (London, 1897), plates 12-17.
Lit.: Spanke, Beziehungen, p.89 and Fs.K.Strecker (Dresden, 1931), pp.171-2; Raby, Secular Latin, II, p.330.

L142 Saul et Jonathas (Hesb.4820)

Lament (antiphon) of David for Saul and Jonathan.

MSS: ↓ I-IV 106 (s.xi)
(↓) I-MZ C.12.75 (s.xi)
↓ I-Lc 601 (s.xii in.), p.274
↓ F-Pn lat.12584 (s.xii/s.xiv)
↓ F-Pn lat.12044 (s.xii in.)

Text: Hesbert, no.4820

L143 Tr: Scariotis geniture (C 33414)

Mo: Iure quod in opere

T: Superne matris gaudia (C 19822)

Deceased: Henry VII, King of Luxemburg (+ 1313)

MS: a3↓ F-Pn fr.146 (s.xiv), f.2r

Text: G.Paris, Hist.litt., 32, p.149.

Mus.: L.Schrade, PMFC, I, pp.8-9; E.Sanders, Gattungen, p.558

Lit.: A.d'Ancona, Nuova Antologia, 4 (1867), p.46; F.Ludwig, AfMw, 5 (1958), p.280; H.Besseler, AfMw, 8 (1951), p.191; Schrade, PMFC, Commentary, p.62.

L144 Scotia plange quia periit tua gloria cara (W 17367)

Deceased: Duns Scottus (+ 1308)

MSS: F-A 328 (196) (s.xv), f.32r

GB-Cu Ff.3.26 (s.xv), front flyleaf.

I-CEc Plut.XVII.II (s.xiv), last leaf.

Text: J.A.Fabricius, Bibliotheca latina mediae . . ., 6 vols (Hamburg, 1734-46), IV.3, p.424; Catalogue Général des Manuscrits des Bibliothèques Publiques de France (Octavo Series), 51 vols (Paris, 1886-1956), XXVII, p.239.

L145 Sol eclypsim patitur (C 19091; W 18371; A:K83)

Deceased: Ferdinand III, King of León and Castile 'El Santo' (+ 1252)

MS: ↓ I-F1 Pluteo 29.1 (ca.1240), f.451r

Text: Delisle, p.59; AH, 21, p.179.

Lit.: H.Spanke, HVjs, 28 (1933-34), p.765; R.Steiner, MQ, 52 (1966), p.67; Angles, Las Huelgas, I, p.356 and p.354.

L146 Suecia suspira (W 18692a)

Deceased: Ladhalaas, King of Sweden (+ 1290)

MS: S-Sk A 21 (s.xiv-s.xvi), front cover

Text: Klemming, p.97

Lit.: Hengstl, p.83.

- L146a Superne matris gaudia (See L143: Scariotis geniture)
- L147 Tu Pater, qui es in celis (S 617)
Lament of Mary Magdalene
MS: J F-TO 927 (s.xiii), f.6r (Young, I, p.444)
- L148 Turmas arment Christicolas (C 20779; A:K41)
Deceased: Adalbert of Louvain, Bishop of Liege (+ 1192)
MS: J I-F1 Pluteo 29.1 (ca.1240), f.431v
Text: Delisle, p.53; AH, 21, p.175.
Mus.: R.Falck, The Notre Dame Conductus (see L25), pp.108-9.
Lit.: L.Schrade, An.Mus., 1 (1953), p.16; NG, 17, p.361.
- L149 Ubi fuit mons (W 19591)
Deceased: Simon de Montfort, Earl of Leicester (+ 1265)
MS: GB-Cgc 85 (167) (s.xiii ex.), f.iir
Text: F.W.Maitland, EHR, 11 (1896), p.314
- L150 Ve mihi, ve tibi, ve mihi patri, ve tibi fili (W 19981)
Lament of Jacob for his son Joseph.
MSS: D-F Barthol.62 (s.xv), f.164rb-va
F-Psg 3196 (s.xv), f.65v
Text: P.E.Beichner, Aurora, 2 vols (Notre Dame, 1965), I, p.73.
- L151 Vexilla regni prodeunt (C 21483)
Deceased: Peter Gaveston, Earl of Cornwall (+ 1312)
MS: GB-Ctc O.9.38 (s.xv-s.xvi), f.64r
Text: Wright, PS, p.259; Rigg, 'An Edition' (See L120), p.160
Lit.: Rigg, Miscellany (See L120), p.87.
- L152 Virgo plorans filium (C 34634; W 20541)
Lament of the Virgin at the Cross.
MSS: D-W Helmst.1277 (s.xv), f.30r
D-KA St.Blasien 77 (a.1440), f.67
Text: AH, 31, p.169.
Lit.: Wechssler, p.13; Thien, pp.4-5; Seewald, p.12'; Ermini, p.21.
- L153 Voce tristi causam tristicie (W 20784a)
Deceased: Frederick, Duke of Austria (+ 1246)
MS: (J) A-As 94 (s.xii-s.xiii), f.169r
Text: MGH SS, XI, p.50

II PLANCTUS IN PROVENÇAL

P1 A totz dic qe ja mais non voil (PC 80.6a; J 3a; F 758.1; Gr.5400)

Deceased: Geoffrey, Count of Brittany (+ 1186)

Poet: Bertran de Born

MS: I-MOe Camporiy.N.8.4, f.448

Text: C.Appel, Die Lieder Bertrams von Born (Halle, 1932), p.63, no.XXV; G.Bertoni, Studj di filologia romanza, 8 (1901), p.428; A.Stimming, AfSnSp, 134 (1916), p.104; G.Bertoni, Rlr, 57 (1914), pp.364-7.

Lit.: L.E.Kastner, MLR, 32 (1937), pp.182-5; Rieger, p.276.

P2 Ab grans dolors et ab grans marrimens (PC 405.1; J 31; F 577.74)

Deceased: Daude de Bossaguas

Poet: Raimon Menudet

MS: F-Pn fr.856, f.377

Text: Mahn, Gedichte, p.153

P3 Ab lo cor trist environat d'esmay (PC 461.2; F 407.7)

Lament of an unknown lady for her deceased lover.

MS: I-Fr 2814, f.166

Text: E.Stengel, Die beiden Ältesten prov. Gramm. (Marburg, 1878), p.vii; C.Chabaneau, Rlr, 18 (1880), p.18, no.I;

Lit.: Springer, p.61;

P4 Ab marrimens angoissos et ab plor (PC 330.1a; J 17; F 295.3; Gr.5488)

Deceased: Raimon-Bérenger V, Count of Provence, (+ 1245)

Poet: Aimeric de Peguillan, or possibly Peire Bremon Ricas Novas

MSS: I-MOe Camporiy.N.8.4, f.255

F-Pn fr.12473, f.184

Text: Mahn, Gedichte, p.577; W.P.Shepard and F.M.Chambérs, The Poems of Aimeric de Peguilhan (Evanston, Illinois, 1950), pp.27ff., p.49;

Lit.: Springer, p.71

P5 Ailas! per que viu longamen ni dura (PC 9.1; J 16; F 577.132; Gr.5380)

Deceased: Nuño Sanchez (+ 1242)

Poet: Aimeric de Belenoi

MSS: F-Pn fr.856, f.148

F-Pn fr.1749, f.87

F-Pn fr.22543, f.53

Text: Raynouard, IV, p.59; Mahn, Werke, III, p.85; Milá, p.192; M.Dumitrescu, Poésies du troubadour Aimeric de Belenoi (Paris, 1935), p.114, no.XII.

Lit.: Rieger, p.278.

P6 Aissi co·l malanans (PC 266.1; J 26; F 481.2; Gr.5468)

Deceased: Amalric IV, vicomte de Narbonne (+ 1270)
Poet: Joan Esteve
MS: F-Pn fr.856, f.331
Text: Raynouard, IV, p.78; Mahn, Werke, III, p.257; Azais, p.70,
no.III;

P7 Ar pren comjat per tostemps de chantar (PC 392.4a; F 495. 5)

Deceased: unknown
Poet: Raimbaut de Vaqueiras (attribution uncertain)
MSS: E-Bc Nr.146, f.50
E-Bic Vega-Aguiló Collection I, f.cxxii
Text: J.Massó y Torrents, Anuari, 1 (1907), p.422

P8 Ara par be que valors si desfai (PC 10.10; J 11; F 554,1; Gr.5384)

Deceased: Guillem Malaspina (+ 1220)
Poet: Aimeric de Peguillan
MSS: I-Rvat Vat.lat.5232, f.140
F-Pn fr.1592, f.85
F-Pn fr.856, f.94
I-MOe α ,R,4,4, f.68
F-Pn fr.1749, f.74
F-Pn fr.854, f.198
F-Pn fr.12473, f.183
F-Pn fr.22543, f.18
I-MOe Campori γ ,N,8,4, f.351
Text: Raynouard, IV, p.61; Mahn, Werke, II, p.168; Monaci, Testi
ant.prov., col.61; Shepard and Chambers (See P4), p.81;
de Bartholomaeis, I, p.238; Ugolini, p.53.
Lit.: Rieger, p.279.

P9 Aras quan vey de bos homes fraytura (J 32)

Deceased: Amanieu VII d'Albret (+ ca.1324)
Poet: Raimon de Cornet.
MS: F-TLa No number (s.xiv), f.42v
Text: J.B.Noulet and C.Chabaneau, Deux mss.provençaux... (Mont-
pellier, 1888), pp.95-6.

P10 Aujhat, baros que passat per la via (Gr.900; F, II, p.209)

Lament of the Virgin at the Cross. (See C1)
MSS: E-Bc 729
F-Pn n.a.fr.4232, f.55
Text: W.P.Shepard, La Passion provençale... (Paris, 1928), pp.63-4
C.Chabaneau, Rlr, 28 (1885), p.58; R.Aramon I Serra, in
Hispanic Studies...I.González Llubera (Oxford, 1959), p.31.

P11 Ay lassa! e ta mal m'es prees

Lament of Mary Magdalene.
MS: F-Pn n.a.fr.4232, f.67v
Text: Shepard (See P10), pp.86-9; C.Chabaneau, Rlr, 28 (1885),
pp.17-18.

- P12 Be deu esser solatz marritz (PC 124.4; J 35; F 577.245)
- Deceased: Uc Brunec (+ ca.1220-30)
 Poet: Daude de Pradas.
 MSS: I-Rvat Vat.lat.5232, f.124
 I-MOe α ,R,4,4, f.58
 Text: C.Appel, in Abhandlungen A.Tobler (Halle, 1895), p.61;
 A.H.Schutz, Poésies de Daude de Pradas (Toulouse and
 Paris, 1933), p.83; Mahn, Gedichte, p.1046.
- P13 Bels seigner Deus, co pot esser sofritz (PC 243.6; J 8; F 605.1;
 Gr.5448)
- Deceased: Ferdinand, son of Alfonso VIII of Castile (+ 1211)
 Poet: Guiraut de Calanso
 MSS: F-Pn fr.856, f.252
 F-Pn fr.22543, f.93
 Text: W.Ernst, Rom.Forsch., 44 (1930), p.331; Raynouard, IV, p.65;
 Milá, p.123; Mahn, Werke, III, p.29.
 Lit.: Aston, I, 23-30
- P14 Cascus plor'e plaing son dampnatge (PC 205.2; J 7; F 390.9; Gr.5436)
- Deceased: Raimon-Roger, vicomte de Beziers, (+ 1209)
 Poet: Guillem Augier Novella
 MSS: F-Pn fr.856, f.351
 F-Pn fr.22543, f.100
 Text: Raynouard, IV, p.46; Azaf's, p.122; Mahn, Werke, III, p.180;
 J.Müller, ZfrP, 23 (1899), p.58, no.III.
 Lit.: Springer, p.68.
- P15 Consiros chant e plaing e plor (PC 210.9; J 34; F 678.1; Gr.5444)
- Deceased: Pons de Mataplana (+ ca.1180)
 Poet: Guillem de Berguedan
 MS: F-Pn fr.15211, f.167
 Text: Mahn, Werke, III, p.306; M.de Riquer, ZfrP, 71 (1955), pp.
 30-32; Milá, p.314;
- P16 Cossi moria (PC 266.4; F 250.1)
- Deceased: the victim of a catastrophe
 Poet: Joan Esteve
 MS: F-Pn fr.856, f.329
 Text: J.Audiau and R.Lavaud, Nouvelle Anthologie des Troubadours
 (Paris, 1928), p.239; Azaf's, p.80
- P17 Crezens, fis, verais et entiers (PC 174.3; J 39; F 714.1)
- Deceased: the poet's lady.
 Poet: Gavaudan
 MSS: F-Pn fr.856, f.318
 F-Pn fr.22543, f.99

Text: Raynouard, III, p.167; Mahn, Werke, III, p.24; A.Jeanroy, Romania, 34 (1905), p.507, no.II; Audiau and Lavaud (See P16), p.227.
Lit.: Aston, II, 57-65.

P18 De gran dolor cruzel' ab mortal pena (PC 461.74a; F.502.1)

Lament of the Virgin. (Cf.C2)

MS: E-Bac fonds de San Cugat del Valles no.27 (s.xiv)

Text: C.Chabaneau, Rlr, 32 (1888), p.578; Milá, p.495; R.Aramon I Serra, in Homenaje a J.Vincke (Madrid, 1962), pp.266-78.

P19 De tot en tot es ar de mi partitz (PC 10.22; J 12; F 577.5)

Deceased: countess Biatritz (unidentified)

Poet: Aimeric de Peguillan

MSS: F-Pn fr.856, f.94
I-MOe α ,R,4,4; f.171
F-Pn fr.1749, f.75
F-Pn fr.854, f.198
F-Pn fr.12473, f.184
F-Pn fr.22543, f.18

Text: Raynouard, III, p.428; Mahn, Werke, II, p.159; Shepard and Chambers (See P4), p.129.

Lit.: Aston, II, 57-65.

P20 De totz caitius sui eu aicel que plus (PC 375.7; J 38; F 607,1; Gr.5492)

Deceased: the poet's lady, Azalais (+ s.xiii¹)

Poet: Pons de Capdoill

MSS: I-Rvat Vat.lat.5232; f.58
F-Pn fr.1592, f.37
F-Pn fr.856, f.119
I-MOe α ,R,4,4, f.114
F-Pn fr.854, f.197
F-Pn fr.12473, f.183
F-Pn fr.12474, f.159
F-Pn fr.22543, f.12
E-Bc 146, no.4
F-Pn fr.15211, f.127
I-Fr 2814, f.218
I-Rvat Barb. lat.4087, f.20
I-Rvat Vat.lat.3208; f.70.

Text: Raynouard, III, p.189; Mahn, Werke, I, p.344; H.H.Lucas, Nottingham Medieval Studies, 2 (1958), pp.121-3;

Lit.: Aston, II, 57-65; Lucas, pp.119-131.

P21 En chantan eu plaing e sospir (PC 421.5a; J 17b; F 592.39; Gr.5416)

Deceased: Raimon-Berenger V, Count of Provence (+ 1245)

Poet: Richart de Berbezill (but see J 17b)

MS: I-MOe Càmpori γ , N,8,4, f.426

Text: J.Anglade, Rlr, 60 (1918-20), p.286.

Lit.: A.Jeanroy, Romania, 41 (1912), p.108

P22 En chantan m'aven a retraire (PC 461.107; J 23; F 302.3; Gr.5420)

Deceased: Gregory of Montelungo (+ 1269)

MS: I-Ma R 71 sup., f.142

Text: P.Meyer, In memoria di N.Caix e U.A.Canello... (Florence, 1886), pp.233-5; Monaci, Testi ant.prov.; col.101; de Bartholomaeis, II, p.265; Bertoni, Trov.d'Italia, p.478.

Lit.: Springer, p.66; Rieger, p.275.

P23 Eu no chan ges per talan de chantar (PC 282.7; J 40; F 624.24)

Deceased: the poet's lady, Berlenda (+ s.xiii²)

Poet: Lanfranc Cigala

MSS: F-Pn fr.854, f.93

F-Pn fr.12473, f.77

I-MOe Càmpori γ, N, 8, 4, f.392

I-MOe α, R, 4, 4, f.295

Text: Bertoni, Trov.d'Italia, p.347; de Bartholomaeis, II, p.281; Ugolini, p.102; F.Branciforti, Il canzoniere di Lanfranco Cigala (Florence, 1954), p.222; Appel, Prov.Inedita, p.182.

Lit.: Aston, II, 57-65; Rieger, p.275.

P24 Fortz cauza es que tot lo major dan (PC 167.22; J 5; F 444.1; Gr.5428)

Deceased: Richard I, King of England (+ 1199)

Poet: Gaucelm Faidit

MSS: I-Rvat Vat.lat.5232, f.80

F-Pn fr.1592, f.50

F-Pn fr.12473, f.183

F-Pn fr.856, f.64

I-MOe α, R, 4, 4, f.36

↓ I-Ma R 71 sup., f.29

F-Pn fr.854, f.197

DK-Kk Thott.1087, f.107

F-Pn fr.12474, f.85

I-Fr 2909, f.52

F-Pn fr.22543, f.44

GB-Ob Douce 269, f.111

I-Fl Pluteo 41.43, f.59

I-Fr 2814, f.155

E-Mn 13405, f.353

↓ F-Pn fr.844, f.191

↓ F-Pn fr.20050, f.87

↓ I-Rvat Reg.lat.1659, f.89

Text: Raynouard, IV, p.54; Mahn, Werke, II, p.92; Springer, p.88; Lommatzsch, Liederbuch, p.155; Audiau and Lavaud (See P16), p.217; Hill, Anthology, p.144; A.Berry, Florilège des troubadours (Paris, 1930), p.248; F.Brittain, The Medieval Latin and Romance Lyric (Cambridge, 1937), p.162; C.Appel, Provenzalische Chrestomathie, sixth edition (Leipzig, 1930), p.120, no.82; J.Mouzat, Les poèmes de Gaucelm Faidit (Paris, 1965), pp.415-24;

Mus.: Lommatzsch, Liederbuch, p.441; Genrich, p.108, no.106.

Lit.: Aston, I, 23-30; Rieger, p.275.

- P25 Fortz tristors es e salvaj'a retraire (PC 206.2; J 24; F 597.3; Gr.5440)
- Deceased: Louis IX, King of France (+ 25 August 1270)
 Poet: Guillem d'Autpol
 MS: F-Pn fr.12472, f.12
 Text: P.Meyer, BEC, sixth series, 5 (1869), pp.280-7.
- P26 Glorios Dieus, don totz bens ha creysensa (PC 461.133b; J 32b)
- Deceased: Robert, King of Naples and Sicily (+ 1343)
 MS: F-Pn fr.1049, f.14
 Text: Monaci, Testi ant.prov., cols.105-9; de Bartholomaeis, II, p.315; K.Bartsch, Chrestomathie provençale, sixth edition, (Marburg, 1904), col.399.
 Lit.: Springer, p.73; Aston, I, 23-30.
- P27 Ja no cugei que'm pogues oblidar (PC 10.30; J 9; F 568.1)
- Deceased: Azzo VI and Boniface, count of Verona (+ 1212)
 Poet: Aimeric de Peguillan
 MSS: F-Pn fr.856, f.97
 I-MOe α , R, 4, 4, f.70
 F-Pn fr.1749, f.78
 F-Pn fr.854, f.198
 F-Pn fr.12473, f.184
 F-Pn fr.22543, f.19
 Text: Raynouard, IV, p.63; Mahn, Werke, II, p.167; Monaci, Testi ant.prov., col 59; de Bartholomaeis, I, p.182; Ugolini, p.47; Shepard and Chambers (See P4), p.161.
 Lit.: Rieger, p.275.
- P28 Joys ne solaz, pascors, abrils ne mays (PC 434.7e; J 28; F 577.54; Gr.5524)
- Deceased: Raimon de Cardona (+ 1276)
 Poet: Serveri de Girona
 MS: E-Bc 146, no.92
 Text: A.Jeanroy, AdM, 24 (1912), pp.49-53; M.de Riquer, Obras completas del trovador... (Barcelona, 1947), p.111; Ugolini, p.664.
- P29 Lo plaing comens iradamen (PC 112.2a; J 1; F 17.2; Gr.5404)
- Deceased: Guillaume X, Duke of Aquitaine (+ 1137)
 Poet: Cercamon
 MS: I-MOe Càmpori, N, 8, 4, f.369
 Text: Dr.Dejeanne, AdM, 17 (1905), pp.55-9; M.de Riquer, La lírica de los trovadores (Barcelona, 1948), I, p.90; A.Jeanroy, Les Poésies de Cercamon (Paris, 1922), p.19, no.vi; Hill, Anthology, p.13
- P30 Marritz cum homs mal sabens ab fractura (PC 380.1; J 36; F 313.2)

Deceased: Guillem Montanhagol (+ ca.1260)
Poet: Pons Santolh de Tholoza
MS: F-Pn fr.856, f.362
Text: Raynouard, V, p.365; Appel, Prov.Inedita, p.258; de
Bartholomaeis, I, p.252; J.Coulet, Le Troubadour
Guilhem... (Toulouse, 1898), p.197.
Lit.: Springer, p.62.

B31 Mon chan fenisc ab dol et ab maltraire (PC 80.26; J 3; F 576.1;
Gr.5400)

Deceased: Henry of England, son of Henry II (+ 1183)
Poet: Bertran de Born
MSS: I-Rvat Vat.lat.5232, f.189
F-Pn fr.1592, f.113
F-Pn fr.856, f.144
I-MOe α , R, 4, 4, f.122
F-Pn fr.1749, f.99
I-Rvat Chigiano L.IV.106, f.97
F-Pn fr.854, f.183
F-Pn fr.12473, f.169
Text: Raynouard, IV, p.48; Mahn, Werke, I, p.284; Appel (See P1),
pp.39-42.
Lit.: Rieger, p.280; Aston, I, 23-30.

P32 Mout m'es greu d'en Sordel (PC 76.12; J 14; F 5.1; Gr.5396)

Deceased: Blacatz, vicomte d'Aulps (+ 1237)
Poet: Bertran d'Alamenon
MSS: I-Rvat 5232, f.126
F-Pn fr.856, f.266
I-MOe α , R, 4, 4, f.202
I-Rvat Vat.lat.3207, f.4
F-Pn fr.854, f.189
F-Pn fr.12473, f.174
F-Pn fr.22532, f.21
Text: Raynouard, IV, p.68; Mahn, Werke, III, p.142; Springer,
p.96; Hill, Anthology, p.188; J.-J.Salverda de Grave, Le
troubadour Bertran... (Toulouse, 1902), p.95.

P33 Plaing e sospir e plor e chan (PC 242.56; J 6; F 830.1; Gr.5432)

Deceased: Adémar V, vicomte de Limoges (+ 1199)
Poet: Guiraut de Borneill
MSS: I-Rvat Vat.lat.5232, f.21
E-Bc 146, no.66
US-NYpm 819 (Phillipps 8335), f.165
Text: Mahn, Gedichte, pp.875-6; Audiau and Lavaud (See P16), p.221;
A.Kolsen, Sämtliche Lieder des Troubadour Giraut... (Halle,
1910-35), p.486.

P34 Plaignen, ploran, ab desplazer (PC 266.10; J 30; F 407.11; Gr.5468)

Deceased: Guillem de Lodève (+ 1289)
Poet: Joan Esteve
MS: F-Pn fr.856, f.331

Text: Raynouard, IV, p.80; Mahn, Werke, III, p.258; Azais, p.78;
Lit.: Springer, p.67.

- P35 Plaigner voill en Blacatz en aquest leugier so (PC 437.24; J 13;
F 5.5; Gr.5528)

Deceased: Blacatz, Vicomte d'Aulps (+ 1237)

Poet: Sordel

MSS: I-Rvat Vat.lat.5232, f.126

F-Pn fr.856, f.265

I-MOe α R,4,4, f.178

I-Rvat Vat.lat.3207, f.3

F-Pn fr.854, f.188

F-Pn fr.12473, f.174

F-Pn fr.22543, f.21

GB-Ob Douce 269, f.219

I-MOe Càmpori γ , N,8,4, f.380

Text: Raynouard, IV, p.67; Mahn, Werke, II, p.248; de Bartholomaeis,
II, p.134; Ugolini, p.82; Hill, Anthology, p.194; M.Boni,
Sordello (Bologna, 1954), p.158

Lit.: Springer, p.36, p.70;

- P36 Planh sobre planh (Gr.936)

Lament of the Virgin.

MSS: F-Pn lat.901, f.126r

F-CCa no number (s.xiv), binding

J F-AIXm 14, f.169v

Text: D.Arbaud, Chants populaires de la Provence, 2 vols (Aix,
1862-64), II, p.226; P.Meyer, Romania, 28 (1899), pp.427-30;
E.Aude, AdM, 17 (1905), p.368; P.Meyer, Recueil... 2 vols
(Paris, 1877), I, pp.131-6.

- P37 Ples de tristor, marritz e doloiros (PC 248.63; J 25; F 612.3;
Gr.5452)

Deceased: Amalric IV, vicomte de Narbonne (+ 1270)

Poet: Guiraut Riquier

MSS: F-Pn fr.856, f.294

J F-Pn fr.22543, f.106

Text: Raynouard, IV, p.76; Mahn, Werke, IV, p.27

Mus.: Gennrich, p.208, no.226.

Lit.: J.Anglade, Le troubadour Guiraut... (Bordeaux and Paris,
1905), pp.83-5.

- P38 Pos major dol ai que autre caitiu (PC 234.15a; F 743.1)

Deceased: Ugo, a friend of the poet.

Poet: Guillem de Saint Leidier.

MSS: E-Bc 146

I-MOe Càmpori γ , N,8,4, f.273

Text: de Riquer (See P29), I, p.384; G.Bertoni, Arch.Rom., 1
(1917), p.230.

- P39 Pos partit an lo cor en Sordels e'n Bertrans (PC 330.14; J 15;
F 5.3; Gr.5488)

Deceased: Blacatz, vicomte d'Aulps (+ 1237)
Poet: Peire Bremon Ricas Novas
MS: F-Pn fr.22543, f.28
Text: Raynouard, IV, p.70; Mahn, Werke, III, p.253; Springer, p.100; J.Boutière, Les poésies du troubadours Peire... (Toulouse and Paris, 1930), p.77.

P40 Quascus planh lo sieu dampnatge (PC 401.7; J 19; F 380.2; Gr.5500)

Deceased: Guiraut d'Alanhan, of Beziers (+ 1262)
Poet: Raimon Gaucelm de Beziers
MS: F-Pn fr.856, f.334
Text: Raynouard, V, p.375; Azais, p.9.
Lit.: Springer, p.66.

P41 Razos non es que hom deja chantar (PC 319.7; J 22; F 382.22; Gr.5484)

Deceased: Barral de Baux of Naples and Sicily (+ ca.1268)
Poet: Paulet de Marseilla
MS: F-Pn fr.856, f.322
Text: Raynouard, IV, p.74; Mahn, Werke, III, p.152; E.Levy, Rlr, 21 (1882), p.278; Springer, p.79.

P42 S'anc jorn agui joi ni solatz (PC 242.65; J 33; F 72.2; Gr.5432)

Deceased: Raimbaut d'Orange (+ 1173)
Poet: Guiraut de Borneill
MSS: I-Rvat Vat.lat.5232, f.26
F-Pn fr.1592, f.24
F-Pn fr.856, f.13
I-MOe α ,R,4,4, f.158
F-Pn fr.854, f.25
F-Pn fr.12473, f.14
F-Pn fr.12474, f.20
I-Fr 2909, f.88
F-Pn fr.22543, f.8
E-Bc 146, no.57
Text: Appel, Chrest. (See P24), p.122; Kolsen (See P33), p.480; Mahn, Gedichte, p.126.

P43 S'eu ai perdut, no s'en podon jauzir (PC 101.12; J 18; F 584.1)

Deceased: an unknown lady (+ ca.1250-65)
Poet: Bonifaci Calvo
MSS: F-Pn fr.854, f.97
F-Pn fr.12473, f.81
I-MOe α ,R,4,4, f.269
I-MOe Càmpori γ ,N,8,4, f.411
Text: Raynouard, III, p.446; Mahn, Werke, III, p.4; M.Pelaez, GSDLI, 29 (1897), p.336.
Lit.: Aston, II, 57-65.

P44 S'eu anc chantei alegres ni jauzens (PC 10.48; J 10; F 504.5)

Deceased: Azzo VI and Boniface, Count of Verona (+ 1212)
Poet: Aimeric de Peguillan
MSS: F-Pn fr.856, f.97
F-Pn fr.22543, f.19
Text: A.Kolsen, AfSnSp, 141 (1921), p.250; Raynouard, V, p.11;
Mahn, Werke, II, p.174; de Bartholomaeis, I, p.186;
Shepard and Chambers (See P4), p.226; Mahn, Gedichte, p.1164.

P45 Si com cel qu'es tan greujatz (PC 155.20; J 4; F 626.1; Gr.5424)

Deceased: Barral de Baux, vicomte de Marseille (+ 1192)
Poet: Folquet de Marseille
MSS: I-Rvat Vat.lat.5232, f.66
F-Pn fr.1592, f.45
I-MOe α ,R,4,4, f.43
F-Pn fr.854, f.63
F-Pn fr.12473, f.48
US-NYpm 819 (Phillipps 8335), f.63
I-F1 Pluteo 41.42, f.9
I-Fr 2909, f.21
F-Pn fr.22543, f.52
I-Vnm app.XI, f.89
I-Fr 2814, f.113
Text: Raynouard, IV, p.51; Mahn, Werke, I, p.324; Springer, p.81;
S.Stroński, Le troubadour Folquet... (Krackow, 1910), p.73;
Lommatzsch, Liederbuch, p.116.

P46 Si l' mons fondes, a meravilla gran (PC 74.16; J 21; F 434.1; Gr.5392)

Deceased: Conradin and Frederick of Austria (+ 1268)
Poet: Bertolome Zorzi.
MSS: F-Pn fr.854, f.100
F-Pn fr.12473, f.84
I-MOe α ,R,4,4, f.275
Text: Monaci, Testi ant.prov., col.99; de Bartholomaeis, II, pp.
260-3; Ugolini, p.134; Lommatzsch, Liederbuch, p.215.
Lit.: Aston, I, 23-30; Rieger, p.277.

P47 Si per tristor (PC 434a.62; J 29; F 441.1; Gr.5524)

Deceased: Jacques I, King of Aragon (+ 1276)
Poet: Serveri de Girona
MS: E-Bc 146, no.91
Text: Ugolini, p.663; de Riquer (See P28), pp.115-17; M.de Riquer,
Boletín, 18 (1945), p.114.
Lit.: Aston, I, 23-30.

P48 Si tuit li dol e l plor e l marrimen (PC 80.41; J 2; F 427.2;
Gr.5400)

Deceased: Henry of England, son of Henry II (+ 1183)
Poet: Bertran de Born.
MSS: F-Pn fr.15211, f.169
I-F1 Pluteo 90.26, f.72
I-MOe Campori γ ,N,8,4, f.425

Text: Raynouard, II, p.183; Mahn, Werke, I, p.283; Appel, Die Lieder (See P1), p.98; Lommatzsch, Liederbuch, p.97; Audiau and Lavaud (See P16), p.213; de Riquer, La Lirica (See P29), I, p.407; Hill, Anthology, p.85.
Lit.: Aston, I, 23-30; Rieger, p.276.

P49 S'ieu anc nul temps chantei alegremen (PC 82.15; J 37; F 553.3)

Deceased: Peire Guillem
Poet: Bertran Carbonel de Marseille
MS: F-Pn fr.22543, f.103
Text: Raynouard, V, p.100; Mahn, Werke, III, p.156; G.Contini, AdM, 49 (1937), pp.127-9.
Lit.: Springer, p.62.

P50 Tan sui marritz que no·m posc alegrar (PC 299.1; J 27; F 636.2; Gr.5480)

Deceased: Jacques I, King of Aragon (+ 1276)
Poet: Matieu de Caerci
MS: F-Pn fr.856, f.378
Text: Appel, Prov.Inedita, p.193; Ll.N.d'Olwer, 'Jaume I...', in Congres d'Historia de la Corona d'Arago, Barcelona, 1909, (Barcelona, 1913), I, p.405.
Lit.: Aston, I, 23-30.

P51 Totas onors e tug fag benestan (PC 461.234; J 20; F 444.2; Gr.5532)

Deceased: King Manfred (+ 1266)
MSS: F-Pn fr.854, f.199
F-Pn fr.12473, f.185
Text: Raynouard, V, p.12; Mahn, Werke, II, p.175; Monaci, Testi ant.prov., col.96; de Bartholomaeis, II, p.234; Ugolini, p.121.
Lit.: Aston, I, 23-40; Rieger, 278.

P52 Tristitura sobre desconfort

Lament of the Virgin.
MS: I-T Federico Patetta Collection, no number (s.xiv), binding
Text: J.Bertoni, AdM, 18 (1906), p.350.
Lit.: C.Brunel, Bibliographie des manuscrits litteraires en ancien provençal (Paris, 1935), no.347.

III PLANCTUS IN FRENCH

F1 Armes, Amours, Dames, Chevalerie

Deceased: Guillaume de Machaut (+ 1377)
Poet: Eustache Deschamps
Composer: F.Andrieu
MSS: F-Pn fr.840, f.28v
 ↓ F-CH 564 (1047), f.52r
Text: Le Marquis de Queux, I, pp.243-4: Balades de Moralitez
 CXXIII; Wilkins, pp.67-8.
Mus.: W.Apel, French Secular Compositions of the Fourteenth
 Century, CMM, 53.1 (1970), no.2.
Lit.: C.van den Borren, 'Esquisse d'une histoire des 'tombeaux'
 musicaux', Fs.E.Schenk (Graz, 1962), p.58.
 NOHM, III, p.27 and p.140.

F2 Aucunes gens m'ont huy araisonné

Deceased: the poet's lady.
Poet: Alain Chartier.
MSS: F-AIXm 168 (s.xv mid.), p.122
 F-G 874 (s.xv mid.), f.56r
 I-F1 Ashburnham 51 (s.xv), f.17r
 F-Pn fr.19139 (s.xv), p.403
 F-TLm 826 (s.xv in.), f.104v
 D-Bkuf 78 B 17 (s.xv ex.), f.25v
 F-Pn fr.1127 (s.xv mid.), f.154v
Text: Laidlaw, pp.387-8: Balade XXIV.

F3 Biaus fils Jhesu que pans en crois (Lf.40)

Lament of the Virgin at the Cross.
MS: F-Pa 570, f.131v
Text: P.Meyer, Bulletin de la Société des anciens Textes, 27
 (1901), p.67.

F4 Cascuns doit bien plorer tel chevalier

Deceased: Guichard d'Angle
Poet: Eustache Deschamps
MS: F-Pn fr.840, f.184v
Text: Le Marquis de Queux, IV, p.120: Rondeaulx et Virelays
 DCLXI.

F5 Certes, Jehan, biau frere, je ne me puis souffrir

Lament of the Virgin at the Cross (Palatine Passion Play).
MS: I-Rvat Pal.lat.1969
Text: Frank, Palatinus, pp.47-8 (11.1210-1225)
Lit.: Goodman, p.87.

F6 Chanter m'estoit, mon cuer le voit (V.145; SR 1843a; M 557.1;
Li.265.330)

Deceased: Simon de Montfort (+ 1265)

MS: GB-Lbl Harley 2253 (ca.1330), f.59r.....

Text: Wright, PS, p.125; I.Aspin, Anglo-Norman Political Songs,
(Oxford, 1953), p.28; A.J.V.Le Roux de Lincy, Recueil de
Chants historiques, 2 vols (Paris, 1841), I, p.204; F.J.Wolf,
Ueber die Lais... (Leipzig and Heidelberg, 1841), p.459.

F7 Chius ki le cuer a irascu (Lf.65; N.xxxvi.51; Gr.5412)

Deceased: Enguerrand de Créqui, Bishop of Cambrai (+ 1285)

MS: F-Pn fr.1553, f.160v.....

Text: E.Le Glay, Complainte ou élégie romane sur la mort d'
Enguerrand de Créqui... (Paris, 1934), pp.3-18.

Lit.: Hist.litt., XXIII, pp.478-9; Thiry, pp.45-6.

F8 Contre toy, Mort doloireuse et despite

Deceased: the poet's lady

Poet: Alain Chartier.

MSS: F-Pn fr.2229 (s.xv mid.), f.108r
I-Rvat Reg.lat.1362 (s.xv ex.), f.132v
D-B Phillipps 1928 (s.xv), f.47r
F-Pn fr.25293 (s.xv), f.51r
F-AIXm 168 (s.xv mid.), p.61
F-G 874 (s.xv mid.), f.51v
CH-BEsu 473 (s.xv), f.48r
I-F1 Ashburnham 51 (s.xv), f.14r
I-Rvat Reg.lat.1323 (s.xv ex.), f.241v
F-CFp 28 (s.xv), f.30r
F-Pn fr.1127 (s.xv mid.), f.130v
GB-Ob E.D.Clarke 34 (s.xv), f.112v
F-Pn fr.833 (s.xv ex.), f.178r
F-Pn fr.924 (s.xv ex.), f.40r
F-Pn fr.1131 (s.xv mid.), f.88r
F-Pn fr.1642 (s.xv ex.) f.202r
F-Pn fr.1727 (s.xv mid.), f.19r
F-Pn fr.2232 (s.xv mid.), f.148r
F-Pn fr.19139 (s.xv), p.331
F-Pn fr.20026 (s.xv mid.), f.27v
F-Pn fr.24440 (s.xv), f.157r
F-Pa 3521 (s.xv), f.56v
F-Pa 3523 (s.xv), p.391
F-B 554 (s.xv), f.11r
F-CH 686 (s.xv), f.32r
F-TLm 826 (s.xv in.), f.83v
B-Br 10961-70 (s.xv ex.), f.141v
DK-Kk Ny.Kgl.Saml.1768.2^o (s.xv ex.), f.48r
NL-DHk 71.E.49 (s.xv ex.), f.39r
USSR-Lbp FR.F.V.XIV.7¹ (s.xv), f.66r
GB-L Clumber Sale (Sotheby's 6.xii.1937) 941: present
location unknown.
I-Mt 971 (s.xv), f.13r
I-Tn L.II.12 (s.xvi), f.147

F-Pn fr.1130 (s.xv), f.141v
I-Rvat Vat.lat.4794 (s.xv mid.), f.87r
A-Wn 2619 (s.xv mid.), f.125r
F-LYm 1235 (s.xv), f.174r
Text: Laidlaw, pp.320-7: 'la Complainte'.

F9 Croix, je me vueil a toy complaindre (Lf.75; Gr.908)

Lament of the Virgin in a debate with the Cross.

MS: F-Pn fr.17068, f.188

Text: A.Långfors, Romania, 43 (1914), pp.21-7

F10 Dueil engoisseux, rage desmesuree

Deceased: the poet's husband Etienne du Castel (+ 1389)

Poet: Christine de Pisan.

Composer: Gilles Binchois

MSS: F-Pn fr.835

F-Pn fr.604

F-Pn fr.12779

GB-Lbl Harley 4431

↓ E-E V.III.24, f.36v

Text: Roy, I, p.7: Cent Balades VI; Wilkins, pp.82-3.

Mus.: W.Rehm, Die Chansons von Gilles de Binchois (Mainz, 1957),
p.45.

F11 Estoc d'oneur et arbres de vaillance

Deceased: Bertrand du Guesclin

Poet: Eustache Deschamps

MS: F-Pn fr.840, f.44r

Text: Le Marquis de Queux, II, pp.27-8: Balades de Moralitez CCVI.

F12 Fuions de ci helas povre compaigne

Deceased: Eleanor d'Aragon (+ 1382)

Poet: J.Senleches

MS: F-Pn n.a.fr.6771, f.61v

F-CH 564 (1047), f.17r

I-MOe M.5.24 (lat.568), f.14v

Text: Wilkins, pp.45-6.

Mus.: W.Apel, CMM, 53.1 (1970), no.89; Wilkins, pp.165-7.

F13 Grant douleur me contraint de faire ma complainte (N.viii.7)

Deceased: the deceased at the Battle of Poitiers (a. 1356)

MS: F-Pn Notre Dame 4407 (4512), p.183

Text: C.de Beaurepaire, BEC, third series, 2 (1851), pp.257-63;

F.Michel, Le Prince noir (London and Paris, 1883), p.340.

Lit.: Hist.litt., XXIII, p.420.

F14 He! Dieux, quel duell, quel rage, quel meschief

Deceased: the poet's husband, Etienne du Castel (+ 1389)
Poet: Christine de Pisan.
MSS: F-Pn fr.835
F-Pn fr.604
F-Pn fr.12779
GB-Lbl Harley 4431
Text: Roy, I, p.5: Cent Balades V.

F15 Hee, Dieu le pere, a toi me plainq (Lf.156)

Lament of the Virgin at the Cross.
MS: I-PAbp Palatina 106, f.189r
Text: A.Boselli, Rlr., 49 (1906), p.501
Lit.: G.Bertoni, AfSnSp, 112 (1904), pp.360-3.

F16 Iriez, a maudire la mort (Gr.5516)

Deceased: uncertain: Ansel III de l'Isle et de Valmendois.
Poet: Rutebeuf
MSS: F-Pn fr.837, f.306v
F-Pn fr.1593, f.66r
F-Pn fr.1635, f.15v
Text: Faral and Bastin, I, pp.510-16: no.30.
Lit.: Thiry, p.41.

F17 Je ne fu nez fors pour tout mal avoir

Deceased: the poet's lady.
Poet: Alain Chartier.
MSS: F-AIXm 168 (s.xv mid.), p.121
F-G 874 (s.xv mid.), f.55v
CH-BEsu 473 (s.xv), f.88r
Text: Laidlaw, pp.390-1; Balade XXVII; Wilkins, pp.96-7.

F18 Je plains et plor come feme dolente (SR 746a; M 192.10; Li.265.919
Sin.3011)

Lament of the Virgin at the Cross.
MS: I-F1 Pluteo 17.16, f.1
Text: P.Heyse, Romanische Inedita... (Berlin, 1856), p.60;
P.Meyer, Recueil..., 2 vols (Paris, 1877), II, p.374;
K.Bartsch and L.Wiese, Chrestomathie de l'ancien français,
twelfth edition (Leipzig, 1920), p.106, no.29

F19 Juenes d'aage, vieux de science

Deceased: unspecified: 'un personnage'
Poet: Eustache Deschamps
MS: F-Pn fr.840, f.177r
Text: Le Marquis de Queux, IV, p.32: Rondeaulx et Virelays DLXXIII.

F20 La mors, qui toz jors ceulz aproie (Gr.5512; N.xxxvi.40)

Deceased: Huede, Count of Nevers (+ 1266)
Poet: Rutebeuf.
MS: F-Pn fr.1635, f.42r
Text: Faral and Bastin, I, pp.451-60: no.24

F21 La mi'amou, la mi'amou

Deceased: a husband.
MS: Urbani Calvetonis, Novae novi orbis historiae (Vignon, 1578), p.336.
Text: G.Gröber, ZfrP, 3 (1879), p.399.

F22 Lasse com doy estre esperdue

Lament of Mary Salome (Palatine Passion Play)
MS: I-Rvat Pal.lat.1969
Text: Frank, Palatinus, p.71 (ll.1841-50)
Lit.: Goodman, p.87.

F23 Lasse dolente! biaz tres doulz fiex

Lament of the Virgin at the Cross (Palatine Passion Play)
MS: I-Rvat Pal.lat.1969
Text: Frank, Palatinus, p.39 (ll.970-89)
Lit.: Goodman, p.87.

L24 Lasse dolente que pourrai devenir?

Lament of the Virgin at the Cross (Palatine Passion Play)
MS: I-Rvat Pal.lat.1969
Text: Frank, Palatinus, pp.43-4 (ll.1071-1115)
Lit.: Goodman, p.87.

L25 Lasse moy, dolente chetive!

Lament of Mary Magdalene (Palatine Passion Play)
MS: I-Rvat Pal.lat.1969
Text: Frank, Palatinus, pp.69-70 (ll.1785-1824)

L26 Lasse moy, je ne me puis taire

Lament of Mary Jacob (Palatine Passion Play)
MS: I-Rvat Pal.lat.1969
Text: Frank, Palatinus, pp.70-1 (ll.1825-40)

L27 Lasse que deviendra gié (SR 1093; Li.265.991; M 4.18; Sin.3130)

Lament of the Virgin at the Cross
MS: J F-Pn fr.12483, f.63
Text: A.Jeanroy, Romania, 23 (1894), p.578; A.Jeanroy, L.Brandin and P.Aubry, Lais et descorts français... (Paris, 1901), p.72: no.29.

Mus.: Jeanroy, Brandin and Aubry, p.154.
Lit.: Y.Rokseth, Lamentation de la Vierge (Paris, 1936)

F28 L'en dit que tout a tens huche cil a al porte (Gr.5504; N.viii.90)

Deceased: Louis IX, King of France (?) (+ 1270)
MS: F-Pn fr.837, f.340v.
Text: F.Michel, Memoires de Jean, Sire de Joinville (Paris, 1858), pp.317-26.
Lit.: Hist.litt., XXIII, p.462.

F29 Malgré Fortune et son tour

Deceased: a lady
Poet: Guillaume de Machaut
MSS: . F-Pn fr.1584, no.19
 . F-Pn fr.22546, no.19, f.97v-99v
 F-Pn fr.843, no.20
Text: Chichmaref, II, pp.434-42;
Mus.: Ludwig, no.19; Schrade, PMFC, II, no.14.

F30 Mort est ensepelie

Deceased: Philippa de Hainaut, wife of Edward III (+ 1369)
Poet: Jehan Froissart.
MSS: F-Pn fr.830,
 F-Pn fr.831, f.41r-42v
Text: R.R.McGregor, Jr., The Lyric Poems of... (Chapel Hill, 1975), pp.106-12.
Lit.: Thiry, p.42.

F31 Mort felonne et despiteuse

Deceased: the poet's lady.
Poet: Eustache Deschamps.
MS: F-Pn fr.840, f.193r
Text: Le Marquis de Queux, IV, pp.96-7: Virelay DCCXXVI.

F32 Mout ai esté longuement (SR 709; Li.145.6; M 852.34)

Deceased: the poet's lady.
Poet: Jehan de Neuville
MS: F-Pn fr.844, f.182r
Text: Springer, pp.104-5; M.Richter, 'Die Lieder des altfranzösischen Lyrikers...' (unpublished dissertation, University of Halle, 1904), p.56.
Lit.: Hist.litt., XXIII, p.654; Thiry, p.41.

F33 Mout sont il a meschief mis l'esgarée gent (Gr.6012; Lf.228; N.viii.28)

Deceased: thirteen martyred Jews, burnt at Toulouse.(a.1288)

MS: I-Rvat Assemani CCCXXII, f.189r
Text: A.Darmesteter, Romania, 3 (1874), pp.443-86.
Lit.: L.Zunz, Literaturgeschichte der synagogalen Poesie, 3 vols
(Berlin, 1864-89), I, p.362.

F34 Nus chanters mais le mien cuer ne leeche (SR 485; Li.154.18;
M 957.3)

Deceased: a friend of the poet, called Gerard.

Poet: Jehan Erart

MS: J F-Pn fr.12615, f.130

Text: Springer, p.105; L.Brandin, ZffSL, 22 (1900), pp.237-8.
T.Newcombe, Les poésies du trouvère Jehan... (Geneva,
1973), p.129.

Mus.: T.Newcombe, The Songs of Jehan... (AIM, 1975), p.21

F35 O flour des flours de toute melodie

Deceased: Guillaume de Machaut (+ 1377)

Poet: Eustache Deschamps

Composer: F.Andrieu

MSS: F-Pn fr.840, f.28v

J F-CH 564 (1047), f.52r

Text: Le Marquis de Queux, I, pp.245-6; Balades de Moralitez CXXIV.

Mus.: W.Apel, CMM, 53.1 (1970) (See F1), no.2.

Lit.: C.van den Borren (See F1), p.58; NOHM, III, p.27 and p.140.

F36 Per maintes fois aurai estei requise

Deceased: the Duchess of Lorraine

MS: CH-BEsu 389, f.LXIXr

Text: J.Brackelmann, AfSnSp, 43 (1868), pp.293-4; (in translation:
W.R.Trask, Medieval Lyrics of Europe (New York, 1969),
p.63)

F37 Peres trestout puissans (S 429)

Lament of the three Marys (translation of Omnipotens: L111)

MS: F-SQ 86, p.7

(Young, I, p.413)

F38 Pitiez a compleindre m'enseigne (Gr.5516)

Deceased: Thibaut V, count of Champagne, King of Navarre (+ 1271)

Poet: Rutebeuf.

MS: F-Pn fr.1635, f.64v

Text: Faral and Bastin, I, pp.479-85: no.27.

F39 Plaindre, gemir et larmoier (Lf.279)

Deceased: Guillaume II, count of Hainaut (+ 1342)

MS: F-Pn fr.12576, f.261v-2r

Text: C.Potvin, Panegyriques... (Mons, 1863), p.43.

- F40 Plorez, Amours, plorez tous amoureux
 Deceased: Guichart d'Angle
 Poet: Eustache Deschamps
 MS: F-Pn fr.840, f.161r
 Text: Le Marquis de Queux, III, pp.320-1: Autre Balade XDV.
- F41 Plorez trestot por Jhesucrist (Lf.280)
 Lament of the Virgin at the Cross.
 MS: F-LM 173, f.110v
 Text: unpublished.
- F42 Plorez, François, tout d'un commun vouloir
 Deceased: Philippe-le-Hardi, Duke of Burgundy (+ 1404)
 Poet: Christine de Pisan
 MSS: F-Pn fr.835,
 GB-Lbl Harley 4431
 Text: Roy, I, pp.255-7: Autre Balades XLII; A.J.V.Le Roux de Lincy, Recueil de Chants historique..., 2 vols (Paris. 1841), I, p.289.
- F43 Plourez, heraulx, plourez, chevalerie
 Deceased: unspecified: 'se plour dudit connestable....'
 Poet: Eustache Deschamps
 MS: F-Pn fr.840, f.316v
 Text: Le Marquis de Queux, VI, pp.143-5: Balades MCLXXXVIII
- F44 Plourez, plourez les armes de Champagne
 Deceased: Monseigneur Louis de Sancerre and his company (+ 1403)
 Poet: Eustache Deschamps
 MS: F-Pn fr.840, f.316r
 Text: Le Marquis de Queux, VI, pp.141-3: Balades MCLXXXVI
- F45 Qui ainme Dieu et sert et doute (Gr.5516)
 Deceased: Alphonse, count of Poitiers and Toulouse, (+ 1271)
 Poet: Rutebeuf.
 MS: F-Pn fr.1635, f.16r
 Text: Faral and Bastin, I, pp.486-91: no.28.
- F46 Qui de cuer aime la pucele (Lf.320)
 Lament of the Virgin at the Cross.
 MS: No.1286 of a sale of Baron dauphin de Verna's MSS.
 Text: L.Delisle, BEC, 56 (1895), p.683 (describes MS of sale)
- F47 Reigne corounee flour de parais (Lf.346; N.viii,72; Gr.944)
 Lament of the Virgin at the Cross

MSS: GB-Lbl Cotton Julius A.V, f.174v
GB-Lbl Royal 8.E.XVII, f.107v
GB-Lbl Additional 46919 (Phillipps 8336), f.77v
Text: P.Meyer, Romania, 13 (1884), p.520; F.J.Tanqueray, Plaintes de la Vierge... (Paris, 1921), p.125; T.Wright, Pierre de Langtoft, 2 vols (London, 1866), II, p.438.

F48 Rome, Jherusalem se plaint (N.xxxvi.6)

Deceased: the dead during the Egyptian Campaign, at the end of the Fifth Crusade a.1221.

Poet: Huon de St.Quentin (?)

MSS: F-Pn fr.12471, f.106r
GB-Ob Digby 86, f.103v
NL-DHk 69
CH-BEsu 113, f.198v

Text: G.Paris, Romania, 19 (1890), pp.294-6; A.Jubinal, Rapport à M.le Ministre de l'Instruction... (Paris, 1838), p.57

F49 Se Mort ne fust a tous si general

Deceased: Mille de Dormans, Bishop of Beauvais (+ 1387)

Poet: Eustache Deschamps

MS: F-Pn fr.840, f.11v

Text: Le Marquis de Queux, I, pp.133-4: Balades XLVI.

F50 Seignurs, oiez pur Dieu le grant (Lf.374; V 358; N.lxxviii.1)

Deceased: Edward I, King of England (+ 1307)

MS: GB-Cu Gg.1.1, f.489r

Text: Wright, PS, pp.241-5; Hist.litt., XXVII, pp.44-5.

Lit.: P.Meyer, Romania, 15 (1886), p.338n.

F51 S'onques David ploura fort Absalon

Deceased: the Pope, the Emperor and King Charles V (+ 1380)

Poet: Eustache Deschamps

MS: F-Pn fr.840, f.36r

Text: Le Marquis de Queux, I, pp.295-6: Balades de Moralitez CLXV.

F52 S'onques servent durent plourer seigneur

Deceased: King Charles V (+ 1380)

Poet: Eustache Deschamps

MS: F-Pn fr.840, f.36v

Text: Le Marquis de Queux, I, pp.297-8: Balades de Moralitez CLXVI

F53 Tuit chevallier qui alez par le monde

Deceased: Bertrand du Guesclin

Poet: Eustache Deschamps

MS: F-Pn fr.840, f.183v

Text: Le Marquis de Queux, IV, p.111: Rondeaulx et Virelays DCLII

F54 Tuit li vaillant et prodoms de jadis

Deceased: Bertrand du Guesclin

Poet: Eustache Deschamps

MS: F-Pn fr.840, f.44v

Text: Le Marquis de Queux, II, pp.29-30: Balades de Moralitez CCVII.

F55 Un mortel lay vueil commencier

Deceased: a lady

Composer: Guillaume de Machaut

MSS: • F-Pn fr.1584, lay no.12

• F-Pn fr.9221, lay no.10

• F-Pn fr.1586, lay no.9

F-Pn fr.843, lay no.10

• F-Pn fr.22546, lay no.12

• F-Pn fr.1585, lay no.12

F-Pa 5203, lay no.1

CH-BEsu 218, lay no.2

• US-NYvg Private collection, lay no.12

• GB-L Maggs Brothers (Antiquarians) Private Collection

Text: Chichmaref, II, pp.371-9.

Mus.: Ludwig, no.12; Schrade, PMFC, II, no.8.

F56 Vous qui lirez cest escrit ci (Gr.5536)

Deceased: Jehan de Heppes, friend of Louis IX and Charles of Anjou (+ 1293)

MS: no MS extant

Text: Gallia Christiana, (Paris, 1751), IX, cols.571-2;

Lit.: Hist.litt., XXIII, pp.483-5

IV PLANCTUS IN GERMAN

G1 Ach daz dirr don sins meisters gar verweiset

Deceased: Heinrich Frauenlob von Meissen (+ 1317)

MSS: D-Mbs Cgm 4997 (s.xv), f.113r

D-WRz Quart.564 (s.xv²), f.27v

Text: Bartsch, Kolmar, pp.289-91 (no.xxix); HMS, III, p.125a, no.61 (second stanza).

G2 Ach du lossen aller (S 253)

Lament of Mary Magdalene: from Heu misere cur contigit (See L59)

MS: A-Iu Paper MS, no number (ca.1391), f.48v

Text: Mone, AS, p.141. (Innsbruck Easter Play)

G3 Ach mir der clegelichen not!

Lament of the Virgin: from Heu nobis internas mentes (See L60)

MS: D-Li No number (s.xiii)

Text: Mone, Schau., I, p.36. (Lichtenthal Marienklage)

G4 Ach myn hercze thut mer also we (S 9)

Lament of the Virgin

MSS: ↓ D-TRs 1973 (63) (ca.1400), p.12

(WDK, II, p.350)

↓ D-K1 Poet.fol.18 (a.1599), f.65v

(Alsfeld, III, p.788)

G5 Awe, auwe, daz ich ie wart geboren (S 105)

Lament of the Virgin.

MSS: (↓) D-Mbs Clm 4660 (s.xiii), f.108r

(Y I, p.524; CB no.16*)

(↓) D-Mbs Cgm 5249 (s.xiv), fragment (?)

(Meyer, Frag.Bur. p.144)

H- Hungarian Marienklage (s.xiii)

(Schönbach, p.55)

↓ PL-WRu IV.Q.161 (s.xiv ex.), f.IIr

(Klapper, p.92)

G6 Owe daz wisheit unde jugent (H 4)

Deceased: Reinmar der Alte von Hagenau (+ 1210)

Poet: Walther von der Vogelweide

MS: D-HEu cod.pal.germ.357 (s.xiii²), f.41v

Text: Lachmann, p.116 (no.82.24); Bartsch-Golther, p.78 (no.xxi, ll.361-73); Pfeiffer, Heidelberg, p.254, Anhang, no.22.

Lit.: Clauss, p.65; Fernis, p.172.

G7 Owe owe der jemmerlichen clage (S 111-128)

Lament of the Virgin.

MSS: H- Hungarian Marienklage (s.xiii)

(Schönbach, p.58)

D-Li No number (s.xiii)

(Mone, Schau., I, p.31)

↓ D-TRs 1973 (63) (ca.1400), p.7

(WDK, II, p.348)

PL-WRap (?) 643 (s.xiv¹) binding

(Schultz, p.59)

- ↓ PL-WRu IV.Q.161 (s.xiv ex.), f.Ir (Klapper, p.90)
- ↓ D- Docen's Marienklage (s.xv¹) (WDK, II, p.370)
- ↓ D-W Helmst.965 (s.xv mid.), f.179v (Schönemann, p.146)
- ↓ D-Mbs Cgm 716 (ca.1430), f.151r (WDK, II, p.371)
- ↓ D-Kl Poet.fol.18 (a.1599), f.64v (Alsfeld, III, p.784)
- ↓ H-ERe 772-4 (s.xv), f.21v (Kummer, p.156)
- ↓ D-HEu cod.pal.germ.402 (a.1513); f.154v (Heidelberg, p.250)
- ↓ I-VIP Paper MS, no number (ca.1514), f.27v (Wack., p.236)
- ↓ CH-SGs 1006 (s.xv), f.31r (Mone, Schau., p.199)
- ↓ D-Ngm 7060 (s.xv). f.102r (Eger, p.239)
- ↓ D-KIEu 53 (a.1475), f.14r (Kühl, p.54)
- ↓ I-VIP Paper MS XVI (ca.1486) (Wack., p.148)
- ↓ I-VIP Paper MS, no number (a.1490) (Wack., p.148)
- ↓ D-DO A.III.22 (s.xv), f.2r (Eggers, p.373)

G8 Awe der märe (S 79)

- Lament of Mary Magdalene: from Cum venissem ungere mortuum (See L21)
- MSS: (↓) D-Mbs Cgm 5249 (s.xiv), fragment (?) (Meyer, Frag.Bur.p.139)
- ↓ I-Rvat Reg.lat.1423 (a.1347), f.1v (WDK, II, p.356)
 - ↓ A-Iu Paper MS, no number (ca.1391), f.48r (Mone, AS, p.139)
 - ↓ I-BOZ Paper MS, no number (ca.1475), f.49r (Wack., p.222)
 - ↓ A-Imf Ferdinandeum 575 (ca.1551), f.120v (Wack., p.222)
 - ↓ H-ERe 772-4 (s.xv), f.9r (Kummer, p.74)
 - ↓ D-B Germ.fol.1219 (s.xv), f.15v (Rueff, p.171)
 - ↓ A-Wn 3007 (a.1472), f.163v (Hoffmann, p.297)
 - ↓ I-VIP Paper MS XVI (ca.1486) (Wack., p.222)
 - ↓ D-W Helmst. 965 (s.xv mid.), f.186v (Schönemann, p.158)
 - ↓ D-TRs 1973 (63) (ca.1400), p.24 (Froning, I, p.52)

G9 Awe des ganges, des ich gee (S 129)

Lament of the Virgin.

- MSS:
- ↓ H- Hungarian Marienklage (s.xiii) (Schönbach, p.56)
 - ↓ D- Docen's Marienklage (s.xv¹) (WDK, II, p.370)
 - ↓ D-Mbs Cgm 716 (ca.1430), f.150r (WDK, II, p.371)
 - ↓ D-KIEu 53 (a.1475), f.5v (Kühl, p.45)
 - ↓ I-BOZ Paper MS, no number (ca.1475), f.49r (Wack., p.147)
 - ↓ D-Ngm 7060 (s.xv), f.95v (Eger, p.224)
 - ↓ A-Imf Ferdinandeum 575 (ca.1551), f.96r (Wack., p.147)
 - ↓ H-ERe 772-4 (s.xv), f.21v, f.24r (Kummer, pp.156-7)
 - ↓ I-VIP Paper MS XVI (ca.1486) (Wack., p.147)
 - ↓ I-VIP Paper MS, no number (a.1490) (Wack., p.147)
 - ↓ D-DO A.III.22 (s.xv), f.1v (Eggers, p.373)

G10 Owe hiute unde immer mere wafen si geschrit (H 13)

Deceased: Maria von Brabant (+ 1256)

Poet: Stolle

MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.4v

Text: Holz, p.6 (no.II.16); HMS, III, p.6a, no.16.

G11 Owe klaget ir raine Christenheit (S 214)

Lament of the Virgin.

- A-Isa 120 (s.x) (Prem, p.144)
 J I-BOZ Paper MS, no number (ca.1475), f.29r (Wack., p.143)
 J H-ERe 772-4 (s.xv), f.20r (Kummer, p.152)
 J I-VIP Paper MS XVI (ca.1486), (Wack., p.143)

G12 Awe awe mich hiut und immer we (S 358)

Lament of the Virgin.

- MSS: D-F Parchment roll (ca.1350) (Froning, II, p.362)
 (J) D-Mbs Clm 4660 (s.xiii), f.110r (Y, I, p.530; CB no.16*)
 J D-KIEu 53 (a.1475), f.7r (Kühl, p.47)

G12a Auwe mir arme: See G12 (D-F Parchment roll)

G13 Owe myn heyl, myn troest, myn got (S 252)

Lament of the Virgin: from Heu misere cur contigit (See L59)

- MSS: J D-TRs 1973 (63) (ca.1400), p.26 (Froning, I, p.53)
 I-BOZ Paper MS, no number (ca.1475), f.49v (Wack., p.226)
 I-VIP Paper MS XVI (ca.1486) (Wack., p.226)
 J A-Imf Ferdinandeum 575 (ca.1551), f.121r (Wack., p.223)

G14 Awe awe sag an jügeling (S 542-52)

Lament of the Virgin.

- MSS: J D-TRs 1973 (63) (ca.1400), p.3 (WDK, II, p.348)
 D-Li No number (s.xiii) (Mone, Schau., I, p.32)
 H- Hungarian Marienklage (s.xiii) (Schönbach, p.55)
 D- Docen's Marienklage (s.xv¹) (WDK, II, p.370)
 J D-Kl Poet.fol.18 (a.1599), f.63r (Alsfeld, III, p.781)
 J I-BOZ Paper MS, no number (ca.1475), f.30v (Wack., p.145)
 J H-ERe 772-4 (s.xv), f.21r (Kummer, p.153)
 CS-Pu XVI.G.33 (s.xvi), f.181r (Schönbach, p.65)
 J I-VIP Paper MS, no number (a.1490) (Wack., p.145)
 D-HEu cod.pal.germ.402 (a.1513), f.154v (Heidelberg, p.250)
 J I-VIP Paper MS XVI (ca.1486) (Wack., p.145)
 CH-SGs 1006' (s.xv), (Mone, Schau., I, p.200)
 D-Ngm 7060 (s.xv), f.95r (Eger, p.145)
 CH-Lz 177 (a.1494), f.5v (Mone, Schau., II, p.140)
 J D-DO A.III.22 (s.xv), f.1r (Eggers, p.373)

G15 Owe owe sufzen prinnende not (S 587)

Lament of the Virgin.

- MS: H- Hungarian Marienklage (s.xiii) (Schönbach, p.55)

G16 Owe owe vil lieber sun min (S 659)

Lament of the Virgin.

- MS: D-TRs 1973 (63) (ca.1400), p.10 (WDK, II, p.349)

- G17 Owe wo sol ich nu hin cheren (S 680)
 Lament of the Virgin.....
 MS: H-Hungarian Marienklage (s.xiii) (Schönbach, p.58)
- G18 Daz si nu nicht enrihtent (H 32)
 Deceased: Albrecht of Tirol (+ 1253)
 Poet: Kelyn
 MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.19r
 Text: Holz, p.36 (no.IV.19); HMS, III, p.23b, no.6
- G19 Der megde sun la dich erbarmen(S 110)
 Lament of the Virgin.
 MS: CH-EN 314 (I.4/25) (s.xiv), f.178r (Mone, Schau., I, p.201)
- G20 Deswar Reimar du riuwes mich (H 5)
 Deceased: Reinmar der Alte von Hagenau (+ 1210)
 Poet: Walther von der Vogelweide
 MSS: D-HEu cod.pal.germ.848 (s.xiv in.), f.126v
 Text: Lachmann, p.116 (no.82.1); Bartsch-Golther, p.78 (no.xxi, ll.374-86); Pfaff, col.428 (no.xlii.31); Pfeiffer, Heidelberg, p.254, Anhang, no.22.
 Lit.: Clauss, p.65; Fernis, p.172.
- G21 Die toten vor den lebendigen haltent pris (H 38)
 Deceased: Rudolf von Habsburg and others
 Poet: Heinrich Frauenlob von Meissen
 MS: D-WRz Quart.564 (s.xv²), f.34r
 Text: Ettmüller, pp.71-2; HMS, III, p.133b, no.90
- G22 Diz waeren wunneclichen tage (H 2)
 Deceased: the poet's lord (+ 1195)
 Poet: Hartmann von Aue
 MS: D-HEu cod.pal.germ.848 (s.xiv in.), f.187r
 Text: Pfaff, col.627 (no.lvii.55); MF, p.427 (no.217.14)
 Lit.: Clauss, p.63; Fernis, p.169;
- G23 Durch Got, ir frauen (S 92)
 Lament of the Virgin: from Cum venissem ungere mortuum (See L21)
 MSS: D-Mbs Cgm 5249 (s.xiv), fragment (?) (Meyer, Frag.Bur., 139)
 D-W Helmst.965 (s.xv mid.), f.187v (Schönnemann, p.160)
 A-Wn 3007 (a.1472), f.163 (Hoffmann, p.327)
 H-ERe 772-4 (s.xv), f.9v (Kummer, p.75)
 D-B Germ.fol.1219 (s.xv), f.16v (Rueff, p.172)
- G24 Gelerter vürsten krone (H 6)

Deceased: Ulrich IV von Sachs (+ 1220)
Poet: Ulrich von Singenberg, Truchsess von St.Gallen
MS: D-HEu cod.pal.germ.357 (s.xiii²), f.20v
Text: Pfeiffer, Heidelberg, p.109 (no.vi.117); HMS, III, p.327a,
no.2;
Lit.: Clauss, p.47; Fernis, p.172

G25 Gevolierte blute kunst (H 19)

Deceased: Konrad von Würzburg (+ 1287)
Poet: Heinrich Frauenlob von Meissen
MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.110v
Text: Holz, p.191 (no.XXVII.82); HMS, III, p.155a, no.10;
Bartsch-Golther, p.249 (no.lxxix, ll.250-67); Ettmüller,
p.180.
Lit.: Clauss, p.46.

G26 Got here wey is dine gewalt

Deceased: Count William of Holland
MS: D-B germ.quart.284, f.57r
Text: H.von der Hagen, NJb, 6 (1844), pp.251-64

G27 Her schriber, sit ir tugenthaft (H 11)

Deceased: Landgraf von Thüringen and Graf von Henneberg (ca.1260)
From: Wartburgkrieg
MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.135r
Text: Holz, p.233 (no.XXXb.103); HMS, III, p.171b, nos.4-9.
Lit.: Fernis, p.173

G28 Horet mine clage

Lament of the Virgin.
MS: D-HVkb No number (s.xii-xiii), f.16r (WDK, II, p.116)

G29 Ich han des reht, daz min lip truric si (H 3a)

Deceased: the poet's lord (+ 1195)
Poet: Hartmann von Aue
MS: D-HEu cod.pal.germ.848 (s.xiv in.), f.185r
Text: Pfaff, col.616 (no.lvii.3); MF, p.405 (no.206.10);
Bartsch-Golther, p.176 (ll.55-70).

G30 Ich han geklaget und klag ez an (H 14)

Deceased: Friedrich der Streitbare of Austria (+ 1246)
Poet: Bruder Werner
MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.8r(Margin)
Text: Holz, p.15 (no.III.12); HMS, III, p.12b, no.12.

G31 Ich muos klagen, daz bi kurzen tagen (H 33)

Deceased: a prince
Poet: Tannhäuser
MS: D-HEu cod.pal.germ.848 (s.xiv in.), f.266v
Text: Pfaff, col.873 (no.lxxix, 1.45); HMS, II, p.89a, no.vi.

G32 Ich reit eins tages durch tagt alt (H 21)

Deceased: Duke Johann I of Brabant
MS: D-Mu Cod.731 (s.xiv)
Text: H.von der Hagen, NJb, 3 (1839), pp.116-29.
Lit.: Van d'Elden, p.80.

G33 Ich stürne mit dem tode nicht (H 30)

Deceased: a prince
Poet: Hardegger
MS: D-HEu cod.pal.germ.848 (s.xiv in.), f.290v
Text: Pfaff, col.956 (no.lxxxii.7); HMS, II, p.135b, no.7

G34 Ir edeln herren, ritter unde gernde diet (H 16)

Deceased: Barnam von Stettin (+ 1278)
Poet: Rumelant von Sachsen
MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.51r
Text: Holz, p.88 (no.XXI.25); HMS, p.55a, no.14
Lit.: Clauss, p.41; Fernis, p.176.

G35 Ich kam uf einen gruenen plan

Deceased: Count Werner von Honberg (+ 1320)
MS: D-DO 104 (s.xiv ex.)
Text: Lassberg, pp.321-26; HMS, IV, p.93a; K.Bartsch, Die Schweizer Minnesänger (Frauenfeld, 1886), p.clxxvii.
Lit.: Van d'Elden, p.91.

G36 Ich stund uff aines morgens fru

Deceased: the Duchess of Tirol and Carinthia
MS: D-DO 69
Text: Lassberg, pp.266-87
Lit.: Van d'Elden, p.82

G37 Ja herre wie han ich verlorn (H 12)

Deceased: Friedrich der Streitbare of Austria (+ 1246)
Poet: Tannhäuser
MS: D-HEu cod.pal.germ.848 (s.xiv in.), f.269r
Text: Pfaff, col.887 (no.lxxviii.31); HMS, II, p.96a, no.4
Lit.: Fernis, p.175.

G38 Jesus Krist, der Kristen

- Deceased: Der Marner (+ before 1287)
 Poet: Rumelant von Sachsen
 MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.48v
 Text: Holz, p.85 (no.XXI.9); HMS, III, p.96a, no.9
 Lit.: Clauss, p.49; Fernis, p.176
-
- G39 Junk unde alt riche unde arm helfet mir klagen (H 9)
 Deceased: Ludwig der Kehlheimer, Pfalzgraf and Herzog von Bayern
 (+ 1294)
 Poet: Bruder Werner
 MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.15r
 Text: Holz, p.28 (no.III.60); HMS, III, p.19b, no.4
 Lit.: Clauss, p.40; Fernis, p.172
- G40 Lebt' von der Vogelweide (H 35)
 Deceased: poets including Walther von der Vogelweide.
 Poet: Der Marner
 MS: D-HEu cod.pal.germ.848 (s.xiv in.), f.353r
 Text: Pfaff, col.1161 (no.c.50); HMS, II, p.246a, no.18; Bartsch-
 Golther, p.176 (no.xlii, ll.55-70).
- G41 Mich riuwet frot von über mer
 Deceased: Wernhart von Steinberg
 Poet: Herger or Spervogel
 MSS: D-HEu cod.pal.germ.357 (s.xiii²), f.27v
 D-HEu cod.pal.germ.848 (s.xiv in.), f.416r
 Text: Pfeiffer, Heidelberg, p.153 (no.xi.12); Pfaff, col.1393 (no.
 cxi.13); Bartsch-Golther, p.5 (no.iii, ll.7-30); MF, p.47
 (no.25.20-6)
 Lit.: Fernis, p.166.
- G42 Myn leyd, dat wyssed, myn herze trurych ist (S 86)
 Lament of Mary Magdalene
 MS: ↓ D-TRs 1973 (63) (ca.1400), p.26 (Froning, I, p.53)
 ↓ PL-WRu IV.Q.161 (s.xiv ex.), f.IIr (Klapper, p.92)
-
- G43 Nach disen lieden kom ein tac
 Deceased: Friedrich der Streitbare of Austria (+ 1246)
 Poet: Ulrich von Lichtenstein
 MS: D-Mbs Cgm 44
 Text: K.Lachmann, Frauendienst....-(Berlin, 1841), p.525: Chapter
 XLIV; R.Bechstein, Frauendienst..., 2 vols.(Leipzig, 1888),
 II, p.254, stanzas 1659-88.
-
- G44 Niht was ich sin vergezzen mak
 Deceased: Graf Gunzelin von Schwerin (+ 1274)

Poet: Rumelant von Sachsen
MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.61r
Text: Holz, p.104 (no.XXI.95); HMS, III, p.66b, no.10.
Lit.: Clauss, p.50; Fernis, p.176

G45 Nu gnade im got er was ein helt (H 17)

Deceased: Albrecht von Braunschweig (+ 1279)
Poet: Rumelant von Sachsen
MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.60r
Text: Holz, p.103 (no.XXI.89); HMS, III, p.65b, no.4
Lit.: Fernis, p.176.

G46 Nu hebet sich groiss weynen unde schryen ummermen (S 396)

Lament of the Virgin.
MSS: ↓ D-TRs 1973 (63) (ca.1400), p.19 (WDK, II, p.352)
↓ D-K1 Poet.fol.18 (a.1599), f.69v (Alsfeld, III, p.801)
Mus.: A.Geering, IMSRC (Basle, 1949), pp.118-21.

G47 Nu wil her uns hie sage

Deceased: Konrad III of Schlüsselberg (+ 1347)
Poet: Lupold Hornburg
MS: D-Mu Cod.731 (s.xiv), f.234r
Text: C.H.Bell and E.G.Gudde, The Poems of Lupold Hornburg,
Univ.of Calif.Publications in Modern Philology, 27
(Berkeley and Los Angeles, 1945), pp.248-51; O.Weber,
Peter Suchenwirt (Greifswald, 1937), pp.180-1.
Lit.: Van d'Elden, p.85.

G48 O hoher unde starker almehtiger Got (H 18)

Deceased: Konrad von Würzburg (+ 1287)
Poet: Boppe
MSS: ↓ D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.111v
↓ D-Mbs Cgm 4997 (s.xv), f.540r
Text: Holz, p.192 (no.XXVIII.1); HMS, II, p.383b, no.27.
Mus.: R.J.Taylor, The Art of Minnesinger, 2 vols (Cardiff, 1968),
I, pp.16-18.
Lit.: Clauss, p.51.

G49 O ihr lieben kynde der cristenheit (S 213)

Lament of the Virgin.
MSS: ↓ D-TRs 1973 (63) (ca.1400), p.1 (WDK, II, p.347)
↓ D-K1 Poet.fol.18 (a.1599), f.63v (Alsfeld, III, p.779)
↓ H-ERe 772-4 (s.xv), f.20v (Kummer, p.152)

G50 Reimar mich riuwet sere (H 29)

Deceased: poets, including Reinmar, Stolle, Nithart, Bruder
Werner.

Poet: Herman Damen
MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.118v
Text: Holz, p.206 (no.XXIX.10); Bartsch-Golther, p.241 (no.lxxviii.18); HMS, III, p.163a, no.4.

G51 Si jehnet der sumer si hie (H 1)

Deceased: Leopold IV of Austria (+ 1195)
Poet: Reinmar der Alte von Hagenau
MSS: D-HEu cod.pal.germ.357 (s.xiii²), f.43r
D-HEu cod.pal.germ.848 (s.xiv in.), f.101v
D-S1 HB XIII poetae germ.1 (s.xiv in.), p.92
Text: Pfeiffer, Heidelberg, p.262, Anhang, no.44; Pfaff, col.336 (no.xxxiv.76); Pfeiffer, Weingarten, p.102; Bartsch-Golther, p.45 (no.xv, ll.199ff.); MF, p.325 (no.167.31).
Lit.: Clauss, p.61; Fernis, p.167;

G52 Sit mich der tot beroubet hat (H 3)

Deceased: the poet's lord (+ 1195)
Poet: Hartmann von Aue
MSS: D-HEu cod.pal.germ.848 (s.xiv in.), f.185v
D-S1 HB XIII poetae germ.1 (s.xiv in.), p.36
Text: Pfaff, col.620 (no.lvii.20); Pfeiffer, Weingarten, p.43 (no.16); Bartsch-Golther, no.xviii, l.37.

G53 Swes leben ich lobe des tot den wil ich iemer klagen (H 7)

Deceased: Archbishop Engelbert of Köln (+ 1225)
Poet: Walther von der Vogelweide
MS: D-HEu cod.pal.germ.848 (s.xiv in.), f.127r
Text: Pfaff, col.431 (no.xlii.39); Lachmann, p.119 (no.85.9)
Lit.: Clauss, p.53; Fernis, p.172.

G54 Swa biderbe herren sterbent (H 36)

Deceased: Kalwaere
Poet: der von Buchein
MS: D-HEu cod.pal.germ.848 (s.xiv in.), f.271v
Text: Pfaff, col.892 (no.lxxx.11); HMS, II, p.97b, no.II.2).
Lit.: Fernis, p.172

G55 Swelich richer ist an eren wunt (H 36)

Deceased: Olrich von Rifenberc
Poet: Rumelant von Schwaben
MS: D-Ju die Jenaer Liederhandschrift (s.xiv mid.), f.63r
Text: Holz, p.108 (no.XXII.3); HMS, III, p.69a, no.3

G56 Uns ist unsres sanges meister (H 8)

Deceased: Walther von der Vogelweide

Poet: Ulrich von Singenberg
MS: D-HEu cod.pal.germ.357 (s.xiii²), f.20v ...
Text: Pfeiffer, Heidelberg, p.109 (no.vi.118); HMS, III, p.327b,
no.VI;
Lit.: Clauss, p.69.

G57 Wa sint nu alle, die von minnen sungen (H 34)

Deceased: poets, including Reinmar von Brennenberg
Poet: Der Marnier
MS: D-HEu cod.pal.germ.350 (s.xiii ex.), f.43
Text: HMS, III, p.334a; K.Lachmann, ZfdA, 3 (1843), p.340.

G58 Wafin iemer mere (H 15)

Deceased: Ottakar of Hungary (+ 1278)
MS: D-S1 No number (?) (s.xiv) (cf. ZfdA, 4 (1884), p.573.)
Text: Bartsch-Golther, p.300 (no.xcviii, ll.559-80); Dr.Böhmer,
ZfdA, 4 (1844), pp.573-4.
Lit.: Clauss, p.43; Fernis, p.177

V PLANCTUS IN ENGLISH

E1 A dere God what may this be (B 5)

Deceased: Edward III, King of England (+ 1377)

MSS: GB-Ob Bodley Eng.poet. a.1 (Vernon MS) (s.xiv ex.), f.410v
GB-Lbl Additional 22283 (s.xiv ex.), f.132r

Text: F.J.Furnivall, EETS OS, 117, pp.715-8; Wright, PPS, I, pp.215-18; Robbins, Hist.Poems, pp.102-6; A.S.Cook, A Literary Middle English Reader (Boston, 1915), pp.425-7; K. Sisam, Fourteenth Century Verse and Prose (Oxford, 1921), pp.157-60.

E2 A sone tak hede to me whas son pou was (B 14)

Lament of the Virgin at the Cross.

MSS: GB-Obal 149 (s.xiv), f.11v-12r
GB-WO F.10, (s.xiv), f.25r

Text: Brown, Lyrics XIV C, p.228; J.K.Floyer and S.G.Hamilton, Catalogue of MSS...Worcester Cathedral (Oxford, 1906), p.6.

Lit.: W.H.Hulme, JEGP, 8 (1909), pp.292-3; G.R.Owst, Literature and Pulpit (Cambridge, 1933), pp.541-2.

E3 Allas wo sal myn herte slaken (B 162)

Burden: Womman Ion I take to be

Lament of the Virgin at the Cross (Carol)

MS: GB-En Advocates 18.7.21 (ca.1372), f.121v

Text: R.H.Robbins, MLN, 53 (1938), p.244.

Lit.: Wilson, p.39

E4 Alle pat beop of huert trewe (B 205)

Deceased: Edward I, King of England (+ 1307)

MSS: GB-Cu Additional 4407 (s.xiv), art.19 (fragments)
GB-Lbl Harley 2253 (ca.1330), f.73r-v

Text: W.W.Skeat, MLR, 7 (1912), pp.149-52; R.T.Davies, Medieval English Lyrics (London, 1963), pp.91-4; Robbins, Hist. Poems, p.21; I.Aspin, Anglo-Norman Political Songs (Oxford, 1953), pp.90-2; J.Zupitza, revised by J.Schipper, Alt- und mittelenglisches Uebungsbuch..., eighth edition, (Vienna, 1907), pp.158-60; M.G.Segar, Some Minor Poems of the Middle Ages (London and New York, 1917), p.15.

E5 Be-hold womman a dolful sith (B 504)

Lament of the Virgin in a dialogue with Christ on the Cross.

MS: GB-En Advocates 18.7.21 (ca.1372), f.120v

Text: Wilson, pp.37-8

E6 I have of sorwe so gret won

The lament of the Black Knight in Chaucer's Book of the Duchess
ll.475-86

MSS: GB-Ob Fairfax 16 (ca.1450)
GB-Ob Bodley 638 (s.xv)
GB-Ob Tanner 346 (s.xv)

Text: F.N.Robinson, The Works of Geoffrey Chaucer (Oxford, 1957)
p.271.

Lit.: R.H.Robbins, 'The Lyrics', in Companion to Chaucer Studies,
edited by B.Rowland (Oxford, 1968), p.314.

E7 I ne may leuen on non manere (B 1336)

Begins with: Ecclesia potest dicere

Lament of the Virgin.

MS: GB-En Advocates 18.7.21 (ca.1372), f.122r

Text: Wilson, p.40

E8 Kynge Henry is dede (B 1820.8)

Deceased: Henry III, King of England (+ 1272)

MS: Fabyan, New Chronicles, Pynson, 1516 (STC 10659)

Text: H.Ellis, Robert Fabyan... (London, 1811), p.260.

E9 Maiden and moder, cum and se (B 2036)

Lament of the Virgin in a dialogue with Christ on the Cross.

MS: GB-En Advocates 18.7.21 (ca.1372), f.121r

Text: R.L.Greene, The Early English Carols, second edition,
(Oxford, 1977), no.158D; Brown, Lyrics XIV C, p.85.

Lit.: Wilson, p.39.

E10 Seyngurs pat solem weer sembled hem al samen

Deceased: Sir John Berkeley (+ ca.1395)

MS: GB-NO Middleton Collection, parchment fragment.

Text: T.Turville-Petre, Speculum, forthcoming.

E11 Stond wel moder ounder rode (B 3211)

Lament of the Virgin in a dialogue with Christ on the Cross.

MSS: GB-Ob Digby 86 (ca.1275), f.127r

J GB-Cjc III (s.xiii in.), f.106v

GB-Lbl Harley 2253 (ca.1330), f.79r

GB-Lbl Royal 8.F II (ca.1300), f.180r

J GB-Lbl Royal 12.E.I (s.xiv in.), f.193r

EIRE-Dtc 301 (s.xiv), f.194r

Text: Brown, Lyrics XIII C, pp.87-91; F.J.Furnivall, EETS OS,
.117, pp.763-5; Davies (See E4), pp.86-8; G.L.Brook,
The Harley Lyrics, (Manchester, 1948), pp.56-7; T.
Silverstein, Medieval English Lyrics (London, 1971), p.12.

Mus.: F.L.Harrison and E.J.Dobson, Medieval English Songs (London,
1979), pp.254-5.

Lit.: R.Woolf, English Religious Lyric... (Oxford, 1968), pp.245-6.

E12 Suete sone reu on me & brest out of pi bondis (B 3245)

Lament of the Virgin at the Cross.

MS: GB-En Advocates 18.7.21 (ca.1372), f.120r

Text: Brown, Lyrics XIV C, pp.82-3

Lit.: Wilson, p.37; Woolf (See E11), p.250.

E13 Wel and wa sal ys hornes blawe (B 3857.5)

Deceased: Robert de Neville (+ 1280)

MS: GB-Lbl Lansdowne 207e (ca.1638), f.434r

Text: H.Ellis and F.Douce, A Catalogue of the Lansdowne MSS...,
2 vols (London, 1819), II, p.76; NOHM, III, p.114; B.
Dickens and R.M.Wilson, Early Middle English Texts.
(Cambridge, 1951), p.118.

Lit.: R.M.Wilson, The Lost Literature of Medieval England (London,
1952), p.187.

E14 Quhen Alexander our kynge wes dede (B 3923.5)

Deceased: Alexander III, King of Scotland (+ 1286)

MSS: (containing Wyntoun's Chronicle, Book VII, ll.3620ff.)

GB-Lbl Cotton Nero D.XI

GB-Lbl Lansdowne 197

GB-Lbl Royal 17.D.XX

GB-En Advocates 19.2.3

GB-En Advocates 19.2.4

GB-En Advocates 651

GB-SA TT.66

GB- Colville (Present location unknown)

GB- Wemyss (Private ownership)

GB-Lbl Harley 6909

Text: F.J.Amours, STS, 56, p.145; R.M.Wilson, Early Middle
English Literature, third edition (London, 1968), p.
271; G. Eyre-Todd, Medieval Scottish Poetry (London,
1862), p.162 and Scottish Ballad Poetry (Glasgow, 1893)
p.17.

E14a Womman Ion I take to be (See E3: Allas wo sal myn herte slaken)

VI PLANCTUS IN ITALIAN

J1 A la gran cordogliença (Gr.5388)

Deceased: King Manfred (+ 1266)
MS: I-Bas Memoriali notarili (a.1289)
Text: Contini, II, p.779

J2 Al nome di Colui ch'e sommo bene

Deceased: Gualtieri di Brienne, Duke of Athens (+ 1343)
Poet: Antonio Pucci
MS: I-Fn Magliabechiano II.IV.316 (s.xviii)
Text: Sapegno, pp.992-9; Medin and Frati, p.23: no.2;
C.Paoli, Arch.stor., third series, 16 (1872), pp.52-62.

J3 Con dolorosi guai

Deceased: Count Corrado Virtinguer di Landau (+ 1358)
MS: I-Farch, No number
Text: Medin and Frati, p.41: no.3; I.Del Lungo, Arch.stor.,
fourth series, 13 (1884), pp.3-19; reviewed in:
GSDLI, 3 (1884), p.299.

J4 Cum profundato dolore (T 90)

Lament of the Virgin for her son in a dialogue with John.
MS: I-Fn Magliabechiano II.I.212 (s.xiv)
Text: Bartoli, p.189
Lit.: Wechssler, p.49

J5 Da poi che la Natura ha fine posto

Deceased: Henry VII, King of Luxemburg (+ 1313)
Poet: Cino da Pistoia
MSS: I-Bu 1289
I-Ra 1425
I-Rc 433
I-Bu 1289
I-Mt 1050
Text: Contini, II, pp.678-9; Zaccagnini, p.246
Lit.: A.d'Ancona, Nuova Antologia, 4 (1867), p.48

J6 Da poi ch'i'ho perduta ogni speranza

Deceased: Henry VII, King of Luxemburg (+ 1313)
Poet: Sennuccio del Bene
MS: I-Fr 2735, f.51v
Text: Sapegno, pp.49-52; Volpi, p.31

J7 Deh avrestu veduto messer Piero

Deceased: Pietro d'Angio, at the Battle of Monte Cassino (+ 1315)
MS: I-F Gaddiano 193

Text: Sapegno, pp.970-4; Medin, Lamenti, pp.9-12.

J8 Donna del Paradiso (T 103)

Lament of the Virgin at the Cross.

Poet: Jacopone da Todì

MSS: I-Bu 1787
I-Bu 157
I-FEc 211 NB I.
I-Tn N.V.37
I-Vnm Cl.IX.182 (s.xv)
I-Vnm Cl.IX.80 (s.xv)
I-Vnm Cl.IX.73 (s.xv)
I-Vnm Cl.IX.153 (s.xv)
I-Vnm Cl.IX.244 (s.xv)
I-Vnm Cl.IX.313 (s.xvi)
I-Rvat Vat.lat.9976
I-Rvat Urb.lat.784 (s.xv)
I-Rvat Arch.Cap.di S.Pietro, G.58 (s.xv)
I-Vmc 1932 (s.xiv)
I-Rn 941
I-Rn Laudario dei Disciplinati di Santa Croce di Urbino (s.xiv)
I-Ra 2306 (s.xv)
GB-Ob Canon.ital.240 (s.xv in.)
F-Pn ital.1037 (s.xv)
F-Pn ital.559 (s.xv)
I-PESo No number, (s.xiv)
I-Rn 76 (s.xv)
I-Fr 2762 (s.xv)
I-Fr 2841
I-Fl Pluteo 90.27 (s.xv)
I-Fl Ashburnham 1072 (s.xv)
I-Fr 2959 (s.xv)
I-Fl Rediano 119 (s.xv)
I-Fn Panciatichiano 22 (s.xv)
I-Fn Panciatichiano 23 (s.xv)
I-Fn Palatina 99 (s.xv)
I-Fn conv.soppr. C.II.608
I-Fn conv.soppr. C.VIII.957
I-Mt H.25
I-Mt I.97
I-Mb A.D.IX.2 (s.xv)
I-MOe Viti Molza
I-TOD 194
I-TOD 195 (s.xv)
GB-Lbl Additional 16567
F-CH 598
I-Nn misc.VII.G.54 (s.xv)
I-Nn XIV.C.38 (s.xv)
I-Pci XV (s.xv ex.)
I-Pci IV (s.xv)
I-Rc 1192 (C.VI.17) (s.xv)
I-PIa no number, paper MS (s.xiv ex.-xv in.)
I-Ac Spithöver MS: destroyed
I-PCc Landiana 15 (s.xv)
I-PEc 955 (s.xiv)
I-BGc Δ .7:15 (s.xv)
I-PSg 10 (s.xv)

- I-NOC no number, parchment MS (s.xv)
 I-PEC no number, parchment and paper MS (s.xv)
 I-CAPES misc.XXXI (s.xv).....
- Text: F.Mancini, Iacopone da Todi: - Laude (Bari, 1974), no.70;
 A.Tenneroni, Iacopone da Todi (Todi, 1887), p.71; V.de
 Bartholomaeis, Laude Drammatiche, 3 vols (Florence, 1943,
 reprinted 1972), I, p.21; Contini, II, pp.119-24; F.Ageno,
La rima siciliana... (Florence, 1953)
- Lit.: Feist, p.137, no.385; M.Franzbach, Cultura neolatina, 27
 (1967), pp.95-108; E.Auerbach, Mimesis (Bern, 1946, English
 translation: Princeton, N.J., 1953), chapter 7.

J9 /Eo/ te portai nillu meu ventre

- Lament of the Virgin at the Cross (Monte Cassino Passion Play)
 MS: I-MC Compact.no.XVIII (s.xii), p.8
 Text: M.Inguanez, Miscellanea Cassinese, 12 (1936), 7-36; S.Sticca,
The Latin Passion Play (New York, 1970), p.78 and p.112;
 Lit.: F.A.Ugolini, Testi volgari... (Turin, 1959), p.9.

J10 fo messo lo dolçe Cristo fillolo de deo

- Lament of the Virgin at the Cross
 MS: I-Rn Laudario dei Disciplinati di Santa Croce di Urbino (s.xiv)
 Text: E.Monaci, Studj Romanza, 12 (1915), p.3, no.1.

J11 Grande dolore che lo cuor mi cuoce

- Deceased: Carlo d'Angio, Duke of Calabria, son of King Roberto
 of Naples (+ 1328)
 MS: I-Fn Magliabechiano VII.375 (s.xv), f.41v
 Text: Sapegno, pp.975-80; Medin, Lamenti, pp.13-19.

J12 La Madre Vergin dolorosa piange

- Lament of the Virgin at the Cross.
 Poet: Sennuccio del Bene.
 MS: I-Fr 1100, f.49v
 Text: Sapegno, p.1032; Volpi, p.39

J13 L'alta vertu che si ritrasse al cielo

- Deceased: Henry VII, King of Luxemburg (+ 1313)
 Poet: Cino da Pistoia
 MSS: I-Rvat Barberino latino 3853
 I-Fr 1118
 I-Mb AG.XI.5
 I-Rc 433
 I-Vnm IX it.191
 I-Mt 1050
 I-Vnm it.fondo antico 63
 Text: M.Marti, Poeti del dolce stil nuovo (Florence, 1969), pp.
 875-80; Zaccagnini, p.248.

- J14 Lo meior hom che fos al mondo (Gr.5472)
 Deceased: Ezzelino da Romano (+ 1259)
 MS: I-Rvat Vat.lat.4949
 Text: G.Bertoni, Il Duecento, Storia Letteraria d'Italia, third edition (Milan, 1947), p.174
- J15 Maria pianzea alla croxe (T 152)
 Lament of the Virgin at the Cross.
 MSS: I-Gc D.I.3.19 (s.xiv ex.)
 I-Tn N.V.37 (s.xv ex.)
 Text: Gabotto, p.29; Crescini, p.340.
 Lit.: Feist, p.151, no.666; Wechssler, p.37
- J16 Morrte, perche m'ai fatta si gran guerra
 Deceased: the poet's lady.
 Poet: Giacomino Pulgliese
 MS: I-Rvat Vat.lat.3793
 Text: E.Monaci, Crestomazia italiana dei primi secoli (Rome, 1887), pp.92-3; N.Sapegno, Scrittori d'Italia, I: Secoli XIII-XV, third edition (Florence, 1945), p.36
- J17 O figlio mio piacente (T 174)
 Lament of the Virgin at the Cross.
 MS: I-Fn Palatina CLXX (a.1375)
 Text: A.d'Ancona, Rivista di Filologia Romanza, 2 (1875), p.5
- J18 O figliuolo de la trista, figliuolo (T 174)
 Lament of the Virgin at the Cross.
 MS: I-Sc I.VI.9 (s.xiv)
 Text: Rondoni, p.276
 Lit.: Wechssler, p.46
- J19 O fillo mio Jesu (T 175)
 Lament of the Virgin at the Cross.
 MS: I-Rn Laudario dei Disciplinati di Santa Croce di Urbano (s.xiv)
 Text: E.Monaci, Studj Romanza, 12 (1915), p.8: no.6; V.de Bartholomaeis, Laude Drammatiche (See J8), I, p.8
- J20 ...O Giudei, che 'l guardate
 Lament of the Virgin at the Cross.
 MS: I-Sc I.VI.9 (s.xiv)
 Text: Rondoni, p.280 (incomplete)
 Lit.: Wechssler, p.49
- J21 Ogni uomo abbia intendimento (T 180)

Lament of the Virgin at the Cross.
MSS: I-Fn Magliabechiano II.I.212 (s.xiv), f.17v
I-F Compagnia Fiorentina (S.Eustachio?) (s.xiv)
Text: Bartoli, p.177; Cecconi, p.30
Lit.: Wechssler, p.45

J22 Oime fiol glorioso (T 183)

Lament of the Virgin at the Cross.
MSS: I-CADm Parchment MS, no number (s.xiv)
I-UDsm Parchment MS, no number (s.xiv)
I-TVco 220 (s.xv)
I-FEc 307 ND I (s.xv)
I-FEc 3409 ND (s.xv)
Text: Ferraro, p.40
Lit.: Feist, p.161, no.878; Wechssler, p.45

J23 Oime lasso, quelle trezze bionde

Deceased: the poet's lady
Poet: Cino da Pistoia
MSS: I-Fn Palatina 180
E-E E.III.33
I-Vnm IX it.191
I-Rvat Barberino latino 3953
I-Mb AG.XI.5
Text: Contini, II, pp.663-5; Zaccagnini, p.244

J24 Oime trista, figliuol, di me lassa (T 183)

Lament of the Virgin at the Cross.
MS: I-Sc I.VI.9 (s.xiv)
Text: Rondoni, p.277
Lit.: Wechssler, p.46

J25 Or chi a duro lo cor (T 194)

Lament of the Virgin at the Cross.
MSS: I-Gc D.I.3.19 (s.xiv ex.)
I-Tn N.V.37 (s.xv ex.)
Text: Gabotto, p.55; Crescini, p.27
Lit.: Feist, p.164, no.947; Wechssler, p.46

J26 Or ve piaccia d'asscoltare (T 197)

Lament of the Virgin at the Cross.
MSS: I-Rn 478 (s.xiv)
I-PESo 16 (s.xiv)
I-GUB Laudi dei Disciplinati di Gubbio
Text: E.Monaci, Rivista di filologia romanza, 1 (1872), p.242

G.Mazzatinti, Il Propugnatore, new series, 2 (1889), p.183.
Lit.: Wechssler, p.48

J27 Ora piangiamo che piange Maria (T 194)

Lament of the Virgin at the Cross.

MSS: I-Sc I.VI.9 (s.xiv)
! I-Fn Magliabechiano II.I.122 (s.xiv), f.27r
I-Fn Magliabechiano II.I.212 (s.xiv)
F-Pa 8521 (s.xv), f.50r
I-ARsm 180 (s.xiv)
I-F Compagnia Fiorentina (S.Eustachio?) (s.xiv)
Text: Rondoni, p.145; Cecconi, p.68; Bartoli, p.179; Mazzatinti,
p.247.
Mus.: Liuzzi, II, p.74, no.XVI.
Lit.: Wechssler, p.45

J28 Ore plangamo de lu Siniore

Lament of the Virgin at the Cross.

MS: I-AQ, parchment MS, no number "codice di Celestino" (s.xiii),
f.CLXI
Text: Ugolini, Testi volgare (See J9), chapter I.

J29 Piange Maria cum dolore (T 214)

Lament of the Virgin at the Cross.

MSS: I-Rn 352 (s.xiii ex.-s.xiv in.)
I-Sc I.VI.9 (s.xiv)
! I-Fn Magliabechiano II.I.122 (s.xiv)
I-ARsm 180 (s.xiv)
I-Fn Magliabechiano II.I.212 (s.xiv)
I-Gc D.I.3.19 (s.xiv ex.)
I-F Compagnia Fiorentina (S.Eustachio?) (s.xiv)
I-Rn 350 (s.xiv and s.xv)
I-FEc 307 ND I (s.xv)
I-FEc 3409 ND (s.xv)
F-Pa 8521 (s.xv)
Text: Rondoni, p.283; Cecconi, p.30; Crescini, p.346; Ferraro, p.15;
Mus.: Liuzzi, II, p.60, no.XII.
Lit.: Feist, p.170, no.1071; Wechssler, p.40.

J30 Piangete, donne, e con voi pianga Amore

Deceased: Cino da Pistoia (+ 1336)

Poet: Petrarch

MSS: I-Rvat Vat.lat.3196
I-Rvat Vat.lat.3195
I-Rvat Chigiano L.V.176
I-F1 Pluteo 41.17

Text: E.Neri et al, Francesco Petrarca....(Milan and Naples, n.d.)
p.131; E.Bigi, Opere di Francesco Petrarca, second edition.
(Milan, 1964), p.77, (canzoniere XCI).

J31 Planciti cum Maria gente piatosa (T 216)

Lament of the Virgin at the Cross.

MSS: I-FEc 308 NB IV (s.xiii)
I-FEc 3409 ND (s.xv)
I-FEc 307 ND I (s.xv)
GB-Ob Canon.ital.240 (s.xv in.)
I-Rvat Chigiano LVII.266 (s.xv ex.- xvi in.)
I-PCc Landiana 15 (s.xv)
I-Vnm Cl.IX.77 (s.xv)
I-Vnm Cl.IX.324 (s.xv)
I-Vnm Cl.IX.586 (s.xv ex.)

Text: Ferraro, p.6

Lit.: Feist, p.170, no.1069; Wechssler, p.46

J32 Pieta m'ha mosso a dir versi con rima

Deceased: Piero Gambacorti of Pisa (+ 1355)

Poet: Giovanni di Ridolfo Guazzalotri da Prato.

MSS: I-Fn Magliabechiano Cl.VII.1145 (s.xv), f.14
I-F1 Pluteo 62.4 (s.xv)

Text: Medin, Lamenti, p.20; Sapegno, pp.1006-9.

J33 Quando e'te vi ferire (T 222)

Lament of the Virgin at the Cross.

MSS: I-Gc D.I.2.19 (s.xiv ex.)
I-Tn N.V.37 (s.xv ex.)

Text: Gabotto, p.21; Crescini, p.25

Lit.: Wechssler, p.42

J34 Sorella tu ke plangni (T 244)

Lament of the Virgin at the Cross.

MS: I-Rn Laudario dei Disciplinati di Santa Croce di Urbino (s.xiv)

Text: E.Monaci, Studj Romanza, 12 (1915), p.26; V.de Bartholomaeis,
Laude Drammatiche (See J8), I, p.10

J35 Su per la costa, Amor, de l'alto monte

Deceased: Dante (+ 1321)

Poet: Cino da Pistoia

MS: I-Vnm Zanetti 63

Text: Contini, II, pp.689-90; Zaccagnini, p.256

J36 Tucte le genti venute e-cquane (T 196)

Lament of the Virgin at the Cross.

MS: I-PAVu 42 (s.xiv)

Text: Ugolini, Testi volgari (See J9), pp.116-19; C.Salvioni,
Rendiconti della R.Accademia dei Lincei (Classe di scienze
moralì...), fifth series, 8 (1900), p.577.

J37 Tutti plangamo cun gran dolore (T 251)

Lament of the Virgin at the Cross.

MS: I-Rn Laudario dei Disciplinati di Santa Croce di Urbino (s.xiv)

Text: E.Monaci, Studj Romanza, 12 (1915), p.24.

J38 Venete a pianger con Maria (T 257)

Lament of the Virgin at the Cross.

MSS: I-PESo 16 (s.xiv)

I-GUB Laudi dei Disciplinati di Gubbio

Text: E.Monaci Rivista di filologia romanza, 1 (1872), p.241;

G.Mazzatinti, Il Propugnatore, new series, 2 (1889), p.156.

Lit.: Wechssler, p.48

J39 Veniti a la croxe (T 258)

Lament of the Virgin at the Cross.

MSS: I-Gc D.I.3.19 (s.xiv ex.)

I-Tn N.V.37 (s.xv ex.)

Text: Gabotto, p.24; Crescini, p.26

Lit.: Wechssler, p.41

J40 Voi ch'amate 'l creatore (T 263)

Lament of the Virgin at the Cross.

MSS: I-Sc I.VI.9 (s.xiv)

I-ARsm 180 (s.xiv)

↓ I-Fn Magliabechiano II.I.122 (s.xiv)

I-Rn Laudario dei Disciplinati di Santa Croce di Urbino (s.xiv)

F-Pa 8521 (s.xv)

I-Rn 350 (s.xiv and s.xv)

F-Pn ital.1069 (s.xv)

I-Fr Compagnia Fiorentina (S.Eustachio?) (s.xiv)

I-Mb A.D.IX.2 (s.xv)

I-Rvat Chigiano LVII.266 (s.xv ex. - xvi in.)

Text: Rondoni, p.283; Crescini, p.347; Cecconi, p.31; Mazzatinti, p.261.

Mus.: Liuzzi, II, no.XV

Lit.: Wechssler, p.45

VII PLANCTUS IN CATALAN

C1 Auyats, seyos, qui credets Deu lo payre (Gr.900; F, II, p.209)

Lament of the Virgin at the Cross.

MSS: E-Ag B.C.B.1000 (s.xiii)

F-VL E 10 193 (s.xv), f.56v.....

Text: C.Appel, Provenzalische Chrestomathie, sixth edition.

(Leipzig, 1930), pp.144-5, no.103; C.Chabaneau, Rlr,

28 (1885), pp.58-60; J.Villanueva, Viage literario á

las Iglesias de España, 22 vols (Madrid, 1803-52), IX,

p.281; M.Milà y Fontanals, Observaciones sobre la poësia

popular (Barcelona, 1853), p.67; A.Ramière de Fortanier,

in La piété populaire au moyen âge. Actes du 99e Congrès

national des Sociétés savantes, Besançon 1974 (Paris, 1977),
pp.107-114.

Lit.: Wechssler, pp.79-80; R.Otto, MLN, 4 (1889), pp.211-13; cf.P10.

C2 De grieu dolor cruzel ab mortal pena

Lament of the Virgin at the Cross.

MS: F-Pn lat.6652 (s.xv), f.91r

Text: P.Meyer, Romania, 10 (1881), pp.223-6; C.Chabaneau, Rlr,

32 (1888), pp.578-80.

Lit.: Wechssler, pp.80-1; cf.P18.

VIII PLANCTUS IN GALLEGO-PORTUGUESE

GP1 Nostro Señor Deus! qué prol vus ten ora

Deceased: Reina Doña Beatriz de Suabia (+ 1235).

Poet: Pero da Ponte.

MSS: P-La Cancioneiro da Ajuda, no.461

I-Rvat Vat.lat.4803, f.91r

Text: Michaëlis, I, pp.896-7, no.461; Monaci, I, pp.205-6, no.573; Filgueira Valverde, p.564.

GP2 O mui bon rey, que conquis a fronteira

Deceased: Santo Rey Don Fernando (+ 1252).

Poet: Pero da Ponte.

MSS: P-La Cancioneiro da Ajuda, no.460

I-Rvat Vat.lat.4803, f.91r

Text: Michaëlis, I, pp.894-5, no.460; Monaci, I, p.205, no.572; Filgueira Valverde, p.576.

GP3 Ora ja non poss'eu creer

Deceased: Don Lope Díaz de Haro (+ 1236)

Poet: Pero da Ponte.

MSS: P-La Cancioneiro da Ajuda, no.463

I-Rvat Vat.lat.4803, f.91v

Text: Michaëlis, I, pp.900-1, no.463; Monaci, I, pp.206-7, no.575; Filgueira Valverde, p.568.

GP4 Os namorados que troban d'amor

Deceased: Don Denis de Portugal (+ 1325)

Poet: Johan Fernandez d'Ardeleiro or Joham Jograr Morador.

MS: I-Rvat Vat.lat.4803, f.113r

Text: Monaci, I, pp.249-50, no.708; Filgueira Valverde, p.581.

GP5 Que ben se soub' acompañar

Deceased: Santo Rey Don Fernando (+ 1252)

Poet: Pero da Ponte.

MSS: P-La Cancioneiro da Ajuda, no.462

I-Rvat Vat.lat.4803, f.91v

Text: Michaëlis, I, pp.898-9, no.462; Monaci, I, p.206, no.574; Filgueira Valverde, p.578.

GP6 Que mal s'este mundo guisou

Deceased: Don Tello Affonso de Meneses (+ 1238)

Poet: Pero da Ponte.

MSS: P-La Cancioneiro da Ajuda, no.464

I-Rvat Vat.lat.8403, f.92v

Text: Michaëlis, I, pp.902-3, no.464; Monaci, I, p.207, no.576; Filgueira Valverde, p.572.

GP7 Mort' é Don Martín Marcos! Ay Deus, se é verdade?

Deceased: Don Martín Marcos (a mock lament at his imagined death).

Poet: Pero da Ponte.

MS: I-Rvat Vat.lat.4803, f.197r

Text: Monaci, I, p.416; Filgueira Valverde, p.589.

IX POLY-LINGUAL PLANCTUS

X1 Tr: Homo luge, fuge, fuge (Genn.838)

Mo: Homo miserabilis (Genn.839)

T: Brumans e mors, Brumans ist tod

Lament (motet) for brumans: 'bridegroom', Christ.

MSS:a3. D-DS 3471, f.6v

a3. D-BAs Ed.IV.6, f.20v

a2. E-BUlh No number, f.127v

Text: G.Birkner, AMw, 11 (1954), pp.79-80

Mus.: Birkner, pp.79-80; H.Besseler and P.Gülke, Schrift-
bild der mehrstimmigen Musik (Leipzig, 1973), pp.50-1
Angles, Las Huelgas, no.121

Lit.: W.Kaspers, Die Musikforschung, 2 (1949), pp.177-80; F.
Gennrich, ZfdA, 82 (1958), p.132; F.Ludwig, AMw, 5
(1923), p.204

APPENDIX B

NOTES ON MANUSCRIPTS CONTAINING PLANCTUS COMPOSED BEFORE ca.1405

INTRODUCTION

This appendix is designed to provide information on each manuscript which contains a planctus composed before ca.1405. It is especially intended as a means of summarising material discussed in Chapter Two: The Manuscripts. Each description has the particular function of indicating as far as possible the relationship between a planctus and its manuscript source.

The manuscript descriptions are arranged by country and then by city and library in accordance with the alphabetical order of the manuscript sigla employed throughout and listed at the beginning of Volume One. After the place name, library and shelf-mark, the provenance and date, if known, are given. A bracketed question mark indicates that it has not been possible to ascertain this information from an examination of the manuscript, or from existing catalogues and descriptions. A brief summary of the contents is then given, followed by the folio or page number of the planctus, its rubric, if there is one, and its incipit. After this I comment on the position of the planctus in the book. This is based either on my own study of the manuscript (I have examined manuscripts held in libraries in Berne, Zurich, St.Gall, Engelberg, Munich, Karlsruhe, Paris, Evreux, Rouen, Oxford, London and Cambridge), on such facsimiles as are available, on existing descriptions of the manuscript, or, as in a few instances, on information communicated to me by librarians. Planctus for which musical notation is provided are indicated thus:

heighted notation: J

unheighted notation: (J)

Published or, as in one instance, unpublished descriptions of the manuscript and, where relevant, editions containing facsimiles, are then listed.

I have been guided by Malcolm Parkes's method of manuscript description, as exemplified by his The Medieval Manuscripts of Keble College, Oxford (London and Ottawa, 1979). However, a complete palaeographical account of each manuscript lies beyond the scope of this appendix.

A: AUSTRIA

As Admont: Stiftsbibliothek

94, Benedictine monastery of Admont, s.xii-s.xiii.

Composite MS of religious writings in two main parts: the first consisting of the Passio S.Mathie and Miracula; the second of various Passiones and a calendar.

(J) f.169r 'Organa letitie quondam resonabant'

(J) f.169r 'Voce tristi causam tristicie'

The two planctus were added in s.xiii in different hands to the last leaf (formerly blank) after the Passio S.Marcelli.

MS: P.J.Wichner, Catalogus codicum manu scriptorum Admontensis (Admont, 1889), p.74; W.Wattenbach, Archiv, 10 (1851), p.634; J.Huemer, Wiener Studien, 9 (1887), p.87.

165, Benedictine monastery of Admont, s.xi-s.xii.

Contains a treatise on the Gospel of St.John.

(J) f.189r 'Libram Phebus subiit cum falcitenente'

The planctus was added in s.xii to the blank last leaf.

MS: Wichner, Catalogus, p.106; Huemer, p.88.

Imf Innsbruck: Museum Ferdinandeum

575 (v².p.18), Bressanone, ca.1551

Contains a Passion play.

J f.118r 'Heu nobis internas mentes'

J f.121r 'Heu misere cur contigit' ('Heu redemptio')

The planctus belong to the Passion play.

MS: J.E.Wackernell, Altdeutsche Passionsspiele aus Tirol (Graz, 1897), pp.cclvii-cclxx.

Iu Innsbruck: Universitätsbibliothek

No number, Innsbruck, ca.1391.

Contains three plays on: the Assumption of the Virgin, the Resurrection, and Corpus Christi.

f.41r 'Omnipotens pater altissime'

f.45r 'Heu nobis internas mentes'

f.48r 'Cum venissem ungere mortuum'

f.48v 'Heu misere cur contigit' ('Heu redemptio')

The planctus belong to the Resurrection play.

MS: F.J.Mone, Altdeutsche Schauspiele (Quedlinburg and Leipzig, 1841), p.1.

.KLA Klagenfurt: Universitätsbibliothek

Perg.32, Benedictine Abbey of Ossiach, Kärnten, s.xiii.

Miscellany containing Pope Gregory's Regula pastoralis, hymns and an Easter play.

(J) f.47v 'Cum venissem ungere mortuum'

The planctus belongs to the Easter play.

MS: H.Menhardt, Handschriftenverzeichnisse der Kärntner Bibliotheken, 3 vols (Vienna, 1927), I, p.96

KN Klosterneuburg: Augustiner-Chorherrenstift

574, Augustine monastery of Klosterneuburg, s.xiii.

- Miscellany containing an Easter play.
 (J) f.143v 'Cum venissem ungere mortuum'
 (J) f.144r 'Cum venissem ungere mortuum'
 f.144r 'Heu misere cur contigit' ('Heu redemptio')
 The two planctus (one of which is repeated) belong to the play.
 MS: H.Pfeiffer and B.Černik, Catalogus codicum manuscriptorum qui in Bibliotheca Canoniorum Regi S.Aug.Claustroneoburgensi asservantur, 7 vols (1922ff.), III, pp.497-50.
- SI Seittenstetten: Stiftsbibliothek
- I.XIII, Seitenstetten, s.xv.
 Contains the Gesta Friderici.
Liber IV.xiv: 'Libram Phebus subiit cum falcitenente'
 The planctus belongs to the Gesta.
 MS: G.H.Pertz, Archiv, 6 (1831), p.194.
- Ssp Salzburg: St.Peter Benediktiner-Erzabtei
- Inkunabel 709, (?), s.xv.
 f.11r 'Pergama flere volo'
 MS: cited in CB, no.101.
- VO Vorau: Chorherrenstift
- 11, Vorau, s.xii ex..
 Contains the Gesta Friderici.
Liber IV.xiv: 'Libram Phebus subiit cum falcitenente'
 The planctus belongs to the Gesta.
 MS: W.Wattenbach, Archiv, 10 (1851), p.626; J.Diemer, Deutsche Gedichte des XI. und XII. Jahrhunderts (Vienna, 1849), p.I.
- Wn Vienna: Österreichische Nationalbibliothek
- 403, Salzburg (?), s.xv.
 Contains the letters of Otto von Freising and his Gesta Friderici.
Liber IV.xiv: 'Libram Phebus subiit cum falcitenente'
 The planctus belongs to the Gesta.
 MS: Tabulae Codicum manu scriptorum praeter Graecos et Orientales in Bibliotheca Palatina Vindobonensi asservatorum, 11 vols (Vienna, 1864-1912), I, p.64; Wattenbach, p.467.
- 861, (?), s.xiii.
 Contains Julian of Toledo's Liber prognosticorum futuri saeculi.
 f.84v 'Pergama flere volo'
 The planctus is the last item of the book.
 MS: Tabulae Codicum, I, p.145.
- 883, (?), s.xiv.
 Contains Everard's Labyrinthus, the planctus and religious verse.
 f.27r 'Pergama flere volo'
 The planctus follows the Labyrinthus, a rhetorical treatise.
 MS: Tabulae Codicum, I, pp.148-50.
- 891, (?), s.x.
 Contains theological writings and verse, including two songs on Aquileia.
 f.67r Versus de destructione Aquilegiae numquam restaurandae:
 'Ad flendos, tuos, Aquilegia, cineres'

The planctus is one of the two concluding songs on Aquileia.
MS: Tabulae Codicum, I, p.151; S.Endlicher, Catalogus codicum
... Bibliothecae Palatinae Vindobonensis (Vienna, 1836), p.296.

1043, (?), s.xi.

Contains a collection of sequences.

(J) 'Quid tu Virgo'

The planctus belongs to the collection of sequences.

MS: Tabulae Codicum, I, p.181.

1322, (?), s.x-s.xi.

Contains theological writings.

f.48v 'Quis dabit aquam capiti?'

The planctus has been written in the margin in s.xi in..

MS: Tabulae Codicum, I, pp.218-19; M.Denis, Codices manuscripti
theologici, 2 vols (Vienna, 1793-1802), I, p.658; H.Bloch,
NA, 22, (1897), p.119.

1845, Seeon, Upper Bavaria, ca.1040-61.

Contains a gradual and sacramentary with prosaes, tropes, sequences
and Calendar.

(J) 'Quid tu Virgo'

The planctus belongs to the collection of sequences.

MS: Tabulae Codicum, I, p.294; Le graduel romain: edition
critique, II: Les Sources (Solesmes, 1957), p.151;
NG, 17, p.618.

3377, formerly at Salzburg, probably written in Italy, s.xv.

Contains the Gesta Friderici.

Liber IV.xiv: 'Libram Phebus subiit cum falcitenente'

The planctus belongs to the Gesta.

MS: Tabulae Codicum, II, p.269.

Mus.118, Weingarten, s.xii-s.xiii.

Contains a collection of proses and tropes.

'Quid tu Virgo'

The planctus belongs to the collection of proses.

MS: AH, 53, p.380.

B: BELGIUM

Br Brussels: Bibliothèque Royale Albert 1er

5540 (906), monastery of Gembloux, s.xi/s.xii.

Contains Hegesippus's De iudaica captivitate and the Visio Karoli.

f.1v De morte Ottonis imperatoris: 'Quis dabit aquam capiti?'

f.1v De Henrico Cesare tertio et Leone papa septimo:

'Cesar tantus eras'

f.1v De Cuonrado imperatore patre supradicti Cesaris:

'Qui habet vocem serenam'

The three planctus fill in a space left after an item which
begins 'Quid post mortem Iudae Machabei et fratrum eius actum
sit' (f.1r-v). The main work of the MS (De iudaica captivitate)
then follows on f.2r.

MS: J.van den Gheyn et al, Catalogue des manuscrits de la
Bibliothèque Royale de Belgique, 13 vols (Brussels, 1901-48),
II, p.5.

5576-5604 (364), monastery of Gembloux, s.xii.

Contains religious poetry and prose.

f.163r AULUS MANNUS.. Mitto etiam tibi ritmicos versiculos juxta ordinem alfabeti digestos, quos, ante annos aliquot, cum adhuc Leodii essem, me ad amicos quosdam meos, quorum plures ipse noveras, lamentabiliter recensente, compositos, repperi nuper et edidi... 'Armonicae... facultatis aspirante gratia'.... Respondit Beringerius: 'Nascitur ridiculus mus.' Finit Beringerius contra Adelmannum, quem yronice vocat Aulum Mannum.

The planctus is presented as part of a letter from Adelmann to Bérenger.

MS: van den Gheyn, Catalogue, I, p.194.

7569 (3440), from the library of the Bollandists, s.xvii ex.-s.xviii. Contains Translationes, Passiones and Vitae of saints and also some hymns.

f.41r Egloga duarum sanctimonialium: 'Plangite quaeso viri'
The planctus is preceded by the Vita S. Adalhardi (the subject of the poem) and followed by a hymn written in his honour.

MS: van den Gheyn, Catalogue, V, pp.411-16; G.H.Pertz, Archiv, 8 (1843), pp.520-1.

8860-67 (1351), St.Gall, s.x in.

Contains hymns and religious verse.

f.39r 'A solis ortu usque ad occidua'

The planctus forms a natural part of the verse anthology.

MS: van den Gheyn, Catalogue, II, p.289; E.Dümmler, NA, 4 (1878), p.155.

10615-10725, S.Eucharis, Trier, s.xii.

Contains the poetical works of Sedulius Scottus.

f.216va Incipit scaphicum carmen de obitu pontificis Hartgarii: 'Mente tristamur nimio dolore'

The planctus is a natural part of the collection of poetry.

MS: R.Düchting, Sedulius Scottus (Munich, 1968), p.13; M.Manitius, NA, 39 (1914), p.155.

II.2556 (1453)(Phillipps 2264), (?), s.xiii.

Contains letters and sermons of St.Bernard and others, and some religious verse.

f.193r Planctus Iacob: 'Heu michi, cur hoc feci Joseph fili?'

The planctus belongs to a group of religious poems which follow the sermons and letters of St.Bernard.

MS: van den Gheyn, Catalogue, II, p.358.

LVu Louvain: Bibliothèque de l'Université

IV.28, written in Italy, probably by Hungarian scribes, s.xiii. (burnt in 1940)

Contains Latin sermons, 'Planctus ante nescia', a Hungarian paraphrase of it, Hungarian glosses, hymns, saints' lives and prayers.

f.199ra 'Planctus ante nescia'

The planctus follows a collection of saints' lives.

MS: R.Gragger, Eine altungarische Marienklage (Berlin and Leipzig, 1923), pp.1-7.

M Mons: Bibliothèque publique de la Ville

48 (102), Abbaye de Bonne-Espérance, s.xii-s.xiii.

Contains the letters of Symmachus and Seneca.

f.139r Verba Virgilio in laudem Caesaris: 'Cesar tantus eras'

The planctus (the first stanza) has been written in a hand of

s.xiii on the last, otherwise empty, leaf of the MS.
MS: P.Faider, Catalogue des manuscrits de la Bibliothèque
publique de la ville de Mons (Ghent, 1931), p.91.

N Namur: Musée Archaeologique

104, Abbaye de Floreffe, s.xv.

Contains a collection of religious verse and prose.

f.77r Planctus beatissima virginis dei genetricis Marie:
'Planctus ante nescia'

The planctus is a natural part of the book, following a
Canticum ad Lignum Vitae and preceding some extracts on the
Passion of Christ.

MS: P.Faider, Catalogue général des manuscrits des bibliothèques
de Belgique, 2 vols (Gembloux, 1934), I, p.185.

CH: SWITZERLAND

Bu Basle: "Öffentliche Bibliothek der Universität

F.V.6, presented to the Carthusian monastery of Klein-Basel 'per
... Magistrum Henricum Amici in Medicinis Doctorem', s.xv ex..

f.69r 'Pergama flere volo' (lines 1-4 and 6-12 only)

MS: CB no.101.

BEsu Berne: Bürgerbibliothek

B 60, S.Maria, Strassburg, s.xi/xii.

Missal containing a collection of sequences.

'Quid tu Virgo'

The planctus belongs to the sequence collection.

MS: H.Hagen, Catalogus Codicum Bernensium (Berne, 1875), p.87.

394, from Jacques Bongars's collection, written in N.France, s.x.

Contains hymns by Prudentius and religious verse.

(J) f.iv^v Versus de Hereco (sic): 'Mecum Timavi saxa novem flumina'

The planctus (its first two stanzas only) is written as prose
on a flyleaf in an untidy Caroline miniscule. The hand is
different from that of the rest of the MS. Initial capitals
are used only at the beginning of each stanza. Either the
poem has been added to an empty flyleaf along with the preced-
ing 'Summum bonum deus', or else the flyleaf may have belonged
to another MS originally, the remaining stanzas following on
subsequent leaves, now lost. (The last word of the second
stanza occurs at the end of the writing space, suggesting that
copying had not necessarily ceased after the second stanza.)

MS: Hagen, Catalogus, p.362.

455, written in N.France, s.x.

Carmina Christiana, including hymns, versus on religious themes
and extracts from classical authors.

f.18v Versus de Herico: 'Mecum Timavi saxa novem flumina'

The rubrics of the first thirty one items indicate the liturg-
occasion to which each belonged. Those of the remaining twenty
either describe the subject matter or name the author of each
work. The latter group, including both Christian hymns and
classical extracts, is on the theme of mortality. The planctus

belongs to this.
MS: Hagen, Catalogus, p.396.

710, Liber s.marie de prato, s.xii.
Contains excerpts from classical and medieval poetry and Passiones of various saints.

f.72v 'Tradunt cuncta neci praedeque cupidine ceci'
(lines 11ff. of 'Pergama flere')

This extract forms part of a small collection of Leonine lines.

MS: Hagen, Catalogus, p.510; J.Werner, Beiträge zur Kunde der lateinischen Literatur... (Aarau, 1905), p.189.

E Einsiedeln: Benediktinerkloster

34, monastery of Einsiedeln, s.x-xii.

Miscellany, containing classical and medieval Latin verse, a commentary on the Song of Songs and a St.Nicholas play.

f.3r De Troia: 'Pergama flere volo'

The planctus (s.xii) is one of a number of poems preceding the commentary on the Song of Songs in Leonine lines, several of which are on classical themes (including a complaint of Oedipus).

MS: G.Meier, Catalogus Codicum manu scriptorum cui in Bibliotheca Monasterii Einsidlensis O.S.B. servantur (Einsiedeln, 1899), p.25.

113, monastery of Einsiedeln, s.xii.

Missal, containing a gradual and sequences, including Notker's Liber hymnorum.

(J) 'Quid tu Virgo'

The planctus belongs to Notker's Liber hymnorum.

MS: Meier, Catalogus, p.93.

121, monastery of Einsiedeln, ca.970.

Gradual, also containing hymns, processional antiphons and Notker's Liber hymnorum.

(J) 'Quid tu Virgo'

The planctus belongs to Notker's Liber hymnorum.

MS: Meier, Catalogus, p.100; Le graduel romain, II, p.59; RISM, B/IV/I, p.51; NG, 17, p.612.

300, monastery of Einsiedeln, s.xii-xiii.

Contains philosophical works, sermons, an Easter play and Latin verse.

(J) p.93 'Heu nobis internas mentes'

(J) p.93 'Cum venissem ungere mortuum'

The planctus belong to the Easter play (s.xiii).

MS: Meier, Catalogus, p.100.

EN Engelberg: Stiftsbibliothek

314 (I.4/25), monastery of Engelberg, s.xiv.

Contains a collection of hymns, sequences and songs in German and Latin, an Easter play and a Marienklage.

J f.75v 'Heu nobis internas mentes'

J f.77r 'Cum venissem ungere mortuum'

The two planctus belong to the Easter play.....

MS: B.Gottwald, Catalogus codicum manuscriptorum qui asservantur in Bibliotheca Monasterii O.S.B. Engelbergensis in Helvetia (Freiburg im Br., 1891), p.216.

1003, monastery of St. Blasien, s.xii mid.-xiv. .

Contains an Antiphonale Missarum, processional hymns, litanies, chants of the Ordinary and sequences.

f.117v. Planctus Philippi regis: 'Flere libet pro regis funere'
The planctus was added to a blank verso leaf at the end of a four-leaf quire (containing sequences dedicated to the Virgin) in s.xiii in. by the same scribe who wrote the annals of 1206-08 in a related Engelberg MS.

MS: P.W.Hafner, Festschrift Bernard Bischoff, edited by J.Autenrieth and F.Brunhölzl (Stuttgart, 1971), pp.398-403.

SGs St.Gall: Stiftsbibliothek

375, Benedictine monastery of St.Gall, s.xii¹.

Contains a calendar, gradual and sequences including Notker's.

(J) 'Quid tu Virgo'

The planctus belongs to the collection of the sequences.

MS: G.Scherer, Verzeichnis der Handschriften der Stiftsbibliothek von St.Gallen (Halle, 1875), p.128; W.von den Steinen, Notker der Dichter..., 2 vols (Berne, 1948), I, p.202.

376, Benedictine monastery of St.Gall, s.xi.

Contains a calendar, troper, kyriale, gradual, processional and Notker's Liber Hymnorum.

(J) 'Quid tu Virgo'

The planctus belongs to Notker's Liber hymnorum (a.1065)

MS: Scherer, Verzeichnis, p.128; von den Steinen, I, p.200; Le graduel romain, II, p.132; K.Rönnau, Die Tropen zum Gloria in excelsis Deo (Wiesbaden, 1967), p.42; NG, 17, p.617.

378, Benedictine monastery of St.Gall, s.xi-xiii.

Contains a calendar, troper, kyriales, collections of sequences, including Notker's Liber hymnorum, and offertory and communion verses.

(J) p.294 'Quid tu Virgo'

The planctus belongs to Notker's Liber hymnorum (a.1070)

MS: Scherer, Verzeichnis, p.129; von den Steinen, I, p.201; Le graduel romain, II, p.133; RISM, B/V/1, p.35; NG, 17, p.617.

380, Benedictine monastery of St.Gall, s.xi².

Contains a calendar, troper, kyriale, collections of sequences, including Notker's Liber hymnorum, and an offertoriale and versicular from St.Gall.

(J) p.241 'Quid tu Virgo'

The planctus belongs to Notker's Liber hymnorum (ca.1085)

MS: Scherer, Verzeichnis, p.129; von den Steinen, I, p.200; Le graduel romain, II, p.133; RISM, B/V/1, p.39; Rönnau, Die Tropen, p.41; NG, 17, p.617.

381, Benedictine monastery of St.Gall, s.xi in.

Contains Versarium, introit and communion verses, troper, kyriale and Notker's Liber hymnorum.

(J) p.483 'Quid tu Virgo'

The planctus belongs to Notker's Liber hymnorum (ca.1000)

MS: Scherer, Verzeichnis, p.130; von den Steinen, I, p.199; Le graduel romain, II, p.133; RISM, B/V/1, p.42; Rönnau, Die Tropen, p.41; NG, 17, p.617.

390-91, Benedictine monastery of St.Gall, ca.980-1011.

Monastic antiphoner and tonary copied by Hartker of St.Gall.

(J) p.395 'Montes Gelboe' (responsory)

(J) p.398 'In excelsis tuis' (antiphon)

(J) p.398 'Rex autem David' (antiphon)

The three planctus are a natural part of the antiphoner: the first belongs to a group of responsoria de Libro Regum, and the second to a group of antiphonae unde supra, which follow the responsories.

MS: Scherrer, Verzeichniss, p.147; R.-J.Hesbert, Corpus antiphonarium Officii, Rerum ecclesiasticarum documenta, series major fontes 7-12, 6 vols (Rome, 1963-79), II, MS H; Paléographie musicale (Solesmes, 1889ff.), second series, I; NG, 17, p.612.

448, Hersfeld, s.xv.

A copy of an ordinary from the Benedictine Abbey of Hersfeld, containing a visitatio sepulchri ceremony.

p.106 'Heu nobis internas mentes'

p.106 'Heu misere cur contigit' ('Heu redemptio')

p.106 'Cum venissem ungere mortuum'

The planctus belong to the visitatio sepulchri, which has a place in the liturgy.

MS: Scherrer, Verzeichniss, p.147.

484, Benedictine monastery of St.Gall, s.xi in.

Contains a troper, kyriale and Notker's Liber hymnorum.

(J) Virgo plorans (the melody of 'Quid tu Virgo')

The melody belongs to the troper.

MS: Scherrer, Verzeichniss, p.155; RISM, B/V/1, p.47; Rönnau, Die Tropen, p.40; NG, 17, p.617.

546, Benedictine monastery of St.Gall, ca.1507-14.

Collection of tropes and sequences.

J p.282 'Quid tu Virgo'

The planctus belongs to the sequence collection.

MS: Scherrer, Verzeichniss, p.163; F.Labhardt, Das Sequentiar. Cod.546 der Stiftsbibliothek von St.Gallen und seine Quellen, Publikationen der Schweizerischen musikforschenden Gesellschaft, second series, VIII, 1-2 (Berne, 1959-63); RISM, B/V/1, p.49; RISM, B/IV/3, p.125; NG, 17, p.633.

Zz Zurich: Zentralbibliothek

Rheinau 18, monastery of Rheinau, s.xii-s.xiii.

Lectionary, containing an Easter play and some hymns and sequences.

(J) p.282 'Heu nobis internas mentes'

(J) p.282 'Cum venissem ungere mortuum'

The planctus both belong to the Easter play which was added in s.xiii to a space within the sermons and homilies of the Proper of Matins.

MS: C.Mohlberg, Katalog der Handschriften der Zentralbibliothek Zürich. I. Mittelalterliche Handschriften (Zurich, 1932), p.168.

Rheinau 28, monastery of Rheinau, s.xiii-s.xiv.

Monastic breviary, containing a calendar, psalter, hymnary and litany.

(J) 'Montes Gelboe' (responsory)

'Planxit autem David' (Responsory)

- (J) 'In excelsis tuis occisus es' (Antiphon)
- (J) 'Doleo super te' (Antiphon)
- (J) 'Rex autem David' (Antiphon)

These planctus are a natural part of the breviary:.. the first two belong to a group of responsoria de Libro Regum, the rest to a group of antiphonae unde supra, which follow the responsoria.

MS: Mohlberg, Katalog, I, p.172; Hesbert, Corpus, II, MS R.

Rheinau 71, monastery of Rheinau, s.xi.

Contains a gradual, a collection of sequences, a sacramentary and a lectionary.

- (J) 'Quid tu Virgo'

The planctus belongs to the sequence collection.

MS: Mohlberg, Katalog, I, pp.189-90.

Rheinau 125, monastery of Rheinau, s.xi.

Contains a gradual and a collection of sequences.

- (J) 'Quid tu Virgo'

The planctus belongs to the sequence collection.

MS: Mohlberg, Katalog, I, p.221; Le graduel romain, II, p.156; NG, 17, pp.626-7.

Rheinau 132, monastery of Rheinau, s.xi.

Contains an offertoriale, a collection of sequences and litanies.

- (J) f.78v De uno martyre: 'Quid tu Virgo'

The planctus is one of several additions to this MS (including sequences, and tropes) of s.xi ex.

MS: Mohlberg, Katalog, I, pp.224-5; von den Steinen, I, p.207; RISM, B/V/1, p.54; NG, 17, p.618.

C58/275, Schaffhausen, s.xii ex..

Contains theological writings and a collection of verse.

f.2v 'Pergama flere volo'

The planctus belongs to the collection of verse.

MS: Mohlberg, Katalog, I, p.31; W.Wackernagel, ZfdA, 5 (1845), p.293; Werner, Beiträge, p.1.

C63/690, Grossmünster, Zurich, s.xiii.

Contains a calender, psalter, hymns and sequences.

- (J) f.152r 'De profundis ad te clamantium'

The planctus, a sequence, precedes the sequence collection.

MS: Mohlberg, Katalog, I, p.35.

CS: CZECHSLOVAKIA

Pu Prague: Státní knihovna ČSSR, Universitní knihovna

I.B.12, Prague, ca.1384

Contains theological writings and an Easter play.

- J f.135v 'Omnipotens pater altissime'

- J f.136r 'Heu nobis internas mentes'

- J f.136r 'Cum venissem ungere mortuum'

- J f.136v 'Heu misere cur contigit' ('Heu redemptio')

The four planctus belong to the Easter play.....

MS: J.Truhlář, Catalogus Codicum manu scriptorum Latinorum qui in C.R.Bibliotheca Publica atque universitatis Pragensis asservantur, 2 vols (Prague, 1905-06), I, p.68; I.J.Hanus, Die lateinisch-böhmischen Osterspiele des 14.

-15. Jahrhunderts (Prague, 1863), p.34.

XII.D.8a, monastery of St.George, Prague, s.xiv in..
Contains a breviary and psalter.
f.148r 'Planctus ante nescia'
The planctus follows the Assumption responsory 'Felix namque'.
MS: Truhlář, Catalogus, II, p.189.

XII.D.10, monastery of St.George, Prague, a.1319.
Contains theological works by Anselm, a tract on the Passion, prayers, hymns and a letter.
f.30r 'Qui per viam pergitis'
The planctus follows the tract on the Passion and precedes a penitential prayer.
MS: Truhlář, Catalogus, II, p.189.

XVII.E.1, from Hungary, s.xv.
Contains a collection of hymns in Latin and Czech and an Easter play.
J f.137v 'Omnipotens pater altissime'
J f.140v 'Heu nobis internas mentes'
J f.154r 'Cum venissem ungere mortuum'
J f.160v 'Heu misere cur contigit' ('Heu redemptio')
The planctus belong to the Easter play.
MS: J.Truhlář, Katalog Českých Rukopisů c.k. Veřejné a
Universitní Knihovny Pražské (Prague, 1906), p.175;
Hanus, p.41.

No number, Prague, s.xv.
Contains theological works and an Easter play.
J f.133r 'Omnipotens pater altissime'
J f.133r 'Heu nobis internas mentes'
J f.135r 'Cum venissem ungere mortuum'
J f.136r 'Heu misere cur contigit' ('Heu redemptio')
The planctus belong to the Easter play.
MS: Hanus, pp.25-34.

D: GERMANY

B Berlin: Deutsche Staatsbibliothek

Cod.germ.fol.1219, the Mainz area, ca.1460.
Contains an Easter play and part of an Alexius play.
f.9r 'Heu nobis internas mentes'
f.9v 'Omnipotens pater altissime'
f.15v 'Cum venissem ungere mortuum'
f.17r 'Heu misere cur contigit'
The planctus belong to the Easter play.
MS: H.Rueff, Das rheinische Osterspiel der Berliner
Handschrift, Abhandlungen der Gesellschaft der
Wissenschaftler zu Göttingen, neue Folge, 18 (Berlin, 1925),
p.1.

Cod.Theol.lat.IV^o11, written probably at St.Gall for Bishop
Sigebert of Minden, ca.1022-27.

Contains a troper, collection of sequences and processional antiphons.

(J) 'Quid tu Virgo'

The planctus belongs to the sequence collection.....

MS: V.Rose and F.Schillmann, Verzeichnis der lateinischen Handschriften der königlichen Bibliothek zu Berlin, 3 vols (Berlin, 1893-1919), II, iii, p.684; von den Steinen, I, p.203; RISM, B/V/1, p.62.

Phillipps 1694, St.Arnulph, Metz, s.xii ex..

Contains the letters of Ivo of Chartres and a verse miscellany. f.111v Epitaphium Iulii Cesaris: 'Cesar tantus eras'

The planctus belongs to the verse miscellany which is not arranged systematically.

MS: Rose and Schillmann, Verzeichnis, I, pp.397-408; W.Wattenbach, NA, 17 (1892), p.351.

Phillipps 1827, of German origin, s.xiii.

Contains a collection of proverbs by classical and medieval authors, two poems on Troy in a slightly later hand, and a religious tract.

f.73r 'Pergama flere volo'

The planctus is one of the two poems on Troy added at the end of a four-leaf quire.

MS: Rose and Schillmann, Verzeichnis, I, p.430.

Mus.40080, nunnery of Gernrode, ca.1500.

Processional and ordinary containing ceremonies of the depositio and elevatio crucis and visitatio sepulchri.

J f.225r 'Heu nobis internas mentes'

The planctus belongs to the visitatio sepulchri.

MS: W.Lipphardt, Lateinische Osterfeiern und Osterspiele, 6 vols (Berlin, 1975ff.), V, p.1528.

Mus.40081, nunnery of Gernrode, ca.1500.

Processional and ordinary containing ceremonies of the depositio and elevatio crucis and visitatio sepulchri.

J f.240r 'Heu nobis internas mentes'

The planctus belongs to the visitatio sepulchri.

MS: Lipphardt, V, p.1524.

BAs Bamberg: Staatsbibliothek

Lit.5 (Ed.V.9), Reichenau, a.1001.

Contains a troper, sequence collection, offertoriale and tonary.

(J) 'Quid tu Virgo'

The planctus belongs to the sequence collection.....

MS: F.Leitschuh and H.Fischer, Katalog der Handschriften der königlichen Bibliothek zu Bamberg, 3 vols (Bamberg, 1895-1912), I, p.143; von den Steinen, I, p.210; RISM, B/V/1, p.58; NG, 17, p.613; Le graduel romain, II, p.30.

Lit.6 (Ed.III.7), Benedictine monastery of St.Emmeram, ca.1000.

Gradual, sequence collection, litanies and offertories.

(J) 'Quid tu Virgo'

The planctus belongs to the sequence collection.

MS: Leitschuh and Fischer, Katalog, I, p.145; von den Steinen, I, p.210; Le graduel romain, II, p.30; NG, 17, p.613.

Lit.23 (Ed.V.6), Bamberg, s.xii ex..

Antiphoner.

- (J) 'Montes Gelboe' (responsory)
- (J) 'Planxit autem David' (responsory)
- (J) 'Rex autem David' (antiphon)
- (J) 'Doloe super te' (antiphon)

The planctus are a natural part of the De Libro Regum.

MS: Leitschuh and Fischer, Katalog, I, pp.167-8; Hesbert, Corpus, I, MS B; NG, 17, p.620.

DO Donaueschingen: Fürstlich Fürstenbergische Hofbibliothek

A.III.22, Austria, s.xv².

Contains a Marienklage and a play of Mary Magdalene.

J f.2v 'Mi Johanes planctum move' (from 'Flete fideles anime')

The Latin planctus belongs to the Marienklage.

MS: W.Irtenkauf and H.Eggers, Carinthia, 148 (1958), 359-82.

137, Donaueschingen, ca.1485.

Contains the Donaueschingen Passion play.

f.86v 'Omnipotens pater altissime'

The planctus belongs to the Passion play.

MS: F.J.Mone, Schauspiele des Mittelalters, 2 vols (Karlsruhe, 1846), II, p.184.

ER Erfurt: Wissenschaftliche Bibliothek der Stadt

Ampl.Q.355 (?), s.xiv.

Contains mathematical and astronomical works.

f.15v 'Caesar tantus eras'

The planctus follows an astronomical work and appears to have no relationship to the contents of the book as a whole.

MS: W.Schum, Beschreibendes Verzeichnis der Amplonianischen Handschriften-Sammlung zu Erfurt (Berlin, 1887), p.594.

F Frankfurt-am-Main: Stadt- und Universitätsbibliothek

Parchment Roll, written by Baldemar von Peterweil, a canon from the monastery of Bartholomäus, ca.1350-80.

Contains a Passion play.

'Omnipotens pater altissime'

'Heu nobis internas mentes'

'Cum venissem ungere mortuum'

'Heu misere cur contigit'

The planctus belong to the play.

MS: R.Froning, Das Drama des Mittelalters, 3 vols (Stuttgart, 1891-92), II, pp.325-8.

FRIs Freiburg: Stadtarchiv

H.12, Freiburg, ca.1599.

Contains the Freiburg Passion play.

f.48r. 'Omnipotens pater altissime'

The planctus belongs to the play.

MS: E.Martin, Zeitschrift der Gesellschaft für Beförderung der Geschichts-, Altertums- und Volkskunde von Freiburg im Br., 3 (1873-74), p.28.

Gs Göttingen: Niedersächsische Staats- und Universitätsbibliothek

Theol. 105, (?), s.xiii.

Contains a collection of Latin verse.

f.37r. Treni troie: 'Pergama flere volo'

The planctus belongs to the verse collection.

MS: Verzeichniss der Handschriften im preussischen Staate. I. Hannover. 1 Göttingen, 3 vols (Berlin, 1893-94), I, p.351.

GI Giessen: Justus Liebig-Universitätsbibliothek

176, Freising, a.1470.

Contains the Gesta Friderici.

Liber IV.xiv: 'Libram Phebus subiit cum falcitenente'

The planctus belongs to the Gesta.

MS: J.V.Adrian, Catalogus codicum manuscriptorum bibliothecae
academicae Gissensis (Frankfurt, 1840), pp.60-1.

Hls Hildesheim: Stadtarchiv

Mus.383, Cistercian monastery of Medingen, Lüneberg, ca.1320.

Orationale, containing a visitatio sepulchri ceremony.

(J) f.125v 'Heu nobis internas mentes'

(J) f.126r 'Omnipotens pater altissime'

(J) f.126r 'Cum venissem ungere mortuum'

(J) f.126v 'Heu misere cur contigit' (!Heu redemptio')

The planctus belong to the visitatio sepulchri.

MS: Lipphardt, V, p.1551.

HAu Halle an der Saale: Universitäts- und Landesbibliothek

Ra 72 in.fol. (Yd.39), (?), s.xvi.

Miscellany containing the Vita Henrici.

p.206 'Quis dabit aquam capiti?'

The planctus has been written on a flyleaf.

MS: O.Hartwig, NA, 8 (1882), p.382.

Kl Kassel: Murhardsche Bibliothek der Stadt und Landesbibliothek

Poet.fol.18, Alsfeld, ca.1501.

Contains the Alsfeld Passion play.

J f.80v 'Omnipotens pater altissime'

The planctus belongs to the play.

MS: C.W.M.Grein, Alsfelder Passionsspiel (Kassel, 1874), p.iii.

KA Karlsruhe: Badische Landesbibliothek

Reichenau perg.60, Reichenau, s.xv.

Antiphoner.

J f.234r 'Planxit autem Davie' (responsory)

J f.234v 'In excelsis tuis occisus es' (antiphon)

J f.234v 'Doleo super te' (antiphon)

J f.234v..!Montes Gelboe' (antiphon).....

The planctus belong to the De Libro Regum.

MS: W.Brambach et al, Die Handschriften der Grossherzogl.
Badischer Hof- und Landesbibliothek in Karlsruhe, 9 vols
(Karlsruhe, 1891-1931), V, pp.195-202.

Reichenau pap.36, written in Germany, s.xiv² - s.xv¹.

Orationale.

f.146v 'Cum de cruce deponitur'

f.148v 'Filii presentia'

f.149r 'Planctus ante nescia' (incomplete)

The first two planctus belong to a sequence of verses under
the rubric Hec sunt hore de planctu beate virginis The
third follows immediately after.

MS: Brambach et al, Die Handschriften, VI, pp.61-106; A.Wilmart
Auteurs Spirituels ... (Paris, 1932), pp.366-70.

St.Georgen, (?), s.xiv.

Contains theological writings in German and some Latin verse.
f.117r. 'Samson dux fortissime'

The planctus follows some sermons and precedes a song of praise dedicated to the Virgin.

MS: Brambach et al, Die Handschriften, Beilage II, pp.8-9.

No number, (?), s.xvi ex..

Contains Wipo's Gesta Chuonradi.

Caput 39: ... pro quo quidam de nostris cantilenam lamentationum fecerat, quam postea filio suo Heinrico regi in Constantia civitate praesentavit; quas lamentationes hic, quoniam eiusdem operis sunt, inserere non incongruum putavimus: (CC, p.84)
'Qui habet vocem serenam'

The planctus is included at the end of the chapter.

MS: H.Bresslau, Die Werke Wipos (Hanover and Leipzig, 1915), Introduction.

Li Lichtenthal: Kloster

No number, monastery of Lichtenthal, s.xiii.

Contains hymns, sequences and a Marienklage.

'Heu nobis internas mentes'

The Latin planctus belongs to the Marienklage.

MS: Mone, Schauspiele, I, pp.19ff..

Mbs Munich: Bayerische Staatsbibliothek

Cgm 716, Tegernsee, ca.1430.

Contains Marian antiphons, a musical treatise, hymns on the theme of the Song of Songs, Easter sequences, a planctus Mariae songs on the Passion and single voice parts of polyphonic motets.

J f.150r Planctus beate Virginis: 'Planctus ante nescia'
(the first pair of versicles only)

J f.153v 'Mi Johannes planctum move' (from 'Flete fideles anime'
The Latin planctus both belong to the planctus Mariae which is otherwise in German. The planctus follows a series of songs rubricated antiphona(e) super de beata virgine and precedes a hymn de sancto spiritu and other items on this theme. Although not described as such, this section of the MS bears a close resemblance to the book of hours.

MS: Die deutschen Handschriften der K.Hof- und Staatsbibliothek zu München, (Munich, 1866), p.119; J.A.Emerson, Kirchenmusikalisches Jahrbuch, 48. (1964), 33-60; F.Ludwig, Repertorium organorum recentioris et Motetorum vetustissimi stili (Halle, 1910), MS-MUD; A.Geering, Die Organa und mehrstimmigen Conductus in den Handschriften des deutschen Sprachgebietes vom 13. bis 16. Jahrhundert (Berne, 1952), p.55; RISM, B/IV/3-4, p.354.

Clm 459, formerly owned by Hartmann Schedels, s.xv.

Contains a collection of verse, hymns and classical extracts.

f.190v. Lamentacio pergame: 'Pergama flere volo'

The planctus follows letters attributed to classical authors and a song, and precedes an epitaph on a patriarch of Aquileia.

MS: C.Halm and G.Laubmann, Catalogus codicum latinorum Bibliothecae Regiae Monacensis, 2 vols (1892-1969), I, 1, p.127.

Clm 4660, Seckau, Benediktbeuern, ca.1220-30.

Large collection of secular Latin lyrics and religious plays.

- f.15r 'Heu voce flebili cogor enarrare'
 f.51r 'Expirante primitivo'
 f.52r 'Dum Philippus moritur'
 (J) f.55r, f.110r, and f.111r 'Flete fideles anime'
 f.75va 'Pergama flere volo'
 f.104v 'Heu, heu, heu, mens Herodis'

The first five items belong to the collection of songs (known as Carmina Burana). The last item belongs to the Christmas play. 'Flete fideles anime' is also included in the large Passion play.

MS: Halm and Laubmann, Catalogus, I, ii, p.226; CB, II.i, Einleitung; B.Bischoff, Carmina Burana (Brooklyn, 1967) (facsimile); P.Dronke, PBB, 84 (1962), p.173; NG, 17, p.637.

Clm 4660a, Seckau, Benediktbeuern, s.xiii.

Additional leaves now included at the end of Clm 4660 containing religious plays.

- (J) f.ivr 'Planctus ante nescia'
 (J) f.viV 'Heu nobis internas mentes'

The first planctus belongs to the small Passion play; the second to an Easter play.

MS: See above: Clm 4660; W.Meyer, Fragmenta Burana (Berlin, 1901)

Clm 6264, Freising Cathedral, s.xi-s.xii.

Contains homilies, antiphons and religious songs.

- (J) f.27v 'O dolor, O patrum'
 (J) f.27v 'Heu teneri partus'
 (J) f.27v 'Heu, heu, heu, quid tu me incusas?'

The planctus belong to a play of the Holy Innocents (entitled Ordo Rachelis), which was added to a once blank leaf in s.xii, following some homilies.

MS: Halm and Laubmann, Catalogus, I, iii, p.81.

Clm 7691, Indersdorf, ca.1496.

Breviary, containing a visitatio sepulchri ceremony.
 p.121 'Omnipotens pater altissime'

The planctus belongs to the visitatio sepulchri.

MS: Halm and Laubmann, Catalogus, I, iii, p.188.

Clm 14083, from the monastery of St.Emmeram, Regensburg, ca.1031-37.

Contains a collection of sequences, a cantatorium, troper and a kyriale.

f.34r De uno martyre: 'Quid tu Virgo'

The planctus belongs to the sequence collection.

MS: Halm and Laubmann, Catalogus, II, ii, p.127; Le graduel romain, II, p.80; RISM, B/V/1, p.74; NG, 17, p.614.

Clm 14094, from the monastery of St.Emmeram, Regensburg, s.xv.

Contains meditations on the Passion and a collection of religious tracts.

f.44v 'Heu, heu virgineus flos' (continues as 'Planctus ... ante nescia')

The planctus precedes and follows meditations on the Passion, attributed respectively to Anselm and Bernard.

MS: Halm and Laubmann, Catalogus, II, ii, p.127.

- Clm 14322, from the monastery of St.Emmeram, Regensburg, a.1024-28.
Contains a collection of sequences, cantatorium, kyriale and prosulae.
- (J) f.41r De uno martyre: 'Quid tu Virgo'
The planctus belongs to the collection of sequences.....
MS: Halm and Laubmann, Catalogus, II, ii, p.158; Le graduel romain, II, p.80; RISM, B/V/1, p.77; NG, 17, p.614.
- Clm 14516, St.Emmeram, of Italian origin, s.xi.
Contains philosophical works, mainly by Boethius.
f.iir 'Quis dabit aquam capiti?'
The planctus has been added in a contemporary hand to a flyleaf.
MS: Halm and Laubmann, Catalogus, II, ii, p.186; H.Bloch, NA, 22 (1897), p.118.
- Clm 14544, St.Emmeram, a.1473.
Contains philosophical works, letters and verse.
f.92v 'Pergama flere volo'
The planctus belongs to the small collection of verse.
MS: Halm and Laubmann, Catalogus, II, ii, p.190.
- Clm 14784, St.Emmeram, s.xii.
Contains the works of Alberic of Monte Cassino.
f.93r 'Luget mundus plorat terra'
The planctus is provided as an example of a verse with accents on the penultimate syllable in De rithmis, a part of of Alberic's Breviarium de dictamine.
MS: Halm and Laubmann, Catalogus, II, ii, p.233; H.H.Davis, Med.Stud., 28 (1966), 198-227.
- Clm 17142, Schleiftarn, probably written in Regensburg, s.xi-s.xii.
Contains a grammatical treatise, patristic writings and some verse.
f.102r 'Cesar tantus eras'
The planctus belongs to the verse collection, many of which are love lyrics.
MS: Halm and Laubmann, Catalogus, II, iii, p.83; W.Wattenbach, Sitzungsberichte der Bayerischen Akademie der Wissenschaften, Phil.-hist.Klasse, 3 (1873), 710-47.
- Clm 17212, Schleiftarn, s.xii-s.xiii.
Contains a verse miscellany, including poems by Marbod and Hildebert, and some hymns.
f.21r 'Pergama flere volo'
The planctus follows a poem attributed to Hildebert and precedes some poems exemplifying particular verse forms.
MS: Halm and Laubmann, Catalogus, II, iii, p.87.
- Clm 19242, Tegernsee, s.xii.
Missal, containing hymns and a collection of sequences.
'Quid tu Virgo'
The planctus belongs to the sequence collection.
MS: Halm and Laubmann, Catalogus, II, iii, p.238.
- Clm 19411, Tegernsee, s.xii-s.xiii.
Contains letters, excerpts from the Gesta Friderici, a Ludus de Antichristo, Albericus's De dictamine, proverbs and some verse.
f.70r 'Libram Phebus subiit cum falcitenente'

The planctus is part of an extract from the Gesta (IV.xiv).
MS: Halm and Laubmann, Catalogus, II, iii, p.242; W.Wattenbach,
NA, 17 (1892), p.33; H.Plechl, Deutsches Archiv, 18 (1962),
p.418.

Clm 19414, Tegernsee, s.xv.

Contains hymns, letters and a Marienklage: in magna sexta feria
↓ f.444r. 'Mi Johannes planctum move' (from 'Flete fideles anime')
The planctus is part of the Marienklage, the last item of the book.
MS: Halm and Laubmann, Catalogus, II, iii, p.259.

Clm 26947, monastery of Regensburg, s.xv.

Breviary and ordinary.

f.117v Deinde, si placet, veniant duo scolares, indutis vest-
ibus lamentabilibus, sub typus Beate Virginis et Sancti
Johannis, et plangent ante crucifixum alternatim planctum:
'Planctus ante nescia' et alium:
'Hew, hew, virgineus flos' (Young, I, p.505)

The planctus are included in the Adoratio Crucis.

MS: Halm and Laubmann, Catalogus, II, iv, p.231.

Clm 27130, Ottobeuern, s.xii.

Gradual, containing Notker's Liber hymnorum.

(↓) 'Quid tu Virgo'

The planctus belongs to Notker's Liber hymnorum.

MS: Halm and Laubmann, Catalogus, II, iv, p.247.

"
MUp Münster: Bischöfliches Priesterseminar

K⁴214, nunnery of Liebfrauen, Münster, ca.1600.

Processional, containing a visitatio sepulchri ceremony.

↓ f.50v 'Heu nobis internas mentes'

The planctus belongs to the visitatio sepulchri.

MS: Lipphardt, V, p.1556.

"
MUsa Münster: Staatsarchiv

No number, Augustine nunnery, Nottuln, ca.1500.

Antiphoner containing a visitatio sepulchri ceremony.

↓ f.112r 'Heu nobis internas mentes'

↓ f.113r 'Heu misere cur contigit'

The planctus belong to the visitatio sepulchri.

MS: Lipphardt, V, p.1565.

MZs Mainz: Stadtbibliothek und Staatsarchiv

Karth.599, (?), s.xiv.

Contains a collection of hymns.

f.127r 'Cum de cruce deponitur'

The planctus belongs to the collection of hymns.

MS: F.J.Mone, Lateinische Hymnen des Mittelalters, 3 vols
(Freiburg im Br., 1853-55), II, p.144.

Ngm Nuremberg: Germanisches National-Museum

7060, Hungary, ca.1499-1502.

Contains a Passion play from Eger.

↓ f.128v 'Omnipotens pater altissime'

↓ f.129r 'Heu nobis internas mentes'

↓ f.132v 'Cum venissem ungere mortuum'

The planctus belong to the play.

MS: L.Kurras, Die deutschen Mittelalterlichen Handschriften
(Wiesbaden, 1974), p.55.

22923, Chiemsee, s.xiii.

Antiphoner, containing a visitatio sepulchri ceremony.

(J) f.105v 'Heu nobis internas mentes'

(J) f.106r 'Heu misere cur contigit' ('Heu redemptio')

The planctus belong to the visitatio sepulchri.

MS: Young, Drama, I, p.398.

S1 Stuttgart: Württembergische Landesbibliothek

HB I Asc.95, Weingarten, s.xiii.

Contains a collection of sequences, tropes and conductus, and the Moralia of St.Gregory.

(J) f.23r 'Flete fideles animae'

(J) f.28r 'Samson dux fortissime'

The planctus belong to the collection of songs of quires three and four, which includes some Notre-Dame conductus.

MS: J.Autenrieth, Die Handschriften der Württembergischen Landesbibliothek Stuttgart, second series, I, 1 (Wiesbaden, 1968), p.171; RISM, B/V/1, p.81; RISM, B/IV/1, p.97; NG, 17, p.631; W.Irtenkauf, Codices Manuscripti, 3 (1977), 22-30.

TRs Trier: Stadtbibliothek

133c, (?), s.xi-s.xii.

Contains theological writings and some verse.

p.55 'A solis ortu usque ad occidua'

The planctus belongs to the verse collection.

MS: Analecta Bollandiana, 49 (1931), p.271; E.Dümmler, NA, 4 (1878), p.152.

1973 (63), (?), ca.1400.

Contains a Marienklage and an Easter play.

J p.20 'Heu nobis internas mentes'

J *p.23 'Cum venissem ungere mortuum'

J p.25 'Heu misere cur contigit' ('Heu redemptio')

The planctus belong to the Easter play.

MS: M.Keuffer and G.Kentenich, Beschreibendes Verzeichnis der Handschriften der Stadtbibliothek zu Trier, 10 parts (Trier, 1888-1931), X, pp.72-3; P.Bohn, Monatshefte für Musikgeschichte, 9 (1877), 1-2 and 17-24.

W Wolfenbüttel: Herzog August Bibliothek

Aug.84.2 fol., Havelberg, s.xv.....

Ordinary, containing a visitatio sepulchri.

f.23r 'Heu nobis internas mentes'

f.23v 'Cum venissem ungere mortuum'

f.23v 'Heu misere cur contigit!' ('Heu redemptio')

The planctus belong to the visitatio sepulchri.....

MS: O.von Heinemann, Die Handschriften der Herzoglichen Bibliothek zu Wolfenbüttel, 16 vols (1884ff.), VII, p.77.

Helmst.205 (238), formerly owned by Vitus Arnpekch, s.xv.

Contains the Gesta Friderici and other historical works.

Liber IV.xiv: 'Libram Phebus subit cum falcitenente'

The planctus belongs to the Gesta.

MS: von Heinemann, I, p.185.

Helmst.206 (239), from the monastery of Sittich in Kärnten, s.xii.

Contains the Gesta Friderici and other historical works.

Liber IV.xiv: 'Libram Phebus subit cum falcitenente'

*p.21 'Omnipotens' ('Sed eamus')₁₁₄

The planctus belongs to the Gesta.
MS: von Heinemann, I, p.161.

Helmst.628 (667), St.Andrew's Priory, Scotland, s.xiii mid..

Contains polyphonic organa, clausulae, conductus, motets and tropes.

a3J f.79r 'O felix Bituria'

a2J f.101r 'Eclipsim patitur'

a2J f.108r 'In occasu sideris'

a2J f.109v 'Pange melos lacrimosum'

The first item is one of seventeen three-voice conductus from fascicle seven; the second belongs to fascicle nine which contains conductus and organa for both two and three voices; the last two belong to the first part of fascicle ten which contains twenty eight two-voice conductus.

MS: von Heinemann, I, p.161; Ludwig, Repertorium, MS W1; J.H. Baxter, An Old St.Andrews Music Book (London, 1931) (facsimile); RISM, B/IV/1, pp.96-171; NG, 17, p.653.

Helmst.965 (1067), Braunschweig, s.xv mid..

Miscellany of religious writings including an Easter play.

J f.181r 'Heu nobis internas mentes'

J f.182r 'Omnipotens pater altissime'

J f.186r 'Cum venissem ungere mortuum'

J f.188r 'Heu misere cur contigit' ('Heu redemptio')

The planctus belong to the Easter play.

MS: von Heinemann, I, p.325; Q.Schönemann, Der Sündenfall und Marienklage (Graz, 1894), p.149.

Novi 309, Marienberg, s.xiii.

Antiphoner, containing a visitatio sepulchri ceremony.

J f.64v 'Heu misere cur contigit' ('Heu redemptio')

The planctus belongs to the visitatio sepulchri.

MS: von Heinemann, XV, p.181.

Wa Wolfenbüttel: Niedersächsisches Staatsarchiv

VII.B.201, Braunschweig, Stiftskirche, St.Blasien, s.xiv².

Lectionary containing a visitatio sepulchri ceremony.

J f.23r 'Heu verus pastor occidit'

J f.23v 'Omnipotens pater altissime'

J f.24v 'Cum venissem ungere mortuum'

J f.25r 'Heu misere cur contigit' ('Heu redemptio')

The planctus each belong to the visitatio sepulchri.

MS: H.Sievers, 'Die lateinischen liturgischen Osterspiele ...' (unpublished doctoral dissertation, Berlin University, 1936).

B.VII.Hs.48, Gandersheim, s.xvi.

Copy of a monastic register of 1438, with a visitatio sepulchri.

f.51v 'Heu nobis internas mentes'

The planctus belongs to the visitatio sepulchri.

MS: Lipphardt, V, p.1521.

"
WUu Würzburg: Universitätsbibliothek

M.ch.f.131, monastery of St.Jacob, s.xv.

Miscellany, containing saints' lives, letters and historical works.

f.219r 'Jerusalem luge, complangite quique fideles'

The planctus belongs to a small group of epitaphs which occupy four leaves in the middle of the letter collection.

MS: H.Thurn, Die Handschriften der Universitätsbibliothek Würzburg, 2 vols (Wiesbaden, 1970-73), II, pp.117-21.

Z Zwickau: Ratsschulbibliothek

XXXVI.I.24, Zwickau, s.xvi.

Contains visitatio sepulchri ceremonies and hymns.

J f.1v 'Omnipotens pater altissime'

J f.3r 'Cum venissem ungere mortuum'

↓ f.3v. 'Heu misere cur contigit' ('Heu redemptio')

The planctus belong to a visitatio sepulchri ceremony.

MS: Young, Drama, I, p.669; W.L.Smoldon, The Music of the Medieval Church Dramas (Oxford, 1980), p.430.

DK: DENMARK

Kk Copenhagen: Det Kongelige Bibliotek

1905, monastery of Afflighem, Brabant, s.xii.

Contains works by Boethius, Cicero and Claudien, glosses and saints' lives.

(↓) f.60v. 'Armonicae facultatis aspirante gratia'

The planctus follows Boethius's de Consolatione Philosophiae and is the last item in the first of four parts in the book.

MS: E.Jørgensen, Catalogus Codicum Latinorum medi aevi Bibliothecae Regiae Hafniensis (Copenhagen, 1926), p.334.

2007, Hamburg Cathedral, s.xii.

Contains extracts from Ovid and Virgil.

p.236. (f.118v) 'Pergama flere volo'

The planctus is the last item of the book, folling versus Octaviani Caesaris de arte librorum Vergilii.

MS: Jørgensen, Catalogus, p.309.

Ku Copenhagen: Universitetsbiblioteket

Fabr.81, monastery of St.Cosma and St.Damian, Liesborn, s.xii ex..

Contains a verse anthology.

f.79v Planctus Hecube: 'Juno quid est, quod agis?'
(from 'Pergama flere volo')

The planctus is a natural constituent of the anthology.

MS: P.Lehmann, HVjs, 30 (1935), p.20.

E: SPAIN

Bc Barcelona: Biblioteca Central

M.911, Gerona, s.xv.

Processional, containing tropes and a sequence collection.

↓ f.156v 'Omnipotens pater altissime'

The planctus belongs to the fragment of a scene from an Easter play, written on a leaf of s.xiii or s.xiv which has been inserted after the credo and before the sanctus.

MS: H.Angles, El Codex Musical de las Huelgas, 3 vols (Barcelona, 1931), I, p.xvii; RISM, B/V,1, pp.83-4.

BUlh Burgos: Monasterio de Las Huelgas

No number, Cistercian nunnery of Las Huelgas, ca.1300.

Contains collections of monophonic and polyphonic compositions, including conductus, Benedicamus Domino and Benedicamus tropes and motets.

↓ f.159r 'Quis dabit capiti meo aquam'

↓ f.159v 'O monialis concio Burgensis'

↓ f.160r 'Plange Castella'

↓ f.160v. 'Rex obiit et labitur'

The planctus are grouped together in a fascicle containing monophonic compositions.

MS: Angles, Las Huelgas (facsimile and edition of the MS); H.P. Lattin, Speculum, 8 (1933), p.279; RISM, B/IV/1, pp.210ff.; NG, 17, pp.657-8; G.A.Anderson, MD, 32 (1978), 19-67.

E El Escorial: Real Monasterio de S.Lorenzo

O. 3.17, Ravenna (?), s.xiv.

Contains the works of Horace.

f.109r 'In nomine Domini dicam, vos audite'

f.109r 'Oro Deum patrem, sanctam suam rogo matrem'

f.109r 'O transeuntes mecum dolete, plangite'

The planctus have been written on the last leaf of the MS in a hand of s.xii.

MS: G.Antolín, Catálogo de los códices latinos de la Real Biblioteca del Escorial, 5 vols (Madrid, 1910-23), III, p.240; F.Bertolini, Atti e mem. della R.dep.di storia patria per le prov. di Romagna, third series, 7 (1888-89), pp.133-4; R.Avesani, Stud.Med., third series, 6 (1965), pp.459-60; G.Loewe and W.von Hartel, Bibliotheca patrum latinorum Hispaniensis, II, Sitzungsberichte der K.Akademie der Wissenschaften, 112 (Vienna, 1886), p.213.

Mn Madrid: Biblioteca Nacional

10046, (?), s.xiv.

f.65vb 'Pergama flere volo'

MS: CB, no.101.

Vitrina 20,4 (C.132), Palermo, Sicily (?), ca.1130-38.

Gradual, containing tropes and a sequence collection.

↓ f.102v 'Heu misere cur contigit'

The planctus belongs to a section entitled in die resurrectionis Domini versus mulierum in the Easter part of the winter temporale.

MS: J.Janini and J.Serrano, Manuscriptos Liturgicos de la Biblioteca Nacional (Madrid, 1969), pp.246-7; Le graduel romain, II, p.67; RISM, B/V/1, p.91; NG, 17, p.623.

Mu Madrid: Biblioteca de la Universidad

39, (?), s.xiii.

f.81r 'Heu mihi, cur hoc feci?'

MS: J.LeClerq, Hispania Sacra, 2 (1949), p.115.

VI Vich: Museo Episcopal

105 (111), Cathedral of Vich, s.xi-s.xii.

Contains a troper, kyriale and a sequence collection.

↓ f.58v 'Omnipotens pater altissime'

↓ f.59r 'Cuncta sorores'

The planctus belong to a section entitled verses Pascales de III mulieres, an Easter play.

MS: J.Gudiol, Butlletí de la Biblioteca de Catalunya, 7 (1923-27), pp.130-2.

EIRE: IRELAND

Dm Dublin: Marsh's Library

Z.4.2.20 (V.3.2.10), St.John the Evangelist, Dublin, s.xiv.
Processional.

↓ f.59r 'Heu plus pastor occidit'

↓ f.59r 'Heu misere cur contigit'

The planctus belong to a visitatio sepulchri ceremony which takes place after the third responsory of the Gloria.....
MS: J.R.Scott and N.J.D.White, Catalogue of the Manuscripts Remaining in Marsh's Library, Dublin (Dublin, 1913), p.80.

F: FRANCE

A Avignon: Bibliothèque Municipale

328 (196), Freres Precheurs d'Avignon, s.xv.
Contains philosophical works by Duns Scottus.
f.32r 'Scotia, plange, quia perit tua gloria cara'
The planctus (on the death of Duns Scottus) follows a table Questionum ejusdem tractatus... which introduces the next item.
MS: Catalogue Général des Manuscrits des Bibliothèques Publiques de France. Departements, (Octavo Series), 51 vols (Paris, 1886-1956), XXVII, p.238.

AM Amiens: Bibliothèque Municipale

461, Corbie, s.xiv ex..
Contains saints' lives.
f.37v Egloga Galatheae et Philidis: 'Plangite quaeso viri'
The planctus follows the Vita Sancti Adalardi and precedes two vitae of St.Anschaire. (The planctus is on the death of Adalhard.)
MS: Catalogue Général, XIX, pp.222-3.

AS Arras: Bibliothèque Municipale

639, monastery of St.Mary, Ourscamp, s.xii.
Miscellany, containing religious writings and the Vita Caroli comitis Flandriae.
f.107v 'Garole tu mea cura manens'
The planctus, which is the last item of the book, follows the Vita Caroli and is written in the same hand.
MS: Catalogue des manuscrits de la Bibliothèque de la Ville d'Arras (Arras, 1860), pp.279-82.

CA Cambrai: Bibliothèque Municipale

939 (838), Cambrai Cathedral, s.xiv (parts 2 and 3)-s.xv (part 1).
Composite book in three parts containing classical texts and extracts.....
f.31r Epitaphium Caesaris factum a Virgilio: 'Cesar tantus eras'
The planctus follows an epitaphium Seneca (which is preceded by an extract from Seneca's letters) and is followed by a further epitaph: 'Ille ego Pannoniis', the last item of the first part of the MS.
MS: Catalogue Général, XVII, p.384.

CF Clermont-Ferrand: Bibliothèque Municipale

240 (189), Cathedral library of Clermont-Ferrand, s.ix ex.-s.xii in..
Contains a Latin glossary, hymns, Latin verse and a Life of St. Leger.
f.45rb 'Laxis fibris resonante'
The planctus is amongst the hymns and Latin verse at the end

of the first of three books, of which the MS is composed.
MS: Catalogue Général, XIV, p.75; G.de Poerck, Scriptorium, 18
(1964), p.25.

CV Charleville: Bibliothèque Municipale

30, monastery of Belleval, s.xiii.

Contains a glossary of Hebrew names, and a canon of readings and lessons sung during the liturgical year.

last leaf but one: 'Pergama flere volo'

The planctus is written in a cursive hand of s.xiii and fills in a space along with a number of sequences.

MS: Catalogue Général des Manuscrits des Bibliothèques Publiques des Départements, (Quarto Series), 7 vols (Paris, 1849-85), V, p.557.

DOU Douai: Bibliothèque Municipale

318, monastery of Marchiennes, s.xii.

Contains Isidore's Etymologiae, classical extracts, sermons and some verse.

f.171v Versus pulcherrimi de Troiano excidio:

'Pergama flere volo'

The planctus belongs to the small collection of verse.

MS: Catalogue Général, (Quarto Series), VI, p.167; G.Waitz, Archiv, 8 (1843), p.421.

367 (372), monastery of Anchin, s.xii ex..

Contains sermons and letters of St.Bernard and Latin verse.

f.131r Lamentum super his qui in exped.Iherosol. interierunt:

'Jerusalem luge, medio dolor orbis in orbe'

The planctus follows some poems on St.Bernard (which come after his sermons) and precedes a poem attributed to Hildebert, Versus de paganis.

MS: Catalogue Général, (Quarto Series), VI, p.199; Waitz, p.424.

798 (750), monastery of Marchiennes, s.xiv in..

Contains several chronicles, including one by Sigisbertus of Gembloux.

'Anglia ridet, Francia luget, Flandria languet'

The planctus is included in Sigisbertus's chronicle after brief comments on the murder of Charles the Good, the subject of the planctus.

MS: Catalogue Général, (Quarto Series), VI, pp.494-8; Waitz, p.425..

852 (801), English Benedictine convent of Douai, s.xii-s.xiii.

Contains saints' lives and religious verse.

f.152r Luctus de morte Lanfranci: 'Heu eheu ploret Anglia'

The planctus is one of two poems which complete a quire.

MS: Catalogue Général, (Quarto Series), VI, p.598; Waitz, p.428.

880 (835), monastery of Anchin, s.xii ex..

Contains Pseudo-Dares's Historia Troianorum, Geoffrey of Monmouth's Historia Britonum and a further historical work entitled Dudo de gestis Normannorum.

f.13v. 'Pergama flere volo'.....
The planctus follows the Historia Troianorum.
MS: Catalogue Général, (Quarto Series), VI, p.635; Waitz,
p.429; J.Hammer, Speculum, 6 (1931), pp.114-123.

882 (838), monastery of Marchiennes, s.xii ex..
Contains historical works on the capture of Jerusalem, Pseudo-
Dares's Historia Troianorum and Geoffrey of Monmouth's Historia
Britonum.

f.48r Lamentatio de secunda via Iheros.:
'Jerusalem luge, medio dolor orbis in orbe'

f.135r 'Proh dolor ducem Flandriae'

f.141r 'Pergama flere volo'

The first item occurs between two works on the capture of
Jerusalem; the second follows an Historia de Mahumeth attribut-
to Hildebert and precedes the Historia Troianorum; the third
follows some shorter historical works which come after the
Historia Troianorum and precedes Geoffrey of Monmouth's Historia
Britonum.

MS: Catalogue Général, (Quarto Series), VI, p.637; Waitz,
p.430; Hammer, pp.114-123.

EV Evreux: Bibliothèque Municipale

2, Notre-Dame de Lyre, s.xiii.

Contains theological writings and some songs.

↓ f.3v 'Planctus ante nescia'

The planctus is one of a number of songs with musical notation
which introduce the second quire.

MS: Catalogue Général, (Octavo Series), II, pp.402-4.

39, Notre-Dame de Lyre, s.xiii.

Contains a collection of sermons.

↓ f.1v 'Planctus ante nescia'

The planctus and a further song which precedes it take up
the first quire, after which the sermons follow.

MS: Catalogue Général, (Octavo Series), II, pp.423-4; C.Hohler,
JPMMS, 1 (1978), p.11.

LUNEL Luvel: Bibliothèque Municipale

5, formerly owned by J.L.Medard, s.xv.

Book of Hours.

f.117v 'Ante crucem virgo stabat'

The planctus belongs to the Hours of the Cross.

MS: Catalogue Général, (Octavo Series), XXXI, pp.166-7.

LA Laon: Bibliothèque Municipale

263, Notre-Dame, Laon, s.xiii.

Contains hymns and sequences.

f.150v 'O dulces innocentum acies'

f.151r 'Heu, heu, quomodo gaudebo'

f.151r 'Planctus matrem et Rachelis'

The planctus belong to a play of the Holy Innocents, entitled
Ordo Rachelis.

MS: Catalogue Général, (Quarto Series), I, p.155.

LM Le Mans: Bibliothèque Municipale

223, Church of Nantes, s.xv-s.xvi.

Missal, containing sequences.

'De profundis ad te clamantium'

The planctus belongs to the small collection of sequences.

MS: Catalogue Général, (Octavo Series), XX, p.132

LYm Lyons: Bibliothèque Municipale

168 (100), of Italian origin, s.xv.

Miscellany, containing Latin verse, and a collection of epitaphs.

f.220r 'Caesar tantus eras'

The planctus belongs to the collection of epitaphs.

MS: Catalogue Général, (Octavo Series), XXX, i, pp.30-33.

MZ Metz: Bibliothèque Municipale

647, Celestinorum de Metis, s.xv.

Contains Latin verse and religious tracts.

f.87v Versus de troiano excidio: 'Pergama flere volo'

The planctus belongs to the collection of verse.

MS: Catalogue Général, (Quarto Series), V, pp.222-3.

O Orléans: Bibliothèque Municipale

201, Fleury or St.Lhomer, Blois, s.xiii.

Miscellany, containing a collection of plays.

↓ p.198 'Heu, heu, heu, michi misere'

↓ p.217 'Heu teneri partus'

↓ p.218 'Heu, heu, heu, quomodo'

↓ p.218 'Heu, heu, heu, quid'

↓ p.220 'Heu pius pastor occidit'

↓ p.222 'Heu dolor, heu quam dira'

↓ p.225 'Heu misere cur contigit'

↓ p.237 'Jam moratur'

The first item belongs to the Play of Getron's Son; the next three to the Play of the Holy Innocents; the following three to the Easter play; and the last item to the Play of Lazarus. (The MS does not give the plays titles but introduces them with brief directions about how the each is to be performed.)

MS: Catalogue Général, (Octavo Series), XII, pp.108-9; S.Corbin, Romania, 74 (1953), 1-43; R.B.Donovan, in The Medieval Drama and its Claudelian Revival, edited by E.C.Dunn et al (Washington, 1970), 41-51; G.Tintori and R.Monterosso, Sacre rappresentazioni nel manoscritto 201 della Biblioteca Municipale di Orleans (Cremona, 1958) (with facsimiles).

Pm Paris: Bibliothèque Mazarine

1002, St.Victor, Paris, s.xiii in..

Contains the works of Geoffrey of St.Victor.

↓ f.235r 'Planctus ante nescia'

The planctus is included amongst a number of notated songs dedicated to the Virgin and composed by Geoffrey of St.Victor.

MS: A.Molinier, Catalogue des Manuscrits de la Bibliothèque Mazarine, 4 vols (Paris, 1885-1898), I, p.501.

Pn Paris: Bibliothèque Nationale

fr.146, Paris, s.xiv (a.1316).

Contains Le Roman de Fauvel (including a large number of

motets), verse by Geoffroi de Paris, monophonic compositions by Jehannot de L'Escurel (ballades, rondeaux and virelais), and a rhymed chronicle.

a3↓ f.2r 'Scariotis geniture'/'Jure quod in opere'/
'Superne matris gaudia'

The planctus is one of several Latin motets included in Le Roman de Fauvel.

MS: Catalogue Général des Manuscrits français, 5 vols (Paris, 1868-1902), I, p.11; G.Paris, Hist.litt., 32, pp.137ff.; H.Spanke, Neuphilologische Mitteilungen, 37 (1936), 188-226; P.Aubry, Le Roman de Fauvel (Paris, 1907) (facsimile); RISM, B/IV/2, pp.163ff.; NG, 17, p.657.

Baluze 43, (?), s.xvii.

Contains chronicles in Latin, particularly about Flanders.

f.258r 'Pro dolor ducem Flandriae'

The planctus follows Jean Germain's De virtutibus Philippi Burgundiae et Brabantiae ducis and precedes Galbert de Bruges's history of the murder of Charles the Good, the subject of the planctus.

MS: L.Auvray and R.Poupardin, Catalogue des manuscrits de la Collection Baluze (Paris, 1921), pp.57-8.

lat.1139, the Limoges area, s.xi-s.xiii.

Contains sequences, historical documents, versus, Benedicamus tropes, medieval dramas, troped kyries and Marian Offices.

↓ f.32v Lamentatio Rachel: 'O dulces filii'

The planctus is a trope of the responsory 'Sub altare Dei'. contained within a group of monophonic compositions of ca.1096-99.

MS: P.Lauer, Catalogue Général des Manuscrits Latins, 6 vols (Paris, 1939-75), I, p.415; H.Spanke, ZfFSL, 54 (1930), pp.286-384; G.de Poerck, Scriptorium, 23 (1969), p.298; J.Chailley, Etudes gregoriennes, 2 (1957), pp.187-8; and L'École musicale de Saint-Martial de Limoges jusqu'à la fin du XI^e siècle (Paris, 1960), p.109; RISM, B/IV/1, pp.402-3; NG, 17, p.625.

lat.1154, Aquitaine, s.ix-s.x.

Contains a fragment of the Chronicle of St.Martial de Limoges, a litany, collects, psalms, extracts from Isidore of Seville and a collection of songs, mainly on religious themes, including penitential songs, hymns, sequences, planctus and extracts from Boethius.

- (↓) f.116r Versus Paulini de Herico duce: 'Mecum Timavi saxa'
- (↓) f.132r Incipit planctus Caroli: 'A solis ortu usque ad occidua'
- (↓) f.133r Planctus Hugoni abbatis: 'Hug dulce nomen'

The planctus form a natural part of the song collection. The first follows a versus beginning 'Christus rex vita' and precedes extracts from Boethius's De Consolatione Philosophiae; the other two are together in the MS, following a penitential song and preceding a ritmus de divite et paupere.

MS: Lauer, Catalogue Général, I, pp.421-2; Chailley, Etudes gregoriennes, 2 (1957), p.164; and L'École, pp.73-8 and pp.123-35; R.L.Crocker, JAMS, 11 (1958), 149-64; H.Spanke, Stud.Med., second series, 4 (1931), pp.288-91; E.Dümmler, NA, 4 (1878), p.114; NG, 17, p.612; K.Gamber, Codices Liturgici Latini Antiquiores (Fribourg, 1963), no.1624b.

lat.1772, Corbie, s.xii.

Contains works by S.Johannes Chrysostomus, Pseudo-Matthaeus and Augustine, genealogies and a planctus.

f.96v Ergo plange pium cantor modulando magistrum:

'Hactenus tetendi liram'

The planctus has been written in a contemporary hand (s.xii) on a bifolium which is bound into the end of the book.

MS: Lauer, Catàlogue Général, II, pp.167-8.

lat.2286, l'abbaye de Savigny, s.xii.

Contains the letters and Symbolum of St.Gregory, a letter by Felix Messanensis to St.Gregory and a planctus.

f.244v 'Flete viri lugete proceres'

The planctus has been added to some space left after the letter by Felix Messanensis.

MS: Lauer, Catalogue Général, II, pp.385-6.

lat.2414, l'abbaye de Beauprè, s.xii-s.xiii.

Exemplar containing the Expositio in Apocalypsim of Haymo Aut-issiodorensis and some verse in honour of Thomas a Becket and Charles the Good, each of which is assigned to a canonical hour.

f.163v 'Orbata patre patria'

The planctus (assigned to Vespers) is one of the songs about Thomas a Becket written on a bifolium at the end of the book. They are accompanied by a short treatise on metre which describes the melodies of which they are contrafacta.

MS: Lauer, Catalogue Général, II, pp.449-50.

lat.2415, Chartreuse de la Verne, s.xii.

Exemplar containing the Expositio in Apocalypsim of Haymo Aut-issiodorensis and some sequences in honour of St.Paul, St. John and the Virgin.

f.157r Planctus beate virginis Marie: 'Planctus ante nescia'

The planctus is one of the sequences which belong to the last quire.

MS: Lauer, Catalogue Général, II, p.450.

2627, l'abbaye de Moissac, s.xi.

Contains saints' lives, including Jotsald's Vita S.Odilonis, letters and homilies.

J f.17r 'Omne quod est risibile'

f.52v Planctus eiusdem monachi de transitu domni Odilonis:

'Ad fletus voces extendat'

f.55r Epitaphium: 'Heu quam confusam'

f.55r Ritmus de eodem patre: 'Ad te namque mi dilecte'

The first planctus has been added to a blank leaf preceding Jotsald's Vita S.Odilonis in a contemporary hand; the others belong to a group of poems written in honour of Odilo which follow the Vita and complete its last quire.

MS: Lauer, Catalogue Général, II, p.578.

2683, St.Germain d'Auxerre, s.ix-s.x.

Exemplar, containing Hieronymus's De situ et nominibus locorum hebraicorum and De nominibus hebraicis.

f.101v 'Ecce Judas velud olim'

The planctus, which has been written rather carelessly as prose, is a space-filler, along with a baptismal piece which precedes it. Beneath the planctus, in a different hand, there follows 'Ad te clamantes Christe exaudi nos alleluia loquebantur variis linguis apostol.'.

MS: Lauer, Catalogue General, VI, pp.507-12.

lat.3495, of French origin, s.xiii.

Contains sermons and theological writings.

f.180v 'Flete fideles animae' (versicles 1a-5b)

The planctus fills in space left at the end of a quire.

MS: Lauer, Catalogue Général, VI, pp.507-12; B.Hauréau, NE, 38 (1879), 420-5.

lat.3639, of French origin, s.xv-s.xvi.

Contains a large collection of hymns, prayers, sequences, and rosaries dedicated to the Virgin.

f.184v 'Planctus ante nescia'

The table of contents on f.1r describes this planctus as Bernardi Francigene Orationes Rithmice in honorem Beatae Virginis. It is a natural part of this collection of verse.

MS: Lauer, Catalogue Général, VII, pp.413-36;

lat.3719, Aquitaine, s.xii ex..

Contains monophonic versus, Benedicamus substitutes and some sequences and polyphonic sequences, Benedicamus substitutes and conductus.

f.87v 'Jocus et letitia'

The planctus is amongst a number of additions at the end of a quire. Space has been allowed for music above the first three lines of the poem (for a monophonic setting), but not above the rest of it. Since it is a sequence this is strange, and suggests that the scribe ran out of space and had to abandon the plan of providing the melody.

MS: Lauer, Catalogue Général, VII, pp.578-89; H.Spanke, ZffSL, 54 (1930), pp.308-15; RISM, B/IV/1, pp.406ff.; NG, 17, p.651.

lat.4126, England, s.xiii-s.xiv

Miscellany containing theological and historical works including Pseudo-Dares's Historia Troianorum.

f.119vb Versus de troia: 'Pergama flere volo'

The planctus follows the Historia Troianorum.

MS: Catalogus codicum manusccriptorum Bibliothecae Regiae, 4 vols (Paris, 1739-1844), III, pp.549-50.

lat.4286, formerly owned by C.M.Le Telleri, Archbishop of Rheims (+ 1710), s.xiii.

Miscellany containing theological works, Pseudo-Dares's Historia Troianorum, proverbs and Seneca's De remediis fortuitorum.

f.148v 'Pergama flere volo'

The planctus is the last item of the MS, filling up the last leaf.

MS: Catalogus codicum, III, pp.574-5.

lat.4880, Fleury: Pierre Daniel's Florilegium, s.xiii.

Contains historical works, letters and a collection of verse

f.83v Incipit planctus sancte Marie matris Domini super unicum filium suum pendentem in cruce, quem ipsa dictavit: 'Planctus ante nescia'

f.85r 'Flete fideles animae'

The planctus belong to the collection of poetry, dedicated mainly to the Virgin. The first item is introduced by a prologue in which a monk describes how the lament was originally composed.

MS: Catalogus codicum, IV, p.12; A.Wilmart, RB, 49 (1937), pp.341-65; P.Delhay, Le microcosme de Godfroy de S. Victor, 2 vols (Lille, 1951), pp.251-9.

lat.5129, formerly owned by C.M.Le Telleri, s.xiii.

Contains a history of Jerusalem and poetry attributed to Hildebert and Marbod.

f.68v 'Jerusalem luge, medio dolor orbis in orbe'

f.126vb 'Pergama flere volo'

The first planctus is one of a number of poems on Jerusalem which follow the history of Jerusalem; the second follows an anonymous work on the creation of the world and precedes a poem attributed to Hildebert (who is also thought to be the author of this planctus).

MS: Catalogus codicum, IV, pp.41-2.

lat.5132, monastery of Ripoll, s.xiii.

Contains historical and theological works and a small collection of songs mainly on religious themes.

f.109r 'Mentem meam ledit dolor'

The planctus is one of the songs at the end of the MS.

MS: Catalogus codicum, IV, p.42; Anglès, Las Huelgas, I, p.25; H.Spanke, Neuphilologische Mitteilungen, 33 (1932), pp.20ff.; R.Beer, Die Handschriften des Klosters Santa Maria de Ripoll 2 vols (Vienna, 1906-07), II, p.27; RISM, B/IV/1, p.411.

lat.5941, monastery of Ripoll, s.xiii.

Contains a genealogy, the Gesta Comitum Barcinonensium, a planctus and a letter.

f.92r Epicedion in funere Raimundi, comitis Barcinonensis:

'Ad carmen populi flebile cuncti'

The planctus follows the Gesta and is written on a single leaf of s.xii from Toulouse. The book then concludes with two further leaves containing the letter and some papal edicts.

MS: Catalogus codicum, IV, p.179; Anglès, Las Huelgas, I, p.26; Ll.N.D'Olwer, Anuari, 6 (1915-19), p.25; Beer, Ripoll, II, p.7.

lat.6190, Poitiers, s.xii.

Contains Ralph Glaber's Historia.

f.31v 'Plasmator parce mestis mundialibus'

The planctus belongs to the Historia.

MS: Catalogus codicum, IV, p.201; M.Prou, Historiarum Rodulfi Glabri (Paris, 1886), p.xi.

lat.6348, (?), s.xiv.

Contains classical extracts.....

f.119r Epitaphium Iulii Cesaris ... elegantissime:

....'Cesar tantus eras'

The planctus occupies the last leaf of the book.

MS: Catalogus codicum, IV, p.232.

lat.6389, (?), s.xiv.

Contains classical extracts.....

f.3ra Versus Virgilii in laude Iulii: ...'Cesar tantus eras'

The planctus precedes Seneca's De Remediis Fortuitorum along with some other epigrammatic verses.

MS: Catalogus codicum, IV, p.237.

lat.6630, (?), s.xiii.

Contains classical extracts.

f.2v Versus Virgilii in laude Iulii Caesaris:

'Cesar tantus eras'

The planctus is one of a small number of epigrams attributed to classical authors by the compiler of this MS.

MS: Catalogus codicum, IV, p.263.

lat.7211, (?), s.xii-s.xiii.

Contains musical treatises including Guido's Micrologus and the Liber Argumentorum.

↓ f.123v 'Hactenus tetendi liram'

The planctus is used as a teaching example in the Liber Argumentorum.

MS: Catalogus codicum, IV, p.327; A.De La Fage, Essais de Diphthérogaphie musicale (Paris, 1864), pp.180ff.; J.Smits van Waesberghe, Guidonis Aretini Micrologus, Corpus Scriptorum Musicae, 4, (Rome, 1955), pp.48-50; RISM, B/III/1, pp.101-5.

lat.8430, formerly owned by Jacques Mentel, Paris, s.xiv.

Contains historical writings, including Pseudo-Dares's Historia Troianorum and classical extracts.

f.60vb 'Pergama flere volo'

The planctus follows an extract from Ovid's Amores, completing the last verso leaf of a quire.

MS: Catalogus codicum, IV, p.458.

lat.8491, formerly owned by Faurianus, s.xiv.

Contains a poem on the kings of England, a planctus and an anonymous moral poem de contemptu mundi.

f.69r 'Pergama flere volo'

The planctus follows the poem on the kings of England and precedes the moral poem. The same hand is used throughout the MS.

MS: Catalogus codicum, IV, p.464.

lat.8625, Normandy (?), s.xiii-xv.

Contains letters, theological works and a small group of songs.

↓ f.33v 'Flete viri lugete proceres'

The planctus fills up a blank verso leaf which contains the end of a letter on the recto side. This leaf is one of three single leaves followed by a bifolium, the latter of which contains some penitential songs.

MS: Catalogus codicum, IV, pp.477-8; M.Huglo, RdM, 50 (1964), 225-8.

lat.8960, (?), s.xii.

Contains the histories of Cassidorus.

f.1r 'Heu voce flebili'

The planctus is the first item of the book, an addition of s.xiii.

MS: L.Delisle, Inventaire des manuscrits latins conservés à la Bibliothèque Nationale sous les numeros 8823-18613, 5 parts in one volume (Paris, 1863-71), i, p.15.

lat.9448, monastery of Prüm, a.993-1001.

Gradual, containing tropes and a sequence collection.

'Quid tu Virgo'

(↓) The planctus belongs to the sequence collection.

MS: Delisle, Inventaire ... 8823-18613, i, p.34; von den Steinen, I, p.210; NG, p.17, p.612.

lat.10092, (?), s.xviii.

A copy of the Vita Gauzlini.

'O Gauzline pater, spes inclita'

The planctus belongs to the Vita...

MS: Delisle, Inventaire ... 8823-18613, i, p.60; Vita Gauzlini... edited by R.-H.Bautier and G.Labory (Paris, 1969), p.25.

lat.10440, Echternach, s.ix.

Contains letters of St.Paul and homilies by patristic writers.

f.1r. 'A solis ortu usque ad occidua'

The planctus has been added to the once empty first recto leaf of the first quire. Beneath it in a different hand is an alleluia: 'Verba mea'.

MS: Delisle, Inventaire ... 8823-18613, i, p.76; M.Lapidge, Stud. Med., third series, 18 (1977), pp.290-3; B.Bischoff, Mittelalterliche Studien... Ausgewählte Aufsätze zur Schriftkunde und Literaturgeschichte, 2 vols (Stuttgart, 1966-67), p.25.

lat.10912, formerly belonged to Antoine Loisel, s.xi.

Contains Ralph Glaber's Historia.

f.34r 'Plasmator parce mestis mundialibus'

The planctus belongs to the Historia.

MS: Delisle, Inventaire ... 8823-18613, i, p.102; Prou, Historiarum, p.xi.

lat.11331, (?), s.xii.

Contains verse and plays written by Hilarius.

f.9r 'O sors tristis'

f.9r 'Ex culpa veteri'

f.9v 'Mors execrabilis'

The planctus belong to Hilarius's play of Lazarus.

MS: Delisle, Inventaire ... 8823-18613, i, p.120; J.B.Fuller, Hilarii Versus et Ludi (New York, 1929), pp.3-6.

lat.11867, formerly at St.Germain-des-Pres, s.xiii².

Contains selections from Thomas of Capus's Formularium, letters, a rhetorical treatise and a collection of verse.

f.114va 'Pergama flere volo'

The planctus belongs to the collection of verse.

MS: Delisle, Inventaire ... 8823-18613, ii, pp.25-6.

lat.12044, St.Maur-des-Fossés, s.xii in..

Monastic antiphoner, of which the beginning and end are lacking.

♪ 'Montes Gelboe' (antiphon)

♪ 'Saul et Jonathas' (antiphon)

♪ 'Planxit autem David' (antiphon)

♪ 'Doleo super te' (antiphon)

♪ 'Rex autem David' (antiphon)

♪ 'Montes Gelboe' (responsory).....

The planctus belong to the de Libro Regum.

MS: Delisle, Inventaire ... 8823-18613, ii, p.34; A.Renaudin, Études grégoriennes, 13 (1972), 53-150; NG, 17, p.625.

lat.12584, St.Maur-des Fossés, s.xii/s.xiv.

Contains a gradual, antiphoner, processional and martrology, and also the Rule of St.Benedict.

- ↓ 'Montes Gelboe' (Antiphon)
- ↓ 'Saul et Jonathas' (Antiphon)
- ↓ 'Planxit autem David' (Antiphon)
- ↓ 'Doleo super te' (Antiphon)
- ↓ 'Rex autem David' (Antiphon)
- ↓ 'Montes Gelboe' (Responsory)

The planctus belong to the de Libro Regum.

MS: Delisle, Inventaire ... 8823-18613, ii, p.58; Le graduel romain, II, p.105; Hesbert, Corpus, II, MS F; RISM, B/IV/1, p.417; Renaudin, 53-150; NG, 17, p.625.

lat.12696, St.Serge d'Angers, s.xvii.

Contains a collection of monastic chronicles.

f.197r 'Bellatorum fortissimus'

The planctus belongs to the chronicle of St.Serge.

MS: Delisle, Inventaire ... 8823-18613, ii, p.69.

lat.13834, formerly owned by chancellor Segulier, s.xvi ex..

Contains Ralph Glaber's Historia.

f.20v 'Plasmator parce mestis mundialibus'

The planctus belongs to the Historia.

MS: Delisle, Inventaire ... 8823-18613, ii, p.118; Prou, Historiarum, p.xiii.

lat.14146, Bec (?), s.xiii.

Contains verse and extracts from the works of Étienne de Rouen, and classical extracts.

f.184r 'Magni Thedbaldi mortem dum carmine plango'

The planctus belongs to the collection of Etienne de Rouen's verse.

MS: Delisle, Inventaire ... 8823-18613, ii, p.129; H.Omont, Le Dragon Normand ... (Rouen, 1884).

lat.14867, (?), s.xii.

Contains verse by Hildebert, sermons, a saint's life, some items from the Mass and versus Iulii Caesaris.

f.178r Epitaphium Iulii Caesaris: 'Cesar tantus eras'

The planctus is the last of a group of epigrammatic verses on Julius Caesar, with which the MS concludes.

MS: Delisle, Inventaire ... 8823-18613, iii, p.54.

lat.15155, St.Victor, Paris, s.xiii.

Contains classical and medieval Latin extracts and a collection of proverbs.

f.145v De captione troiae: 'Pergama flere volo'

The planctus is included amongst the collection of extracts.

MS: Delisle, Inventaire ... 8823-18613, iii, p.76.

lat.15163, St.Victor, Paris, s.xv.

Contains verse in honour of the Virgin, miracles of the Virgin, theological works and some notated songs.

f.229v 'Planctus ante nescia'

The planctus is one of the songs with which the MS concludes.

Although it is presented on leaves ruled with four-line staves, the melody has not been provided.

MS: Delisle, Inventaire ... 8823-18613, iii, p.77.

lat.17192, Rome, s.xviii.

A copy of the Vita Gauzlini.

'O Gauzline pater, spes inclita'

The planctus belongs to the Vita.

MS: Delisle, Inventaire ... 8823-18613, v, p.35; Bautier and Labory, Vita, p.25.

lat.17296, St.Denis, Paris, s.xii.

Antiphoner.

↓ 'Rex autem David' (Antiphon)

↓ 'Doleo super te' (Antiphon)

↓ 'Montes Gelboe' (Antiphon)

↓ 'Montes Gelboe' (Responsory)

↓ 'Doleo super te' (Responsory)

The planctus belong to the de Libro Regum.

MS: Delisle, Inventaire ... 8823-18613, v, p.39; Hesbert, Corpus, II, MS D; NG, 17, p.625.

lat.17436, St.Corneille de Compiègne, a.860-80.

Gradual, containing sequences, an antiphoner and a Life of St. Remigius.

'Montes Gelboe' (Responsory)

'Rex autem David' (Antiphon)

The planctus belong to the de Libro Regum.

MS: Delisle, Inventaire ... 8823-18613, v, p.46; Le graduel romain, II, p.109; J.Froger, Etudes gregoriennes, 11 (1970), p.159; Hesbert, Corpus, I, MS C; NG, 17, p.612.

lat.18296, Corbie, s.x.

Contains saints' lives and excerpts from patristic writings.

f.63r 'Plangite queso viri'

The planctus follows the Vita Sancti Adalardi.

MS: Delisle, Inventaire ... 8823-18613, v, p.90.

lat.18304, Saint-Arnoul de Crépy-en-Valois, s.xi.

Contains saints' lives, including the life of St.Odilo, and theological writings.

f.124v Planctus eiusdem monachi de transitu domni Odilonis:

'Ad fletus voces extendat'

f.128r 'Heu quam confusum reddit sors ultima planctum'

↓ f.128v 'Ad te namque mi dilecte'

The planctus belong to a group of poems in honour of St.

Odilo, which follow Jotsald's life of St.Odilo.

MS: Delisle, Inventaire ... 8823-18613, v, p.91; E.Sackur, NA, 15 (1889), p.117.

lat.18408, St.Augustine, Marpach, s.xii.

Contains the Gesta Friderici.

Liber IV.xiv: 'Libram Phebus subiit cum falcitenente'

The planctus belongs to the Gesta.

MS: Delisle, Inventaire ... 8823-18613, v, p.97.

n.a.lat.3126, Nevers, s.xii.

Contains a troper and kyriale.

↓ f.87r 'De profundis ad te clamantium'

↓ f.88v 'Dolorum solatium'

The planctus belong to a supplement to the main sequence

collection. The items of the supplement are compositions of

- s.xii. Their function is not indicated by any rubrics.
 MS: M.Thomas, Nouvelles acquisitions latines et françaises de la Bibliothèque Nationale pendant les années 1958-64 (Paris, 1966), pp.182-3.
 M.Huglo, Ephemerides liturgicae, 71 (1957), 3-30; RISM, B/V/1, p.148; NG, 17, p.625.

Rm Rouen: Bibliothèque Municipale

- A 506 (666), St.Ouen de Rouen, s.xii.
 Contains theological works and some notated Marian songs.
 J f.94v 'Planctus ante nescia'
 The planctus belongs to the collection of songs.
 MS: Catalogue Général, (Octavo Series), I, p.173.
- O 68 (364), St.Ouen de Rouen, s.xv.
 Contains sermons, some verse and Hours of the Passion.
 f.16r Incipit planctus virginis Marie Bernardi abbatis: 'Planctus ante nescia'
 The planctus follows the sermons and begins the section of verse.
 MS: Catalogue Général, (Octavo Series), I, pp.67-8.
- U 52 (1127), St.Ouen de Rouen, s.xv.
 Contains Pseudo-Dares's Historia Troianorum and a further history of Troy by Guido of Columna.
 f.143r 'Pergama flere volo'
 The planctus fills in a space after the first of these.
 MS: Catalogue Général, (Octavo Series), I, p.279.
- U 107 (1385), Jumièges, s.xi-xii.
 Contains saints' lives, hymns, letters and liturgical items.
 f.19v 'Pergama flere volo'
 The planctus has been added to a blank leaf at the end of a quire.
 MS: Catalogue Général, (Octavo Series), I, p.360.

RSm Rheims: Bibliothèque Municipale

- 1275, written in France, formerly at Rheims Cathedral, s.xiii ex..
 Contains letters, theological works and a large verse anthology.
 f.166r 'Cesar tantus eras'
 The planctus belongs to the collection of verse.
 MS: Catalogue Général, (Octavo Series), XXXIX, i, pp.398-437;
 W.Wattenbach, NA, 18 (1892), 496-504.

SOM St.Omer: Bibliothèque Municipale

- 351, Abbaye de Saint-Bertin, s.xiii¹.
 Contains theological writings and verse attributed to Walter of Chatillon.
 f.17r 'Orba suo pontifice'
 The planctus belongs to the collection of verse.
 MS: Catalogue Général, (Quarto Series), III, p.172; K.Strecker, Gaulterus de Castellione (Berlin, 1925), p.viii.

SQ St.Quentin: Bibliothèque Municipale

- 86, Origny-Sainte-Benoîte, s.xiv.
 Miscellany, containing an Easter play.

- ↓ p.609 'Heu nobis internas mentes'
- ↓ p.618 'Heu infelices, quid agimus'
- ↓ p.618. 'Infelix ego misera'

The planctus belong to the Easter play.

MS: Catalogue Général (Octavo Series), - III, p.238; R.Marichal, in Mélanges ... offerts à Gustave Cohen (Paris, 1950), pp.37-45.

T Troyes: Bibliothèque Municipale

792, Notre Dame, Troyes, s.xiii ex..

An ordinary containing a description of a visitatio sepulchri.

f.302r 'Heu nobis internas mentes'..

The planctus belongs to the visitatio sepulchri.

MS: Catalogue Général (Quarto Series), II, p.327.

TO Tours: Bibliothèque Municipale

348, Abbaye de Marmoutier, Tours, s.xv.

Contains theological works, prayers, litanies, verse and hymns.

f.162r 'Ante crucem Virgo stabat'

The planctus belongs to the collection of prayers on the Passion.

MS: Catalogue Général, (Octavo Series), XXXVII, i, pp.269-72.

927, Abbaye de Marmoutier, Tours, s.xiii.

Miscellany, containing an Easter play.

↓ f.1v 'Omnipotens pater altissime'

↓ f.2v 'Heu misere cur contigit'

↓ f.3r 'Lamentemus tristissime'

↓ f.4r 'Heu miseri'

↓ f.5r 'Heu me misera'

↓ f.6r 'Tu Pater, qui es in celis'

The planctus belong to the Easter play, the book's first item.

MS: Catalogue Général, (Octavo Series), XXXVII, ii, p.667; R. Marichal, Annuaire de l'École Pratique des Hautes Études, 102 (1969-70), pp.374-87; E.Krieg, Das lateinische Oster-spiel von Tours (Würzburg, 1956).

VI Vitry-Le-François: Bibliothèque Municipale

39, Trois-Fontaines, s.xiii.

Contains works by Alan of Lille and Pierre Riga, and some verse.

f.137v 'Pergama flere volo'

The planctus is one of a number of verses exemplifying poetic metres, which follow Alan of Lille's Anticlaudianus and precede Pierre Riga's Aurora.

MS: Catalogue Général, (Octavo Series), XIII, p.24.

GB: GREAT BRITAIN

Ccc Cambridge: Corpus Christi College

299, Dominicans of London, s.xiii.

Contains sermons and letters.

f.53r. 'Flete mecum, precor, mea pignora flete fideles'

The planctus follows and precedes some letters by Anselm....

MS: M.R.James, A Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge, 2 vols (Cambridge, 1912), II, pp.86-7.

391, probably from Worcester, ca.1065-66.

Notated monastic breviary.

'Montes Gelboe' (antiphon)

'Rex autem David' (antiphon)

'Montes Gelobe' (responsory)

The planctus belong to the de Libro Regum.

MS: James, Descriptive Catalogue, II, p.241; NG, 17, p.614.

450, Durham, s.xiii-s.xiv.

Collection of secular and religious verse and letters.

p.192 Versus resonantes de bello troiana: 'Pergama flere volo'

The planctus is grouped with a number of poems attributed to Goliath or Hugh Primas, the first of which is the Excommunicatio Golie.

MS: James, Descriptive Catalogue, II, p.364; A.G.Rigg, Stud. Med., 18 (1977), p.92.

Cgc Cambridge: Gonville and Caius College

85 (167), belonged probably to Walterus de Hyda, possible rector of Brawatere, s.xiii ex..

Contains treatises on canon law.

f.ii^r 'Ubi fuit mons est vallis'

The planctus is written on a flyleaf, following 'two letters notifying the publication of banns', and preceding a short hymn on St.Nicholas, 'Spallat hec contio'.

MS: M.R.James, A Descriptive Catalogue of the Manuscripts in the Library of Gonville and Caius College, Cambridge, 2 vols (Cambridge, 1907-08), I, p.82.

402 (411), (?), s.xiii-s.xiv.

Contains religious tracts, treatises on meteors and arithmetic and Pseudo-Dares's Historia Troianorum.

f.254v 'Pergama flere volo'

The planctus follows the Historia Troianorum and precedes a tract on the vices and virtues.

MS: James, Descriptive Catalogue, II, p.466.

512 (543), belonged to John Rudham, ca.1330

Contains religious and medical writings and a number of motets.

a3! f.258v 'Doleo super te' / 'Absolon, fili mi' / unknown.

The planctus belongs to the collection of motets.

MS: James, Descriptive Catalogue, II, p.581; RISM, B/IV/1, pp. 468ff.; NG, 17, p.660.

Cjc Cambridge: St.John's College

G 16 (184), probably from Peterborough, s.xiii.

Contains a chronicle and the Gesta Alexandri.

f.ii^va 'Pergama flere volo'

The planctus is written on a flyleaf.

MS: M.R.James, A Descriptive Catalogue of the Manuscripts in the Library of St.John's College, Cambridge (Cambridge, 1913), p.217.

Ctc Cambridge: Trinity College

B.14.39, (?), ca.1300.

Miscellany chiefly of verse in Latin, English and French.

f.83r Planctus Roberti: 'Lucifer ecclesiae'

The planctus follows a rhymed sermon in French and precedes a Latin sequence on Robert Grosseteste, the subject of the planctus. Each of these items has been written by the same scribe.

MS: M.R.James, The Western Manuscripts in the Library of Trinity College, Cambridge 4 vols (Cambridge, 1900-04), I, pp.438-49; K.Reichl, Religiöse Dichtung (Munich, 1973), pp.55ff..

O.9.29, (?), s.xv.

Contains musical treatises by Guido, of Arezzo, Odo of Cluny and Robert de Brunham, and the Liber Argumentorum.

f.82r 'Hactenus tetendi liram'

The planctus belongs to the Liber Argumentorum

MS: James, Descriptive Catalogue, III, p.475; Smits van Waesberghe, Micrologus, pp.10-12.

O.9.38, Glastonbury, s.xv-xvi.

Commonplace book, containing Latin and English verse.

f.64r De Petro de Gauerstone: 'Vexilla regni prodeunt'
'Pange lingua necem Petri'

The planctus follow a hymn in English and precede the Historia Tancredi.

MS: James, Descriptive Catalogue, III, pp.495-502; A.G.Rigg, 'An Edition of a Fifteenth-Century Commonplace Book: ...' (Unpublished doctoral dissertation, University of Oxford, 1966), and A Glastonbury Miscellany of the Fifteenth Century (Oxford, 1968).

R.14.22, (?), s.xiii, s.xiv, s.xv.

Miscellany containing rhetorical treatises.

f.44v Versus de excidio Troie: 'Pergama flere volo'....

The planctus follows Geoffrey de Vinsauf's Poetria Nova and precedes Versus de Anglia and another poem on the destruction of Troy, 'Fervet amore'.

MS: James, Descriptive Catalogue, II, pp.304-6.

Cu Cambridge: University Library.

Ee.2.29, English, s.xv.

Miscellany, containing sermons, religious tracts, a chronicle and letters of St. Bernard.

f.224r Destructio troie versificata breviter:
'Pergama flere volo'

The planctus follows an alphabetical index to the four Gospels and notes de desperatione and de sacramento eukaristie, and fills up space left at the end of a quire.

MS: M.R.James, A Catalogue of the Manuscripts Preserved in the Library of the University of Cambridge, 6 vols (Cambridge, 1856-67), II, pp.42-6.

Ff.3.26, Italian, s.xv.

Contains philosophical writings of Duns Scottus.

Front flyleaf: 'Scotia plange quia perit tua gloria cara'

The planctus follows a Bull of Innocent IV and part of the canon Mass. on a flyleaf.

MS: James, A Catalogue, II, pp.423-4.

Gg.5.35, St. Augustine, Canterbury, s.xi mid..

Large miscellany, containing musical treatises, glosses and the Cambridge Songs collection, copied from a Rhenish exemplar.

f.433v 'Qui principium constas rerum'

f.434r 'Judex summe medie'

f.436v 'Lamentemur nostra'

f.440r 'Qui habet vocem serenam'

f.441v 'Cordas tange melos pange'

The planctus form a natural part of the Cambridge Songs collection, the arrangement of which is not systematic.

MS: James, A Catalogue, III, pp.201-5; H.Spanke, Stud.Med., second series, 15 (1942), 111-42; K.Breul, The Cambridge Songs: a Goliard's Song Book of the XIth Century (Cambridge, 1915) (facsimile); K.Strecker, Carmina Cantabrigiensis (Berlin, 1926); A.G.Rigg and G.R.Wieland, Anglo Saxon England, 4 (1975), 113-30; R.Priebsch, Deutsche Handschriften in England, 2 vols (Erlangen, 1896), I, pp.20-7.

Mm.2.9, from an Augustinian house in Barnwell, s.xiii.
Antiphoner for use at Sarum and hymnal.

- ↓ p.296 'Montes Gelboe' (Antiphon)
- ↓ p.296 'Doleo super te' (Antiphon)
- ↓ p.297 'Rex autem David' (Antiphon)
- ↓ p.303 'Montes Gelboe' (Responsory)

The planctus belong to the De Libro Regum.

MS: James, A Catalogue, IV, p.129; W.H.Frere, Antiphonale Sarisburiense, 3 vols (Farnborough, 1901-24, republished 1966) (facsimile and analysis).

Gu Glasgow: University Library-

Hunt.417, written in a Dutch hand at Campen, s.xv².

Contains a humanist anthology.

f.282v 'Cesar tantus eras' (first stanza only)

The planctus is written in a nearly contemporary hand on the last leaf of the MS, filling in a once empty space, along with an extract from Horace.

MS: J.Young and H.Aitken, A Catalogue of the Manuscripts in the Library of the Hunterian Museum in the University of Glasgow (Glasgow, 1908), pp.339-41.

Hunt.511, written in England, s.xiii in..

Contains rhetorical treatises and scholastic verse.

f.98v 'Pergama flere volo'

The planctus is quoted in a rhetorical treatise.

MS: Young and Aitken, Catalogue, pp.417-19; E.Faral, Stud.Med., second series, 9 (1936), 18-121.

Lbl London: British Library

Additional 15722, a Cistercian foundation, s.xii/s.xiii.

Commentary on the seven penitential psalms, sermons and sequences.

f.56v 'Flere libet ac flere debeo'

The planctus belongs to the collection of sequences.

MS: Catalogue of Additions ... in the British Museum in the Years 1846-47. (London, 1864), p.16.

Additional 19768, monastery of St.Alban, Mainz, a.968-72.

Contains two German proser bound together, a troper, antiphons and litanies.

- (J) f.18v 'Quid tu Virgo'

The planctus belongs to the first proser from Mainz.

MS: Catalogue of Additions... in the British Museum ... 1854-60 (London, 1875), p.4; von den Steinen, I, p.208; RISM, B/V/1, p.152; NG, 17, p.612.

Additional 30850, Silos, s.xi.

Monastic antiphoner and tonary.

- (J) 'Montes Gelboe' (Responsory)

(J) 'Rex autem David' (Antiphon)

(J) 'Doleo super te' (Antiphon)

(J) 'Montes Gelboe' (Antiphon)

The planctus belong to the De Libro Regum.

MS: Catalogue of Additions ... in the British Museum ... 1876-81
(London, 1882), p.120; Hesbert, Corpus, II, MS S; NG, 17,
p.614.

Additional 35295, Augustinian Priory, Kenilworth, s.xv.

Contains works on English history in Latin.

f.3r 'Pergama flere volo'

The planctus precedes Guido de Columna's Historia Troianorum.

MS: Catalogue of Additions ... in the British Museum ... 1894-99
(London, 1901), pp.240-2;

Additional 36881, from near Narbonne, s.xii-s.xiii (?)

Contains polyphonic and monophonic compositions.

J f.25r 'Planctus ante nescia'

The planctus, a monophonic composition, is written on three single leaves which are slightly smaller than those of the rest of the MS, and is the last item of the book.

MS: Catalogue of Additions ... 1900-05 (London; 1907), pp. 247-8; H.Spanke, ZfFSL, 54 (1930), pp.315-17; and Butlleti de la Biblioteca de Catalunya, 8 (1928-32), 280-300; H. Angles, Butlleti de la Biblioteca de Catalunya, 8 (1928-30), 301-14; RISM, B/IV/1, pp.59ff.; NG, 17, p.652.

Additional 37495, (?), s.xiii.

Contains Geoffrey de Vinsauf's Poetria Nova.

f.7v 'Neustria sub clypeo'

The planctus (extracted here from the Poetria Nova) is accompanied by glosses which in particular draw attention to the lament's rhetorical elegance through the use of colores.

MS: Catalogue of Additions ... 1906-10 (London, 1912), pp. 57-8; K.Young, Modern Philology, 41 (1944), pp.174-6; J.J. Murphy, RES, 15 (1964), p.13.

Arundel 507, (?), s.xiii-s.xiv.

Contains theological tracts in various hands.

f.82r 'Pange lingua detestando'

The planctus has been added at the bottom of a page in a hand of s.xiv.

MS: Manuscripts in the British Museum: The Arundel Manuscripts
(London, 1834), p.143.

Cotton Cleo.A.VIII, Northern England, s.xiii.

Contains a collection of Latin verse.

f.156r 'Pergama flere volo'

The planctus belongs to the verse collection.

MS: J.Planta, A Catalogue of the Manuscripts in the Cottonian Library deposited in the British Museum (London, 1802), p.576.

Cotton Cleo.B.IV, (?), ca.1397.

Contains rhetorical treatises and chronicles.

f.8r 'Neustria sub clypeo'

The planctus is divided into five sections by rubrics which draw attention to its use of apostrophe.

MS: Planta, Catalogue, p.578; K.Young, Modern Philology, 41 (1944), pp.172-4; J.J.Murphy, RES, 15 (1964), p.13.

- Cotton Faust.B.IX, (?), s.xv.-----
 Contains two chronicles, Prophetia de asino coronato and the planctus.
 f.243v. 'Quis dabit meo capiti dabit effundere'
 The planctus has been added to an extra bifolium used for the end of the Prophetia; it is thus a space filler.
 MS: Planta, Catalogue, p.607.
- Cotton Otto B.IV (burnt before the catalogue was compiled)
 Contained chronicles.
 'Bellatorum fortissimus'
 The planctus belonged to a chronicle from Angers. There is no available information about its relationship to the MS.
 MS: cited by P.Marchegay and E.Mabille, Chroniques des églises d'Anjou (Paris, 1869), p.v.
- Cotton Titus A.XX, London, ca.1367-1400
 Contains a Latin poetic anthology.
 f.71r Quomodo comes Glovernie fuerat occisus apud Strivelyn et Anglici victi: 'Me cordis angustia'
 The planctus belongs to a group of historical poems in the first part of the MS.
 MS: Planta, Catalogue, p.514; A.G.Rigg, Med.Stud., 39 (1977), p.285.
- Cotton Titus D.XXIV, compiled at the Cistercian abbey of Rufford, ca.1200. .
 Contains a Latin verse anthology, historical works and saints' lives.
 f.125r 'Pergama flere volo'
 The planctus belongs to the verse anthology.
 MS: Planta, Catalogue, p.556; J.H.Mozley, Medium Aevum, 11 (1942), 1-45.
- Cotton Vesp.B.XIV, (?), s.xiii ex..
 Contains the lai de Lanval, a history of England and Aesop's Fables.
 f.18r 'Pergama flere volo'
 The planctus follows the history of England.
 MS: Planta, Catalogue, p.441.
- Harley 978, Benedictine Abbey of Reading, or Oxford, ca.1250.
 Contains the lais of Marie de France and a collection of songs, both monophonic and polyphonic, including, cantilena, conductus and motets.
 ↓ f.1r 'Samson dux fortissime'
 The planctus belongs to the song collection.-----
 MS: R.Nares et al., A Catalogue of the Harleian Manuscripts in the British Museum, 4 vols (London, 1808-12), I, p.489; Ludwig, Repertorium, p.267; RISM, B/IV/1, pp.505-8; NG 17, pp.658-9; C.Hohler, JPMMS, 1 (1978), 2-38.
- Harley 2961, Exeter, s.xi.
 Collectar with hymnal and proser.
 f.159v 'Rex autem David' (antiphon)-----
 The planctus belongs to the de Libro Regum.
 MS: Nares et al., A Catalogue, II, p.72; E.S.Dewick and W.H.Frere, The Leofric Collectar, Henry Bradshaw Society, 45 (London, 1914); NG, 17, p.614.
- Harley 3202, (?), s.xiii.
 Contains theological writings and Latin verse.
 f.114v 'Pergama flere volo'

The planctus belongs to the collection of verse.
MS: R.Nares et al, Catalogue, III, p.9.

Harley 3222, (?), s.x /s.xi.
Contains theological writings and some verse.
f.97v 'Cesar tantus eras'
The planctus belongs to the collection of verse.
MS: R.Nares et al, Catalogue, III, p.10.

Harley 3716, (?), s.xv.
Contains letters and Latin verse (including some epigrams)
f.76r 'Cesar tantus eras'
The planctus is one of the epigrams.
MS: R.Nares et al, Catalogue, III, pp.54-5.

Royal 12.B.XVII, (?), s.xv.
Contains treatises on rhetoric, grammar and dictamen.
f.6v 'Neustria sub clypeo' (Extracts)
The extracts are included in a treatise on colores.
MS: F.Warner and J.P.Gilson, Catalogue of Western Manuscripts in the Old Royal and King's Collections, 4 vols (London, 1921), II, p.16; K.Young, Modern Philology, 41 (1944), p. 176.

Royal 12.C.XII, (?), ca.1320-40.
Contains prose and verse in Latin, French and English.
f.1r 'Pange lingua gloriosi comitis martyrium'
f.1r 'O jam Christi pietas'
The planctus belong to the Office of St.Thomas of Lancaster, the first item of the book.
MS: Warner and Gilson, Catalogue, II, pp.26-9.

Royal 12.D.III, England, s.xv in..
Contains medical treatises and some poems on Troy.
f.156v 'Pergama flere volo'
The planctus is one of the poems on Troy.
MS: Warner and Gilson, Catalogue, II, pp.37-8.

Royal, 13.A.IV, belonged to Roger of Northampton, s.xiii.
Contains Latin and French verse and Latin theological tracts.
f.22v 'Pergama flere volo'
The planctus is one of two poems on Troy in leonine lines.
MS: Warner and Gilson, Catalogue, II, p.74.

.....
Lpro London: Public Record Office

Liber de Antiquis Legibus, (?), s.xiii.
Contains legal and historical writings.
f.160v 'Eyns ne soy ke pleynte fu' and 'Ar ne kuthe'
These French and English texts, known as 'The Prisoner's Prayer', are contrafacta of 'Planctus ante nescia', and are written on an insertion which 'cannot be later than 1250', with music. The insertion has been added at the end of the book.
MS: A.J.Ellis, On Early English Pronunciation, EETS ES, 7, (London, 1869), pp.428-39; C.Brown, English Lyrics of the XIIIth Century (London, 1932), pp.167-8.

.....
LO Longleat: Library of the Marquis of Bath

4^om, (?), s.xiii-xiv: MS now missing (no folio numbers available)
Contains a collection of Latin verse.

'Flete mecum precor'

'Pergama flere volo'

The first item follows a poem on mutability and precedes a poem by Anselm de contemptu mundi; the second follows a poem by Ade de Barchinga de contemptu mundi and precedes a poem on sin.

MS: H.Schenk1, Bibliotheca Patrum Latinorum ... (Vienna, 1891ff.) III, p.44.

Ob Oxford: Bodleian Library

Bodley 79 (SC 2267), England, s.xiii ex..

Contains a collection of religious verse, including a poem in praise of the Trinity and saints, hymns, many of which are dedicated to the Virgin, and two notated songs added to the MS before the end of s.xiii.

↓ f.53v 'Dolorum solatium'

The planctus is one of the two notated songs.

MS: F.Madan, H.H.E.Craster and N.Denholm-Young, A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford ..., 7 vols (Oxford, 1895-1953), I, pp.286-7; L.Weinrich, MQ, 55 (1969), p.464.

Bodley 487 (SC 2067), England, s.xv.

Contains theological and historical works.

f.66v 'Pergama flere volo'

The planctus is one of several poems on the history of Troy.

MS: Madan, Craster and Denholm-Young, Summary Catalogue, I, pp.193-4.

Bodley 570 (SC 2017), England, s.xiv.

Contains letters, theological writings and some Goliardic verse.

f.118ra 'Pergama flere volo'

The planctus is one of the Goliardic poems

MS: Madan, Craster and Denholm-Young, Summary Catalogue, I, pp.165-6.

Bodley 656 (SC 27644), England, s.xv.

Contains extracts from Pierre de Riga's Aurora and Latin verse.

f.145v 'Neustria sub clypeo'

The planctus belongs to the collection of verse.

MS: Madan, Craster and Denholm-Young, Summary Catalogue, V, pp.318-9; J.J.Murphy, RES, 15 (1964), p.13.

Bodley 851 (SC 3041), compiled at the Benedictine abbey of Ramsey, Huntingdonshire, s.xiv ex..

Contains a poetic anthology and the A-text of Piers Plowman.

f.74va 'Quis meo capiti dabit effundere'

f.89ra 'Pergama flere volo'

The planctus are natural constituents of the first section of the MS, which contains much of the verse anthology.

MS: Madan, Craster and Denholm-Young, Summary Catalogue, I, pp.547-6; A.G.Rigg, Med.Stud., 40 (1978), 387-407.

Bodley Additional A 44 (SC 30151), written in England, possibly at the abbey of Wigmore, owned by Thomas Bekynton, s.xiii in.-s.xv.

Florilegium containing verse and prose.

f.7v 'Neustria sub clypeo'

f.66r 'Da plaudens organo'

f.80v 'Planctus ante nescia'
f.130r 'Omnis in lacrimas'
f.139r 'Jerusalem, Jerusalem que occidis'
f.222v 'Pergama flere volo'

The first item is an addition of s.xv; the arrangement of the remaining examples in the verse anthology is not systematic.

MS: Madan, Craster and Denholm-Young, Summary Catalogue, V, pp.745-6; A.Wilmart, MARS, 1 (1941), 41-84; L.Delisle, BEC, 46 (1885), 582-5; B.Haureau, BEC, 47 (1886), 88-97.

Bodley Additional A 365 (SC 29616), (?), s.xiv.

Contains Latin verse, letters and Guido of Columna's Historia Troianorum.

f.9v 'Pergama flere volo'

The planctus belongs to a group of three poems on Troy.

MS: Madan, Craster and Denholm-Young, Summary Catalogue, V, p.656.

Digby 53 (SC 1654), written at Bridlington, s.xii ex..

Contains Latin verse.

f.30ra 'Pergama flere volo'

The planctus follows a Goliardic poem along with some other attributed to Hildebert.

MS: G.D.Macray, Codices a ... Kenelm Digby ... donatos, complectens (Oxford, 1883), cols.49-54; P.Meyer, Archives des Missions scientifiques et littéraires, second series, 5 (1868), 172-86.

Digby 65 (SC 1666), (?), s.xiv.

Contains hymns and Latin verse.

f.XVIIva Versus Hildeberti: 'Pergama flere volo'

The planctus follows another work attributed to Hildebert.

MS: Macray, Codices, cols.67-71.

Digby 166 (SC 1767), written in England, s.xiii - s.xiv.

Contains mathematical and astronomical works, followed by a collection of verse.

f.27vb Planctus Hugonis prioris de monte acuto ad idem:
'Pergama flere volo'

The planctus follows another poem on Troy ('Diviciis ortu specie'), and precedes Pseudo-Dares Historia Troianorum.

MS: Macray, Codices, cols.166-71; A.G.Rigg, Med.Stud., 41 (1979), pp.468-87.

Lat.misc.D.15 (SC 30574), (?), s.xiii.....

Contains fragments from a MS containing Latin verse.

f.10rb 'Pergama flere volo'

The planctus belongs to the verse collection.....

MS: Madan, Craster and Denholm-Young, Summary Catalogue, V, p.840; J.H.Mozley, Stud,Med., second series, 6 (1933), 208-38.

Lat.theol.F.5 (SC 31541), (?), s.xiii.

Contains theological writings and some verse.

f.38r 'Pergama flere volo'

The planctus belongs to the verse collection.....

MS: Madan, Craster and Denholm-Young, Summary Catalogue, VI, p.69.

Rawlinson C 510 (SC 12357), written at the Abbey of Bardney, s.xiii².

Contains a collection of Notre-Dame conductus and motets (without music) and the latter part of the story of Apollonius. The MS originally belonged to a larger book along with MSS Rawlinson C 504 and D 839, the second of which contains the beginning of the story of Apollonius.

f.5r 'Planctus ante nescia'

f.9r 'In occasu sideris'

f.10r 'Pange melos lacrimosum'

The planctus belong to the collection of conductus.

MS: G.D.Macray, Catalogi codicum ... Rawlinson, 5 vols (Oxford, 1862), III, cols.271-6; R.W.Hunt, MARS, 5 (1961), 28-42; H.Walther, Mlat.Jb., 3 (1966), 218-27.

Rawlinson C 552 (SC 12398), (?), s.xiii.

Contains extracts from works by Virgil and some Latin verse.

f.17va 'Pergama flere volo'

The planctus belongs to the collection of verse.

MS: Macray, Catalogi, cols.297-99.

Rawlinson G 109 (SC 15479), probably written in France, s.xiii in.. Contains a large collection of Latin verse, Ovid's Remedia Amoris and Epistulae ex Ponto, and a treatise on the Laws of England.

p.108 'Pergama flere volo'

The planctus belongs to the collection of verse.

MS: Madan, Craster and Denholm-Young, Summary Catalogue, III, pp.432-3.

Rawlinson liturg.D.IV (SC 15846), St.John the Evangelist, Dublin, s.xiv.

Sarum processional, containing a visitatio sepulchri ceremony.

↓ f.130r 'Heu pius pastor occidit'

↓ f.130r 'Heu misere cur contigit'

The planctus belong to the visitatio sepulchri.

MS: Madan, Craster and Denholm-Young, Summary Catalogue, III, p.517; NG, 17, p.632.

Selden Supra 27 (SC 3415), from Eichstätt or Freising, s.xi.

Contains a proser, kyriale and troper.

(↓) f.55v 'Quid tu Virgo'

The planctus belongs to the proser.

MS: S.J.P.van Dijk, Latin Liturgical Manuscripts and Printed Books (Oxford, 1952), p.21; E.W.B.Nicholson, Early Bodleian Music (London, 1913), p.lxii; RISM, B/V/1, p.163; von den Steinen, I, p.212.

Ouc Oxford: University College (now held by the Bodleian Library)

169, Barking, s.xv.

Ordinary, containing a visitatio sepulchri.

p.121 'Heu nobis internas mentes'

p.122 'Heu misere cur contigit'

p.122 'Heu dolor, heu quam dira'

The planctus belong to the visitatio sepulchri.

MS: H.O.Coxe, Catalogus codicum manusciporum qui in collegiis aulisque Oxoniensibus hodie adservantur, 2 vols (Oxford, 1852), I, p.47.

SHs Shrewsbury: School Library

VI (Mus.iii.42), St.Chad's Shrewsbury, s.xv in..

Processional, containing liturgical plays.

♪ f.39r 'Heu misere cur contigit'

The planctus belongs to an Easter play which may have been liturgical.

MS: S.Rankin, PRMA, 102 (1975-76), 129-144; S.Leighton, Transactions of the Shropshire Archaeological and Natural History Society, second series, 9 (1897), p.295.

WO Worcester: Cathedral Library

F.160, Worcester, ca.1230.

Monastic antiphoner, calendar, psalter, hymnal, collectarium, tonary, kyriale, gradual and proser.

♪ 'Montes Gelboe' (Responsory)

♪ 'Rex autem David' (Antiphon)

♪ 'Montes Gelboe' (Antiphon)

♪ 'Doleo super te' (Antiphon)

The planctus belong to the De Libro Regum.

MS: J.K.Floyer and S.G.Hamilton, Catalogue of Manuscripts preserved in the Chapter Library of Worcester Cathedral (Oxford, 1906), pp.90-3; Le graduel romain, II, p.154; Paleographie musicale (Solesmes, 1889-), first series, XII (facsimile); NG, 17, p.632.

H: HUNGARY

Bn Budapest: Országos Széchényi Könyvtára

289, Italy (?), s.xv ex..

Contains extracts from Virgil's Bucolics, Georgics and Aeneid, and Pseudo-Dares's Historia Troianorum.

f.254v Carmen de bello Troiano: 'Pergama flere volo'

The planctus follows the Historia Troianorum and precedes another poem on the history of Troy, 'Viribus arte'.

MS: E.Bartonek, Codices latini medii aevi (Budapest, 1940), p.267.

ERe Erlau.- Eger: Föegyhazmegyei Könyvtára

772-4, Erlau, s.xv.

Contains a collection of plays, including an Easter play and a Marienklage.

f.3v 'Omnipotens pater altissime'

f.6v 'Heu nobis internas mentes'

♪ f.9r 'Cum venissem ungere mortuum'

♪ f.10v 'Heu misere cur contigit' ('Heu redemptio')

♪ f.20v 'Flete fideles animae'

The first four items belong to the Easter play; the last item belongs to the Marienklage.

MS: C.F.Kummer, Erlauer Spiele. Sechs altdeutsche Mysterien (Vienna, 1882), pp.ix-xii.

I: ITALY

Ac Assisi: Biblioteca Comunale

506, monastery of St.Martin, Mantua (?), s.xiv.

Contains sermons and hymns in Latin, and lauda in Italian.
f.78r 'Ante crucem Virgo stabat'

The planctus is the first of three Latin hymns following the sermons.

MS: G.Mazzatinti and A.Sorbelli, Inventari dei Manoscritti delle Biblioteche d'Italia, 82 vols (Forli, 1890-1957), IV, p.21.

Bas Bologna: Archivio di Stato

4019 (1893), (?), s.xv.

Contains Latin hymns and Italian lauda.

f.55v 'Ante crucem Virgo stabat'

The planctus is one of the Latin hymns, most of which are dedicated to the Virgin.

MS: Mazzatinti and Sorbelli, Inventari, XXVII, pp.93-6.

BGc Bergamo: Biblioteca Civica Angelo Mai

Delta.2.20, Bergamo (?), a.1472.

Contains devotional poetry in Latin and Italian, most of which is dedicated to the Virgin, and the Bergamo planctus Mariae.

f.57r 'Ante crucem Virgo stabat'

The planctus follows some prayers to the Virgin and to Christ and precedes further prayers to the same.

MS: G.Crematschi, Bergonum, 1 (1955), 9-37; and Aevum, 29 (1955), pp.303ff..

BV Benevento: Archivio Capitolare

V.21, St.Loup, Benevento, s.xii.

Antiphoner.

↓ 'Montes Gelboe' (Antiphon)

↓ 'Doleo super te' (Responsory)

The planctus belong to the De Libro Regum.

MS: Hesbert, Corpus, II, MS L.

BOZ Bolzano: Padri Minori Francescani

No number, Bolzano, s.xv ex..

Contains a Passion play.

↓ f.47r 'Heu nobis internas mentes'

↓ f.47r 'Omnipotens pater altissime'

f.49v 'Heu misere cur contigit' ('Heu redemptio')

The planctus belong to the Passion play.

MS: J.E.Wackernell, Altdeutsche Passionsspiele aus Tirol (Graz, 1897), p.xix.

Civ Cividale del Friuli: Museo Archeologico Nazionale

CI, Cividale Cathedral, s.xiv.

Processional, containing a planctus Mariae and an Easter play.

↓ f.74r 'O fratres et sorores'

↓ f.77r 'Heu nobis internas mentes'

↓ f.78r 'Cum venissem ungere mortuum'

The first item belongs to the planctus Mariae; the second two to the Easter play.

MS: Mazzatinti and Sorbelli, Inventari, III, p.169; RISM, B/IV/4, p.753.

CEC Cesena: Biblioteca Comunale Malatestiana

Plut.XVII.II, (?), s.xiv.

Contains works by Duns Scottus.

Last leaf: 'Scotia plange quia perit tua gloria cara'

The planctus is the last item of the book.

MS: J.M.Muccioli, Catalogus codicum manuscriptorum Malatestianae Caesenatis Bibliothecae, 2 vols (Cesena, 1780-84), I, p.67.

CT Cortona: Biblioteca Comunale e dell'Accademia Etrusca

82, written by an Italian (Brognoli), a.1335.

Contains classical extracts, songs and letters.

f.49r Carmen de destructione Troie: 'Pergama flere volo'

The planctus follows an Epistola leonis ad asinum et leporem and precedes a letter to Odo.

MS: Mazzatinti and Sorbelli, Inventari, XVIII, p.42.

F1 Florence: Biblioteca Medicea-Laurenziana

Libri 30 (Ashburnham Libri 83), France, s.ix-s.xi.

Contains a treatise on the vices and virtues and marginalia.

f.21v 'Laxis fibris resonante'

The planctus has been added in s.xi in the margins of the treatise; its first two syllables have neumes.

MS: L.Delisle, Notice sur des manuscrits du Fonds Libri conservés à la Laurentienne à Florence (Paris, 1886), pp.40-2; I Codici Ashburnhamiani, 2 vols (Rome, 1887), I, pp.44-5.

Plut.29.1, written probably in Paris, ca.1240.

Contains clausulae, organa, conductus and motets.

a3J f.209r 'O felix Bituria'

a2J f.322v 'Eclipsim patitur'

a2J f.337v 'Regi regum omnium'

a2J f.350v 'In occasu sideris'

a2J f.351r 'Pange melos lacrimosum'

J f.415v 'Omnis in lacrimas'

J f.420r 'Divina providentia'

J f.421v 'Anglia planctus'

J f.429r 'Eclipsim passus'

J f.431v 'Turmas arment'

J f.434r 'Jerusalem, Jerusalem que occidis'

J f.436r 'Alabastrum frangitur'

J f.448v 'O mors que mordes'

J f.451r 'Sol eclipsim'

The first item belongs to fascicle six, which contains three-voice conductus; the next four belong to fascicle seven, which contains two-voice conductus; the remainder belong to fascicle ten, which contains monophonic conductus.

MS: A.M.Bandini, Catalogus codicum latinorum Bibliothecae Mediceae Laurentianae, 5 vols (Florence, 1774-78), II, p.1; RISM, B/IV/1, pp.610-788; Ludwig, Repertorium, p.57; L. Dittmer, Firenze, Biblioteca-Mediceo-Laurenziana, Pluteo 19.1, Publications of Mediaeval Musical Manuscripts, X-XI (Brooklyn, 1966-67) (facsimile); E.Gröniger, Repertoire-untersuchungen zum mehrstimmigen Notre-Dame Conductus

(Regensburg, 1939); G.A.Anderson, JAMS, 31 (1978), p.480.

Plut.39.21, (?), s.xv.

Contains book twelve of Virgil's Aeneid and some glosses.

f.143v 'Dulcis fili, quem hostili specto cesum dextera'

The planctus follows some verses on Virgil, including an epitaph, and precedes some lines in praise of Caesar.

MS: Bandini, Catalogus, II, p.310.

Plut.39.24, (?), s.xii.

Contains works by Virgil and some epitaphs.

f.35v 'Dulcis fili, quem hostili specto cesum dextera'

The planctus belongs to the small collection of epitaphs.

MS: Bandini, Catalogus, II, pp.311-12.

Plut.91.19, (?), s.xv.

Contains works by Virgil and some medieval Latin verse.

f.26r 'Pergama flere volo'

The planctus belongs to the collection of medieval verse.

MS: Bandini, Catalogus, III, p.752.

Conv.Soppr.233, Florence, s.xii-s.xiii.

Contains a sacramentary and a collection of sequences.

'Quid tu Virgo'

The planctus belongs to the collection of sequences.

MS: AH, 53, p.380.

Fn Florence: Biblioteca Nazionale Centrale

Conv.Soppr.F.III.565, Dominican monastery of Santa Maria Novella, Florence, s.xi/s.xii in.

Contains musical treatises.

↓ f.33r 'Hactenus tetendi liram'

The planctus belongs to the Liber Argumentorum.

MS: B.Becherini, Catalogo dei Manoscritti Musicali della Biblioteca Nazionale di Firenze (Kassel, 1959), pp.124-8; De La Fage, Essais, pp.273-89; Smits van Waesberghe, Micrologus, pp.16-17; RISM, B/III/2, pp.25-32.

Fr Florence: Biblioteca Riccardiana e Moreniana

652, (?), s.xiv.

A copy of I-Fn Conv.Soppr.F.III.565.

↓ 'Hactenus tetendi liram'

MS: De La Fage, Essais, p.289; Smits van Waesberghe, Micrologus, p.19; RISM, B/III/2, p.50.

IV Ivrea: Biblioteca Capitolare

60, Ivrea, s.xi in..

Contains a tropes and a collection of sequences.

'Quid tu Virgo'

The planctus belongs to the sequence collection.

MS: Mazzatinti and Sorbelli, Inventari, IV, p.13.

106, Ivrea, s.xi.

Antiphoner.

↓ 'Montes Gelboe' (Responsory)

- ↓ 'Planxit autem David' (Responsory)
- ↓ 'Doleo super te' (Responsory)
- ↓ 'Doleo super te' (Antiphon)
- ↓ 'Rex autem David' (Antiphon)
- ↓ 'Saul et Jonathas' (Antiphon)
- ↓ 'Montes Gelboe' (Antiphon)

The planctus belong to the De Libro Regum.

MS: Mazzatinti and Sorbelli, Inventari, IV, p.19; Hesbert, Corpus, I, MS E.

Lc Lucca: Biblioteca Capitolare Feliniana

588, Lucca Cathedral Library, s.xv.

Contains the Gesta Friderici.

Liber IV.xiv: 'Libram Phebus subiit cum falcitenente'

The planctus belongs to the Gesta.

MS: L.Bethmann, Archiv, 12 (1872), p.708.

601, S.Petri, Puteoli, s.xii in..

Antiphoner.

- ↓ p.269 'Montes Gelboe' (Responsory)
- ↓ p.274 'Montes Gelboe' (Antiphon)
- ↓ p.274 'Saul et Jonathas' (Antiphon)
- ↓ p.274 'Doleo super te' (Antiphon)
- ↓ p.275 'Rex autem David' (Antiphon)

The planctus belong to the De Libro Regum.

MS: Bethmann, p.708; Paleographie musicale (Solesmes, 1889-), first series, IX (facsimile); NG, 17, p.622.

Ma Milan: Biblioteca Ambrosiana

R.71 sup., (?), s.xiv.

Contains troubadour poetry in Provençal and Sordello's l'Ensenhamen d'onor.

f.143r 'Flebilis est obitus toti mundo patriarche'

The Latin planctus follows another lament for Gregoire de Montelongo in Provençal, on the ante-penultimate leaf of the MS. They are not written by the same scribe, and do not form a part of the book's collection of troubadour poetry. The Latin scribe evidently had read the Provençal lament, since he has emended certain words.

MS: P.Meyer, In memoria di N.Caix e U.A.Canello... (Florence, 1886), p.231; A.Jeanroy, Bibliographie sommaire des Chansonniers provençaux (Paris, 1916), p.6.

MAc Mantua: Biblioteca Comunale

E.I.27, (?), s.xv.

Contains a collection of prayers, most dedicated to the Virgin.

'Ante crucem Virgo stabat'

The planctus belongs to the collection of prayers.

MS: AH, 53, p.76.

MC Monte Cassino: Biblioteca dell'Abbazia

450, Benedictine monastery of Monte Cassino, s.xii-s.xiii.

Contains annals and chronicles of Monte Cassino.

Annales anno 1189: 'Accidit autem processu temporis, ut rex

ipse, cuius memoriale in seculum, sicut Domino placuit sine liberis mense Decembris decederet, cuius decessum cunctis regni filiis merito deplorandum defleri hac rithmice lamentatione percensui': 'Plange planctu nimio'

The planctus belongs to the annals.....

MS: M.Inguanez, Codicum Casinensium manuscriptorum catalogus, 3 vols (Monte Cassino, 1915-41), III, p.78.

MOe Modena: Biblioteca Estense

O.I.7, Forlimpopoli, near Ravenna, s.xi-s.xii.

Contains a gradual, kyriale, tropes and some sequences.

(J) 'Quid tu Virgo'

The planctus belongs to the sequence collection.

MS: Le graduel romain, II, p.73; NG, 17, p.619.

MZ Monza: Biblioteca Capitolare

C.12.75, Monza, s.xi.

Antiphoner.

(J) 'Montes Gelboe' (Responsory)

(J) 'Saul et Jonathan' (Antiphon)

(J) 'Montes Gelboe' (Antiphon)

(J) 'Doleo super te' (Antiphon)

(J) 'Rex autem David' (Antiphon)

The planctus belong to the De Libro Regum.

MS: Hesbert, Corpus, I, MS M.

Pc Padua: Biblioteca Capitolare

A 47, Ravenna, s.xii in..

Gradual with tropes and sequences.

J 'Quid tu Virgo'

The planctus belongs to the sequence collection.

MS: Le graduel romain, II, p.90; NG, 17, p.627.

C 55, Padua Cathedral, s.xiv.

Processional.

J f.31v 'Flete fideles animae'

The planctus follows a procession for Good Friday.

MS: G.Vecchi, Uffici drammatici padovani (Florence, 1954); RISM, B/IV/4, pp.984-6.

C 56, Padua Cathedral, s.xiv.

Processional.

J f.32r 'Flete fideles animae'

The planctus follows a procession for Good Friday.

MS: Vecchi, Uffici drammatici (facsimile); RISM, B/IV/4, pp.986-9.

PLn Palermo: Biblioteca Nazionale

I.B.16, Palermo Cathedral, s.xiii ex..

Contains a troper and a Dominican sequence collection.

J f.193r 'Samson dux fortissime'

The planctus is the last item of the book.....

MS: D.Hiley, 'The liturgical music of Norman Sicily....', (Unpublished doctoral dissertation, University of London, 1981), pp.27-9.

PSbc Pistoia: Biblioteca Capitolare

C 121, Cathedral of Pistoia, s.xi-s.xii.

Contains a troper, proser and the fragment of a gradual.

(J) 'Quid tu Virgo'

The planctus belongs to the proser.

MS: RISM, B/V/1, p.180; NG, 17, p.619.

Ra Rome: Biblioteca Angelica

123, Bologna, s.xi¹..

Gradual containing processional antiphons and a troper-proser.

(J) 'Quid tu Virgo'

The planctus belongs to the troper-proser.

MS: Le graduel romain, II, p.119; L.Gherardi, Quadrivium, III (1959), 5-114; A.Kurris, Études grégoriennes, XII (1971), 13-63; Paléographie musicale (Solesmes, 1889-), first series, XVIII (facsimile); NG, 17, p.616; E.Narducci, Catalogus codicum manuscriptorum ... in Bibliotheca Angelica... (Rome, 1893), pp.65-6.

948, of German origin, s.xii.

Troper, containing a collection of sequences.

'Quid tu Virgo'

The planctus is one of the sequences.

MS: Narducci, Catalogus, p.401.

Rli Rome: Accademia Nazionale dei Lincei e Corsiniana

1104, (?), s.xviii.

A copy of I-Rvat Reg.lat.592.

Contains the Vita Gauzlini.

'O Gauzline pater, spes inclita'

The planctus belongs to the Vita.

MS: Bautier and Labory, Vita, p.23.

Rossi 314, (?), s.xii ex..

f.98r 'Pergama flere volo'

MS: cited in Mlat.Jb. 8 (1977), p.298.

Rvat Rome: Biblioteca Apostolica Vaticana

Reg.lat.288, parts of the MS are probably from Flanders and Normandy, s.xii-s.xiii.

Composite MS in four main sections containing sermons, letters, theological writings and some verse.

(J) f.63v Planctus Dinae filie Jacob: 'Abrahe proles Israel nata'

(J) f.63v Planctus Jacob super filios suos: 'Infelices filii'

(J) f.63v Planctus virginum Israel super filia Jephthe galadite:
'Ad festas choreas'

(J) f.64r Planctus Israel super Sanson: 'Abissus vere multa'

(J) f.64v Planctus David super Abner filio ner. Quem Ioab occidit:
'Abner fidelissime'

(J) f.64v Planctus David super Saul et Jonatha; 'Dolorum solatium'
The planctus belong to a section written s.xiii in., probably from Normandy, which contains Hugh of Rouen's Dialogi and Hildebert's Vita S.Marie Egiptiace.

MS: A.Wilmart, Codices Regimenses Latini, 2 vols (Vatican City, 1937-45), II, pp.103-9; L.Weinrich, MQ, 55 (1969), p.464;

H.M.Bannister, Monumenti Vaticani di paleografia musicale latina (Leipzig, 1913), p.88.

Reg.lat.344, written by French scribes, s.xiii in..

Contains Alan of Lille's Anticlaudianus and a collection of medieval Latin verse.

f.26rb Planctus troiane destructionis: 'Pergama flere volo'

The planctus belongs to the collection of verse.

MS: Wilmart, Codices, II, p.279; B.Hauréau, NE, 29.2 (1880), p.231; Bethmann, p.275.

Reg.lat.592, Fleury, s.xi.

Contains the works of Andre of Fleury, including his Vita Gauzlini.

f.74v 'O Gauzline pater, spes inclita'

The planctus belongs to the Vita.

MS: Bethmann, p.296; Bautier and Labory, Vita, p.23.

Reg.lat.596, Fleury, s.xi

Contains a miscellany of theological and historical works.

f.10v 'Floriacensis contio'

The planctus has been added to the margin in a hand of s.xi.

MS: Bethmann, p.297; M.Manitius, NA, 5 (1879-80), p.634; M.Lapidge, Stud.Med., third series, 18 (1977), 249-314.

Reg.lat.618, belonged to Nicolas Le Fevre, s.xv.

Contains Ralph Glaber's Historia.

'Plasmator parce mestis mundialibus'

The planctus belongs to the Historia.

MS: Bethmann, p.299; Prou, Historiarum, p.xiii.

Reg.lat.712, abbey of Mont-Saint-Quentin, s.xii ex..

Contains historical works, mainly about Jerusalem, and a planctus.

f.92r Lamentatio de morte Karoli comitis Flandrie:

'Pro dolor ducem Flandriae'

The planctus is the penultimate item of the MS, preceded by a catalogue of books and followed by a small collection of verse about Ambrose.

MS: Bethmann, p.306; L.Halphen, Mélanges d'Arch., 25 (1905), pp.107-11; V.Forcella, Catalogo dei manoscritti riguardante la storia di Roma che si conservano nelle Biblioteche Romane, 5 vols (Rome, 1879-85), IV, p.234.

Reg.lat.1351, (?), s.xii¹.

Contains the poetry of Baudri of Bourgueil.

f.38r De Magistro suo Planctus: 'Doctorum speculum doctorum amande'

The planctus belongs to the collection of Baudri's poetry.

MS: Bethmann, p.316; P.Abrahams, Les oeuvres poétiques de Baudri de Bourgueil (Paris, 1926), p.xiii.

Vat.lat.1583, probably of Italian origin, s.xiv.

Contains Virgil's Aeneid and medieval Latin verse.

f.131r 'Pergama flere volo'

The planctus belongs to the collection of verse.

MS: B.Nogara, Codices Vaticani Latini, 11 vols (Rome, 1902-), III, pp.80-1.

Vat.lat.1586, probably of Italian origin, s.xv.

Contains Virgil's Bucolics and Georgics and some medieval

Latin verse.

f.79r 'Pergama flere volo'

The planctus belongs to the collection of medieval verse.

MS: Nogarà, III, pp.82-3.

Vat.lat.1904, (?), s.xii/s.xiii.

Contains works by Suetonius and Sallust.

f.1r 'Pergama flere volo'

The planctus is the first item of the book.

MS: Nogarà, III, pp.346-8.

Vat.lat.1984, (?), s.xi-s.xii.

Contains historical works.

f.14r De interitu Hectoris lamentatio: 'Hector pugnae victor'

Along with another piece on Troy the planctus follows the

Exordia regni Assyriorum.

MS: Nogarà, III, p.387; M.de Marco, Aevum, 29 (1955), 119-23.

Vat.lat.2718, (?), s.xiii.

f.85ra 'Pergama flere volo'

MS: cited in CB, no.101.

Vat.lat.3827, formerly at St.Pierre, Beauvais, s.x/s.xi.

Contains canones and concilia Galliae and some verse.

f.209v 'Cesar tantus eras'

The planctus has been added in s.xi to the last leaf of the MS.

MS: Bethmann, p.237.

Vat.lat.8095, formerly owned by A.S.Piccolomini, s.xv.

Contains the Gesta Friderici.

Liber IV.xiv: 'Libram Phebus subiit cum falcitenente'

The planctus belongs to the Gesta.

MS: Bethmann, p.261.

Vat.lat.9496, (?), s.xi.

Contains musical treatises.

f.15v 'Hactenus tetendi liram'

The planctus belongs to the Liber Argumentorum.

MS: Bannister, Monumenti Vaticani, p.61, p.116, p.147, p.199;

J.Smits van Waesberghe, Expositiones in Micrologum

Guidonis Aretini (Amsterdam, 1957), p.10.

SUL Sulmona: Archivio Capitolare di S.Panfilo

Fascicolo 47, n.9, Sulmona, s.xiv.

A parchment roll consisting of two notarial documents; on the back is the fragment of an Easter play.

'Heu misereri'

The planctus belongs to the Easter play.

MS: Young, Drama, I, p.701.

Tn Turin: Biblioteca Nazionale Universitaria

E.V.17, (?), s.xiv.

Contains hymns, theological writings and meditations on the Passion.

f.91r 'Ante crucem Virgo stabat'

The planctus is one of the hymns.

MS: Mazzatinti and Sorbelli, Inventari, XXVIII, p.77; J.Pasini,

: Codices manuscripti Bibliothecae Regii Taurinensis Athenaei,
2 vols (Turin, 1749), II, pp.241-2.

E.V.20, (?), s.xii/s.xiii.

Contains hymns and theological writings.

f.1r. 'Planctus ante nescia'

The planctus is the first item of the book.

MS: Mazzatinti and Sorbelli, Inventari, XXVIII, p.78; Pasini,
Codices, II, pp.215-16.

VEcap Verona: Biblioteca Capitolare

90 (85), (?), s.ix ex..

Contains sermons and a collection of hymns and songs.

f.45r 'A solis ortu usque ad occidua'

The planctus belongs to the song collection.

MS: E.Dümmler, NA, 4 (1878), p.152; G.Turrini, Indice dei codici
Capitolari di Verona (Verona, 1965), p.40; Bethmann, p.660.

98 (92), Verona, s.xi.

Antiphoner.

(J) 'Montes Gelboe' (Responsory)

(J) 'Doleo super te' (Responsory)

(J) 'Planxit autem David' (Responsory)

(J) 'Rex autem David' (Antiphon)

(J) 'Doloe super te' (Antiphon)

(J) 'Montes Gelboe' (Antiphon)

The planctus belong to the De Libro Regum.

MS: Hesbert, Corpus, I, MS V; NG, 17, p.618.

823 (819), Verona, s.xiv.

Contains a collection of Marian verse.

f.36v 'Ante crucem Virgo stabat'

f.36v 'Heu, heu, Christe deus'

The planctus belong to the verse collection

MS: AH, 46, p.130.

825 (821), Verona, s.xiv.

Contains a collection of Marian verse.

'Heu, heu, Christe deus'

The planctus belongs to the verse collection.

MS: AH, 46, p.130.

VIP Vipeteno-Sterzing: Biblioteca Capitolare

Paper MS XVI, Pfarrkirch, ca.1486.

Contains the Pfarrkirch Passion play.

J 'Heu nobis internas mentes'

J 'Omnipotens pater altissime'

J 'Heu misere cur contigit' ('Heu redemptio')

The planctus belong to the Passion play.

MS: Wackernell, Passionsspiele, p.lix.

No number, Halle, ca.1514.

Contains the Halle Passion play.

f.33v 'Heu nobis internas mentes'

The planctus belongs to the Passion play.

MS: Wackernell, Passionsspiele, p.cci.

LUX: LUXEMBURG

-- Luxemburg: Bibliothèque Nationale

Athenäum 22, Orval, s.xiii.
f. 148r 'Pergama flere volo'
MS: F.W.E.Roth, NA, 37 (1911-12), p.298.

NL: THE NETHERLANDS

DHk The Hague: Koninklijke Bibliotheek

71.J.70, Benedictine monastery of St.Adelbert, Egmont, s.xv.
Hymnarium, containing an Easter play.
↓ f.162v 'Omnipotens pater altissime'
↓ f.163v 'Heu misere cur contigit'
The planctus belong to the Easter play.
MS: Catalogus Codicum manuscryptorum Bibliothecae Regiae (The Hague, 1922), p.32; J.Smits van Waesberghe, MD, 5 (1953), 15-37.

830, Italy, s.ix.
Contains the Exceptio historiae Magni Alexandri Regis Macedonum and two poems on Aquileia.
f.20v 'Ad flendos tuos, Aquilegia, cineres'
The planctus is the first of the two poems on Aquileia.
MS: J.Zacher, Julii Valerii Epitome (Halle, 1867), p.v.

PL: POLAND

Kj Krakow: Biblioteka Jagiellońska

2035, perhaps from Prague, ca.1373.
Contains a collection of Latin verse.
p.292 'Pergama flere volo'
The planctus is the last item in the book.
MS: W.Wisłocki, Catalogus codicum manuscryptorum Bibliothecae Universitatis Jagellonicae Cracoviensis, 2 vols (Krakow, 1877-81), II, p.494.

2233, Eastern Germany, s.xv.
Contains a collection of classical and medieval Latin verse.
p.423 'Pergama flere volo'
The planctus follows Alan of Lille's De planctu Naturae and is the last item of the book.
MS: Wisłocki, Catalogus, II, pp.535-6.

Kz Kraków: Biblioteka Czartoryskich

1310, Poland, s.xv.
Contains chronicles about Poland.
'Omnis etas, omnis sexus, omnis ordo'
The planctus belongs to a chronicle.

MS: J.Korzeniowski and S.Kutrzeba, Catalogus codicum manuscriptorum Musei Principum Czartoryski Cracoviensis mentio fit, 2 vols (Krakow, 1928: I, Tessin, 1931: II), II, pp.163-6; C.Maleczyński, Monumenta Poloniae Historica, new series, II (Krakow, 1952), pp.x-xiii.

O.1311, Poland, s.xv.

Contains chronicles about Poland.

'Omnis etas, omnis sexus, omnis ordo'

The planctus belongs to a chronicle.

MS: Korzeniowski and Kutrzeba, Catalogus codicum, II, p.166; Maleczyński, Monumenta Poloniae, II, pp.xiii-xx.

Wn Warsaw: Biblioteka Narodowa

Cimelia 28, Poland, s.xiv.

Contains chronicles about Poland.

'Omnis etas, omnis sexus, omnis ordo'

The planctus belongs to a chronicle.

MS: Maleczyński, Monumenta Poloniae, II, pp.1-x.

WRu Wrocław: Biblioteka Uniwersytecka

R 58, Hoorn, a.1473.

Contains Caesar's Gallic War, other historical writings, saints' lives and sermons.

f.80v Versus in laudem Caesaris: 'Caesar tantus eras'

The planctus follows Caesar's Gallic War, along with a series of poetic extracts, including some distichs of Martial.

MS: K.Ziegler, Catalogus codicum latinorum classicorum qui in Bibliotheca Urbica Wratislaviensi adservantur (Wrocław, 1915), pp.18-19.

IV.Q.64, (?), a.1374.

'Pergama flere volo'

MS: cited in CB, no.101.

S: SWEDEN

Sk Stockholm: Kunliga Biblioteket

A 21, belonged to the Franciscans, Stockholm, s.xiv-s.xvi.

Contains a calendar and necrology.

front cover: Epythafium regis magni Ladhalas:

'Suecia suspira'

The planctus was added to the front cover in s.xiv mid..

MS: I.Collijn, Nordisk Tidskrift för Bok-och Biblioteksväsen, 4 (1917), p.129.

Fb 6, written by Martin Aschaneus, s.xvii.

Contains an investigatio antiquitatis and a collection of songs.
p.115 'O quam dolet gens Suecorum'

The planctus belongs to the collection of songs.

MS: handwritten description provided by the librarian.

US: UNITED STATES OF AMERICA

NYcu New York: Columbia University Library

Plimpton lat.266, written in England, ca.1350.

Contains a chronicle and Latin verse.

f.65vb 'Pergama flere volo'

The planctus follows the Confessio S.Mariae Aegyptiacae and precedes a letter on the marvels of India by Alexander Magnus.

MS: S.De Ricci and W.J.Wilson, Census of Medieval and Renaissance Manuscripts in the United States and Canada, 3 vols (New York, 1935-40), II, pp.1801-2.

USSR: UNION OF SOVIET SOCIALIST REPUBLICS

Lbp Leningrad: Biblioteka Publichnaja

Lac.XVII.Q.18 (Burnt)

'Pergama flere volo'

MS: cited in Mlat.Jb., 7 (1972), p.306.

O.V.XVI.3, north Italy, s.xii.

Contains the Breviarium de dictamine of Alberic of Monte Cassino.

f.14r 'Luget mundus plorat terra'

The planctus is provided as an example of a verse with accents on the penultimate syllable in Alberic's De rithmis, a part of the Breviarium de dictamine.

MS: H.H.Davis, Med.Stud., 28 (1966), 198-227; P.O.Kristeller, Renaissance News, 12 (1959), p.89.

PRIVATE OWNERSHIP

Gradual of the Augustine nunnery of Nottuln, ca.1420.

(owned by O.Ursprung)

f.64v 'Heu misere cur contigit' ('Heu redemptio')

The planctus belongs to an Easter play.

MS: Lipphardt, V, p.1564; O.Ursprung, Die katholischen Kirchenmusik (Potsdam, 1931), p.80 (facsimile).

APPENDIX C

TEXTS AND TRANSLATIONS OF PLANCTUS COMPOSED BEFORE ca.1405

INTRODUCTION

The purpose of this appendix is to place together the corpus of Latin planctus composed before ca.1405 which has not previously been collected in one edition. I have aimed to set out each text in such a way as to make clear its verse form, a subject discussed in more detail in Chapter Three. Since they were composed after ca.1405 the following planctus listed in Appendix A are not included: L18, L92, L98, L106, L109, L150 and L152. (See Appendix A, note 17.)

A small number of texts have been edited for the first time, while others have been re-edited. However, since a great many texts are available in recent editions it has not been necessary to re-edit these: they have therefore been reproduced. Occasionally, however, I have altered the editor's layout of the text in order to make clearer the verse form. This information is often only apparent when the musical form is also taken into consideration, especially in the case of lais and sequences. Rubrics are not normally provided; however it should be noted that where they are included in a manuscript source they have been recorded in Appendix B. Occasionally other versions of the same text have been provided if they survive with a musical setting.

In my own editions I aim to retain the character of medieval Latin as found in the manuscript sources. I follow the spelling of the manuscripts throughout, though in the interests of immediate clarity I distinguish between u and v and capitalise proper nouns. Emendations demanded by the sense of a poem are listed in the notes following each example. Metrical inconsistencies which in no way affect the sense of a planctus are not emended since there is no reason to assume that absolute regularity was the rule; moreover musical settings often accommodate such inconsistencies with appropriate omissions or additions. Where more than one manuscript source of a text is extant, the earliest, most complete and accurate version has normally been used. Illegible sections of a text are normally indicated by brackets in which either a conjecture is given or an indication of the amount of the text which is wanting.

The translations are to be treated as reading aids. While they are an attempt to understand the more problematic passages and to represent a concise way of showing where these are, they are by no means definitive.

After each text the published edition used and the manuscripts on which it is based are noted. Where there is no such citation the edition is my own. Unless otherwise indicated the translations are mine.

L1: A SOLIS ORTU USQUE AD OCCIDUA

1. A solis ortu usque ad occidua
littora maris planctus pulsat pectora.
 Heu mihi misero!
2. Ultra marina agmina tristitia
tetigit ingens cum merore nimio.
 Heu mihi misero!
3. Franci, Romani atque cuncti creduli
luctu punguntur et magna molestia.
 Heu mihi misero!
4. Infantes, senes, gloriosi praesules,
matronae plangunt detrimentum Caesaris.
 Heu mihi misero!
5. Iamiam non cessant lacrimarum flumina,
nam plangit orbis interitum Karoli.
 Heu mihi misero!
6. Pater communis orfanorum omnium,
peregrinorum, viduarum, virginum,
 Heu mihi misero!
7. Christe, caelorum qui gubernas agmina,
tuo in regno da requiem Karolo.
 Heu mihi misero!
8. Hoc poscunt omnes fideles et creduli,
hoc sancti senes, viduae et virgines.
 Heu mihi misero!
9. Imperatorem iam serenum Karolum
telluris tegit titulatus tumulus.
 Heu mihi misero!
10. Spiritus sanctus, qui gubernat omnia,
animam suam exaltet in requiem.

Heu mihi misero!

11. Vae tibi Roma Romanoque populo
amisso summo glorioso Karolo.

Heu mihi misero!

12. Vae tibi sola formonsa Italia,
cunctisque tuis tam honestis urbibus,

Heu mihi misero!

13. Francia diras perpessa iniurias
nullum iam talem dolorem sustinuit,

Heu mihi misero!

14. Quando augustum facundumque Karolum
in Aquisgrani glebis terrae tradidit.

Heu mihi misero!

15. Nox mihi dira iam retulit somnia,
diesque clara non adduxit lumina.

Heu mihi misero!

16. Quae cuncti orbis christiano populo
vexit ad mortem venerandum principem.

Heu mihi misero!

17. O Columbane, stringe tuas lacrimas,
precesque funde pro illo ad dominum.

Heu mihi misero!

18. Pater cunctorum, misericors dominus,
ut illi donet locum splendidissimum.

Heu mihi misero!

19. O deus cunctae humanae militiae
atque caelorum, infernorum domine.

Heu mihi misero!

20. In sancta sede cum tuis apostolis
suscipe pium, o tu Christe, Karolum.

Heu mihi misero!

From the rising of the sun all the way to the shores of the sea, where the sun sets, lamentation troubles the heart. Alas for me wretched one!

Great grief and sadness have reached beyond the motion of the sea. Alas for me wretched one!

Franks, Romans and all believers are overcome with sorrow and troubled feelings. Alas for me wretched one!

Children, old men, great bishops and matrons lament the loss of the Emperor. Alas for me wretched one!

The floods of tears do not cease now, for the world is lamenting the death of Charlemagne. Alas for me wretched one!

He was the father of all men, orphans, strangers, widows and maidens. Alas for me wretched one!

O Christ who rules the host of heaven, give rest to Charlemagne in your Kingdom. Alas for me wretched one!

All faithful believers, pious elders, widows and maidens beg for this. Alas for me wretched one!

A mound of earth, bearing an inscription of his name, now covers Charlemagne, the serene Emperor. Alas for me wretched one!

Let the Holy Spirit who rules all things take his soul above into rest. Alas for me wretched one!

Woe to you Rome and people of Rome, now that you have lost most famous Charlemagne. Alas for me wretched one!

Woe to you Italy, unequalled in your beauty, and to all your most honourable cities. Alas for me wretched one!

France, who patiently endured great misfortune and injustice, has never suffered such grief. Alas for me wretched one!

As when she entrusted majestic, eloquent Charlemagne to the earth of Aix-la-Chapelle. Alas for me wretched one!

Night kept bringing me terrifying dreams and day brought no clear light. Alas for me wretched one!

The day which carried off from Christian people into death the honoured prince of the whole world. Alas for me wretched one!

O Columbanus, dry your eyes, and pour forth prayers to God on his behalf. Alas for me wretched one!

That the Father of all, the merciful Lord, may grant him a most illustrious place (in heaven). Alas for me wretched one!

O God of all earthly armies, ruler of heaven and hell. Alas for me wretched one!

Receive pious Charlemagne, O Christ, into your holy dwelling place with your apostles. Alas for me wretched one!

Edited by E.Dümmler, *Poetae*, I, p.434, from I-VEcap 90 (85) (s.ix), f.45r; F-Pn lat.1154 (s.ix-x), f.132r; B-Br 8860-67 (s.x in.), f.39r; D-TRs 133c (s.xi-xii), p.55; D-Fulda (s.x): destroyed.

The text of F-Pn lat.10440 (s.ix), f.1r, which is very faded, includes stanzas 1-8, 9 and 13-20, along with the following additional stanza:

Anima eius dona Deus requiem
cum tuis sanctis in sempiterna secula.

The text of F-Pn lat.1154, which is set to music, differs in its formal arrangement from those of the other manuscript sources and also contains some textual variations. I therefore provide a complete transcript of it as follows:

1. A solis ortu usque ad occidua . .
littora maris planctus pulsat pectora.
Ultra marina agmina tristitia
tetigit ingens cum merore nimio.

Hëu me dolens plango!

2. Franci, Romani atque cuncti creduli
luctu punguntur et magna molestia.
Infantes, senes, gloriosi principes,
nam clangit orbis detrimentum Karoli.

Hëu michi misero!

3. Iamiam non cessant lacrimarum flumina,
matronae plangunt interitum Karoli.
Christe caelorum qui gubernas agmina,
tuo in regno da requiem Karolo.

Hëu michi misero!

4. Vae tibi Roma Romanoque populo.
Hac misit signo glorioso Karolo.
Vae tibi sola formonsa Italia,
in Aquisgrani glebis terre tradidit.

Hëu me dolens (plango)!

5. O Columbane stringe tuas lacrimas,
precesque funde pro illo ad dominum.
Pater cunctorum orphanorum omnium,
peregrinorum, viduarum, virginum.

Hëu me dolens (plango)!

6. Nox non rediret iam non tulit somnia,
chorusque clara non adduxit lumine.
Pater commune misericors dominus,
et illi dones locum splendidissimum.

Hëu me dolens (plango)!

1.2 littore; 1.4 cu; 3.2 matronas; 3.4 Karoli; 4.3 formans
ad; 4.4 globum; 5.4 peregrinarum.

L2: ABISSUS VERE MULTA

I.1a Abissus vere multa
iuditia, deus, tua,
eo plus formidanda
quo magis sunt occulta
et quo plus est ad illa
quelibet vis infirma!

1b Virorum fortissimum
nuntiatum per angelum,
Nazareum inclitum,
Israelis clipeum--
cuius cor vel saxeum
non fleat sic perditum?

2a Quem primo Dalida
sacra cesarie,
hunc hostes postea
privarunt lumine.

2b Exhaustus viribus,
orbatus oculis,
mole fit deditus
athleta nobilis.

3a Clausus carcere,
oculorumque lumine
iam privatus,
quasi geminis
ad molam sudans tenebris
est oppressus.
Ludos marcios
plus exercere solitos
frangit artus.

3b Hos cibario
vix sustentans edulio
iumentorum,
quod-- et nimius
labor hic et insolitus--
sumit rarum,
crebris stimulis
agitatur ab emulis
ut iumentum.

3c Quid tu, Dalida,
quid ad hec dicis, impia,
que fecisti?
quenam munera
per tanta tibi scelera
conquisisti?
Nulli gratia
per longa manet tempora
proditori.

II.1a Renatis iam crinibus
reparatis viribus,
temulentis hostibus
lusurus inducitur,
ut morte doloribus
finem ponat omnibus.

1b A iocis ad seria
fertur mens diu concita:
tam leva quam dextera
columpnis applicita,
hostium et propria
miscet dolor funera.

2a O semper fortium
ruinam maximam,
et in exicium
creatam feminam!

2b Hec patrem omnium
deiecit protinus
et mortis poculum
propinat omnibus.

3a David sanctior,
Salomone prudentior
quis putetur?
Aut quis impius
magis per hanc vel fatuus
repperitur?
Quis ex fortibus
non ut Sanson fortissimus
enervatur?

3b Adam, nobile
divine plasma dextere,
mox hec stravit:
quam in proprium
acceperat auxilium
hostem sensit;
ex tunc femina
virorum tela maxima
fabricavit.

3c Sinum aspidi
vel igni prius aperi,
quisquis sapis,
quam femineis
te committas illecebris--
nisi malis
ad exitium
properare certissimum
cum predictis!

Truly a great abyss are your judgements, God, to be feared the more the more they are mysteries, the more that, faced with them, all other strengths are weak!

That mightiest of men whom an angel heralded, the renowned Nazarite, shield of Israel-- whose heart is so like stone it will not weep that thus he fell?

Dalila robbed him first of his hallowed hair, then his enemies robbed him of light.

Drained of his strength, bereft of his eyes, consigned to the mill is the noble champion.

Incarcerated, the light of his eyes now plucked away, as if with double darkness toiling at the mill he is weighed down. He ravages the limbs more used to exercise in sports of war.

Keeping those limbs barely alive with fodder of beasts of burden, eating rarely-- and even to eat an immense unwonted struggle-- with repeated goading he is driven by his adversaries like a beast.

What do you say, Dalila, what do you say, impious one, to what you have done? What kind of recompense for such deeds of shame did you seek to win? To none is favour shown for long, if she's a traitor.

Now with his locks reborn, his strength restored, for drunken enemies Samson is led to play, to set with death an end to every pain.

From sports to earnestness the mind, long roused, is brought: his left hand, like his right, holding the pillars fast, his enemies' and his own death's anguish joined.

Oh, ever of the mighty supreme destruction, for such catastrophe was created-- woman!

She brought the father of all down with due speed, and the cup of death she hands to everyone.

Holier than David, wiser than Solomon, who could be thought? Or again, more impious-- through woman's fault-- or more fatuous, who could be found? Who among the mighty is not, like mightiest Samson, unmanned?

Adam, the noble form made by God's right hand, she soon laid low; that she, whom as his own helpmate he had received, he felt his foe; woman from then on forged her deadliest weapons against man!

Bare your breast to the asp-- bare it to fire sooner, wise one, whoever you are, than entrust yourself to womanly wiles-- unless you should prefer towards that catastrophe to run inexorably with those already named!

Edited and translated by P.Dronke, Poetic Individuality in the Middle Ages (Oxford, 1970), pp.121-3, from I-Rvat Reg.lat.288 (s.xii/s.xiii), f.64r.

L3: ABNER FIDELISSIME

1 Abner fidelissime, bello strenuissime!
amor ac deliciae militaris gloriae!

2a Quod vis non praevaluit, dolus in te potuit.
per quem peris proditus, par eius sit exitus,
nullis dignus fletibus, quos tuus dat omnibus.

2b Dolus execrabilis, casus miserabilis
cogunt ad continuas hostem quoque lacrimas
dissolvitque pietas mentes adamantinas.

3a Hostis regni dum fuisti manifestus,
semper claris es triumphis sublimatus.

3b Multis dampnis nos multasti nulla passus,
armis potens sensu pollens vir perfectus.

3c Israelis murus fortis Iudae metus
inimicus et amicus eras summus.

3d	Tandem nostris et spe pacis	cedens votis arma ponis	inis foedus male tutus.
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4a	Dum timendum periculis	tibi credidisti, cunctis providisti:
----	---------------------------	---

4b	Fide nostra quam de tua	fidens, corruisti, vir verax pensasti.
----	----------------------------	---

5a	Armati qui horruit inermi praevaluit	nomen Abner, tibi Abner.
----	---	-----------------------------

5b	Nec in via congregi portas urbis polluit	tecum ausus per hoc scelus.
----	---	--------------------------------

5c	Milites militiae lacrimantes plangite	ducem tantum sic prostratum!
----	--	---------------------------------

5d	Principes iustitiae in tam execrabile	sumant zelum vindicandum!
----	--	------------------------------

O most faithful Abner, most active in battle, beloved and darling of military glory, because your strength was not all powerful Joab's deceit got the better of you. Having been betrayed perfidiously you perished on account of this. Let death be his companion, death who is worthy of no tears, tears which your death burdened on everyone.

His accursed deceit and your wretched ruin: they also moved your enemy to continual tears and compassion melted the hardest of hearts.

When you were known as the enemy of the kingdom you were always exalted for your glorious victories.

You punished us with great injuries, excellent man, powerful at arms and strong in mind.

The steadfast defence of Israel, the fear of Judah, you were the greatest enemy and the best friend.

At length, yielding to our wishes, you made a treaty (with us) in the hope of peace. Guaranteed safe conduct, you wrongly put aside your arms.

As long as you believed that there was something to fear you made provision for all dangers; yet confident in our pledge of faith, you fell; a pledge of faith which you matched with your pledge.

He who feared the name of Abner as a man-at-arms had superiority over you Abner when you were defenceless.

Nor did he dare to fight you in the proper way. Through this crime he overcame the protector of our city.

Soldiers of the army lament weeping for such a leader thus destroyed.

Let the princes of righteousness exercise zeal in avenging such wickedness.

Edited by W.Meyer, Gesammelte Abhandlungen zur mittellateinischen Rythmik,
3 vols (Berlin, 1901-36), I, p.371, from I-Rvat Reg.lat.288 (s.xii/s.xiii),
f.64v.

L4: ABRAHE PROLES, ISRAEL NATA

1a	Abrahe proles, patriarcharum	Israel nata, sanguine clara,	
1b	Incircumcisi hominis spurci	viri rapina facta sum preda,	
1c	Generis sancti plebis adverse Ve mihi misere	macula summa, ludis illusa. per memet prodite!	
2a	Quid alienigenas Quam male sum cognita Ve mihi misere	iuvabat me cernere? volens has cognoscere! per memet prodite!	
2b	Sichem, in exicium nostris in obprobrium Ve tibi misero	nate tui generis, perpes facte posteris! per temet perditio!	
2c	Frustra circumcisio non valens infamie Ve tibi misero	fecit te proselitum, tollere prepucium. per temet perditio!	
3a	Coactus me rapere, quovis expers venie Non sic, fratres, in eodem Innocentes Quin et patrem	mea raptus spetie, non fuisses iudice! censuistis, facto nimis coequastis perturbastis:	Symeon et Levi, crudeles et pii! in pena nocenti, ob hoc execrandi!
3b	Amoris impulsio, quovis sunt iudicio	culpe satisfactio, culpe diminutio!	

Levis etas	iuvenilis	minusque discreta
ferre minus	a discretis	debut in pena.
Ira fratrum	ex honore	fuit lenienda,
quem his fecit	princeps terre	ducta peregrina.

4 Ve mihi, ve tibi, miserande iuvenis:
in stragem communem gentis tante concidis!

I, a descendant of Abraham, born of Israel with the illustrious blood of the patriarchs, have been made the prey of an uncircumcised man, the booty of an unclean man. The greatest blemish of a sacred race has been mocked by the scorn of an enemy race.

Woe to me wretched one, betrayed by myself.

What helped me to understand the foreigners? How badly I have been understood in wanting to comprehend them. Woe to me wretched one, betrayed by myself.

O Sichein, born of your race into destruction, and made a lasting disgrace in the eyes of our descendants. Woe to you, wretched one, ruined by yourself.

Circumcision made you a prosylite in vain; for I did not wish to accept your incircumcision of dishonour. Woe to you wretched one, ruined by yourself.

You were compelled to carry me off, having been carried away by my beauty. You should not be without the pardon of any judge. But, you, my brothers, Simeon and Levi, you did not judge in the same way, but through your deed of duty, were excessively cruel. You took revenge on innocents for the injury inflicted by one guilty man; and thus you troubled our father: for this you are detestable.

Where there is an impulse for love and reparation for a fault, there is, by any judgment, an excuse for that fault. The youthful generation of Levi which was less divided was destined to suffer less in punishment from those who were divided. The anger of my brothers, stirred up through a sense of honour, was mitigated, honour which the prince of that land accorded them, in marrying a foreign woman.

Woe to me, woe to you, O wretched young man; you of such a race fall in communal slaughter.

Edited by W.Meyer, Gesammelte Abhandlungen, I, p.366, from I-Rvat Reg. lat.288 (s.xii/s.xiii), f.63v.

L5: AD CARMEN POPULI FLEBILE CUNCTI

- 1 Ad carmen populi flebile cuncti
Aures nunc animo ferte benigno,
Quod pangit meritis vivere laudes
Raimundi proceris, patris et almi.

- 2 Bellis terra potens, ubere gaudens,
Quo nunc Esperie vulnere languens,
Cui turris patrie est lapsa repente
Raimundus procer, hunc morte premente.
- 3 Clari progenies pulcra Borrelli
Raimundus teneris cepit ab annis
Dux insigne patris ius moderandum,
Christi precipuus munere factus.
- 4 Dum celsus procerum culmine staret
Cervicemque patris flecteret orbis,
Extolli timuit dulcis amator
Et rector populi ceu pater omnis.
- 5 Effulsit fidei luce fidelis
Princeps egregius semper in orbe,
Iustus iudicio, famine verus,
Hostis falsiloquis hic erat acer.
- 6 Fultus presidio numinis alti,
Ducens castra sibi fortia Christi,
Stravit barbariem, fanaque trivit,
Cultureque Dei templa dicavit.
- 7 Gestis preposuit cuncta potenter.
Sic pulsus tenebris orbe prophanis.
Struxit christicolis castra salutis.
Barchinona potens, te renovavit.
- 8 Hic, per iusticie limina cedens,
Prebebat populis iussa salutis,
Ut vivendo ple regna subirent
Celestis patrie post sine fine.
- 9 Illi cura fuit maxima regni
Scissuras placido stringere pacto,
Discordesque sibi nectere mentes,
Primo nequitie fraude repulsa.

- 10 Karus hic populis extitit orbis,
Qui fammam meriti transtulit astra,
Et celso micuit nomine terris,
Ut sol in radiis orbe refusus.
- 11 Lux ingens patrie, gloria terre,
O Raimunde, tuis quam pius olim
Domnus more patris cuncte fuisti,
Qui scalam emeras tristibus omnem,
- 12 Miro vos, inopes, fovit amore,
Vestri tutor erat, dulcis et altor;
Nam quod seva manus sontis ademit
Vobis restituit, iure peregit.
- 13 Nam sacrata Dei templa beavit
Donis eximiis et decoravit,
Et clerum patrie fovit honeste.
O Borrelle, magis inclite presul.
- 14 O que christicolis urbs sat olimphi
Terragona piis clara stetisti,
Te prisco statui ferre parabat,
Hinc ornare tuam presule plebem.
- 15 Pro, quantis fieres clarus in actu
O Raimunde, tuis lux patrieque,
Ni te seva tuis mors rapuisset,
At flatus petiit regna quietis.
- 16 Quam post regifico ductus honore
Quorum certa pio pignora papa
Bernardi comitis pacem tulisset,
Invidit properans mors remeanti.
- 17 Revera patrie tam decus ingens
Ut migrasse ferunt, fluxit ad immas
Plebs omnis lacrimas, undique vultus
Multus fit patrium cernere funus.

- 18 Se dant precipites vulnere cordis;
 Pars scindunt facies--flebile visu--
 Dant luctus varie milia plebis,
 Et clamore truci sidera pulsan.
- 19 Te, Raimunde procer, quam cito, pulcher,
 Nobis mors rapuit seva misellis!
 Quis tam dulcis erat rector in orbe
 Exstans, qui dominus ceu pater adsit?
- 20 Ve, tellus tenebris mersa doloris,
 Te liquit patrie gloria fulgens!
 Barchinona, tibi quis dolor hesit,
 Qua defuncta patris membra putrescunt.
- 21 Xero, mane pium plange patronum,
 Barchinona potens, urbsque Gerunda,
 Usque Ausona, simul Urgella tellus:
 Hinc quadrata fleant climata mundi.
- 22 Ymnum ferte Deo dulciter almo,
 Qui pro patre dedit pignus in arvis.
 Huic parete, viri, corde fideli
 Iussis vosque pie subdite matris.
- 23 Zelo nunc fidei poscite cuncti:
 Lucis summe pater, cede quietem
 Raimundo proprie prolis amore,
 Que tecum Deus et flammine regnat. Amen.

Raise now your ears with a generous heart at the mournful song of all the people, which sings praises of the goodness of Count Raimon, the bountiful father, in order that he may be remembered.

Land, powerful in wars, once rejoicing at your prosperity, the people of Spain are languishing now with a wound; Count Raimon suddenly slipped from the tower of your native land as death overcame him.

From his youth Count Raimon, the noble son of renowned Borrellus adopted the law of his father with honour, a law which had to be administered and which was made outstanding through duty to Christ.

While he, eminent amongst counts, stood foremost, the world of his father bowed its head to him in honour; this agreeable friend, the guide of the people and a father to all was a modest man.

Faithful, he shone with the light of faith. He was always an outstanding leader on this earth: fair in judgment and true to his word. This man was a bitter enemy to those who were deceivers.

Strengthened by the power of bountiful God, leading for him the mighty forces of Christ, he overthrew barbarianism and crushed pagan temples. He consecrated these temples to the glory of God.

Through his deeds he set himself up powerfully as the commander of all men. He built up a place of Christian safety when the darkness of an ill-omened hour had been conquered, and thus he, powerful Barcelona, restored you.

In this affair while he was granting property through justice he provided laws of safety for his people, so that through a pious life they would reach the heavenly kingdom of the Lord afterwards and forevermore.

His greatest achievement in that kingdom was to draw together divided factions with an agreement acceptable to both parties and to unite discordant minds at the first sign of disagreement; duplicity was thus nipped in the bud.

This cherished world was distinguished for its people; a world which imparted the fame of his goodness to heaven and sparkled with the noble name of this land when the sun shone its rays brightly on the earth.

Great light of your native land, glory of the earth, O Raimon, how you were once the pious lord of all things to your people, according to the custom of your father, you who had removed every step which would lead to sorrowful things.

He cherished you who were weak with wonderful love; he was a teacher to you and a dear foster-father. What the savage hand of the criminal took away he restored to you, and he accomplished this with justice.

For he sanctified the holy temples to God; he adorned them with exceptional gifts; and he nobly patronised the clergy of his native land. O Borrellus there was no more famous protector.

O city of heaven, famous Tarragona, you stood unshaken with pious Christians in plenty. He made provision for you to conduct a form of government, such as that of days gone by, and from this time to honour your people with a patron.

O Raimon, you were made famous on account of the great things which you carried out in matters of state. You were a light to the people of your native land. But savage death snatched you away from your people, yet life sought the heavenly kingdoms of peace.

Afterwards your leadership would have brought about a firm treaty with regal honour in the presence of the pious pope, through a peace with Count Bernardus. He did not see death hastening for him however while he was returning (from Rome).

In fact they showed very great honour to his native land when he passed away; all the people poured forth tears profusely; from many places many prepared themselves to attend his funeral.

Critical circumstances inflict him with a fatal wound: a great many people lacerate their faces, with grief-stricken appearance; thousands of different people give vent to lamentations, and the heavens shake with a savage noise.

Count Raimon, handsome one, how quickly savage death snatched you away from us, wretched ones; what protector was so dear while living on this earth who could be both lord and father?

Woe! earth plunged into the darkness of grief; the illustrious glory of our native land was manifest in you. O Barcelona, grief lingers on for you in this place where the dead limbs of your father rot.

O Talavera, weep daily for your pious defender; O powerful Barcelona, and the city of Gerona: all the way to Vich and at the same time in the land of Urgel: let four regions of the world weep here.

Raise a hymn sweetly to bountiful God who gave security to our lands for our father. Obey Him O you men with a faithful heart according to the decrees of the pious devoted mother.

With zeal beg earnestly all people of faith: O father of celestial light, grant rest to Raimon with you and with your priest, with the special love shown to an offspring, O God who rules all things.

Edited by Ll.N.D'Olwer, Anuari, 6 (1915-19), pp.27-30), from F-Pn lat.5941 (s.xiii), f.92r-v.

L6: AD FESTAS CHOREAS CELIBES

I	1a	Ad festas ex more Ex more et planctus	choreas venite sint odae ut cantus	celibes virgines! flebiles celebres!
	2a	Incultae plangentum auratae et cultus	sint maestae et flentum sint longe sint procul	facies similes! ciclades divites!
	3a	Galadithae miseranda	virgo Jeptae patris facta	filia victima
	2b	Annuos et pii virtuti per annos	virginum carminis virginis exigit	elegos modulos debitos singulos.
	3b	O stupendam O quam rarum	plus quam flendam fili virum	virginem! similem!
	2c	Ne votum promisso- qui per hunc in suum	sit patris que fraudet salvavit hunc urget	irritum dominum populum, iugulum.

IIA

4a Victor hic de proelio
dum redit cum populo,
prior haec prae gaudio
occurrit cum tympano.

5a Quam videns et gemens pater anxius
dat plausum in planctum voti conscius,
triumphum in luctum vertit populus.

6a Decepisti filia me, dux ait, unica
et decepta gravius nostra lues gaudia
quamque dedit dominus perdet te victoria.

7a Illa refert: utinam meam ignoscentiam
tantae rei victimam aptet sibi placidam.

8a Immolare filium
volens Abraham
non hanc apud dominum
habet gratiam
ut ab ipso puerum
vellet hostiam.

4b Puerum qui respuit
si puellam suscipit,

5b Quod decus sit sexus mei, percipe,
uteri qui tui fructus, inspice,
quid mihi quid tibi sit hoc gloriae.

IIB

4c Ut sexu sic animo
vir esto nunc, obsecro.

5c Nec meae nec tuae obstes gloriae,
si tuae praeferre me vis animae
exemplo- que pravo cunctos laedere.

6b Sinat te dilectio praeferat hanc domino
unaque tu dominum offendens cum populo
amittas et populum displicendo domino.

7b Non est hic crudelitas, sed pro deo pietas,
qui ni vellet hostiam non daret victoriam.

7c Solvens ergo debitum placata pater dominum,
ne forte, cum placitum erit, non sit licitum.

8b Quod ferre non trepidat
 virgo tenera,
 inferre sustineat
 viri dextera,
 sponsio quem obligat
 voti propria.

4d Sed duorum mensium
 indulgebis spatium,

5d Quo valles et colles cum sodalibus
 peragrans et plorans vacem planctibus;
 quod sic me semine privet dominus.

6c Sitque legis sanctio mea maledictio,
 nisi sit remedio mundaе carnis hostia,
 quam nulla pollutio nulla novit macula.

III

9. His gestis rediit ad patrem unica.
 Secreti thalami subintrans abdita
 lugubris habitus deponit tegmina.

10a Quae statim ingressa balneum
 circumstan- te choro virginum
 fessam se refovet paululum,

11a Et corpus pulvere squalidum
 labore- que viae languidum
 mundat ac recreat lavacrum.

10b Varias unguenti species
 auratae continent pixides,
 quas flentes afferunt virgines.

11b His illam condiunt aliae,
 capillos componunt reliquae
 vel vestes praeparant dominae.

12a Egressa post paululum
 virgo lota balneum
 mittit patri nuncium,

Ut aram extruat ignem acceleret,
 dum ipsa victimam interim praeparet,
 quae deo convenit principem condecet.

12b O quantis ab omnibus
istud ejulatibus
nuncium excipitur!

Urget dux populum ut haec accelerent,
et illa virgines ut cultum properent
et tamquam nuptiis morti se praeparent.

13. Illa bissum propriis
madefactum lacrimis
porrigit, haec humidam
fletu suo purpuram.

14a Auro gemmis margaritis variatum est monile,
quod sic pectus ornat ejus ut ornetur magis inde;

15a Inaures et anuli cum armillis aurei
virginis tenerrimum onerant corpusculum.

14b Rerum pondus et ornatus moram virgo jam non ferens
lecto surgit et repellit quae restabant ita dicens:

15b Quae nupturae satis sunt periturae nimis sunt,
mox quem patri detulit ensem nudum arripit.

IV 1b Quid plura quid ultra dicimus?
quid fletus quid planctus ginnimus?
Ad finem quod tamen coepimus
plangentes et flentes ducimus.

2d Collectis circa se vestibus
in arae succensae gradibus
traditus ab ipsa gladius
peremit hanc flexis genibus.

1c O mentem amentem judicis
o zelum insanum principis!
O patrem sed hostem generis,
unicae quod nece diluit!

2e Hebraeae dicite virgines
insignis virginis memores,
inclitae puellae Israel,
hac valde virgine nobiles!

Come young girls to the traditional festive dance, your music full of tears, as in the past, your lamentations as numerous as your songs.

Wear an unpainted face, as mourners do. Away with golden robes, away with splendid jewels!

The pitiable young daughter of Jephtha the Galeadite was offered as her father's sacrifice.

He requested that elegies and the measures of a pious song should be sung from year to year in honour of the virtue of that young girl.

Girl more to be marvelled at than mourned. How rare to find a man as brave as she.

In case the vow of her father might be to no purpose, or that he might not keep his promise to the Lord who saved his people through this compact, it is she who compels him to cut her throat.

He is coming back from battle, victorious, with all his people; joyfully she rushes forward greeting him with her tambourine. The troubled father seeing her, bemoans her, conscious of his vow and changes his joy at victory to lamentation. Let the people turn from triumph to mourning. 'O my one and only daughter you have ensnared me', said the chieftain. 'Our joy has been cheated and our misfortune is all the more sad. The lord gave us this victory and with it he destroys you.' She replied: 'I wish that he might grant me a pardon before such an event takes place, so that I may be a worthy victim. Abraham who wished to make a sacrifice of his son did not find favour in the presence of God, in order that God himself might wish Abraham's son to be his sacrificial victim. If he who refused a boy accepts a girl, think what a triumph it is for my sex, look what a fruit your seed has brought forth, what a glory it is for me and for you!

'I beseech you, be a man now, in spirit as in sex. Do not oppose my glory or your own. If you wish with all your heart to prefer me on account of your perverse attitude and thus to destroy all your people, let your love for me give you leave: *préfer me to God*. But if you displease him you will destroy your people. If he did not want a victim, he would not have let you win. This is not cruelty but devotion to God. He who would not want a sacrificial victim would not have given you victory. Therefore, in repaying the debt, O father, appease the Lord, in case if it is not agreed on now it may not be permitted later. If a young girl can bear it without trembling, surely a man can carry it out. The proper solemn promise of a vow makes this an obligation. But you will grant me the space of two months in which time I may be free from lamenting and wander and weep in valleys and hills with my companions. Let the Lord therefore deprive me of children. Let my decree of the law be my malediction, unless there might be a victim of clean flesh with a remedy who has known no sin or stain.'

With these deeds done she returned to her father, his one and only daughter; creeping in, hidden, to a secret room she put aside the garments prepared for mourning.

Immediately having entered the bath which was encircled by dancing girls, she revives herself, now wearied somewhat. In the bath she cleanses and restores her body, grimy with dust and weak from her exertion on the road.

Golden boxes contain various sorts of perfume, which young girls bring forth while weeping. Others perfume her with these. The rest arrange her hair or prepare the vestments of this woman.

Having washed in the bath and come forth after a little while, the girl sent a message to her father in order that he might construct the altar and make haste with the fire whilst meanwhile she prepares herself to be a sacrificial victim. She met with God as is fitting for a chieftain.

As the message is read out, O how great are the wailings expressed by everyone. The chieftain urges the people to hasten over their preparations and the young girls to make ready the arrangements for her, so that they might prepare her for death, just as they would prepare brides for marriage.

One girl hands her linen, moistened with her tears, another holds the crimson silk wet with weeping.

Then a necklace laden with gold, with gems and pearls, gives her such grace that she herself lends it grace. Earrings, bracelets and golden rings weigh down her tender young body.

Now she cannot bear the weight of things, the drawnout ritual; rising from her bed, she flings the rest away and says it is enough for a bride; too much for one who must die at once; she takes the naked sword and hands it to her father.

What more is there to say? Why do we raise weeping and lamentations? At length we endured this to the end. We prolonged it with our lamenting and weeping.

When her clothes had been collected by those around her, she surrendered herself at the steps of the kindled altar; the sword struck this girl on bended knees.

O demented mind of a judge, insane persistence of a chieftain. Father, but enemy of your race, whom you destroy in destroying your only one. Sing daughters of Israel, remember that glorious girl, sing the peerless girl of our people. We are greatly ennobled through her.

Edited by W.Meyer, Gesammelte Abhandlungen, I, p.347, from I-Rvat Reg. lat.288 (s.xii/s.xiii), f.63v.

L7: AD FLENDOS TUOS, AQUILEGIA, CINERES

1. Ad flendos tuos, Aquilegia, cineres
non mihi ulle sufficiunt lacrimae,
desunt sermones, dolor sensum abstulit
 cordis amari.

2. Bella, sublimis, inclita divitiis,
olim fuisti celsa aedifitiis,
menibus clara, sed magis innumeris
 civium turmis.

3. Caput te cuncte sibimet metropolim
subiecte urbes fecerunt Venetiae,
vernantem clero, fulgentem aecclesiis
 Christo dicatis.

4. Dum cunctis simul polleres deliciis,
inflata multo tumore superbiae,
iram infelix . sempiterni iudicis
exaggerasti.
5. E caelo tibi missa indignatio
gentem crudelem excitavit protinus,
quae properaret ad tuum interitum
solis ab ortu.
6. Fremens ut leo, Attila sevissimus,
ignorans deum, durus, impiissimus,
te circumdedit cum quingentis milibus
undique giro.
7. Gestare vidit aves fetus proprios
turribus altis per rura forinsecus
prescivit sagax hinc tuum interitum
mox adfuturum.
8. Hortatur suum ilico exercitum,
machinis murum fortiter concutiunt,
nec mora, captam incendunt, demolliunt
usque ad solum.
9. Illa quis die luctus esse potuit,
cum inde flammae, hinc seurent gladii,
et nec etati tenere nec sexui
parceret hostis?
10. Kaptivos trahunt, quos reliquit gladius,
iuvenes, senes, mulieres, parvulos,
quicquid ab igne remansit diripitur
manu predonum.
11. Legis divine testamentum geminum,
vel quae doctorum repperit ingenium,
subiecto igni concremavit ethnicus
furor iniquus.

12. Mortui iacent sacerdotes domini,
nec erat membra qui sepulcro conderet;
post tergum vincti captivantur alii
iam servituri.
13. Nequissimorum sacra vasa manibus,
vel quicquid turba optulit fidelium,
sorte divisa exportantur longius
non reditura.
14. O quae in altum extollebas verticem,
quomodo iaces despecta, inutilis,
pressa ruinis, numquam reparabilis
tempus in omne!
15. Pro cantu tibi, cithara et organo
luctus advenit, lamentum et gemitus,
ablate tibi sunt voces ludentium
ad mansionem.
16. Que prius eras civitas nobilium,
nunc, heu, facta es rusticorum speleum;
urbs eras regum: pauperum tugurium
permanes modo.
17. Repleta quondam domibus sublimibus
ornatis mire niveis marmoribus,
nunc ferax frugum metiris funiculo
ruricularum.
18. Sanctorum aedes solite nobilium
turmis impleri, nunc replentur vepribus,
pro dolor, facte vulpium confugium
sive serpentium.
19. Terras per omnes circumquaque venderis,
nec ipsis in te est sepultis requies,
proiciuntur pro venali marmore
corpora tumbis.

20. Vindictam tamen non evasit impius
destructor tuus, Attila sevissimus:
nunc igni simul gehennae et vermibus
excruciat.

21. Xriste re noster, iudex invictissime,
te supplicamus, miseratus respice,
averte iram, tales casus prohibe
famulis tuis.

22. Ymnos precesque deferamus domino,
ut frenet gentes et constringat emulos,
protegat semper nos potenti brachio,
clemens ubique.

23. Zelo nos pio, summe pater, corrige,
preveni semper tuos subsequere,
ut inoffenso gradientes tramite
salves in evum.

O Aquileia, tears cannot suffice for me in lamenting your ashes; words are lacking, grief has born away the feeling of the heart, now bitter.

Renowned for your wars, glorious with riches, once you were famous for your buildings, noted for your city walls, but even more for your countless numbers of citizens.

Each of the neighbouring cities of Venetia made you their capital, their metropolis, while flourishing with your clergy and glittering with churches, consecrated to Christ.

So long as you were prospering with every pleasure you were at the same time puffing up with a great swelling of pride, and you, hapless one, heaped up the anger of the eternal judge.

Indignation was visited on you from heaven and straightway stirred up a cruel race, which hastened to your destruction, from the direction of the east.

Indeed, it was the roaring lion, the very fierce Attila, a hard and extremely sacrilegious man who did not know God. He surrounded you completely with five-hundred soldiers on all sides.

He saw the birds carry off their young from your high towers out into the country. Hence, quick (to observe this ominous breach of custom), he prayed that your destruction would soon take place.

Instantly he encouraged his army. Vigorously they shattered the wall with siege machines; nor was there delay; they burnt the city, now captured, and razed it to the ground.

On that day of mourning who was able to stay alive, since on one side flames raged and on another swords, and the enemy spared neither children nor women?

They dragged away as captives youths, old men, women and children who had been spared by the sword. Whatever remained after the fire was ravaged at the hands of robbers.

In a nearby fire the hostile pagan fury burnt the double testament of the divine law, the law which the genius of wise men devised.

The priests of the Lord lie dead; nor was there anyone who might bury their bodies in a grave; the others who had had their hands tied behind their backs are taken captive, and are now about to become slaves.

Whatsoever in the way of sacred vessels which this great number of faithful men offered to the church was graded according to its financial value (divided by fate?) and carried off far away by the hands of very worthless men, never to be returned.

O those things which were valued to the highest degree! How you lie despised, useless and subdued by your fall, never to be restored for the rest of time.

In place of a song for you, accompanied by lyre and organ, came grieving, lamenting and groaning; the voices of the people playing at an inn have been taken away from you.

Previously you were a state of noble men, now alas you have been made the shelter of tramps; you were the city of kings once, now you boast only the rough homes of poor people.

Once full of sumptuous homes which were decorated with snow white marble, now you measure the fruitfulness of the produce from the small strips of land of small-time farmers.

The churches of the noble saints which were once in use and adorned with towers are now covered with thornbushes. Alas! they have become the refuge of foxes or serpents.

Through all lands on every side you will sell yourself; nor is there rest for those already buried in you; the bodies are cast out of their tombs, the marble of which is to be sold.

However, your impious destructor, most savage Attila, did not escape punishment. Now he is tormented by fire together with hell and its worms.

O Christ our king, the eternally unvanquished judge, we pray to you, now that you have lamented over us, look on us, avert your anger, and prevent such disasters from happening again to your servants.

Let us raise hymns and prayers to the Lord that he might curb people and restrain men; let him be merciful everywhere and always protect us with his mighty arm.

Heavenly father make us better people with pious zeal; come before us always in order that your people may follow you closely and that you may save those making the endless journey to eternity.

Edited by E.Dümmler, Poetae, I, pp.142-4, from NL-DHk 830 (s.ix), f.20r and A-Wn 891 (s.x), f.67r.

L8: AD FLETUS VOCES EXTENDAT CORDA SONORAS

Ad fletus voces extendat corda sonoras,
organa cunctorum vertantur sorte modorum.
Plangite, vos populi, vos lingue sidera celi,
proruat in tenebras resplendens orbita solis,
5 deficiant plene radiantia cornua lune,

lugeat et mundus protenso corpore totus:
nunc terras, pelagus, montes, silvasque ciebo:
quadrupedes, bipedes, reptantia cuncta movebo.
Condoleant patrem subtractum nunc Odilonem
10 conciso plausu, pungantur viscera fletu,
et variis lacrimas profundant vocibus istas:
Odilo, dulce decus, venturi gloria secli,
Odilo, dulce decus, fraterne pacis amicus,
Odilo, dulce decus, meritorum lampade clarus.
15 Tu fessis requies, languentibus et medicina,
debilium baculus, miserorum maxima virtus:
splendida quo facies abiit, quo sermo recessit
aureus, humanos componens optime mores?
Quo tua sancta manus, fulgorus denique visus,
20 quo iacet in spatio, vel quo requiescit in antro?

RATIO RESPONDIT

Ordine funereo clauduntur membra sepulchro
federe perpetuo, lex est mortalibus ista:
nature genitor, rerum plasmator et auctor
25 iussit in occiduas morientes ire tenebras:
tendit ad occasum quicquid lucis capit ortum,
doctus et indoctus equali sorte recedunt,
divitis et modici similem mors suscipit urnam,
vertitur in cinerem cineris compago soluta:
30 quod nequit absolvi, debet patienter haberi.

REVELATIO DOLORIS, ET CONSOLATIO MORTIS.

Musa, michi causas memora, quo tristia solvam
deponam lacrimas steriles, et gaudia sumam.
Odilo non moritur, sed mortis funera spernit:
35 Odilo non moritur, sed vitam morte recepit.
Odilo non moritur, quo vitam duxit honestam.
Regnat in eternum gaudens se cernere Christum
quem coluit, docuit, quesivit, glorificavit,
cuius gloria crux fuit, et Christus crucifixus.
40 Virgo Maria, tuo quantum servivit honori!
Te mundi Dominam, celorum necne benignam,
omnibus in votis tenuit, preelegit, amavit
firmiter, atque Deum recolens de te generatum.
Extorsit lacrimas sibi, quod tua sancta mamilla,
45 quem lactasse Deum celum stupet, orbis adorat!

Illi quam fuerit pia circumcisio Christi,
que teneris membris inflixit vulnera cultri,
testes sunt gemitus, oculorum lumine fusi:
hacque die merito carnis dissolvitur antro,
50 compatitur Christò, radians iam vivit in ipso,
Christo commoritur, cum Christo denique surgit.

MEMORIA GUILIELMI ABBATIS

Hisdem decessit Wilelmus sorte kalendis,
magnus et ipse pater monachorum Divionensis.
55 Hi fuerant monachi Maioli denique sancti,
uno florentes in tempore, corpore mundo,
unius et fidei vere pietatis amici.

Iunxit quosque fideles, similes habuerit patronos,
gloria non dispar, sequitur eademque corona.

60 HIC DILECTO NOSTRO LECTULUS PREPARATUR ET
DIVERSE UT MISTICE SPECIES OFFERUNTUR

Odilo dilectus, nunc candidus et rubicundus,
seculo incessu sequitur vestigia Christi;
floridus et niveus defertur lectulus ille
65 quem tegit alta cedrus, redolensque cipressus adornat:
sparguntur viole, sternuntur iilia queque.

Tum videas roseos illum sibi pingere flores,
herbas et varias oculis spectare benignis.
Balsama non desunt et aromata multa teruntur,
70 nardus, myrra, nitent, et fortia cinnama flagrant,
omnibus et primis copulantur fistula crocus
unguentis aloes, stactes, et maxima ciprus.
Mille sunt species, plures variantur odores,
nectareusque sapor celum replet altius ipsum.

75 HIC SPONSO CONJUNGITUR

Odilo divitiis his utitur, et renovatur,
proximus et sponso resplendet lumine claro:
oscula iam celebrat, et sponse federa firmat.
Cantica nunc resonant, paschalia timpana ludunt,
80 iam videt in facie letus Dominumque Deumque.

DILECTUS TURRI COMPARATUR, MYSTICIS ARMIS MUNITUR
Odilo, dum vixit, virtutum sparsit odores,
turris erat fortis, clipeis munita supernis,
quam circumcingebant propugnacula septem,
85 fortia pendebant ex illis arma virorum,

nullus et hanc hostis potuit superare malignus.

DILECTUS QUERITUR

Quo pascis recubas, votorum care meorum?

HIC INVENITUR

90 Meridiana tenes, ut sol sublimia tangis.

DILECTO FERECULUM OFFERTUR

Mysticus et Salomon tibi fercula sancta ministrat.

Libanus hec prestat nullius sorde putrescent:

argento solide fabricantur namque colonne:

95 aurea fit requies, ascensum purpura vestit,

denique constrantur media pietatis amore.

HIC MUSICE CONCINIT

Alternis modulis nunc epythalamia cantas,

dulcibus et rithmis per mistica dogmata curris

100 QUAM SUAVITER DICAT SE REQUIESCERE

Illius optata iam nunc requiesco sub umbra:

quem volui, colui, quesivi, semper amavi;

ipsius atque michi dulcescit gutture fructus,

cuius amor propriis membris nunc optime testis

105 concedit grates nimia dulcedine somnos.

AD FILIAS HIERUSALEM, NE EVIGILARE FACIANT DILECTUM

Hierusalem nate, contestor, pacis amice,

prestetis requiem sibi, nec prohibere iacere,

donec ipse velit, et donec transeat umbra,

110 adveniatque dies cui nox succedere nescit.

HIC DILECTUS EXCITATUR

Odilo supremum spectat de morte triumphum;

iam renitet prima, servatur et altera palma,

celis divisis, cum venerit arbiter orbis

115 cernere cunctorum causas actusque virorum:

tunc crucis indicium parebit et omnibus altum,

quam Dominus Ihesus suspensus morte sacravit.

Angelicus cetus tunc formidabit, et omnis

celorum virtus resonans tremefacta silebit;

120 splendens sol fugiet, pallescens luna recedet:

corpora de tumulis procedent tunc reseratis;

gloria sanctorum segregatur sorte malorum:

nam bonus ad lucem, pravusque resurget ad ignem;

Odilo tuncque novus celesti lumine clarus,

125 sanctorum medius incedet, et obvius ibit;

agmine multorum vallatus commilitonum,
quos Domino verbis, exemplis consociavit.

ORATIO PRO DILECTO

Virgo Maria, tuum miserans tunc collige servum,
130 et Baptista potens, tu respice te recolentem:
spiritus angelicus rapiat hunc hoste fugato.
Petre beate, piam celo sibi prospice sedem.
Qui tibi devotus semper fuit officiosus.
Cetus apostolicus Domini splendore beatus,
135 testes purpurei celorum cardine summi,
ordo sacerdotum, dux et lumen populorum,
virgineusque chorus in Christo sanctificatus,
intercessores habeat vos Odilo noster,
quo simul in celis per secula gaudeat. AMEN

140 EPYLOGUS SALVATORIS

Odilo, vive, vale toto michi carior orbe,
lucidior vitro, fulgenti clarior auro,
vultu conspicuo, niveo candente capillo,
candidior cygno, rubeo formosior astro.
145 Te, bone, dum recolo, lacrimarum rore madesco,
qui tibi precipui nodiis cingebar amoris.
Quam celebres oculi pietatis fonte repleti,
in me quot gemitus sunt dulces sepe reiecti!
Quem similem queram? Quem similem teneam?
150 Tu michi pax requies, vite spes certa manebat,
portus eras tranquillus de pelago redeunti.
Turris eras, de qua terrentes despiciebam,
anthidotum salubre, quo cuncta venena fugabam:
tu pes, tuque manus, et in omnibus omnia factus.
155 Et ne multiplices causer producere versus,
Odilo iam valeas, Jotsaldi sed memor esto,
Almannique tui votis pie semper adesto.
Andream socium vite mortisque fidelem
commenda Domino, Bernardi care memento,
160 nutritosque simul cunctos solita pietate
consocia celo, refovebas quos miserando.

Let the string sound in tune with our sonorous voices
of weeping, and let instruments of all kinds be played in
proper measure to mystic verses. Lament, O you people and you stars of
heaven in full voice; let the glittering orb of the sun tumble down into

darkness, the gleaming horns of the moon break off completely and all the world grieve at his body which has now been laid out: now I will call on the lands, the sea, the mountains and the woods; I will stir up four-footed, two-footed and creeping creatures. When the noise of their approving clapping has been silenced let them sympathise greatly with father Odilo, who has departed from us, let their hearts be afflicted with weeping, and let them pour forth their tears with manifold cries: Odilo, sweet grace, the glory of the age which is about to come; Odilo, sweet grace, the friend of brotherly harmony; Odilo, sweet grace, illustrious with the light of goodness. You were a haven for those wearied, a relief to the faint-hearted, a support to the weak, and a very great strength to the sick. Where has your beautiful face gone, and where has your golden speech withdrawn, which explained human morals so well? Where did your blessed hand go, and your splendour, not to mention the very sight of you? In what room does he lie? In what dark place does he rest?

Reason replies: His limbs are enclosed in the sepulchre at the funeral ceremony according to the eternal compact; such is the law of mankind; the Father commanded those dying to go into the darkness which had fallen; at sun-set he is master of whatsoever he has in his possession at sun-rise: the learned and the unlearned die with an equal fate. Death receives the same urn of ashes from the poor man and from the rich man alike. The urn of his ashes is scattered by a fellow-monk and he is transformed to dust; I, worthless one, set it free; he must be patiently accepted (into heaven).

The relief of grief and the consolation of death: O muse, tell me the ways in which I may free myself from these sad things and how I may renounce my vain tears and assume an outward expression of joy. Odilo is not dying, but he is casting aside the physical body of death; Odilo is not dying but he is regaining life through death. Odilo is not dying for he led an honourable life. He now rules in eternity rejoicing that he has seen Christ whom he worshipped, about whom he taught, and whom he sought and glorified. The cross and Christ crucified were his ambition. O Virgin Mary, he served you with as much devotion. He bound himself to you, Our Lady of the world, bounteous one of heaven, through all his vows; he chose you and he loved you faithfully, and so while he was thinking about you, he was performing the same deeds for God who created him. He was reduced to tears, for it amazed him to have drawn suck from God, from heaven, at Your holy breast; the world worships you, as it will the blessed circumcision of Christ himself, which inflicted the wounds of a knife on his tender limbs. Onlookers are reduced to groaning, which they pour forth at the light of his eyes. On this day, his flesh is dissolved in that dark place. It is joined with Christ, gleaming now, and lives in Him; it remains with Christ. At last it arises in the presence of Christ.

The memorial of William the Abbot: By chance William died at the same time that month. He himself was great and a father of the monks of Dijon. These were in fact monks of St. Maiolus, who were flourishing at the same time in the flesh of the world, as lovers of piety and of one true faith. William joined those faithful men and in the future he will have patron saints similar to St. Maiolus (in his monastery). He himself was not unlike St. Maiolus in glory, and follows after him with the crown of a martyr.

At this point a funeral bed is prepared for our beloved and manifold mystical visions are seen: Now white and ruddy, beloved Odilo follows the footsteps of Christ at a steady pace. This funeral bed, covered in flowers, snow-white, is carried away. The tall cedar touched him and, remembering him, the cyprus honours him. Violets are scattered and lilies are bestrewn on him. Then behold how rose blossoms adorn the bed for him, and various herbs rest on his kindly eyes. There is no

lack of balsam and many spices are used. Spikenard and myrrh look brightly coloured and strong cinnamon gives off a rich aroma. Sweet-cane, saffron, aloes, horsemints and the greatest cyprus are joined together with these most excellent perfumes. There are a thousand spices; their aromas are varied all the more (by being mixed together); their sweet scent fills up heaven itself as much.

At this point he is united with the bridegroom: Odilo is accepted by virtue of his spiritual riches and is renewed. The one nearest to the bridegroom—he is resplendent in the clear light: sometimes he is smothered with kisses: he makes permanent the marriage contract of the bride. Sometimes songs resound and Easter drums roll. Then with a joyful face he sees the Lord and God.

The beloved is compared to a tower; he is fortified by mystical arms: While he was alive, Odilo saved up the perfumes of goodness; he was a strong tower, fortified by insuperable defences. Seven fortresses surrounded it. Powerful weapons of men-at-arms were at hand in these. No wicked enemy could overcome his tower.

The beloved is sought after: Where do you eat and where do you lie down, O dear one of my prayers?

At this point he is discovered: You are master of the lands to the south, where the sun warms the air.

A bier is offered to the beloved: Mystical Solomon furnishes you with holy biers. Lebanon vouches for these; none of them become rotten through misfortune. For indeed they are made with a solid silver pole; it is a place of rest made of gold. He (the bridegroom) dresses the one who climbs onto it in purple. Then let those in his midst be heaped with the piety of his love.

At this point music sounds: Now you are singing nuptial songs alternating with different metres, and you hasten with sweet proportions to mystical truths.

How he sweetly tells himself to rest: Already I now rest under that chosen shady place: I longed for him, I worshipped him, I sought him and I always loved him; and so his fruit grows sweet for me and I develop an insatiable hunger for it; his love, the best witness, grants now for my special bones thanksgiving and sleep, with a sweet taste beyond measure.

To the Daughters of Jerusalem, lest they try to awaken the beloved: I call you to witness, O daughters of Jerusalem, lovers of peace; let you guarantee rest for him, do not prevent him from lying, until he himself may wish it, and until the shadow may cross and the day arrive to which night does not know how to succeed.

At this point the beloved is awakened: Odilo sees supreme triumph at his death. Already from the beginning he shines; he is served by another hand; when the heavens have been separated, the judge of the world will come to scrutinise the motives and actions of all men. Then he will prepare the sign of the cross, the support for all men; after he had hung on it, the Lord Jesus consecrated it by his death. Then the angelic host will be in dread, and all the might of heaven, which was once resounding, and then quaking, will become silent. Let the splendid sun flee, the moon, growing pale, withdraw, and the bodies come forth from the tombs then opened up. The glory of the saints is separated from the fate of the wicked: for let the good rise from the grave to the light and the evil to the fire. And then let Odilo advance renewed and illustrious with celestial light into the midst of the saints; he will proceed to meet them, surrounded by a multitude of many comrades whom he joined together through the words and the examples set by the Lord.

A prayer for the beloved: Virgin Mary, while you are lamenting for your servant, seek him; and strong John the Baptist, look on Odilo, while he is renewing himself. Let the angelic spirit carry him

away when the enemy has been put to flight. Blessed Peter, look on the pious seat made ready for him in heaven. He was always devoted to you and ready to serve you. There is the apostolic host of the Lord, blessed with splendour, the greatest witnesses clad in purple at the gate of heaven, the order of priests, the leader and the light of the people, a celibate multitude dedicated to Christ. Let our Odilo have you as his intercessors, so that he too may rejoice in heaven forever. Amen.

Epilogue of the Saviour: Odilo, fare you well, more dear to me than all this world; more clear than glass, more bright than glittering gold, with your distinguished face and snow-white hair, whiter than a swan, and more beautiful than a star. O good man, while I reflect on you, I become wet with the moisture of my tears, - the one who was tied with bonds of special love for you. How your distinguished eyes were filled with a fountain of piety! How many sweet lamentations were uttered continually by me? How will I ever find or know a man like him again? You were tranquility and peace of mind to me; (when you were here) a true hope for life endured. You were a calm port to one returning from the sea; you were a tower, from which I discerned those in dread, a health-giving remedy by which I put to flight all life's temptations. You were esteemed as a guiding step and hand, and as all things for all people. Lest I make a pretext for writing many verses, let me now say farewell to you Odilo. Yet be mindful of Jotsaldus and of your Almannus, you who were always devoted to your vows, look on us. Commend Andreas to the Lord, Andreas who was your faithful friend in life and in death. Remember Bernardus with affection, and at the same time all those who nourished us with their accustomed piety, O bride of heaven. You cherished all those people with compassion.

Edited from (A) F-Pn lat.2627 (s.xi), f.52v and (B) F-Pn lat.18304 (s.xi), f.124v. 9 A nuc; 10 A concio; 12 B lacks this line; 17 A vel; 20 A spacio; 21 B Ratio ad hec respondit; 28 B umbram; 30 B nequid; 32 A memorat; 36 A ducit; 45 B quam; 46 A qua; 47 B infixit; 50 B in illo, (iam added as a correction); 51 B surget; 53 A decissit, B dicessit; 58 B habuere recessus (A habuerit patronos); 59 B eadem sequiturque corona; 60 B Hic dilecto lectulus ...; 64 B illi; 65 A redolens cipressus, B redolensque cupressus; 68 B et varias herbas; 76 B deliciis; 78 B federat; 79 B tympana; 81 B Dilectus turri comparatur et mysticis armis munitur; 83 B clippeis; 85 B forcia; 88 B kare; 89 A lacks this rubric, the lines are ordered thus: 88, 91, 90, 92 etc.; 93 B putrescens; 94 B columpne; 97 B qualiter musice concinat; 98 B epythamia; 104 B pulvere tectus (A optime testis); 105 A sonos, B gratos; 108 B prohibete; 111 B Hic excitatus resurgit; 112 B supremum; 113 B retinet; 116 A indicum; 126 A comilitonum; 128 B precatio; 139 B lacks Amen; 143 B candenti; 145 A Te, te, dum (B Te, bone, dum); 153 B antidotum; 157 A Almanique; 159 B Bernardi necne memento.

L9: AD TE NAMQUE, MI DILECTE

1. Ad te namque, mi dilecte,
Nunc, Almanne clarissime,
Cogor planctum describere,
Qui te pungat assidue.

2. Te Andream consaluto
Et hoc carmen vobis mitto,
Quos agnovi pre omnibus
His mulceri doloribus.
3. Eia, fratres convenite,
Alternatim et lugete,
Odilonem mundo raptum,
Magnum pignus et proprium.
4. Verba sonent lacrimosa,
Alta plangent suspiria,
Lugubres sint anhelitus
Atque profundi gemitus.
5. Solis splendor obscuratur,
Lune pallor variatur,
Astrorum fragor murmurat
Et celi cardo titubat.
6. Terra, mare commoventur,
Dum a carne separatur
Odilo spes letitie,
Magnum decus et glorie.
7. Cuius certa pulcritudo,
Cuius ampla magnitudo
Intellectum exuperat
Et sermonem debilitat.
8. Heu, quam gravis conditio,
Heu, quam mesta corruptio,
Brevis vite iocunditas
Quid, nisi fallax vanitas!
9. Dum speratur pleno cornu
Possideri diutius,
Eva nescit, celerius
Et decipit crudelius.
10. O virorum dulcissime,
Pater patrum sanctissime,
Iam in magna tu requie
Vivas suppremo lumine!
11. Bonis eras tu iocundus,
Malis semper et timendus,
In te fervens iustitia
Et discreta clementia.
12. Vultus ipse mansuetus
Corporisque status gratus,
Tuis omnis suavibus
Rapiebas affectibus.
13. Huius mundi te potentes,
Reges simul et praesules,
te divites et nobiles
Coluerunt et pauperes.
14. Quis non vellet Odilonis
Perfrui beneficiis,
Cuius vultum expeciit,
Quisquis adire potuit.
15. O quam sermo tuus dulcis,
O quam rectus, blandus, lenis!
Hinc terrebas malivolos,
Hinc mulcebas benivolos.
16. Firmo corde retinebas
Hos subiectos, quos habebas,
Nullum tibi ab animo
Rapuerat oblivio.
17. Te denique meliores
Cunctos esse referebas.
Maior eras imperio,
Inferior obsequio.

18. Hunc tu fratrem nominabas,
Illum patrem praedicabas,
Universis adgaudebas,
Agnus interprocedebas.
19. Tamquam mater refovebas,
Tamquam pater diligebas,
Cum tristibus tristabaris
Et cum letis letabaris.
20. Et quid dignum de te loquar,
Cui Christus vita erat,
Cui mundus sorduerat,
Et spes fixa celo stabat.
21. Vita tibi fastidium,
Mors erat desiderium.
Numquam tuus hic animus
Requiescebat penitus.
22. Ave, pater egregie,
Mee, quedam pars anime,
Nunc tecum occumbere
Satius est, quam et vivere.
23. Quis tam, ut tu me diliget,
Quis me dignum efficiet,
Tuis sterna cineribus
Et relevari precibus?
24. Iam animam salutamus,
Corpus terre commendamus,
Resumpturam mox spiritum,
Cum venit iudicium.
25. Tunc tu iustis relucebis
Et festivis apparebis,
Ut sol fulgens persplendidus
Tenebris spretis omnibus.
26. Pio vultu contemplare
Tuum gregem et agnosce,
Offer Christo familias,
Quas adquisisti plurimas.
27. Illi te previum ducem
Sequi possint et rectorem,
Tu cum ipsis iocumderis
Sanctorum contuberniis.
28. Iam tu, rex potentissime,
Mortuorum iudex pie,
Nobis fructum letitiae,
Illi palmam da glorie.

Amen.

At this time, O most honourable Almannus, my beloved, truly I am compelled to put into words a funeral lament for you which may move you continually.

Cordially I greet you Andreas and send you this song. I know that our people, before all others, should be soothed from their sorrows.

Come, gather together brothers and grieve one after the other for Odilo, our own great security, who has been snatched away from the world.

Let tearful words resound; let deep sighs express sadness; and let there be gasps of grief in mourning and great lamenting too.

The lustre of the sun is darkened; the pallor of the moon is changed in hue; the crashing of the stars thunders and the axis of the sky totters.

By land and sea they are moved as he is separated from the flesh: Odilo, our hope of joy, a man with great dignity and honour.

His particular excellence and great generosity surpass understanding and beggar description.

Alas how sad is our situation; alas how sorrowful our condition. This life is brief pleasure; what is it but deceitful vanity?

When long ago man hoped for eternal life - a cup which overflows - it deceived Eve, who did not know any better, more swiftly and cruelly.

O sweetest of men, most holy father of fathers, may you now love in great peace with the supreme light.

You delighted in good deeds and were always in dread of evil. Justice was burning in you; mercy was one of your outstanding features.

Your face itself was gentle and the demeanour of your person beloved. You ravished us by all your sweet love.

The powerful of this world, both kings and prelates, the rich, the noble and the poor cherished you.

Those who might not wish to enjoy fully the kindnesses of Odilo longed rather to be like him: anyone could approach him.

O how sweet was your manner of speaking. O how upright, gentle and calm. Here you put evil-doers in dread; there you soothed the devoted.

With a steadfast heart you looked after those who had fallen on hard times; you cherished them. Forgetfulness robbed nothing from your mind.

And indeed you gave yourself back (to God) that we all might be better people; you were greater than an emperor and more humble in obedience to God.

You received the vows of this brother; you appointed that father; you delighted in the whole of the world; you went forth amongst us as a lamb.

Just like a mother you comforted us; just like a father you loved us; you were grieved by sad things and gladdened by joyfulness.

And let me speak of that worthy man, about you, to whom Christ was life, for whom the world was of small account and whose steadfast hope continued to be for heaven.

Life was held in contempt by you; death was your desire; your inner soul was never at rest on this earth.

Hail, honourable father, a certain part of my soul. It is fitter for me to die with you now than to live.

Who was such a one, that he might choose me, that he might make me worthy: to be spread with your ashes and to be comforted with prayers.

Now we wish your soul well; we entrust your body to the earth: your soul, which will soon be spirit when the day of judgment comes.

Then you will shine forth with the righteous; and you will be seen with the joyful in heaven, like the sun, shining most splendidly, when all the darkness has been dispelled.

Know that your flock contemplates your pious face; present your servants to Christ, servants whom you secured in very great number.

Let them be able to follow you, while you go before them as a guide and leader; may you have great pleasure in the presence of the very attendants of the saints.

Now, O most powerful King, the pious judge of the dead, the fruit of our joy, give the palm-branch of glory to him. Amen.

Edited by E.Sackur, 'Handschriftliches aus Frankreich', NA, 15 (1890), pp.123-6, from F-Pn lat.18304 (s.xi), f.128v

1. Alabastrum frangitur,
et lampas extinguatur,
dum Philippus expirat,
oleum effunditur,
Bethleem inungitur,
Iherusalem respirat.
Cometes presagium
regni mutans solium,
mundi solem obscurat,
ortus hic excidium
et coma calvitium
tuum, Syon, figurat.

2. Decalvare, filia
lugeat ecclesia
iustitie cultorem
lugeat militia;
lugeant et studia
sue pacis auctorem,
vultus cuius dispares,
nunc graves, nunc hylares
pro tempore fuerunt,
nullos ei compares
Karulos aut Cesares,
omnes ei cesserunt.

3. Gaudet Dyonisius
et mater Parisius
non invidet honorem,
iure suum militem
martir habet hospitem,
quem fecerat victorem;
augetur in munere
fenus hoc in funere
ecclesie cultori,
quod regalis dignitas
et legati sanctitas
non defuit honori.

The alabaster is shattered and the torch extinguished during the time when Philipp breathes his last; olive oil is poured forth; Bethlehem is anointed; Jerusalem breathes again. This comet, an omen, which changes the throne of the kingdom, obscures the sun of the world, a comet born to destruction. Foliage adorns your barrenness, O Sion.

Remove this foliage, O daughters (of Sion); let the church grieve for the upholder of justice; and let the army and the schools grieve for the patron who showed favour to them. Your face must be able to express two different emotions: sometimes sad, sometimes joyful, for a space of time. Do not compare him to any Charlemagnes or Caesars: they all yield to one of his rank.

Let St. Denis (the martyr) rejoice and let not the Parisian mother envy this honour bestowed on him. Let this martyr have his soldier as a guest, as is his right, this soldier whom he made a victor. This advantage in death is praised by a supporter of the church in a tribute because the regal dignity and piety of its ambassador were not wanting in honour.

Edited from I-F1 29.1 (ca.1240), f. 436r.

L11: ANGLIA PLANCTUS ITERA

1. Anglia, planctus itera
et ad luctum revertere,
dupplex dampnum considera,
dupplici merso sydere.
Mors in te sevit aspere
nec iam mortis insultui
fracta potens resistere;
ergo luctus ingredere
semper intenta luctui.

2. Parisius sol patitur
eclipsim in Britannia,
generaliter cernitur;
O dies, mundo noxia,
O dies, luctus nuntia,
solem involvens latebris;
O dies, noctis filia.
O dies, carens venia.
O dies, plena tenebris.

England, renew your laments and return to mourning. Consider your double loss, as the double constellation is overwhelmed. Death rages harshly on you, powerful one, now weakened: do not resist the insult of

death. Accordingly, begin your lamentations, while always threatened by grief.

The Parisian sun sustains an eclipse in Britain; it is seen everywhere. O day, harmful to the world. O day, that signifies afflictions, enveloping the sun with an eclipse. O day, daughter of night. O day without pardon. O day, full of darkness.

Edited from I-F1 29.1 (ca.1240), f.421v.1.3 MS cō cōsidera.

L12: ANGLIA RIDET FRANCIA LUGET FLANDRIA LANGUET

Anglia ridet, Francia luget, Flandria languet.
Huic lupus, huic baculus, huic pater iste fuit.
Pene puer, sed facta viri temerarius armis,
sed prudens animo, consilioque bonus.
5 Arma decebant, bella favebant, castra timebant,
cur fuit hoc? habilis, strenuus, asper erat.
Dona suis, pacemque bonis frenumque tyrannis,
mirificus, mitis, magnanimusque dabat.
Si quid agebat, erat uterque a Caesare talis,
10 non fuit ultra se, mens sua semper erat.

England laughs in mockery; France grieves; and Flanders grows weak. To the first he was a wolf; to the second a support; to the third a very father. He was little more than a boy, but his deeds were those of a man, who was courageous at arms. Moreover, he was prudent in mind and wise in judgment. Arms became him; wars favoured him; enemy camps feared him. Why was this? He was skilful, energetic and fierce. Give to his peoples the peace and the means of government afforded by good kings, which he, this admirable, kindly and generous man, gave to them. Whenever anything happened, he was like Caesar, indeed Caesar was no greater than he, and at all times reason never failed him.

Edited by J.-J. de Smet, Corpus chronicorum Flandriae, 4 vols (Brussels, 1837-65), I, p.79, from F-DOU 798 (750) (s.xiv in.).

L13: ANTE CRUCEM VIRGO STABAT

1. Ante crucem virgo stabat,
poenas Christi cogitabat,
totam se dilaniabat
vultum lavant lacrimae.

2. Dicit virgo: quid fecisti,
quod delictum commisisti,
quare crucem ascendisti?
me dolentem respice.

3. Vos, Judaei, per errorem
occidistis redemptorem,
mundum salvans per amorem
sua sacra passio.

4. Orbata sum filio,
apostolos non video,
quo vadam sola, nescio,
non possum ultra vivere.

5. Dicit Jesus: O mater mea,
non te turbet poena mea,
praecedam vos in Galilaea,
resurgam die tertia.

6. Johannes sit tibi filius,
custos atque famulus
eritque tibi bajulus
in hac mundi miseria.

7. Pater misit me ad mortem,
vici jam draconem fortem,
super me miserunt sortem
Judaea gens incredula.

8. Mortem ergo non timeamus,
omnes crucem diligamus,
Deo devote serviamus
cum omni reverentia.

The Virgin stood before the cross; she was thinking about Christ's sufferings. She was lacerating all of her face; her tears moisten her face.

The Virgin says: what have you done? what offence have you committed? why did you climb up onto the cross? look upon me while I am grieving.

You, O jews, you killed the Redeemer on account of your delusion, while he was saving the world through love, by his holy passion.

I have been deprived of my son; I do not see his disciples; where may I go now that I am alone? I can no longer live.

Jesus says: O my mother, do not let my suffering trouble you; I will lead the way for you to Galilee; I will rise again in three days time.

Let John be a son to you; a protector and a priest; he will be a support for you in this wretched world.

My Father sent me to death; I have now defeated the mighty serpent. It was the unbelieving Judean people who put me in this situation.

Therefore let us not fear death; let us all choose the cross; let us serve God faithfully with every reverence.

Edited in AH, 15, p.76, from I-MAc E.I.27 (s.xv).

L14: ARMONICAE FACULTATIS ASPIRANTE GRATIA

1. Armonicae facultatis	aspirante gratia
stat referre summos viros	litterarum lumina,
quos recenti recordatur	mens dolore saucia.

- | | |
|--|---|
| 2. Bestiali feritate
in scolares conjurata
passim dedit dirae stragi, | mors acerba seviens,
velut hostis pestilens,
pius quam modo insolens. |
| 3. Carnotenae decus urbis,
te primum pater Fulberte,
sermo fugit, cor liquescit, | memorande pontifex,
dum te conor dicere,
recrudescunt lacrimae. |
| 4. Deploranda singillatim
utpote convictor senis,
aure bibens oris fontem | multa quidem memini,
herens sepe lateri,
aureum melliflui. |
| 5. Eheu! quanta dignitate
quanta rerum gravitate,
explicabat altioris | moralis industriae,
verborum dulcedine,
archana scientiae! |
| 6. Floruere, te fovente,
tu divina, tu humana
nunquam passus es urgeri | Galliarum studia;
excolebas dogmata;
virtutem penuria. |
| 7. Gurges altus ut in amnes
ut in plures fundit ignis
sic insignes propagasti | scinditur multifidos,
se minores radios,
per diversa plurimos: |
| 8. Hildigerum, quem Pupillam
quod pusillus esset, immo
caeterorum princeps atque | nuncupare soliti,
perspicacis animi;
communiceps presuli, |
| 9. Is magistrum referebat
Ypocratis artem jungens
nec minus Pytagoreis | vultu, voce, moribus,
Socratis sermonibus,
indulgebat fidibus. |
| 10. Karitate litterarum
te, Radulfe, nudum textit
te virtutes effecere | plus quam ipsis preditum,
hospitale Genabum,
ex ignoto splendidum. |
| 11. Libet et vos meminisse,
Engelberte cum Lamberto,
late caput extulistis | nodosi lucripetae,
qui de nido paupere
circa ora(s) Sequanae; |

- | | |
|---|---|
| 12. Martini quoque convicem,
quem credebam post illius
inter cellas singularem | Reinbaldum Turonicum,
syderis occubitus
regnare philosophum. |
| 13. Nec tua, gibbe Gerarde,
Leggerin flavum revisens
occidisti propter Mosam | te fraudabo nenia:
ab Jordane et Solima,
sub Virduni menia. |
| 14. O! et te discerpsit atrox
postquam mensus es Europam,
multas artes compilasti, | Remulorum factio:
flagrans acri studio,
Gerberte Burgundio; |
| 15. Proh! si nunquam revertisses
quanta nunc auctoritate
docens quicquid revexisti | fatale Vesontium,
decorares Latium,
ab hortis Hesperidum! |
| 16. Quis autem te, magne, satis
cujus scola tot tyrones
quorum quisque pre se tulit | persepe defleverit,
tam spectatos edidit,
quod usus non habuit (sic)? |
| 17. Reinbaldus Aggrippinas,
saevam Reni pubem frenans
notus arces ad Romanas | vir prestanti ingenio,
Latiari imperio,
ab usque Patavio, |
| 18. Situs est in urbe nostra,
Legia, magnarum quondam
non sic, O! nunc, dominante | longus hospes, Legia:
artium nutricula,
virtuti pecunia. |
| 19. Tres michi, Camena dives,
illum, quem procul extinctum
lugent arces, lugent urbes | memora de pluribus:
transalpinis febribus,
cum viris illustribus; |
| 20. Vix amissum quereremus,
Alestanum, quamvis esset
sicut hi, quos enutrivit, | Odulfo superstite,
veteris scientiae,
satis florent hodie; |
| 21. Xerampelinos ornatus
presul durus denegarat:
multas illic opes nactus, | cum paucis jugeribus
at tu, Mettis profugus,
Gerarde, es et conditus. |

- | | |
|---|--|
| <p>22. Yppogei(s) sub antique
omnes uno funerati
pace aeterna perfruantur,</p> | <p>clausi matris gremio
dormiunt quinquennio:
te, Christe, propitio!</p> |
| <p>23. Zelo vestri cor accensus,
Adelmannus vos perornat
ter quaternos, quatersenis</p> | <p>numeris funebribus
his exequialibus,
minus uno versibus.</p> |

He (Adelman) continues to remember the greatest of men, those distinguished at letters, when he hears the beauty of rich harmony aspiring (to the spheres); his mind, wounded with grief, is now recalling those men who died recently.

Bitter death, savage with bestial ferocity, is yoked to our centres of learning, just like a destructive enemy. More than excessive in her measure, death reduced (all things) everywhere to awful ruin.

Father Fulbert, O celebrated bishop, the glory of Chartres; as long as I try to name you as the greatest one, speech fails me, my heart grows weak and my tears pour forth again.

With much weeping I am remembering these men of letters, one by one; in as much as each was a companion of that old man (Fulbert) and always close to his side, drinking with attentive ears the golden fountain of his honeyed talk.

Alas! with what worthiness of moral purpose and with what weight of substance and sweetness of words he explained the mysteries of profoundest truth.

Learning amongst the Franks flourished, with you cherishing them; you perfected natural and moral philosophy; you never permitted moral perfection to be compromised by human weaknesses.

Just as the deep sea is divided into manifold streams or as the fire spreads itself out into more small flames, so you (Fulbert) gave to posterity the most illustrious of men in various ways.

They were accustomed to call Hildiger Pupilla, because he seemed an insignificant man; but in fact he had a sharp mind. He was priest to the other monks and was moreover a compatriot of our bishop (Fulbert).

While he was fusing the medical skills of Hypocrates to the philosophical words of Socrates he remembered his teacher by his appearance, his voice and his character; nor was he inclined any less to the truths of Pythagoras.

O Ralph, more endowed with the love of letters than lettered, when you were destitute hospitable Orleans provided you with a refuge in order that you might achieve distinction in spite of your humble beginnings.

It pleases me to have remembered you, O Engelbert along with Lambert, both cunning gainseekers; you came from a poor home and established a great religious centre along the shores of the Seine.

I considered that Rainaud of Tours, who was also a citizen of St. Martin, would dominate the field of philosophy - in which he was matchless amongst monks - after the setting of his (Fulbert's) star.

Nor will I deprive you, Gerard the hunchback, of a funeral song: while visiting yellow Loire after going to Jordan and the waters of Solomen you died close to the river Meuse under the city walls of Verdun.

O Gerard (Gautier ?) of Burgundy you travelled through Europe, greatly stimulated by ardent study and acquired many skills; and O, your brutal enemy destroyed you.

Alas! if only you had never returned to fatal Besançon; then with what authority you might have honoured Italy, teaching what you brought back from the gardens of Italy and Spain.

Who however, O great man, could weep often enough for you; your school brought forth so many proven novices; he did not take anything for himself because he had no purpose for it.

Raimbaud of Cologne was a man with excellent natural ability. When you were teaching the barbaric man of the Rhine at the behest of Rome you were celebrated in religious centres from Padua as far as Rome.

He (Raimbaud) was resident in our city of Liège for a long time, Liège who was once a patron of the great arts. O, not thus now, since money has become the absolute ruler, in substitute for virtue.

Precious song, remember three more men for me: the centres of learning and cities grieved along with men of distinction for one man (Odulf of Liège), who died far away from home from malaria (?).

With Odulf, who outlived him, we should lament for Alestan, who has now departed from us, with much ado; let it be as much as possible for this cognoscente of antiquity, as much as they (expressed), those whom he taught and who flourish today contentedly.

Durand the bishop (of Liège), adorned in the purple vestments of his office, with a stipend of a few acres, had denied you the same, O Gerard (Guerin ?), exile in Metz, yet you obtained many riches there and were (later) buried (in that place).

All have been sleeping for five years, interred as one, closed under the sepulchres in the old style in the lap of the mother. May they enjoy you gracious Lord to the full in eternal peace, O Christ.

The heart of your friend is uplifted with zeal. Adelman emulates you, thrice four men, with these numerous funeral exequies in four times six verses, less one.

Edited by J.Havet, 'Poeme rythmique d'Adelman de Liege sur plusieurs savants du XIe siecle', in Notices et documents publies pour la Societe de l'histoire de France, edited by C.Jourdain (Paris, 1884), pp.81-92, from DK-Kk 1905 (s.xii), f.60v. Havet also publishes an edition of Adelman's revised version of his poem which survives in B-Br 5576-5604 (s.xii), f.163r.

L15: BELLATORUM FORTISSIMUS

1. Bellatorum fortissimus,
Anglorum invictissimus
Willelmus rex hic obiit!
Heu! Quid tantus corruit?
2. Fuit enim prudentior
et nostris honoratior,
largus dator pecuniae,
calcatorque nequitiae.
3. Cujus regnum pacificum
fuit atque fructiferum;

superbos enim triverat,
sub pedibusque straverat.

4. Bonos dilexit clericos,
verosque magis monachos;
quid plus? Veri christicolae
flos fuit ejus gratiae,

5. Quem, Christe, forti dextera,
ab omni poena libera,
coeloque tecum colloca,
gavisurum per saecula!

The bravest of warriors, the most invincible of Englishmen,
William the King died here. Alas! what great man fell to the ground here?
For he was more skilled and more respected than our men (from England),
a generous giver of riches and one who despised wickedness.

His kingdom was peaceful and also fruitful, for he crushed over-
bearing men and spread them on the ground under foot.

He esteemed his clerics and still more his true monks. What more
is there to say? he was the glory of his true Christians and the glory
of friendship.

Deliver him O Christ with your strong right hand from all suffering;
set him beside you in heaven, so that he may be joyful forever.

Edited from F-Pn lat.12696 (s.xvii), f.197r

L16: CESAR, TANTUS ERAS, QUANTUS ET ORBIS

- | | |
|---|--|
| 1. Cesar, tantus eras
at nunc in modico
Post te quisque sciat
et quod nulla mori | quantus et orbis,
clauderis antro.
se ruiturum
gloria tollat. |
| 2. Florens imperii
desolata suo
hanc ultra speciem
quam tecum moriens | gloria quondam
Cesare marcet,
non habitura,
occuluisti. |
| 3. O quanto premitur
preclaris subito | Roma dolore
patribus orba! |

Infirmata prius nunc, Auguste, tuo	morte Leonis funere languet.
4. Leges a senibus quas elapsa diu omnes ut fuerant Romanis studuit	patribus actas, raserat etas, ipse reformans reddere causis.
5. Tu longinqua satis quos nullus potuit Romanos onerans ad civile decus	regna locosque, flectere, Cesar, viribus arcus excoluisti.
6. Que te non doluit, vel que non timuit Sed que te timuit hec te nunc doluit,	Cesar, obisse, patria vivum? patria vivum, Cesar, obisse.
7. Nam sic lenis eras et sic indomitis ut, qui non doluit, et, qui non timuit,	iam superatis gentibus asper, iure timeret, iure doleret.
8. Luge, Roma, tuum et defecta duo Arcus frange tuos de te, Roma, tuis	nomen in umbris lumina luge. sicque triumphum hostibus offer.

Caesar, you were as great as the world is large; yet now you are confined to a small cell. Aware of your example, let every man know that he is about to fall to ruin; for he should be prepared to die without glory.

The pomp of government, which was once flourishing and then forsaken, fades; it will have no further splendor compared to that which you concealed in your tomb when you were dying.

O! with what great grief Rome was burdened when suddenly bereaved of her distinguished fathers: previously she was weakened by the death of Leo; now, O Augustus, she is diminished by your death.

Time which had long passed had erased the laws which were made by our ancient forefathers. He, re-establishing all of them to what they had been, was eager to restore them to the standards of the Romans.

You, O Caesar, have lands and distant kingdoms enough. No one who attacked them by force was able to overcome them. You adorned the Roman arches in honour of her citizens.

Who did not lament that you had gone, O Caesar? And what country

did not fear you when you were alive? Yet that country which feared you when alive grieved that you had departed.

For you were merciful to those you had already overcome as is fitting and accordingly harsh to those nations which were troublesome. And so, he who did not grieve, let him with justice fear, and he who did not fear, let him with justice grieve.

Lament, O Rome, for your name which is in shadows. Grieve for the two stars which have been eclipsed. Break your arches and thus, O Rome, offer your victory to your enemies.

Edited by K. Strecker, Poetae, IV, p.1074, from D-B Phillipps 1694 (s.xii ex.); f.111v, PL-WRu R 58 (a.1473), f.80v; F-RSm 1275 (s.xiii ex.), f.166r; I-Rvat.Vat.lat.3827 (s.x/xi), f.209v; GB-Lbl Harley 3222 (s.xi), f.97v; GB-Lbl Harley 3716 (s.xv), f.76r; F-Pn lat.6630 (s.xiii), f.2v; B-Br 5540 (s.xi/xii), f.1v; F-LYm 168 (100). (s.xv), f.220r; D-Mbs Clm 17142 (s.xi-xii), f.102r; F-CA 939 (838) (s.xiv-xv), f.31r; GB-Gu Hunt.417 (s.xv²), f.282v and manuscripts containing William of Malmsbury's Gest.rer.Angl., II, 194 (edited in MGH SS, X, pp.451-2).

L17: CAROLE, TU MEA CURA MANENS

1. Carole, tu mea cura manens,
Carole, tu mea flamma calens,
Carole, te mea lingua colit,
Carole, te mea musa canit.
2. Carole, regia progenies,
martyris, apta patris soboles,
rite viam ingrederis.
3. Carole, dum patre signifero,
milicie geris arma Deo,
fortiter hostis ad insidias
pervigiles agis excubias.
4. Carole, dum bene pauperibus
agnus es et leo divitibus,
hos reprimis sed eos relevas.
Omnibus omnia factus eras.
5. Carole, dum tua larga manus
larga stipendia pauperibus

distribuit miserans inopes
arce poli bene condis opes.

6. Carole, talibus officiis
crimina diluis et lacrimis
justicieque simul meritis.
Multiplicatus inimicicias
circuit et studet ut pereas.
7. Carole, dum bene stratus humi
Daviticum miserere mei
psalmis in ecclesia, gladio
crederis hostia grata Deo.
8. Carole, commoda debilibus
pluribus obtinet hic obitus.
Martyrium quia iudicio
sic Deus approbat ipse suo.
9. Carole, consule te, pietas
floruit et viguit probitas,
sed quasi morte tua vegetum
nunc caput omne levat vitium.
10. Carole, consule te, rabies
bellica cessat et alta quies
multiplicat populi varias
rure, mari, lare, divicias.
11. Karole, te duce, Flandria gens,
inclita que fuit atque potens
ipsa cruore notata tuo,
perfidie patet obprobrio.
12. Carole, te duce, terribilis
hostibus undique cara suis,
jam modo sordet et est humilis,
hujus habens maculam sceleris.

13. Carole, sed nota diluitur
criminis ejus et obtegitur.
Ultro reos quia persequitur
gens ea vivere nec patitur.

O Charles, you, my remaining concern; O Charles, you, my glowing flame; O Charles, my words honour you; O Charles, my song sings about you.

O Charles, royal progeny, fit offspring of your father who was a martyr, you walk the path (of life) aright.

O Charles, whilst you are with the Father in heaven you bear the arms of military service for God; boldly you conduct an ever watchful guard on the plots of your enemy.

O Charles, whilst you are truly a lamb to the poor people and a lion to the rich, you curb the latter but you console the former. You became all things to all people.

O Charles, whilst your liberal hand distributes generous sums to the poor you truly made the needy prosperous from the height of heaven.

O Charles, you atoned for the flaws of justice with such excellent offers of service and at the same time with worthy tears. He (Bertulf the Erembald) had been reinforced and surrounds his enemies; he is keen that you will be destroyed

O Charles, whilst truly you were on your knees in prayer, singing the words of David 'Have mercy on me' in psalms in the church, you are consigned to God as a pleasing sacrifice by the sword.

O Charles, for weaker men this death is of some advantage; for according to his judgment God himself regards you as a martyr.

O Charles, reflect on your life; piety blossomed and honesty flourished, but as if enlivened by your death every leader elevates the crime (which led to your martyrdom).

O Charles, reflect on your life: warlike madness ceases and noble peace increases the prosperity of the people, in the country, at sea and at home.

O Charles, with you as the leader, the people of Flanders were famous and powerful. They were branded with your murder; they endure with the dishonour of treachery.

O Charles, with you as the leader, you were terrible to your enemies and dear to your own people. Now he (Bertulf) is but base and low now that he has the stain of this crime.

O Charles, but the mark is washed away and he is protected from his crimes, because that people pursued the criminals everywhere and they did not allow them to live.

Edited in Catalogue des manuscrits de la Bibliothèque de la Ville d'Arras (Arras, 1869), p.281, from F-AS 639 (s.xii), f.107v.

L19: CORDAS TANGE, MELOS PANGE CUM LIRA SONABILE

Cordas tange, melos pange
tu, magister, tuam liram
et tu, cantor, in sublime

cum lira sonabile,
fac sonare dulciter,
vocem tuam erige,

	ambo simul adunati	cantilene mystice.
5	O Vvillelme, decus pulchrum qui tam clarus permansisti O quis poterit iam esse preter reges, quos unxerunt presules aut plures miro	aspectu ornabile, cum tuis assidue, tam potens in opere antistites chrismate, antistitum culmine!
10	Utriusque sexus namque tam nobili creature Omnis chorus angelorum, magne martir Iuliane,	viri atque femine se cupibant flectere. zabulon subtrahite; pro illo intercede!

Strike the strings, compose tunes with a sounding lyre. You, master, make your lyre sound sweetly and you, cantor, raise your voice on high, both at the same time, united in mystic song.

O William! Illustrious honour with handsome appearance, you have continuously remained much renowned by your people. O who will now be able to be so capable in service except kings, whom high priests unite with an anointing, or religious patrons, many with the wonderful stature of the priests.

And indeed both men and women wished to turn to so noble a creation.

Every choir of angels, take away Zabulon; O martyr of great Juliana, intercede for him.

Edited by K. Strecker, CC, pp. 101-2, from GB-Cu Gg. 5.35 (s. xi mid.), f. 441v. Strecker considers that the text is incomplete.

L20: CUM DE CRUCE DEPOSITUR

- | | |
|---|--|
| 1. Cum de cruce deponitur,
ad tumulum portatur,
inter dolores anxios
portantes sic precatur: | 3. Mihi meum carissimum
subtrahere nolite,
si sepeliri debeat
me secum sepelite!" |
| 2. "Sustinete, quod paululum
dolorem meum plangam,
et quod meum dulcissimum
deosculer et tangam. | 4. Accessit sic exanimis,
se super corpus jecit,
et sacrum vultum lacrimis
ubertim madefecit. |

When he is taken down from the cross he is born to the sepulchre surrounded by those suffering deep sorrow, she beseeches them in the following manner:

"Give me strength, that I may lament my grief aloud a little and that I may kiss and touch my dearest son.

Do not take my beloved away from me; if he has to be buried, bury me with him."

Thus she came full of fear and made his holy face extremely wet with her tears.

Edited by F.J.Mone, Lateinische Hymnen des Mittelalters, 3 vols (Freiburg im B., 1853-55), II, p.144, from D-KA Reichenau pap.36 (s.xiv²-xv¹), f. 146v and D-MZs Karth.599 (s.xiv), f.127r.

L21: CUM VENISSEM UNGERE MORTUUM

- | | |
|-------------------|--------------------|
| 1. Cum venissem | ungere mortuum, |
| monumentum | inveni vacuum. |
| Heu! nescio | locum discernere |
| ubi possim | magistrum querere. |
| 2. Dolor crescit, | tremunt precordia |
| de magistri | pii absentia, |
| qui sanavit | me plenam viciis, |
| pulsis a me | septem demoniis. |
| 3. En lapis est | vere depositus, |
| qui fuerat | in signum positus. |
| Munierant | locum militibus; |
| locus vacat, | illis absentibus. |

When I came to anoint the body I found the sepulchre empty. Alas! I am unable to see the place where I will be able to find my Lord.

My grief increases and my heart trembles because of the absence of my gracious Lord: he restored me when I was full of vice; seven demons were driven from me.

Look! the stone has truly been rolled away. It was moved away as (with) a sign. They guarded the place with soldiers. Now that those men have left the place is empty.

Edited by K.Young, The Drama of the Medieval Church, 2 vols (Oxford, 1933), I, p.390, from CH-E 300 (s.xii-xiii), p.390. For references to published editions of other Easter plays including this text (some of which are slightly modified) see Appendix A: L21.

L22: CUNCTA SORORES GAUDIA

1. Cuncta, sorores, gaudia
deflorent in tristitia
cum innocens opprobria
fert et crucis suspendia
Iudeorum inuidia,
et principum perfidia!
Quid angemus et qualia!
2. Licet, sorores, plangere,
plangendo Christum querere,
querendo corpus ungere,
ungendo mente pascere
de fletu, uiso uulnere,
dilecto magno federe
cor monstratur in opere.
3. Cordis, sorores, creduli
simus et bene seduli,
ut nostri cernant oculi
corpus Christi, uim seculi.
Quis uoluet petram cumuli
magnam sive uim populi?
virtus celestis epuli.
4. Tanta, sorores, uisio
splendoris et lustrascio
nulla sit stupefatio,
vobis sit exultatio.
Mors et mortis occasio
moritur uita uicio.
Nostra, surge, surreccio.
5. Hoc, sorores, circuitu,
lecto, dicite, sonitu
illis qui mesto spiritu
et proditio transitu
dux uicto surgit obitu
querantur lecto strepitu
(nunc sanctis iam dux oritur).

6. Quid faciemus, sorores,
graues ferimus dolores?
Non est, nec erit seculis,
dolor doloris similis.
7. Iesum gentes perimere,
semper decet nos lugere,
set ut poscimus gaudere,
eamus tumbam uidere.
8. Tumbam querimus non lento,
corpus ungamus unguento,
quod extinctum uulneribus
uiuus preualet omnibus.
9. Regis perempti premium
plus ualet quam uiuencium,
cuius amor solacium
iuuamen et presidium
et perenne subsidium
sit nunc et in perpetuum.

All gladness, O sisters, fades to sorrow when the guiltless man bears dishonour: hanging himself on the cross, as the result of the ill-will of the Jews and the treachery of the high priests. What a great deal of pain we suffer!

We are free to lament aloud, O sisters; while lamenting we can search for Christ; by seeking him we can anoint his body; through this we can nourish it in our hearts through weeping. Once the wound has been seen, the soul is taught about the love (of God), dear and great in its deeds of grace.

O sisters, let us truly have a trusting and zealous heart, so that our eyes may see the body of Christ, the strength of the world. Who will roll away the huge stone of great height, or (move) the hostile power of the people? The strength of heavenly food.

O sisters, let such a vision of splendour, a purification by sacrifice, be no mystery; let there be rejoicing for you. Death and the occasion of death - a blemish - are losing strength against life. Come! O our resurrection.

O sisters, tell those people in this manner and with a loud thundering voice: The Lord is rising from death which has been defeated; those people with a sad heart as a result of treacherous desertion (of God) are sought after with a loud thundering. Now, already, the Lord is rising to the saints.

What will we do, O sisters? We suffer deep sorrows. There is not, and in this world there will not be sorrow like this.

The people destroy Jesus. It is always fitting that we should grieve, but also that we ask to be able to rejoice; let us go to see the sepulchre.

We lament at the tomb, not without passion; let us anoint the body with perfume which is of great value for the injured with wounds all of which are open.

The reward of the dead king is better than that of a living king; let his love be our comfort, aid, protection and unceasing succour, now and for ever more.

Edited by K.Young, The Drama, I, p.679, from E-VI 105 (111) (s.xi-xii), f.59r. The text of line 35, which is unclear in the manuscript, as Young records, is a conjecture taken from W.Lipphardt, Lateinische Osterfeiern und Osterspiele, 5 vols (Berlin, 1975-76), V, no.823.

L23: DA PLAUDENS ORGANO

1a Da plaudens organo
plausus cum tympano,
& choro reici;
dulcesque lirici
clangoris strepitus
in uberes
transferre properes
dolorum gemitus;
aquarum exitus
singuli
deducant oculi
in novos cineres.

1b O tristes nimium
lapsus sublimium!
nunquam in principe
sine particeps
mundane machine
frons labitur,
que circumscibitur
crebra caligine;
dum, lapso lumine,
radius,
quem fudit cinthius,
terris subripitur.

2a Etate pululat a primula
in mores patrios mens emula;
licet cor regium
libret sullimia
precordia,
uenantur omnium
iocunditas
& dulciloquium,
mens cuius pietas,
forma dominium,
dextra refugium,
fama serenitas.

2b O seua series! O termini!
quos transgredi non licet homini.
uir mentis predite
uirtutum predio,
uir regio
creatus stipite,
in duce rex,
& dux in comite,
post uite modicum
cursu precipite
fatali semite
ruit in lubricum.

3a Quid forme flosculus?
 quid probitas?
 quid opes, largitas,
 fama, uel titulus,
 uel boni. cumulus?
 dum rerum bibulus
 tam subito
 hiatu solito
 res prius inclitas
 absorbet tumulus.

3b Qua spe producitur
 fiducia?
 qui natus hodie,
 ut flos egreditur,
 mane conteritur,
 ad multas oritur
 miserias,
 post breues nuptias
 fallacis glorie
 momento moritur.

4 Quid, homo, lambis ambitu
 labella rerum singula?
 quem plena fallunt oscula
 breui delusum transitu
 temporis aprici;
 quicquid allegaueris
 forme, rerum, generis,
 prudencie,
 laudis, & uictorie,
 uel indolis,
 nichil est, si recolis
 cineres Henrici.

While you are playing on the organ, make a noise with a drum to be echoed by the choir. O sweet sounds of the lyre and a wind instrument, draw attention to our quick sighs of grief amidst this richness of harmony. Let the issue of tears from a single eye pour down onto the new ashes.

O these unhappy deaths of distinguished men are too much. The garland of worldly contrivance, which is now encompassed by abundant gloom, never perishes on a prince who is without a comrade; until, the light which the moon radiated is withdrawn from the earth, when this light of life passed away.

From early youth the striving mind develops according to the character of the father. The judgment of kings is esteemed: let it balance their solemn hearts. Delight and sweet talk of all things pursue him: his disposition was one of compassion; his stature that of a ruler; his pledge of friendship a refuge; and his reputation one of serenity.

O cruel chain (of life)! O boundaries, which a man is not free to cross: a man with a gifted mind, with an estate of moral perfection; a man born of royal stock: a king who is also a leader and a leader who is also a friend. After a short measure of life he fell to his death on a slippery place along the transient, fatal course of the path (of life).

What is this flower of beauty? What is uprightness, and what is

ability, generosity, reputation, renown and a great measure of goodness? when the grave devours these famous deeds of former times, absorbing them so suddenly with the customary break in continuity.

With what hope of security is he conducted to the grave? Just as a flower blooms and is then spent the next morning, he who is born today awakens to many afflictions and after a brief marriage of deceptive happiness is dead in a short while.

O man, why do you lick your lips in the wings of life's stage? When he has been deluded by the brief passing of time under heaven, the full kisses mock him. You may choose anything such as beauty, good deeds, good stock, wisdom, renown, victory or natural quality. But if you reflect upon Henry's ashes, there is nothing left.

Edited by C.L.Kingsford, 'Some Political Poems of the Twelfth Century', EHR, 5 (1890), p.315, from GB-Ob Bodley Additional A 44 (s.xiii in.-s.xv), f.66r.

L24: DE PROFUNDIS AD TE CLAMANTIUM

- | | | |
|----|---|--|
| 1a | De profundis
pie deus,
nec mensuram
ut perferri
pie deus. | ad te clamantium,
exaudi gemitum,
observes criminum,
possit iudicium,
pie deus. |
| 1b | Jesu bone,
ne sit in te
te presertim
pro salvandis
Jesu bone. | comple quod dixeris,
vox cassa nominis:
cum ipse dixeris
venisse miseris,
Jesu bone. |
| 1c | Consolator
ac mestorum
quod promittis
ne differas
'pie deus. | dolentis anime,
vere paraclite,
et ex hoc nomine
complere domine
'pie deus. |
| 1d | Fletu Petri
est deleta
et latronis
paradisi
Jesu bone. | sua negatio
tam brevi spacio,
sera confessio
potita gaudio,
Jesu bone. |

2a Sumus quidem peccatores,
sed te tamen non negantes;
peccatores licet simus,
te confessi semper sumus.

3a Non nobis, Christe, non nobis,
sed nomini tuo dabis
gloriam nostri misertus,
a quo nuncupati sumus.

2b Confitentes nomen Christi,
ex quo sumus insigniti;
Christianos ex te quoque
gaudeamus nos fuisse.

3b Nomen tuum quod unguentum
sonat in nobis effusum;
post infusum plagis nostris
sit fomentum lenitatis.⁷

4a Ad medendum contritis animo 4b Sicut liquet non necessarium
descendisti patris imperio. sanis esse dixisti medicum.

4c Penitentium ecce contritio, 4d Ubi maior urget anxietas,
infirmorum et supplicatio. maior opis inest necessitas.

5a Quod si nos minus respicis,
audi matrem pro filiis;
possint preces ecclesie,
quod non merentur singule. 5b Illa mater, tu pater es,
illa sponsa, tu sponsus es:
huius preces si respicis,
cunctos extra spem deseris.

5c Patris attende merita,
matris in te sint viscera,
sicut ille de prodigo
sermo promittit filio. 5d Ibi fratris susceptio
fratris est indignatio,
hic sunt fratres pro fratribus
in hostiis et precibus.

6a Ve ve nobis miseris,
sero penitentibus,
et de negligenciis
tarde iam gementibus. 6b Hēu hēu, domine!
quid creati fuimus,
si sit indulgentie
nobis clausus aditus.

6c Si nos, pater, abicis,
quis est qui subveniat?
aut si nos persequeris,
quis est qui suscipiat?

6d Miseretur filiis
pater post flagitia,
nemo tibi similis
in misericordia.

7 Miserere miserere
miserere nostri.

8a Summe pater, summi patris
spiritus et fili.

8b Advocatus apud patrem
noster adsis, Christe.

9a Postulator et pro nobis,
spiritus, adsiste.

9b Ad hoc ambo missi mundo
fuistis a patre.

9c Missionis in hoc vestre
summam nunc implete.

O gracious God, hear my hoarse voice crying out to you from out of the depths; do not regard the quantity of our sins, so that your judgment can be pronounced, O gracious God.

Benevolent Jesus, fulfil what you decreed, lest there is a voice in you which is without authority, since you yourself have especially said that you came for the sake of the wretched who have to be saved, O benevolent Jesus.

O consoler of the afflicted soul and true comforter of the sorrowful, do not delay to fulfil what you promise according to this authority, O Lord, O gracious God.

The denial of Peter which was followed by his weeping is absolved within a brief interval, and the late confession of this man is accepted with the joy of paradise, O benevolent Jesus.

We are indeed sinners; but we do not however deny you; although we may be sinners we always acknowledged you.

Having lamented for us you will give glory not to us, O Christ, not to us, but to your name, by which we are called.

While we are confessing the name of Jesus, which distinguishes us, let us rejoice that we have also been Christians on account of you.

(Let your name resound amongst us, a name which is like a strong perfume; after the wine which is poured over our injuries, let there be the nourishment of tenderness.)

At the command of your father you descended to heal those contrite in heart.

As is evident, you said that a doctor is not required for healthy people.

Look, here is the contrition of the penitents, and the prayer of the weak.

When a greater trouble oppresses us there is a greater need for succour.

However if you are less mindful of us, hear the mother (speaking) on behalf of her sons; let the prayers of the church have influence, for those of an individual are not worthy.

You father are that mother, and you husband are that bride; if you do not accept the prayers of this man you leave all men without hope.

Consider the worth of the father; let the bowels of compassion of the mother be with you; just as that parable about the prodigal son described.

There the acceptance of the (younger) brother is the displeasure of the (older) brother. Here brothers live for the benefit of their fellows amongst sacrificial victims along with their prayers.

Alas alas for us wretched ones, penitent at a late hour. We are now lamenting too late for our heedlessness.

Alas alas, O Lord, why were we born if access to your indulgence may be debarred from us?

If, O father, you cast us away, who is there who may come to our assistance? or if you take vengeance upon us, who is there who can support us?

Let the father have pity on his sons in spite of their wrong-doings; no one is equal to you in compassion.

Have pity, have pity, have pity on us.

Most excellent father, son and holy spirit of the most excellent father.

O Christ, our intercessor, be near us in the presence of the father. Intercessor on our behalf, holy spirit, defend us.

You, both intercessor and holy spirit, were sent by your father to this world.

Fulfil now the aim of your mission to this world.

Edited from F-Pn n.a.lat.3126 (s.xii), f.87r. The text of versicle 3b is supplied from F-LM 223 (s.xv-s.xvi), edited in AH, 10, p.54, since it is not included in the Paris manuscript. 1a.(line)4 possint; 1b.1 diceris; 1b.2 in re; 2b.3 ex re; 3a.2 da; 4a.1 constrictio; 5c.2 .atris; 6a.3 negligenciis.

L25: DIVINA PROVIDENTIA

1a Divina providentia
receptoris in absentia
tuo presentat, Anglia,
Guilermum patrociniio.
receptor et auctor glorie
vim multiformis gratie
multiformis potentie
declarat exercitio.

1b Quem polo terra providet,
et terre polus invidet,
cunctorum quibus presidet,
semper metitur exitus.
Helÿas, hic si viveret,
Helÿseum eligeret,
in quem dupplo transfunderet
sue virtutis spiritus.

2a In hora sacri canonis
cum soli Deo loquitur,
tot lacrimarum rivulis,
tanto sudore spargitur,

2b En sua noster Symeon
consummat desideria,
revelat nostre fidei
typum rei scientia,

(2a) quod vi baptismi dupplicis
renovatus, renascitur,
et ut digne capiti
membrum uniatur,
hostiam dum immolat,
vivus immolatur.

(2b) visu carnali fruitur
vera Christi presentia.
cuius prece Moysi
Dominus placatur,
pax servatur Israel,
Amalech fugatur.

3a Post mensam dominicam
translatus ad publicam,
condescendit omnium
votis commensalium,
plusque dulciloquio
quam ciborum precio
reficit, et ferculis
alterum. sic singulis
prestat condimentum.

3b Celebrato prandio,
quas indulget ocio,
breves sunt inducie,
tam mente quam facie
nunc grave, nunc hilari
sic Deo, sic Cesari
paritus obsequitur,
quod utrique redditur
fenebre talentum.

In the absence of your ruler, O England, divine providence presents William (of Ely) for your protection. This ruler and leader, characterised by honour, diverse grace and manifold ability, proves his competence through his administration.

The earth takes care of him on heaven's behalf, while heaven envies the earth. Heaven always metes out the deaths of all those men whom it protects. O Elijah, if William could live here he would choose your ways. Let the spirit of Elijah's virtue pour out onto him in double measure.

At the hour of holy mass he speaks with the Lord of the earth. He is moistened with such streams of tears and with such sweat. Having been renewed by the strength of double baptism, he is reborn, so that his worthy body may be united to the head (of the Church). When heaven sacrifices a victim, a living man is slain.

Look, our Simeon accomplishes his desires; he revitalises the nature of our faith through his knowledge of it. He enjoys the true presence of Christ through a fleshly vision. The Lord is appeased with his prayer to Moses. The peace of Israel is preserved: Amalech is put to flight.

After communion there is a procession to the common table. He condescends to the wishes of all his fellows; he gets in return more their sweet talk than the benefit of nourishment. He thus serves as an other condiment for each of the dishes.

When the meal has been enjoyed, he allows those individuals leisure; this rest is brief; divided, he complies both with God, his heart serious, and with the responsibilities of government, his countenance of good cheer; for the value of both is returned with interest.

Edited from I-F1 29.1 (ca.1240), f.420r. 3b.2 occio.

- | | |
|--|---|
| <p>1. Doctorum speculum,
majorem titulis
O Huberte, tuis
immolo perpetuas
Mors tua dura mihi!</p> | <p>doctor amande,
aequiparande,
vir venerande,
exequiis lacrymas!</p> |
| <p>2a Ablato mihi te,
gaudendi subiit
lugendi datur, heu!
et perpes querimonia.
Vae mea vita mihi!</p> | <p>quae mihi gaudio?
deficientia,
pessima copia,</p> |
| <p>3a Hubertus patrie
Magduni cecidit
ex quo moesta mihi
vix aliquando scio
Mors tua dura mihi!</p> | <p>cura paterna,
clara lucerna,
lux hodierna,
quid faciens facio.</p> |
| <p>2b Urit nostra dolor
vix rarus recreat
Huberti gemitus
Hinc est creber anhelitus.
Vae mea vita mihi!</p> | <p>corda medullitus,
viscera spiritus;
causa fit exitus.</p> |
| <p>3b Quo nos alter ego,
hoc univit amor
nec sorti modo mors
esset obisse mihi
Mors tua dura mihi!</p> | <p>sed magis idem
foedere pridem,
subdit eidem?
gloria, teque frui.</p> |
| <p>4a Ex quo cum lacrymis
hinc plus ipse, quod est
quanto displicuit
tanto triste placet
Displicet atque placet
Vae mea vita mihi!</p> | <p>plus ego lugeo
res nova, gaudeo;
res lacrymarum,
pondus earum.
illud, utrumque placet.</p> |
| <p>4b Singultus peperit
haut arcent elegos
Te, doctor, replicat</p> | <p>carmina lubrica,
claustra poetica.
nostra querela;</p> |

hunc morbum leviat nulla medela.
Mors mihi te, tibi me compositura placet.
Mors, rogo, sera veni!

Mirror of teachers, O teacher worthy of being loved and compared to a greater man with titles of honour; O Hubert, worthy of being revered by your friends, I offer endless tears at your funeral services. For me your death is a harsh thing.

Since you have been taken away from me, what joy is there for me? A lack of joy followed. A most unhappy amount of mourning is uttered with the word 'alas', and endless complaints. Woe for my life and for me.

Hubert, the famous light of Meung, died with paternal concern for his native land. As a result of this life today is full of sadness for me. Sometimes I hardly know what I am doing while I am doing it. For me your death is a harsh thing.

Our grief acutely pains our hearts to the inmost part. Your rare spirit barely restores your flesh. The death of Hubert is the cause of our lamenting. Here there is abundant sighing. Woe for my life and for me.

Why, O second self, but more akin to me than different, did love unite us long ago with this bond? Not even for destiny does the death of this same man weaken this bond. It would be an honour for me to have died and to delight in you. For me your death is a harsh thing.

As myself, I lament with tears all the more on account of this; hence, as my other self, I rejoice. The reason for my tears displeases me as much as the burden of them is acceptable to me, such a sad man. It pleases and yet it displeases him; it is acceptable to one as well as the other. For me your death is a harsh thing.

Our sobbing brought about the creation of funeral songs. The maze of poetic language by no means hinders the composition of elegies. No remedy alleviates our malady. Death determines that you are about to be joined to me and me to you. O death, I beg you, you are late, but I have come!

Edited by P. Abrahams, Les oeuvres poétiques de Baudri de Bourgueil (Paris, 1926), p.107, from I-Rvat Reg.lat.1351 (s.xii¹), f.38r.

L27: DOLEO SUPER TE (antiphon)

Doleo super te, frater mi Jonatha, amabilis valde super amorem mulierum; et sicut mater unicum amat filium, ita te diligebam. Sagitta Jonathae numquam abiit retrorsum, nec declinavit
4 clipeus eius de bello, et hasta eius non est aversa.

I grieve for you, O Jonathan my brother; you were very dear to me; yours was a love surpassing that of a woman; and just as a mother loves her only son, so I loved you.

The arrow of Jonathan never faltered; neither did his shield bend

in battle, nor did his spear swerve.

Edited from I-Lc 601 (s.xii in.), p.274. Line 4 asta.

L28: DOLEO SUPER TE (responsory)

Doleo super te, frater mi Jonatha, amabilis valde super amorem mulierum, forcior leonibus, velocior aquillis; sagitta Jonathe nunquam abiit retrorsum.

Versus: Saul et Jonathas, amabiles et decori in vita sua, in
5 morte quoque non sunt divisi. - Sagitta.

I grieve for you, O Jonathan my brother; you were very dear to me; yours was a love surpassing that of a woman; you were stronger than lions and swifter than eagles; the arrow of Jonathan never faltered.

Saul and Jonathan were dear and noble; in life and also in death they were not separated.

Edited from F-Pn lat.17296 (s.xii), f.291r.

L29: DOLEO SUPER TE (motet)

Triplum: Doleo super te, frater mi Jonatha, amabilis valde super amorem mulierum; sicut mater unicum amat filium, ita te diligebam; sagitta Jonathe numquam abiit retrorsum, nec declinavit eius clipeus a bello, et hasta sua non est aversa.
5 Plangit David Absolon pulcherrimum.

Motetus: Absolon, filii mi, filii mi, Absolon, quis mihi det ut ego moriar pro te, filii mi, Absolon? Plangit David Jonathan carissimum.

I grieve for you, O Jonathan my brother; you were very dear to me; yours was a love surpassing that of a woman; just as a mother loves her only son, so I loved you; the arrow of Jonathan never faltered; neither did his shield bend in battle; nor did his spear swerve. David laments for Absalom who was very handsome.

Absalom, my son, my son, Absalom, who will let me die for you, my

son Absalom? David laments for Jonathan who was very dear to him.

Edited from GB-Cgc 512 (543) (ca.1330), f.258v. Line 5 Davit,
pulcherimum; 7 Davit.

L30: DOLORUM SOLATIUM

- | | | | |
|----|---|----|--|
| 1a | Dolorum solatium,
laborum remedium
mea michi cithara | 1b | nunc, quo maior dolor est
iustiorque meror est,
plus est necessaria. |
| 1c | Strages magna populi,
regis mors et filii,
hostium victoria, | 1d | ducum desolatio,
vulgi desperatio
luctu replent omnia. |
| 2a | Amalech invaluit,
Israhel dum corrui;
infidelis iubilat Philistea,
dum lamentis macerat se Iudea. | 2b | Insultat fidelibus
infidelis populus.
In honorem maximum plebs adversa,
in derisum omnium fit divina. |
| 2c | Insultantes inquit:
Ecce, de quo garriunt,
qualiter hos prodidit deus suus,
dum a multis occidit dis prostratus. | 2d | Quem primum his prebuit,
victus rex occubuit.
Talis est electio dei sui,
talis consecratio vatis magni. |
| 3a | Säul regum fortissime,
virtus invicta Ionathe,
qui vos nequivit vincere,
permissus est occidere. | 3b | Quasi non esset oleo
consecratus dominico,
sceleste manus gladio
iugulatur in prelio. |
| 3c | Plus fratre michi, Ionatha,
in una mecum anima,
que peccata, que scelera
nostra sciderunt viscera. | 3d | Expertes montes Gelboe
roris sitis et pluvie,
nec agrorum primicie
vestro succrescant incole. |
| 4a | Ve, ve tibi, madida
tellus cede regia,
qua et te, mi Ionatha,
manus stravit impia! | 4b | Ubi Christus domini
Israhelque incliti
morte miserabili
sunt cum suis perdit. |

4c Planctum, Sion filie,
super Sâul sumite,
largo cuius munere
vos ornabant purpure.

4d Tu michi, mi Ionatha,
flendus super omnia;
inter cuncta gaudia
perpes erit lacrima.

5a Hëu cur consilio adqueivi pessimo,
ut tibi presidio non essem in prelio,
vel confossus pariter morerer feliciter
cum, quid amor faciat, maius hoc non habeat,
et me post te vivere mori sit assidue,
nec ad vitam anima satis sit dimidia.

5b Vicem amicicie vel unam me reddere
oportebat tempore summe tunc angustie,
triumphi participem vel ruine comitem,
ut te vel eriperem vel tecum occumberem,
vitam pro te finiens, quam salvasti tociens,
ut et mors nos iungeret magis quam disiungeret.

5c Infausta victoria potitus interea
quam vana quam brevis hinc percepi gaudia!
Quam cito durissimus est secutus nuntius,
quem in suam animam locutum superbiam
mortuis, quos nuntiat, illata morş aggregat,
ut doloris nuntius doloris sit socius.

6a Do quietem fidibus;
vellem, ut et planctibus
sic possem et fletibus.

6b Lesis pulsu manibus,
raucis planctu vocibus
deficit et spiritus.

As a consolation for sorrow, as a healing for distress, my harp for me (now that sorrow is heaviest and sadness most fitting) becomes more than necessary. The great massacre of the people, the death of the king and his son, the victory of the enemy, the desolation of the leaders, the despair of the multitude, (these events) fill all places with mourning.

Amalek grew in strength, while Israel fell to the ground; the faithless Philistine is jubilant, while Judah macerates itself with lamentations.

The faithless nation hurls insults at the faithful people. The inimical mob is held in highest esteem, while, by everyone, the Holy is held in derision.

The mockers say: Behold how their God, about whom they babble, has betrayed them! Since the overthrown king is slain by the many Gods.

The vanquished king, he whom He first gave (to the people) is dead.

Thus stands the choice of their God! Thus the consecration of his Great Prophet.

Saul, thou mightiest of kings! O thou invincible manliness of Jonathan! He who was not able to vanquish you has been allowed to slay you.

(The king), as if he had not been consecrated with the oil of the Lord, is being killed in battle by the sword of an accursed hand.

O Jonathan, more than a brother to me, one with my soul! Through what sins, what crimes was our flesh torn asunder?

Ye mountains of Gilboa, thou shalt be without dew and rain, and the first fruits of your fields shall not grow for your dwellers.

Woe! Woe unto you, thou soil still moist with kingly blood, where thou also, my Jonathan, has been felled by an unholy hand.

There where the anointed of the Lord and where the glory of Israel lie destroyed, with their people, by lamentable death.

Ye daughters of Zion, begin the lamentation over Saul, whose bountiful gifts once clothed you in purple.

For you, my Jonathan, above all, I will have to lament; henceforth, in the midst of every joy there will always be a tear.

Alas! O why did I acquiesce to such an evil resolution, that thus I was not able to be a shield in battle for you; or if also wounded, I could then have died happily, because whatever love might do, this it cannot surpass, while my surviving you is but to die continuously, nor is half a soul enough for life.

At that time, then, of extreme anguish, the mutual turns of friendship commanded me to be either a partaker in your triumph or a companion in your defeat, so that I could snatch you away from death or rest with you among the dead, ending that life for you which you had saved so many times, that thus death, which separates, may bind us inseparably.

Meanwhile, I obtained an ill-fated victory; hence, how vain and short-lived the joy I had gathered. How swiftly followed the grimest of messengers, one who brought death when speaking with pride in his own heart, whom death also added to the dead whose death he was reporting, so that the messenger of sorrow may also be the companion of sorrow.

I give rest to my harp; would that thus I could my lamentation and bewailing.

My hand is wounded from striking, my voice is hoarse from lamenting, and my breath, too, is ceasing.

Edited and translated by L. Weinrich, in "'Dolorum solatium". Text und Musik von Abaelards Planctus David', Mlat.Jb., 5 (1968), p.70 and 'Peter Abaelard as Musician - II', MQ, 55 (1969), p.467, respectively, from F-Pn n.a.lat.3126 (s.xii), f.88v (his base text), with variants from I-Rvat Reg.lat.288 (s.xii/s.xiii), f.64v and GB-Ob Bodley 79 (s.xiii ex), f.53r.

L31: DULCIS FILI, QUEM HOSTILI SPECTO CESUM DEXTERA

Dulcis fili,	quem hostili	specto cesum dextera,
gravem morsum	dant introrsum	mihi tua vulnera.
Flos decore,	cuius ore	nichil vidi clarius;
cuius vita	sic finita	mihi nil amarius.

5	Pro te mori me bearet, Qui te hausit? Ad hoc fatum Fili dulcis, 10 Turnus ille, Nutu dei vindicarem, Turne leo, penas pares	seniori quia daret cur non clausit reservatum quod in ultis dignus mille vigor mei nec tardarem, quid de meo mihi dares	si quis daret misero, quod solum desidero. casus mea lumina? oderunt me numina. te fodit vulneribus, penarum generibus. si rediret corporis, mortem mei pignoris. furis ovans gemitu? cruento interitu.
15	Iaces, nate, miser vivit Que trophea, nunquid pati Cogor mori,	probitate qui transivit proles mea, mortem nati nam dolori	pollens et audacia: tot annorum spacia patri refers misero? sine morte potero? victa cedit ratio.
20	Mors est mortis Miser parens hoc annose Cur senectus artus meos	mee sortis prole carens et dampnose ad aspectus morte reos	sola consolatio. cuius cerno funera; fero vite vulnera. servavit tam flebiles gelidos ac debiles?
25	Ex annorum non levatur, Dignus fui, non videndi, Mors invite,	plurimorum sed gravatur nate, tui sed expendi veni vite	numerosa serie sarcina miserie. pre discessu funeris lumen mei generis. terminare spacia;
30	mesto seni Divum, si quis quam mercedem Diuturne luctum parem	dare veni me antiquis quantam cedem lucis, Turne, generarem	que poscit solacia. informaret viribus, cumularem hostibus. non gauderes spacio; patris tui senio.
35	Dulcem natum si vidisset, Friges, cari nec acerbi	cruentatum defecisset contristari causam verbi	tam patenti vulnere doloris sub pondere. de vobis non habeo; ullam vobis habeo.
40	Nec de gentis sed de dira De Pallante ecce metam Vox parentis metuentis	precellentis Jovis ira paulo ante parum letam data ventis et monentis	querar unquam federe, cogor planctus edere. gratas laudes audi; precellentis gaudii. te correxit sepius ut pugnares caucius.

45	Dixi satis	si quid fatis	obstaret municio;
	que et qualis	lacialis	gens esset in prelio.
	Inter tela	quam caucela	foret opus monui;
	nil profeci,	tue neci	nil obstare potui.
	Te ad votum	patri totum	promittebas timido
50	ne abires	ut perires	obstans hosti rapido.
	Loquor, taces,	vivo, iaces	indignus exequiis;
	sedes grata	sit parata	sedibus Helisiis.

O sweet son, whom I see destroyed at the hand of an enemy, your wounds give me severe pain right to my inmost being. O beautiful flower, I saw nothing more clearly than your face; nothing was more bitter for me than seeing your life ended in such a way. If someone would let a wretched old man die for you, let it be me, because it would give me the one thing which I desire. Who killed you? Why did death not end my days (too)? The gods hated me, the man who was spared this fate. O sweet son, because that Turnus mutilated you with painful wounds he deserves a thousand punishments on his family. If, at the command of God, the strength of my body would return, I could avenge the death of my child; nor would I delay. Since you are triumphant, O Turnus the lion, why are you distracted by my lamenting? Give me punishments equal (to those you inflicted on my son) in bloody death.

O son, you were a strong man with courage and goodness; now you lie dead. He who has lived a period of so many years, lives still, a miserable man. O my son, what victories do you bring back to your wretched father? Will I be able to endure the death of my son without my own death? I feel compelled to die, for my sense of reason diminishes since it is conquered by grief. Death is the only consolation of death and of my lot. I am a sad parent without my child; I perceive now his funeral rites. Hither I bear the wounds of life which is now unhappy and drawing to a close. Why did old age save my stiff limbs which are susceptible of death for sights which cause weeping? After an harmonious succession of very many years his life is not made easier but oppressed with a miserable burden of cares.

O son, at the departure of your funeral train I was not worthy to look upon you; but I have now suffered the loss of the most distinguished member of my family. O unwilling death, I came to end the passage of my life; come and give an old man the consolation which he begs for. O heaven, if anyone might teach me my former strength, what punishment, how great a massacre I would inflict on my enemies. O Turnus, let you not be happy for a long time even for the space of a day. Let me make my grief equal to the affliction of your father. If your father were to see his dear son bloodied by such an open wound, he would die under the burden of his grief.

You are lifeless now; I do not have the means in my heart to be embittered against you. Nor do I have any cause for an acrimonious word against you. Nor may I complain about the unity of an excellent family. But I am compelled to write a lament about the awful wrath of Jupiter.

Before long I heard grateful praises about Pallas. Look, let me reap at least a measure of great joy. The voice of a parent fearing and advising, a voice which was consigned to oblivion, often warned you that you should fight more cautiously. I said enough, that is, if there was any way a fortification could withstand the fates. Who and how many of the people of Latinus might be in the battle? How might there be activity with the caution which I advised

in armed combat? I accomplished nothing; I was not able to thwart your death. You yourself promised your weak father for his complete satisfaction that you would not leave in case you might die, while withstanding a swift enemy. I am speaking; you are silent; I am living; you are dead, too young for funeral processions. Let a gracious throne be prepared for you amongst the thrones of the gods.

Edited from (A) I-F1 Pluteo 39.24 (s.xii), f.35v and (B) I-F1 Pluteo 39.21 (s.xv), f.143v. 1 B filii, ostili; 9 B filii; 15 B polles; 16 B spatia; 19 B ratio; vita; 20 B consolactio; 29 B in vite, spatia; 30 B dare novi, solatia; 32 B ostibus; 33 B spatia; 34 B patias; 37 B ari with a preceding superscript correction 'c'; 38 B this line is wanting; 44 B cautius; 45 B somunio; 46 B latialis; 47 B tella, cautela; 49 B promitebas; 50 B obstas, osti; 52 B elisiis.

L32: DUM PHILIPPUS MORITUR

Dum Philippus moritur
Palatini gladio,
virtus mos conteritur
scelerosi vitio.
Dulcis mos obtegitur
a doli diluvio.
hëu, quo progreditur
fidei transgressio!
Lex amara legitur,
dum caret principio,
mel in fel convertitur,
nulla viget ratio.

While Philip dies by the sword of Palatine, goodness soon is destroyed by the crime of the wicked. Sweet custom is concealed by a deluge of evil. Alas, what will happen next from this transgression of faith? Harsh law is practised, devoid of principle. Honey is turned to poison. Reason flourishes no more.

Edited in CB, no.124, from D-Mbs Clm 4660 (ca.1220-30), f.52r

L33: ECCE JUDAS VELUD OLIM SALVATORIS TRADIDIT

	Ecce Judas velud olim	salvatorem tradidit, si emant,
	side, duc, mulier mala,	tradidit martiria:
	non est vera ad credenda	mulier uvas coma.
	Fletus, dolus et lamenta	vel fortis tristitia
5	si descendet super suos	malos consiliarios,
	qui panem ei manducabant,	epulabant divicias,
	ut sum domnum Adelhardum	tradebant martiria.
	Gloriosus es tu Deus	magnus et mirabilis,
	qui in celam semper sedis	et intimam aspicias;
10	tu es vindictor animarum;	de cunctis maliciis
	vindicare eum digneris;	estis persanctis heter. Heu!
	Quam ille fuit amator	Lodivvico; cognitum
	ad Odonem dum pervenit	cum magna letitia,
	nullus homo non decepit	nisi uxor pessima.
15	Misses cantant sacerdotes,	clerici et monachi.
	Propter domnum Adhelardum	qui accipit martiria. Alleluia!

See, just as Judas once betrayed the Saviour they would buy you if they could; O evil woman, remove yourself, go! she betrayed you to martyrdom. It is not right to trust a woman who is like vines with foliage. Weeping, sadness and lamentation, or intense grief, may descend upon his evil advisers, who devoured his bread, and helped themselves to his riches; just as they betrayed him to martyrdom. You are a glorious, great and marvellous God; you always look into the inmost room of the house; you are the avenger of souls; may you deign to vindicate him from all evil; you are the heaven of the saints. Alas! What a friend he was to Louis (II, the Stammerer). When he came to (Count) Odo whom he knew, with great joy, no man deceived him unless it was his wife who was a very evil woman. The priests, clerics and monks are singing masses for Lord Adelhard who is attaining martyrdom. Alleluia!

Edited from F-Pn lat.2683 (s.ix-s.x), f.101v. Even with an ultra-violet lamp some passages of this faded text are still difficult to read. 2 tradidi. (followed immediately by a hole in the parchment); 4 flectus; 10 cuntis; 11 !\et; h (the first two minims are visible above and to the right of a hole in the parchment: the word may be heter for aether); 16 adelardum emended in MS to adhelardum with a superscript 'h'; the word alleluia is written out twelve times.

L34: ECLYPSIM PASSUS TOCIENS

Eclipsim passus tociens,
mundus dolores iteret,
preclare lucis patiens
occasum luctu reseret.

Radiabat Parisius;
fulgens Cantoris radius,
quem mors videt et invidet,
dum toti mundo providet,
dum verbum vite seminat,
dum lucet non sub modio,
sublatus sol de medio
felicem vitam terminat.

Having sustained an eclipse many times the world renews its sorrows. Yielding, this world of very bright light reveals its loss with mourning. Paris gleamed; the beam of Pierre le Chantre was shining; death observed and envied him, while he provided for all the world, while he sowed the word of life and while he shone without short measure. This sun which had had a happy existence in the community disappears.

Edited from F-F1 Pluteo 29.1 (ca.1240), 429r.

L35: ECLIPSIM PATITUR

- | | |
|---|--|
| 1. Eclipsim patitur
splendor milicie,
solis extinguitur
radius hodie,
lux mundi labitur,
dum flos Britannie
de via mittitur
in sedem patrie. | 2. Virtutis fomitem,
fontem irriguum,
jam Christi militem
mundo residuum,
mors rapit comitem,
fit regnum viduum,
dum vite limitem
linquit ambiguum. |
|---|--|

Refrain: Mors sortis aspere
cunctis equa
non novit parcere.

3. Comes, qui tenuit
mundi dominium,
qui fortes domuit,
piis suffragium.
fatis occubuit,
ergo solatium
absit, nam affuit
fatale tedium.

4. Morum maturitas
comiti nupserat,
vultus simplicitas
gratiam hauserat,
dandi serenitas
sedem elegerat,
in eo largitas
omnibus preerat.

The splendour of the host sustains an eclipse. The beam of the sun is extinguished today, the light of the world declines, while the flower of Brittany is sent from the pathway into his home in his native land.

Death meted out by savage destiny does not alter (its course) to spare anyone from its levelling path.

Death snatches away the kindling of virtue, the refreshing fountain, and now Christ's remaining soldier in the world, a friend. He leaves his kingdom bereaved when he abandons the uncertain path of life.

Friend, who held sway over the world, who tamed the strong. Applause for you dies at the deed of the dutiful fates. Therefore, let there be no consolation, for there was no destructive tendency in you.

Maturity of manner had been married to a friend. The honesty of your face had created friendship. The serenity of giving had chosen a home. In him generosity was in command of all.

Edited from (A) I-F1 Pluteo 29.1 (ca.1240), f.322v and (B) D-W Helmst. 628 (s.xiii mid.), f.101r. A wants stanzas 2-4. 1.1 A Eclipsim; 1.2 A militie.

L36: EX CULPA VETERI

1. Ex culpa veteri
damnantur posteri
mortales fieri.
Hor ai dolor,
hor est mis frere morz;
por que gei plor.

2. Per cibum vetitum,
nobis interitum
constat inpositum.
Hor ai dolor,
(hor est mis frere morz;
por que gei plor.)

3. Facta sum misera
et soror altera,
per fratris funera.
Hor ai dolor,
(hor est mis frere morz;
por que gei plor.)

4. Cum de te cogito,
frater, et merito
mortem afflagito.
Hor ai (dolor,
hor est mis frere morz;
por que gei plor.)

: Later generations are condemned to be mortal on account of original sin.

Alas my sorrow, now my brother is dead I mourn for this.

It is clear that death has been imposed on us because of the forbidden fruit. Alas ...

I feel wretched and my second sister too at the death of our brother. Alas ...

When I think of you, my brother, you who were very kind, I urgently ask for my own death. Alas ...

Edited by K.Young, The Drama, II, p.213, from F-Pn lat.11331 (s.xii), f.9r.

L37: EXPIRANTE PRIMITIVO

1a Expirante primitivo
probitatis fomite
laus expirat, adoptivo
carens laudis capite.
splendor vite singularis,
flos marcescens militaris
vergit in interitum,
dum humane iubar sortis,
rex virtutum, dire mortis
fatis solvit debitum.

2a Luge, funde gemitus,
gemina suspiria,
tanti regis obitus
redimens solacia,
miles, querimonia,
cuius lapsu deditus
militum exercitus
flebili iacture
tanti gemit exitus
Mortis (soluit) iure!

3a O Mors ceca, cecitatis
nos premens articulo,
omnis ausa probitatis
derogare titulo,
prelatorum speculo

orbem privans, largitatis
totius igniculo,

1b Cuius morte Mors regale
decus privat apice,
qua virtutis integrale
robur mutat Anglice,
qua lux orbis tanta luce,
Normannorum tanto duce
destituta deperit,
nubes tristis denigratum,
suo clima desolatum
sole nostrum operit.

2b Plange regem, Anglia
nuda patrocinio,
fulcimento Gallia,
virtus domicilio,
probitas preconio,
preside militia,
opum abundantia
hoc casu dativo,
duces amicitia,
pauper vocativo!

3b O noverca vite, mori
digna, laudis invida,
.....
.....
proh! preclarum perfida
manu regem acriori
peste rapis morbida!

As the kindling of goodness - the first of its kind - dies, glory comes to an end, lacking the leader of fame which it had adopted. The splendour of a life unequalled, the flower of the army, now wilts towards extinction, while the light of the human condition, the king of goodness, pays his debt through the ill-fate of awful death.

Grieve, O soldier, pour forth lamentations with a double sigh and with a complaint, while the death of such a king provokes consolation; the army of soldiers has been abandoned at this death and groans for the lamentable loss at such an end; it bows to the rule of death.

O blind death, burdening us with a period of blindness, you dared to remove the glory of all goodness, robbing the world of its array of rulers and of its spark of all generosity.

At his noble death, Death deprives honour of its greatest achievement. As the vigour of the intrinsic moral strength of the English wanes, so too the light of the world with its great brightness. Abandoned it dies with the great lord of the Normans. Your miserable cloud caused our abandoned, blackened region with its sunlight to be forgotten.

Weep for the king at this misfortune which has been visited on us, O men of England, deprived of protection, men of France without support, moral perfection without a haven, goodness without affirmation, army without a defender, labour without reward, leaders without an alliance and poor man without someone to call on.

O pretender to life, who deserves to die, O hater of glory
Alas, you take by force our noble king with your treacherous hand, through a death more bitter than a sickness.

Edited in CB, no.122, from D-Mbs Clm 4660 (ca.1220-30), f.51r. I have presented the versicles in the order in which they appear in the manuscript. In CB they are arranged as follows: 1a, 1b, 2 b, 2a, 3a and 3b.

L38: FILII PRESENTIA

- | | |
|---|--|
| 1. Filii presentia
mater destituta,
Gabrielem nuntium
sic est allocuta: | 2. "Ave plena gratia,
mihi protulisti,
nunc amaritudine
sum repleta tristi. |
| 3. Subsequenter inquiens:
dominus est tecum,
heu jacet in tumulo,
non est ultra mecum! | 4. Omnis benedictio,
quam tu spondisti,
mihi fit contraria
propter mortem Christi." |

The forsaken mother was in the presence of her son. She said this to Gabriel, the bearer of news:

Hail! you once brought me much love, now I am full of sad bitterness.

One after another they are saying, the Lord is with you. Alas! he lies in the tomb and is no longer with me.

Every blessing which you promised now becomes its opposite for me on account of the death of Christ.

Edited by F.J.Mone, Lateinische Hymnen, II, p.145, from D-KA Reichenau pap.36 (s.xiv²- xv¹), f.146v.

L39: FLEBILIS EST OBITUS TOTI MUNDO PATRIARCHE

Flebilis est obitus toti mundo patriarche
cujus sit positus celesti spiritus arce.
Ut mater sterilis plores, Aquilegia tristis;
non dabitur similis patriarcha diebus in istis.
5 Tutor erat legis, inopum tutela, reorum
pena, lucerna gregis, cleri via, vita bonorum.
Flet Juliense Forum, Campania luget alumpna:
hujus erat lorum, dux illius atque columpna.
Sacra tibi sedes luctus patuit Jeremie:
10 quomodo sola sedes, dans materias yronie!
Dum leo rugierat patriarcha Gregorius ille,
si tunc hostis erat unus tibi, sunt modo mille.
Jam te predones circumdant atque tiranni,
sclavi latrones, spoliatores Alemani.
15 Hoc vivente viro latebris latuere latrones,
qui nunc in giro ponunt tibi seditiones.
O que tristitia, quis luctus, quale periculum!
jam vacat ecclesia, fidei titubat redimiculum.
Luctus causa datur dempto pastore fideli;
20 mundus tristatur, exultat curia celi.

Ecclesie clipeus hic alter erat Machabeus;
tu sibi parce, Deus, comitetur eum Galileus.
Copia virtutum si frangere mortis acutum
posset, erat tutum sibi non penetrabile scutum.
25 Huic non discordet quisquam, quia vivere sordet;
nemo sibi cor det: vite mors omnia mordet.
Mortis ad adventus fit morsus ubique cruentus,
labitur ut ventus prudentia, forma, juvenus.
Tantus gerarcha fidei, tantus patriarcha
30 finali parcha modica tumulatur in archa.
Spiritus parce, pie Christe, pii patriarche,
a penis arce summaque locetur in arce.

Mente tenere mori memòri, patriarcha Gregori,
suades, nec decori confidere sive decori,

35	Vatum nempe chori, cultoresque fori Ve tibi raptori credas doctori, Est homo par flori	juvenes fortesve decori moriuntur et ere sonori. cui mundus habetur amori! nimium ne crede colori. qui mane stat aptus odori,
40	vespere fetori Ergo creatori crede relatori: Induperatori cessit victori,	cedit, velut umbra vaporis. non sit servire labori; mors nulli parcat honori. victoria victa pudori qui nunc latet ede minori.
45	Hujus lectori te Salvatori	dictu mens consonet ori; placet pia Virgo, Gregori. Amen.
	Quando ruit disce M semel et bis c, Hac agente die	per legis tempora prisce: bis x, l j retro misce; colitur natale Marie,
50	Septembri mense	communi corrui ense.

Lamentable for the whole world is the death of the patriarch. Let his spirit be placed in the kingdom of heaven. Just as the barren mother may weep, Aquileia is sorrowful. In these days a patriarch will not be offered (to us) like this one. He was the guardian of the law, the protector of the needy, the torment of sinners, the guide of our society, the pathway of the cleric and the lifestyle of the good. The town of Frejus weeps; the Campania which he nourished grieves. He was the guide of the former and the leader, hence the support, of the latter. His holy church was ready to hear the lamentations of Jeremiah. What an exceptional church this was, thus presenting the stuff of irony (because, despite the fact that it heeded Jeremiah's advice it lost its patriarch). When that lion, Gregory the patriarch, had roared, if you had one enemy before, you then had a thousand in number. Now the plunderers surround you, and also the tyrants, the Slav robbers and the pillagers of the Rhine, and now encircle you with disorder. O what sadness, what weeping and what danger! Now the church is empty, the bond of our faith weakens. The cause of our grieving lies with our faithful shepherd who has been taken away (from us). The world is sad; the assembly of heaven rejoices exceedingly.

At this point there was a Judas as a second shield of the church. O God, spare him; let Galilee accompany him. If his abundance of moral virtues could destroy the sting of death it would. He was a safe shield which could not be penetrated. Let no one disagree with this, for it seems worthless to be alive. Let no one at all give him his heart. The death of life stings all things. At the arrival of death the sting, stained with blood, is felt everywhere. Just as the wind dies down so too wisdom, beauty and youth. The very great prelate of our faith, a very great patriarch, is buried in a final, small, humble coffin. Spare the spirit of the dutiful patriarch, O pious Christ; let him be laid in a place of protection in the heavenly kingdom, away from suffering.

You urge with a gentle mind, aware of our foolishness, that we should not trust in beauty or in the appearance of beauty. Indeed

they die to be trumpeted at the end of time: the multitude of prophets, the strong, handsome young men and the vendors of the market. Woe to you plunderer, to whom the world is susceptible. Let you believe the teacher: do not trust the outward appearance of anything. Man is like a flower which stands upright in the morning as it gives off its scent; in the evening it passes away leaving an offensive smell, just as the clouds which give shade turn to rain. Therefore let man exist to serve the creator, not merely to die. Believe your narrator: death spares nothing of any worth. The victory having been won for the victor, he yields to the general out of shame; he is now in safety in an inferior place. The mind concurs with the tongue in this expression of wisdom for the reader: O Gregory, the pious Virgin wants you to be with the Saviour. Amen.

Know through the calendar of the ancient rule when he fell: mix one M once and twice C, twice X and li backwards. On that moving day of the birth of Mary he is cherished; he died by the common sword in the month of September.

Edited by P.Meyer, 'Complainte provençale et complainte latine sur la mort du patriarche d'Aquilée; Grégoire de Montelongo', in In memoria di N.Caix e U.A.Canello ... (Florence, 1886), pp.235-6, from I-Ma R 71 sup. (s.xiv), f.143r.

L40: FLERE LIBET AC FLERE DEBEO

- | | |
|--|--|
| <p>1a Flere libet
 ac flere debeo,
 flere libet,
 dum tempus habeo,
 flere libet,
 dum fletu valeo
 fletum compescere;</p> | <p>1b Fletus iste
 prodit ex intimis,
 dolor ingens
 dat iter lacrimis,
 qui de causis
 procedit plurimis
 in corde miserae.</p> |
| <p>2a Jure fleo
 conscia scelerum,
 quibus pectus
 imbui tenerum,
 quibus corpus
 subjeci miserum
 vix genita;</p> | <p>2b Non apparet
 malorum cumulus,
 omnis in me
 caligat oculus,
 plus commisi,
 quam credat populus,
 illicita.</p> |
| <p>3a Ad te, Jesu
 benigne, venio,
 ad medicum
 aegra confugio,</p> | <p>3b Tu figmentum
 expertus hominis,
 laxa justii
 pondus examinis</p> |

(3a) re condemnes
dignam supplicio,
Pater pie.

(3b) et dimitte
reatum criminis,
fons veniae.

4a Secus pedes
prostrata jaceo,
mea mecum
peccata lugeo
et levare
vultum non audeo
prae pudore.

4b Vitae meae
revolvens seriem
non audeo
levare faciem,
mens infirma
non habet requiem
suo more.

5a Ad convivas
intravi flebilis,
dolens, gemens
et miserabilis,
audi quaestus
et preces humilis
poenitentis.

5b Non te movet,
quod inter epulas
fundo fletus
et voces quaerulas?
terge, quaeso,
sordes et maculas
pravae mentis.

6a Plus me torquet
amissa gratia,
quam torquerent
multa supplicia,
eia,
summa clementia
data me venia
redde libertati.

6b Plus peccasse
quam pati timeo
et peccati
pondus abhorreo,
adeo,
quod parum paveo
nec grave censeo
sine culpa pati.

7a Quibus pectus
vacet deliciis,
satis certis
monstrat indiciis
pallor in facie
confecta macie,
quae tantae gratiae
nonnunquam exstitit.

7b Quod si tamen,
digne poeniteo,
non est meum,
sed tibi debeo,
confirma foedera,
conserva munera,
quae tua dextera
jam mihi praestitit.

8a Longo luctu
consumptis lacrimis

8b Tu me vides
intus et deforis,

(8a) dolor magnus
saevit in intimis;
eoque miserae
plus urit spiritum,
quo foras libere
non habet exitum.

9a Pharisaeus arguit
et profanam renuit,
quem peccatrix tangit;

10a Cur mundatus
a lepra corporis
mihi morbum
sanari pectoris
indignatur?

11a Aeque libramine
penset cum crimine
poenitentis votum;

12a Vulneris immodicum
sentio dolorem,
aegra quaero medicum,
rea salvatorem.

13a Jesu, fave supplici
voto poenitentis,
nec me sinas affici
poenis in tormentis.

14a Pelle metum,
tolle letum,
terge fletum
placatus precibus,

(8b) tibi patent
secreta pectoris,
da mihi requiem,
Jesu piissime,
et leni rabiem
dolentis animae.

9b Sed qui ream reprobat,
cur non magis adprobat,
quod reatum plangit.

10b An non audit,
quod ei dicitur,
quod ab ea,
cui plus dimittitur,
plus amatur?

11b Non est in scelere,
qui vult corrigere,
quod commisit, totum.

12b Sana morbum vulneris,
medicina vitae,
et, pro quibus posceris,
crimina dimitte.

13b Non me tradas inferi
poenis pro peccatis,
sed clementer aperi
sinum pietatis.

14b Fac me laetam
et quietam,
pone metam
tantis doloribus.

I wish to weep, indeed I have an obligation to weep; I wish to weep while I have time; I wish to weep while I have the strength to restrain myself from tears, once I have wept.

This weeping records the thoughts from my inmost being. My great sorrow permits these tears to flow; it grows in the very heart of my wretched being for many reasons.

Rightly I weep, aware of my sins; I moistened my young breast with them, having shed them with much ado; I surrendered my wretched body to them.

The full complement of my sins is not apparent; every eye is blind to what I really am. I have performed more wicked deeds than people would believe.

I am coming, O merciful Jesus; sick, I flee to the healer for refuge, lest you, O pious Father, may condemn a worthy woman at prayer.

Now that you have put the creation of man to the test, lighten the burden of your righteous judgment; renounce your accusation of sin, O fountain of mercy.

I lie prostrated at his feet; I grieve for my sins within myself; I do not dare to raise my face on account of my shame.

Reflecting on the course of my life, I do not dare to raise my face; my weak mind does not have rest after His manner.

Weeping, I came towards my companions, grieving, groaning and wretched. Hear the laments and prayers of a humble penitent.

Does it not move you, for amidst the feasting I pour forth tears and words of complaint? I beseech you, cleanse the baseness and faults of my faithless heart.

The loss of your love tortures me more than many punishments. Come! when your very great mercy has been granted, restore me to freedom with a pardon.

I fear more to have sinned than to suffer. I shudder at the weight of my sin; I am approaching for I am not especially in dread; nor do I believe that I will suffer unless my fault is serious.

Let my heart be without happiness. The pallor in his face which was caused by his thinness shows certain signs of that very great mercy, for which it was often distinguished.

And if nevertheless I repent fittingly, it is not to me, but to you that I have the obligation. Strengthen our bonds; maintain your favours; now your right hand is responsible for these on my behalf.

A great pain rages in my inmost being as a result of my lasting grief and the tears which have already been shed. It consumes my spirit of wretchedness so much. It does not have an end.

You see me within and without; the secrets of my heart lie open to you; give me rest, O most holy Jesus; alleviate the rage of my grieving heart.

The Pharisee accused and disapproved of the wicked woman; this sinner (I) touched Him.

But he who condemns the sinner, why does he not favour her greatly, for he is lamenting for a sinful man (the Pharisee)?.

Having been cleansed of leprosy, why is he angry that the disease of my body, of my heart, is to be healed?

Or does he not hear what is said to him, by her? By whom is he more forsaken and by whom more loved?

With fair judgment let him consider the wish of the penitent with his fault.

There is not one with a fault who wishes to make amends for what he committed, completely.

I feel the pain beyond measure of his wound; sick at heart, I, a sinner, look for a healer, the Saviour.

Heal the disorder of the wound, O medicine of life and renounce our sins: you should beg urgently for this.

O Jesus, protect the humble desire of a penitent, do not let me be afflicted by suffering in torment.

Do not surrender me to be afflicted with suffering for my sins, but mercifully make accessible your love of piety.

Put my fear to flight; raise the dead; purify my tears, when

you have been soothed by our prayers.

Make me happy and at rest; put a limit on such sorrows.

Edited in AH, 21, pp.79-81, from GB-Lbl Additional 15722 (s.xii/xiii),
f.56v

L41: FLERE LIBET PRO REGIS FUNERE

1. Flere libet pro regis funere,
 cedit Abel fraterno vulnere;
 orba iacet regali sidere
 Germania,
 pacis gaudet confracto federe
 discordia.

2. Thesiphone mundum agreditur
 et Allecto sibi coniungitur.
 Per Atropos Lachesis rumpitur
 sors hodie,
 perit fides et spes erigitur
 perfidie.

3. Intrat domum nefandus proditor,
 dolet coniunx et dolet ianitor.
 Immolatur ut ovis debitor
 iusticie,
 dolum parit et nefas conditor
 nequicie.

4. Iudas suum surgit in dominum,
 dolent iusti pro viro sanguinum,
 in Philippum rectorem hominum
 fit facinus,
 mortis vindex et ultor criminum
 sit Dominus!

5. Sara luget in valle Iezrahel,
 dum Ysaac illudit Ysmahel.

non est iudex nec rex in Israel
 qui iudicet.
Nobis opem conferat Raphael
 et indicet.

6. Fortis fortem adivit fortius,
 quisquam nequam nequivit nequius.
Regalis rex et rector regius
 occubuit,
cesus Cesar decessit turpius
 quam decuit.

7. Parvo corpus putrescit pulvere,
 favillatur cinis in cinere.
vita vivens eternus ethere
 sit spiritus,
paraclysi sua det vivere
 paraclytus.

I wish to weep at the death of the king: our Abel dies from a wound inflicted by his brother. Germany, an orphan, lies in regal glory. Discord rejoices at the violated treaty of peace.

Tisiphone assaults the world and Alecto joins her. The fate measured out by Lachesis is snipped by Atrophos today; faith perishes and anticipation of treachery is stirred up.

An impious traitor enters the home; the wife grieves and the porter too. He is sacrificed in order that you debtor of justice may rejoice; the author of wickedness brings forth cunning and crime.

He raises his Judas to lordship. The just grieve on account of this man of blood. Outrage is carried out on Philip, the guide of men. Let the Lord be the punisher of death and the avenger of crimes.

Sarah laments in the valley of Jezrahel while Isaac abuses Ishmael. There is no judge nor king in Israel who may judge. Let Raphael gather and show us work.

The strong approach the brave boldly. It is impossible for anything worthless to be more worthless. The noble king and princely guide has died. The emperor who was killed died more foully than is fitting.

The body decays to inconsiderable dust. The ashes are reduced to dust. Let its spirit be a living life eternal in heaven. Let the protector offer him consolation to live.

Edited by P.W.Hafner, "Der "Planctus Philippi regis" im Engelberger Codex 1003", in Festschrift B.Bischoff (Stuttgart, 1971), pp.404-5, from CH-EN 1003 (s.xiv), f.117v.

- 1a Flete, fideles anime,
flete, sorores optime,
ut sint multiplices
doloris indices
planctus et lacrimae.
- 2a Triste spectaculum
crucis et lancee
clausum signaculum
mentis virgineae
profunde vulnerat;
hoc est, quod dixerat,
quod prophetaverat
senex prenuntius,
hic ille gladius,
qui me transverberat.
- 3a Ergo quare, fili care,
pendes ita, cum sis vita
vivens ante secula?
rex celestis pro scelestis
alienas solvis penas,
agnus sine macula.
- 4a O mentes perfidas
et linguas duplices,
o testes subdolos
et falsos iudices,
senes cum iunioribus!
solent maioribus
criminibus
damnati
ferre suspendium
stipendium
peccati.
- 5a Mi Iohannes, planctum move,
plange mecum, fili nove,
- 1b Fleant materna viscera
Marie matris vulnera:
materne doleo,
que dici soleo
felix puerpera.
- 2b Dum caput cernuum,
dum spinas capitis,
dum plagas manuum
cruentis digitis
supplex suspicio,
sub hoc supplicio
tota deficio,
dum vulnus lateris,
dum locus vulneris
est in profluvio.
- 3b Munda caro mundo cara,
cur in crucis ares ara,
pro peccatis hostia?
cur in ara crucis ares,
caro, que peccato cares,
caro culpe nescia?
- 4b A damnaticis
damnatur innocens,
explens, quod expedit,
quod decet, edocens.
fremunt auctores criminum
et viri sanguinum
in dominum
salutis
zelo nequitie
sub specie
virtutis.
- 5b Salutaris noster Iesus,
captus, tractus, vinctus, cesus

(5a) fili novo federe
matris et matertere.
tempus est lamenti;
immolemus intimas
lacrimarum victimas
Christo morienti.

(5b) et illusus alapis
a Gehenne satrapis,
auctor vere lucis,
dies nocte clauditur,
vita mortem patitur,
mortem autem crucis.

6a Hac in vita sum invita,
hoc in malo mori malo,
fili mi, dum reprimi
vel exprimi
nequit estus animi
dolentis
tantis malis eximi
volentis.

6b Scelus terre celum terret,
terre motus terret motus
impios, nefarios
qui gladios
in sanctorum filios
allidunt
et te, Christe agnos,
occidunt.

Weep faithful souls, weep my very good sisters so that your laments and tears may be manifold indications of your grief.

Let maternal hearts weep for the sorrows of the mother Mary. I grieve as a mother, I who am accustomed to be called happy bearer of a child.

The sad spectacle of the cross and spear deeply wounds the hidden seal of a virgin's heart. This is what the prophet of old said, this is what the angel prophesied: here is that sword which pierces through me.

Humble, I look up now at his face turned towards the earth, now at the thorns on his head, now at the wounds of his hands, with the fingers stained with blood. I grow faint at all these things; now the wound at his side, now the very place of that wound streams (with blood).

So, why, O dear son, do you hang thus, since you are the living life until eternity? O heavenly king, you remove the suffering of others caused by the wicked, O lamb without stain.

O flesh free from sin, beloved to the world, why do you thirst on the cross, your altar, the victim of our sins? why do you thirst on the altar of the cross, O flesh free from sin, O flesh without a stain?

O treacherous minds which have double tongues, O cunning witnesses who have false judges: these condemned souls are accustomed to the greatest of crimes and to suffering hanging (on a cross), the wage of sin.

The innocent who was performing what is useful and instructing what is seemly is condemned by the damned. The authors of crimes and the men of blood howl at the Lord of Salvation with the zeal of wickedness under the appearance of goodness.

O my John, begin your lament; weep with me, O my new son, O son, by the new covenant of a mother and her sister. It is a time for lamenting: let us make most intimate offerings of tears to the dying Christ.

Our wholesome Christ has been captured, dragged, conquered, killed and mocked by the blows of the ruler of hell. O true creator of light, day is superseded by night; life suffers death, the death however of the cross.

I do not want to remain in this life; I prefer to die in this evil, O my son, as long as the passion of the grieving soul cannot be curbed or expressed, a soul wishing to be released from such evils.

The wickedness of the world terrifies heaven; the quaking of the earth terrifies the wicked who are troubled; they strike their impious swords at the sons of the holy and kill you, O holy Christ.

Edited in CB, no.4*, from F-Pn lat.3495 (s.xiii¹), f.180v; F-Pn lat.4880 (s.xiii), f.85r; D-S1 HB I Asc.95 (s.xiii), f.23r; D-Mbs Clm 4660 (ca. 1220-30), f.55r; f.110r and f.111r; I-Pc C55 (s.xiv), f.31v and I-Pc C56 (s.xiv), f.32r.

L43: FLETE MECUM, PRECOR, MEA PIGNORA FLETE FIDELES

Flete mecum, precor, mea pignora flete fideles
tempora leticie iam periere michi.
Non sine re plango, plangendam nutrio plagam;
languet languenti, nulla medela venit.

5 Denique vix michi vix videor lacrimans lacrimari;
vix scio quid doleam, tam gravis hic dolor est.
Hoc tamen hoc memini me que quondam adamnabar:
que sublimis eram nullius esse modo.
Dum mea laus, mea lux, mea gloria spes prope tota;

10 dum pius Anselmus viveret alta fui.
Hic michi fidus erat eque michi nemo fidelis;
ille tuebatur meque meumque thronum:
sceptra manum, diadema capud, pectusque monde,
tunc tunc ornabant et reverenda fui.

15 Ei michi preteriit honor hic, decor ille recessit;
hec mea maiestas, quod queror, ecce, iacet.
Transiit Anselmus paradisi florida palma,
magna ruina nimis transitus ille michi.
Dum nostras arces dum sacra statuta priorum;

20 protegit interitus unicus ille meus.
Simplicitas prudens, pietas discreta, rigorque
terrens inclinat, temperat, armat eum.
His tribus ordo sacer, res publica, culpa reorum
fulcitur, regitur, cautius arguitur.

25 His splendens radiis, excellens dotibus istis,
nullis se prefert maximus hic hominum.
Non habet axis uterque parem sic unica phenix;
sic tibi procumbit temporis huius homo.

30 Que minus concipiat quo planctu minus memoria plangat,
 quod sic dividimur qui fueramus idem.
 Nunc nunc sollicitat venalia pectora regum;
 sollicitans flectat horridus ille Simon.
 Ere relinquitur, ei crucifixi morte redempta;
 quam dispar precium crux et acervus opum.
 35 Pro me pendet homo, deus, in cruce; libera sic sum;
 fundit Simon opes, servula sic male sum.
 Heu, pater Anselme, sic sic captiva senesco;
 sic iam deficio te vigilante; potens
 non est, quem metuat hostis meus ille malignus;
 40 te solum tremuit qui moriente furit.
 Sed sic ago, cur sic lacrimor? ridet lacrimante;
 parcere non novit qui pietate caret..
 Ut te destituor ruit in me pessimus omnis;
 tot mala, tot motus modorum, tua flenda movet.
 45 Ornas, extollis, tutaris me male tutam;
 celum postulans moribus ore stilo.
 Celo susceptus prece dulci carmine tantum;
 excusas, refoves gratus utrinque michi.
 Perfidus ille tum iam te super astra locato
 50 erigitur, nec me possidet ulla quies.
 Turbinibus quatior, dum ipsis cedo procellis;
 nutans subsisto, triste jugum patior.
 Sed tu iam gaudens iam vera pace querescens;
 non me pretereas sed memor esto mei.
 55 Nunc mediatori, nunc sponso suggere nostro;
 ut me respiciat respiciensque iuvat.
 Quamquam multis ego saucia plagis,
 quamquam que tolero vix tolerare queam,
 dulce reor, gratum fateor, quocumque fatigor;
 60 nec turbat pectus ulla querela meum.
 Si tandem liceat positio curas atque labores;
 post longos estus ad bona summa velim.
 Quo, me nitentem succurrens nisibus egris,
 probat omnipotens trinus et unus amen.

Weep with me, I (the church) beseech you, weep faithful ones for my saintly brothers, for times of joy now pass away for me; I lament not without reason; I attend to my wound which prompts lamenting. I feel faint with weakness; no means of remedy is forthcoming. At last

I am seen weeping with tears with much ado for myself. I hardly know why I am lamenting, so deep is this grief. Nevertheless now and then I remember these things.

Once I was loved very much for myself. What a grand church I was - to be reduced to nothing now. When my splendour, my light and my glory existed all hope seemed near. While devoted Anselm lived I was great. This man was faithful to me; no one else was equally faithful. He protected me and my episcopal throne: sceptre in hand, mitre on his head and his heart free from sin. Then at that time they adorned me and I was an inspiration to worship. This honour declined for me through his passing; my nobility was reduced in stature. This grandeur was mine; though I complain, look, it lies dead. Anselm passed to heaven with the flowery palm of paradise.

As long as you keep order in our churches I am maintained as the holy church. My unparalleled supporter wards off destruction. Prudent candour favours him; unique devotion to duty rules him; and alarming strictness equips him. Through these three qualities holy rule is supported, administration is organised and the sin of man is quietly censured. Shining with these rays and excelling with these qualities, he showed himself to be the best of men with no human failings. Thus neither heaven nor the very phoenix has his equal. Thus a man of this era prostrates himself in prayer before you. The less he may express himself through a lament the less Anselm may be remembered sadly, for we are thus separated, we who had been alike. Now at this time he fears the susceptible hearts of kings. Let that dreadful Simon, who is afraid, turn away. I am abandoned to this epoch; I have crucified him with death which has been redeemed for my sake. How unlike your worth and your store of good deeds is the cross.

Simon pours forth help: thus I am out of favour as the hand-maiden of the Lord. Alas, father Anselm, thus I grow old as a captive. Thus already I set you free from being vigilant. My enemy is not powerful; let that wicked man be afraid. He trembled at the sight of you alone, he who is terrified of dying. But thus I am much affected; why do I weep so? He laughs at my weeping; he did not know how to spare anyone, he who is devoid of love. When I am forsaken the very worst one of all falls on me with violence. He stirs up so many evils and so many upheavals in the holy orders by weeping.

You adorn, exalt and defend me safe from evil in seeking heaven in your manner with the pen as a voice. Having been received by heaven, pray for such a man with a sweet song. Grateful, you absolve me on the one hand and you cherish me again on the other. Then already that treacherous man is raised up by you who are placed above heaven. Nor is there any rest for me; I am disturbed by storms; now I hide from very whirlwinds. Swaying, I remain standing; I endure a sad burden. But you are already rejoicing, already gradually attaining true peace. Furnish me with both an intercessor and a spouse, that he may turn his attention to me, and while regarding me he may assist me. Though I may bear many wounded men with injuries and though I endure things which I am hardly able to tolerate, I think sweetly of you and I acknowledge my beloved wheresoever I am tormented. Nor does any complaint trouble my heart. If at length his heart might value these attentions and good works, it would. After long burning I would wish for the highest good. Wherefore, while he is helping me as I strive with painful tasks, let the all powerful three in one judge. Amen.

Edited from GB-Ccc 299 (s.xiii), f.53r. 20 interitis; 51 isis; 64 proveat.

L44: FLETE VIRI, LUGETE PROCERES

- | | |
|---|--|
| 1. Flete viri,
resolutus
Rex editus
rex Guilelmus,
rex Anglorum
Cenomannis | lugete, proceres!
est rex in cineres.
de magnis regibus,
bello fortissimus;
et dux Normannie,
dominus patrie! |
| 2. In omnibus
et in quibus
plus debetur
quam milibus
Magna virtus
qua regebat | que sibi subdidit
se cunctis pretulit,
virtuti proprie
sue militie.
et sapientia
tot unus milia! |
| 3. Rex Guillelme,
facta probant
scribi debet
qua prestabas
Sed quis stilus
possent ire | potens et nobilis,
quod es laudabilis!
in signum posteris
virtute ceteris.
aut que facundia
per tot insignia? |
| 4. In feroci
preter mille
qualis comes
quantus esset
rex de duce,
dignissimum | monstratur Anglia
miranda prelia;
in Cenomania,
dux in Normannia!
se fecit postea
romana laurea. |
| 5. Gens Anglorum,
qui virtutis
Vos sensistis
qui solebat
Magnum fuit
sed ob vestri | turbastis principem
amabat tramitem.
quid posset facere,
per arma vincere.
vobis exicium,
regis perjurium. |
| 6. Postquam suo
vos tractavit | vinxit imperio,
regni iudicio. |

- | | |
|---|--|
| Sic devicit
quod inclusit
magnus honor
magnus dolor | potentes Anglie,
superbos Danie!
de tali domino!
de vite termino! |
| 7. Rex Guilelme,
sed per orbem
plangunt omnes
largitates,
Quanto magis
tanto de te | te claudit tumulus;
te plangit populus!
facta mirifica,
bella, pacifica.
labuntur tempora,
suspirant pectora. |
| 8. Quisquis iret
non timebat
Timor eras
securitas
Nunc ex lege
nunc defendit | per tuam patriam,
hostis injuriam.
in multitudine,
in solitudine.
non est securitas,
sua pluralitas. |
| 9. Heu! post tanti
summus honor
Casus ille
qui honori
Terra suis
pressa jacet . | principis obitum
tendit ad exitum.
plangendus nimium
prestat exilium.
orbata viribus,
longis meroribus. |
| 10. Et merito
ille potens,
Solutus eras
turris major,
Dici potest
non est talis | nam nulli similis
ille mirabilis!
quasi principium,
mundi presidium.
absque periculo:
in toto seculo. |
| 11. Erant multa
non experto
Aula regis,
videbatur
Nulla fuit
propter vestes | de regis curia
vix credibilia.
splendens ornatibus,
plena comitibus.
ibi discretio,
de magno precio. |

- | | |
|---|--|
| 12. Cum exirent
tam viriles
quod spectantes
isti valent
Res miranda
quod obstare | ad motus bellicos,
monstrabant animos,
cogebant dicere:
ad hostes vincere.
cunctis innotuit,
nec fretum potuit. |
| 13. Quis referret
que declinant
quisquis valens
dedit plura
Aurum vile
larga manus | illas victorias,
regum hystorias?
ei servierit,
quam spes promiserit.
fecit in Francia,
de regis copia; |
| 14. Ad fideles
quod nullius
sed per omnes
laboravit
Augmentando
semper fecit | se talem prebuit
amore caruit;
ut suis parceret
ut pacem faceret.
virtutum pondera
de novis vetera. |
| 15. Sancte fuit
spes pupilli,
Rex Guilelme,
quod hoc opus
expurgatum
te perducant | rector ecclesie,
defensor vidue.
sit Deo placitum
non fiat irritum!
de luto seculi,
ad celos angeli! |

Weep O men, lament O princes! the king has been reduced to ashes, a king descended from a line of great kings, King William, who was very brave in battle; he was the king of the English, the Duke of Normandy and lord of his home town Le Mans.

In the course of everything which he conquered for himself and in all the things in which he revealed himself he owed more to his own particular prowess than to the thousands of men of his army. Great were the strength and wisdom by which this single man ruled thousands.

O King William, powerful and noble, your deeds demonstrate that you are worthy of praise. This should be recorded in writing for coming generations; but what pen or eloquence could convey so many distinguished deeds?

In warlike England he was distinguished for more than his thousand wonderful battles; what a fine count he would be in Le Mans, and how great a duke in Normandy. O king who was once a count; subsequently he made himself the one most worthy of the Roman laurel garland.

O people of England, you made trouble for a leader who loved the pathway of goodness. You discerned what he was able to achieve, he who was accustomed to conquer by force of arms. Great was the defeat which he inflicted on you, but it was the result of falseness on the part of your king.

Afterwards he conquered (you) by his authority and he administered you through the court of justice of the kingdom. Thus he subdued the powerful men of England, for he imprisoned the proud men of the Danelaw. There was great glory with such a lord; and deep sadness at the end of his life.

O King William, the tomb encloses you; but throughout the world the people are lamenting for you; they all lament (the loss of) your marvellous deeds, your generosity, your wars and your peace-making. How greatly the times are changing; as much as breasts sigh for you.

Whoever travelled through your country was not afraid of the harm of an enemy. You were the dread of the common people, and the security of the deprived. Now there is no stability through the force of law; now your issue watches over us.

Alas! after the death of such a leader the highest honour is brought to a conclusion; his death, which is being lamented for so much, is a greater loss than the banishment of honour. Our land, bereaved of its strength, lies overwhelmed by its long lasting sorrows.

For there are no men similar in worth to that powerful man, that marvellous one. You stand alone as the originator of the race, a very great tower, a protection of the world. This is possible to say without peril: there is not such a man in all this age.

There were many things concerning the court of the king which were hardly believable and not to one of experience. The palace of the king, shining in its splendour, was seen filled with counts. There was no distinction there, on account of their vestments of great value.

When they departed to warlike rebellions they demonstrated such spirited hearts, that those watching gathered to say: these men have the power to conquer our enemies. This marvellous deed was noted by everyone, for it (the enemy) was not able to withstand their violence.

Who could report these victories which changed the course of the history of kings? Whoever is strong would have served him; he offered more things than hope could have promised. In France he offered gold in great quantity; the hand of the king was generous in times of plenty.

He presented himself as a distinguished man to his faithful men, for he lacked love for no man; but for the sake of all he would spare his men if he could; he worked in order that he could make peace. By increasing the amount of goodness he always reestablished old customs through recent ones.

He was the guide of the holy church, the hope of the orphan and the protector of the widow. O King William, let God be pleased with you, because this creation of his was not made in vain. Let the angels guide you from the dust of this age to heaven, when you have been purified.

Edited from (A) F-Pn. lat. 2286 (s. xii), f. 244v and (B) F-Pn lat. 8625 (s. xiii-s. xv), f. 33v. B. wants 10.3-15.6. 1.1 B Flete has been torn away; 1.3 A magnus; 1.4 et passim Guillelmus; 3.6 A insigni; 5.1 B turbatis; 6.2 B iunxit; 9.3 A plangendis; 9.6 B iaces; 10.3 A erat; 11.2 A crebilis; 51.3 A Gulelme; 15.6 A perc. ant (there is a hole in the parchment).

L45: FLORIACENSIS

Floriacensis		questibus ipsis		munera Christo,
contio, mestis	30	instat et ardet		nunc requiescat
pro Rainaldi		Tollere cunctos		pace beata
funera patris --		et furioso	60	vester ut abba.
5 fulgida summi		iungere regno,		Insuper omnes
gaudia regni --		nec satiatur		quos oblisce
Desine questus	35	seva vorago		pragmate fusco
flere diurnos,		funere tanto.		sceda notavit,
grex pie: cunctos		Quare age, sumptum	65	consotientur
10 ordine mixto		comprime luctum,		cetibus almis.
implicat atrox		cernua colla		Reddite functis,
ista vorago.	40	flecte superno		solvite vivis
Pro dolor, aetas		mente benigna		debita nostris:
occidit omnis		imperator.	70	talia nobis
15 cuspide mortis		Qui cruce solvit		poscimus omnes
et gemit tota		vincula mortis,		munia pendi.
tempore longo	45	pastor ut almus		Sic requiescent
nostra propago.		iam mereatur		funere tacti,
Quid Rainaldum		scandere celsa	75	deque piaculis
20 laude celebrem		regna polorum.		prodiat almo
flesse iuvabit?		Utque supernis		auspice Christo
aurit amicas	50	vivat in astris,		cessio nobis.
aure querelas		nos quoque vestri		Nomina quorum
nex inimica.		compatiendo	80	subtitulamus
25 Quid reliquum fit?		dona salutis		hic seriatim,
parcere spernit		poscimus ipsi.		vosque valere
perfida Erinis,	55	Pectore toto		voce precamur
posthabitisque		sacrificamus		continuata.

O community of Fleury, you are sad on account of the death of father Rainaldus, the shining joy of the kingdom of heaven; cease weeping your daily laments, O devoted flock! that dreadful abyss embraces all men in its confused order. Alas! every life perishes at the spear of death, and our progeny groans for a long time. What pleasure is there in having wept for Rainaldus who was distinguished with honour? Injurious death listens to our well-meaning laments. What is there for the one who remains? Treacherous Erinnyes scorns to spare him and she threatened the very laments which followed; she is eager to destroy every man and to join him to her kingdom which is full of frenzy; nor is her cruel abyss satiated by such a death. Therefore carry on your life as before; curb the lament for your master which has taken

hold of you. O shepherd and father who burst the chains of death on the cross, let Rainaldus now be worthy of ascending to the kingdom of heaven on high, in order that he may live in celestial heaven. We beg also the gift of your salvation itself which was obtained by suffering. We offer with all our heart our services to Christ; now let our father have rest with peace. This rotulus recorded that those who are in heaven above died in this gloomy manner. Let those men be joined with other men of God. Restore them to our founders (who are already in heaven); free us from our debts (to these dead men) in our daily lives. We all beseech that such duties should be considered on our behalf. Thus they take consolation at the funeral of the aforementioned. Let us write the names of those men one by one in successive order; let us pray with an uninterrupted voice that all will be well for you.

Edited by E.Dümmler, 'Aus Handschriften', NA, 5 (1880), pp.634-6, from I-Rvat Reg.lat.596 (s.xi), f.10v

L46: HACTENUS TETENDI LIRAM

- | | |
|---------------------------------|------------------------------|
| Ergo plange pium, | cantor, modulando magistrum. |
| 1. Hactenus tetendi liram | musice per semitas; |
| nunc meum extendam cursum | caras ad exequias, |
| quas depromit lamentando | mesti cordis caritas. |
| 2. Grande pondus, magnus luctus | vim constringit pristinam, |
| quam non valeo supplere | quod prius decreveram; |
| nudis tamen dicam verbis | pectoris angustiam. |
| 3. Celum, stelle, terra, mare, | homines ac bestie |
| ad lamentum huius ritmi, | auditum extendite, |
| et Costantio sophiste | fidus planctus reddite. |
| 4. Cuius nomen numquam dico | sine mente lugubri, |
| cuius mihi vultum fingo | forma non dissimili, |
| quam amplector, cui iungor | corde semper vigili. |
| 5. Cuius exitus deflendus | cingit orbis spatium; |
| sapientibus regnorum | inmittens iusticium, |
| quo primates et coloni | perturbantur nimium. |

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|---|---|
| 6. Numquam vidi, nec videbo
qui cibus discipulorum
blandimentis, non terrore, | tam pium phylosophum,
existens post dominum,
ministrabat studium. |
| 7. Haec dum dico, valde gemo
insiti plenus meroris
tam preclaro destitutus | lacrimas et provoco,
angore deficio
ac tali consilio. |
| 8. Lacrimentur ergo mecum
quos descripsit pulcra manus
se plangentes non legendos | codices eximii,
incliti Constantii,
doctore consimili. |
| 9. O Ihesu redemptor mundi
dum terris tulisti summum
necne spem doctrine pure | quid commisit seculum,
vitae desiderium,
per sophie filium. |
| 10. Corruisset plaga mundi
claritas et clari soli(s)
ante quam pius magister | magno sub interitu,
palluisset (h)abitu,
raptus esset obitu. |
| 11. Permutas(s)ent nox et dies
reppulissent unde maris
ne GUDINUS perdidisset | qualitates temporum,
vela navigantium,
dominum Constantium. |
| 12. Credo celum doluisse
dum lucentis globus lune
innuit mundo venturum | tantum ad exitium,
mutans vultu(m) pristinum,
tam grave naufragium. |
| 13. Plangit oriens et auster,
plangunt urbes et castella
instat passim cenobitis | occidens et aquilo,
pio pro Constantio,
flebilis compassio. |
| 14. Moeret plebs Luxoviensis
plangit Milo, pius abbas,
amplius non habiturus | lacrimis continuis,
planctibus piissimis,
tante iubar lampadis. |
| 15. Iam merore fatigata
firma Stephani triumphis,
tangunt celum Stratburgenses | luget urbs Crisopolis,
vallo cincta fluminis;
questibus diutinis. |

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|--|--|
| 16. Obstupescit et Lugdunum,
Cabilon ac Matiscensis
pias aures inclinantes | laus magnarum urbium,
ammirantur plurimum,
ad tam durum nuntium. |
| 17. Gloria regum Rotbertus
regium deponit vultum
quem prudentem cognoscebat | et corona seculi
funere Constantii,
famulatu domini. |
| 18. Frantia, regnorum decus,
plus Constantio refulgens,
eius forte sepulcrali | felix est et florida,
quam valens potentia,
permansit pulcherrima. |
| 19. Amisisti(s), Lingonenses,
cognoscentes iam obisse
monachorum margaritam, | sotiale gaudium,
preclarum theosophum,
clericorum precium. |
| 20. Aedua non impar ulli
voto facili dissolve
et Constantio clementer | pietatis munere,
viscera clementie
iam defuncto consule. |
| 21. Heinricus in romano
et archana sapientum
dolet nusquam inveniri | residens palatio
comprobans ingenio,
similem Constantio. |
| 22. Stant in luctu et in planctu
mundi plangunt detrimentum
Alemanni, Longobardi | principes Burgundie,
presules Germanie,
locum dant tristicie. |
| 23. Et quis famam tanti viri
qui non illi benedicat
Nullus credo, preter ipsum | quis nomen et audiet,
et affectu visitet?
cui Christus displicet. |
| 24. Quis est homo et non homo
Clarior quis erit rhetor
Matheseos in doctrina | disserit iucundius?
caris sub sermonibus?
quis valebit melius? |
| 25. O Constanti mi diserte,
inexhausta cura mei
quare iaces preda mortis | summa pars et animi,
pectoris ac studii,
sub clausura tumuli? |

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|--|--|
| 26. Semper mihi promittebas,
modo miser et infelix,
Pro dolor! cur me vivente | quem lugens desidero
te vel ipsis careo.
tu non vivis seculo? |
| 27. Tu magister magistrorum,
de virtute in virtute
iure (es) ex meritorum | doctior doctissimus,
melior et optimus
factus Constantissimus. |
| 28. Omnes laudo sapientes,
tui animam commendo
quo doctore perfruaris | te sed cunctis profero:
flamini sanctissimo
sanctorum consorcio. |
| 29. Sis beatus, sis et felix
aula pulcri paradisi
dextra Christi sis protectus | centies ac milies,
fiat tibi requies:
milies ac milies. |
| 30. Ecce lira planctum dedi
audientes nunc imploro
veniam qui delictorum | cunctorum carissimo,
dent ut preces domino,
tribuat Constantio. |

Prestante domino nostro Ihesu Christo cui est honor et
gloria in secula seculorum. AMEN.

Therefore, O cantor, lament for our pious teacher by proportioning your song rhythmically.

Till now I plucked my lyre through the by-ways of music; now I will maintain this course at your beloved funeral: the love in my heart draws me to it with lamenting.

Deep grief dulls my former skill, O great burden; I do not have the strength to resolve it, for before that I had become weak; however, let me speak of the distress of my heart in these unadorned words.

O sky, stars, earth, sea, men and beasts lend your ears to a lament in this set of proportions and reply with faithful laments for our teacher Constance.

I never say his name except with a heavy heart; I imagine his face the appearance of which is not unlike mine. I cherish it; I am always joined to it with a watchful soul.

His death, which stimulates lamentation, occupied a space of time on this earth; unleashing public mourning amongst the wise men of kings by which these noble inhabitants of the earth were greatly troubled.

I never saw, nor will I see, such a pious philosopher; he was a sustenance to his pupils who, living in the manner of the Lord, directed our studies with encouragement, not through intimidation.

While I say this I sigh intensely and shed tears. Full of the pain of natural grief I grow weak, deprived of such a distinguished counsellor.

Therefore, let our choice books weep with me which the beautiful

hand of illustrious Constance copied, lamenting for him, not being read from by this very teacher.

O Jesus, redeemer of the world, what a crime our race committed before you suffered the supreme grief of life on earth, and yet it was also the supreme hope of our simple wisdom.

Let the corners of the earth fall to great destruction; let the brightness of the radiant sun grow pale with this state of affairs; rather than let our devoted teacher be snatched away by death.

Let day and night change the conditions of our times completely; let the waves of the sea drive back the sails of those putting to sea, lest Gudino should lose his master Constance.

I believe that heaven grieved at such a death; while the sphere of the shining moon is changing her pristine face she gave a sign that this very sad misfortune was about to take place.

The east, the south, the west and the north lament; the cities and castles lament for devoted Constance; in every direction sympathy for him in a doleful mood overwhelms our monks.

The people of Luxeuil grieve with endless tears; Milo, the pious abbot, laments with the most pious of lamentations. He will no longer have the splendour of such a light (as Constance).

Now the city of Besançon laments with frenzied grief, secure from the victories of Stephen, and encircled by the protection of the river; the people of Strasburg reach heaven with their laments.

Lyons is benumbed, the glory of the great cities; Chalons-sur-Saône and Maçon are very much taken aback: their pious ears are listening to such adverse news.

Rotbertus, with the glory of kings and the crown of the nation, hangs his kingly visage at Constance's funeral. He recognises that prudent man by his devoted service to the Lord.

France, the glory of our kingdoms, was happy and flourishing; she was shining more on account of Constance than growing mighty on account of her power. Very beautiful, she bore up bravely at his sepulchre.

O people of Langres, you lost the joy of companionship, in learning that this famous philosopher had died - the pearl of monks and the prize of clerics.

O Autun, who is not unequal to anyone in the performance of duties to God, open your heart with a desire for simple kindness; reflect kindly on Constance who is now dead.

Henry, who resides in the Roman palace and acknowledges the sacred mysteries known to the wise men of genius, grieves that a man like Constance is nowhere to be found.

The princes of Burgundy remain in a state of grief and lamentation; the bishops of Germany lament at this loss of the world; the Germans of the Rhine and those of the Elbe region find a place for sadness.

Who is there who might hear of the reputation and the name of such a man and would not praise him or look on him with affection? I believe there is no such man, except one with whom Christ is displeased.

What man who is not a man speaks more agreeably? What teacher of rhetoric will speak more clearly during the delivery of his esteemed words? Who will be better able at the teaching of mathematics?

O Constance, my eloquent teacher, the supreme part of the mind, the never-tiring guardian of my heart and my studies, why do you lie dead as the prey of death behind the door of your tomb?

You always gave me hope; grieving I long for this man; just now I am wretched and unhappy; I miss you and your qualities. Alas! why are you not living with me, alive, at this time.

O teacher of teachers, more learned one, very learned one, the better and best of goodness in goodness, you were rightly created as the most Constant of worthy men.

I admire all wise men, but I prefer you to all of them. I commend your spirit to the holiest bishop; may you enjoy the fellowship of the saints with him as a teacher.

May you be blessed and happy one hundredfold and one thousandfold. May rest be prepared for you in the palace of beautiful paradise. May you be protected by the right hand of Christ thousands and thousands of times.

Look, I composed a funeral song on my lyre for the dearest one of all; now I implore those who are listening to offer prayers to the Lord; let him give Constance a pardon for his sins.

For the sake of our excellent Lord Jesus Christ in whom there is honour and glory forever and ever. Amen.

Edited by G.Vecchi, 'Il "planctus" di Gudino di Luxeuil: un ambiente scolastico, un ritmo, una melodia', Quadrivium, 1 (1956), pp.25-7, from F-Pn lat.1772 (s.xii), f.96v. The first stanza of this planctus is quoted in the Liber Argumentorum (in Expositiones in Micrologum Guidonis Aretini, edited by J.Smits van Waesberghe (Amsterdam, 1957), pp.13ff.), a commentary on Guido of Arezzo's Micrologus, and is set to music in I-Fn conv.soppr.F.III.565 (s.xi/s.xii in.), f.33r:

Actenus tetendit lira	musice per semitam,
nunc meum extendit cursu	caris ad obsequia,
quas depromit lamentando	mestis cordis caritas.

and in F-Pn lat.7211 (s.xii-s.xiii), f.123v:

Hactenus tetendi liram	musice per semitam;
nunc meum extendam cursum	caris ad obsequia,
quas depromit lamentando	mestis cordis crapula.

L47: HECTOR PUGNAE VICTOR GRAIAE

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| 1. Hector, pugnae victor Graiae,
cum uxore de te age.
Heu, male te cupimus! | 2. Uxor Andromache tua
mala tibi refert sua.
Heu, male te cupimus! |
| 3. Honor patriae, marite,
verba audi mea rite.
Heu, male te cupimus! | 4. Bellum nobis fit in hostes;
ne Achilli cave obstes.
Heu, male te cupimus! |
| 5. Ne cum illo cave certes;
divae fertur proles certe.
Heu, male te cupimus! | 6. Mari(s) Thetis dea mater;
Peleus fit eius pater.
Heu, male te cupimus! |

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| <p>7. Subit enim eum nec terror,
cuius feras adit terror.
 Heu, male te cupimus!</p> <p>9. Est enim ita eruditus,
nobis ut refert auditus.
 Heu, male te cupimus!</p> <p>11. Cutis eius sic est dura,
quod nec ferrum ibi durat.
 Heu, male te cupimus!</p> <p>13. En, cum illo dimicabo
solitaque vi necabo.
 Heu, male te cupimus!</p> <p>15. Unde indignatus ille
ad campum venit Achilles.
 Heu, male te cupimus!</p> <p>17. Postquam se iunxerunt ambo,
mixtis telis, pugnant ambo.
 Heu, male te cupimus!</p> <p>19. Et Achilli spata cedit,
sed successus illi cedit.
 Heu, male te cupimus!</p> <p>21. "O Achille(s), scelus vita;
mihi misero da vita(m).
 Heu, male te cupimus!</p> <p>23. Senex pater per me plorat,
te Andromache implorat."
 Heu, male te cupimus!</p> | <p>8. Erudivit enim illum
Hippocentaurus pupillum.
 Heu, male te cupimus!</p> <p>10. Lapithas ferit pugnando,
leones capit venando.
 Heu, male te cupimus!</p> <p>12. Multum ergo, vir mi, (c)ave
ne illuc eas nunc. Ave.
 Heu, male te cupimus!</p> <p>14. Cum Patroclo dimicavi,
sumptis armis, quem necavi.
 Heu, male te cupimus!</p> <p>16. Quem adorsus miles Hector:
cuius mortem defle, lector.
 Heu, male te cupimus!</p> <p>18. Hectori fracta fit hasta;
illi tamen dixit: "Asta".
 Heu, male te cupimus!</p> <p>20. Ubi se sentit necari
coepit Hector deprecari.
 Heu, male te cupimus!</p> <p>22. Per me patriam vicisti
et parentes subiecisti.
 Heu, male te cupimus!</p> <p>24. Talia dum Hector dicit,
eum Achilles occidit.
 Heu, male te cupimus!</p> |
|--|--|

O Hector, victor of the Greek battle, talk about yourself with your wife. Alas, we wish you well, O unlucky one.

Your wife Andromache is conveying her bad tidings to you. Alas, we wish you well, O unlucky one.

O glory of your native land, O husband, hear my words carefully. Alas, we wish you well, O unlucky one.

War is being waged by us against our enemies; beware lest you stand in the way of Achilles. Alas, we wish you well, O unlucky one.

Beware in case you do battle with him; he was born the child of a true goddess. Alas, we wish you well, O unlucky one.

His mother is the goddess Thetis of the sea; Peleus is said to be his father. Alas, we wish you well, O unlucky one.

For fear does not get the better of him, fear which overwhelms wild beasts. Alas, we wish you well, O unlucky one.

Indeed, Cheiron brought him up as an orphan. Alas, we wish you well, O unlucky one.

He was reared in this way; so the rumour tells us. Alas, we wish you well, O unlucky one.

He drove away the Lapiths by fighting and he captured lions by pursuing them. Alas, we wish you well, O unlucky one.

Thus his skin is hard, although it is not iron which makes it so. Alas, we wish you well, O unlucky one.

Therefore, O my husband, be very much on your guard, in case you are now going to that place. God bless you! Alas, we wish you well, O unlucky one.

Behold! I will fight with him and I will kill him with my usual prowess. Alas, we wish you well, O unlucky one.

I fought with Patroclus; once having taken up arms against him, I killed him. Alas, we wish you well, O unlucky one.

Angry as a result of this, that Achilles came to our camp. Alas, we wish you well, O unlucky one.

Our soldier Hector assailed him: O reader, lament for his death. Alas, we wish you well, O unlucky one.

They both engaged in battle; when their weapons had clashed, they both fight. Alas, we wish you well, O unlucky one.

Hector's spear is rendered powerless; however he said to him: 'Stand by'. Alas, we wish you well, O unlucky one.

And Achilles's broadsword yields, but having reached him, he strikes Hector. Alas, we wish you well, O unlucky one.

When he realised that he had been mortally wounded, Hector began to pray. Alas, we wish you well, O unlucky one.

'O Achilles, the scourge of life, grant me, a wretched man, my life.' Alas, we wish you well, O unlucky one.

'Through me you have conquered my native land and subjugated my parents.' Alas we wish you well, O unlucky one.

'My old father weeps for me; Andromache entreats you'. Alas, we wish you well, O unlucky one.

While Hector is saying such things, Achilles kills him. Alas, we wish you well, O unlucky one.

Edited by M.de Marco, 'Un 'Planctus' sulla morte di etto', Aevum, 29 (1955), pp.119-23, from I-Rvat Vat.lat.1984 (s.xi-s.xii), f.14r.

L48: HEU DOLOR, HEU QUAM DIRA DOLORIS ANGSTIA

Heu dolor, hēu quam dira	doloris angustia,
quod dilecti sum orbata	magistri presencia!
heu, quis corpus tam dilectum	sustulit e tumulo?

Alas my sorrow, alas what deep anguish of sorrow! for I am deprived of the presence of my beloved master. Alas who has taken his beloved body from the tomb?

Edited by K.Young, The Drama, I, p.394, from F-O 201 (s.xiii), p.222.

L49: HEU EHEU FLORAT ANGLIA, SIMUL ET ITALIA

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|---|---|
| 1. Heu eheu plorat Anglia,
plangat Francia, lacryme-
nationes proximae et | simul et Italia,
tur et Alemannia,
omnis gens extranea. |
| 2. Omnis terra suum florem
sponsa Christi magnum decus
nec solam(m)en hac in vita | cecidisse lugeat,
amisisse doleat,
de Lanfranco capiat! |
| 3. O vos omnes qui transitis,
et Lanfrancum mecum flete
ejulando, gemiscendo | expectate modicum,
virum apostolicum,
propter ejus obitum! |
| 4. Heu! heu! clamet omnis
nec gaudere quaerat magis
quandoquidem est orbata | destituta regio,
hujus mundi gaudio,
lumine Lanfranico! |
| 5. Tu, Papia, sume luctum,
quae Lanfrancum educasti
pro defuncto funde preces | urbs prae cunctis inclyta
multa nimis gloria;
atque Deo supplica! |
| 6. O Lanfrance, pater magne,
orthodoxae legis Christi
qui(s) te novit, dum te pensat, | praesul honorabilis,
doctor admirabilis,
non est sine lacrymis? |
| 7. Sic fuisti, dum vixisti,
et in rebus universis
et non tibi parem habet | prudens, bonus, sapiens
sapienter gradiens,
Oriens vel Occidens. |
| 8. Unde jure contristatur
perdidisse se deplorans
atque normae christianae | omne praesens saeculum,
lucis suae speculum,
magnum gubernaculum. |

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| 9. Hēu! hēu! properemus
cujus sumus amatores
nec optemus a singultu | istum flere, Socii,
plus quam omnes populi,
tempus ullum otii! |
| 10. Nulla dies vel momentum
tantus moeror de Lanfranco
sed per dies et per noctes, | sine luctu transeat,
non de corde pereat;
ut est dignum, maneat! |
| 11. Quis Lanfrancum flebit digne,
quem sophia gubernavit
divinarum causas ejus | mihi, quaeso, dicite,
a primaevo tempore,
condens rerum pectore? |
| 12. Oh! quam pulchre deputavit
quem tam valde venustavit
sigillatim super cunctos, | sibi necessarium,
disciplinis artium,
septem liberalium! |
| 13. Non in magnis rerum causis
si per sensum meditantis
quod Lanfrancus indagando | fuit tam difficile,
erat unquam scibile,
non fecisset facile. |
| 14. Sic nimirum semper ejus
ut in rebus universis
et quaerenti rationem | vigilabat animus,
esset peritissimus
reddere promptissimus. |
| 15. Quod in scholis dum studeret
secuturos instructurus
et in usum meliorem | adolescens didicit
optime retinuit,
renovando transtulit. |
| 16. Cujus actum cum sermone
orbis eum luminare
si te testem veritatis | bene si dissentias,
restat ut consentias,
esse non dissimulas. |
| 17. Propterea quae noscuntur
non omisit frequentare
quibus fervens intonabat | istic esse practica,
quaeque sunt theorica,
voce cathégorica. |
| 18. Hēu dolor! execranda
qua gustata, mors successit
quamvis esset compilata | nimis illa potio,
corpori Lanfranco
vitae pro remedio. |

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|--|---|
| 19. Nunquam manus Johannitis
quae coelestis exemplaris
et induxit prae moerore | miscuisset poculum,
orbi tulit oculum
mortis in umbraculum. |
| 20. Fluant illi pro reatu
Quis infelix pro moerendo
viduarum, orphanorum | poenitenti lacrymae!
suo medicamine
spem praesumpsit tollere? |
| 21. Vos, dilecti Christo, Fratres,
nunquam sitis sine prece,
obsecrantes et dicentes | tanti patris filii,
quaero, benignissimi,
semper quod proposui: |
| 22. Christe, virtus, laus et decus
da Lanfranco patris tui
ut te ducem laureatus | Beatorum omnium,
possidere gaudium,
habeat perpetuum! Amen, amen! |

Alas, alas, England weeps and at the same time Italy too. France laments; and the people of the Rhine, neighbouring regions and every foreign race pour forth tears.

Every land laments that its flower has perished; the bride of Christ grieves that she has lost great virtue; may she not take comfort in this life for the sake of Lanfranc.

O all you people who pass through life, wait a little, weep with me for this man Lanfranc, an apostle of the Lord, with wailing and sighing because of his death.

Alas, alas, let every forsaken province complain with a loud voice; let it not seek to take pleasure in the joy of the world any more, since it is bereaved of the light of Lanfranc.

You Pavia, continue your mourning, a city glorious above all others, who reared Lanfranc with much glory; pour forth prayers and pray to God for this dead man.

O Lanfranc, O great father and honourable archbishop, O wonderful teacher of the orthodox teachings of Christ, who is there of your acquaintance who is without tears when he reflects on you?

When you were alive, you there thus: prudent, good, discreet and conducting yourself wisely in matters of general concern; neither the east nor the west has your equal.

And so all the present generation is rightly saddened, weeping that they have lost the mirror of his light, and the great guide of Christianity.

Alas, alas, let us hasten to weep for him, O friends; we are his friends more than all of the people; nor let us wish for any time of leisure away from this sobbing.

Let no day or moment pass without lamentation; may such sorrow at the death of Lanfranc not die in our hearts; rather let it remain for days and nights, as is proper.

Who will weep fitly for Lanfranc, tell me, I beg you? wisdom ruled him from an early age, establishing in his heart the nature of matters divine.

O how nobly he esteemed above all others the friend whom he so greatly improved through the teachings of the seven liberal arts, one by one.

There was no difficult subject relating to the great scheme of things which, if it was ever comprehensible through the resource of logic, Lanfranc could not make simple by searching into it.

Thus without doubt his mind was always alert, so that he could be most expert in matters of general concern and most ready to respond with reasoning to those in search of knowledge.

This he learned while he studied in the schools as a young man; so when he was about to teach what would then follow, he retained it best: by giving it a new lease of life he furnished it with a more useful purpose.

Should you disagree with his word, the world may stand by to illuminate his action, in order that you may agree with it, unless you are concealing the fact that you are a witness of truth.

Thus some subjects are seen here to be of practical value; nor did he fail to make frequent reference to subjects which are theoretical. Enthusiastic about these, he used to speak vehemently in a very decisive voice.

Alas, my grief! that very detestable draught having been drunk, death neared Lanfranc's body, our source of remedy, so as to snatch it away.

The hand of Saint John, which benefited from the glory of this holy man, an example to the world, and brought him to our school before the sad occasion of his death, would never have disturbed that draught of life.

Let the tears of a penitance weep for him for the sake of his transgressions. What unhappy man presumed to take away the hope of widows and orphans by caring nothing for their medicine of life?

You, O brothers, beloved of Christ, O sons of such a father, may you never be without a prayer, I beg you, O most kind brothers; while you were imploring and beseeching I prayed:

O Christ, the goodness, glory and beauty of all-happiness, give Lanfranc the joy of your father, to have and to hold, so that he, decked with a garland, may have you as his eternal guide, amen, amen.

Edited by E. DuMéril, Poésies populaires latines du moyen âge (Paris, 1847), pp.251-5, from F-DOU 852 (801) (s.xii-s.xiii), f.152r.

L50: HEU HEU, CHRISTE DEUS

1. Hëu, hëu, Christe Deus,
hëu, hëu, amor meus,
te damnavit pharisaeus
viventem sine crimine.
Iam pedens in patibulo,
iuvare te non valeo,
mori tecum desidero,
Iesu, iesu dulcissime.
2. Orbata mater filio,
apostolos non video,
solà quo vadam, nescio,
non possum ultra vivere.

(2.) O Iudaei, per errorem
occidistis redemptorem,
mundum salvabit per amorem
sua sancta passione.

3. Dixit Christus matri: (mea),
non vos turbet poena mea,
praecedam vos in Galilea,
resurgam die tertia.
Iohannes tibi filius,
custos tibi et famulus
eritque tibi baculus
in hac mundi miseria.

Alas, alas, O Christ my Lord; alas, alas, O my love. The pharisee condemned you when you were living without guilt. Now as you hang from the cross I am unable to help you. I long to die with you, O Jesus, Jesus, sweetest one.

I am a mother bereaved of her son. I do not see your disciples. Whither I may go alone I do not know. I am unable to live any more. O Jews, you killed the redeemer on account of your blindness. He will save the world through his love and by his holy passion.

Christ said to his mother: (O my mother), do not let my suffering trouble you. I will go before you to Galilee; I will rise again in three days time. John will be a son to you; he will be a protector and a servant to you; and he will be a staff for you, in this misery of the world.

Edited in AH, 46, p.130, from I-VEcap 823 (819) (s.xiv), f.36v and I-VEcap 825 (821) (s.xiv).

L51: HEU, HEU, HEU! MENS HERODIS EFFERA

- | | |
|--|---|
| 1. Heu, heu, heu!
mens Herodis effera
cur in nostra viscera
bella movet aspera? | 2. Heu, heu, heu!
que etas adhuc tenera
(matris) sugens ubera
perpetravit scelera? |
| 3. Heu, heu, heu!
iste dolor anxius,
dum transegit inpius
innocentes gladius! | 4. Heu, heu, heu!
proles adhuc tenera,
per te mater misera
descendet ad infera! |

5. Heu, heu, (heu!)
michi vite gaudium,
fili, nunc supplicium,
mortis eris ostium!

Alas, alas, alas. Why does the savage heart of Herod stir up fierce wars against our children?

Alas, alas, alas. What crimes have children of this tender age sucking at breasts committed so far?

Alas, alas, alas. This was indeed wretched sorrow, when the impious sword pierced through our innocent children.

Alas, alas, alas, little child, on account of you your wretched mother will descend into hell.

Alas, alas, alas, the joy of my life, my son, now my suffering, you will be the threshold of my death.

Edited by K.Young, The Drama, II, p.189, from D-Mbs Clm 4660 (ca.1220-30), f.104v.

L52: HEU! HEU! HEU! MICHI MISERE!

1. Heu! heu! heu! michi misere!
quid agam? quid queam dicere?
quo peccato merui perdere
natum meum, et ultra vivere?
2. Cur me pater infelix genuit?
cur me mater infelix abluit?
cur me nutrix lactare debuit?
mortem michi quare non prebuit?

Alas, alas, alas, for me wretched one! what should I do? what can I say? for what sin have I deserved to lose my son and to outlive him?

Why did my unfortunate father beget me? why did my unfortunate mother baptise me? why did my nurse have to give me milk? why did she not give me death?

Edited by K.Young, The Drama, II, p.353, from F-O 201 (s.xiii), p.198

L53: HEU, HEU, HEU! QUID ME INCUSASTIS?

Heu, heu, heu! quid me incusastis fletus incassum fudisse,
 cum sim orbata nato, paupertatem meam (qui solus) curaret,
 qui non hostibus cederet angustos terminos, quos michi Iacob
 adquisivit,
 4 quique stolidis fratribus, quos multos, proh dolor, extuli,
 esset profuturus?

Alas, alas, alas, why do you accuse me of having shed tears in
 vain when I have been bereaved of my son; he (alone) would have cared
 for my needs. He, who would not allow his enemies the scanty lands
 which Jacob acquired for me, and who would help his foolish brothers,
 many of whom I brought into the world, alas.

Edited by K.Young, The Drama, II, p.112, from F-O 201 (s.xiii), p.218.

L54: HEU! HEU! HEU! QUOMODO GAUDEBO?

Heu! Heu! Heu!
 Quomodo gaudebo, dum mortua membra videbo;
 dum sic commota fuero per viscera tota?
 me facient vere pueri sine fine dolere.
 5 O dolor! O patrum mutataque gaudia matrum
 ad lugubres luctus; lacrimarum fundite fletus,
 Iudee florem patrie lacrimando dolorem.

Alas, alas, alas! How can I rejoice when I see these dead limbs,
 when thus I shall have been disturbed within my very inmost being?
 Truly these boys will put me in mourning without end. O sadness, O
 happiness of fathers and mothers now changed to mournful grief. Shed
 streams of tears by your weeping for the flower of Judaea, the grief
 of our land.

Edited by K.Young, The Drama, II, p.112, from F-O 201 (s.xiii), p.218.

L55: HEU, INFELICES! QUID AGIMUS

Heu, infelices! quid agimus,
 quia Dominum nostrum minime reperimus?

O unlucky ones! what are we going to do, since we cannot find our Lord anywhere?

Edited by K.Young, The Drama, I, p.416, from F-SQ 86 (s.xiv), p.618

L56: HEU! ME MISERA! MAGNUS LABOR

Hëu! me misera!
Magnus labor, magnus dolor, magna est tristitia.
Ihesu Christe, mundi tocius gloria,
de te nasci teneo memoria,
5 quam emisti tua misericordia;
qui condonasti Magdalene gravia peccamina;
per te vita perfruar perpetua.
O magister!
Quare pie te si quando his videbo oculis,
10 quem Iudei suspenderunt crucis in patibulis
et audivi sur(r)exis(s)e dictis nunc angelicis.
Rex cun(c)torum angelorum pro nobis occisus est.
Hëu! michi tristi, dolenti de morte altissimi.
O quam magno dies ista celebranda gaudio,
15 quam ingenti, tam devoto, recolenda studio!
angelus de celo venit, lapidem revolvit; sedit.
Deus et homo! Deus et homo! Deus et homo!
Ihesu Christe, tu spes mea, salus viva seculi,
memorare Magdalene tuique amici Lazari.
20 Te vi(v)um spero videre cum (s)céptro imperii.
Me misera! me misera! me misera!
Quid agam? Heu! tristis, quid dicam?

Alas, have pity on me! great is my suffering, great my grief and great my sadness. O Jesus Christ, the glory of all the world, I was born of you; I hold you in my memory, I whom you gained through your compassion; you who pardoned the great sins of Mary Magdalene; through you I may enjoy eternal life.

O master! therefore I will be with you, pious one, whenever I shall see with these eyes. I heard from the words of an angel that he whom the Jews hung on the intersection of a cross had now risen. The king of all the angels was killed for us. Alas, for me, a sad woman, grieving over the death of the noblest of all. O how this death must be celebrated with joy on this great day; how it must be re-enacted with great and very faithful devotion. The angel came from heaven; he rolled away the

stone; it stood still. God becomes a man; God becomes a man; God becomes a man. O Jesus Christ, you are the hope and the living salvation of the age; remember Mary Magdalene and your friend Lazarus. I hope to see you living with the sceptre of a king. Have pity on me, have pity on me, have pity on me. What should I do? alas, sad at heart, what should I say?

Edited by K.Young, The Drama, I, pp.443-4, from F-TO 927 (s.xiii), f.5r.

L57: HEU MIHI! CUR HOC FECI?

1. Hēu mihi! cur hoc feci?
Ioseph fili, cur te misi?
Errantem per devia
devoravit bestia
Ioseph.
2. Non te fera interfecit,
immo pater qui sic fecit,
pater durus et crudelis,
pater miser et infelix.
Ego pater qui sic feci
meum natum dedi neci.
3. Amisi filium,
perdidi gaudium,
patris solatium,
vitae remedium,
cur amisi? quid amisi?
4. Haec fuit missio
mea confusio,
ista legatio
mea praedatio.
5. Ioseph fili, tenera facies,
patris lumen, cara prolenies,
si iamdudum mea canities
ad inferni transisset glacies,
possem dici beatus septies.

6. Ioseph fili, facies tenera,
patris lumen et eius dextera,
ubi tua nunc iacent viscera?
iam moriar si dicam caetera.
7. Tuus color meus dolor,
tuus amor meus clamor,
tuae genae mihi penae,
tuus nasus mihi casus,
tuus vultus mihi luctus.
8. Tua viscera mea funera,
membra tenera mea vulnera.
O fera nimis efferata
o fera nimis aspera!
9. Cur laceras tam teneras
Ioseph genas tam amenas?
cur rumpis venas non satis plenas?
O dira bestia, confundis omnia.
10. O sepultura nimium dura,
o monumentum tam violentum!
Ai mihi quid faciam!
ai mihi quo fugiam!
Perdidi gloriam meam laetitiam.
non vivam amplius, morior melius.
11. Fili Ioseph, Ioseph fili,
post te vitam pendo vili,
ad infernum lugens tendo,
tendo lugens ad infernum,
desolatus in aeternum.
12. De morte filii
nihil solatii
modulis vel irae
nullus cantus
meos planctus
poterit lenire.

13. Qui pater est mihi condoleat,
 has genitrix lacrimas teneat!
 condoleant veteres veteri,
 plangite pro puero pueri.
 Flos qui recens floruit
 violenter corrui
 vehementer marchuit
 marcuit, illuit, aruit.
14. Quam speciosa
 decidit rosa
 flos violae
 plus violae:
 amisi odorem
 perdidit colorem.
15. Ad maiorem malorum cumulum
 statuemus monere tumulum
 qui saepius moneat populum
 vel commendet puerulum.
 Ioseph parvulum, patris speculum
 Utinam eorum terminus malorum
 dies veniat,
 dies fatalis
 quae tantis malis
 sine venia
 veniat hora
 quae sine mora
 comprimatur ora. Amen.

Alas for me, why did I do this? O my son Joseph, why did I send you?
 A wild beast on the high road devoured Joseph as he was roving.

The wild beast did not slay you; on the contrary it was your father
 who did that; a harsh and unfeeling father, a father wretched and
 unhappy. I am the father who did this; I allowed my son to be killed.

I have lost my son; I have thrown away my happiness, the comfort
 of a father, a medicine for life. Why did I send him away? What have
 I lost?

This loss was my confusion; his mission of peace was an act of
 robbery committed by me.

O Joseph my son, O young face, the light of a father, my dear
 offspring, if my old age had been transformed to the harshness of hell
 a long time ago, I would be called blessed seven times over now.

O Joseph my son, young face, light of a father and his right hand,

where does your body now lie? I may die now if I say otherwise.

Your coat of many colours is my grief; your love is my lament;
your cheeks are tears to me, your nose my fall, your face sorrow.

Your dead flesh is my funeral, your young limbs are my wounds.
O wild beast savage beyond measure, O wild beast violent beyond measure.

Why do you tear Joseph's very gentle face which was so lovely?
Why do you burst his veins which are not yet very full? O awful beast
you confound everything.

O burial uncivilised beyond measure; O tomb so dishonoured; O
what should I do for myself? O whither should I fly? I have lost my
glory and my happiness; let me not live any longer; it is better
that I die.

O my son Joseph, O Joseph my son, with your death I consider
life to be of little value. I direct my course to hell, while grieving,
forsaken forever.

There is no consolation for the amount of rage experienced at the
death of a son; no song will be able to soothe my lamentations.

Let the one who is my father suffer greatly; let my mother restrain
her tears; let old men suffer greatly for this old man; lament for this
boy, O boys. The fresh flower which bloomed died violently; it grew
ardently, it became weak, it faltered and it shrivelled up.

How this beautiful rose died, as the blossom of the violet, more
violet in colour: I have lost its scent and its colour.

We erect a tomb in remembrance of the great mass of life's
misfortunes, a tomb which more often may warn people or even procure
favour for a little boy. Little Joseph, the mirror of a father, would
that there were an end of evil; let the day come, that fatal day of
so many unpardoned evil men; let the hour come without delay which
should check our tongues.

Edited by J. Leclercq, 'Complainte de Jacob dans un manuscrit de Madrid',
Hispania Sacra, 2 (1949), pp.115-16.

L58: HEU MISERERI!

Heu, misereri!

heu, misereri!

heu, misereri dolentes!

heu, misereri plangentes!

5

eamus ad principem.

Alas, have mercy on us, alas, have mercy on us, alas have mercy on
us who are grieving; alas have mercy on us who are lamenting; let us go
to our leader.

Edited by K. Young, The Drama, I, p.708, from I-SUL Fascicolo 47, n.9
(s.xiv).

L59: HEU! MISERE, CUR CONTIGIT

1. Heu! misere, cur contigit
videre mortem Salvatoris?
2. Heu! redemptio Israhel,
ut quid taliter agere voluit.
3. Heu! consolatio nostra,
ut quid mortem sustinuit.

Alas, unhappy sisters, why has she come to see the death of the Saviour?

Alas, he became the redeemer of Israel when he consented to do this.

Alas, he became our comforter when that deed sustained his death.

Edited by K.Young, The Drama, I, p.269, from E-Mn Va 20.4 (C. 132) (ca.1130-38), f.102v. A number of Easter plays which include this planctus provide the second stanza only, for example, A-Kn 574 (s.xiii), f.144r and D-Ngm 22923 (s.xiii), f.106r. The two plays of French provenance which contain it (F-O 201 (s.xiii), p.225 and F-TO 927 (s.xiii), f.2v) order the text as follows:

1. Heu! misera, cur contigit
videre mortem redemptoris?
2. Heu! redemptio Israel,
ut quid mortem sustinuit!
3. Heu! consolatio nostra,
ut quid taliter agere voluit!

Edited by K.Young, The Drama, I, p.441, from F-TO 927 (s.xiii), f.2v. F-O 201 (s.xiii), p.225 differs in the following respects: 1.1 misere; 1.2 Salvatoris for redemptoris; 2.1 redempcio; 3.1 consolacio.

L59a: HEU! MISERI, QUID FACIMUS

Heu! miseri, quid facimus,
quid dicimus,
quia perdidimus,
quem custodimus?

5 De celo venit angelus,
qui dixit mulieribus
quia sur(r)exit Dominus.

Alas! unfortunate ones, what do we do, what do we say since we have lost the one whom we are guarding? An angel came from heaven and said to the women that Christ was risen.

Edited by K.Young, The Drama, I, p.442, from F-TO 927 (s.xiii), f.3v.

L60: HEU! NOBIS INTERNAS MENTES

- | | |
|--|--|
| 1. Heu! nobis internas mentes
pro nostro consolatore,
quem crudelis Iudeorum | quanti pulsant gemitus
quo privamur misere,
morti dedit populus. |
| 2. Jam percusso ceu pastore,
sic magistro decedente,
atque nos, eo absente, | oves errant misere;
turbantur discipuli,
dolor tenet nimius. |
| 3. Sed eamus et ad eius
si dileximus viventem, | properemus tumulum;
diligamus mortuum. |

Alas! how many laments touch our inward feelings on account of our Saviour, of whom we, wretched ones, are deprived; the cruel people of the Jews put him to death.

As if their shepherd had already been killed the disciples wander about like wretched sheep. Thus they go away from their master; the disciples are troubled and likewise, in his absence, excessive grief takes hold of us.

But let us go, let us hasten to his tomb; if we loved him when he was alive let us love him now that he is dead.

Edited by K.Young, The Drama, I, p.390, from CH-E 300 (s.xii-s.xiii), p.93.

L61: HEU! PIUS PASTOR OCCIDIT

1a Heu! pius pastor occidit,
quem culpa nulla infecit.
O res plangenda!

1b Heu! verus pastor obiit,
qui vitam functis contulit.
O mors lugenda!

2a Heu! nequam gens Iudaica,
quam dira frendet vesania.
Plebs execranda!

2b Cur nece pium impia
dampnasti seva invida?
O ira nefanda!

3a Quid iustus hic promeruit
quod crucifigi debuit?
O gens dampnanda!

3b Heu! quid agemus misere,
dulci magistro orbate?
Heu, sors lacrimanda!

4. Eamus ergo propere,
quod solum quimus facere
mente devota.

5. Condimentis aromatum
ungamus corpus sanctissimum,
quo preciosa.

6. Nardi vetet commixcio,
ne putrescat in tumulo
caro beata.

Alas, our good shepherd has been slain, whom no sin stained. O lamentable deed.

Alas the true shepherd has died, who gave life to the dead. O deplorable death.

Alas you worthless Jewish people; how they rage with awful madness, a detestable people.

Why did you condemn the good shepherd to an impious death through your savage hate, O abominable rage.

What did this just man do to deserve to be crucified, O pernicious people.

Alas, what shall we, wretched ones, do, bereaved of our sweet Lord? Alas, woeful fate.

Let us therefore go quickly to do the one thing we can do with a faithful heart.

Let us anoint his very holy body with aromatic spices, for they are of great value.

Lest his holy flesh should putrify in the tomb, a mixture of nard-balsam will prevent this.

Edited by K.Young, The Drama, I, p.393, from F-0 201 (s.xiii), p.220.

L62: HEU! QUAM CONFUSUM REDDIT SORS ULTIMA PLANCTUM!

	Heu! quam confusum	reddit sors ultima planctum!
	Maxima lux orbis	hic iacet exanimis,
	Odilo vir sanctus,	monachorum signifer almus,
	nobilior celo	clauditur hoc tumulo.
5	Nascitur in mundo	processu sanguinis alto
	Arvernisque rosam	mittit odoriferam.
	Celitus attactum	Maiolus hinc rapit illum
	decedensque suis	implicat officiis,
	quo sibi quam plures	collegit commilitones
10	sub signis fidei,	plenus amore Dei
	occubuit, verus	cum circumciditur agnus,
	et Domino niveam	reddidit hinc animam.

Alas, how ultimate fate reimposes troubled lamentation on us! here the greatest light of the world lies lifeless. Odilo, a holy man, the nourishing leader of our monks, is holier now in heaven; he is enclosed in his tomb. He was born into this great world from the line of a family from the Auvergne; it brought forth this fragrant flower. Holy Maiolus plucked him from this place, having met him; while leaving, Odilo embraced his servants and through this he gathered more monks to his community than before. Under the banner of his faith and full of love of God he passed away, when he, true man, was smitten by death. From this place he returned his pure white soul to God.

Edited by E.Sackur, 'Handschriftliches aus Frankreich', NA, 15 (1890), p.123, from F-Pn lat.18304 (s.xi), f.128r.

L63: HEU! TENERI PARTUS

Heu! teneri partus,	laceros quos cernimus artus!
Heu! dulces nati,	sola rabie iugulati!
Heu! quem nec pietas	nec vestra coercuit etas!
Heu! matres misere,	que cogimur ista videre!
5 Heu! quid nunc agimus	cur non hec facta subimus!
Heu! quia memores	nostrosque levare dolores
gaudia non possunt,	nam dulcia pignora desunt!

Alas, little children, we see your limbs have been torn to pieces. Alas, sweet children, slain in one furious assault. Alas, an assault which neither compassion nor your tender age checked. Alas, sorrowful mothers what we are forced to witness. Alas, what do we do now, why do we not give in to these things? Alas, because joy cannot alleviate our memories and our sorrow, for our sweet children are gone.

Edited by K.Young, The Drama, II, p.112, from F-O 201 (s.xiii), p.217.

L64: HEU, VOCE FLEBILI COGOR ENARRARE

- | | |
|---------------------------|----------------------|
| 1. Heu, voce flebili | cogor enarrare |
| facinus, quod accidit | nuper ultra mare, |
| quando Saladino con- | cessum est vastare |
| terram, quam dignatus est | Christus sic amare. |
| 2. Exeunte Iunio | anno post milleno |
| centum et octoginta | iunctis cum septeno, |
| quo respexit Dominus | mundum sorde pleno |
| erigens de pulvere, | pauperem a ceno, |
| 3. Malus comes Tripolis, | mentem ferens ream, |
| magna cum tyrannide | tenens Tiberiam, |

- Turcos suis fraudibus
atque primum occupat
4. Saladinus convocat
habitantes Phrygiam,
Agarenos populos,
ab Egypti finibus
5. Veniunt Hircomili,
Mauri atque Getuli,
filii Moab, Amon
atque cum his omnibus
6. Turcos ac Massagetas
Tatari ac Sarmates
currunt Quadi, Vandili,
undique conveniunt
7. Terram intrant inclitam,
capiunt Christicolas,
et ut fere pessime
iugulant puerulos,
8. Saladino igitur
rex atque Templarii
totis obstant nisibus
cupientes populo
9. Turchi pugnant acriter
Christianos vulnerant,
et ut male bestie
territant sonipedes
10. Nostri se dum sentiunt
et a malis gentibus
stringunt suis manibus
atque truncant fortiter
- ducit in Iudeam
totam Galileam.
- barbaros per gyrum,
Pontum usque Tyrum,
Arabem et Syrum,
usque in Epirum.
- Turgo et Edite,
Barbari et Scythe,
et Ismahelite,
sunt Amalechite.
- precipit adesse,
nolunt hinc abesse,
Medi atque Perse,
gentes sic diverse.
- cuncta devastantes,
senes et infantes,
sanguinem amantes
dividunt pregnantes.
- terram sic ingresso
currunt ex adverso,
barbaro perverso,
subvenire presso.
- iacula mittentes,
cedunt resistentes,
dentibus frementes
tubis perstreptentes.
- ita pregravatos
undique vallatos,
enses deauratos
barbaros armatos.

- | | |
|--|---|
| 11. Plus quam decem milia
sed pro uno quolibet
sic pugnando cominus
vix ex nostris aliqui | erant Christiani,
ter centum pagani;
Bactri et Hircani,
evaserunt sani. |
| 12. Rex cum cruce capitur,
Templarii ter centum
quorum nulla corpora
sed a Christo anime | alii truncantur,
capti decollantur,
sepulture dantur,
celo coronantur. |
| 13. Nostre postquam acies
currunt crudelissime
urbem Acrim capiunt
atque omnes alias | ita sunt confracte,
gentes illa parte,
absque ullo Marte
manu, simul arte. |
| 14. Surim solam liberat
marchio clarissimus,
cuius vires approbat
timet quoque plurimum | nautica marinus,
vere palatinus,
Grecus et Latinus,
ferox Saladinus, |
| 15. Latro ille pessimus,
per quam suis pedibus
natus qui ex virgine
in presepi ponitur | terre devastator,
transiit Salvator,
omnium creator
celi fabricator. |
| 16. Inde siccis pedibus
et ex quinque panibus
quem Iohannes predicans
Iordanis sentiens | maria calcavit
multos satiavit,
digito monstravit,
post retrogradavit. |
| 17. Cruci demum fixus est
aquam atque sanguinem
quo ac tali pretio
qui per primum hominem | Deus homo natus,
sparsit eius latus,
mundus est salvatus,
fuerat damnatus. |
| 18. Heu, terra inclita,
sola digna perfrui
terra, cui dederat
heu, quantum impia | terra vere bona,
florida corona,
Deus tanta dona,
te nunc cingit zona! |

- | | |
|--|---|
| 19. Heu, heu, Domine,
angelorum bonitas,
ecce canes comedunt
velut aqua funditur | gloria iustorum,
salus peccatorum:
panes filiorum,
sanguis nunc sanctorum. |
| 20. Flete, omnes populi,
graves luctus facite
flumina effundite,
sic ruinam plangite | flete, et non parum,
planctum et amarum,
undas lacrimarum;
urbium sanctarum! |
| 21. Flete amarissime,
magni atque minimi,
mutate in melius
nam de celo prospicit | omnes auditores,
fratres et sorores!
vitam atque mores;
Deus peccatores. |
| 22. Dat flagella impiis,
et per tempus corrigit
humiles glorificat,
recipit ut filios | punit delinquentes,
stulta presumentes,
deicit potentes,
digne penitentes. |
| 23. Sic iratus Dominus
iudicans ex nubibus
archam testamenti ac-
tradidisse legitur | quondam Israheli,
et de alto celi,
census igne zeli
populo crudeli. |
| 24. Sed et quamvis viribus
sunt compulsi plangere
coegerunt reddere
nam illorum viscera | hec putabant acta,
statim sua facta,
munera cum arca,
stabant putrefacta. |
| 25. Convertamur igitur
mala, que commisimus,
atque Deo munera
ut placatus lacrimis | et peniteamus,
fletu deleamus
digne offeramus,
donet, quod rogamus! |

Alas I am compelled to tell in detail with a weeping voice of an outrage which recently took place across the sea, when a chance arose for Saladin to lay waste the (holy) land, which Christ considered worthy of his love.

It was at the end of June in the year 1187 when the Lord regarded the world from above its dust with its pending fate, and saw also the poor in its filth.

The wicked count of Tripoli, a man of evil disposition, while holding

Tiberias under great tyranny, leads the Turks with their tricks into Judaea and so first of all seizes all Galilee.

Saladin gathers around him the barbarian tribes who were living in Phrygia and from the Black Sea to Tyre, the people of Agarenes, Arabia and Syria and those from the boundaries of Egypt right to Corinth.

The Hyrcanians came and the people of Ethiopia, the Mauritanians and the Moroccans, the barbarians and the Scythians, the sons of Moab: the Ammonites and the Ishmaelites and along with all of these the Amalekites.

He orders the Turks and the Scythians from the East Caspian to be present; the Bactrians and the Sarmatians certainly do not want to miss this; the Germans of Moravia, the Vandals, the Medes and the Persians hasten there quickly; thus these various races gather together from every quarter.

They enter the famous land, laying waste everything; they capture the Christians, old men and children, and just as the most evil beasts who like blood they slay little boys and they kill pregnant women.

Saladin having entered this land thus the king and his templars therefore move quickly against him; they oppose this barbarian evil with all their might, eager to release the people who have been oppressed.

The Turks fight violently, throwing javelins; they wound the Christians; who while resisting them die; just like evil beasts growling through their teeth, they make a terrifying din with their trumpets.

When they see that they have been thus overcome and that they are surrounded on all sides by these evil people, our men draw their gilded swords with their hands and boldly attack armed barbarians.

There were more than 10,000 Christians, but for every one of these there were 300 pagans, no matter how you look at it. Thus the Bactri and the Hyrcanians proceeded by fighting hand to hand; and hardly any of our men escaped unscathed.

The king who had the cross is captured; others are mutilated; 300 templars are beheaded, once having been taken; their bodies are given no burial, but their souls are received as the prize of victory by Christ in heaven.

Subsequently our lines of battle were broken up; the most cruel of races hasten for their share; they capture the city of Acre without any resistance and every other town either by force or by cunning.

The lord of the sea liberates only Tyre, a lord who was that very famous count Paladin; the people of Greece and Rome hold his forces in high regard, and fierce Saladin also fears them exceedingly.

He was the wickedest brigand, the destroyer of the holy land, a land through which the Saviour walked, who was born the creator of all things of a virgin, was put in a crib and became the maker of heaven.

Thereafter he trod on the sea with dry feet and fed a multitude with five loaves, as John points out in his narrative and (at his baptism by John) on seeing the Jordan swam backwards in it.

God, born a man, was nailed to the cross at length; his side issued forth water and blood; the world was saved at such a cost, having already been condemned by the first man on earth.

Alas, this land, truly a good land, is alone worthy to enjoy fully the flowery garland (of Christ). O land, to which God gave such gifts, alas, how greatly an impious cancer encompasses you now.

Alas, alas, O lord, the glory of righteousness, the goodness of angels, the deliverance of sinners, look, the dogs make a meal of your sons; just as water is poured, the blood of your saints is now shed.

Weep all nations, weep in no small way, make sad laments and bitter complaint. Pour forth streams and floods of tears; lament thus for the destruction of the holy cities.

Weep most bitterly, O all you listeners, the great and the lesser,

brothers and sisters; change our ways for a better life, for God sees sinners from heaven.

He metes out lashes to the impious and he punishes the wicked, and through time he corrects those who presume foolish things; he glorifies the humble, and he casts down the mighty; he receives as his sons the worthy penitents.

Thus the God of Israel who was once angry, is now judging from the clouds and from high heaven; having been kindled by a fire of zeal he reads the Ark of the Covenant, only to find that we have betrayed it to a cruel people.

But they settled these acts with as much strength as possible; they were compelled to lament immediately for their deeds; they gathered together in order to return these gifts to the Ark; indeed their inner parts continued to putrify.

Therefore let us be changed men and let us be penitent; let us destroy the sins which we committed through weeping and let us offer gifts to God worthily, so that pleased with our tears he may give up his plan of sacrifice; this we beg.

Edited in CB, no.50, from D-Mbs Clm 4660 (ca.1220-30), f.15r.

L65: HUC ADES, CALLIOPE

- | | |
|---|--|
| 1. Huc ades, Calliope,
carmen fingo lugubre
quem produxit Dacia,
Mater fuit Athala, | vires mihi suggere!
nobili de principe,
satum stirpe regia.
Frisionis filia. |
| 2. Pater cuius, hostia
mortem pro iustitia
Noster autem Carolus,
fugit ad avunculum, | factus in ecclesia,
pertulit in Dacia.
clam sublatus hostibus,
comitem Flandrensi-
um. |
| 3. In qua proles regia
crevit sapientia
Ubi vero inclitus
Balduinum patrio | marchionis curia
atque morum gratia.
obiit avunculus,
statuunt in solio. |
| 4. Hic vicinis regibus
cultor suae patriae,
Morbo insanabili
Sithiu fit monachus, | terror fuit omnibus,
hostis iniustitiae.
fracta carne fragili,
et successit Carolus. |

5. Quo regnante, Flandria
cuius sub imperio
Auxit patrum gloriam,
Plurimas Flandrensibus
viguit militia;
floruit religio.
comitum potentiam.
terras iunxit finibus.
6. Heu, heu! magne marchio,
forma digna principe,
Heu, pater ecclesiae,
ultor iniustitiae
digne regni solio,
digna tanto nomine!
nostrae decus Flandriae,
et munimen Franciae,
7. Dux bonorum previus,
monachorum clipeus,
Te Flandrorum comite,
nec audebat quis tuam
cleri defensor pius,
terror malis omnibus!
quiescebant semitae,
conturbare patriam.
8. Preda nunc efficimur,
fit pastore mortuo
Nemo iustum sequitur,
et abscisso capite,
undique diripimur;
ovium direptio.
paxque tecum moritur,
membra pugnant undique.
9. Dole, plange, Flandria,
Nulla sunt solatia,
Ad lamentum convoca
et ad tua funera
quasi patrem filia.
perit tua gloria.
quaeque regna proxima,
planctus pulset aethera.
10. Cum facit iustitiam,
et pro causa pauperum
Ergo pro iustitia
et laetandum potius,
passus est invidiam,
pertulit martirium.
coronatur gloria;
sed tamen non possumus.
11. Cogit nos continuo
cuius in absentia
Flent pontus et Anglia
te plus his, o Francia,
flere desolatio,
conturbantur omnia.
totaque Normannia,
sed minus quam Flandria.
12. Flandria, tu miseria,
scinde genas unguibus,
Hinc dolet Italia
duraque Germania
tua tunde pectora,
neque parcas fletibus.
totaque Sicilia,
atque Lotharingia.

13. Nostra nam miseria
doletque cum Dacia
Glacialis Rhodope
Geticusque Ismarus
14. Floret, et Hispania
nec laetetur Graecia,
O Flandrenses miseri,
devoret vos penitus,
15. Quae vos, servi, furia
sicut Iudas proprium
Superatis nimium
Danaique funera
16. Ergo Iudae perditum
secum in supplicio
immo pene miserum
tradens enim Dominum,
17. Multis quippe profuit,
sed vestra traditio
Fecit ergo nescius
sed vestra vesania
18. Quae iam vestro sceleri
quaerere non desino,
Non est tam sacrilego
Vos expectant omnia
19. Tantalus purgatus est;
Et nocentum agmina
Ixion iam exilit;
saxumque volubile
20. Stupet mundi machina;
horrent coeli sidera
Et nos exhorrescimus,
ne sordescant saecula
- terrae pulsat intima,
Thule remotissima.
stupet tanto scelere.
et exclusa Bosphorus.
- iuncta cum Galatia;
lacrimante Flandria.
porta patens inferi
nec evomat amplius.
- compulit ad talia?
tradidistis dominum.
facinus Lemniadum,
vestra vincunt scelera.
- facti estis socii;
vos expectat mansio;
fecistis innoxium.
implet vaticinium;
- Dominum quod tradidit;
multis est perditio.
quod prodesset pluribus;
multis erit noxia.
- poena possit fieri
nec tamen invenio.
poena digna populo.
tormentorum genera;
- vester eius locus est.
cedunt vobis omnia.
rotam vobis deserit;
vos oportet volvere.
- pavent Ditis abdita;
tam nefanda scelera.
unde finem facimus,
talium memoria.

Hither you come, O Calliope, to give me strength. I am composing a sad song about a noble lord whom Denmark brought forth, a son from a royal line. His mother was Adela, the daughter of the count of Holland.

His father, who was murdered as a martyr in church, suffered death in Denmark while defending righteousness. However, our Charles was secretly saved from his enemies; he fled to his uncle, the count of Flanders.

In that court the count's royal offspring grew up with wisdom and with respect for customs. When his famous uncle died they put Baldwin on the throne of his father.

This man was the dread of neighbouring kings, the supporter of his native land and the enemy of injustice. He developed an incurable disease and a frail, weak body and was made a monk at Sithieu (of Saint Bertin); Charles then succeeded him.

While he was ruling this land, Flanders thrived in military power and religion flourished under his devoted rule. He magnified the glory of his father, the epitome of virtue amongst counts. He joined very many dominions to the borders of Flanders.

Alas, alas, great count, worthy of the throne of the kingdom, with a manner fitting to a prince, you were worthy of such a name. Alas, father of the church, honour of our Flanders, punisher of injustice and defender of France.

A lord leading the path of virtue, the devout defender of the cleric, the shield of monks and the dread of all evil men; with you as the count of Flanders our highways were peaceful; no one dared to trouble your country.

Now we are made prey; from all sides we are plundered; sheep-stealing is carried out when the shepherd is dead; no one follows in the tracks of this just man; peace dies with you; now that your head has been cut off they fight from all sides over your limbs.

Grieve, lament, O Flanders, as if a father for his daughter; there are no consolations; your glory perishes. Call all neighbouring kingdoms to lamentation and let the lament at your funeral rites disturb heaven itself.

When he executed justice, he experienced unpopularity, and for that reason he suffered humble martyrdom. Hence he is crowned with glory for his righteousness, and so one should rather rejoice; but, however we are unable to do this.

Desolation compels us to weep endlessly. The sea, England and all Normandy lament, and you men of France weep more than these, but less than Flanders. They are all thrown into confusion in his absence.

Flanders, you wretched one, strike your breasts. Lacerate your cheeks with your nails; do not hold back from weeping. Here Italy grieves and all Sicily, and also uncivilised Germany and Lotharingia.

For the sadness of our land touches our inmost parts; very remote Iceland grieves along with Denmark; icy Despoto Dagh is struck senseless at such a crime, and the Thracian mountain of Ismarus and the distant Bosphorus too.

And let Spain weep together with Galatia; do not let Greece rejoice, while Flanders is weeping. O unhappy men of Flanders, let the open gate of hell devour you utterly; may it not release you ever.

What fury compelled you to do such things, O servants? just as Judas betrayed his own master you betrayed your Lord. You outstrip the excessive crimes of the women of Lemnos; your crimes outdo the murder of Danaus.

Therefore you are rendered friends of Judas, who has now been lost. A dwelling place in suffering awaits you with him; yes indeed, you made an innocent man wretched with pain, for handing over the Lord fulfils the prophecy.

To be sure he profited in many things because he betrayed the Lord; but your betrayal is perdition to many people. Hence he carried out something unaware of its value which would be beneficial for the majority of mankind; but your madness will be harmful to many.

Now a punishment can be meted out for your wickedness. I do not cease from searching for it; however I cannot find it. There is no punishment fitting for such a wicked people. All kinds of torments await you.

Tantalus has been cleansed: your position is his; all armies of wicked men yield to your evil. Ixion now leaps up and abandons his wheel for you. It is fitting that you should spin on his revolving stone.

The very fabric of the world is benumbed; people fear the secrets of Jove; the stars in the sky are horrified at such wicked crimes, and we tremble exceedingly; hence we draw our story to a close, in case future ages become stained by the memory of such deeds.

Edited in MGH SS VII, p.526, from a manuscript which has been lost or destroyed.

L66: HUG DULCE NOMEN

- | | |
|---|--|
| 1. Hug dulce nomen,
Karli potentis
insons sub armis
occubuisti. | Hug propago nobilis
ac sereni principis,
tam repente soncius |
| 2. Sed cur adire
quem Hludovicus,
regem libenter
constituisse? | Karolum presumeres,
imperator inclitus,
visus est ex filio |
| 3. Sed non ob hoc tu
nec membra tua
cum plus prodesse
semper amares. | perforandus lanceis,
lanianda fuerant,
quam nocere cuique |
| 4. Nam rex Pipinus
cum te vidisset
nudum iacere
pulvere campi. | lacrimasse dicitur,
ullis absque vestibus
turpiter in medio |

- | | | |
|----|---|---|
| 5. | Quin immo de te
'Hunc si vidissem
talenta centum
hoc michi quantum!' | subsecutus addidit:
sospitem nunc corpore,
non placerent aurea |
| 6. | Karroff oneste
de quo sacerdos
et ubi vivens
se sepeliri. | collocetur tumulo,
extitit ac monachus,
postulavit mortuum |
| 7. | O quam venustam,
circumferabas,
cum plus prodesse
semper amares. | quamque pulcram speciem
omnibus pre ceteris,
quam nocere cuique |
| 8. | Non crimen ullum,
tu perpetrasses,
cum plus prodesse,
semper amares. | non rapinam quamlibet
cum fores mitissimus,
quam nocere cuique |

Hugh, O sweet name, Hugh, O noble progeny of powerful Charlemagne, our fair leader. Innocent you lay beside your arms, so suddenly wounded.

Yet why should you venture to go to Charles (the Bald) whom Lewis (the Pious), a glorious emperor, was known willingly to have established as king, since Charles was his son.

But not for that were you pierced with lances and your limbs mutilated; for you always desired to be of service more than to harm anyone.

Indeed, King Pepin (the enemy) is said to have wept when he saw you lying naked, without any clothes, shamefully in the middle of the dust-covered field.

In fact, having followed after you he said this about you: 'One hundred gold talents would not please me as much as if I might now see him safe and sound.

At Charroux he is placed in an honourable grave beside which a priest and a monk stood, and where the living demanded that this dead man should be buried.

O what a beautiful face, how lovely it was compared to all others. For you always desired to be of service more than to harm anyone.

You would not have committed any crime or robbery at will, for you were the gentlest of men and always desired to be of service more than to harm anyone.

Edited in Poetae, II, p.139, from F-Pn lat.1154 (s.ix-s.x), f.133r.

L67: IN EXCELSIS TUIS

In excelsis tuis occisus es;
2 doleo super te, frater mi Jonatha, decore nimis.

You were killed on her heights (Gilboa's); I grieve for you, O Jonathan, my brother, a man of outstanding honour.

Edited from CH-SGs 390-91 (s.x), p.398.

L68: IN NOMINE DOMINI

1. In nomine Domini dicam, vos audite,
 vestro bono proferam (vobis) quicquid scite;
 primo detis veniam lingue non polite,
 Gerarde cum sotiis, doctor redimite.
2. Duo vobis referam pro vestri honore:
 primo de Ambrosio loquar pre dolore,
 de vestro dulcissimo defuncto pastore,
 et secundo breviter de novo doctore.
3. Mea tristis anima est usque ad mortem,
 orphanam Ambrosii videns hanc cohortem:
 dolorosam ideo, heu, heu, tristem sortem!
 omnis mende nocuit mors virum exortem.
4. Modo est Bononia bona viduata,
 patrono grammaticae tota minorata:
 totus mundus conqueri potest cur orbata,
 et cur est Ambrosio vita iam sublata.
5. Tedet meam animam modo mee vite,
 in amaritudine loquar, nec florite:
 O vos, omnes homines, auditum venite,
 quid mors nobis triverit, (dicam nunc), audite.

- | | | |
|-----|---|--|
| 6. | O Iamma sabactani,
luminare maximum
et fontem grammaticae
cur tam cito, Domine, | Hely, quid fecisti?
tu cur extinxisti,
vivum destruxisti?
solem abstulisti? |
| 7. | Phebus inter sidera
leo inter bestias
inter aves aquila
immo supra sidera | nunc est obscuratus,
nunc est superatus,
perdidit volatus:
est doctor prelatus. |
| 8. | Magdalena lacrimans,
Iacob, <u>et</u> Rachel, plangite,
O Ioseph, O Ionatha,
pro te dolens conqueror | Petre preelecte,
gens unius secte,
Ambrosi dilecte,
et lamentor recte. |
| 9. | Nostri vera capitis
immo mundi corruit
que prebebat omnibus
ex omni scientia | decidit corona,
miranda persona,
tot et tanta dona,
quod undabat dona. |
| 10. | Dolens pro Ambrosio
Donatus, Virgilius,
Cato et Boetius,
Seneca, Ovidius, | plorat Priscianus,
Prosper et Lucanus,
Statius, Alanus
Plato, Claudianus. |
| 11. | Post plorat Oratius,
Herricetus, Pamphilus,
idemque Ugutio
Plangit Astrolabius | Nova Poetria,
Facetus, Tobia,
et liber Papia.
et philosophia. |
| 12. | Maris stella, Persius
Arator, Terentius
Alexander, Tullius,
Grecismus, Sedulius | plorat virginalis,
atque Iuvenalis,
plorat Marcialis,
atque Doctrinalis, |
| 13. | Theodolus <u>...</u>
Esopus, Salustius
et Doctrina rudium
Euclides, Evendeunt | et Maximianus,
atque Avianus,
atque Ulpianus,
atque Alphraganus, |

- | | |
|--|---|
| 14. Aly, Aristotiles,
Constantinus, Ypocras,
Alcidus, Avicebron,
Algazel, Avenroys | Tolomeus plenus,
Rasis, Abicenus,
et post Galienus,
plorat Damascenus. |
| 15. Plorant generaliter
naturales medici,
et sacri theologi
conquerantur etiam | nunc omnes artiste,
morales sophiste,
et omnes iuriste:
omnes alchimiste. |
| 16. Nunc plangat Ambrosium
auctorum opuscula
libri fleant singuli
Ambrosii mortua | sua Margarita,
fleant infinita,
et librorum scita
pro lingua mellita. |
| 17.. Sed nil iuvat plangere,
istud scimus firmiter,
cunctis modis igitur
ut in summa gloria | ergo consolemur:
quod nos moriemur,
Deo famulemur,
simul gloriemur. |
| 18. Debemusque plurimis
non potest Ambrosius
ita Deo placuit,
et quod nobis expedit | causis consolari:
plus recuperari;
debet conlaudari,
decet comparari. |
| 19. Dimittamus mortuos
vivi cum viventibus
faciamus attamen
omittendo quilibet | cum mortuis esse,
letemur expresse,
quod est plus necesse,
quod potest obesse. |
| 20. Sotii karissimi,
optimum consilium
magistro continue
illi sitis subditi, | modo audiatis,
nunc suscipiatis:
Gyrhardo credatis,
illum timeatis. |
| 21. Magister Ambrosius
suas scholas libere
vobis ultissimum
est et erit, siquidem | ita ordinavit,
Gyrhaldo donavit,
quod esse putavit;
hec Deus mandavit. |

22. Gerardi sub ferula (misit) militare,
 et si forsan queritis, dico vobis quare;
 breviter respondeo: quod est citra mare
 pre cunctis grammaticis maius luminare;
23. Successit grammatico cunctis meliori,
 successit scientie, successit honori,
 et modis et gestibus eius et amori:
 vos Girardo igitur subsitis doctori.
24. Gyrardus in omnibus vos illuminabit,
 in tota grammatica vos clarificabit,
 naturam grammatice novit et monstrabit,
 vobis necessaria cuncta propinabit.
25. Salvetur societas istic omni hora,
 gaudeat societas ista quam decora,
 cuius doctor providus surgens cum aurora
 /... / placida dulcora.
26. Et /... amen/.
 Assit vobis omnibus /.../ iuv(amen),
 salus, vita, gaudium dicam et sol(amen):
 vestrum clamet quilibet: fiat, fiat, (amen).

In the name of the Lord, let me speak; listen you people; let me mention something elegantly to you for your benefit. Firstly please excuse me for my unpolished turn of phrase, O Gerard, along with your companions; prepare yourself, O my teacher.

Let me make reference to two of you on account of your repute. Firstly let me speak about Ambrose because of my grief for your very good shepherd who is now dead, and secondly, briefly, about a recent teacher.

My heart is constantly sad at his death while I am regarding this company, Ambrose's orphan. For this reason it is a painful and sorry fate, alas, alas. Each occasion of death afflicted a man free from blemish.

Even worthy Bologna was bereaved; with her patron of grammar she stood apart from all other towns. All the world is able to lament passionately that she is bereaved and that her life is dedicated now to Ambrose's memory.

It offends my heart, even my life. Let me speak with bitterness, not cheerfully: O all you men, lend an ear to what death could have destroyed for us; let me speak now, listen.

O why have you forsaken me, O Lord, why did you do it? Why did you kill the greatest giver of life and destroy the flowing fountain of grammar? Why, O Lord, did you take the sun away so quickly?

Phoebus amongst the stars has now been obscured; the lion amongst the wild beasts has now been overcome; the eagle of swiftness amongst birds has perished; that is because our teacher has been sent to heaven.

O weeping Mary Magdalene, O elect Peter, O Jacob and Rachel, O Joseph, O Jonathan, people of one sect, lament. O beloved of Ambrose, while grieving I complain and lament very much for you.

The true crown of our life has perished; rather a wonderful personage from this world has died. He offered so many and such great gifts to all of us, for he overflowed with gifts in every realm of knowledge.

While grieving for Ambrose, Priscian weeps, and Donatus, Virgil, Prosperus, Lucan, Cato, Boethius, Statius, Alan of Lille, Seneca, Ovid, Plato and Claudian.

And then Horace weeps, the Poetria Nova (of Geoffrey de Vinsauf), Arrigo da Settimello, Pamphilus, the Facetus, the Tobia (of Matthew of Vendome), Uguccione da Pisa, the Elementarium of Papia. The Astrolabius laments and then philosophy.

The star of the sea, celebrate Persius, weeps, and Arator, Terence, Juvenal, the Alexander (of Walter of Chatillon ?) and Tullius; Martial weeps, and the Grecismus, Sedulius and the Doctrinalis (of Alexander de Villa Dei).

And also Theodolus (...) Maximian, Aesop, Sallust, Avian, the Doctrina rudium and Ulpianus, Euclid, Giovanni di Siviglia, and Al-Farghani.

And also Ali ibn Ridwan, Aristotle, Ptolemy the elder, Constantine, Hippocrates, Al-Razi, Avicenna, the Alkindus, Ibn-Gabirol, and then Galen, Al-Ghazzali and Averroës. The Damezenus weeps.

Now all students in arts weep generally, and natural scientists, moral philosophers, saintly theologians and all lawyers. Let all alchemists lament too.

Now let his Margarita lament for Ambrose and the infinite numbers of minor works by our teachers; let each book weep and the precepts of these books for the dead, honeyed tongue of Ambrose.

But it does not help to lament; therefore let us be comforted: we know truly that we will die; so let us be useful to God in all ways, in order that we may glorify him in the highest honour.

We should be consoled for very many reasons; Ambrose cannot be revived any more. Hence God was pleased; he should be extolled highly; because he makes ready for us it is fitting that we should be ready.

Let us release the dead from our minds so that they may be with the dead. Let us, the living, rejoice with those who are alive. Let us however do what is more important: by ignoring all that could be harmful.

Dearest Friends, just listen, may you accept the best advice; trust in Gerard your teacher continuously; may you be placed under him; let yourselves be exposed to him.

Thus Ambrose ruled as a teacher; he gave his schools willingly to Gerard; he estimated what was most useful for you; what is and what will be, if indeed God commanded these things.

He sent you to be soldiers under the rod of Gerard, and if perchance you complain, I ask you why: briefly I reply: because this great man is here on this side of the ocean as a luminary before all grammarians.

He was successful with a better grammar for everyone; he succeeded as a man of knowledge and a man with honour; and through his manner, his deeds and his devotion. So keep close to Gerard your teacher.

Gerard will brighten you in all subjects; he will make you famous in all aspects of grammar. He will inform the man who does not know the nature of grammar; he will bring all the necessities of life to you.

May our fellowship be saved here at every hour; may our fellowship rejoice for these things rather than for superficial beauty, its fore-seeing teacher rising at dawn (...) with pleasing sweetness.

And (...); let help be close to you all (...), safety, life, joy and may I say consolation; let him whoever he may be call your teacher: so be it, so be it, amen.

Edited by R. Avesani, 'Il primo ritmo per la morte del grammatico Ambrogio e il cosiddetto "Liber Catonianus"', Stud. Med., third series, 6 (1965), pp. 468-73. Ordinary brackets indicate conjectures; square brackets denote illegible passages. Edited from E-E O.3.17 (s.xiv), f.109r.

L69: IN OCCASU SIDERIS

1. In occasu sideris
 cadis in merorem,
Anglia, pre ceteris
 geminans dolorem;
 viduata principe
 rerum vices suscipe,
 tui fletus tedium
 terminet solatium;
 meta sit dolori,
 post hanc tibi vesperam
 fato letiori
 dabit diem prosperam
 casu repentino
 novus surgens lucifer
 ortu matutino.

2. Novus heres Hectoris,
 primus probitate,
vir maturi pectoris,
 juvenis etate;
 tibi rex promittitur,
 jactura remittitur,
 spe salubris gratie
 gaudeas militie
 florem susceptura,
 cuius verbi veritas

mente proditura,
indefessa largitas
nescit fatigari,
sed cum multa dederit,
pauca putat dari.

3. Comes comis nunciat

parem tibi fore,
tibi suos sociat
amor cum timore;
Ricardus Pictavie,
rex futurus Anglie,
dignus est imperio,
plus honoris regio
conferens honori.

Nulla sit de cetero
natio timori,
fulgur habens hostibus
Hercules laboris,
qui refrenat reprobos
turbine timoris.

At the sinking of your star you fall into sorrow, O England, in advance of others, doubling your grief, and bereaved of your prince; acknowledge the vicissitudes of fortune; the weariness of your weeping puts a limit on consolation. Let there be an end to grief for you after this evening with the advent of a happier fate; new light, growing at dawn, will bring a lucky day with unexpected opportunity.

The new heir of our Hector is most eminent for his goodness; he is a man of mature mind and young in years. The role of king is promised to you; our loss is thus reduced. Rejoice with the hope of health giving grace; be ready to acknowledge the glory of the army. The truth of his word is about to be manifested from the heart; his tireless generosity does not know how to be exhausted, and when he should give many gifts he reckons on being given little in return.

This courteous count announces to you that he is to be his predecessor's equal; love together with fear unites his subjects for you. Richard of Aquitaine who is about to be king of England is worthy of government, enriching his own princely honour with more honour. As for the rest, let no race suffer fear under his rule; while our Hercules of the labours earns recognition from his enemies he curbs wicked men with a storm of fear.

Edited from (A) D-W Helmst.628 (s.xiii mid.), f.108r and (B) I-F1 Pluteo 29.1 (ca.1240), f.350v. A wants stanzas two and three. 1.1 B syderis; 1.11 A facto.

L70: INFELICES FILII

- 1a Infelices filii patre nati misero,
novi, meo sceleri talis datur ultio.
Cuius est flagitii tantum dampnum passio?
quo peccato merui hoc feriri gladio?
- 1b Joseph decus generis filiorum gloria
devoratus bestiis morte ruit pessima.
Symeon in vinculis mea luit crimina,
post matrem et Benjamin nunc amisi gaudia.
- 2a Joseph fratrum invidia divina pollens gratia
quae, fili mi, praesagia fuerunt illa somnia?
- 2b Quid sol quid luna, fili mi, quid stellae quid manipuli,
quae mecum diu contuli, gerebant in se mistici?
- 3a Posterior natu fratribus,
sed amore prior omnibus,
quem moriens mater Bennomin
pater gaudens dixit Benjamin,
- 3b Blanditiis tuis miserum
relevabas patris senium,
fratris mihi reddens speciem
et decorae matris faciem.
- 4a Pueriles neniae super cantus omnes
orbati miseriae senis erant dulces
- 4b Informes in facie teneri sermones
omnem eloquentiae favum transcendentis.
- 5a Duorum solacia
perditorum maxima
gerebas in te, fili.

5b Pari pulcritudine
repraesentans utrosque
reddebas sic me mihi.

5c Nunc tecum hos perdidisti
et plus iusto tenui
hanc animam mi fili.

5d Aetate tu parvulus
in dolore maximus
sicut matri sic patri.

5e Deus, cui servio,
tu nos nobis facito
vel apud te coniungi.

Unlucky sons born of a wretched father, O young men, revenge such as this is taken because of my wickedness. Whose suffering leads to such a great burden of shame? For what sin have I deserved to be struck by this blow?

Joseph, the honour of our race and the glory of my sons who was devoured by wild animals fell to a most painful death. Simeon now suffers in prison for my sins. With the death of their mother and now with Benjamin going away I have lost my happiness.

Joseph, the envy of your brothers, a man able with divine grace, O my son, what presentiments were contained in these dreams?

What sun, what moon, O my son, what stars, what companies, what things have I born on my own for a long time, things which in themselves were mysterious?

O last amongst your brothers by birth, but first in the hearts of everyone, the one whom a dying mother called 'Son of my ill luck' and the rejoicing father called 'Son of good luck',

you made the wretched old age of your father more bearable with your charms by restoring to my mind the image of your brother and the countenance of your lovely mother.

Your childish laments above all other songs were soothing to the sorrow of a bereaved old man.

May you shape your words appropriately to describe a young face, words which transcend every honeycomb of eloquence.

O son, you carried within yourself the greatest consolation for those two things which have been lost.

Resembling each of them with equal beauty in my eyes you thus restored me.

Now through the loss of you I have lost them even though I cherished your soul with more care (compared to how I appear to have behaved towards your other brothers).

You were very small in years, but very great as an object of grief, as much to your mother as to your father.

O God, whom I serve, restore us to each other, or join us again in your presence.

L71: INFELIX EGO MISERA!

2 Infelix ego misera! iure fleo quia Dominum meum,
quem tam diligebam, non invenio.

I am an unhappy, wretched one; I am weeping because I cannot
find my Lord whom I loved so much.

Edited by K.Young, The Drama, I, p.416, from F-SQ 86 (s.xiv), p.618.

L72: JAM MORATUR, ET PLUS QUAM NIMIUM

1. Iam moratur, ille qui est nostre spei. Heu! heu! Frustra quod sanetur velle Dei.	et plus quam nimium, solus refugium hunc expectavimus; non esse cernimus
2. Ecce noster Iam fraternum lege mortis; miserarum cum tam gravem dire sortis.	germanus moritur! corpus dissolvitur hic vicem gerimus, excessum cernimus
3. Care frater, legem mortis nos liquisti. Propter primi generalis iam pensisti.	frater carissime, iam passus pessime, peccatum hominis tormentu(m) criminis

He delays now, and much too much, he who alone is the refuge of our

hope. Alas, alas, we have waited for him in vain; we see now that it is not the will of God that he should heal him.

See, our brother is dying; already the fraternal body is destroyed by the rule of death. Here we take on the role of sad sisters when we see such a painful death wrought by an awful fate.

Dear brother, dearest brother, now having suffered the rule of death which is most evil you melt our hearts. On account of the sin of the first man on earth you have felt the torment of universal sin.

Edited by K.Young, The Drama, II, p.203, from F-0 201 (s.xiii), p.237.

L73: JERUSALEM, JERUSALEM, QUE OCCIDIS ET LAPIDAS

1. Jerusalem, Jerusalem,
que occidis et lapidas,
quamdiu gentes perfidas
lactabis, mater libera;
contra promissum littere
regnat heres adultere,
ridet Agar adultera
legis in improprium,
quia risus fidelium
in luctum mundo vertitur,
dum lapsu gravi labitur
Henricus, heres libere.

2. O pessima
conditio mortalium,
dum lacrimantur filium,
nondum repente lacrima
resolvit nos uberrima
mors, in meroris flumina
in lapsum matris labimur;
ad Mariam convertimur,
stella de qua tot lumina
nostris scintillant seculis,
quod virtutum carbunculis
obtusi nos excedimus;
et pio planctu plangimus,
O gratiosa domina.

3. Mira loquar, cecidit
 sol in oriente,
 causa solis concidit
 in hoc occidente,
 illa lampas Campanie,
 O mater Maria gratie;
4. In qua tot luminaria
 noctis et umbre nescia,
 tot stelle laudis luxerant,
 quod oculi mortalium,
 tante virtutis radium
 in vidua non viderant.
5. Quid est, homo, quod jacitas
 et quibus mundo militas?
 Forma, genus, divitie
 valent ad epitaphium.
 Corpus, quod nutris hodie,
 cras fiet cibus vermium.
6. Ecce, nostra conditio;
 vide, ne vacet dextera,
 quia decurso stadio
 mortem sequuntur opera.

O Jerusalem, Jerusalem why do you do battle and throw stones? For how long will you nourish treacherous races, O licentious mother? The heir of an adulteress rules contrary to the promise of the scriptures. Acre the adulteress ridicules this impropriety of the law, for the laughing of faithful men is turned to grieving for the world, when Henry, the heir of a noblewoman, passes away with a sad fall.

O the condition of humanity is most wretched while it is lamenting for this son. Before it has even finished death suddenly enfeebles us again with most abundant tears; at the death of his mother we sink in streams of sadness. We turn to Marie (Countess of Champagne), the star from which so many lights sparkle throughout our lifetime, for we ourselves withdraw, afflicted by deep sorrows at the loss of her virtues, and we express our grief with a pious lament, O gracious lady.

Let me now speak of marvels: the sun tumbled to the ground in the east (at the death of Henry), and the driving force of the sun expired in the west (at the death of his mother). O that lamp of Champagne; O mother Marie of grace.

So many lights which do not know night and shadow and so many stars of glory shine on you, for human eyes had not before witnessed the radiance of such virtue in a widow.

What is it, O man, what are you saying? and whom do you serve in this world? Appearance, lineage and success are suitable subjects for a funeral oration; but the body which you nourish today will become the food of vermin tomorrow.

See this is our condition; look out, in case your right hand should be empty, for our deeds follow after death on the running track of life.

Edited from (A) I-F1 Pluteo 29.1 (ca.1240), f.434r and (B) GB-Ob Bodley Additional A 44 (s.xiii in.- s.xv), f.139r. 1.1 A Iherusalem; 1.8 A wants 'in'; 2.3 B lacrimamur; 2.6 A mororis; 2.13 B clangimus; 3.1 B occidit; 3.3 B casa; 3.6 B Mater Maria gracie; 5.2 B hic (instead of 'et'); 5.4 A epithiphium.

L74: JERUSALEM LUGE, COMPLANGITE QUIQUE FIDELES

Jerusalem luge, complangite quique fideles,
omne genus rerum, celum tua lumina claude,
omnia flete simul elementa, quod inclitus auctor
et decus imperii pro dolor Fridericus obit,
5 per quem facta fuit salus Israhelis et peregrinis,
Christicolis miseris, qui tunc fuerant ibi tuti.
Quis modo prestabit post mortem principis huius
hiis mestis requiem? Sine quo quid sylva, quid antrum,
quid colles, valles? non poscat vivere quisquam,
10 aut valet, aut poterit inter discrimina tanta,
quo coram siluit, tremuitque cuncta potestas,
nunc Acaron modico clauditur in tumulo.

Grieve, O Jerusalem and lament all you men of faith and every species of things; heaven turn off your lights; at the same time weep all you elements, because the famous leader and glory of the empire Frederick (Barbarossa) is dying, alas, my grief. Through him the deliverance of Israel was effected from foreigners for unhappy Christians who were then safe there. Just who will maintain peace for these sad men after the death of this prince? What wood, what cavern, what hills, or what valleys? Without him no one desires, has the strength or will be able to live amongst such dangers. In his presence each dominion kept silent and trembled. Now Acaron is closed into his small tomb.

Edited from D-WUu ch.fol.131 (s.xv), f.219r. 4 prooh.

L75: JERUSALEM, LUGE, MEDIO DOLOR ORBIS IN ORBE

Jerusalem, luge, medio dolor orbis in orbe
 mollia commuta cilicio cinere,
 funde Sion lacrymas, et vos confinia terrae,
 pulvere sparsa genas, inclyta terra, dole.
 5 Regna, tribus, gentes olim subvertere nostri.
 Heu! modo gaudet atrox gens tua colla teri
 quanta subegisti loca, castra, duces alienos,
 ecce subacta premi cernis ab hoste tuos.
 Vox crucis intonuit, terras fretumque repletur,
 10 vox crucis innumeros traxit ad arma viros,
 occubuere duces, periit collectio plebis
 multa super numerum sicut arena maris.
 Pigra pusilla prius, sed nunc armata triumphis
 imperiis curvat gens loca sancta suis.
 15 Gallia, mater, honor, primatus, gloria, splendor,
 imperii, regni, militiae, populi.
 Dic ubi prompta manus, vigor, atque potentia, virtus?
 Corruit ecce tuus nobilis ille status.
 Fama silet, tua doxa ruit, blasphemia surgit.
 20 Olim sparsus honor, nunc fit ubique dolor.
 Praecones siluere crucis, tuba perstrepat hostis.
 Nocte subacta dies perfidiaque fides.
 Arcta fames, diuturna sitis, violentior hostis,
 vobis, Francigenae, causa fuere necis.
 25 Et tu fraude nocens Constantinopolis exlex,
 spondens obsequium, munera, robur, opes,
 claudis aquas, populoque negas venalia terrae,
 deficiuntque sibi, peste, labore, fame:
 arte, dolo, subicis, gladio subjecta peribis.
 30 Te manet immanis plaga, ruina gravis.
 Vos Sarraceni, gens improba, saevior hostis,
 vos Arabes, Turci, gens inimica crucis;
 perfida, plena dolo, ritu polluta profano,
 mersa lacu scelerum, sordida fece, luto.
 35 Quae spes, quaeve tuas acuit fiducia vires?
 Ut cruce signatos perdere non dubites?
 Mos tibi, mos subici, succumbere, cedere Francis,
 accelerare fugam, signa timere crucis.
 Nunc spoliis locuplex, fera caede, superba triumphis,
 40 laurea certa refers, hostis in hoste furis.

Hos tormenta pati compellis, vincla, labores:
 horum strage truci foeda cruore mades.
 Te furor exacuit, movet ira, superbia tollit.
 Subdita colla premis, fortia facta teris.
 45 Hostibus insultas, gratanter humum pede pulsas
 proh dolor! o facinus! proh pudor! imo nefas!
 Corrugas nasum, garrisque movesque cachinnum.
 Pasceris hostili sanguine more canum.
 Ecce dies, inquis, jucunda, serena, salubris,
 50 regno Francorum tristis, amara, gravis.
 Quis furor? Unde tibi plebs coeca quod invaluable
 vis tua constat in hoc nulla, sed ira Dei.
 Francia crux Arabum, victrix alienigenarum,
 en ubi fama prior, nomen et imperium?
 55 Ferrea turris eras, gens insuperabilis hosti,
 ecce jaces volucris praeda rapina cani.
 Vis invicta, tenax vigor, inconcussa potestas,
 ut quid et unde ruis, quae decus orbis eras?
 Restat ut ipsa fide respices, speque resurgas.
 60 Respirare pium, surgere nolle nefas.
 Gallia fortis eram, gladioque manuque potenti,
 nunc exhausta premor, cogor ad ima teri
 olim tuta, potens, et inexpugnabilis hosti,
 nunc infirma ruens, vincor ab hoste truci.
 65 Pulchra, placens, opulenta, vicens, praeclara triumphis,
 gens mea foeda jacet, sprete, subacta malis.
 Destituuntur agri, regiones, oppida, vici,
 e quibus indigenae disperiere mei.
 Flet domus orba viro, lactens patre, sponsa marito,
 70 moeret in exilio plebs mea pressa jugo.
 Hei mihi! terra ferax, species, opulentia, robur,
 aret, fuscatur, deperit, obruitur.
 Mater ovans pridem, concepi feta dolorem,
 alvo tensa gravi, parturiens peperit.
 75 Sunt mea progenies lamenta, querela, dolores;
 en mea prae lacrymis intumuit facies.
 Hei mihi! quos genui praedo rapit, advena tollit;
 Heu pressura gravis, crux mihi, poena meis.
 Lux abit, umbra subit, pietas dolet, ira superbit.
 80 Dulce datur felli, jusque sacrum sceleri.

Fasque ruit surgitque nefas, nova miraque pestis
 mitibus asperitas obviat, ira piis.
 Vulpes erumpunt, mures nova cornua sumunt,
 dum leo rugit edax; agnus, ovisque tremunt.
 85 Parthus, Medus, Arabs, insultat, provocat, urget,
 sibilat ore, fremit dente, movetque caput.
 Sibilus opprobrium, fremitus magis exprimit iram,
 motio derisum; quid sequar, aut quid agam?
 Regis honor, populique vigor, reverentia cleri,
 90 pontificalis apex cogitur areta pati.
 Ordo sacer, gradus inferior, cuneus popularis,
 infinita cadunt millia mille modis.
 His negat hostis iter, callisque reflexus et asper
 hos male torquet hiems, aestus et aura nocens.
 95 Fraus inimica premit, furor afficit, ira fatigat.
 Pulsat acerba lues, planctus ubique sonat
 carnibus esuries vesci compellit equinis:
 fossam cogit humum lambere sicca sitis;
 virque virum carnemque caro vorat, hostis hostem
 100 pascit et illicitis proh dolor! ingluviem.
 Si quid habet fugiens aetas infirma relinquit,
 pauper egenus opes, fortior arma legit.
 Victa labore fugae, gravis, anxia, tarda senectus
 offert se gladiis, jungit utrasque manus.
 105 Pars consumpta fame, pars intolerabili
 exhalant animas aere, tabe, siti:
 fortis et incolumis trahitur, trahitur vagus, exsul et exlex,
 morbidus in gladio corruiat atque senex;
 corpora caesa locis inhumata jacent inaquosis,
 110 esca volatilibus sparsa relictata feris.
 Pauca teguntur humo, sanguis terraque marique
 diffluit, arva madent, inficiuntur aquae,
 lingua silet, mala juncta malis, neque tot capit auris:
 singula nosse dolor, cuncta referre labor.
 115 Gallia mater in his doleo, mihi condolet orbis,
 tot queror acta mihi damna, Deumque pati.
 Sanctis, Christe, locis, mons, murus, dextera, turris.
 Da spem, confer opem, respice probra crucis.
 Ne super hoste diu ferus ille superbiat hostis,
 120 sed fracto cornu sentiat arma crucis.

- Gloria Francorum dudum concepit honorem,
 sed gravis in partu peperit, peperitque dolorem.
 Res miranda fuit, cum gloria culmen honoris
 parturiendo ruit, fit gloria causa doloris.
 125 Parturiunt montes, peperitque superbia mures.
 Mons cadit, alta ruunt, pereunt in sanguine plures.
 Ad nihilum redit esuriens exercitus iste,
 ablue nostra Deus, et munda crimina, Christe,
 Graeculus esuriens nos destruit esuriendo,
 130 nos rapit et vastat manus aspera percutiendo.
 Graeculus arte, fame, nos destruit esurientes,
 et Parthi gladio devastant deficientes.
 Dumque famem patimur, hostes sentimus iniquos.
 Deficiente cibo, paucos reperimus amicos.
 135 Fallitur ex toto gens inclyta pane remoto.
 Gloria Francorum, timor hostis, et arma tuorum,
 gens pia, plebs celebris, quondam famosa triumphis
 nunc Danaum malefisa dolis, ferrumque famemque
 immerito sentis, satiantur et hostibus hostes.
 140 Quis modo gaudebit? Ego non, dum Gallia flebit.
 Gallia tota dolet, et ego, gens impia gaudet,
 gaudet et exultat, dum tantis viribus instat.
 Gens mala Parthorum, populi fera turba Medorum,
 imperium vitae vendunt et emunt Elamitae.
 145 Gloria flere potest, non nobis gloria prodest.
 Gloria cum luctu teritur, quasi flos sine fructu.

O Jerusalem, lament, you are the sorrow of the earth placed at the centre of the world. Change your fine clothes to a sackcloth garment covered in dust. Pour forth tears, O Sion, and you neighbouring areas of land, covered with dust on your slopes, O illustrious land, grieve. O mob of people, once our nations overthrew tyrants; now a cruel nation rejoices that your necks are broken. You conquered so many places, settlements and foreign rulers; look, you now see that your men are oppressed by an enemy which was itself formerly subdued. The voice of the cross resounded; it replenishes the lands and the sea; the voice of the cross drew together countless men to battle; their leaders fell; a great number of people beyond calculation perished, as if they were the mud of the sea. Previously the people were unsuccessful and insignificant, but now, armed for victory, they wend their way from their dominions to these holy places.

O France, O mother, honour of the empire, first in rank of the nation, glory of the army, dignity of the people, tell us where your swift hand, your strength and might and your power are to be found. See, that noble status of yours tumbled to the ground. The talk of

the multitude falls silent, your glory falls to ruin, and blasphemy increases. Once your honour was universal; now it is turned to sorrow everywhere. The heralds of the cross became silent; the trumpet of the enemy makes a great noise. Day was overwhelmed by night and faith by perfidy. Severe famine, long lasting drought, and a fiercer enemy, were for you, O men of France, the cause of your death.

And you Constantinople, beyond the law, harmful with deceit, pledging yourself to allegiance, service, support and help. You blockade the sea and you refuse to allow trade with the people of your land. Your pledges are abandoned with the plague, suffering and famine. You make pretence of honesty with cunning and deceit; having been subjected to the sword you will perish. Great misfortune awaits you and severe ruin.

You Saracens are an impious race and a more savage enemy; you Arabs and Turks are a people who are enemies of the cross; treacherous, full of cunning soiled by a profane religion, and immersed in a sea of crimes, you are filthy with dirt and mud. What hope, what confidence inspires your strength, enabling you not to hesitate to destroy those bearing the sign of the cross? The customs of other races are to be subjected to you; they must yield to yours and fall with the men of France; you wish to hasten our flight and alarm the bearers of the cross. Now rich with your spoils, cruel as a result of the massacre you carried out and proud with victory you return with certain triumph; hostile, you rage at your enemy. You force them to suffer torments, prison and pain; you are wet with blood from your savage, shameful carnage. It is madness which inspires you; anger stirs you, and pride uplifts you. You degrade those whose heads have bowed to you in submission; you crush our bold deeds; you insult your enemies; you stamp on the ground with joy. Alas, O outrage, O shame, O shocking indeed; you turn up your nose, you prattle and you start jeering. You would feed an enemy on the blood of dogs for your pleasure. Look, you say, the day is lovely, serene and health-giving; but for the nation of the Franks it is a sad day, bitter and sorrowful.

What madness is this? that blind people follow you because you held sway; but your might in this sustained nothing save the anger of God. France, the cross of the Arab nation, the conqueress of foreigners, behold, where is your former fame, name and empire? You were a tower made of iron, and a people who could not be overcome by an enemy; look, you lie the prey and plunder of swift dogs. Invincible strength, tenacious force and unshaken power, why and where do you fall to ruin, you who were the glory of the world? Let it stand firm in order that you may be relieved by faith itself and that you may rise again with hope to give breath to the pious man and to be unwilling to let wickedness occur.

I, France, was once strong, with my sword, my might and my power; now, having been exhausted, I am oppressed; I am forced to be worn to the ground; once I was safe, powerful and impregnable to an enemy; now growing weak, I am overcome by a savage enemy. Once beautiful, pleasing, rich, flourishing and famous for my victories, my shameful people now lie dead, despised and subjected to evil. My fields are abandoned and my provinces, towns and roadways too; from these my native people are lost. The home weeps bereaved of its man; the baby cries for its father; the bride for her husband; my people, oppressed by this yoke, grieve in exile.

Woe for me, my fertile land dries up; my beauty pales; my opulence dwindles; and my power is consigned to oblivion. A rejoicing mother for a long time, I, now pregnant, have conceived grief; distended with a heavy belly I, pregnant, gave birth. My offsprings are laments, complaints and sorrows; look, my eyes swell with tears. Woe for me, what I begot a robber snatches away; the stranger kills it. Alas, this

heavy burden, a very cross for me, is a punishment for my people. The light goes; a shadow falls; holiness grieves and anger dominates. Sweetness is turned to poison and holy law to sin. Divine law falls and evil rises: the strange new adversity of the plague affects innocent people; anger afflicts the pious. Foxes come forth; mice grow horns; while the hungry lion roars the lamb and the sheep tremble. The rulers of Parthia, Persia and Arabia taunt, provoke and oppress us; one hisses through his teeth; another mutters under his breath; and the other shakes his head. The hissing is an insult to us; the muttering greatly provokes our anger and the shaking is a mockery of us. What should I follow? and what shall I do? The honour of the king, the strength of the people, the holiness of the cleric and the mitre of the bishop, each having languished, are forced to suffer. The holy order, the lower order, a crowd of people and countless numbers - thousands and thousands - fall to the ground. The custom of the enemy does not yield to them, nor the pathway which is twisting and rough; the rainy season afflicts them severely; the midday heat and air are hard to bear. Inimical deceit bears down upon us; rage exerts its influence and anger vexes us. A grievous plague troubles us and everywhere lamentation resounds.

Hunger compels us to eat the flesh of horses; a terrible thirst drives us to lick the gutter and the soil; man eats man, dog eats dog, and the enemy feeds on his enemy and you become a glutton, O my grief. What infirm old age has in passing it leaves behind in this world. A power destitute and poor gathers arms more boldly. Overwhelmed by the arduousness of flight, sad, worried, slow old age offers itself to the sword, and joins the hands on the other side (of life). One part of him is consumed by hunger and the other part by other unbearable afflictions; they breathe their last breaths from the air of the world, with its disease and drought. Brave and whole he is drawn onwards; wandering as an exile beyond the law he is drawn onwards; this sickly old man then falls on his sword.

The mutilated bodies which have been buried lie in desert places, as food spread out and abandoned to winged beasts. They are covered with little soil; by land and sea their blood flows in different directions. They moisten the fields and the sea is discoloured by them. The tongue is silent; evil has been joined to evil but not however life to breath, which would know individual grief and endure suffering.

I, mother France, grieve about these things; may the world console me. I complain about so many deeds which have been condemned but which were performed for me. O Lord, let me suffer with the saints, with Christ, with my people, O mountain, wall, right hand and tower. Give me hope, offer me strength, and turn your attention to the abuses hurled at the cross, lest that savage enemy dominates its opponent for a long time, and sees the shield of the cross with a broken limb.

The glory of the men of France was honoured a short time ago; but sad at heart it conceived an offspring, and it conceived grief. This thing was a marvel; the crown of honour fell with glory by giving birth; glory is rendered the cause of grief. The mountains gave birth; and pride brought forth mice. The mountain falls and its heights tumble to the ground; more men perish in their blood; that army, suffering hunger, returns to nothing; cleanse, O Lord, our sins and purify our transgressions, O Christ. Hungry himself, the Greek destroyed us by starving us. His harsh hand takes us and ruins us by striking us. By cunning and by hunger the Greek destroyed us who were starving. They devastated these forsaken men by the sword of Parthia. While we suffer hunger, we see the iniquitous enemy. Food having run out, we meet few friends. The illustrious people are cheated at the sight of every distant crumb. The glory of the men of France, the dread of

the enemy, the shield of your men; a religious people, a noble people, once famous for its triumphs, now deceived by the tricks of the Greeks; you suffer the sword and hunger undeservedly; enemies are satiated by their enemies.

Just who will rejoice? not I, while France will weep. All France grieves and I too; the wicked people rejoice, they rejoice and exult while they approach with so much strength. The evil people of Parthia, and the savage crowd of people from Persia sell the empire of life and buy that of Elamita. Glory may well weep; glory does not come forth to us; glory is crushed with grieving, as if it were a flower without a fruit.

Edited in PL, 155, col.1095, from F-Pn lat.5129 (s.xiii), f.68v.

L76: JOCUS ET LETICIA

1a Jocus et leticia
fides, amicitia,
largitas et gracia,
curarum solacia
et amoris gaudia:
omnia cum Dulcia
sunt sepulta.

1b Fata nostre patrie
perierunt hodie
in occasu Dulcie,
nam que restant alie,
casus et leticie,
scelerum sunt conscie
et amoris dubie
dicunt multa.

2a Nobilis et umilis,
amans et amabilis,
in promissis stabilis,
facie mirabilis
et factis laudabilis,
rudibus difficilis
et facetis facilis
tamen erat.

2b Pauperum et divitum,
clericorum, militum
gaudium est perditum,
corpus terre redditum
solum sibi debitum;
que fors eius spiritum
habeat post obitum,
nemo querat.

3a Pro illius requie
clerici cotidie,
quorum erat proprie,
dicant: Rex propicie,
miserere!

3b Deus, dator venie,
consolator domine,
fac consortem graciae
Dulciam, et Dulcie
miserere!

Pleasure and happiness, faithfulness and friendship, generosity and charm, solace of sorrows and the joy of love: all these have been buried with Dolça.

The fates of our native land have been undone today with the death of Dolça, for the other ladies who remain are aware of their sins in misfortune and joy and do not judge love's many facets confidently (like Dolça).

For she was noble and the source of benignity; loving and lovable; true to her word; excellent in her deeds; indifferent to the uncourtly; and at ease with the courteous.

The joy of the poor, the rich, the clerics and the soldiers is lost; her body is returned to the dust of the earth as a settlement of her obligation to God; may it please him to take her soul after her death, so that no one may complain.

Daily, for the sake of her rest in heaven, the clerics whose duty it was say: O gracious king, have mercy on her.

God, giver of grace and consoler of the Lord, make Dolça a consort of grace. Have mercy on her.

Edited by H.Spanke, Beziehungen zwischen romanischer und mittellateinischer Lyrik, Abhandlungen der Gesellschaft der Wissenschaften zu Göttingen, Philologisch-historische Klasse, third series, 18 (Göttingen, 1936), p. 188 (including improvements suggested by P.Dronke, Medieval Latin and the Rise of European Love-Lyric, 2 vols (Oxford, 1965-66), I, pp.291-3), from F-Pn lat.3719 (s.xii ex.), f.87v.

L77: JUDEX SUMME, MEDIE

1a Judex summe, medie
rationis et infimae,
magne rector celi,
pie redemptor seculi:
Imperatoris Heinrici
catholici
magni ac pacifici
beatifica animam,
Christe.

1b Qui, heu, paucis annis
rexit summam imperii,
sciens modum iuris,
rebus cunctis mediocris.
Imperatoris ...

2a Vultu claro monstravit
cordis clementiam,
clerum, populum pro posse
semper letificans.
Imperatoris ...

2b Summo nisu catholicas
auxit ecclesias,
subvenit pupillis
clemens et viduis.
Imperatoris ...

3a Gentes suo plurimas
 sepius imperio
 subdit barbaricas,
 hostes civiles strennue
 animi consilio
 vicit, non gladio.
 Imperatoris ...

3b Iuvit domnum summa,
 iuvit et demissa
 regni potentia.
 Mundi gazas tribuit,
 sic celi divitiis
 uti promeruit.
 Imperatoris ...

4a Heu O Roma cum Italia,
 caput mundi, quantum decus perdideras!

4b Heu O Franci, heu Bavvarii,
 vestrum damnum nulli constat incognitum!

4c Mons Bavonis nimis felix,
 serva Christo regi pignus intrepidum!

4d Hoc angelica poscit gloria,
 apostolicus poscit ordo prelucidus.

5a Hoc eterna virgo Maria
 fine mundi poscit beari.

5b Dicant omnes precor fideles
 regem regum nunc deprecantes:
 Imperatoris ...

6. Audi mentis melos,
 ut rogamus, athanathos!
 Sic te vocis nostre
 conlaudabunt simphoniae.
 Imperatoris ...

O highest judge, O mediator between all knowledge and the humblest of men, O great guide of heaven, O holy redeemer of the race.

O Christ, bless the soul of the great, universal, peace-loving Emperor, Henry.

Alas, he ruled the whole empire for only a few years, knowing the measure of justice and moderate in all matters. O Christ ...

He showed mercy of the heart in his distinguished face; he was always enriching the church and the people for the benefit of his dominion. O..

With the greatest effort he strengthened the universal church.

He came to the assistance of orphans and was kind to the destitute. O Christ ..

He subjected more barbarian races to his rule many times. He overcame civil enemies promptly with the wisdom of reason not with the sword. O Christ ...

He helped the Lord in matters of the greatest importance; he gave support to the power of the kingdom which had waned previously. He gave it the treasures of the world; accordingly he thus earned the riches of heaven. O Christ ...

Alas, O Rome with Italy, the first city of the world, how much glory you had lost.

Alas O men of France, alas O men of Bavaria, your loss is manifest and is incalculable.

O mountain of Bavaria, you are very fruitful, serve Christ as an intrepid security to the king.

The glory of the angels demands this; the illustrious episcopal order begs this.

The immortal virgin Maria asks to be blessed by this at the end of the world.

Let all faithful men speak on behalf of the king of kings, I beseech you, while they are earnestly praying. O Christ ...

Hear the melody of the heart, when we ask, O immortal one. In this way the harmonies of our voices will praise you. O Christ ...

Edited by K.Strecker, CC, p.27, from GB-Cu Gg.5.35 (s.xi mid.), f.434r.

L78: LAMENTEMUR NOSTRA

1. Lamentemur nostra, socii, peccata;
lamentemur (et ploremus)! Quare tacemus?
Pro iniquitate corruimus late;
scimus celi hinc offensum regem immensum.
 Heinrico requiem, rex Christe, dona perhennem.

2. Non fuimus digni munere insigni;
munus dico sive donum Heinricum bonum,
qui ex iuventute magne fuit vite.
Procreatus regum stirpe rexit et ipse.
 Heinrico ...

3. Orbis erat pignus, regno fuit dignus;
imperator Romanorum, rector Francorum,
imperabat Suevis, Saxonibus cunctis,
Bauvaro, truces Sclavos fecit pacatos.
 Heinrico ...

- | | |
|--|---|
| <p>4. Possumus mirari
res tractando laicatus
prudens in sermone,
viduarum tutor bonus,
Heinrico ...</p> | <p>de domino tali:
fit litteratus,
providus opere,
orphanis pius.</p> |
| <p>5. Heinricus secundus
fines servans Christianos
stravit adversantes
voluptati contradixit,
Heinrico ...</p> | <p>- plangat illum mundus -
pellit paganos;
pacem persequentes;
sobrie vixit.</p> |
| <p>6. Quis cesar tam largus
Quis tam loca sublimavit
atria sanctorum
Ex propriis fecit magnum
Heinrico ...</p> | <p>fuit pauperibus?
atque ditavit
ubere bonorum?
episcopatum.</p> |
| <p>7. Ploret hunc Europa
Advocatum Roma ploret,
ut sibi fidelem
recognoscat grave dampnum
Heinrico ...</p> | <p>iam decapitata.
Christum exoret,
prestet seniozem;
ecclesiarum.</p> |
| <p>8. Dicamus Heinrico,
ut quiescat post obitum
Dicat omnis clerus
'Pace Christi (re)quiescat, gaudia noscat'
Heinrico ...</p> | <p>Domini amico,
semper in evum.
anime illius:
'Pace Christi (re)quiescat, gaudia noscat'</p> |

Let us lament for our sins, O companions; let us lament and weep; why should we be silent? For we know that the king of heaven is offended beyond measure: - O Christ the Lord, give eternal rest to Henry.

We were not worthy of this distinguished gift; I call our good Henry a present or a gift; he led a momentous life from his youth; he who was born of a line of kings ruled over us. O Christ ...

He was the security of the world; he was worthy of sovereign power; he was the ruler of the Romans and the guide of the men of France; he ruled the north eastern Germans - all the people of Saxony and Bavaria. He made the cruel Slavs into a peaceful race. O Christ ...

We are able to wonder at such a lord: by taking matters in hand he renders the laity learned. He was prudent in word and circumspect in deed. He was the benevolent guardian of the destitute and kind to orphans. O Christ ...

Our second Henry - may the world lament for him - in serving Christian ends banishes heathens. He spread peace to those who were

resisting and opposing him. He disapproved of overindulgence; he lived temperately. O Christ ...

What emperor was as generous as he to the poor? Who put up such buildings and enriched the churches of good religious men with finery? For the benefit of these buildings he appointed a great bishop. O Christ ...

Let Europe weep for him, now that she has been decapitated. Let Rome weep for her friend; let her prevail upon Christ to vouch for this old man who was faithful to him; may he recognise the churches' sad loss. O ...

Let us speak on behalf of Henry, the friend of the Lord, that he may rest in peace after his death forever. Let every cleric of this mind say: may he rest with the peace of Christ; may he learn the joy of heaven. O Christ ...

Edited by K.Strecker, CC, p.49, from GB-Cu Gg.5.35 (s.xi mid.), f.436v.

L79: LAMENTEMUS, TRISTISSIME

1. Lamentemus, tristis(s)ime
sorores, nunc karissime,
nos de filio Marie
sepulto tercia die.
2. Tres venimus iam hodie
corpus ungere glorie,
ut non posset putrescere.
3. Angelorum eloquio
scientes sine dubio,
quia sur(r)exit de tumulo,
revertamur cum gaudio.

O most sorrowful sisters, let us lament now most devotedly on this the third day for the son of Mary who has been buried.

We three came today to anoint the body of glory, to prevent it from decaying.

Knowing without doubt from the words of angels that he has risen from the tomb, we return with joy.

Edited by K.Young, The Drama, I, p.441, from F-TO 927 (s.xiii), f.3r.

L80: LAXIS FIBRIS RESONANTE, PLECTRO LINGUAE

1. Laxis fibris resonante, plectro linguae
repercusso, flabro flante, tetrachordo,
detrimentum pacis magnae, quondam nostrae,
 jam ablatae deplorate.

Cuncti flete pro Willelmo innocente interfecto.

2. Hic, in orbe transmarino natus patre
in errore paganorum permanente,
matre quoque consignata alma fide,
 sacra fuit lotus unda.

Cuncti flete pro Willelmo innocente interfecto.

3. Moriente infideles suo patre
surrexerunt contra eum bellicose:
quos, confisus Deo valde, sibi ipse
 subjugavit manu forte.

Cuncti flete pro Willelmo innocente interfecto.

4. Hic audacter olim regem Hludowicum
sibi fecit seniore regnaturum,
ut cum eo superaret hostem suum
 regnaretque regum more.

Cuncti flete pro Willelmo innocente interfecto.

5. Idem doctus trinitatis unitatem
a Martino, unitatis trinitatem,
unum tria atque tria esse unum,
 monasterium fundavit.

Cuncti flete pro Willelmo innocente interfecto.

6. Quod dicatur sancti Petri in honorem.
Post jam dicta facta huc se contulisset,
ubi vitam monachorum suo more
 videretur deservire.

Cuncti flete pro Willelmo innocente interfecto.

7. Numerando tot bonorum, quid moramur
tantum nefas intimare, cunctis damnum,
cum singultu et ploratu recitandum,
 ovem lupo laniatam?

Cuncti flete pro Willelmo innocente interfecto.

8. Erat quidam dives valde, plenus fraudis,
dicebatur qui Arnulfus Flandonensis,
cui se ju- rejurando sociavit
infelici felix iste.
Cuncti flete pro Willelmo innocente interfecto.
9. Impetrata ad loquendum certa die,
obsideque nullo dato, quoddam flumen
ad insontem transmeavit atrox ille,
levius ut mactaretur.
Cuncti flete pro Willelmo innocente interfecto.
10. Insequenti namque die conglobati,
tantum ore et non corde, ut amici
fatebantur quod loquendum erat illis,
simultate latitante.
Cuncti flete pro Willelmo innocente interfecto.
11. Occidentem versus sole labescente,
revertente remigando innocente
tres ligati revocarunt, incientes
adveniret expedite.
Cuncti flete pro Willelmo innocente interfecto.
12. 'Adhuc latet senioris vos arcanum,
sibi ipsi atque vobis profuturum:
hoc cis intus expectate praestolandum.'
Quo jubente festinavit.
Cuncti flete pro Willelmo innocente interfecto.
13. Cui, alna exeunti de carina,
occultando obviarunt armilausas:
quorum unus caput ejus cum mucrone
feriendo percussivit.
Cuncti flete pro Willelmo innocente interfecto.
14. Quod videntes punitores illi duo
jugularunt et inermem denudarunt:
tali modo corpus terrae, flatum caelo,
eum Christo obtulerunt.
Cuncti flete pro Willelmo innocente interfecto.

15. Erant orbis optimates duo tibi,
 O Willelme, uno nomi- ne vocati,
 quorum unus praesul erat Senonensis,
 alter comes , adhuc viget Pictavensis.
 vel pro istis deprecemur.
 Cuncti flete pro Willelmo innocente interfecto.

16. O Willelme, lator pacis et amator,
 pauperumque consolator et defensor,
 viduarum, pupillorum suffragator,
 jam conjunctus caelo gaude.
 Cuncti flete pro Willelmo innocente interfecto.

17. Salve, comes Rodomensis, O Ricarde,
 comitatus princeps atque pater, salve:
 sic concedat tibi Christus dies vitae,
 ut cum eo possis esse sine fine. Amen.

With the tetrachord resounding with open strings and sounding at the passage of air produced by the lyric poetry of the voice, weep bitterly for the loss of the great peace, once ours, which has now been removed. O all men, weep for William, the innocent who has been killed.

This man, born in a land across the sea of a father who lived according to the erroneous religion of heathens, and of a mother who was like her son dedicated to the nourishing Christian faith, was baptised with holy water. O all men, weep for William, the innocent who has been killed.

As his father was dying the heathens rebelled against him in a war-like fashion. Trusting deeply in God, he conquered them himself with a strong hand. O all men, weep for William, the innocent who has been killed.

This man once boldly adopted king Louis (IV, d'Outremer), who was about to take the seat of government, as his lord, in order that he (Louis) might overcome his enemy with his (William's) help, and rule according to the custom of kings. O all men, weep for William, the innocent who has been killed.

This same man who was taught by Martin the unity of the trinity and the trinity of the unity and that the one is three and the three is one, founded a monastery. O all men, weep for William, the innocent who has been killed.

It was dedicated to the honour of St. Peter. After he had accomplished the aforementioned deeds he would turn his attention to this place, where he would be seen devoting himself to the life of monks in accordance with their customs. O all men, weep for William ...

In enumerating so many good deeds, why do we hesitate to relate that great crime, a loss to everyone, recounted with sobbing and weeping: how the lamb was slain by the wolf. O all men, weep for William ...

There was a certain very rich man, full of deceit, who was called Arnulf of Flanders; to this wretched man this blessed man swore allegiance with an oath. O all men, weep for William ...

After a certain day had been arranged for talks, with however no hostage having been given, that cruel man crossed a certain river to meet the innocent man in order that he (the latter) could be slain more easily. O all men, weep for William ...

When indeed they got together on the following day, they indicated as friends what they had to discuss, but only in word not from their heart. O all men, weep for William ...

After the sun had set in the west and the innocent man was rowing back, three men in concert called him, indicating to him that he should return immediately. O all men, weep for William ...

'Hitherto the secret of our lord is unknown to you which will be of use to you as well as to him. Here on this side it will be revealed to you.' At this entreaty he hastened there. O all men, weep for William ...

As he was getting out of his boat made of alder wood they met him, their armour concealed; one of them pierced his head by striking him with his sword. O all men, weep for William ...

As the other two cut-throats saw this they killed and stripped this defenceless man. In this way they offered his body to the earth, his soul to heaven, and the man himself to Christ. O all men, weep for William ...

There were two very great men of this world, O William; with you they were called by the one name: one of them was the bishop of Sens and the other lives to this day as the count of Poitou. Let us pray for these men too. O all men, weep for William ...

O William, bringer and lover of peace, consoler and defender of the poor, and supporter of widows and orphans; now that you have gone to heaven, rejoice. O all men, weep for William ...

Hail, count of Rouen, O Richard, prince and father of the court, may Christ grant you the days of your life so that you can be with him without end. Amen.

Edited by P.A.Becker, 'Der Planctus auf den Normannenherzog Wilhelm Langschwert (942)', ZfFSL, 63 (1940), pp.190-7, from F-CF 240 (189) (s.ix - s.xii in.), f.45rb and I-F1 Libri 30 (s.ix-s.xi), f.21v.

L81: LIBRAM PHEBUS SUBIIT CUM FALCITENENTE

- | | |
|-----------------------------|-----------------------|
| 1. Libram Phebus subiit | cum falcitenente, |
| luci nox prevaluit | die decrescente, |
| vita minus habuit | morte prevalente, |
| Otto quando corruit | raptus, heu! repente. |
| 2. Hic, si gradum consulis: | presul dignitate; |
| formam: decens, habilis, | iuvenis etate; |
| genus: alta nobilis | regum maiestate; |
| mores: commendabilis | mira probitate. |

- | | |
|--|---|
| 3. Monachum se prebuit,
ydeas asseruit,
virgo cuius meruit
eius ad quem genuit | si religionem,
si positionem.
intercessionem,
agat mentionem! |
| 4. Huius frequens otium
maius exercitium
fedus sibi mutuum
nunc sit ei speculum | in philosophia,
in theologia,
cum philologia;
summa theoria! |
| 5. Plangat hunc Germania
magis tu, Frisingia,
cui tot privilegia
iugi querimonia | planctu generali!
orba viro tali,
dono speciali,
debes lamentari. |
| 6. Huius in te studio
grata disceptatio
Quid mos aut quid ratio
fraus et cavillatio | studium vigebat;
plures acuebat.
nemo non videbat;
latens non latebat. |
| 7. Hic sacrum aecclesiae
ipse dedit strepere
hoc in eius cinere
Talem nemo plangere | sublimavit cultum,
logicum tumultum;
totum est sepultum.
potest satis multum. |
| 8. Quis nunc tantam gratiam
quis ad consequentiam
aut quis elegantiam
Heu qualem sententiam | formis affirmabit?
tropos revocabit,
dictis assignabit?
scola vento dabit! |
| 9. Quid rerum compactio,
mathesis abstractio
quod nichil privatio,
quid ambarum actio | sagax dum rimatur,
quid, dum contemplatur,
per hunc dum probatur,
morte sciri datur. |
| 10. Huius necem patria
clara dolens atria
de se bene meritum
ivit in interitum | iuste dedignata,
rectore privata,
cernens in favilla,
pariter et illa. |

11. Tantas ad exequias	turba populorum
pias fundat lacrimas,	mestum ducens chorum!
ad preces continuas	et lamenta quorum
illum salvet, animas	qui beat iustorum! Amen.

Phoebus submitted to Libra along with the scythe he holds fast; night prevailed over day, as daylight grows less; life possessed less than death which prevailed, when Otto fell, snatched away from us suddenly, alas!

This man, if you reflect on his status, was a bishop with authority; as for his appearance; he was seemly, able and young in years; as for his stock: it was noble with the great dignity of kings; and concerning his character: he was worthy of praise for his remarkable goodness.

If you reflect on his religious sensibility: he offered himself as a monk; if on his type of mind: he affirmed the importance of philosophy. The virgin, whose intercession he earned, came forth to him, he would say.

The frequent pleasure of this man was in philosophy. Even more important to him was the study of theology; he was quite at home with philology; may his greatest theory be a mirror to this.

Let Germany lament for him with universal complaint; and you Freising, bereaved of such a man, who gave you so many privileges through his particular gift, should lament more with continual complaint.

Study flourished with you as a place of study; your worthy art of disputation sharpened the minds of many. What precept or what doctrine was there which he did not know? With him underlying error or sophistry did not remain obscured.

He elevated the holy work of the church. He himself conceded that disorder of logic made a great disturbance. All this is buried in his dust. No one can weep intensely enough for such a man.

Who now will maintain such regard for grammatical forms? Who will remember the tropes relating to consecutive phrases, or point out elegance in poetry? Alas our school will let philosophy go to the four winds!

What a combination of subjects there is while that astute man is researching; as long as he is viewing it attentively the abstract subject of mathematics is examined by him, for there was no limit to his ability. His execution of both these duties (the teaching of grammar and the study of mathematics) can only be appreciated at his death.

His native land disdains this man's death; grieving for her famous churches, bereaved of their guide, and seeing well for herself this worthy man reduced to ashes, she likewise meets death.

Let the mob of people weep pious tears at his funeral, leading the sad chorus. May he who blesses the souls of just men save him helped by our continual prayers and laments.

Edited by G.Waitz, MGH SS-rer.Germ. 46 (1912), p.253, from the twelve manuscripts listed under L81 in Appendix A.

L82: LUCIFER ECCLESIE CECIDIT

Lucifer ecclesie cecidit, fons ille sophie,
quo pia iuncta pie spiravit Martha Marie.

Dux hic Robertus per pastorale cacumen
 effigiens aquilam solis penetravit acumen,
 5 pastor oves refovens quasi pingmentaria cella.
 Signatum cor habens et circumscisa labella.
 Non caput hoc oleo fraudis commentor inunxit,
 laudibus ypocritis non lucra nepharia sumpsit.
 Extorquere nolens virga vigilante tumorem,
 10 plus tum allexit moderamine patris amorem.
 Argute didicit scelerum cohibere sophistas,
 Syrenes fugiens et fingenti citharistas.
 Casibus adversis constans atleta probatus,
 floruit ut palma quasi cedrus multiplicatus.
 15 Celitus indulta sic participans monumenta,
 fenore multiplici solvit commissa talenta.
 Plangtibus hic dignus plus est plangendus in uno

 Sobrietas, pietas, facundia, fama, favores,
 20 strenuitas et amor, moderancia, munus, honores,
 forma, facessia, magnificentia, regula morum,
 gracia, gloria, spiritualia dona bonorum,
 singula que fuerant hoc illustrata vigente,
 ipso subiecto pariter cecidere cadente.
 25 Ergo sequax Petri bene patrizasse videtur,
 in petra solium jam soli citante meretur.

The morning star of the church has fallen, that fountain of philosophy, from which blessed Martha, joined to blessed Mary, drew breath. Reflecting the performance of the eagle of the sun (the golden eagle), this leader Robert penetrated cunning through the extent of his pastoral care. He was a shepherd refreshing his flock, as if he were a sweet-smelling stall. He was a man of pure heart and guarded lips. The author of deceit (the devil) did not anoint this man with oil, for he (the latter) did not acquire abominable riches through obsequious flattery. Not wanting to drive out the swelling (of pride) by the use of the strict rod he then chose the love of the Father as a means of self-control. Subtly he became acquainted with the philosophies of the wicked in order to check them. Fleeing from the Sirens and the lutes of fiction, and standing firm as an athlete he was proven in the face of adversity. He flourished as a palm, as if a cedar which had grown abundantly. Thus he belongs to the signs (of blessing) which have been conferred by heaven. With manifold benefit to all he put his talents to work in concert.

This man is worthy of laments and is more to be lamented for in one ... (than) The following particular qualities were exemplified by this esteemed man: sobriety, religious devotion, eloquence, fame, good-will, vivacity and love; moderation, obedience, dignity, temperament, sense of humour, magnanimity, self-discipline, kindness,

glory and spiritual gifts of goodness. After he had been overcome they fell likewise with his falling. Therefore this follower of Peter is indeed seen to have taken after his father. He is now worthy of a throne made in stone, for the time when there will be shaking of the earth.

Edited by K.Reichl, Religiöse Dichtung im englischen Hochmittelalter (Munich, 1973), pp.479-80, from GB-Ctc B.14.39 (ca.1300), f.83r.

L83: LUGET MUNDUS, PLORAT TERRA

Luget mundus, plorat terra
desolata et misella,
cuncta deflent elementa
funere Leonis mesta:
5 quies sibi sit eterna.

The world grieves, the earth weeps, forsaken and wretched; all the elements lament bitterly, sorrowful at the death of Leo: let there be eternal rest for him

Edited by H.H.Davis, 'The "De rithmis" of Alberic of Monte Cassino: A Critical Edition', Med.Stud., 28 (1966), p.209.

L84: MAGNI THEDBALDI MORTEM DUM CARMINE PLANGO

Magni Thedbaldi mortem dum carmine plango,
mortis conditio quam dura sit ordine tango.
Mortem sentire, mortalia jura subire
lex est cunctorum reproborum sive piorum.
5 Haec sibi substravit quicquid natura creavit,
haec quicquid vivit sibi soli subdere quivit,
haec nullum spernit quem vitam ducere cernit.
Hujus jura fremunt super omnes, omnia demunt,
hujus nec reges possunt effringere leges,
10 hujus non quires lector dirumpere vires.
Huic cedit dives, quae novit sternere cives,
huic pauper cedit, sapiens et stultus oboedit,

	huic collum flectit,	quem labes carnea nectit.
	Hanc Adam primus	subiit, cunctique subimus,
15	hanc dedit in signum	vetitum, lacrimabile lignum,
	hanc subiit sortem,	qui pertulit in cruce mortem,
	hanc Xpictus scire	voluit voluitque subire,
	hanc sed calcavit	ad vitam cum remeavit.
	Cum post surrexit	propria se carne retexit,
20	dans fundamentum	fidei turbis morientum,
	ut veniam poscant	cum sese vivere noscant
	istam post mortem,	post dignam carcere sortem.
	Hanc subiisti	nec valuisti : tempnere leges,
	quam subierunt	nec valuerunt frangere reges,
25	qui meritorum	laude suorum nunc celebrantur,
	qui pietatis	vel bonitatis jure beantur.
	Magne Thedbalde pater,	inopum fidissima mater,
	laus, decus Anglorum,	dignissime praesul eorum,
	tu lux justitiae,	tu fons, tu norma sophyae,
30	stegmate non humili	genitus, nec germine vili,
	a puero clarus	studiis discernere gnarus,
	a falso verum,	quae sint discrimina rerum,
	quae virtus numeri,	quae scit sibi cuncta deberi,
	aut quem jure locum	teneat proportio vocum,
35	seu quot mensuris	stet mundus, quotve figuris,
	quae lex astrorum,	quae vis, quis cursus eorum,
	instrumentorum	doctus virtute duorum.
	Ter senos soles transibat tunc aperilis	
	Phebus cum tauro binos, cum membra senilis	
40	corporis hic linqvit, petit aethera mensque virilis.	

While I lament the death of great Thibaut with a song, the nature of death which I touch upon methodically may be harsh.

It is the rule for all sinners and pious men that they will experience death and that they will submit to the laws of mortality. This rule was extended to him (Thibaut), whom nature created. This law endures no matter what; he (Thibaut), was strong enough to yield only to it. This law scorns no one whom it sees living. Its rules thunder over the heads of all men; they take away all things; nor are kings able to break the laws; the reader of the law would not be able to destroy its power. The rich man yielded to this law, which he learned to deal out to his citizens; the poor man yielded to it; and the wise and foolish heeded it. He (Thibaut), bends his neck to it, his neck which is inextricably tied to bodily ruin.

The first man Adam submitted to it; and we all submit to it. He surrendered to it at the forbidden token (of the apple), O lamentable tree. He who arrived at death with the cross submitted to this fate. Christ wanted to know death and wanted to submit to it; but he scorned it when he returned to life, and when afterwards he arose and revealed himself in his new body. At this time he gave the basis of the faith to a crowd of mortal creatures in order that they might beg pardon when they learned to live with him after that death, after a fate worthy of the new life.

You (Thibaut) submitted to it; nor did you have the strength to disdain the laws; the people submitted to it; nor did the laws have the strength to diminish the status of kings; the people are filled with praise for his merits. They are blessed with the reward of piety and goodness.

O great father Thibaut, the very faithful mother of poor people, the praise and glory of Englishmen and their very worthy bishop, you were the light of justice and the fountain and epitomy of wisdom. You were not born of low degree; nor were you born of humble origins. Your skilful discernment of right from wrong made you famous from boyhood for your studies which may lead to the understanding of various matters, such as: what may be the power of number; how we may know that all things are owed to God; which position the proportion of voices rightly may hold; at how many degrees or with how many figures may the world be positioned; and what is the law of the stars, what is their power and what is the course of their movement.

He was taught according to the excellence of two means (the quadrivium and the trivium). Apollo with a bull of Perillus crossed two sunsthree by six times when this man left the limbs of his old body; and his virile heart sought heaven.

Edited by H.Omont, Le Dragon Normand. (Rouen, 1884), p.220, from F-Pn lat.14146 (s.xiii), f.184r.

L85: ME CORDIS ANGUSTIA COGIT MIRA FARI

- | | |
|---|---|
| 1. Me cordis angustia
Scotiae quod Anglia
nova jam prodigia
quando matri filia | cogit mira fari,
caepit subjugari:
dicitur patrari,
sumit dominari. |
| 2. Regionum Anglia
cui tributaria
Proth dolor! nunc cogitur
filiae, qua laeditur | plurium matrona,
jam dabantur dona,
nimis esse prona
materna corona. |
| 3. Exiit per Angliam
admonendo quempiam | edictum vulgare,
arma praeparare, |

- | | |
|---|--|
| <p>ut adiret Scotiam
jura, vel injuriam</p> | <p>phalanx vindicare
posse vindicare.</p> |
| <p>4. Ad quod thema debeam
rex caepit militiam
inconsultus abiit
Ira sponte rediit</p> | <p>nimis protelare:
suam adunare,
Scotos debellare.
nolens plus obstare.</p> |
| <p>5. Erant in exercitu
milites in exitu
cum ad bellum venerant
satis prompti fuerant</p> | <p>plures generosi,
nimis et pomposi;
tot impetuososi,
hostes animosi.</p> |
| <p>6. Animosi fuerant
cum partes certaverant,
stabilis, sed fugiit
Inproba succubuit,</p> | <p>et hoc apparebat;
illa permanebat
quae superbiebat.
astuta vincebat.</p> |
| <p>7. Inauditus ingruit
primitus prosiliit
comes heu! Gloverniae
assistens in acie</p> | <p>inter hos conflictus;
Acteus invictus,
dans funestos ictus;
qui fit derelictus.</p> |
| <p>8. Hic phalangas hostium
et virorum fortium
sed fautor domesticus
hic non erat putitus</p> | <p>disrupi coegit,
corpora subegit;
sibi quem elegit,
quando factum fregit.</p> |
| <p>9. Hic est proditorius
in cunctis victoriis
Domino quod varius
Hinc Judae vicarius</p> | <p>vir Bartholomeus,
quem confundat Deus!
fit ut Pharisaeus.
morte fiet reus.</p> |
| <p>10. Videns contra dominum
fingit se sex seminum
domino quod renuit
proditor hic meruit</p> | <p>hostes desaevire,
longius abire;
suo subvenire,
tormenta obire.</p> |
| <p>11. Plures sunt quem perperam
ut ovis ad victimam</p> | <p>comes est seductus,
et ad mortem ductus,</p> |

- | | | |
|-----|---|--|
| | qui (sunt) per quos oritur
hoc satis cognoscitur | tam vulgaris luctus,
per eorum fructus. |
| 12. | Quorum virus Anglia
vulgaris justitia
regale iudicium
ex hoc in exilium | tota toxicatur;
sic et enervatur;
per hos offuscatur;
fides relegatur. |
| 13. | Victa jacet caritas,
viret ingratitude,
quicquid in hiis finibus
dictis proditoribus | et virtus calcatur;
et fraus dominatur;
mali perpetratur,
totum inputatur. |
| 14. | Iste deceptorius
per quem proditorius
alter sed interfuit,
et fiat ut meruit | vir non erat solus,
jam fiebat dolus;
quem non celet polus,
infernalis bolus. |
| 15. | Hujusmodi milites,
Sathanae satellites,
regis si sint iudices
destruent veneficos | regno pervicaces,
sunt nimis rapaces;
undique veraces,
suos et sequaces. |
| 16. | Captis sententiam
cum sponte militiam
qui fuerunt rustici,
comitis domestici | pati meruerunt,
talem prodiderunt;
sicut permanserunt,
fugam elegerunt. |
| 17. | Hii fraude multiplica
in pia gens Scotica
ipsum a dextrario
et prostrati vario | virum prodiderunt,
quem circumdederunt;
suo prostraverunt,
modo ceciderunt |
| 18. | Fideles armigeri
milites et caeteri
cum sui succurrere
hostibus resistere | qui secum fuerunt;
secum corruerunt;
sibi voluerunt,
tot non valuerunt. |
| 19. | Sic comes occubuit
qui sua distribuit | prae cunctis insignis,
praedia malignis; |

- | | | |
|-----|---|---|
| | sibi quisque caveat
jam fidem ne praebeat | istis intersignis,
talibus indignis. |
| 20. | Ex hoc illi comites
adhuc qui superstites
alias in praelio
ne sic proditorio | actibus periti,
sunt, fiant muniti,
cum sistant uniti,
telo sint attriti. |
| 21. | Cruciatur Anglia
tali quod versutia
muniatur cautius
error ne novissimus | nimio dolore,
privatur honore,
mentis cum labore,
pejor sit priore. |
| 22. | Consulo comitibus
quod sint proditoribus
sic et per industriam
Anglici ad Scotiam | adhuc qui sunt vivi,
amodo nocivi;
omnes sint captivi;
fiant progressivi. |
| 23. | Credo verum dicere,
jam caepit deficere
comitem cum lividus
Angliae tunc horridus | non mentiri conor;
nostri gentis honor;
mortis texit color,
statim crevit dolor. |
| 24. | Nostrae gentis Angliae
currebant ab acie
qui fuerunt divites
Quod delirant nobiles | quidam sunt captivi;
quidam semivivi;
fiunt redemptivi;
plectuntur Achivi. |
| 25. | Mentes ducum Angliae
nam foedus justitiae
ergo rex potentiae
fautores perfidiae | sunt studendo fessae,
certo caret esse;
stirps radice Jessae,
ducat ad non esse! |
| 26. | Quando saevit aquilum
et australi populo
Anglia victoria
sed prolis perfidia | affricus quievit;
dampnum mortis crevit.
frui consuëvit,
mater inolevit. |
| 27. | Si scires, Glovernia,
eo quod in Scotia | tua fata, fleres,
tuus ruit haeres; |

te privigni capient	quorum probra feres;
ne te far .. facient,	presens regnum teres:

28. Facta es ut domina	viro viduata,
cujus sunt solamina	in luctum mutata;
tu es sola civitas	capite truncata;
tuos casus Trinitas	faecundet beata!

Perplexity of heart compels me to tell wonderful things, that England begins to be subjected to Scotland; it is said that new prodigies are now performed, when the daughter takes upon her to lord it over the mother.

England the matron of many regions, to whom tributary gifts were given, is now, alas! constrained too much to be prostrate to the daughter, by whom the maternal crown is injured.

A general proclamation went through England, admonishing everybody to take up arms, that the army might go to Scotland to vindicate our rights, or to be able to avenge our injury.

To which theme I ought to procrastinate very much; the king began to assemble his troops, unadvisedly he went to make war on the Scots: his anger voluntarily subsided, unwilling longer to hold out.

There were in the army many nobles, knights who were too showy and pompous; when so many impetuous men came to the conflict, the courageous enemies were ready enough.

They were courageous, as will appear; when the two sides engaged, that one remained firm, but that which had shown so much pride fled. The wicked party succumbed, the cunning one conquered.

An unheard-of battle thickened between them; first rushed forward the unconquered Actaeus, the Earl of Gloucester, alas! giving fatal blows; who, standing in the thick of the battle, is deserted.

He compelled the troops of the enemy to break, and subdued the bodies of strong men; but one of his own chosen retainers, he was not a fool when he ruined the affair.

This is the traitorous man, Bartholomew, whom in all victories may God confound! Because he has been to his master as changeable as a Pharisee. Hence as the representative of Judas he shall be condemned to death.

Seeing the enemy's rage against his master, he pretends that he had been out more than six weeks; because he refused to come to his master's support, this traitor has deserved to be put to the rack.

Many are they whereby the Earl was seduced, led like a sheep to the sacrifice and to death; through whom such common lamentation arises, is sufficiently known by their fruits.

With whose venom all England is poisoned; and thus common justice is weakened; by these the royal judgment is darkened; in consequence of this, faith is driven into exile.

Charity lies subdued, and virtue is trodden down; ingratitude flourishes, and fraud rules; whatever of evil is perpetrated in this country, is all the work of the aforesaid traitors.

This deceitful man was not the only one by whom the art of treason was now exercised; but there was another concerned in it, whom may heaven not conceal, and may he become, as he deserves, a morsel of hell.

Knights such as these, obstinate against the kingdom, retainers of Satan, are too rapacious; if the King's judges every where are true, they will destroy the enchanters and their followers.

They deserved to suffer judgment of decapitation, since voluntarily they have betrayed such a soldiery; the Earl's domestics, who were clowns, as they have remained, took to flight.

These by a multifarious treason betrayed their lord, whom the impious people of Scotland surrounded; they struck him down from his steed,

and the faithful esquires who were with him fell struck down in different ways; the knights and others fell along with him; when his friends tried to succour him, they were not able to resist so many enemies.

Thus died an Earl who was distinguished above all others, who had given his property to wicked men; let everyone have a care to himself, after these examples, that he give not henceforth trust to such unworthy people.

By this let those Earls who are still alive, learning from experience, be on their guard, when at another time they stand united in battle, that they be not thus bruised by the weapon of treason.

England is tormented with very much grief, that she is deprived of her honour by such craftiness; let her be fortified more cautiously, with labour of mind, that the last error be not worse than the former.

I advise the Earls who are still alive, that henceforward they destroy traitors; and thus by their industry let them all be made prisoners; let the English thus make their way into Scotland.

I believe that I tell the truth, I endeavour not to say what is false; now the honour of our nation begins to decline; when the livid colour of death spread itself over the Earl, then immediately grew the terrible grief of England.

Of our people of England some are in captivity; some ran away from the battle half dead; they who were rich are made ransom; because the nobles go mad, the common people are the sufferers.

The minds of the chieftains of England are weary with studying, for the league of justice is without any certain existence; may therefore the King of power, who sprang from the root of Jesse, destroy utterly the maintainers of perfidy!

When the north-east wind rages, the south-west wind dropped; and to the people of the south the pain of death increased. England used to obtain victory, but by the treachery of the offspring the mother hath lost her savour.

If you knew, Gloucester, your fate, you would weep, because your heir perishes in Scotland; thy sons-in-law will take thee, from whom thou wilt suffer disgrace; lest they should make thee ... thou will bruise the present government.

Thou art made as a lady widowed of her husband, whose comfort is changed into weeping; thou art a solitary city deprived of thy head; may the blessed Trinity amend thy fortune!

Edited and translated by T. Wright, The Political Songs of England, from the reign of John to that of Edward II, Camden Society Publ., 6 (London, 1839), pp.262-7, from GB-Lbl Cotton Titus A XX (ca.1367-1400), f.71r.

L8.6: MECUM TIMAVI SAXA NOVEM FLUMINA

- | | |
|--|--|
| 1. Mecum Timavi
flete per novem
quae salsa gluttit
Istris Sausque,
Natissa, Corca, | saxa novem flumina
fontes redundantia,
unda ponti Ionici,
Tissa, Culpa, Marua,
gurgites Isontii. |
| 2. Hericum mihi
Sirmium, Pola,
Iulii Forus,
rupes Osopi,
Abtensis humus | dulce nomen plangite,
tellus Aquileiae,
Cormonis ruralia,
iuga Cenetensium,
ploret et Albenganus. |
| 3. Nec tu cessare,
est oriundus,
lugere multo
civem famosum
germine natum | de cuius confinio
urbs dives Argentea,
gravique cum gemitu!
perdidisti nobile
claroque de sanguine. |
| 4. Barbara lingua
olim quod nomen
hoc ego tibi
amici dulcis
lacte nutritus | Stratiburgus diceris:
amisisti celebre,
reddidi mellisonum,
ob amorem, qui fuit
iuxta flumen Quirnea. |
| 5. Aecclesiarum
pauperum pater,
hic viduarum
erat: quam mitis
potens in armis, | largus in donariis,
miseris subsidium,
summa consolatio
karus sacerdotibus,
subtilis ingenio. |
| 6. Barbaras gentes
cingit quas Drauva,
celant quas iunco
ponti coartat
Dalmatiarum | domuit sevissimas,
recludit Danubius,
paludes Meotides,
quas unda salsiflui,
quibus obstat terminus. |
| 7. Turres Stratonis,
Scithiae metas,
a se sequestrat
haec Austro reddit,
tendit ad portas, | limitis principium,
Tratiae qui cardinem
utraque confinia
haec refundit Boreae,
quae dicuntur Caspiae. |

8. Liburnum litus quo redundant maria,
mons inimice, Laurentus qui diceris,
vos super umquam imber, ros, nec pluvia
descendant, flores nec tellus purpureos
germinet, humus nec fructus triticeos.
9. Ulmus nec vitem gemmato cum pampino
sustentet, uvas nec in ramis pendeat,
frondeat ficus sicco semper stipite,
ferat nec rubus mala granis Punica,
promat irsutus nec globus castaneas,
10. Ubi cecidit vir fortis in proelio
clipeo fracto, cruentata romphea;
lanceae summo retunso nam iaculo
sagittis fossum fundis saxa fortia
corpus iniecta contrivisse dicitur.
11. Heu me, quam durum quamque triste nuntium
illa sub die deflenda precrepuit:
nam clamor ante orrendus per plateas
lacrimis dignus sonuit, quam tristia
eius per verba mors esset exposita.
12. Matres, mariti, pueri, iuencule,
domini, servi, sexus omnis, tenera
aetas pervalde, sacerdotum inclita
caterva, pugnis sauciata pectora
crinibus vulsis ululabant pariter.
13. Deus aeterne, limi qui de pulvere
plasmasti tuam primos ad imaginem
parentes nostros, per quos omnes morimur,
misisti tuum sed dilectum filium,
vivimus omnes per quem mirabiliter.
14. Sanguine cuius redempti purpureo
sumus, sacrata cuius carne pascimur.
Herico tuo servulo mellifluo
concede, quaeso, paradisi gaudia
et nunc et ultra per immensa secula.

Weep with me with excess of feeling, O stones of the Timavos, O nine rivers flowing from nine sources, which the salty water of the Adriatic Sea swallows up, O Danube, Save, Theiss, Culpa, Marua, Natisone, Gurck and swirling waters of Isonzo.

Lament for Eric, sweet name to me, O Sirmione, Pola, land of Aquileia, Cividale, rural Cormons, rocks of Osoppo and mountain of Cetenensi; let the land of Adige and Albenga weep.

Nor cease you, O rich city of Argentorato, from whose neighbourhood he originated. Mourn a great deal with a sad complaint; you have lost a renowned citizen born from a noble line with distinguished blood.

May you men of Strasbourg say in the vulgar tongue: once you lost that celebrated name; I sent you this sweet song on account of my love for my dear friend, who was raised near the Quirnea from infancy.

He was generous in his gifts to the church, the father of the poor, the succour of the unfortunate; this man was the greatest comfort to widows; how dear this gentle man was to the priests, powerful at arms and pleasant by nature.

He conquered the cruel barbarian races whom the Drava fortifies and the Danube protects; the marsh of Azof hides them in its rushes; the water of the salty Black Sea confines them; the extent of the Dalmatian Sea hinders them.

From the limit of the frontier at Caesarea to both the extremes of Scythia and the boundaries of Thrace he divides the land under his control: the former he returns to the south and the latter to the north; he extends to the straits known as the Caspian Sea.

O Liburnian shore on which the sea flows, O hostile mountain who... calls itself Laurento, may no water, dew nor rain fall on you; may the earth produce no bright flowers and the soil no grain.

Nor let the vine support grapes with rich foliage, nor let fruit on its bows; may the fig tree bloom only when its trunk is dehydrated; may the bush not bear pomegranates with seeds, and let the prickly outer covering bring forth no chestnut.

When this brave man fell in battle, his shield smashed by a blood-stained javelin and mutilated by the sharp point of a lance, it is said that great stones, which were thrown at the body, pierced with arrows, ground it to pieces.

Alas for me, on whom this harsh and sad news resounded on that bitterly lamented day; for then a fearful cry sounded, worthy of tears, asking how his death might be explained through sad words.

All at once they wailed: mothers, husbands, boys young girls, masters, servants, every sex, the young especially intensely, the famous body of priests and those wounded in battle, after they had plucked out their hair.

Eternal Lord, who made our first man and woman in your image out of the dust of dirt, the man and woman on account of whom we all die, you however sent your beloved son, on account of whom we all live miraculously.

We have been redeemed by his red blood; we are nourished by his immortal body; grant your sweet young servant Eric the joys of paradise. I beseech you, now and forever more.

Edited in Poetae, I, p.131, from F-Pn lat.1154 (s.ix-s.x), f.116r, CH-BEsu 455 (s.x), f.18v and CH-BEsu 394 (s.x), f.iv^v.

1. *Mente tristamur nimio dolore,
corda pertemptat feriens procella,
ora perfundit lacrimosus imber,
fletus et ingens;*
2. *Franciae totus populus gemescit,
Scottica et tellus Italumque Roma
maeret Hartgari gemebunda casum
praesulis almi.*
3. *Pauperes, dites, laici, potentes,
clerici regis sabaoth ministri,
omnis aetatis decus atque sexus,
fundite fletus.*
4. *Astra fuscantur titubantque luce,
sol et abscondit speciem coruscam:
nam ruis, sidus, speciosa lampas,
inclite pastor;*
5. *Aer en imbres pluit atque rivos,
testis est nostri lacrimas stupendo:
sentiunt tristem trepidantque lapsum
cuncta elementa.*
6. *Lilium pulchrum roseusque vultus,
palma florens viridansque cedrus
ecce marescis subita ruina,
heu pater alme.*
7. *Heu mihi flenti misero poetae:
vix queo verbis resonare maestum
corde conceptum misero dolorem,
heu bone Christe.*
8. *Caelitum laetans populus beatus,
excipe claram pietate stellam,
sentiatur Sion Solimae supernae
aucta trophea.*

9. Tristis est tellus, polus ipse gaudet:
 angeli vident melicis et odis,
 praesulem sanctum pretiosa semper
 infola comat;
10. Ecce mirentur rutilum topazum,
 aureum caeli venerentur astrum,
 cognoscant patrem hilares saluent
 castra beata.
11. Sit tibi Christus genitorque Christi,
 spiritus sanctus patris atque nati
 fortis adiutor requiesque laeta
 semper in aevum.
12. Esto pro nobis clipeus, beate
 pontifex alma decorate luce,
 arce Sion (s)is meritis coruscans,
 optime praesul.

We are sad at heart with very deep grief; a storm prevails beating our hearts; rain full of tears drenches our faces, like great weeping.

All the people of France begin to sigh; the Scots, the land of Italy and Rome mourn the death of Hartgar, the nourishing bishop, with sighing.

The poor, the rich, laymen, men of power, clerics of the king - attendants of the heavenly host - and the moral dignity and sex of every age, pour forth tears.

The stars with their light grow dark and totter; the sun conceals its glittering face; for, O star, O beautiful light, O famous shepherd, you tumble down.

Indeed the skys pours forth rain and streams of water; it is a witness to our grief, in its bewilderment at our tears. The elements see this grievous fall and are afraid.

Beautiful lily and rosy face; blooming palm and greening cedar; look you waste away with sudden ruin, alas, O nourishing father.

Alas for me, a poet wretched and weeping. I am hardly able to express with words the sorrowful grief experienced by my wretched heart, alas, O benevolent Christ.

The blessed people of heaven are rejoicing; welcome this clear star endowed with holiness; may Sion experience the fine victories of Solomon.

The earth is sad; yet heaven itself rejoices; the angels resound anew with lyrical songs; may a special badge of honour always adorn our holy bishop.

Look, they marvel at the red topaz; they revere this golden star of heaven; they get to know our father Hartgar; happy, they wish him well in their blessed home.

May Christ and the Creator of Christ, the Holy Spirit of the Father

and of the Son, our strong guide and joyful rest, be with you forever.

May he be a shield for us, O blessed bishop adorned with nourishing light; O most holy bishop, may you have your rewards, while shining with light, in the stronghold of Sion.

Edited in Poetae, III, p.184, from B-Br 10615-10725 (s.xii), f.216va.

L88: MENTEM MEAM LEDIT DOLOR

- | | | | |
|--|---|---|---|
| 1. Mentem meam
nam natalis
color, inquam,
fit repente | ledit dolor
soli color,
genuinus
peregrinus. | 2. Color quippe
nunc afflictam
mire nuper
dum vir magnus | naturalis
gentem malis
decorabat,
radiabat. |
| 3. Magnus, inquam,
qui destruxit
Mahumeti
genu nobis | comes, ille,
seras mille
fede gentis,
iam flectentis | 4. Sensit Lorcha
et Siurana
Almeria
sed Tortose | virum tantum,
mons gigantum,
cum carinis,
mox vicinis. |
| 5. Hunc Hylerde
Fraga virum
que sub una
hoc succumbunt | urbs expavit,
trepidavit,
simul luce
nostro duce. | 6. Barchinonam,
(Arelatem,
rexit florens
terrens hostes | Taragonem,
Ta)raschonem
ope, fama,
his plus flamma. |
| 7. Victor semper,
cuius terror
sepe fures
illos ornans | (nunquam v)ictus
fuit hictus
emit auro
crucis lauro. | 8. Ausu constans
(sensu vi)gens
ad se orbem
traxit tonans | pertinaci,
perspicaci,
fere totum
in remotum. |
| 9. Nam hunc magnus
mir(abatur) .
huic favebat
dextram dabat | rex Francorum
et Anglorum,
Alemannus,
Toletanus. | 10. (Pa plena)
probitatis(v)ena.
Sub communi
sed celesti | cessit morte,
vivat sorte. |

Amen.

Grief afflicts my heart for the beauty of my native land, indeed its innate beauty, is suddenly made unfamiliar.

For once this natural beauty distinguished our people greatly—a people now afflicted with misfortunes—when a great man was illustrious.

It was indeed that great count who burst the fetters of the

detestable Moslem race, which now bows on its knees to us.

Lorcha saw this great man and Mount Siurana saw this giant; Almeria saw him in action with his ships and yet he was seen next in Tortosa amongst her neighbouring cities.

The city of Hylerde was sorely afraid of this man; Fraga trembled with fear at him; within one day at the same time they surrendered to this man, our leader.

Held in the highest esteem, he ruled Barcelona, Tarragona, Arelates, and Taraschones, with might and fame, terrifying his enemies by these more than by his destructive fury.

He was always a victor; never conquered. His blow was a terror (to his enemies); he bought thieves with gold and then prepared them for the victory of the cross.

Steadfast with persevering effort and flourishing with a penetrating mind, he drew to himself nearly the whole world, while thundering into the distance.

For the great king of France and England wondered at this man; Germany was friendly towards him; and Toledo gave him its right hand.

... full of goodness He yielded to common death, but let him live with a heavenly future. Amen.

Edited by Ll.N.D'Olwer, 'L'Escolà poètica de Ripoll en els segles X-XIII', Anuari, 6 (1915-19), p.36, from F-Pn lat.5132 (s.xiii), f.109r.

L89: MONTES GELBOE (antiphon)

Montes Gelboe, nec ros nec pluvia veniant super vos;
quia in te abjectus est clyppeus fortium, clyppeus Saul,
quasi non esset unctus oleo.

Quomodo ceciderunt fortes in prelio? Jonathas in excelsis
5 tuis interfectus est: Saul et Jonathas, amabiles et decori
valde in vita sua, in morte quoque non sunt separati.

Mountains of Gilboa, let neither dew nor rain fall on you; for the shield of the strong, the shield of Saul, lies tarnished on you, as if it had not been made bright with oil. How did the strong fall in battle? Jonathan was killed on your heights. Saul and Jonathan, who were very lovely and noble, were not separated in life or in death.

Edited from F-Pn lat.17296 (s.xii), f.290r. 4 et passim Jonatha.

L90: MONTES GELBOE (responsory)

PAGES ARE MISSING IN ORIGINAL

Montes Gelboe, nec ros nec pluvia veniant super vos
ubi ceciderunt fortes Israel.

Versus: Omnes montes qui in circuitu ejus sunt visitet
4 Dominus, a Gelboe autem transeat. - Ubi.

Mountains of Gilboa, let neither dew nor rain fall on you where
the strong of Israel died.

Let the Lord visit all the mountains which encircle it, but let
him pass by Gelboe.

Edited from F-Pn lat.17296 (s.xii), f.291r.

L91: MORS EXECRABILIS!

1. Mors execrabilis!
mors detestabilis!
mors mihi flebilis!
Lase, cativi!
des que mis frere est morz,
porque sue vive?
2. Fratris interitus
gravis et subitus
est causa gemitus.
Lase, chative!
des que (mis frere est morz,
porque sue vive?)
3. Pro fratre mortuo
mori non abnuo,
nec mortem metuo.
Lase, chative!
(des que mis frere est morz,
porque sue vive?)
4. Ex fratris funere
recuso vivere.
Ve mihi misere!

Lase, Chative!

(des que mis frere est morz,
porque sue vive?)

O accursed death; O abominable death; O death full of sorrow to me.
Woe for me, wretched one; since my brother is dead, why should I live?

The death of my brother, sad and sudden, is the reason for my
grieving. Woe for me wretched one; since my brother is dead, why should
I live?

On account of my brother who has died I am not unwilling to die too.
Nor do I fear death. Woe for me wretched one; since my brother is dead,
why should I live?

After the burial of my brother I am unwilling to live; woe to me
wretched one. Woe for me wretched one; since my brother is dead, why
should I live?

Edited by K.Young, The Drama, II, p.214, from F-Pn lat.11331 (s.xii), f.9v.

L93: NEUSTRIA, SUB CLYPEO REGIS DEFENSA RICARDI

Quintum exemplum apostrophacionis:

Temporibus luctus hiis verbis exprime luctum:

'Neustria, sub clipeo regis defensa Ricardi,
indefensa modo, gestu testare dolorem;

exudent oculi lacrimas; exterminet ora

5 pallor; connodet digitos tortura; cruentet
interiora dolor; et verberet ethera clamor.

Tota peris de morte sua; mors non fuit eius,
sed tua; non una, sed publica mortis origo.'

Hic au(ctor) apostrophat diem quo vulneratus erat rex Ricardus:

'O Veneris lacrimosa dies! O sidus amarum!

10 illa dies tua nox fuit, et Venus illa venenum.

Illa dedit vulnus; sed pessimus ille dierum,
primus ab undecimo, qui, vite vitricus, ipsam
clausit. Uterque dies homicida tirannide mira.

15 Traiecit clausus exclusum, tectus apertum,

providus incautum, miles munitus inermem
et proprium regem. Quid miles, perfide miles,

perfidie miles, pudor orbis et unica sordes

milicie, miles manuum factura suarum,

ausus es hoc in eum? Scelus hoc, scelus istud es ausus?'

Hic apostrophat mortem regis Ricardi:

20 'O dolor! O plus quam dolor! (O mors!) O truculenta
mors! Utinam esses, mors, mortua! Quid meministi
ausa nephas tantum? Placuit tibi tollere solem,
et tenebris dampnare solum. Scis quem rapuisti?
ipse fuit iubar in oculis, et dulcor in aure,
25 et stupor in mente. Scis, impia, quem rapuisti?
ipse fuit dominus armorum, gloria regum,
delicie mundi. Nihil addere noverat ultra;
ipse fuit quicquid potuit Natura. Sed istud
causa fuit quare rapuisti; res preciosas
30 eligis, et viles quasi dedignata relinquis.'

Hic apostrophat au(c)tor Naturam:

'Et de te, Natura, queror, quia nonne fuisti
dum mundus puer esset adhuc, dum nata iaceres
in cunis, in eo studiosa? Nec ante senectam
destit(it) hoc studium. Cur sudor tantus in orbem
35 attulit hoc mirum, cur tam brevis abstulit hora
sudorem tantum? Placuit tibi tollere mundo
et revocare manum, dare sic et tollere donum.
Cur irritasti mundum? Vel redde sepultum,
vel forma similem. Sed non tibi suppetit unde;
40 quicquid erat tecum vel mirum vel preciosum
huic erat impensum; thesauri deliciarum
hic sunt ex(h)austi. Ditissima facta fuisti
ex hac factura; fieri pauper(r)ima sentis
ex hac iactura. Si felix ante fuisti,
45 tanto plus misera quanto felicior ante.'

Sextum exemplum apostrophacionis:

'Si phas est, accuso Deum. Deus, optima rerum,
cur sic degeneras? Cur obruis hostis amicum?
si recolis, pro rege facit Iope tua, quam tot
milibus oppositis solus defendit, et Acon,
50 quam virtute sua tibi reddidit, et Crucis hostes
omnes quos vivus sic terruit, ut timeatur
mortuus. Ipse fuit sub quo tua tuta fuerunt.
Si, Deus, es, sicut esse decet, fidelis et expers
nequicie, iustus et rectus, cur minuisti
55 ergo dies eius? Potuisses parcere mundo;
mundo egebat eo; sed eum magis eligis esse
tecum quam secum; mavis succurrere celo
quam mundo. Domine, si phas (est) dicere, dicam

pace tua: pot(er)as fecisse decencius istud,
 et properasse minus, saltem dum frena dedisset
 hostibus; et facti mora tanquam nulla fuisset, -
 res erat in foribus, - tunc posset honestius ire
 et remeare tibi. Sed in hac re scire dedisti
 quam brevis est risus, quam longa est lacrima mundi.'

The fifth example of apostrophe:

Express sorrow in these words in times of sorrow:

O Neustria, protected by the shield of King Richard, yet now unprotected, manifest your grief with a lamentation. Let your eyes pour forth tears, your pallor disfigure your face; your anguish wring your hands, sorrow bleed your inner parts and your cry beat the air. You perish entirely at his death; it was not his death but yours; the occasion of his death affects not one, but the community.

Here the author apostrophises the day on which King Richard had been wounded:

O lamentable day of Venus! O bitter star! That day was your night, and that Venus a poison. That day inflicted the wound; but the worst of days was the twelfth day after the first, which, O stepfather of his life, brought his life to an end. Both days were tyrannous murderers. A man within shot, one without; a protected man shot one in the open; the cautious, the unprepared; an armed soldier, an unarmed man, who was his own king. Why O soldier, why O wicked soldier, soldier of wickedness, shame of the world and single blot on the army; O soldier, the creation of his hands, why did you dare to do this to him? This crime, did you dare to commit this crime?

Here he apostrophises the death of King Richard:

O sorrow! O more than sorrow! (O death!) O cruel death! O death, would that you were dead. Having dared to commit it, how did you remember such a crime? It pleased you to take away the sun and to condemn it, abandoned to darkness. Do you know whom you snatched away? He was light to the eyes, sweetness to the ear and an amazement to the mind. Do you know, O impious one, whom you snatched away? He was the lord of arms, the glory of kings and the delight of the world. Nature did not know how to add any more: he was her best effort. But that was the very reason why you snatched him away; you take away precious things, and you leave behind the base as if scorned.

Here the author apostrophises Nature:

And, O Nature, I complain about you; for were you not there when the innocent boy came, when you laid the newborn in a cradle, and were watchful over him? That care should not have ceased before his old age. Why was there so much effort to produce this marvel for the world, if one brief hour can undo such great effort? It pleased you to hold out your hand to the world and then to withdraw it; thus to give a gift and then to take it away. Why did you provoke the world? Either return the buried man or one similar to him. But you do not have the means to do this. Whatever marvellous or precious thing you had was richly present in him. Here the treasury of delights was exhausted. Through his creation you were made very rich; now you feel how very poor you have become through his fall. If you were happy before, you are very much more wretched now.

The sixth example of apostrophe:

If it is permitted, I reproach God. O God, the best of all things, why do you thus degenerate? Why, as an enemy, do you overthrow your

friend? If you remember, your Jope, which he defended alone against so many thousands, should count on behalf of the King; and Acre, which he returned to you through his power; and all the enemies of the Cross, whom he terrified so while he was alive, that he is still feared now that he is dead. Under that man all your things were safe. If, O God, you are faithful, without malice, just and right, as it is fitting you should be, why did you therefore shorten his days? You could have spared the world: the world needed him. But you chose that he should remain with you rather than with the world. You prefer to help heaven rather than the earth. O Lord, if it is permitted to say it, I will speak with your permission: you could have done this at a more fitting time and with less haste, if only you had restrained the enemy; indeed, the delay would not have been long: his fate was already knocking at the door; then with more propriety he could have gone to be with you. But in this matter you have given us to know how brief the laughter of this world is, and how long its tears.

Edited by K.Young, 'Chaucer and Geoffrey de Vinsauf', MP, 41 (1944), pp. 172-4, from GB-Lbl Cotton Cleo.B.IV (ca.1397), f.8r.

L94: O DOLOR! O PATRUM MUTATAQUE GAUDIA MATRUM

	O dolor! O patrum	mutataque gaudia matrum
	ad lugubres luctus;	lacrimarum fundite fluctus!
	Ah! teneri partus,	laceros quos cernimus artus!
	Heu! dulces nati,	sola rabie iugulati!
5	Quid commisistis,	quod talia facta subistis?
	Cur vitam vobis	livor subtraxit Herodis,
	quam nondum vere	vos cognovistis habere?
	Heu! quem nec pietas	nec vestra coercuit etas!
	Ach! matres misere	que cogimur ista videre!
10	cur autem natis	patimur superesse necatis?
	saltim morte pari	nobis licet hos comitari.

O sadness, O happiness of fathers and mothers which is now changed to mournful grief, pour forth floods of tears. Ah! little children, we see your limbs have been torn to pieces. Alas, sweet children, slain in one furious assault. Why were you born, why did you suffer such exploits? Why did the ill-will of Herod take life away from you? which you indeed sought to have, but had not yet experienced. Alas, neither compassion nor your tender age checked this. Ah, wretched mothers who are compelled to witness this, why indeed do we allow ourselves to remain alive, now that our children have been killed? We should at least accompany them to an equal death.

L95: O DULCES FILII, QUOS NUNC PROGENUI

(Responsorium:) Sub altare Dei audivi voces occisorum dicentium.

Versus Quare non defendis sanguinem nostrum? Et acceperunt divinum responsum: Adhuc sustinete modicum tempus, donec impleatur numerus fratrum vestrorum.

(Versus:) Vidi (sub altare Dei animas sanctorum, propter verbum Domini quod habebant, et clara voce dicebant. Quare non).

LAMENTATIO RACHELIS

O dulces filii,	quos nunc progenui,
olim dicta mater,	quod nomen tenui?
Olim per pignora	vocor puerpera,
modo sum misera,	natorum vidua.
Heu! michi misere!	cum possim vivere,
cum natos coram me	video perdere,
atque lacerare	parum detruncare.
Herodes impius,	furore repletus,
nimum superbus	perdit meos partus.

ANGELUS

Noli, Rachel,	deflere pignora.
Cur tristaris,	et tundis pectora?
Noli flere,	sed gaude potius,
cui nati	vivunt felicius.

Ergo gaude!

Summi patris	eterni filius,
hic est ille	quem querit perdere,
qui vos facit	eterne vivere.

Ergo gaude!

At the foot of the altar of God I heard the voices of the dead saying: why do you not protect those of our blood? And they heard a divine reply: endure still for a short time until a number of your brothers may be fulfilled.

I saw at the foot of the altar of God the souls of the saints; on account of the word of God which they possessed, they said in a clear voice: why? ...

The lament of Rachel:

O sweet sons, whom I recently bore; once I was called a mother, what name do I have now? Once I was called bearer of children on account of my sons; now I am miserable, bereaved of my sons. Alas for me wretched one, since I am still alive; and since I see my sons die in my presence and that he destroys and mutilates them bit by bit. Wicked Herod, full of anger, and proud beyond measure made away with my children.

The Angel:

Do not weep for your sons, O Rachel. Why are you sad and why do you beat your breasts? Do not weep, but rejoice instead. Your sons are now living happily. Therefore rejoice.

The son of the all-powerful eternal father, he is the one who seeks to make away with each man and prepares you for eternal life. Therefore rejoice.

Edited by K.Young, The Drama, II, p.109, from F-Pn lat.1139 (s.xi-s.xiii), f.32v.

L96: O DULCES INNOCENTUM ACIES

O dulces innocentum acies!

O pia lactantum pro Christo certamina!

Parvorum trucidantur milia;

4 membris ex teneris manant lactis flumina.

O sweet sight of innocent children! O devout struggles of those rejoicing for Christ! Thousands of little children are slain. Streams flow with the limbs and innards of our young children.

Edited by K.Young, The Drama, II, p.106, from F-LA 263 (s.xiii), f.150v.

L97: O FELIX BITURIA

1a O felix Bituria,
caput Aquitanie,
in qua viget gloria,
lux et splendor Gallie
in qua splendet gratia,
Christi regis glorie,
qui sua clementia
providit ecclesie.

1b In te viget incliti
pastoris potentia,
qui sancti paracliti
semper plenus gratia
gregis sibi subditi
corripis vestigia,
pro mercede meriti
regnat in celestia.

2a Per hunc mors conteritur
premitur natura,
dum lux cecis redditur,
dum lucent obscura,
dum actus regreditur,
perdit sua jura,
quod Deus prosequitur,
melior natura.

2b Penas hic sustinuit,
ne penas incurreret,
sibi mortem intulit,
mortem ut effugeret;
eum mundo abstulit,
ut in mundo viveret,
mundus carnem domuit,
ne carni subcunberet.

3. Mundus hic a crimine
vixit et in mundo,
honores a limine
salutavit, mundo
corde vixit, munere
mundus, in profundo
non submersus remige
Christo fuit. Fundo
tibi preces, inclite,
pro me funde Christo,
ut sub recto tramite
cursu curram isto.

O successful William, the guide of Aquitaine in whom glory flourishes;
O light and splendour of France in whom the grace of Christ, the king
of glory, is illustrious; you make provision for the church through your
benignity.

The strength of the famous shepherd flourished in you. You are
the one who was always full of the grace of the holy protector; you
belong to the flock which had yielded to Him and you follow in his
steps. Now William is supreme in heaven on account of the reward for
his goodness.

Death is destroyed because of this man; the natural law of mortality
is overcome; as sight is restored to the blind, obscure things become
clear and the impulse to move returns; the natural law of mortality
loses its jurisdiction, for God continues and he is a better law.

Christ suffered torments in this life so that we would not suffer
punishment later; he bore death for us, that we might escape death;
he withdrew us from the world in order that we might live in heaven;
the world of heaven tamed the flesh, in case our world might succumb
to the flesh.

Christ, this kind man, lived on after his crucifixion in the world.
He greeted the worthy at the entrance to heaven; William lived with a pure
heart, the world benefitting from his good works; nor was he overwhelmed
by the course he had to row towards Christ in the depths of sin. I
utter prayers for you, O famous man; pour forth prayers for me to Christ,
that I may run along the right path with a course prescribed by you.

Edited from (A) I-F1 Pluteo 29.1 (ca.1240), f.209r and (B) D-W Helmst.
 628 (s.xiii mid.), f.79r. B wants versicles 1b and 2b.
 1b.7 B clemencia; 2b.2 A incurret; 2b.4 A effegeret; 2b.5 A cum for 'eum';
 3.3 B lumine.

L99: O FRATRES ET SORORES

Hic incipit Planctus Marie et aliorum in die Parasceven.

- | | |
|---|---|
| <p>(Hic vertat se ad homines cum brachiis
 (Hic ad mulieres.) extensis.)</p> <p>(Hic percuciat sibi pectus.)
 (Hic manus ellevet.)
 (Hic, inclinato capite, sternat se ad
 pedes Christi.)</p> <p>(Hic percutiat manus.)</p> <p>(Hic ostendat Christum apertis manibus.)</p> <p>(Hic pectus percutiat suum.)</p> <p>(Hic, cum manibus extensis, ostendat
 (Hic. demonstret populum Christum.)
 proiiciendo se.)</p> <p>(Ostendat crucem apertis manibus.)</p> <p>(Hic sibi pectus percutiat.)</p> <p>(Hic vertat se ad Mariam, suas
 lacrimas ostendendo.)</p> | <p style="text-align: center;"><u>Magdalena:</u></p> <p>1. O fratres!
 et sorores!
 Ubi est spes mea?
 Ubi consolatio mea?
 Ubi tota salus,
 O magister mi?</p> <p style="text-align: center;"><u>Maria mai(or):</u></p> <p>2. O dolor!
 Proh dolor!
 Ergo quare,
 fili chare,
 pendes ita, ' cum sis vita
 manens ante secula?</p> <p style="text-align: center;"><u>Iohannes:</u></p> <p>3. Rex celestis, pro scelestis
 alienas solvis penas,
 agnus sine macula.</p> <p style="text-align: center;"><u>Maria Iacobi:</u></p> <p>4. Munda caro, mundo cara,
 cur in crucis ares ara,
 pro peccatis hostia?</p> <p style="text-align: center;"><u>Iohannes:</u></p> <p>5. Fleant materna viscera
 Marie (matris) vulnera.</p> |
|---|---|

(Hic se percuciat.)

(Hic salutet Mariam.)

(Hic amplectet unam Mariam ad collum.)

(Hic aliam.)

(Hic se percutiat.)

(Hic ambe Marie erigant se cum manibus
extensis ad Mariam et ad Christum.)

(Hic se inclinant cum salute.)

(Hic se percuciat.)

(Hic ostendat Christum.)

(Hic ostendat latus Christi.)

(Hic se percuciat.)

(Hic ostendat angelum.)

(Hic se percutiat.)

(Hic amplectet Iohannem.)

(Hic ostendat Christum.)

(Hic laxatis manibus.)

(Hic se percutiat.)

(Hic laxet manus.)

Materne doleo
que dici soleo
felix puerpera.

Maria maior:

6. Flete, fideles anime,
flete, sorores optime,
ut sint multiplices
doloris indices,
planctus et lacrimae.

Ambe Marie:

7. Cur merore deficis,
mater crucifixi?
Cur dolore consumeris,
dulcis soror nostra?
Sic oportet fieri
ut predixit psalmista.

Maria maior:

8. Triste spectaculum
crucis et lanceae!
Clausum signaculum
mentis virgineae
profunde me vulnerat.
Hoc est quod dixerat,
quod prophetaverat
ille prenuncius;
hic ille gladius
qui me transverberat.

Maria maior:

9. Mi Iohannes, planctum move,
plange mecum, fili nove,
fili,
novo federe
matris et matertere.
Tempus est lamenti;
immolemus intimas
lacrimarum victimas
Christo morienti.

(Hic vertat se ad Mariam cum manibus
apertis.)

(Hic ostendat Christum.)

(Hic se flexis genibus ante crucem.)

(Hic se ipsam ostendat.)

(Hic se percuciat.)

(Hic ostendat Magdalenam.)

(Hic ostendat Christum.)

(Hic amplexetur Magdalenam ad collum
cum duobus brachiis.)

(Hic volvat ad aliam partem amplectendo Mag.
Christum.)

(Hic ostendat Magdalenam.)

(Hic ostendat Christum.)

(Hic ostendat Magdalenam.)

(Hic ostendat Magdalenam.)

(Hic relaxet manus deorsum.)

(Hic amplectendo Magdalenam, ut primo
fecit, finiat versum.)

(Hic salutet Mariam cum manibus tantum.)

(Hic tergat sibi lacrimas.)

(Hic se ipsam ostendat.)

(Hic se percuciat ad pectus.)

(Hic manibus se percuciat.)

(Hic se vertat ad homines manibus
apertis.)

(Hic se vertat ad mulieres manibus
apertis.)
(Hic ostendat Christum.)

Iohannes:

10. O Maria, mater mea,
semper tu michi eris cara,
et thesaurum conservabo
qui modo michi est commissus.

Magdalena:

11. O Pater benigne,
o magister inclyte,
noli me derelinquere;
peccatricem respice,
in qui me salvasti.

Maria maior:

12. O Maria
Magdalena,
filii mei dulcis discipula,
plange mecum, soror mea,
plange mecum cum dolore
mortem dulcis nati mei,
et mortem magistri tui,
mortem illius qui
te tantum amavit,
qui omnia peccata tua
tibi relaxavit,
dulcissima Magdalena.

Magdalena:

13. Mater Yhesu crucifixi,
tecum plangam mortem Christi,
et mortem mei magistri;
et ex dolore cruciata,
sum in corde vulnerata.

Maria maior:

14. Ubi sunt discipuli
quos tu dilexisti?
Ubi sunt apostoli
quos tantum amasti?

(Hic se vertat ad populum.)

(Hic ostendat crucem.)

(Hic se percuciet pectus.)

(Hic ostendendo circumcircha et cum
manibus ad oculos suos postea dicat.)

(Hic se percuciat.)

(Hic vertat se ad populum manibus
apertis.)

(Hic ad oculos suos ponat manus.)

(Hic ostendat Christum.)

(Hic se percuciat.)

(Hic se percuciat.)

(Hic se percuciat.)

(Hic versus Mariam maiorem.)

(Hic ostendat Mariam maiorem.)

(Hic relaxet manus.)

(Hic ostendat Christum.)

(Hic ostendat se ipsam.)

(Hic ostendat crucem.)

(Hic ostendat latrones.)

(Hic coronam spineam.)

(Hic latus ostendat.)

(Hic se percuciat.)

Qui timore ter(r)iti,
omnes fugierunt,
et te solum, fili mi,
in cruce dimiserunt.

Hēu me! Hēu me! misera Maria!

Maria Iacobi:

15. Quis est hic qui non fleret,
matrem Christi si videret
in tanta tristitia?

Maria maior:

16. O vos omnes qui transitis per
viam
simul mecum flete,
et meum dulcem filium
pariter lugete, et videte
si est dolor similis,
sicut dolor meus.
Hēu me! Hēu me! misera Maria!

Maria sola:

17. Consolare, Domina,
mater et regina.
Cur merore deficis,
stella matutina?
Tuus levat filius
mundum a ruina.

Maria maior:

18. Fili mi carissime,
dulcis amor meus,
cur te modo video
in cruce pendentem
inter latrones positum,
spinis coronatum,
latus tuum, fili mi,
lancea perforatum?
Hēu me! Hēu me! misera Maria!

(Hic ostendat Christum.)

(Hic se percuciat.)

(Hic se vertat ad populum et stet
usque ad verbum Fer(r)e stipendium,
et tunc se ...)

Iohannes:

19. Cur in ara crucis ares,
caro que peccato cares,
caro culpe nescia?

Maria maior:

20. O mentes perfidas,
et linguas duplices,
o testes subdolos
et fal(sos) iudices
senes cum junioribus
solent majoribus
criminibus
damnati
ferre stipendium
suspendium
peccati.)

Mary Magdalene (here let her turn towards the men with her arms outstretched): O brothers (here let her turn towards the women) and sisters! Where is my hope? (here let her beat her breast) Where is my consolation? (here let her raise her hand) Where is my true salvation? (here, lowering her head, let her throw herself at Christ's feet) O my master!

The Virgin (here let her wring her hands): O sorrow, such sorrow! So why (here let her point to Christ with open hands), O dear son do you hang thus, since you are the living life (here let her beat her breast) until eternity.

John (here, with his hands outstretched, let him point to Christ): O heavenly king, you removed (here let him point to the people by thrusting himself forward) the suffering of others caused by the wicked, O lamb without stain.

Mary Jacobi (let her point to the cross with open hands): O flesh free from sin, beloved to the world, why do you thirst on the cross, your altar (here let her beat her breast), you who are a victim on account of our sins?

John (Here let him turn to Mary, pointing to her tears): Let maternal hearts weep for the sorrows of the mother Mary; (here let him beat his breast) I grieve as a mother, I who am accustomed to be called (here let him greet Mary) happy bearer of a child.

The Virgin (here let her embrace Mary Magdalene round the neck): Weep faithful souls, (here let her embrace Mary Jacobi) weep, my very good sisters, so that your laments and tears (here let her beat her breast) may be manifold indications of your grief.

Mary Magdalene and Mary Jacobi (Here let both Marys raise themselves with their hands outstretched to Mary and to Christ): Why do you give yourself to grief, O mother of the crucified? Why are you consumed with sorrow, O our sweet sister? Thus it has come to pass (here let them bow in salutation) as the psalmist prophesied.

The Virgin (here let her strike herself): The sad spectacle

(here let her point to Christ) of the cross and the spear (here let her point to Christ's side) deeply wounds the hidden seal (here let her strike herself) of a virgin's heart. This is what the prophet of old said, this is what (here let her point to the angel) the angel prophesied (here let her strike herself), here is that sword which pierces through me.

The Virgin (here let her embrace John): O my John, begin your lament, weep with me, O my new son, O son (here let her point to Christ) by the new covenant of a mother and her sister; (here with loosened hands) it is a time for lamenting; (here let her strike herself) let us make most intimate offerings of tears (here let her drop her hands) to the dying Christ.

John (here let him turn to Mary with his hands outstretched): O Mary, my mother, you will always be dear to me and I will look after you as if you were treasure (here let him point to Christ) which is now committed to me.

Mary Magdalene (here on bended knee before the cross): O good father, O renowned master, (here let her point to herself) do not forsake me, (here let her strike herself) look upon this sinner in me whom you redeemed.

The Virgin: O Mary (here let her point to Mary Magdalene) Magdalene, (here let her point to Christ), sweet disciple of my son (here let her embrace Mary Magdalene round her neck with both arms) weep with me, my sister, (here let her turn to the other side still embracing Mary Magdalene) weep with me with sorrow (here let her point to Christ) for the death of my sweet son, (here let her point to Mary Magdalene) and for the death of your master: (here let her point to Christ) for the death of the one (here let her point to Mary Magdalene) who loved you so much, (here let her point to Mary Magdalene) and who forgave (here let her release her hand from behind Mary's neck) all your sins; (here embracing Mary Magdalene as she did at first, let her conclude the verse) O very sweet Mary Magdalene!

Mary Magdalene. (Here let her greet Mary with her hands only): O mother of Jesus who has been crucified (here let her wipe away her tears) let me lament the death of Christ with you; (here let her point to herself) and the death of my master (here let her beat her breast) because of my deep sorrow (here let her strike herself with her hands) I am wounded to the heart.

The Virgin. (Here let her turn towards the men with open hands): Where are the disciples whom you chose? (here let her turn towards the women with open hands) Where are the apostles (here let her point to Christ) whom you loved so much? (here let her turn to the people) They have all fled, terrified with fear, and you, my son, (here let her point to the cross) they have abandoned alone on the cross; (here let her beat her breast) Alas for me! Alas for me! wretched Mary!---

Mary Jacobi (Here pointing to the crowd with her hands over her eyes let her then say): Who is there here who would not weep if he could see the mother of Christ (here let her strike herself) in such sadness?---

The Virgin (here let her turn to the people with open hands): O all you who pass through life (here let her place her hands over her eyes) weep for me at the same time; (here let her point to Christ) and grieve in a like manner for my sweet son; see (here let her strike herself) if there is grief (here let her strike herself) similar to my grief; (here let her strike herself) Alas for me! Alas for me! wretched Mary!

Mary Magdalene alone (here facing the Virgin): Take comfort,

O lady, mother and queen. Why do you give yourself to grief (here she points to the Virgin) O star of the morning? Your son will raise (here she drops her hands) the world from destruction.

The Virgin (here she points to Christ): O my dearest son, (here she points to herself) my sweet love, why do I see you now (here she points to the cross) hanging on the cross, (here she points to the thieves) placed between thieves (here she points to the crown of thorns) and crowned with thorns; (here she points to his side) your side, O my son, has been pierced by a spear; (here she strikes herself) Alas for me! Alas for me! wretched Mary!

John (here let him point to Christ): Why do you thirst on the cross, O flesh free from sin. (here let him strike himself), O flesh without stain!

The Virgin (here let her turn to the people and stand until the words 'ferre stipendium' and then ...) O treacherous minds which have double tongues; O cunning witnesses who have false judges: these condemned souls are accustomed to the greatest of crimes and to suffering hanging (on a cross), the wage of sin.]

Edited by K.Young, The Drama, I, p.507, from I-Civ CI (s.xiv), f.74r.

L100: O FULCO, PRAESUL OPTIME

- | | |
|---|---|
| 1. O Fulco, praesul optime,
O cunctis amatissime; | 2. Re pontifex et nomine;
' homo, sed maior homine; |
| 3. Vir nobilis prosapiae,
et talis sapientiae,
qualis nullus est hodie; | 4. Toto formosus corpore
magnaeque eloquentiae! |
| 5. In tuo fletus funere
vix possumus reprimere. | 6. Det tibi Christus requiem
atque coronam perpetem! |
| 7. Nos autem te plorabimus
diebus atque noctibus; | 8. Nam amasti veraciter
nos et tractasti dulciter. |
| 9. Adornasti ecclesiam,
gubernasti familiam; | 10. Per summam dei gratiam
bene rexisti patriam. |
| 11. Sed quidam serpens lubricus
et non pater, sed vitricus, | 12. Tibi tendens insidias
nostras auxit iniurias: |
| 13. Maledictus a domino
puniatur in baratro! | 14. Cum gladio et fustibus
et armatis militibus |

- | | |
|---|--|
| 15. Invasit te Guinemarus,
nulli dulcis, sed amarus; | 16. Cui nihil abstuleras,
in quem nihil peccaveras. |
| 17. In die, qua te tradidit,
et te et ipsum perdidit. | 18. Quam cito clerus audiit
tantum malum, infremuit; |
| 19. Et plebs et ordo gemuit:
ruit illuc et rapuit
corpus et secum detulit | 20. Multasque fudit lacrimas,
dum celebrat exequias. |
| 21. Translatus in ecclesia,
stans rectus ad altaria; | 22. Abbates et episcopi
hunc sustentant revestiti: |
| 23. Induunt eum infula
pallioque et tunica; | 24. Stola collo imponitur
et candela accenditur; |
| 25. Nec deest ibi baculus,
sed applicatur manibus. | 26. Tunc decanus pontificum
iubet et rogat populum,
ut orent omnes dominum |
| 27. Pro anima pontificis,
ne mergatur in inferis,
sed laetetur cum superis, | 28. Et ut deo dent hostiam,
quae purget eius animam. |
| 29. Tunc omnes deo supplicant
cum lacrimis et rogitant. | 30. Tenent candelam singuli
pontifices, presbyteri; |
| 31. Tyrannum excommunicant
et viventem mortificant | 32. Omnemque coetum militum,
qui dederunt auxilium. |
| 33. Post hoc defunctum efferunt
et honeste sepeliunt, | 34. Eiusque ante tumulum
commendant deo spiritum. |
| 35. In requie sit anima
nunc et per cuncta saecula. | 36. 'Amen, amen, fiat ita'
dicat omnis ecclesia. |

O Fulk, best archbishop, O one most loved by all, an archbishop in office and in name; a man, but greater than a man; a man of noble lineage and of such wisdom; there is no one like him today. He was finely formed in all his body and a man of great eloquence.

We are hardly able to restrain our weeping at your funeral. May Christ grant you rest and an eternal crown of martyrdom. We will

however weep for you by day and by night. For truly you loved us and considered us sweetly; you adorned our church and you guided your community. By the highest grace of God you ruled your native land well.

However, a certain slippery snake, not your father but your step-father, aiming an attack on you, increased our injuries. This wicked man is punished by God in hell. With a sword and clubs and armed soldiers, Winemar, sweet to no man, but rather bitter, seized you. You had taken nothing from him; nor had you offended against him. On that day on which he betrayed you, he destroyed you. How quickly our cleric heard this very bad news; he roared with anger; and the people and our order groaned; he hastened there and snatched away the body and bore it away with him. He poured forth many tears while he performed the funeral ceremonies. Fulk was carried into the church, and rests upright against the altar. The abbots and bishops, having been rerobered, support him. On him they put a fillet, a cloak and a tunic. A long robe is tied round his neck and a candle is lit; nor is his staff forgotten, for it is placed in his hands. Then the dean tells the bishop and the people all to pray to God for the soul of the archbishop so that he does not go to hell but rejoices in heaven; and so that they can make an offering to God which may cleanse his soul. Then they all pray to God and with tears make requests for Fulk. They each hold a candle: the bishops and the elders. They excommunicate the infidel and they mortify him while he remains living and every company of soldiers which gave help to him. After this they carry the dead man away and bury him honourably; they entrust his spirit to God before his tomb. May his soul rest in peace now and forever more. 'Amen, amen, so be it', let every church say.

Edited in Poetae, IV, pp.174-5, from a manuscript which has been destroyed.

L101: O GAUZLINE PATER, SPES INCLITA, PRESUL ET ABBA

O Gauzline pater, spes inclita, presul et abba
junctus, Floriaco conderis ecce solo!
Leticie palma, quorum cor condecorabas
mesticie mestis ora rigas lacrimis,
5 quo pietas, bonitas, dilectio sancta, recedis?
Quo moriens terris, splendide pastor, abis?
O dolor et luctus miseris semper renovandus,
dum tua non nobis se facies dederit!
Te recepit tellus VIII martis in idus
10 et tibi commissum linquis ovile sacrum.
Attamen orbatu quo possunt pectore poscunt,
ut careas penis omnibus atque malis!
Vir celebris, sapiens Gauzline cui dulce vocamen,
perpes cum sanctis en requies tibi sit!

O father Gauzlinus, glorious hope, O abbot and father in one; look, you are buried in the earth of Fleury. O palm of joy, you adorned the hearts of these people and you now wash their faces with sad tears of sorrow. Where do you withdraw to, O holiness, goodness and dedicated love? O noble shepherd, passing away from this world, where are you going to? O sorrow and grief were always renewed for us unhappy men, when your face no longer graced us with your company. The earth received you on the eighth of the Ides of March and you leave the holy fold of Christ which was entrusted to you. However those bereaved of you have some influence; they beg with their heart that you may be free from all suffering and evil. O distinguished man, O wise Gauzlinus of the sweet name, may there be eternal rest for you in the company of the saints.

Edited by R.-H. Bautier and G. Labory, Vita Gauzlini ... (Paris, 1969), pp. 148-9, from I-Rvat Reg. lat. 592 (s. xi), f. 74v, I-Rli 1104 (s. xviii), F-Pn lat. 10092 (s. xviii), and F-Pn lat. 17192 (s. xviii).

L102: O JAM CHRISTI PIETAS

1a O jam Christi pietas,
atque Thomae caritas
palam elucescit!

1b Heu! nunc languet aequitas,
viget et impietas,
veritas vilescit!

2a Nempe Thomae bonitas,
ejus atque sanctitas,
indies acrescit;

2b Ad cujus tumbam sospitas
aegris datur, ut veritas
cunctis nunc clarescit.

3a Copiosae caritatis
Thoma pugil strenue,
qui pro lege libertatis
decertasti Angliae;

3b Interpella pro peccatis
nostris patrem gloriae,
ut ascribat cum beatis
nos coelestis curiae. Amen

O now the piety of Christ and the charity of Thomas shine openly. Alas, equity now pines away, and impiety flourishes; truth is made vile.

Yet the goodness of Thomas, and his sanctity daily increase; At whose tomb health is given to the sick, that the truth may now be clear to all.

O Thomas, strenuous champion of plentiful charity, who didst combat for the law of England's liberty:

Intercede for our sins with the Father of Glory, that he may give us a place with the blessed in the heavenly court. Amen.

Edited and translated by T. Wright, The political songs of England, from the reign of John to that of Edward II, Camden Society Publ., 6 (London, 1839), p. 271, from GB-Lbl Royal 12.C.XII (ca. 1320-40), f. 1r.

L103: O MONIALIS CONCIO

O monialis concio,
Burgenssis plange filiam;
tributo dato proprio,
amittens hanc in noxiam,
5 set plaude pro victoria
dum fulget hic in gloria.

O assembly of nuns, weep for the daughter of Burgos. After proper tribute has been paid to her, while you are pardoning this injury, may you nevertheless applaud on behalf of her victory as long as she is illustrious in her glory here.

Edited from E-BULh, no number (ca.1300), f.159v. 1 'O' is preceded by 'O' added in a different hand; conscio; 4 amittens.

L104: O MORS, QUE MORDES OMNIA

1. O mors, que mordes omnia,
nulli dignaris parcere,
nam cunctos sine venia
tuo prosternis vulnere;
non se palpet plus paupere
dives pro sua gloria,
non te vi vel pecunia
possunt reges evadere;
in omnes pari pondere
tua fertur sententia.

2. De te male conqueritur
voce sine causa Gallia,
que tam dolenda patitur
sui regis dispendia,
dum Philippi presentia
tua sorte subtrahitur,
qui si regum deducitur
in communi victoria,
macte virtutis gratia
super omnes attollitur.

3. Plange, mater ecclesia,
indue te cilicio,
que sedes in tristitia
tanto privata filio,
qui suo forti brachio
te fovit in concordia,
sed iam luctum in gaudia
pro bono muta, ratio,
nam Rome testimonio
securus est de venia.

O death, who stings all things, you deign to spare no man; for through your sting you destroy all men without mercy; even on account of his renown the rich man may not flatter her more than the poor man; kings are not able to escape you through their power or money; your judgment is borne onto all men with equal weight.

With much grieving France sustains the loss of her king when the presence of Philip is withdrawn by your fate; she complains bitterly about you in her voice, yet without cause: if he, one amongst kings, is led away by the common victory of death, he is however exalted by the grace of his blessed virtue above all men.

Weep, O mother church; cover yourself with sackcloth; she sits in sadness, bereaved of such a son, who cherished you with his strong arm out of love; O reason, change our grieving into joy now for our own good, for according to the testimony of Rome he is assured of forgiveness.

Edited from I-F1 Pluteo 29.1 (ca.1240), f.448v. 1.4 post .. nis; 2.9 gratie; 3.5 que; 3.7 gaudio.

L105: O QUAM DOLET GENS SUECORUM

- | | |
|---|---|
| 1. O quam dolet gens Suecorum
penam videns dominorum,
quos decepit vir iniquus,
salvatoris inimicus,
Birgerus rex Suecie. | 2. Quando duces invitavit
fraus in corde latitavit,
fel pro melle propinavit,
fratres suos captivavit
recludens in carcere. |
| 3. Ferro manus atque pedes
ligat, tenet arta sedes;
fame, siti macerati
moriuntur, sic gravati
innocentes opere. | 4. His defunctis arma ferunt
militisque bella gerunt,
invicemque devastantur,
rustici depauperantur
intra fines Suecie. |
| 5. Tandem timent pro ruina
rex et Brunco cum regina,
regno carent cum dolore,
fugientes cum pudore
partes petunt Dacie. | 6. Post hoc altum scandit equum
Brunco nec non duo secum,
qui fuerunt proditores
dominorum nequiores;
rota pendent corpora. |
| 7. Christo regi dux Ericus
nunc et semper sit amicus
dominusque Waldemarus
regnabit cum Deo, carus
nunc et omni tempore. | 8. Iuva Pater Iesu Christe,
ut salventur duces isti
hora, loco propulsato;
valeant cum tuo Nato
sine omni tempore. |

O how the people of Sweden grieve at seeing the suffering of their lords; a wicked man, King Birger of Sweden, an enemy of the Saviour, cheated them.

When he entertained these dukes, deceit was lurking in his heart. He provided them with poison instead of honey and took his brothers captive, putting them in prison.

He fetters their hands and feet with irons; a small cell confines them; because of his greed these men, lying in pain, die; thus innocent men were oppressed by his machinations.

The people bear the arms of battle for these dead men and they wage war. One after another people are wiped out; the peasants are impoverished within the land of Sweden.

At length King Birger and his queen fear rebellion; in terror they are deprived of their kingdom; fleeing with shame, they seek support from Denmark.

After this Birger mounts his tall horse along with two men who were wicked traitors to the lords; their bodies now hang on the wheel.

May Duke Eric always be a friend of Christ the king; Lord Waldemar will be supreme with God, beloved now for all time.

Help, O father Jesus Christ, these dukes to be saved at this hour, now that their time on earth has been brought to an end; may they be well with your Son; so be it forever.

Edited by G.Klemming, Cantionales morales scholasticae historicae in Regno Sueciae olim usitatae (Stockholm, 1887), p.84, from S-Sk F.b.6 (s.xvii), p.115.

L107: O SORS TRISTIS! O SORS DURA

1. O sors tristis! O sors dura,
cuius gravis est censura!
nam per tua modo iura
languet frater, nostra cura.
2. Languet frater, et nos vere
facit sibi condolere;
sed tu, Deus, miserere,
cuique potes tu medere.

O miserable lot, O harsh lot, whose judgment is severe; for solely through your laws our brother, our concern, grows weak.

Our brother grows weak and indeed that makes us suffer acutely with him.... But you, O God, have mercy on him whom you are able to heal.

Edited by K.Young, The Drama, II, p.212, from F-Pn lat.11331 (s.xii), f.9r.

L108: O TRANSEUNTES, MECUM DOLETE, PLANGITE

O transeuntes mecum dolete, plangite
doctore summo mortuo, mirabili pro strenuo.
O parva mortis est conclusio
cordis solutionibus nubit dolor doloribus.
.....
et quid iuvat modo plangere ... dampna pellere
nemo potest pro ploratibus, questu, doloribus, vocibus.
reddamus ergo munera Deo ex hoc vel xenia
et debitas et sobrias Deo feramus gratias.

O you who are passing through life, weep and lament with me for our best teacher who is now dead, a man remarkable for his activeness. O small it is the siege of death Of what avail is lamenting? ... banish your sense of loss: no one is able to be of influence with weeping, complaining, grieving and crying. Let us therefore offer gifts and presents to God for the sake of our teacher; and let us give sober thanks due to God.

Edited by F. Bertolini, 'Tre carmi riguardanti la storia degli studj di grammatica in Bologna', Atti e mem. della R. dep. di storia patria per le prov. di Romagna, third series, 7 (1888-89), p. 141, from E-E 0.3.17 (s. xii ex.), f. 109r.

L110: OMNE QUOD EST RISIBILE

1. Omne quod est risibile
fiat actu plorabile,
tangit enim liram Melpomene;
R/ogerus/ merens de funere;
unde Phebus dolet et Camene.
2. Diras O queris necessitas!
heu! quam fera nos visitas!
quicquid amor necat, tu separas,
et quod amat dolor, tu preparas,
nos ad voces cogens tam amaras.

3. Heu! heu! dies horribilis
 pre diebus adibilis,
 in qua Cloto flebat et Lachessis,
 quod Atropos tulat vel diesis
 quem nulla iam reddet hypotesis.

4. Dilectorum dulcissime,
 simplex nostra pars anime
 tecum perit, decus grammaticae,
 tocusque dignitas logice,
 nullius tam parens discipline.

5. Tellus hei levis antiqua
 semper nobis philargica!
 O hie quanta perdis solacia!
 O hie qualis inest tristitia
 quod ars perit huius et sophia.

6. Hinc vos precor in federe
 posthinc qui vultus vivere
 ne pigeat vel tantum dicere;
 tu qui pius regnas in hetere
Rogeri Deus, miserere.

7. Eius ergo discipuli
 maiores et parvuli
 quid me flentes miramini
 ac vobiscum flere letamini
 cum barbari plorant et Latini.

Let everything that is laughable be made lamentable by this event; for Melpomene touches her lyre; Rogeri is worthy of a funeral ceremony; at this place Phoebus grieves and Camena too.

O fate, you always seek out the Furies. Alas, how like a wild beast you prey on us. Whatsoever love binds, you separate, and what grief loves, you make ready, moving us to such bitter cries.

Alas, alas, detestable day, predictable in advance, on which Clotho wept with Lachesis, because Atropos might strike the first musical note; a day (of death) which no amount of thought can reverse.

O dearest of beloved men, the honest portion of our soul, the beauty of grammar and the dignity of all logic passed away with you: so you are now the founder of aimless discipline.

Alas, O ancient, soft earth, always fond of ease with us; O what comforts you lose; O what sadness is to be found because the skill and

wisdom of this man perish.

Hence, I beseech you for an agreement: hereafter let that face survive, so that he does not repent that he had so much to say (when he was a teacher). You, pious one, who reign in heaven, O God, have mercy on R/oger⁷.

Therefore, O his pupils, both great and very small, why do you wonder at me while you are weeping; for you are glad to weep by yourselves, when even the barbarians of Latinus are weeping?

Edited from F-Pn lat.2627 (s.xi), f.17r. Even with an ultra-violet lamp some passages of this faded text are still difficult to read. Words enclosed in square brackets are conjectures. 1.4 et passim .R.; 1.5 camone; 2.1 diram; 5.1 leui.an...a.

L111: OMNIPOTENS PATER ALTISSIME

1. Omnipotens Pater altissime,
angelorum rector mitissime,
quid facient iste miserime!
 Heu, quantus est noster dolor!

2. Amisimus enim solatium,
Ihesum Christum, Marie filium;
iste nobis erat subsidium.
 Heu, (quantus est noster dolor!)

3. Set eamus unguentum emere,
quo possimus corpus inungere;
non amplius posset putrescere.
 Heu, (quantus est noster dolor!)

4. Dic tu nobis, mercator iuvenis,
hoc unguentum si tu vendideris;
dic precium, nam iam habueris.
 Heu, (quantus est noster dolor!)

5. Mulieres michi intendite.
Hoc unguentum si vultis emere,
datur genus mirre potencie,
quo si corpus possetis ungere,
non amplius posset putrescere
neque vermes possent comedere.

6. Hoc unguentum si multum cupitis,
 unum auri talentum dabit;is;
 nec aliter umquam portabitis.
7. O mercator, unguentum libera.
 Ecce tibi (dabi)mus m(un)era.
 Ibimus Chri- sti ungere vulnera.
 Heu, (quantus est noster dolor!)

O highest, all-powerful Father, O most nourishing ruler of the angels, what are these wretched women doing? Alas, how great our grief is!

For we have lost our solace, Jesus Christ, the son of Mary; this man was succour to us. Alas, how great our grief is!

But let us go and buy some spice with which we can anoint his body, so that it will not decay any more. Alas, how great our grief is!

Tell us, O young merchant, if you will sell this spice; tell us its cost, for you could have it now. Alas, how great our grief is!

O women, listen to me. If you wish to buy this spice a type of remarkable power is given (to the user). If you can anoint the body with it it should not decay any more; nor should vermin eat it up.

If you want this spice very much you will pay one talent of gold; nor will you find any like it.

O merchant, let us have the spice. Look, we will pay you. Now we will go to anoint the wounds of Christ. Alas, how great our grief is.

Edited by K.Young, The Drama, I, p.678, from E-VI 105 (111), (s.xi-s.xii), f.58v. This text and adaptations of it occur in a large number of Easter plays. The following version is the one other pre-fourteenth century occurrence of this text:

1. (O)mnipotens Pater altissime,
 angelorum rector mitissime,
 quid faciunt . . . iste miserrime?
 Heu! quantus est noster dolor!
2. Amisimus . enim solacium,
 Ihesum Christum, Marie filium;
 ipse erat . . . nobis consilium.
 Heu! quantus,
3. Sed eamus unguentum emere,
 ut hoc corpus possimus ungere,
 quod numquam vermes possint comedere,
 Heu! (quantus est noster dolor!)

4. Venite, si complacet emere
hoc unguentum, quod vellem vendere,
de quo bene potestis ungere
corpus Domini sacratum.
5. Quod, si corpus possetis ungere,
non amplius posset putrescere,
neque vermes possent comedere.
Heu! quantus (est noster dolor!)
6. Dic nobis, tu mercator iuvenis,
hoc unguentum si tu vendideris,
dic precium quod tibi dederimus.
Heu!
7. Mulieres, michi intendite.
Hoc unguentum si vultis emere,
datur genus mire potencie.
Heu! (quantus est noster dolor!)
8. Hoc unguentum, si multum cupitis,
unum auri talentum dabitur,
non aliter unquam portabitur.
Heu!

Edited by K.Young, The Drama, I, p.439, from F-TO 927 (s.xiii), f.1v

L112: OMNIS ETAS, OMNIS SEXUS, OMNIS ORDO CURRITE

1. Omnis etas, omnis sexus,
Bolezlavi regis funus
atque mortem tanti viri
omnis ordo currite,
condolentes cernite,
simul mecum plangite.
2. Heu, heu Bolezlave,
ubi virtus, ubi decus,
satis restat ad plorandum,
ubi tua gloria,
ubi rerum copia?
ve michi Polonia.

- | | |
|--|---|
| 3. Sustentate me cadentem
viduate mihi quesco
desolati respondete: | pre dolore comites
condolete milites,
heu nobis hospites! |
| 4. Quantus dolor, quantus luctus
nullus vigor, nullus sensus,
heu, heu capellanis, | erat pontificibus,
nulla mens in ducibus,
heu ipsis omnibus. |
| 5. Vos, qui torques portabatis
et qui vestes mutabatis
simul omnes resonate, | in signum militie
regales cottidie,
ve, ve nobis hodie. |
| 6. Vos matrone, que coronas
et que vestes habebatis
his exute vestiatis | gestabatis aureas
totas aurifriseas
lugubres et laneas. |
| 7. Heu, heu Boleslave,
Deus talem virum umquam
cur non prius nobis unam | cur nos pater deseris,
mori cur permiseris,
simul mortem dederis. |
| 8. Tota terra desolatur
sicut suo possessore
tua morte lugens, merens, | tali rege vidua,
facta domus vacua,
nutans et ambigua. |
| 9. Tanti viri funus mecum
dives, pauper, miles, clerus,
Latinorum et Slavorum | omnis homo recole,
insuper agricole.
quotquot estis incole |
| 10. Et tu lector bone mentis,
queso motus pietate
multum eris inhumanus, | hec quicumque legeris,
lacrimas effuderis
nisi mecum fleveris. |

Every age, every sex, every estate, hasten and see the funeral of King Boleslav, O you who feel great pain; at the same time lament with me for the death of such a man.

Alas, alas, O Boleslav, where is your glory, your goodness and your honour? where is the abundance of all things? Let there remain enough which can be lamented for; woe for me, O Poland!

O comrades, support me as I fall on account of my grief! O bereaved women, O soldiers, feel my great pain. O forsaken men, answer. Alas for us, O friends!

What grief and what mourning there was amongst the bishops; there was no energy, no vitality and no heart amongst the dukes. Alas, alas

for the chaplains, alas for everyone.

You who wore neckchains as your insignia of the army and you who changed your regal vestments daily, all at once, resound: woe, woe for us today.

You matrons who bore golden coronets and who had clothes all edged with gold, change from these clothes to woollen mourning garments.

Alas, alas O Boleslav, why do you leave us, O father? O God, why would you ever allow such a man to die? Why would you not inflict one death on us all at the same time?

All the land is desolated, bereaved of such a king, just like the home which has been deprived of its owner, going hither and thither, mourning, grieving and shaking in reaction to your death.

Recall to mind with me the funeral of such a man, O rich man, poor man, soldier, cleric and moreover peasants. How many inhabitants of Latin and Slav lands,

And you, O reader of good heart, may you read these things however you will; I beg you, moved with pity, may you pour forth tears; you will be very churlish if you do not weep with me.

Edited by C. Maleczyński, Monumenta Poloniae Historica, new series, II (Krackau, 1952), pp. 38-9, from PL-Wn Cimelia 28 (s. xiv), PL-Kz 1310 (s. xv), and PL-Kz O. 1311 (s. xv).

L113: OMNIS IN LACRIMAS

- | | | | |
|----|---|----|--|
| 1a | Omnis in lacrimas
uberrimas
solvatur oculus
fundantque paria
suspiria
clerus et populus,
par sit dolor, par est causa
mors licenter nimis ausa
nube tristitie
terras operuit,
dum nobis rapuit
solem Campanie. | 1b | O dies funebris
que tenebris
mundum sic induit,
orbis delitie,
fons gratie
tocius aruit,
largitate vir serenus,
gratiarum donis plenus,
comes flos comitum,
non impar regibus,
fatis crudelibus
exsolvit debitum. |
| 2a | O dies lapide
nigro notabilis,
qua suo flebilis
privatur preside
Campania,
lugeat ecclesia | 2b | Pax regni moritur,
sepulto comite
furens de fomite
rancoris oritur
discordia,
preliorum Francia |

(2a) vidua presidio,
 clerus patrociniis,
 milites stipendiis,
 pauperes suffragiis,
 Francia consilio.

(2b) turbine civilium
 suis ipsa gladium
 agit in visceribus,
 cujus totis urbibus
 fit pressura gentium.

3a O si regem puerum
 regeret avunculus,
 fidus regni bajulus,
tantos motus scelerum
 non sentiret populus,
 belli sitim hanc sedaret
 fons virtutum, qui non aret,
 quo nunc gemens orbis caret,
 comes mundi titulus.

3b Largitatis corrui
 dulce domicilium,
 gloria Trecensium,
qui donandi tenuit
 solus privilegium,
 largus erat absque pare,
 cui datum erat dare
 quasi suum singulare
 proprieque proprium.

4. Quid, homo, vanis deditus?
 quid nisi vanum jactitas?
 quid opes? quid nobilitas?
 quid gloria mundana,
 cujus te torquet ambitus?
 quid vanitatum vanitas?
 sit tota sors humana,
 Henrici probat exitus.

Let every eye stream with most plentiful tears; let the cleric and the people pour forth equal sighs; let grief be fitting; there is a fitting reason for it. After having ventured most lawlessly, death concealed our lands in a shroud of sadness, while she snatched away the sun of Champagne.

O murderous day, which thus covered the world with darkness! The delight of the world, the fountain of all grace, dried up. The man, fair with generosity, full of gifts of grace, the courteous glory of counts, now superior to kings, rid himself of his debt to the cruel fates.

O day infamous for that sad tombstone on which Champagne is robbed of her protector. Let the church lament, bereft of protection; the cleric bereft of patronage, the army bereft of service, the poor bereft of support and France bereft of counsel.

The peace of the kingdom dies with the buried count; raging from the tinder of old grudges discord flares up. France herself with a storm of civil wars raging in her inmost parts raises the sword. Distress is brought to pass on all the cities of her people.

O, unless his uncle guides over the new king, a boy - an uncle who is the faithful staff of the kingdom - our people will be disturbed by great men of evil. Let this fountain of virtue which does not dry up

- this count, who is the renown of the world - quench the thirst of war, for the groaning world now lacks such a fountain.

This sweet haven of generosity - the glory of Troyes, fell; he alone held the privilege of giving. He was a generous man without equal; it pleased him to give as it were anything special of his own.

Why, O man, have you been abandoned to meaningless things? Why, unless you endorse this meaninglessness? What are good works? What is nobility? What is worldly glory whose vanity racks you? What is the vanity of vanities? This may be the entire human lot, for the death of Henry proves it.

Edited from (A) I-F1 Pluteo 29.1 (ca.1240), f.415v and (B) GB-Ob Bodley Additional A 44 (s.xiii in. - s.xv), f.130r. 1b.3 B orbem for 'mundum'; 2b.2 A comiti; 2b.3 B feruens; 3a.4 tantus; 3a.7 B qui nunc aret: originally 'non' corrected to 'nunc' by another hand; 31.9 A tutulus; 4.4 B quod.

L114: ORBA SUO PONTIFICE

- | | |
|--|--|
| 1. Orba suo pontifice
tristatur Canturaria.
O monstrum gentis Anglice
scribendum in hystoria,
quod stantem pro iusticia,
quod viventem canonice
martyrizavit publice
tyranni violentia!
O regio
digna res epithaphio! | 2. Hec levis excusatio,
quam pretendit ad populum:
'dum osculum refugio,
quod pacis est signaculum,
proditionis iaculum
nequaquam,' inquit, 'iacio,'
ac si non sit proditio,
quod non precessit osculum!
O regio ... |
| 2. O quanto dignus fulmine
vel qua Megera creditur!
infausto natus omine,
cui scelus hoc obicitur,
rex abusive dicitur,
qui totus est in sanguine,
sic emutato nomine
rex in tyrannum vertitur.
O regio ... | 4. In tota regum serie,
quos habuit Britannia
ab antiqua barbarie,
que processit a Frigia,
pollutus hac infamia
numquam fuit rex Anglie,
in isto tribus regie
degloriavit gloria.
O regio ... |
| 5. Vittas imbelles gerere
licebat priscis vatibus | |

et bellis non intendere,
sacris sacratos usibus;
sed nunc moris est regibus
in pace pacem solvere
et suis pontificibus
Parcarum fila rumpere.
O regio ...

Canterbury is sad, bereaved of her archbishop. O, a monstrous deed is going to be written in the history of the people of England, for he (Thomas a Becket) was publicly made a martyr, whilst he was standing for justice and living according to the discipline of the church, by the violence of a tyrant.

O land you are fit matter for an epitaph!

This feeble excuse he offered to the people: so long as I shunned the kiss, which is the sign of peace, I can in no way be seen as having thrown the dart of a traitor:— as if it did not count as treachery because the kiss did not precede it. O land ...

O to what calamity this worthy man is consigned, as was Magara. He was born ill-omened and this evil is cast onto him. The king is spoken of with abuse, his hands all covered in blood; thus his name has been changed: king is turned into tyrant. O land ...

In all the line of kings which Britain has had from the ancient times of the Barbarian, who came from Friesland, there was never a king tainted with wickedness such as this; through this one member of the royal family the line is divested of its honour. O land ...

(Formerly) it was possible for one to wear the peaceful fillet of the ancient prophets and not to direct holy men with holy purposes to war; but now it is for foolish kings to make peace without violence and for their archbishops to interfere with the webs of the Fates. O land ...

Edited by K. Strecker, Gualterus de Castellione (Berlin, 1925), p.27, from F-SOM 351 (s.xiii¹), f.17r.

L115: ORBATA PATRE PATRIA

- | | |
|--|--|
| <p>1. Orbata patre patria
 orbat orbem laetitia;
 Petrum perdit Ecclesia,
 cum Thomam perdit Angliā.</p> | <p>2. Thomas, in pontificio
 primus et in palatio
 factus favore regio,
 regis non favet vitio.</p> |
| <p>3. Omnipotenti(s) nomini
 plus deferens quam homini,
 opponit se discrimini
 murum pro domo Domini.</p> | <p>4. Hic athleta justitiae,
 verus amator patriae,
 libertatem Ecclesiae
 vitae praeponit propriae.</p> |

5. Thomas, gemma pontificum,
 decus ecclesiasticum,
 zelum celat monasticum,
 foris praetendens clericum

6. Infulato corpusculo
 cucullatoque corculo,
 papam se praebet populo,
 complens monachum clanculo.

7. Nam carnis ad cilicium
 clandestinum conjugium
 non dirimit repudium
 nec triste per exilium.

Our native land, bereaved of her father, deprives
 the world of joy. The church loses its Peter, when England loses
 Thomas.

Thomas, made foremost in the church and in the palace, is not
 protected from the wickedness of the king.

Respecting more all-powerful God than man, he objects to the safe-
 guard (i.e. the seal) for separation (of courts), for the sake of the
 Church of God.

This athlete of justice, this true lover of his native land, put
 first the liberty of the church before his own life.

Thomas, the jewel of archbishops, the glory of the church, conceals
 (in public) his ascetic zeal, and puts forward the appearance of a
 secular cleric in public.

With his small frame adorned with a fillet and his dear personage
 dressed in a cowl, he offers the very pope to the people, and wins over
 the monk (in his cloister) in private.

Neither through the habit of penance, nor through bitter exile
 does the clandestine union (effected by Thomas between the pope and
 the English Church) dissolve into separation.

Edited by E. DuMéril, Poésies populaires latines antérieures au XII^e
 siècle (Paris, 1843), p.423.

L116: ORGANA LETICIE QUONDAM RESONABANT,

1. Organa leticie et felicem hominis cum ludebant pueri, elementa singula	quondam resonabant, vitam predicabant, senes opem dabant, suo iure stabant.
2. Totus in contrarium musicam conpescuit Longa vita displicet, reversionem in chaos	mundus est mutatus, meror et ploratus. ludus est ingratus, minatur rerum status.

- | | | |
|-----|---|---|
| 3. | Pars de toto labitur,
Atlans quia cecidit
mundus vultum retinet
novam mortem Hectoris | et in parte totum.
seculum est motum,
tristem et illotum,
deplorat omne votum. |
| 4. | Coma nostri capitis
clara forma Paridis
princeps quasi solus sit,
Friderico perduto
! | pedibus calcatur,
luto maculatur,
solus immolatur,
dolosa mors culpatur. |
| 5. | Ecce manus brachia
ecce membra singula
tamen postquam ordine
nostrum caput ubi est? | gladiis utuntur,
regem persecuntur,
suo revertuntur,
pedes conqueruntur. |
| 6. | Ante tuos oculos,
discute victoriam
sique Ioab affuit
tua cito vindica, | Deus, ista pone,
stricta ratione,
ut in Absalone
Deus, ultione. |
| 7. | Austria diviciis
sola iam in pulvere
Parvipendit Styria
quamvis in militibus. | omnibus fecunda
sedet gemebunda.
quelibet iocunda
nulli sit secunda. |
| 8. | In diversa spargitur
propriis in sedibus
agnus ovem devorat,
cattis atque muribus | terre dominatus,
regnat incolatus,
lupus est beatus,
par est principatus. |
| 9. | Corda disconveniunt,
Fides exul abiit
Non est amicicia
Per aves, feras, sompnia | proscribuntur iura.
ad extrema rura.
sine gravi cura.
vidimus futura. |
| 10. | De supernis respice,
tibi derelictus est
Muta terre faciem,
qui conantur rodere | Deus angelorum,
clamor miserorum.
verte cor illorum
vitam orphanorum. |

Once the organs of joy were resounding and they proclaimed the happy life of man. When boys were playing games old men gave them encouragement; the individual elements stood firm in their place.

(Then) all the world was changed into its opposite; sorrow and weeping brought music to an end; long life is displeasing; pleasure is offensive; the state of things threatens a reversion to chaos.

A part of the whole world collapses and everything else in part. Because Atlas has fallen the epoch was stirred up. The world restrains her sad and unwashed face; every prayer complains about the second death of Hector.

The hairs of our head are trodden under foot. The fair beauty of Paris is defiled with mud, as if the leader were forsaken, he is offered as a sacrifice on his own. Now that Frederick has been killed, cunning death is blamed.

Look, hands exercise their arms with swords; look, individual members of the government pursue the king; however afterwards they are turned back with their commander. Where is our leader? our foot-soldiers complain.

O God, dismiss these things which take place before your eyes. Shatter their victory with strict rule; and just as if Joab was absent, take revenge, O Lord on Absalom quickly with severe punishment.

Fruitful Austria, with all her riches, now sits alone in the dirt groaning; Styria has no time for anything pleasant; as far as possible let her be second to none in the size of her army.

The sovereignty of the land is split up in various ways. Each local lord holds sway from his own little throne; the lamb devours the sheep; the wolf is blessed; leadership is reduced to a game of cat and mouse.

Hearts are inharmonious; rights are proscribed; faith flees as an exile to the lands on the borders; there is no alliance without serious suspicion; we see the future through portents, monsters and dreams.

O God of the angels, turn your attention from heaven. The cry of your wretched people to you has been unheeded. Change the face of the land; change the heart of those men who try to destroy the life of orphans.

Edited in MGH SS, XI, p.50, from A-As 94 (s.xii- s.xiii), f.169r.

L117: ORO DEUM PATREM, SANCTAM SUAM ROGO MATREM

Oro Deum patrem,	sanctam suam rogo matrem,
quod mihi dent fari,	placeat quodeumque scolari.
Flebilis, heu, mestos	faciam versus sed honestos,
Ambrosii /morte/	doleo merente cohorte,
5 quem bene iam scire	non credo plus reperire,
Grammatica plenus	plus non quis erat nec amenus.
/ar/te modo gratus,	gestu placido titulatus;
flere licet certe mihi aperte,

	grammatice lumen	quod corrui et quia numen
10	/Āl̄eph clamandum	est discentibus et lacrimandum,
	/c̄lāmat voce pia	lacrimans aleph Ieremia.
	lumen solare	quod corrui auxiliare,
	eclipsim passe	sunt artes lumine casse.
	Plora Grammatica	quondam doctoris amica,
15	sic clama plange,	meroris timpana tange:
	lapsa dolorosa	sum facta nimis tenebrosa,
	heu gravis est mihi machina	/r̄ūina,
	mortuus et natus	meus, immo pater peramatus,
	solus erat mundo	qui dicere possetndo.
20	Grammatici flete,	vestro doctore dolete!
	et pater et frater	vobis erat et quasi mater
	vobis prebebat,	quodcumque necesse sciebat,
	et quis non fleret,	quis non lacrimando doleret?
	Fle bona Bononia	pro lapsa phylosophia!
25	ut Ravennana	turris vel Gutturiana
	preest aliis plana	sic ars erat Ambrosiana;
	sufficiat fletus,	hic gaudeat ammodo cetus,
	numen adoremus	et ei meritum supplicemus.
	Ambrosio detur	paradisus eoque locetur,
	fiat, fiat amen,	det sacrum sibi flamen.

I pray to God the father, I beseech his holy mother, that they may permit me to speak; and may it please the scholar as much as possible. Weeping, alas, let me compose sad yet noble verses; I grieve with the well-deserving company of Ambrose; I daresay that I do not know him well now but I want to find out about him. There was no man who was more knowledgeable about grammar, yet also loving, than him. He was simply grateful for his skill and characterised by his peaceful disposition. It is undoubtedly fitting for me to weep openly ... That light of grammar fell to the ground, whereupon the sign of command "aleph" is shouted and wept for by men of learning; Jeremiah calls out in a devout voice weeping "aleph"; that light of the sun which brings us help fell to the ground; the liberal arts sustained an eclipse; they have been deprived of light. Weep grammar, once the friend of this teacher. Shout and lament in this way; strike the drums of grief: 'I have fallen to ruin and have become full of sorrow and gloomy. Alas, it is sad for me (..to see?..) his skill in ruins; my son has died, rather my much-loved father. He was one alone in the world who could say'. Weep grammarians, grieve for your teacher. He was your father and brother, and he offered himself as a mother to you. He knew all the things which could possibly be necessary to you. Who does not weep who would not grieve with weeping? Weep good Bologna for the sake of philosophy which has fallen; just as Ravenna or Gutturiana along with other towns are pre-eminent now, the art of Ambrose was once thus. Let weeping suffice; let our college of cardinals rejoice henceforth.

Let us approach the Lord and pray to him for reward; let paradise be granted to Ambrose and let him be placed there. So be it, so be it, amen; may the holy bishop grant to him.

Edited by F. Bertolini, 'Tre carmi riguardanti la storia degli studj di grammatica in Bologna', Atti e mem. della R. dep. di storia patria per le prov. di Romagna, third series, 7 (1888-89), p. 140, from E-E 0.3.17 (s. xii ex.), f. 109r.

L118: PANGE LINGUA DETESTANDO PRELIUM YBERNIE

- | | |
|---|---|
| 1. Pange lingua detestando
et super comitis occasum
qualiter tocius orbis | prelium Ybernie,
fiat carmen flebile,
fuit flos milicie. |
| 2. De parentis Mariscalli
persecutor Dorivalli,
dolo jacet interemptus | nobili progenie,
pugil Dei publice,
presulis Wyntonie. |
| 3. Hoc opus seductionis
multiformis proditoris
ticulum nomen liberalis | Petrus procuraverat,
ad occasum venerat;
nullus amor legerat: |
| 4. Quando venit ergo duri
missus est ab arce Petri
et ventre Iberniale | plenitudo temporis,
perpetrator sceleris,
prodiit mors comitis. |
| 5. Si egressus hic fuisset,
non hunc tergo percussisset,
terra, pontus, astra, mundus | sicut decet militem,
sed ante in faciem;
confundant artificem. |

Compose a poem, O tongue, on the strife in Ireland with loathing; let a song of lament be composed on the death of the Earl, and how he was the glory of the army and of the whole world.

He was of the noble line of Marshal, his father; he was the follower of the family of Dorivallus and the champion of the nation of God; now he lies dead through the guile of the Bishop of Winchester.

Peter (de Rivaux) had perpetrated this deed of treachery; he prayed for the downfall of the many-faceted man whom he saw as a traitor. No fond friend had seen that his title bore the name of a free man.

When therefore the fulness of time approached the perpetrator of

evil was despatched from Peter's castle; the death of the Earl proceeded within the womb of Ireland.

If this man (Peter's agent) had been marching as it befits a soldier, he might not have struck the Earl from behind, but in front in his face; may the land, the sea, the stars and the world confound this trickster.

Edited from GB-Lbl Arundel 507 (s.xiii-s.xiv), f.82r. 4.2 seleris.

L119: PANGE, LINGUA, GLORIOSI COMITIS MARTYRIUM

- | | |
|---|---|
| 1. Pange, lingua, gloriosi
sanguinisque praeciosi
germinisque generosi | comitis martyrium,
Thomae floris militum,
laudis, lucis comitum. |
| 2. De parentis utriusque
prodit Thomas, cujus pater
matrem atque sublimavit | regali prosapia
proles erat regia,
reginam Navarria. |
| 3. Dux fidelis suum gregem
aemulumque suum regem
mox carnalem juxta legem | dum dispersum conspicit,
sibi motum meminit,
in mirum contremuit. |
| 4. Benedicti benedictus
agonista fit invictus
dirae neci est addictus, | capitur vigilia,
statim die tertia,
ob quod luget Anglia. |
| 5. Proht dolor! acephalatur
suorumque desolatur
dum dolose desiandatur | plebis pro juvamine,
militum stipamine,
per sudam Hoylandiae. |
| 6. Ad sepulcrum cujus fiunt
caeci, claudi, surdi, muti,
prece sua consequuntur | frequenter miracula,
membra paralytica,
optata praesidia. |
| 7. Trinitati laus et honor,
patri, proli, flaminique
quae nos salvat a peccatis | virtus et potentia
sacro sit per saecula,
Thomae per suffragia! Amen. |

Declare, my tongue, the martyrdom of the glorious Earl, and of the precious blood of Thomas the flower of knights, and of the praise of the noble sprout, the light of Earls.

Thomas sprang from a royal race by both his parents, whose father was the son of a king, and whose mother Navarre raised to be a queen.

The faithful leader when he saw that his flock was dispersed, and he called to mind that his king was moved with jealousy towards him, soon according to the law of the flesh he trembled wonderfully.

The blessed man is taken on the vigil of St. Benet, on the third day he is suddenly made an unconquered champion, he is delivered to dire death, on account of which England mourns.

Alas! he is beheaded for the aid of the commons, he is deserted by the company of his knights, whilst he is treacherously deserted by Robert de Hoyland.

At whose tomb are frequently performed miracles; the blind, the lame, the deaf, the dumb, and paralytics, by his prayer obtain the help they desire.

Praise and honour, virtue and power be to the Trinity, Father, Son, and Holy Ghost, for ever, which preserve us from sin through the intercession of Thomas! Amen.

Edited and translated by T. Wright, The political songs of England, from the reign of John to that of Edward II, Camden Society Publ., 6 (London, 1839), p.270, from GB-Lbl Royal 12.C.XII (ca.1320-40), f.1r.

L120: PANGE, LINGUA, NECEM PETRI QUI TURBAVIT ANGLIAM

- | | |
|--|---|
| 1. Pange, lingua, necem Petri
quem rex amans super omnem
vult hinc comes et non Petrus | qui turbavit Angliam,
pretulit Cornubiam:
dici per superbiam. |
| 2. Gens est regni de thesauri
quando Petrus de thesauro
quid ventura sibi dies | fraude facta condolens,
prodige fit insolens,
pariat, non recolens. |
| 3. Hoc opus nostre salutis,
multiformis proditeris
ex nunc omne cor letetur, | quod Petrus interiit,
ars tota deperiit;
quia Ve! preteriit. |
| 4. Quando venit apta rei
est precisum caput ei
turbans turbas intra regnum | plenitudo temporis,
de iunctura corporis;
nunc turbatur aforis. |
| 5. Nulli volens comparari,
se nolente subdit collum
de condigna morte cuius | summo fastu preditus,
passioni deditus,
est hic ymnpus editus. |

- | | |
|---|--|
| <p>6. Perdit caput qui se caput
rite corpus perforatur
terra, pontus, astra, mundus</p> | <p>paribus preposuit;
cuius cor sic tumuit;
plaudant quod hic corrui.</p> |
| <p>7. Trux, crudelis inter omnes,
jam non ultra sicut comes
vir indignus, morte dignus,</p> | <p>nunc a pompis abstinet;
vel ut rex se continet:
mortem dignam sustinet.</p> |
| <p>8. Flexis ramis arbor alta
nam rigor lentescit ille,
sic debet humiliari</p> | <p>ruit in proverbialia;
quem dedit superbia:
qui sapit sullimia.</p> |
| <p>9. Edes Petri qua tenetur
sit prophanus alter locus,
quem fedus cruor fedavit</p> | <p>non sit fulta robore;
sit et in dedecore,
fusus Petri corpore.</p> |
| <p>10. Gloria sit Creatori,
qui fecerunt Petrum mori
amodo sit pax et plausus</p> | <p>gloria comitibus,
cum suis carminibus;
in Anglorum finibus. Amen.</p> |

Compose a song, O my tongue, on the death of Peter (Gaveston), who troubled England; the king in loving him chose him above all to be the Earl of Cornwall. Hence, on account of his pride, he desires to be called Earl, not Peter.

The people of the Kingdom became sorrowful at this deception carried out with their riches, when Peter becomes extravagant like a spendthrift with their riches, and does not consider what a future day might bring to him.

This is a deed performed for our salvation, for Peter is dead. All the skill of that many-faceted traitor has perished; there is joy in every heart, because our woe is over.

When the fulness of time which was proper to the matter elapsed, his head was cut off at the neck of his body; he who used to stir up troubles within the kingdom is now troubled without.

Wishing to be compared to no man, and endowed with the greatest arrogance, he submitted to suffering after he had yielded his neck against his will. This hymn has been composed about his much-deserved death.

He who set himself above his peers as their leader has lost his head; justly his body is pierced, the heart of which was very swollen with pride. The land, the sea, the stars, and the world applaud because this man has fallen.

Harsh and cruel amongst all men, now he gives up his pomp; now he no longer conducts himself like an earl, or like a king; this unworthy man, fit only for death, suffers a richly-deserved death.

This tall tree with its branches bent, breaks forth with proverbs; for the stiffness which gave it its pride is softened; thus one who has a taste for lofty things ought to be humbled.

May the house of Peter, the house in which he is held, not be supported by strength. Let the other place be profane, and let it be in disgrace.

The horrible blood which poured from Peter's body defiled it.

Glory be to the Creator and to the Earls who have made Peter die with his charms; henceforth may there be peace and rejoicing throughout England. Amen.

Edited by A.G.Rigg, 'An Edition of a Fifteenth-Century Commonplace Book ...', (unpublished doctoral dissertation, University of Oxford, 1966), p.161, from GB-Ctc 0.9.38 (s.xv-s.xvi), f.64r.

L121: PANGE MELOS LACRIMOSUM

- | | |
|--|---|
| 1. Pange melos lacrimosum,
lacrimans elegia,
tempus venit planctuosum,
tempus fraudans gaudia,
ad eclipsim vox meroris
obliquat spectacula,
regnet dolor, nam doloris
causa stat in specula. | 2. Rheni sidus in occasus
Latium precipitat,
stella cadit, stelle casus
terras umbra limitat,
latet vere Latialis
plaga timens oculum,
nox est culpe socialis,
crimen querit angulum. |
| 3. Omnis tellus admiretur
triste nubis pallium,
sed sub nocte lamentetur
Rheni supercilium,
omnis virtus fundat fletus,
Pallas ploret Nestorem,
vatem plangat vatum coetus,
lugeat Mars Hectorem. | 4. O quam probans argumentum,
que sit mundi falsitas,
quid sit mundus, per eventum
syllogizat veritas,
joculatur in jacturis
constans inconstantia,
mors tremendi princeps juris
regnat sine gratia. |

Compose a tearful melody, O weeping elegy. A time of lamentation has come, a time deprived of joy. This voice of sadness turns away from these signs which occur at the eclipse. Let grief reign, for the cause of grief is clear to everyone.

The star of the Rhine sinks rapidly over Latium; the star falls; the fall of the star enshrouds the lands in shadow. Indeed the region of Latium lies hidden, fearing to be seen. Night is the ally of sin; crime seeks a good hiding place.

All the earth wonders at the sad shroud of this shadow; but under cover of night the shore of the Rhine laments; every thing of worth pours forth tears. Let Pallas weep for Nestor; let our assembly lament for the master of masters. Let Mars grieve for Hector.

Examining this matter, O how may there be this falsity in the world? What sort of a world may this be? On account of this event truth is reasoned in syllogisms. Constant in her fickleness, death jokes at our losses; death, the author of a cruel justice reigns

without mercy.

Edited in AH, 21, p.130, from I-F1 Pluteo 29.1 (ca.1240), f.351r, 2
D-W Helmst.628 (s.xiii mid.), f.109v, and GB-Ob Rawl.C 510 (s.xiii²),
f.10r.

L122: PERGAMA FLERE VOLO, FATO DANAIS DATA SOLO

	Pergama flere volo,	fato Danais data solo,
	solo capta dolo,	capta redacta solo.
	Ex Helicone sona,	que prima tenes Heliconā,
	et metra me dona	promere posse bona!
5	Est Paris absque pare;	querit, videt, audet amare,
	audet temptare	furta, pericla, mare.
	Vadit et accedit,	clam tollit clamque recedit;
	nauta solo cedit,	fit fuga, predo redit.
	Tuta libido maris	dat tura libidinis aris,
10	civibus ignaris,	quod parat arma Paris.
	Post cursus Helene	currunt Larissa, Mycene,
	mille rates plene	fortibus absque sene.
	Exsuperare ratus	viduatorem viduatus
	federe nudatus	federat ense latus.
15	Greco ductori	prohibet dolor esse timori
	pro consorte tori	vivere sive mori.
	Pergama dia secus	figit tentoria Grecus,
	impetitur mechus	et fabricatur equus.
	Plena male prolis	parit hostem machina molis,
20	destruiturque dolis	tam populosa polis.
	Tradunt cuncta neci,	predeque cupidine ceci
	obfirmant Greci	pectora clausa preci.
	Hinc ardent edes,	hinc detruncat Diomedes
	per varias cedes	brachia, crura, pedes.
25	Multatur cede	predo Paris a Diomede,
	seque sue tede	reddit alumna Lede.
	Femina digna mori	redamatur amore priori,
	reddita victori	deliciisque tori.
	Seva, quid evadis?	non tradita cetera tradis!
30	cur rea tu cladis	non quoque clade cadis?

<p>Si fueris lota, non eris ignota, Passa modo Paridem, es factura fidem, 35 Rumor de veteri cras poterunt fieri Femina victa mero nec fieri spero Expleta cede 40 tractatur fede, In faciem Dorum, subsequitur lorum Vivit, at invita, et planctus inita 45 "Iuno, quid est, quod agis? totne putas plagis Ergo reoccides ergo reoccides, Nullum iam reperis, 50 immo persequeris Nemo rebellatur, bellaque sectatur Me, me, Iuno, feri! fac obitu celeri 55 Usque modo flevi quod superest evi, Perstitit ira dei miror, quod sit ei Nemo mei meminit; 60 mecum fedus init, Concutit ossa metus, dum renovat fletus Urbs retro sublimis una fit e minimis, 65 Urbs celebris dudum, ecce solum nudum, Ve tibi, Troia, peris! iamiam bobus eris Urbs fortunata, 70 vel possent fata</p>	<p>si vita sequens bona tota, non eris absque nota. Paridem modo, Thesea pridem, ne redeas in idem? faciet ventura timeri; turpia sicut heri. quod inhereat ebria vero, nec fideiussor ero. superadditur Hecuba prede, cogitur ire pede. crinem laniata decorum, per theatrale forum. quia vivit paupere vita, vociferatur ita: post tante funera stragis addere posse magis? hos, quos occidit Atrides? quos obiisse vides? nullum, nec sic misereris, reliquias cineris! et Iuno belligeratur, sanguine mucro satur! feriendo potes misereri! corpus anile teri! casus, incommoda levi; corripe fine brevi! darè cetera perniciei; mentio nulla mei. gladius, qui cetera finit, me superesse sinit. fit spiritus irrequietus, denuo cura vetus." et abundans rebus opimis adnichilata nimis. dum terminat alea ludum, pastus erit pecudum! iam non michi Troia videris, pascua, lustra feris. si posses vincere fata, segnius esse rata!</p>
--	---

	Regna beata satis,	urbs prime nobilitatis,
	dives honoratis	dantibus atque datis!
	Regna beata satis,	donec nocuere beatis
	preda voluptatis	et male fausta ratis!
75	Urbs bona, plena bono,	foris, intus, cive, colono,
	predita patrono,	preditus ille throno!
	Plena potentatu,	celeberrima, digna relatu,
	felicissima tu	principe, cive, statu!
	Curia personis,	urbs civibus, arva colonis,
80	terra suis donis,	horrea plena bonis!
	Si commendemus,	que commendare solemus:
	cultus supremus	rus, ager, unda, nemus.
	Potum vineta,	pastum dabat area leta,
	merces moneta	navigiumque freta.
85	Urbs vetus et clara,	bona valde, tam bona, rara,
	tam bona, tam cara	fit pecualis hara.
	Dives ab antiquo,	dum fato fertur iniquo,
	deperit in modico,	fit nichil ex aliquo.
	Causa rei talis	meretrix fuit exitialis,
90	femina fatalis,	femina feta malis.

I wish to weep for Troy, which has been given up to the Greeks by fate alone, seized by a single deceit and, having been taken, razed to the ground. You, the first muse of Helicon, resounding from Helicon, have mastery over poetical measures; give me metres so that I am able to create good verses.

Paris is without an equal: he seeks, he sees and he dares to love; he dares to hazard secret love, dangers and the high seas. He advances; he approaches; secretly he makes away with her; secretly he departs. He sets sail for his native country as a mariner; his departure becomes flight; he returns home as a thief. The woman of his desire from across the sea is secured; he offers frankincense to the altars of Venus, the goddess of love, the population being unaware that Paris is stimulating preparations for war. Following Helen's course, Larissa and Mycene launch a thousand ships filled with brave men, none of whom were old. He (Menelaus), spouseless, and robbed of his marriage, aimed to overcome this wife-stealer and thus joins in marriage his arm to his sword. Grief keeps the Greek commander from being afraid of living or dying for his spouse.

Then the Greek army pitches its tents on Trojan lands. The adulterous man is attacked and the horse is built. He gains access to his enemy through his machine of great bulk which is filled with destructive young men. The city abounding in so many people is destroyed by cunning. The Greeks, their hearts indifferent to entreaties, consign everything to death and at random hold firm to their desire for booty. On this side buildings burn, on that side Diomedes lops off arms, legs and feet in the manifold slaughter. Paris the thief is punished by Diomedes with death. The daughter of Leda returns herself to her husband: a woman fit only for death is loved in return

by her former lover; she is handed back to the victor and the pleasures of his bed. O cruel woman, why do you go forth? As for the rest whom you betrayed, you do not deserve to be returned to your husband. Why author of destruction do you not also fall in the destruction of Troy? If you had been free from sin; if your subsequent life had all been good; you would not be ignoble and you would not be friendless. She loved Paris a little while ago, only Paris, and Theseus a long time ago; are you about to become an honest woman, lest you revert to your former ways? Let the rumour of a former time make the future something to be feared. Tomorrow things can become just as base as they were yesterday. Could the woman who has been overcome by wine, stay true to an honest man? I neither hope to become, nor will I be a surety for this!

Death having been executed, Hecuba is added to the booty. She is cruelly dragged away; she is forced to go on foot. The whip urges her on through the open market before the eyes of the Greeks; she has her hair of honour pulled. She lives yet, but against her will, because she lives in the manner of a slave. Having begun lamentations she cries out thus:

"O Juno, what is it? what are you doing? After deaths in such carnage, how many more do you suppose you can add to our misfortunes? Therefore would you destroy again those whom the Atrides killed? Would you therefore destroy again those whom you see have died? Already you gain nothing, nothing, nor would you show mercy thus. Rather you pursue the remaining people reducing them to ash. No one offers you resistance, yet Juno wages war. The point of her sword, covered with blood, eagerly pursues her wars. Me! O Juno! kill me! only by killing me are you able to show mercy to me. Have the body of an old woman destroyed in a quick death. I wept for the deaths (of my people) up until now, ill-prepared for such harshness; because there is an excess of never-ending time, take the opportunity to give me a quick end. The anger of god endured to give the rest of my people to destruction. I wonder that there should be no mention of me to him. No one remembers me; the sword which killed the rest enters into a covenant with me; it allows me to be destroyed; fear strikes my bones; my spirit grows restless, while my old concern renews my tears again".

O city sublime in former days and abundant with the best things of life, this one city becomes the very least now, reduced to nothing at all. O city renowned a short time ago, look your pastures where cattle are kept will be bare earth, when the throw of a dice ends the game. Woe to you, O Troy, you perish! Already, Troy, you are not to be seen by my eyes; already you will be grazing for oxen and the haunts of wild beasts. A fortunate city, if you could have conquered the fates; or if the fates could have been fixed earnestly. Rich, you are adorned by those who offer gifts to you, and you offer gifts in return. Blessed lands enough, until the Greeks afflicted your blessed kingdom, with you as the booty of their greed and the favourable omen of their evil ships. Good city, full of good, outside and within, with the citizen and the farmer; you were endowed with a protector, himself provided with a throne. You were full of might, O most celebrated one, and worthy of report. You were very happy with your leader, your citizen and your general state. You had a court full of life, a city with citizens, a countryside with farmers, land full of resources and a granary full of good grain. If we recommend these things, it is because we are accustomed to do so: the most cultivated countryside, field, waters and woods; vineyards of wine; this happy land yields good pasture; wages from the mint and ships in the harbour. O city, old and famous, extremely good, so good, unique; it was so good and so dear and now it becomes the haunt of animals. Rich from ancient times when she is borne away by a hostile fate, she perishes in a short time; from having been a somebody she becomes a nobody. The cause of such a deed was that

deadly whore, a femme fatale, a woman full of evil!

Edited in CB, no.101, from the many manuscripts marked with an asterisk in Appendix A, L121.

L123: PLANCTUS ANTE NESCIA

- | | | | |
|----|---|----|--|
| 1a | Planctus ante nescia,
planctu lassor anxia,
crucior dolore; | 1b | Orbat orbem radio,
me Iudea filio,
gaudio, dulcore. |
| 2a | Fili, dulcor unice,
singulare gaudium,
matrem flentem respice
conferens solatium. | 2b | Pectus, mentem, lumina
tua torquent vulnera.
que mater, que femina
tam felix, tam misera! |
| 3a | Flos florum, dux morum,
venie vena,
quam gravis in clavis
est tibi pena. | 3b | Proh dolor, hinc color
effugit oris,
hinc ruit, hinc fluit
unda cruoris. |
| 2c | O quam sero deditus,
quam cito me deseris;
o quam digne genitus,
quam abiecte moreris. | 2d | O quis amor corporis
tibi fecit spolia;
o quam dulcis pignoris
quam amara premia. |
| 3c | O pia gratia
sic morientis,
o zelus, o scelus
invide gentis. | 3d | O fera dextera
crucifigentis,
o lenis in penis
mens patientis. |
| 4a | O verum eloquium
iusti Simeonis!
quem promisit, gladium
sentio doloris. | 4b | Gemitus, suspiria
lacrimeque foris
vulneris indicia
sunt interioris. |
| 5a | Parcito proli,
mors, michi noli, | 5b | Morte, beate,
separer a te, |

(5a) tunc michi soli
sola mederis.

(5b) dummodo, nate,
non crucieris.

6a Quod crimen, que scelera
gens commisit effera,
vincla, virgas, vulnera,
sputa, spinas, cetera
sine culpa patitur.

6b Nato, queso, parcite,
matrem crucifigite
aut in crucis stipite
nos simul affigite!
male solus moritur.

7a Reddite mestissime
corpus vel exanime,
ut sic minoratus
crescat cruciatus
osculis, amplexibus!

7b Utinam sic doleam,
ut dolore peream,
nam plus est dolori
sine morte mori
quam perire citius.

8a Quid stupes, gens misera,
terram se movere,
obscurari sidera,
languidos lugere?

8b Solem privas lumine,
quomodo luceret?
egrum medicamine,
unde convaleret?

9a Homicidam liberas,
Iesum das supplicio;
male pacem toleras,
veniet seditio.

9b Famis, cedis, pestium
scies docta pondere
Iesum tibi mortuum
Barrabamque vivere.

10a Gens ceca, gens flebilis,
age penitentiam,
dum tibi flexibilis
Iesus est ad veniam.

10b Quos fecisti, fontium
prosint tibi flumina,
sitim sedant omnium,
cuncta lavant crimina.

11a Elete, Sion filie,
tante grate gratie;
iuvenis angustie
sibi sunt delicie
pro vestris offensis.

11b In amplexus ruite,
dum pendet in stipite;
mutuis amplexibus
se parat amantibus
brachiis protensis.

12. In hoc solo gaudeo,
quod pro vobis doleo,
vicem, queso, reddite,
matriis damnum plangite!

Not having known grief before, I am wearied with troubled lamentation; I am tormented with grief.

The Jewish people deprive the world of its light and me of my son, my joy and my sweetness.

O son, my only sweetness, my one joy, look upon a weeping mother and give her comfort.

Your wounds torture my heart, my soul and my eyes; what mother, what woman who was so happy, could now be so wretched?

Flower of flowers, guide of morals, the source of pardon, how deep is your suffering from the nails.

O my sorrow! on this account the colour of his face pales and on this account a stream of blood rushes down and drips.

O how you were given to me so late on in my life and how quickly you leave me. O how honourably you were born and how despondently you die.

O what love created for you as a covering of the mortal body. O what bitter rewards for O what sweet security.

O holy love of the one who is dying; O jealousy, O evil of a wicked race.

O cruel right hand of the crucifier; O gentle heart of the one suffering in torment.

O true prophesy of righteous Simeon. I feel the sword of sorrow which he predicted I would.

Groans, sighs and tears without are indications of my inner wounds.

Spare my son, O death, do not spare me; then you alone will restore me, one who is now forsaken.

O blessed son, let me be separated from you through death, only if in the meantime, O son, you may not be afflicted.

What crime, what evil deeds the savage people committed. Without ever having sinned he suffers prison, buffeting, wounds, spitting, thorns and the rest.

Spare my son, I beseech you; crucify his mother, or nail us both onto the tree of the cross.

Return to a very sad mother his body, living or dead, that thus threatened, this crucified man may arise to kisses and embraces.

Would that I may grieve so that I may die of grief; for there is more pain in dying without death (i.e. to remain living) than to die quickly.

Why are you amazed, O wretched people, that the earth itself should quake, that the stars should be darkened and that the weak should grieve?

If you deprive the sun of light, how may it shine? If you deprive a sick man of medicine how may he get better?

You set free a murderer; you abandon Jesus to suffering; you keep the peace in the wrong way, for discord will soon come.

In knowing the burden of famine, death and plagues you will learn that Jesus is dead to you and Barabbas alive.

Blind people, lamentable people, do penance, while Jesus is inclined to grant you pardon.

The things which you have done may (after all) be of benefit to you, as the rivers of fountains: they quench the thirst of all men; and they wash away all your sins.

Weep, O daughters of Sion, grateful for such love, for your transgressions. The difficulties of the young are a delight to him.

Rush into his embraces while he is hanging on the tree; with embraces given in exchange he prepares himself for those who love him, their arms outstretched.

In this alone I rejoice: that I grieve for you. Grant me, I beg you, some compensation, weep for the loss of a mother.

Edited in CB, no.14*, from D-Mbs Clm 4660a (s.xiii), f.iv^r; F-EV 2 (s.xiii), f.3v; F-EV 39 (s.xiii), f.1v; D-KA Reichenau pap.36 (s.xiv² - s.xv¹), f.149r; GB-Lbl Additional 36881 (s.xii-s.xiii), f.25r; F-Pn lat.3639 (s.xv-s.xvi in.), f.184v; F-Pn lat.4880 (s.xiii), f.83v; F-Pn lat.15163 (s.xv), f.229v; B-N 104 (s.xv), f.77r; CS-Pu XII.D.8a (s.xiv in.), f.148r; GB-Ob Bodley Additional A 44 (s.xiii in.-s.xv), f.80v; GB-Ob Rawl.C510 (s.xiii²), f.5r; B-LVu IV.28 (s.xiii), f.199ra; I-Tn E.V.20 (s.xii/s.xiii), f.1r; F-Rm A 506 (666)(s.xii), f.94v; F-Rm O 68 (364) (s.xv), f.16r; and F-Pm 1002 (s.xiii in.), f.235r.

L124: PLANCTUS MATRUM ET RACHELIS

Planctus matrum et Rachelis equa sunt suspiria
nulla quidem consolatur magna pre tristitia.
3 Ey dolor est! Nolo consolari, quia non sunt.

The laments of the mothers and of myself, Rachel, are long-suffering sighs; indeed not one of us is consoled in the face of our great sadness; oh! this is indeed sorrow. I do not desire to be comforted because there are no people who could carry this out.

Edited by K.Young, The Drama, II, p.106, from F-LA 263 (s.xiii), f.151r.

L125: PLANGE CASTELLA MISERA

Plange Castella misera!
plange pro rege Sancio!
quem terra pontus ethera
ploratu plangunt anxio.
Casum tuum conssidera,
patrem plangens in filio
qui etate tam tenera,
concusso regni ssolio,
cedes sentit et vulnera.

Weep unhappy Castile! Weep for King Sanxo! The land, the sea and the air lament for him with wretched weeping. Consider your misfortune, whilst weeping for the father in the son, who with such delicate youth and restless throne of government feels death and pain.

Edited from E-BUlh no number (ca.1300), f.160r.

(I)	Plange planctu nimio	(V)	Iacet regnum
	Sicilia,		desolatum,
	Calabrie regio,	35	dissolutum
	Apulia		et turbatum,
5	terraque Laboris.		sicque venientibus
	Vox meroris intonet		cunctis patet hostibus.
	et personet		Est ob hoc dolendum
	nostris horis.	40	et plangendum
	Suspendatur organum		omnibus.
10	omnis oris.	(VI)	Regni filii
(II)	Rex noster amabilis		tempus exterminii
	virtute laudabilis,		vobis datum flete;
	evo memorabilis	45	hoc verbum: "gaudete"
	Guilielmus decessit;		vobis est sublatum.
15	hunc oppressit		Tempus pacis gratum
	mors crudelis.		est absortum.
(III)	O infelix		Iam ad ortum
	regnum sine rege	50	et occasum sonuit:
	iam non es sub lege.		Rex Guilielmus
20	Presules et comites,		abiit,
	vos barones,		non obiit.
	plangite		Rex ille magnificus,
	planctu lacrimabili,	55	pacificus,
	planctum queso ducite		cuius vita placuit
25	de querela flebili.		Deo et hominibus.
(IV)	Vos matrone nobiles,		Eius semper spiritus
	virgines laudabiles,		Deo vivat celitus.
	olim delectabiles,		
	et voce cantabiles		
30	modulata,		
	nunc estote flebiles,		
	re turbata.		

Mourn with lamentation beyond measure, O Sicily, O land of Calabria, O Apulia and O land of Lavoro. A voice of grief resounds and makes a great noise on our shores. Our beloved King William, a man worthy of praise for his goodness and memorable forever, has passed away. Cruel death overwhelmed him.

O hapless kingdom without a king, now you are no longer under the rule of law. O bishops and counts and you barons too, mourn with a lament full of tears; lead our lamentation, I beseech you, of woeful complaint.

You noble matrons, you praiseworthy young girls were once delightful and singing sweetly in a voice which was properly measured; now may you turn to weeping for our troubled land.

Our kingdom lies desolated, destroyed and troubled; thus it suffers from all our enemies who are approaching; on this account there should be grieving and lamenting on the part of everyone.

O sons of our kingdom, a time of destruction has been thrust on you, therefore weep. This word "rejoice" has been offered to you in the past. Now that gracious time of peace has been overwhelmed. Now from the east and from the west this resounds: King William has departed but he has not died: that wonderful king, a peace-maker, whose way of life pleased both God and men. May his spirit always live with God in heaven.

Edited in MGH SS, XIX, p.324, from I-MC 450 (s.xii-s.xiii).

L127: PLANGITE, QUESO, VIRI, MECUM PIE PLANGITE PATREM

Egloga duarum sanctimonialium uno favoris planctu conplosa. Quas Adalhardus velud unam sibi in coniugium vice Christi ecclesiam enutrisse; aliam vero ex eadem secundum monasticam disciplinam miro libramine admodum genuisse peroratur. Quarum quoque unam propter candorem vultus Galathea vocari, porro aliam propter amorem caritatis Fillidis nomine consecrasset taxatum iri non ambigitur.

GALATHEA

Plangite, queso, viri, mecum pie plangite patrem,
omnis et inploret veniam provector aetas.

Spargite humum lacrimis, componite floribus arvam
patris ad excubias; hinc fletibus omnia sudent.

5 Officio linguae prodant sic corda vagitus,

ut passim resonent etiam simul astra mugitum.

Rustica concelebret Romana Latinaque lingua,

saxo quibus pariter plangens pro carmine dicat.

Vertite huc cuncti, cecinit quam maximus ille:

10 "Et tumulum facite et tumulo superaddite carmen."

Membra beata senis celebri conferte locello,

qui nobis studuit venas aperire calentes.

Huius ad exequias clerus cum mixta caterva
vocibus alternis divina poemata narrent:
15 Pastores, fuerit quod magnus, versibus edant,
formosi pecoris custos formosior ipse,
vulgus et econtra resonet: "Deus, alme creator,
da veniam famulo: paradysi regna precamur,
et petimus: miserere seni, miserere tuorum;
20 tu quam dignus erat misereri, denique nosti."
Hinc, rogo, cordis amorque dolor gemitusque resultet,
hinc pueri virtute, senes de nomine certent.

FILLIS

Quis, rogo, non plangat hominem super astra levatum
in cineres redigi, quam duro marmore tegi?
25 Cuius in orbe volat virtutum fama per omnes,
prosapias augustorum est quod vermibus esca?
Heu, quid hinc facimus miseri sub morte locati?
Ploramus, gemimus, sed nec revocare valemus.
Ergo vocatur: abest; sed nec exaudit amantes.
30 Pectora rumpuntur, lacerantur viscera luctu;
ille nec exaudit lacrimas nec threna dolentum.
Et quia torquemur, laceramur corde tumultu,
luctus adest animis nec mors surdissima curat.
Pulveream servamus hinc de corpore glebam,
35 clarus at ille choro laetatur ad astra relatus.
Unde velim virtute, viri puerique puellae,
plangite, corde pio salsos producite fontes,
ut, quia tristis origo dedit quod patimur omnes--
atque una ex antiquo est haec natura priorum--
40 una sit et cunctis etiam compassio mentis.
Mesticiae, fletus, lacrimae simul aethera pulsent;
hinc inde unus in ora fluat fletus monachorum.

GALATHEA

Oro senem senior tumulo, Corbeia, condas;
porro minor ego mox tali viduata patrono
45 vocibus alternis gemitum pro carmine pangam.
Quam dudum generans felix felicem mater ab uno
atque tuo vocitans pridem de nomine faris:
"O formosa ego, tu mihi nunc eris alter in evum."
Quam fundavit ovans manibus ter ille beatus
50 plura salutiferis tribuens oracula verbis.

Nam quo tunc demon seviebat, iniqua potestas
et cultus fani totam fedaverat arvam,
vertit aras, pecudum sacravit ovilia Christi.
Funditus inde procul luci radice recisa,
55 sancta locavit ibi monachis caenobia plena.

FILLIS

O felix nimium, quos cogar inire dolores!
Munere divino quamvis comulentur opima
Ambianense prius, qui dum meruisse videris
Corbeio preesse gregi, sanctissime pastor,
60 te patrem esse novit etiam Saxonica cespis,
ut commissa deo duplicata talenta reportes.
Sed tu, mors male fida venenis, parcere nescis
ulli nec nobis; nec tu quoque munera curas.
Nescis amare viros, nescis servare patronos.
65 Omnibus una manes sors inrevocabilis horae.
Quae nobis stimplo rapuisti morte beatum
illum, quem pariter querelosis vocibus omnes
plangimus ac gemimus, flemus, lacrimamus, amamus:
sed nescis, misera, miseris miserans misereri.
70 Proh dolor, ecce trahis omnes sic invida tecum,
ut, quicquid iam viximus actenus, omnia sorbas.

GALATHEA

Tum veneranda soror, nostrum parvissima, dixit:
O verbo quam mitis erat blandusque magister.
Cur nos tam subito liquisti valde tenellos?
75 Tu siquidem moreris semper per saecula felix,
sed ego, virgo ferox, multis sanguinea bellis
ymbrifero post te lacrimarum fonte madesco
atque sub ingenti gemitu rea pectora tundo;
hinc faciem guttis diluo salsis maculosam,
80 quamvis nigra meis maculis sim et fusca venenis,
tu niveo vultu respersa colore rosarum
flavescam, niteam, flagrem simul atque madescam
atque, tui nimium felix, in tempore plangam,
quamdiu maneat flebilis pars ultima vitae.

FILLIS

85 Tum quoque mater ait, cuius de nomine dicta:
non me tu lacrimis vinces aut fletibus umquam,

non cantus resonare leves, non pandere vota.
Unde velim: tu misce favos, ego floribus ornem;
tu quoque pallentes violas, ego lilia carpam
90 et superaspergam tumulum quam suavibus herbis;
hic quoniam condignus erat muneribus istis,
diligencias nobis qui multas prestitit ipse
et totam roseo te pinxit sanguine Christi.
Esaias vatis quod iam predixerat olim:
95 sancta tibi hinc veniunt plaudentia ligna decoris,
exultant inibi myrtus, abies sive pinus,
vitis et uva, nitens etiam pinguescit oliva,
ac tamquam paradysus et hortus diligenciarum
inriguis nutriris aquis de vertice caeli.
100 Quae fueras regio sterelis, descensus Averni,
porta poli iam facta patet sive ianua vitae.
Nec valet equiperare prior perfidia mortis
tam celerem cursum, quo nunc gloriosa
iam caput excelsa caelorum sidera tangis
105 atque nitore tuo nimium splendescis in orbe,
vel citius qua nulla prior nutrix monachorum
cardine sub quadro poterit fecundior esse.
Unde, soror, facias planctum pro carmine, posco,
octoginta pater quod vix compleverat annos
110 et necdum tua forte manarunt ubera lacte.
En subito periit vel fracta est idria fontis.

MICTON

Consilium patriae, Christi sapientia plenus.

GALATHEA

A mater, subnixa deo tum filia dixit,
quid tantos renovare velis narrando dolores
115 aut memorare diei, qua nec seior ulla
vel fuit, esse potest poteritque aut esse futura?
Quae simul abstraxit nobis pereunte patrono
omne decus vitae virtutum vota recidens.
Heu nos quam miseri, absentes qui vivimus illo,
120 quod sumus in nimium depressi sorte maligna,
qui pariter caelum nequivimus ire locati;
cum quo namque mori melius quam vivere duxi.

FILLIS

Quapropter, populi, Christi quos abluit unda,

flumineos latices producite pectoris imo
125 virgineumque meum plangamus sorte maritum,
prudentem, sobrium, castum, caritate repletum,
mansuetum, humilem nec non iustum atque benignum,
nobilitate probum, quo nec sapientior ullus;
cuius in eloquio micuit sapientia Christi,
130 fons patuit saliens vitae, doctrina salutis.
Moribus insignis, virtutum dogmate plenus,
mitis, pacificus, clemens et valde modestus--
ista fuere sui, velim cognoscas, praedia iuris,
ista meae redolent viritim sponsalia dotis.
135 unde beatus amor tantum mihi crescit in illo,
quantum vere novo se mundus floribus auget.
Sed proinde magis luctus successit in horis,
quod nimium fraglet in eo insaciabilis ardor
et quod nulla mei sit abhinc medicina doloris,
140 si non vel liceat mihi sanctum pangere nomen.

GALATHEA

Ad quod quam nimium felix Galathea fatetur:
Incipe sollicitos tales iam ponere questus.
Forte mirantur enim tanto pro funere Musae
et stupefacta suos liquerunt carmina melos.
145 Omnia congemuere tuis-- et saxea-- threnis.
O si, inquit, veniat tunc ille recursus amoris
quae tantis in eo lacrimarum cogimur undis,
ut tandem renovemur eius dulcedinis austu.
Interdum manibus iunctis pergamus ad arcem,
150 ad thalamos regni, quo dudum nos vocat idem.
Ethereis pascamur eo quam perpete campis,
quo meruit senior felix intrare Menalcha,
qui nostròs secum quam longe duxit amores
et trahit e nostris post se suspiria fibris.

FILLIS

155 Illo etenim voti debentur iura coire,
quamquam adeo nobis media est via triste sepulchrum.
Sed si constanter petimus, pulsamus, quaerimus, inquam,
post cineres quin, haud dubium, veniamus ad urbem,
qua pietas, bonitas, pax, lux opulentia regnant;
160 laetitiae, fructus, requies et gaudia fulgent;

omne bonum renitet, dulcis concordia mulcet;
 gloria, laus, et honor uno de fonte manatur;
 vita perennis ovat, virtutum pascua florent;
 angelicae gratulantur oves, caelestia vernant;
 165 premia perpetuis firmantur denique donis,
 quod deus semper adest presens, reserantur opima
 inter apostolicas patriarcharumque cohortes;
 spirat odor quam dulcis suavior omnibus herbis;
 martyrio splendente choro muscosa patescunt;
 170 castra prophetarum redolent dulcedinis austu;
 candida virgineo flavescent agmina flore;
 omnia concelebrant inibi pia gaudia passim
 et resonant omnes una de corde canentes
 mellifluas voces in talia carmina quisque.

GALATHEA

175 Desine plura, soror tum, mater, ait Galathea,
 ista quidem inspecta melius tum forte canemus,
 cum paradysus ovans nobis quoque sorte virebit.
 Actenus agrorum flores et lilia carpe,
 donec alleluiatica circum gaudia stridant.
 Sparge viam violis, virtutum floribus arvam,
 pingue rosis callem, plateis lilia sterne.

An eclogue by two nuns uttered in one dirge of praise. These nuns Adalhard is praised for having cherished as though the one were given as the church in wedlock to him in place of Christ; whereas the other he begot by the same in accordance with monastic discipline, miraculously balancing them. Also it is undoubtedly to be understood that one of these is called Galatea on account of the radiance of her countenance, and that the other in turn he consecrated under the name of Phyllis by reason of her love of charity.

Galatea: Wail, men, I beseech you, with me for the father in a pious wail, and let everyone of advanced age implore indulgence. Bedew the earth with tears and deck with flowers the field, at the obsequies of the father; therefore let all things drip with tears. With the aid of the tongue let hearts so emit lamentations that on every side even the stars may re-echo the moaning. Let the rustic Roman and the Latin tongue celebrate him, and together with them let the Saxon also speak, with wailing in place of song. Do ye all turn hither, as that great poet sang: "Build a tomb and to the tomb add a verse." Bear the blessed limbs of the old man to the renowned spot, even of him who labored to reveal to us the glowing veins. At his obsequies with the mixed band let the clergy sing in alternate voices these divine poems. Let the shepherds proclaim in verses that he was great, the keeper of fair flock, himself more fair, and let the crowd echo in answer: "O God, beloved Creator, grant favor to thy servant; the realm of Paradise do we beseech for him and pray: have compassion upon the old man, have compassion upon thy servants, for assuredly thou dost

know how worthy he was of compassion." Then, I beg, let heartfelt love and pain and groans resound; then let boys vie in virtue, old men for renown.

Phyllis: Who, pray, would not wail that a man exalted beyond the stars is reduced to ashes, that he is enclosed in such hard marble, that he, the fame of whose merit speeds through the earth among all peoples, even the race of kings, is food for worms? Alas, what now shall we do, wretchedly faced by death? We weep, we groan, but we have no power to call him back. So then he is called: he is gone; he bears not those who love him. Our bosoms are rent, our bowels are torn with sorrow; neither to the tears, nor to the lamentations of the mourners does he hearken. Because we are in torment, our hearts are torn with confusion, grief assails our spirits, nor does unhearing death give heed. Now do we preserve the dusty earth of the body, but that illustrious man translated to the stars rejoices in the choir. Hence I desire that with vigor you men and lads and maidens shall wail; with a devout heart let flow the salty fountains, in order that, because our sad origin has brought what all of us must suffer - and such alone has been of yore the nature of those before us - we should all together feel the same suffering of mind. Let sorrow, weeping, and tears at once smite the air; henceforth let a single lamentation flow through the lips of monks.

Galatea: I beg that you, Corbie, being older, consign the old man to the tomb; thereafter I, the younger, bereft of such a protector, will compose for alternate voices a lament instead of a song. And when you, a happy mother, bore me, a happy daughter, by one sire, you called me then by your name, saying: "O comely I, you shall be my second self for all future time." Rejoicing, thrice blessed, he established me with his own hands, offering many prophesies with saving words. For as then the demon was raging and his iniquitous power and the worship of his shrine had polluted all the land, he overthrew the altars and consecrated the sheepfolds of the flocks of Christ. Then cutting out far and wide from the very bottom the roots of the grove, he founded there a sacred monastery filled with monks.

Phyllis: O too happy I, what sorrows I am forced to undergo! Although through divine gift, rich boons are heaped upon thee, first on the soil of Amiens, while thou seemest to have merited to lead the flock of Corbie, most sacred shepherd, the Saxon land also recognized thee as its father, that thou mightst bring back doubled the talents entrusted to thee by God. But thou, faithless death, with thy poisons, knowest not how to spare anyone, nor even ourselves; neither dost thou give heed to gifts. Thou knowest not how to love men nor to preserve our founders. For all men thou remainest the one lot of the irrevocable hour. By death hast thou torn away suddenly that blessed one from us, one whom all together with complaining voices we weep, groan, bewail, lament, love: but thou knowest not how, O pitiless death, pitying to take pity upon the pitiful. Alas, the sorrow of it! lo, so enviously thou drawest in all men with thee, so that of all the life we have lived hitherto thou mightst swallow everything.

Galatea: Then the reverend sister, the youngest of us said: O how gentle of word and kindly was the master! Why hast thou so suddenly left us in our great weakness? Now in death thou wilt ever be happy through the ages; but I, a savage virgin, bloody from many wars, am dripping with a rainy fountain of tears after thy death, and amid a mighty groaning I beat my guilty breasts; hence do I wash with salt drops my blotched face, so that however black I may be with blotches and dark with poisons, now with a snowy countenance blent with the color of roses shall I become fair, shall I be radiant. I shall blaze and yet be wet, and all too happy in thee I shall weep in season as long as the last mournful span of my life abides.

Phyllis: Then also spoke the mother, after whose name she was called: you will never surpass me with tears nor with lamentations, nor in re-echoing graceful songs, nor in uttering vows. Therefore I desire that you mix the honey; let me make adornment with flowers; do you also pluck wan violets, while I gather lilies and cover over the mound with sweetest herbs. Since he was worthy of such tribute, who himself provided us with many delights and wholly painted you with the crimson blood of Christ. This the prophet Isaiah had already predicted of yore: Behold now the sacred trees of glory come clapping their hands; and here exult the myrtle, the fir-tree and the pine; here flourish the vine and the grape and the glistening olive besides, and like paradise and the garden of delight are you nurtured with flowing waters from the height of heaven. You who had been a barren region, a descent to Avernus, now stand open, having become the portal of heaven and the gate of life. Nor does the former treachery of death avail to equal so swift a course, wherewith now already with soaring head you touch the glorious and lofty stars of the heavens and in your splendor you wax exceeding bright in the world. And soon no former nurse of monks can be more fruitful than you beneath the four corners of the sky. Therefore, sister, I beg you to utter lament instead of song because the father had completed scarce eighty years and not yet had your breasts chanced to flow with milk. Lo, suddenly he died and the pitcher of the fountain has been broken.

Both together: Counsellor of his country, he was filled with the wisdom of Christ.

Galatea: Alas, mother, then said the daughter, leaning on God, why should you desire to renew such great sorrow by telling it, or to recall the day than which none more cruel ever was or can now be or can ever be in the future? In the death of our founder this day has at once taken from us every glory of life, cutting short the promises of his virtues. Alas, how piteous are we, we who live away from him, for we are laid low by an exceedingly evil lot, we who have been unable to fare to heaven, placed by his side; for I have deemed it better to die with him than to live.

Phyllis: Therefore, you people, whom the water of Christ has cleansed, bring forth flowing streams from your innermost heart, and let us wail the fate of my virgin spouse, a man prudent, sober, chaste, full of charity, mild, humble, also just and kindly, noble and upright, than whom no man was more wise, in whose speech sparkled the wisdom of Christ, there was revealed a springing fountain of life, a doctrine of salvation. Distinguished in character, filled with the teaching of the virtues, gentle, peaceful, merciful and exceeding modest - these, I would have you know, were the estates of his right, of these the bridal gifts of my dowry are redolent. Therefore my blessed love for him grows even in the new-born spring the world increases with flowers. But all the more for this has sorrow followed me through the hours, because my insatiable ardor for him blazes exceedingly and because henceforth there can be no remedy for my grief, if I am not permitted at least to celebrate that sacred man.

Galatea: Thereat Galatea exceeding happy asserts: Begin at last to lay aside such grievous complaints. The Muses marvel perchance at such rites and their songs in amazement have left their melodies. All things - even the stones - grieve with your lamentations. Oh, if, she says, there might be a return of his love in order that we who are overwhelmed with such waves of tears for him may at length be revived by the breath of his sweetness. May we some day with joined hands fare to the citadel, to the chambers of that kingdom whither he has long been summoning us. Let us feed eternally in celestial fields, into which the happy old man Menalcas has deserved to enter, even he who

has taken with him our affections afar and draws after him sighs from our very heartstrings.

Phyllis: Indeed the rights of prayer are bound to reach yonder, although here midway before us is the sad tomb. But if steadfastly we seek, we knock; we inquire, I say there is no doubt that after death we shall come to the city in which reign piety, goodness, peace, light, plenty; there gleam happiness, fruition, rest, and joys; there every good shines, sweet concord caresses; glory, praise, and honor gush from one fountain; life everlasting rejoices, the pastures of virtue flourish; angelic flocks give thanks, heavenly places are green; rewards at last are made sure with unfailing gifts, for God is ever near in person; rich rewards are disclosed among companies of the apostles and the patriarchs. There breathes a pleasant fragrance sweeter than any herbs; mossy plots lie open with the splendid martyr band. The city of the prophets is fragrant with the breath of sweetness; the bright ranks wax golden with virgin bloom; there do all enjoy pious pleasures on every side, and all re-echo singing with one heart, with mellifluous voice, each singing in this wise.

Galatea: Leave off any more, my mother, the sister Galatea then said; haply shall we sing these things better after we have seen them, when rejoicing heaven shall also be our happy lot. Meanwhile gather flowers of the fields and lilies, until the joyous chorus of alleluias echoes about us. Strew the way with violets, the field with blossoms of virtue, adorn the path with roses, scatter lilies in the streets.

Edited in Poetae, III, p.45, from F-Pn lat.18296 (s.x), f.63r, F-AM 461 (s.xiv ex.), f.37v, and B-Br 7569 (s.xvii ex.-s.xviii); translated by T.P.Harrison, The Pastoral Elegy (Texas, 1939, reprinted: New York, 1968), pp.55-64.

L128: PLANXIT AUTEM DAVID (antiphon)

Planxit autem David planctum huiusmodi, super Saul
et super Jonathan filium eius, dicens:

Inclyti Israhel super montes tuos interfecti sunt;
quomodo ceciderunt fortes?

David, however, lamented a complaint in this manner on Saul and Jonathan, his son, saying: The illustrious of Israel were killed on your mountains; how did these strong men meet their death?

Edited from F-Pn lat.12044 (s.xii in.).

L128a: PLANXIT AUTEM DAVID (responsory)

Planxit autem David planctu magno super Saul et
Jonathan filium eius, et dixit:
quomodo ceciderunt fortes in bello et interierunt
arma bellica?

Versus: Montes Gelboe nec ros nec pluvia super vos
descendat. Quomodo.

David, however lamented a great complaint about Saul and
Jonathan his son, and he said: How did these strong men meet their
death in battle and how did they die in combat of war?

Mountains of Gilboa, let neither dew nor rain fall on you.

Edited from D-KA Reichenau perg.60 (s.xv), f.234r.

L129: PLASMATOR PARCE MESTIS MUNDIALIBUS

1. Plasmator parce mestis mundialibus,
succurrat fletus intimis doloribus,
pascat merentes singultuum gemitus,
humanum decus dum rapit interitus.
2. Annis florebat mundo juvenilibus
ter denis minus excreverat duobus,
regnorum lumen Hugo, regum maximus;
quem nex funesta invidit hominibus.
3. Non alter nostro talis emicat aevo,
regnis spectatus, adscitus imperio,
bellorum tanto coretur triumpho,
vigore pari valeat corporeo;
4. Quo gens Francorum vigebat letabunda
fideique pace tota simul Gallia;
omnis quem prona poscebat Italia,
Cesar ut jura promeret regalia.
5. Sed te non nostra, juvenum pulcherrime,
Heu! pro dolor! tempora meruere;
quibus inundant malorum miserie
vires bonorum corruunt assidue.

6. Tu dolor matris calamitasque patris,
 crudele nimis monumentum germanis,
 meror communis cunctis in palatiis,
 iusticiumque populorum ultimis.

7. Leone presso, Virgo solem coeperat,
 tua cum dirus membra pallor occupat.
 Denis diebus sorte sit lux septima
 te patri fama perdidisse nuntiat.

8. Jam seculorum cerne rector optime,
 gentem Francorum qui regat tutissime
 hostemque sevum valeat repellere,
 pactum quietis illi da perpetuae.

O creator, spare our sad people of this world; let weeping support our deep sorrows; let the wailing of sobbing support our grieving people when death snatches away human virtue.

He flourished in this world in his early years; he increased in strength for three times ten less two years. Hugh (Capet) was the light of kings, the greatest of kings and the one whom injurious death envied of men.

There may be no such other man eminent in our age again. Proven leader of dominions and received with approval for government, he is graced with very great victories in war. May he be well with equal bodily strength.

The joyful people of Francia thrived through these things, and Gallia too at the same time with peace for her faith. All Italy bending down in homage to him asked that Caesar might establish regal justice.

But, O most handsome young man, not for you did our age grieve, alas, O my sorrow. Now it overflows with things of evil and of misery; men of good character are continually killed.

You were the grief of a mother and the loss of a father; and you were the very harsh memorial of their children; you are the common sorrow of everyone in the palaces, and the justice of the people from every far-off place.

Now that the lion has been overwhelmed, the Virgin replaced her sun, while an awful paleness seizes his limbs. It would be the seventh day after those ten others that rumour conveyed to your father that you had died at the hands of fate.

Now see, O greatest guide of our age, who rules the people of France most safely; let him have the strength to repel the cruel enemy; give him the means of perpetual rest.

Edited by M.Prou, Historiarum Rodulfi Glabri (Paris, 1886), p.82, from F-Pn lat.10912 (s.xi), f.34r, F-Pn lat.6190 (s.xii), f.31v, I-Rvat Reg.lat.618 (s.xv), and F-Pn lat.13834 (s.xvi ex.), f.20v.

L130: PROH DOLOR! DUCEM FLANDRIAE

1. Proh dolor! ducem Flandriae
et defensorem ecclesiae,
bonum tutorem patriae
et cultorem justitiae,
2. Traditorum versutia,
impiorum nequitia,
plena gravi invidia,
peremit pro justitia.
3. O infidelis Flandria!
o crudelis! o impia!
quae te cepit dementia,
quae perversa nequitia,
4. Ut ducem tuum sperneres,
mortem illius quaereres
et laqueos praetenderes,
protectorem perimeres?
5. Tu per eum florueras
et decorem indueras,
primatum obtinueras,
cunctis honore praeeras.
6. Sed quia fornicata es
praevaricatrix facta es,
et non audenda ausa es,
prae ceteris spernenda es.
7. O infelix! o misera!
crudelis et pestifera!
Cur intulisti vulnera
patris fundendo viscera?
8. Cur hoc scelus perpetrasti,
pacis jura conturbasti,
justitiam violasti,
patrem tuum jugulasti?
9. Quid vobis deerat, impii,
crudelitatis filii,
tanti sceleris conscii,
timoris Dei nescii?
10. Non aurum, vestes, praedia,
non equorum subsidia;
ergo pro multa copia
perpetrastis flàgitia.
11. O moerore plena dies!
nostri luctus materies,
qua finivit nostra quies,
per malignas progenies!
12. Omni privanda lumine,
tetro fuscanda turbine,
quo patria munimine,
privatur et regimine!
13. Impudens luge Flandria,
gravi digna miseria!
tibi manent supplicia,
mortis inscrutabilia.
14. Prius eras praecipua,
modo facta es fatua,
exigente culpa tua,
strages reddetur mutua.
15. O infelix revertere,
cilicio induere,
16. Ne te Deus abiciat,
in abyssum projiciat,

- (15) asperge caput cinere,
festina culpam luere.
17. Commisso tanto scelere,
es digna multo genere
tormentorum, nec vivere
vix poteris evadere!
19. Karole gemma comitum,
dux inclite, flos militum,
te dolemus immeritum
pertulisse interitum.
21. Te exhorrebant impii,
amabant pacis filii,
bonis locus refugii,
malis eras supplicii.
23. Te luget dulcis Gallia,
pro te gemit Burgundia,
teque deflet Apulia,
insuper nostra patria.
25. Luget tellus morte tua,
facta cultore vacua,
ecclesia fit vidua,
mala ferens continua.
27. O quam dira, quam efferas,
quam saeva, quam pestifera
mors prae omnibus aspera,
quae nobis demit prospera!
29. O quam bona constantia,
quam constans patientia,
moritur pro justitia
per quam constabat patria.
31. Mox exeruntur gladii,
jugulant patrem filii,
perimuntur innoxii
una quatuor socii.
- (16) atque lacus deglutiat,
qui proditores cruciat.
18. Pete tibi propitiam
Dei misericordiam,
ut per ipsius gratiam
adipiscaris veniam.
20. Cujus prudens modestia
et sollers vigilantia
sollicita pro patria
tuta servabat omnia.
22. Nam domans gentes efferas
non tantum quibus praeeras,
cum aliquando aberas,
verbo subdere poteras.
24. Quae lacrimarum flumine
exuberans sine fine,
flet se tuo regimine
privatam et munimine.
26. Te deflet nostra regio,
suo privata gaudio,
fugit pius pro impio,
fit omnium confusio.
28. Ovis pastorem jugulat,
sibi peccatum cumulat,
genusque suum maculat,
sine spe digne exulat.
30. Cum esset in ecclesia
intentus in psalmodia,
orans Deum mente pia,
emersit cohors impia.
32. O approbanda bonitas,
incomparanda puritas,
quam ita jungit caritas
ne separet adversitas!

33. Junguntur amore pio,
mortis dantur exitio;
eorum internecio
fit Flandriae confusio.
35. O proles digna titulis,
cunctis amanda populis,
quae pro amore consulis
carnis solvitur vinculis!
37. Cesset amodo lugere,
studeat preces fundere,
constat animas quaerere
juvari precum munere.
39. Fundat preces pro fletibus,
det vota pro gemitibus,
orans ut in coelestibus
isti locentur sedibus.
41. Describantur crudelia
impiorum supplicia,
quae pro sua nequitia
pertulerunt in Flandria.
43. Mittit ab Austro iudicem
justitiae opificem
et nequitiae vindicem
qui impiis reddat vicem.
45. Init grande consilium
qualiter agmen impium
puniat, quod discidium
fecit per homicidium.
47. Hortantur mentem regiam
ut transeat in Flandriam
punitura nefariam
nefandorum nequitiam.
34. Hic cum duobus filiis
pater truncatur gladiis,
qui eruti ab impiis
coeli fruantur gaudiis.
36. Mox istorum cognatio,
compatiens exitio,
luget, gemit corde pio,
ut exigit conditio.
38. Pia Dei clementia
caesos pro tua gratia
transfer ad coeli gaudia,
ut tecum sint in gloria. Amen.
40. Descripta morte consulis
cunctis invisa populis,
lacrimis flenda sedulis
et inaudita saeculis,
42. Justa Dei potentia
volens tanta flagitia
suppliciis obnoxia
puniri cum justitia,
44. Venit igitur Franciae
rex provisurus patriae,
inimicus nequitiae
et amicus justitiae.
46. Cum principibus loquitur,
de nefandis conqueritur,
consilium revolvitur,
sanum tandem suggeritur.
48. Rex fretus hoc consilio,
illuc it cum consortio,
hos daturus exitio
opere pro nefario.

49. Hoc audientes noxii
iniquitatis filii,
quaerunt locum refugii,
vim timentes imperii.
50. Intrant castrum tutissimum,
ad bellandum aptissimum,
cor habentes promptissimum
tueri nefas pessimum.
51. Sed Ysaac subtractus est,
monachus simulatus est,
ovina pelle tectus est,
qui ferox lupus intus est.
52. Captus fatetur peccasse,
tantum scelus perpetrasse,
mortem comitis tractasse,
quem debuit honorasse.
53. Ore suo convincitur,
ad tormentum deducitur:
sic in altum suspenditur,
quod meruit assequitur.
54. Intrat ergo rex Flandriam,
cohortem quaerens impiam,
de his, per Dei gratiam,
expleturus justitiam.
55. Venit potestas regia,
machinis vallat moenia,
aggreditur palatia,
quibus latet gens impia.
56. Utrimque bellum geritur,
hostis hostem aggreditur,
alter mucrone coeditur,
alter jaculo figitur.
57. Istis dat vires caritas,
illis crescit debilitas,
his animum dat aequitas,
illis tollit iniquitas.
58. Qui privati consilio
desperant de auxilio,
tanto pro homicidio
dari timent exitio.
59. Caput hujus nequitiae
nullius dignum veniae,
per fenestras maceriae
dimittitur ab acie.
60. Dum desperat de venia,
cogente conscientia,
fugit nequam per devia,
mortis timens exitia.
61. Huc et illuc progreditur
fugere mortem nititur:
sed latere non sinitur
qui hoc scelere premitur.
62. Compertum est prepositum
sic latenter expositum
fugisse, ne interitum
subeat propter meritum.
63. Passim per terras quaeritur,
tandem repertus capitur,
ad iudicium trahitur,
quod promeruit patitur.
64. Tortores tenentes eum
ponunt in collo laqueum,
trahitur ad eculeum:
talis poena decet reum.

65. In eculeo ponitur,
pugnis, fustibus caeditur,
saeva flagella patitur:
sic cruciatus moritur.
66. Iste postquam mortuus est,
patibulo suspensus est.
ita tractari dignus est;
qui proditor probatus est.
67. Redeamus ad alios
iniquitatis filios,
proditionis conscios,
prae omnibus nefarios.
68. Audita fama miseri
de capite sic fieri,
non cessant intus conqueri,
sic metuentes conteri.
69. Burchardus mox exponitur,
fugiens errat, capitur;
captus ad mortem trahitur,
rotæ suspensus moritur.
70. Audiens cohors impia
et hunc pati supplicia,
desperando de venia,
reddit castelli moenia.
71. Intrat castrum rex inclitus
et ipsius exercitus,
de consule sollicitus
currit fundendo gemitus,
72. Ad ducis tendit tumulum,
gemitum promens querulum,
flet, plangit gemmam consulum
bene regentem populum.
73. His expletis doloribus
et captis proditoribus,
alligantur compedibus,
mancipandi tortoribus.
74. Tractatur de supplicio,
exqueritur confusio,
placet vultui regio
hos mori praecipitio.
75. Ruunt ab arcis solio,
mortis dantur exitio:
hoc sunt digni supplicio,
quibus placet proditio.

O sorrow! the cunning of traitors, the evil of wicked men, evil full of deep envy, have through their sense of rough justice killed the Count of Flanders, who was the defender of the church, the benign protector of his native land and the upholder of justice.

O faithless Flanders! O cruel one! O wicked one! what madness overcame you, what perverse evil, that you could scorn your count, that you could seek the death of that man, that you could set up traps, and that you could destroy your protector?

You had flourished through him and acquired honour; you had gained pre-eminence, and you had ruled all your people with honour. But because you were a whore you became a sinner, and you took your chance, one could hardly say with daring; you should be scorned before other lands.

O hapless one! O wretched one! cruel and pernicious. Why did you inflict these wounds (on him) by scattering the entrails of our father? Why did you carry out this evil, confound the laws of peace, violate justice and kill your father?

What was wanting in you, O wicked ones, O sons of cruelty, aware of the extent of your evil, unaware of any fear of God? It was not gold, clothing, estates nor reserves of horses; hence you carried out this disgraceful deed on account of your great greed.

O day full of sorrow! the occasion of our grief, on which our peace came to an end at the hands of your malicious progeny; a day which should be deprived of all light, because our native land is robbed of its defence and helmsman.

Grieve, O shameless Flanders! who is worthy of deep misery. The inscrutable punishments of death await you. Through your exigent sin carnage is visited on you in return.

O unlucky one, change your ways; put on a hair shirt; cover your head with ashes; hasten to atone for your sin, lest God abandon you and throw you into the abyss, and the pit of the dead swallow you up, the pit which tortures traitors.

Since such a crime has been committed, you are fit only for a severe type of torment, not to live, though you will hardly be able to escape the former. Seek the gracious pity of God for yourself, in order that you may obtain pardon through his mercy.

Charles, the gem of counts, O renowned count, O the glory of soldiers, we grieve that you, innocent man, have suffered death. His prudent discretion, his unceasing, careful vigilance of his native land kept all things safe.

The wicked dreaded you and the sons of peace loved you; you were a place of refuge for the good and a place of punishment for the wicked. For in conquering savage nations you not only ruled over them but, when you were away at some point, you were able to subdue them with a word.

Sweet Gallia grieves for you; Burgundy laments for you, and Apulia weeps for you, not to mention our native land. Overflowing with a stream of tears without end, she weeps for herself, deprived of your guiding hand and protection.

The earth laments at your death, now without her cultivator; the church becomes a widow, and suffers perpetual evil. Our province weeps for you, deprived of its joy; a pious man left us on account of a wicked one; there is now confusion for all things.

O how awful, how savage, how cruel and how noxious you are death, harsh compared to all other things; what prosperity you take away from us! The sheep kills its shepherd; it increases its sinfulness; it defiles its degree; it lives in exile without hope, as is fitting.

O what great constancy, what constant patience! He died for the justice upon which his native land was established. Since he was directing his attention to the singing of psalms in the church, and praying, O Lord, with a pious heart, the wicked company of men approached.

Soon their swords were drawn; sons kill their father; four innocent friends of Charles are destroyed together. O goodness which can only be approved! O purity which is incomparable! How love is thus joined, lest misfortune should divide it!

They are joined in pious love; they are yielded to the destruction of death; the massacre of these men brings about disorder in Flanders. This father along with two of his sons is killed by violence. Rescued from the world of wicked men, they enjoy the delights of heaven.

O young man, worthy of titles, who should be loved by all nations! On account of his love for his office he is released from the fetters of the flesh. Soon the family of these men, suffering at their death, laments and groans with a pious heart when their interment takes place.

Henceforth, may it cease its lamenting; let it learn to pour forth prayers; may it persevere in asking that their souls may be helped through the performance of its prayers. O. holy mercy of God, through your grace, translate these dead men to the joys of heaven, that they may be with you in glory. Amen.

In place of tears, may the family of the deceased pour forth prayers; may it offer prayer in place of lamentations, beseeching that these men may be placed on heavenly thrones.

Now that the death of the count has been described, a death which was not seen by any of the people, which should be wept with solicitous tears and which was unheard of by our age, the harsh punishments of those wicked men are now recounted. On account of the crimes of these men these punishments were remembered for a long time in Flanders.

The just power of God, intending such shame (for these men), which is punishable with torments, and which should be punished for the sake of justice, sends from the south a judge to help with the execution of justice. He is the vindicator of evil who may make recompense for this deed performed by wicked men.

Therefore the king of France, appointed by the pope, came to our native land; he is hostile to evil and a friend of justice. His grand court begins with the question in what way should it punish the impious band of men, because this band perpetrated a breach of the law through a murder.

It consults the leaders (of Flanders); it complains about the impious men; the court is retold the events; at length, sound in judgment, it is put in the picture. They (the leaders of Flanders) encourage the resolve of the king to cross over into Flanders, and his resolve that he will mete out punishment for the nefarious evil of these wicked men.

The king supported by his court goes there with his entourage, in order that these men will yield to death on account of their wicked deed. On hearing of this, these guilty men, the sons of iniquity, seek a place of refuge, fearing the strength of the king's power.

They enter a very safe place, most suitable for carrying out a military campaign, for they have a very strong desire to defend their very evil crime. However, Isaac was taken away; he pretended he was a monk; he was covered with a sheepskin, but he is a fierce wolf within.

Having been seized, he confessed that he had sinned, that he had perpetrated such evil, and that he had executed the death of the count whom he should have honoured. He is convicted by his confession; he is led away to torment; thus he is hanged from a tall tree; he deserved what followed.

Then the king enters Flanders, seeking the band of wicked men; through the grace of God he will achieve justice concerning them. This regal potentate came; he surrounds the city walls with the machinery of war; he approaches the palace in which these wicked people are hiding.

A battle is fought on all sides. The enemy attacks its enemy; the former is killed with the sword; the latter is pierced with the lance; the love (of God) gives strength to the former; weakness increases in the case of the latter; justice gives heart to the former; adversity destroys the latter.

Those (wicked) men thwarted in their purpose despair of help; they fear that they will be yielded up to death on account of such a murder. The leader of this wickedness who is worthy of no pardon is deserted in the battle array through the onslaught of fighting.

While he despairs of pardon, his conscience being pricked, he, good for nothing, flees through unfrequented places, fearing the

pains of death. Hither and thither he proceeds; he strives to put death behind him; but he is not allowed to remain hidden, he who is oppressed by his crime.

Now that his crime has been ascertained it is given first priority; thus in secret it is revealed that he has fled in fear of being subjected to death on account of what he deserves. He is sought in every direction throughout the land; at length, when he has been discovered, he is seized and dragged before judgment; he deserved what he suffers.

The executioners holding him put a noose around his neck; he is dragged to a young horse; such punishment is fitting for this criminal. He is put on the horse; he is beaten with fists and with clubs; he suffers savage whipping; thus punished, he dies.

After this man had died he was hung on a gibbet; he is fit only to be treated in this way, he who was tried as a traitor.

Let us return now to the other men, the sons of iniquity, who are conscious of their treachery and wicked compared to all men. The rumour of the wretchedness concerning the fate of their leader was heard to be true; fearing that they will be killed in a similar way, these men do not cease to lament inwardly.

Soon Burchard is discovered; while in flight he makes a mistake, and is captured. Having been taken he is dragged to death; when he has been fixed to the wheel, he dies. The wicked company of men, hearing that he is suffering punishments and despairing of pardon, returns to the walls of the city.

The renowned king enters the city and his army too; deeply disturbed about the count, he rushes forward pouring forth laments; he proceeds to the tomb of the count and expresses loud lamentation; he weeps and he laments for the gem of counts, who ruled his people well.

Having expressed his sorrows and the traitors having been captured, they are fettered by chains by the executioners of death.

This company of men is dragged to punishment; disorder is quelled; the countenance of the king is pleased that these men will die with an abrupt end. People rush from the throne room of the castle. The men are yielded up to the destruction of death. They are fit only for this punishment; treachery is resolved by these means.

Edited by H. Pirenne, Histoire du meurtre de Charles-le-Bon, comte de Flandre, par Galbert de Bruges (Paris, 1891), p.177, from F-Pn Baluze 43 (s.xvii), f.258r and F-DOU 882 (838) (s.xii ex.), f.135r.

L131: QUI HABET VOCEM SERENAM

- | | |
|-----------------------------|--------------------------|
| 1. Qui habet vocem serenam, | hanc proferat cantilenam |
| de anno lamentabili | et damno ineffabili, |
| pro quo dolet omnis homo | forinsecus et in domo. |
| Suspirat populus domnum | vigilando et per somnum: |
| 'Rex Deus, vivos tuere | et defunctis miserere.' |

2. Anno quoque millesimo
a Christi nativitate
ruit cesar caput mundi
occubuit imperator
Rex ...
3. Eodem vero tempore
ruit stella matutina
Heu quam crudelis annus!
filius imperatricis,
ruit Kuono, dux Francorum,
Rex ...
4. Imperatoris gloria
et recenti mentione
vivat dominator probus
preclara fama post mortem
Rex ...
5. Regum sanguine genitus
gloriosus in persona,
sceptrum, regnum, imperium
rem publicam honestavit,
Rex ...
6. Postquam replevit Franciam
mitigavit Alamannos
Saxonibus et Noricis
vidit sua magnalia
Rex ...
7. Roma subiecit se primum
experti sunt Ravennates
sentiebant Veronenses
Hesperia se prostravit,
Rex ...
8. Reversus Alamanniam
quam sic dissipavit cesar,
nono atque trigesimo
nobilitas ruit late:
et cum illo plures summi,
Kuonradus, legis amator.
occasus fuit glorie:
Chunelinda regina.
Corruerat Herimannus,
dux timendus inimicis,
et magna pars seniorum.
sit nobis in memoria,
vivat vir indolis bone;
frequenti carmine novus,
vite prestat hunc consortem.
omnes precellit penitus,
pulcher sua sub corona;
nulli erat plus congruum,
huius causa laboravit.
per pacis abundantiam,
et omnes regni tyrannos,
imposuit frena legis;
probabilis Italia.
a summo usque ad imum,
in bello suos primates,
invicti cesaris enses,
imperanti supplicavit.
invenerat calumniam,
ut ventus pulveris instar,

(8) omnes simul perierunt, qui predatores fuerunt,
 et cives prestantissimi idcirco sunt exulati.
 Rex ...

9. Nil moratus imperator, pacis ubicumque dator,
 bellum intulit paganis, ne nocerent Christianis,
 non defendit eos palus, nulla fuit aquis salus,
 bene coercebat Sclavos barbaros et omnes pravos.
 Rex Deus, vivos tuere et defunctis miserere.

He who has a serene voice offers this old song about a lamentable year and an unspeakable loss. Every man grieves over it abroad and at home; the people sigh for their lord in keeping awake and in their sleep. 'Lord God, defend the living and have mercy on the dead.'

In the year 1039 after the birth of Christ nobility also crumbled on all sides; our Caesar, the leader of the world, died and with him more very great men; our emperor Konrad (II), the lover of law, passed away. Lord ...

At a certain fitting time the west was in glory; then the star of the morning, Queen Gunhild, tumbled to the ground. Alas what a harsh year! and Herimann, the son of the empress (Konrad's step-son), a count who was in fear of his enemies, had died; Chuno passed away, the leader of the Franks, and a great number of our elders. Lord ...

May the glory of our emperor remain in our memories; and may this man of innate goodness live again with this recent mention; may this excellent ruler live on renewed as this song is repeated; may glorious fame vouch for her consort after the death of his life. Lord ...

Born of the blood of kings he distinguished himself before all men utterly; magnificent in person, handsome beneath his crown; there was no sceptre, authority or sovereignty more agreeable than this man. He honoured his nation and he worked with its interest at heart. Lord ...

Inasmuch as he strengthened the land of the Franks through an abundance of peace, he tamed the Alemanni and all the rulers of their kingdom; he imposed the restraints of law on the men of Saxony and Noricum; worthy Italy witnessed his mighty deeds. Lord ...

From the beginning Rome subjected herself to him from the highest to the lowest; the men of Ravenna put their noblemen to the test in war; the men of Verona felt the swords of this invincible Caesar; Italy prostrated herself to him, and submitted to his government. Lord ...

Having returned to Alemannia, he met with chicanery, which like Caesar he routed thus: just as the wind affects dust. At the same time all those who were greedy men perished; and on that account the citizens who were most responsible were banished. Lord ...

The emperor delayed in nothing; he was the giver of peace everywhere. He waged war against the heathens, lest they might harm the Christians: their marshland haunt did not protect them; nor was there any safety for them at sea. He controlled the barbarian Slavs well and all faithless men. Lord God, defend the living and have mercy on the dead.

L132: QUI PER VIAM PERGITIS

- | | |
|---|--|
| 1a Qui per viam pergitis,
hic mecum sedete,
si est dolor similis,
ut meus, videte;
meum dulcem filium
per iter lugete. | 1b Videte spectaculum!
Videte spectaculum
in cruce pendentis,
more dampnatici
crimina luentis,
pro peccato populi
mortem patientis. |
| 2a Ordo iuris vertitur!
Ordo iuris vertitur,
equitas turbatur,
iustitia leditur,
ratio mutatur,
sine causa filius
meus morti datur. | (2b) Quare meus filius
condemnatur ita?
sine causa moritur
morientum vita,
et ego tam misera
vivo jam invita. |
| 3a Vertite iudicium!
Quid commisit genitrix,
cur orbatur prole,
me, Iudea, filio,
mundum privas sole,
patre pio pauperes,
egros adiutore? | 3b Vertite iudicium!
Iniustum iudicium
iudices tractastis,
meum dulcem filium
invide dampnastis,
quem patibulo crucis
mori iudicastis. |
| 4a Vertite iudicium!
Vertite iudicium
et videte iura!
Creatorem perimit
eius creatura
et condempnat dominum
suum morte dura. | |

5a Quod crimen, que scelera
commisit gens effera,
vincla, virgas, vulnera,
sputa, spinas, cetera
sine causa patitur.

5b Nato, queso, parcite,
Nato, queso, parcite,
matrem crucifigite
aut in crucis stipite
nos simul affigite,
male solus moritur.

6a Vertite iudicium!
Mi Iohannes, proximos
tuos deprecare,
ut me sinant vulnera
saltim alligare,
que vides tam fortiter
sanguine manare.

4b Sed quid prodest, misera,
loquar induratis?
non absolvent penitus,
quem dampnarunt gratia.
Meus Ihesus moritur
mundo pro peccatis.

7a Proch dolor! hinc color
effugit oris,

7b hinc ruit, hinc fluit
unda cruoris.

8a Fili, dulcor unice,
singulare gaudium,
matrem flentem respice,
conferens solatium.

6b Non sperabam, misera,
taliam videre,
sed credebam penitus
de Ihesu gaudere,
quem crucis patibulo
video pendere.

8b Pectus, mentem lumina
torquent tua vulnera:
que mater, que femina
tam felix, tam misera?

7c Flos florum, dux morum,
venie vena,

7d quam gravis in clavis
est tibi pena.

- 9a O quam sero deditus
quam cito me deseris,
o quam digne editus
quam abiecte moreris!
- (10a) Fili, dulcor animae,
respice moerentem,
vide matrem miseram
paene morientem,
dum videt tam turpiter
te cruce pendentem.
- 11a Fili dulcor unice,
in sero recubuit
supra tuum pectus
et nunc ita remanet
miser et abiectus,
fratre, patre, domino
privatus dilectus.
- 12a Ubi rex amabilis
solus hic remansit
atque tua vulnera
mecum solus planxit,
cuius dolor potius
piam mentem transit.
- 13a Consolare, genitrix!
Consolare genitrix,
et sileto michi,
quem dampnatum conspicias
nunc in forma rei,
vere nosti filium
verum esse Dei.
- 14a Consolare, genitrix!
Mi, Iohannes, qualiter
possum consolari,
- 9b O quis amor corporis
tibi fecit talia,
o quam dulcis pignoris
quam amara premia!
- 10b Fili, dulcor unice!
Fili, dulcor unice,
respice parentem
et vide discipulum
iam deficientem,
dum videt te Dominum
suum morientem.
- 11b Ubi rex amabilis,
ubi rex amabilis!
Omnes fugierunt,
a timore maximo
furtim abierunt,
te solum patibulo
crucis reliquerunt.
- 12b Consolare, domina,
mater et regina,
cur merore deficis,
stella matutina;
tuus levat filius
mundum a ruina.
- 13b Consolare, genitrix,
dolet tuus filius
magis te dolente,
sursum tollit lumina
te respiciente
et intendit gemitus
tanto te gemente.
- 14b Sed doleo, adeo
quod deberem mori

(14a) dum infelix orbitor
lumine solari
et sic tantum dominum
video necari.

(14b) nec sic modo penitus
nunc parcerem ori
nec doleq, quanta debeo
crimina dolori.

15a Utinam sic doleam,
quod dolore peream!
nam plus est dolori
sine morte mori
quam perire citius.

15b Detur nunc mestissime
corpus vel exanime,
ut sic moriatur minoratus
cesset cruciatus
osculis, amplexibus.

16a Ihesus matri loquitur
totus vulneratus:
cur tam doles, mulier,
ecce tuus natus,
unus assit alteri
iam recommendatus.

16b Postquam autem taliter
piam solvit horam,
iunge matrem virginem
et ex illa iam hora
suscepit in propria
omni pulsa mora.

17. Qui pro nobis voluit
mortem sustinere,
non sinat nos miseras
ignibus ardere,
sed cum suis ancillis
semper congaudere. Amen.

You who proceed through life, sit here with me, if your grief is the same as mine. Look! Weep for my sweet son on your journey. See that sight! See that sight of him hanging on the cross condemned by the law, while freeing sinners, and suffering death for the trespasses of the people.

The order of justice is changed; the order of justice is changed: justice is thrown into disorder; righteousness is betrayed; judgment is changed for the worse; without reason my son is yielded to death.

Why is my son thus condemned? without reason the life of dying men perishes; and now, reluctant, I live, I who am so miserable.

Reverse the sentence! What did this mother do, why is she bereaved of her son? You, O Jewish people, deprive me of my son, the world of its sun, the poor of their holy father and the sick of their helper.

Reverse the sentence! you judges have passed an unjust sentence; envious of him you have condemned my sweet son; you have judged that he should die on the gibbet of the cross.

Reverse the sentence! reverse the sentence and see justice! The created destroys its creator and condemns its Lord to a harsh death.

What crime, what evil deeds the savage people committed. Without ever having sinned he suffers prison, buffeting, wounds, spitting, thorns and the rest.

Spare my son, I beseech you; crucify his mother, or nail us both

onto the tree of the cross.

But what use is it? I, a wretched woman, address hardened men. They do not declare him innocent within their hearts; they condemn him with pleasure; my Jesus dies for the sake of the sins of the world.

Reverse the judgment! O my John, beg those near you to allow me at least to be able to bind his wounds, which you see are dripping with blood so quickly.

O my sorrow! on this account the colour of his face pales and on this account a stream of blood rushes down and drips.

I, wretched one, did not expect to see such things; yet I believed in my heart that I should rejoice for Jesus, whom I see hanging on the gibbet of the cross.

O son, my only sweetness, my one joy, look upon a weeping mother and give her comfort.

Your wounds torture my heart, my soul and my eyes; what mother, what woman who was so happy, could now be so wretched?

Flower of flowers, guide of morals, the source of pardon, how deep is your suffering from the nails.

O how you were given to me so late in my life and how quickly you leave me. O how honourably you were born and how despondently you die.

O what love created for you as the covering of the mortal body. O what bitter rewards for O what sweet security.

O son, the sweetness of my soul, look upon me as I grieve; see your unhappy mother almost dying, as she sees you hanging so basely on the cross.

O son, my only sweetness! At a late hour your soul departed from your body; thus he remains there wretched and abandoned; he is deprived of his brother, father and lord.

Where is the king of love? Where is the king of love? All men steal away; they go quietly with the greatest of fear; they desert you who are alone on the gibbet of the cross.

Where is the king of love? She remained alone here and wept for your wounds with me (John); her grief spread within to her sacred heart.

Find comfort, O lady, mother and queen; why do you give yourself to grief, O star of the morning? Your son raises the world from ruin.

Find comfort, O mother! Find comfort mother and be silent for me, whom you see condemned now in the manner of a mere thing; know that I am truly the son of God.

Find comfort, O mother, your son grieves deeply for you while you are grieving; he raises his eyes on high on seeing you; he bends his head groaning in concert with you while you are lamenting so much.

Find comfort, O mother. O my John, how can I be comforted, when, unhappy, I am bereaved of the light of the sun and when I see that such a great lord is dead?

But I grieve, thus far, because I ought to die; nor in my heart of hearts would I now spare myself; yet I do not lament as much as I should with grief for my sins.

Would that I may grieve so that I may die of grief; for there is more pain in dying without death (i.e. to remain living) than to die quickly.

Give now to a very sad mother his body, living or dead, that, although he is dead, he, thus threatened and crucified, may arise to kisses and embraces.

Jesus speaks to his mother; all wounded he says: why do you grieve so, woman? Look, here is your son! (John) May one of you two be present, now that John has been commended by me to you.

But afterwards he frees himself from that sacred hour in the following way; already, from that hour the Virgin recognises herself as the Virgin mother in her own special way, now that every delay has been overcome.

He who wished to suffer death for us, may he not allow us wretched women to burn in the fire, but may he let us rejoice always with his handmaids. Amen.

Edited by A.O.Patera, Hradecký rukopis (Prague, 1881), p.451, from CS-Pu XII.D.10 (s.xiv), f.30r. Versicles in brackets are not included in this version of the text. They have been supplied from the edition in K.Young, The Drama, I, p.500, from 'Miss.Praedicatorum imp.Venetiis, 1523'.

L133: QUI PRINCIPIUM CONSTAS RERUM

1a Qui principium
constas rerum,
fave nostris
piis ceptis
atque mentis plectrum
rege, precamur, rex regum.
Pater, nate,
spiritus sancte,
te laudamus
ore corde
..... vite
siti fragilitate.

1b Inmortales
celi cives,
pia prece
nos mortales,
iam convices vestros,
commendate redemptori.
Pater ...

2a Fibris cordis
caute tentis
melos concinamus,
partim tristes,
partim letas
causas proclamantes
de pastore pio
ac patrono Heriberto.
Pater ...

2b Quem etate
iuvenili
Deus preelegit
sibi servum
valde fidum
bona super pauca,
supra multa tandem
ministrum constituendum.
Pater ...

3a Mane etatis
puer bone indolis

3b Post non magnum
temporis curriculum

(3a) sarculo verbi
vinea Christi
libens studuit,
sciens sibi
tandem denarii
premia dari.
Scolis sublatus
fit cancellarius
.....
imperatoris.
Omnium morum
speculum bonorum
placuit clero
simul et populo,
mitis atque pius,
omni egenti largus
census sui,
tiro fortis Christi,
pollens omni
karitate
scandit dextram
note viam
Phitagore.
Pater ...

4a Circumquaque
ministravit
ecclesiis
magno sumptu
tempestate
bellicosa
tunc temporis
devastatis.
Severitatem
facie tristem
monstrans
letum toto
corde sprevit
mundum;

(3b) summo pontifice
largiente
miles Domini
sublimari
meruit in sedem
pontificalem.
Tunc sibi subditus
clerus et populus
vivere patronum
optant plium.
Cui Christus talem
auxit honorem,
ovis ut ovilis
sibi commissi
belli tempore longo
non pateretur pene
damna rerum
nec ullum excidium,
sed pastoris
sub quiete
congaudentes
vocem sanctam
audierunt.
Pater ...

4b Adventantes
longe plures
consolatur
peregrinos,
incessanter
alimenta
pauperibus
erogavit.
Fovit infirmos
atque vestivit
nudos,
munia divina
complens rite
cuncta,

(4a) pectore pio iugem
compassionem
gerit omni
mala mundi
patienti.
Pater ...

(4b) tantum vacans vite
contemplative
sanxit cunctis
se virtutum
ornamentis.
Pater ...

5a Augens demum
cumulum bonorum
summa sanctitatis
rexit templum
sancte Dei
genitrici
speciosum
Rehni littore situm,
in quo defunctam
carnis sue sanctam
iussit condere glebam,
ut resurrectionis
diem magnum
ac tremendum
hic secure
expectaret.
Pater ...

5b Postquam mundus
fuerat indignus
tantum cernere domnum,
Christus plura
loco sue
sepulture
fecit signa
sui ad honorem
nominis sancti,
et ut magis sanctam
confirmaret fidem
premia daturum
se in celis
propter eum
hic in terris
laboranti.
Pater ...

6. O cunctipotens
mundum regens,
finis rerum
creatarum,
omnem finem nostrum
fac finiri
in te solum.
Pater ...

You who established the beginning of all things, protect our pious captives (of death), and, we pray, guide the helm of our heart, O king of kings.

O Father, Son and Holy Spirit, we praise you with our voice, our heart (and with the soul) of our life, in our thirst (for you) which results from our frailty.

O immortal citizens of heaven, commend us mortals to the Redeemer in a pious prayer that we may now be your fellow citizens. O Father ...

With the strings of the heart having been plucked carefully, let us sing together a song; let us be partly sad and partly joyful, proclaiming the qualities of our holy shepherd, our patron Heribert. O Father ...

God chose him at an early age as his most faithful servant, as a blessing beyond words, and at length as one who should be established as his assistant in charge of many things. O Father ...

From the morning of his life this boy of natural good character willingly learned from the hoe of the Word, from the vineyard of Christ: knowing at length that the reward of one silver coin would be given to him (as in the Parable of the Workers in the Vineyard). Having attended the schools he is made chancellor ... of the emperor. This mirror of all morals and good things pleased the clergy and also the people; he was gentle and holy and generous with his possessions to every needy person; he was a brave soldier of Christ; and able, with complete love, he climbed the fitting pathway of famous Pythagoras. O Father ...

After only a small passage of time this soldier of the lord deserved to be promoted to the most important position of archbishop, where he continued to be generous, in the episcopal see. Then, the clergy and the people having been furnished with him chose to support this pious patron. Christ increased his honour, so that the sheep of Christ's flock would not allow at all the loss of things nor any destruction inflicted by the war which was waged against them. rather the people, rejoicing for him during his quiet life, listened to his holy voice. O Father ...

Everywhere he provided the churches with great magnificance during the warlike upheaval of that troubled time. Maintaining a firm sternness in his face he spurned the world, joyous in appearance though it may be, with all his heart. With a patient, pious heart he bore continual pity for every man suffering the evils of the world. O Father ...

He gave succour to the many travellers who journeyed for a long time; unceasingly he gave sustenance to the poor. He supported the weak and he clothed the naked, fulfilling all his holy duties in the proper way, and freed such as willed it for the contemplative life. He himself rendered sacred all the outward signs of goodness. O Father ...

Increasing especially his heap of goodness and the most important facets of holiness, he ruled the sacred church of God; It was a precious place at the shore of mother Rhine; here he commanded that a holy piece of land prepared for his mortal flesh should be established, in order that he might quietly await the great and terrible day of the resurrection in this place. O Father ...

Afterwards the world was not fit to look on such a lord; Christ made many signs at the place of his burial in honour of his holy name and that he might confirm powerfully his holy faith and also that he was about to give rewards in heaven to him, on account of this man who laboured in this world. O Father ...

O all powerful one, ruling the world, the end of all created things, make our end entirely complete in you alone. O Father ...

Edited by K. Strecker, CC, p.21, from GB-Cu Gg.5.35 (s.xi mid.), f.433v.

L134: QUID TU VIRGO MATER PLORAS

1. Quid tu, virgo,

2a Mater, ploras,
Rachel formosa,

2b Cuius vultus
Jacob delectat?

3a Ceu sororis
aniculae

3b Lippitudo
eum iuuet!

4a Terge, mater
fluentes oculos!

4b Quam te decent
genarum rimulae?

5a Heu, heu, heu,
quid me incusatis fletus
incassum fudisse?

5b Cum sim orbata
nato, paupertatem meam
qui solus curaret,

6a Qui non hostibus cederet
angustos terminos,
quos mihi
Jacob adquisiuit.

6b Quique stolidis fratribus
quos multos, pro dolor,
extuli,
esset profuturus.

7. Numquid flendus est iste,
qui regnum possedit celeste,
quique prece frequenti
miseris fratribus
apud Deum auxiliatur?

Why do you weep, O Virgin, Mother, beautiful Rachel, whose face delights Jacob.

As if the inflamed eyes of your sister, a poor old lady, would please him.

Mother, dry your weeping eyes; cheeks streaked with tears do not become you.

Alas, alas, alas, why do you accuse me of having shed tears in vain, when I have been bereaved of my son who alone would have cared for my needs?

He, who would not allow his enemies the scanty lands which Jacob acquired for me, and who would help his foolish brothers, many of whom I buried, alas!

Have you more to say? Is it necessary to weep for one who, through constant prayer, possessed the heavenly kingdom and now helps his miserable brothers in the presence of God?

Edited from GB-Lbl Additional 19768 (ca.968-72), f.18v.

L135: QUIS DABIT AQUAM CAPITI? QUIS SUCCURRET PAUPERI?

- | | |
|---|---|
| 1. Quis dabit aquam capiti?
Quis dabit fontes oculis
Sufficient que lacrimae | Quis succurret pauperi?
lacrimosos populi?
mala mundi plangere? |
| 2. Ad triumphum ecclesie
sumpsit Otto imperium,
vivo Ottone tertio | coepit Otto crescere,
ut floreret seculum;
salus fuit seculo. |
| 3. Postquam terrae malitia
in celum raptus abiit,
viva habet palatia | adscendit ad sydera,
regem celi adiit,
in eterna patria. |
| 4. Regnorum robur periit,
dum Otto no ¹ ster moritur,
mutavit celum faciem | quando Otto cecidit;
mors in mundo oritur,
et terra imaginem. |
| 5. Plangat ignitus oriens,
sit aquilo in cinere,
sit mundus in tristitia; | crudus ploret occidens,
planctus in meridie,
nostra, fuge, cithara! |
| 6. Plangat mundus, plangat Roma,
sit nullum Rome canticum,
sub cesaris absentia | lugeat ecclesia!
ululet palatium!
sunt turbata secula. |
| 7. Vorassent lupi populum,
ipsi celi conpluerent,
nisi Henricus viveret, | finis esset omnium,
elementa ruerent,
nisi princeps fieret. |
| 8. Contra deum consilium
In tribus pene mensibus
Henricum sine sanguine | nec magnum nec minimum.
omnis cessit gemitus.
praefecit monarchiae. |
| 9. Quod nulla arma bellica,
quod non est ante secula,
Festinat mundus undique | hoc dei potentia;
nostra habent tempora.
ad Henricum currere. |

- | | |
|---|--|
| <p>10. Triumphat Baioaria,
collum cassa fallatia
dat manus Lotharingia,</p> | <p>fortis servit Francia,
flexit Alemannia,
fida est Turingia.</p> |
| <p>11. Pugnax currit Saxonia
Recepit iugum solitum
ut sub tributis serviat,</p> | <p>ad subiectum obvia.
Sclavus in opprobrium,
sicut quondam fecerat.</p> |
| <p>12. Regum creatrix maxima
'Heinrice, curre, propera,
numquam sinas te principe</p> | <p>clamat iam Italia:
te expectant omnia,
Harduinum vivere.'</p> |
| <p>13. Currunt isti, currunt illi,
Germania et Belgica
currit Leo et patriam</p> | <p>fit concursus omnium.
torva curvant genua,
credit Baioariam.</p> |
| <p>14. Numquam Heinricus gaudeat,
si Leonem episcopum
si non submittit legibus</p> | <p>numquam felix valeat,
non facit ditissimum,
hostes eius pedibus.</p> |

Who will give me water for my head? Who will help a poor man? Who will give fountains of tears to the eyes of the people? What tears will suffice to lament the evils of the world?

Otto began to add to the victory of the church; Otto assumed power, that our age might flourish; there was safety for our age while Otto the third was alive.

Afterwards, with malice in our land, he ascended to the sky; having been snatched away from us he departed for heaven and approached the king of heaven; now he possesses palaces which are full of life in his eternal native land.

The power of the kingdom dwindled when Otto died; while our Otto passes away, death rises in the world. Heaven changed its face and the land its appearance.

Having been set on fire let the east lament; bleeding may the west weep; let the north be reduced to ash; let there be lamentation in the south; let the world be in sadness; and our lyre, flee!

Let the world lament, let Rome lament and let the church grieve. Let there be no song in Rome; may the (papal) palace shriek with grief. With the absence of our Caesar there are troubled times ahead.

May the wolves swallow the people; let there be an end to all things. Let the heavens themselves flow with rain; may the elements tumble to the earth, unless Henry lives or unless a leader emerges.

His (Hermann von Schwaben's) plan, which was neither great nor very small, worked against the will of God. All our lamentation hardly ceased for three months. He (Hermann) lorded it over Henry a man (Hermann) lacking the blood of a royal line.

Because he had no military arms the power of God was with Henry. Because he has not come before his appointed hour, our age intends to have him. The world hastened thus from every side to join Henry.

Bavaria triumphs; brave Francia is of service; without any deceit Alemannia bent her head; Lotharingia lends a hand and trusty Turingia too.

Aggressive Saxony runs forward against her inferior; the Slavs suffer the customary affliction of an attack, in order that they should serve under those offering tribute to Henry, just as once before they did.

Italy, the greatest mother of kings, now shouts: 'O Henry, run, make haste, all things await you. May you never allow Harduinus to live while you are the king.'

They run from here and they run from there; a union of all is effected; the men of the Rhine and of northern Gaul yield on their savage knees; Leo hastens to his native land and he consigns Bavaria to the union.

May Henry never be happy, and may he never have strength or be lucky unless he makes Leo the richest of bishops and unless he subjects his enemies to the laws of the land.

Edited in Poetae, V, p.477, from A-Wn 1322 (s.x-s.xi), f.48v; D-Mbs Clm 14516 (s.xi), f.iir; B-Br 5540 (s.xi/s.xii), f.1v; and D-HAu Ra 72 (s.xvi), p.206.

L136: QUIS DABIT CAPITI MEO AQJAM

Quis dabit capiti meo aquam,
et oculis meis fontem lacrimarum,
ut plorem die ac nocte
interfectos filie,
poppuli mei!

Who will give water for my head and a fountain of tears for my eyes, that I may weep day and night for the dead of my daughter. O-my-people!

Edited from E-BUlh no number (ca.1300), f.159r.

L137: QUIS MEO CAPITI DABIT EFFUNDERE

1. Quis meo capiti dabit effundere,
et fonte lachrymas multum suffundere,
per dies noctesque aquas deducere,
deflenti mortem praesulis?

2. Quid mirum effluam totus in lachrymas,
defleam, lugeam tantas misereas,
procerum, plebium strages innumeras,
nunc finis verisimilis.
3. Sancti Paracleti sacra solemnitas
Willelmi praesulis. felix festivitas
pastoris humilis caedis severitas,
concurso gaudent temporis.
4. Secunda feria post lucis medium
Ricardus Angliae primas ad gladium
ducitur, caeditur, migrans ad gaudium
commutat ima superis.
5. Pastor perducitur plebis praesentia,
et interdicitur mox audientia;
in primis promitur ipsa sententia
ingressus quam praeposterus.
6. Judex praepotens, nulla dilatio,
nulla negotii examinatio,
gravis sententiae praiceps probatio .
progressus temerarius.
7. Nil ergo conscius praesul non resonat,
nec latas canonis censuras fulminat,
sed prothomartyris exemplo geminat,
ne Christus noxam statuas.
8. Non sacri temporis prodest praesentia,
nihil nobilitas, nil reverentia
personae, ordinis nec praeminentia,
hae habent voces vacuas.
9. Locus sententiae, patris palatium;
jumento vehitur hinc ad supplicium;
cessavit penitus sellae solatium,
capistro fraenum cesserat.

10. Tunc ait pontifex, despectus congruit,
ornatus varius quia complacuit,
hunc mundi Dominus Christus sustinuit,
cum pati poenas venerat.
11. Solatur comitem adolescentulum,
ne prorsus timeat mortis articulum;
certus obtineat coeli coenaculum,
coruscus comes angelis.
12. Fel, ferula, virgula satis sufficerunt,
furentem frameam si non adjicerent;
foedam infamiam sic procul pellerent,
vulgatam regnis singulis.
13. Proh dolor! parvulum ense percutiunt;
proh pudor! sanguinem proprium polluunt
proh nefas! patriae primatem perimunt,
polluti parricidio.
14. Flexis poplitibus post pacis osculum
offert carnifici columba jugulum;
sic linqvit pontifex carnis ergastulum;
fert ictus quinque gladio.
15. Mitis in moribus, in pudicitia
castus, virtutibus clarus, scientia
lucidus, stabilis in patientia,
vernatur laude multiplici.
16. Baptismus sanguinis, fluminis, flaminis,
abstergit maculas cujusque criminis,
hoc sacro tempore virtute numinis
renatus fonte triplici.
17. Ast Thomam militum audax atrocitas,
Symonem plebium furens ferocitas,
Ricardum callide saeva crudelitas,
obtruncant christos Domini.

18. Annus millenus quad- ringentesimus
 quintus erat Christo patri novissimus,
 dies quo patitur pastor piissimus
 octavus erat Junii.
19. Ad sancti Stephani altaris titulum,
 cuius proverbii sumpsit capitulum,
 praeparat praesuli sepulchri lectulum
 cunctorum Deus praescius.
20. Lectorem simplicem supplex expostulo,
 ne patrem polluat veneni poculo;
 benigne audiat quae videt oculo
 factorum Dei nescius.
21. Quicquid ab aliis divisim traditur,
 a probis plurimis sparsis asseritur,
 quod pie, patiens, devote moritur,
 de fine nullus haesitat.
22. Si vera caritas monstrat miracula,
 praecedet veritas, nec offendicula
 reddetur probitas per ulla saecula,
 scriptura sacra recitat.
23. Si causae subeant, Deus, ecclesia,
 regnum, res publica, fides, justitia,
 pie praesumitur pro patientia
 omnia vincit caritas.
24. Non queunt caetera poenarum genera,
 corpora lacera, carorum funera,
 a plebe tollere amoris munera;
 omnia suffert caritas.
25. Thesaurus tollitur, vasque caetera,
 corporis, camerae supellex varia,
 capellae, studii vasa, jocalia;
 omnia fiscus occupat.

26. Non datur corporis funeri lintheus,
non nummus minimus pro funeralibus,
nihil pauperibus, nil creditoribus,
pietas prorsus exulat.
27. Poena progreditur familiaribus,
census indicitur, nudantur opibus,
nec veris creditur probationibus,
venenum est his venia.
28. Post haec extenditur poena in plebibus
importabilibus exactionibus;
nemini parcitur, sed innocentibus
ingrata datur gratia.
29. Anglorum recolens prima fastigia,
nunc horum intuens dira discidia,
cunctorum metuens simul excidia,
mutata miror prospera.
30. Gens olim nobilis, nunc nimis misera,
in fide fragilis, vilis ut vipera,
verbis instabilis, in factis efferata,
materna rodit viscera.
31. Ignavi exteris bellis hostilibus
caedunt se mutuo plus quam civilibus,
trucidis, horridis, innaturalibus,
cognato madent sanguine.
32. Orbatur regio inclitis ducibus,
nudatur legio lectis militibus,
bacchatur pugio caesis tyronibus,
rarus fortis in agmine.
33. Quis mihi tribuat ut annos pristinos
revolvi videam et mores patrios,
ridere rideam ut canos ultimos;
in forma pacis finiam.

<p>34. O summa Deitas, praesidens mediis ut spectis infimis beatus dona veniam.</p>	<p>qui coelis inseris, medere miseris, laetemur superis, Amen.</p>
--	---

Who, weeping at the death of our archbishop, will give water to my head, that I may give vent to and pour forth tears in great quantity, as if from a fountain, through day and night, and then cleanse myself?

All in tears, let me issue forth about such a wonderful man. Let me weep and lament over such afflictions, over that great man and the countless massacres of the people. Now an end to all this is possible.

The sacred celebration of the holy protector, the joyful festival of bishop William, and the rudeness of the death of the humble shepherd rejoice in the course of time.

On the second day after midday Richard the noble of England is led away to the sword and killed; now he passes away to joy, changed from the lowest to the highest degree.

In the presence of the people this shepherd is led away and soon with audacity is interdicted; at first light his sentence, an absurd reward for his services, is disclosed:

A very powerful judge; no adjournment of the case; no examination of the matter; a hasty pronouncement of a severe sentence; a thoughtless procedure.

Hence, the archbishop, aware of nothing, does not plead (for his case); nor does he threaten the extensive censures of canon law; but he resembles the image of a protomartyr, lest you Christ should suffer harm.

During the circumstances of that holy time nothing of nobility, no respect of person, no pre-eminence of order are to be seen; they all have empty voices.

The place of that sentence was the episcopal palace of this father; he is borne away on a mule and hence to punishment. The comfort of a saddle is thoroughly lacking; the bridle had been inferior to a mere halter.

Then the archbishop speaks; though disdained he was ready; because his variegated apparel was pleasing, Christ, the Lord of the world, supported this man when he came to suffer punishment.

He comforts his young companion lest he may fear utterly the moment of death, certain that he will obtain a place in heaven for him; he will be the shining companion of angels.

Poison, the whip, the rod: let these be sufficient enough; if they did not include the cruel spear they would have; may they put an end to their disgraceful wickedness which was made known from kingdom to kingdom.

O sorrow! they strike down an innocent man with the sword; O shame! they defile very special blood; O shocking! they, stained with the murder of a very parent, destroy a noble of their native land.

After a kiss of peace from the one on bended knee, the dove bares her neck to her executioner. Thus the archbishop gives up the prison of the flesh; he bears five blows from the sword.

Gentle in his manner, pure in chastity, renowned for his goodness, lucid in knowledge and patient in suffering, he now blooms with manifold praise.

Baptism of blood, of water and of fire cleanses the stains of his sin. He was born again at this holy time through the goodness

of divine will and the fountain of the Trinity.

And then the bold atrocity of the soldiers slaughtered Thomas; the raging aggression of the people Simon; and the savage cruelty of cunning Richard: each Christians of the Lord.

The year 1405 was the most unprecedented year for Christ the Father; it is the day on which the holiest shepherd suffered, the 8th June.

Beside the inscription of the altar of St. Stephen God, who knows all things in advance, placed a heading of some words and prepares a place in the sepulchre for the archbishop.

I, a suppliant, urgently demand the plain reader not to dishonour our father with a cup of poison; may he who does not know of the deeds of God pay attention to the things which he sees with his eye.

Everyone is betrayed by other men separately; he is appropriated on account of very many infamous acts which are made known to all; and hence, O pious, long-suffering, devoted one, he dies. No one draws back where death is concerned.

If true love points to miracles, truth will lead the way; nor will goodness be offered as the cause of an offence in any age; it is recorded in the holy scripture.

If, O God, my chain of reasoning follows; the church, the kingdom, the nation, faith and justice are taken for granted; on account of your pious suffering love conquers all things.

Other types of punishments are not able to uphold the duties of this love before the people: at the sight of lacerated bodies or the funerals of loved ones: (it would appear that) love suffers all things.

Material treasure is elevated, precious dishes and the rest: various things of the body and of the room; the trappings of chapter house and of study are mere playthings: the purse preoccupies all things.

Linen is not provided at the funeral of the body; there is no money at all for the funerals: nothing for the poor; nothing for creditors; love is utterly in exile.

The punishment is extended to the families; their possessions are inventoried and they are stripped bare of their worldly goods; nor is this procedure carried out with proper inspection. Poison is the pardon for these families.

After these the punishment is further extended to the people through taxes which are unbearable. No one is spared, but an ungracious type of mercy is given to the innocent.

Reflecting on the original dignity of the English; now watching the awful dissension of these men; and fearing at the same time destruction of everyone, I wonder at our changed fortunes.

Once we were a noble people, now we are very wretched; we are weak in our religious faith, and as uncouth as a snake; with our inconstant words we are savage in our deeds; the very thought of it horrifies maternal hearts.

The cowardly kill one another in wars with foreign enemies rather than in civil wars; they are steeped in the blood of their kindred in their savage, dreadful and unnatural wars.

This province is bereaved of its famous leaders; the legion is stripped bare of its excellent soldiers; the dagger is celebrated by tyrants who have then been killed. A brave man is a rare sight in a crowd.

Who will offer to me years like those former ones: I have repeated over and over; let me be witness to our native customs; let me laugh and smile at my last grey hairs; let me end in some kind of peace.

O highest God who dwells in heaven, watching over the earth
to heal the wretched, that we may rejoice with the greatest ones
who were once beheld as the smallest; O blessed one, give us pardon.
Amen.

Edited by T.Wright, Political poems and songs relating to English
history, composed during the period from the accession of Edward
III to that of Richard III, Rolls series, 14, i and ii, 2 vols
(London, 1859-61), II, p.114, from GB-Lbl Cotton Faustina B.IX (s.xv),
f.243v.

L137b: REGI REGUM OMNIUM

1. Regi regum omnium
grates ago gratie,
qui Bituricensium
providit ecclesie
pastorem egregium,
qui pavit egregie
gregem oberrantium
a via iustitie.
2. Presul venerabilis
et dignus memoria,
pius, castus, humilis
disponens per omnia
sequi Christum,
mundum istum
fugit et celestia
concupivit
et ambivit
sobrie mens sobria.
3. Vita iusti gloriosa
ut mors esset pretiosa
apud Deum meruit,
et qui sibi viluit,
a datore gratiarum
cum fine miseriarum
gloriam obtinuit
et decorem induit.

To the king of all kings I make thanksgiving of love, who amongst the men of Bourges has provided for the Church an illustrious shepherd, one who has steadfastly put the fear of God into a flock wandering from the path of justice.

O presul full of honour and worthy of memory, holy, chaste, humble, showing in all things how to follow Christ; prudently thy steadfast mind shuns the world and desires and longs for heavenly things.

The glorious life of this just man merits that his death should be precious in the sight of God; he who accounted himself as nothing, from the giver of all good gifts, with an end to his tribulations, has obtained glory and clothed himself in righteousness.

Edited and translated by G.A.Anderson, Notre Dame and Related Conductus: Opera Omnia, Gesamtausgabe X/5 (Henryville 1979), no.XIV, from I-F1 Pluteo 29.1 (ca.1240), f.337v.

L138: REQUIESCAT A LABORE

Monalium et Heloisae nenia juxta sepulcrum Abaelardi

MONALES

1. Requiescat a labore
dolomso, et amore!
unionem coelitem
flagitavit:
jam intravit
Salvatoris aditum.
 2. In obscura tumbae cella
alma micat justo stella:
instar ipse siderum
refulgebit,
dum videbit
in fulgore dominum.
- "
HELOÏSA
3. Salve victor sub corona,
sponse in nitente cona!
millibus cum lacrymis
quem salutat,
tua nutat
vidua in tenebris.

4. In aeterna mihi junctum
amo dignior defunctum
beatorum socium:
mors piavit
qui sanavit
insanatum animum.

5. Tecum fata sum perpessa;
tecum dormiam defessa
et in Sion veniam!
solve crucem,
duc ad lucem
degravatam animam!

6. Sanctae animae, favete!
consolare, paraclete!
audin? sonit gaudia!
cantilena
et amoena
angelorum cythara.

MONALES

7. Requiescant a labore
doloroso et amore!
unionem coelitum
flagitabant:
jam intrabant
Salvatoris aditum.

Nuns: Let him rest from painful toil with love. He has begged for heavenly unity and now has entered the gateway of the Saviour.

In the dark chamber of the tomb this nourishing star gleams with justice; it will shine as long as it will see the Lord in his brightness.

Heloise: Hail! victor with your crown, betrothed to Christ's shining host; with thousands of tears your widow bids you farewell and grows weak in the darkness.

I love this dead man more worthily now that he has been joined to me forever, as the friend of the blessed ones; death punished but Christ restored his unhealthy soul.

I have suffered your fates with you; wearied now I will rest with you and I will come to Sion; destroy my cross; lead me to the light which like my soul has been afflicted.

O holy souls show favour to me; comfort me, O Protector; do you hear? The lovely song of angels with a lyre resounds with joy.

Nuns: May they rest from their painful toil with love. They have begged for heavenly unity; now they have entered the gateway of the

Saviour.

Edited by A.L.Follen, Alte christliche Lieder ... (Elberfeld, 1819), pp. 128-33; no manuscript source for this poem has ever been cited; as P. Dronke, (Love Lyric, II, p.471) suggests, it may not be authentically medieval.

L139: REX AUTEM DAVID (antiphon)

Rex autem David, cooperto capite incedens,
lugebat filium suum, dicens:
Absalon fili me, fili mi Absalon, quis mihi
4 det ut ego moriar pro te, fili mi Absalon?

However, King David, walking about, his face overcome by emotion, lamented for his son, saying: Absalom my son, my son Absalom, who might let me die for you, O my son Absalom?

Edited from CH-SGs 390-91 (s.x), p.398. 1.(co)operto: 'co' has been added above as a correction; 2 'dicens' has been added above as a correction:

L140: REX OBIIT ET LABITUR

Rex obiit et labitur
Castelle gloria,
Allefonsus rapitur
ad celi gloria.
5 Fons aret et moritur;
donandi copia
petit celestia
a cuius manibus
fluxerunt omnibus
10 largitatis Maria.

The king has died and the glory of Castile declines; Alfonso is snatched away to the glory of heaven. The fountain dries up and the abundance of its giving vanishes. He seeks heaven, from whose hands of generosity flowed all things, O Mary.

L141: SAMSON DUX FORTISSIME

- | | |
|---|--|
| 1a Samson, dux fortissime,
victor potentissime,
quid facis in carcere,
victor omnium?
Quis te quivit vincere,
vel per sompnum?
O victor omnium, victus es!
O captor principum, captus es!
O raptor civium, raptus es! | 1b Samson, dux mirabilis -
modo miserabilis -
quid agis in angulo
tetri carceris?
Te dedit ergastulo
fraus mulieria?
Avulsis oculis cecus es,
(et risus hostibus factus es;)
iam tonsis crinibus calvus es -
set si recreverint, salvus es! |
| 2a Sponsa michi placuit
adamavi virginem | alienorum:
Philistinorum. |
| 2b Favum michi reddidit
iunxi caudas vulpium | rex bestiarum,
plus trecentarum; |
| 2c Dissipavi palmites
et combussi segetes | tot vinearum
agricolarum! |
| 3. Mille rupi vincula,
mille per pericula.
Propter te, iuvencula,
feci tot miracula! | |
| 4a Post in solitudine,
magna multitudine,
gravi fortitudine,
constipati veniunt,
capere me cupiunt:
pauci vix effugiunt! | 4b Circumdor ab hostibus
cum armis et fustibus:
instant totis viribus
lanceis et ensibus:
solus ipse viribus
prevalebam milibus! |
| 5a Mille viros mortibus
meis dedi manibus | in prelio
et gladio. |

5b Mille viros mortibus, mandibula,
tuis dedi morsibus, asellula!

6. Set quantum proicio,
vehementer sicio;
set aquam exhibuit
que sitim composcuit.

7. Ve tibi, Philistim,
sub tributis Effraim,
cui sic alophili
reputantur nichili!
Servitores Baalim
servierunt Neptalim,
optimates Ismael
servierunt Israel.

8a Urbem vallaverant:
me quasi vinxerant fraudenter.

8b Nocte diluculo
surrexi clanculo, silenter,

8c Valvasque cum postibus
evellens radicitus potenter,

8d Montis supercilium
scando, risor hostium gaudenter!

9. Post amavi Dalidam,
teneram puellulam,
corpore iuvenulam,
fraudibus vulpeculam.
Cum libaret poculum,
porrigebat osculum:
serviens ad oculum,
seducebat seculum.
Quesivit michi periculum.

10. Dic michi, karissime,
virorum fortissime,
ubi polles viribus
pre cunctis mortalibus?
ubi robur corporis?
ubi virtus pectoris?
Utrum divo numine
prevalet an carmine?

11. Si nervicis funibus
vinciar ac restibus,
circumplexis crinibus cum licio,
par ero mortalibus - sic aio.

12. Quicquid audit perfida,
temptat arte callida.
Set rumpuntur laquei
velud funes stuppei.

Femine ter restiti: quarto, victus extiti:
qui vincebam numina
victus sum a femina!
Proh dolor, proh dolor,
detego miraculum:
Proh pudor, proh pudor,
virtutis signaculum!
Pro(pe) rasis crinibus rasorio,
par ero mortalibus - calvicio!

13a Voluptatis premio,
meretricis gremio,
iam privatus dormio
virtutis auxilio.

13b Illa mordax vipera,
agna prius tenera,
furtim capit forfices
et clamavit principes.

14. Philistei, Philistei, surgite!
Clipeos et lanceas arripite!
I et o, i et o,
hostem victum teneo!
I et o, i et o,
decalvatum rideo!

15. Amorrei, Chananei, Iebusei veniunt,
Idumei, Gergezei, Pherezei capiunt,
Philistei verberant,
Ethei me lacerant.

Orbaverunt lumine

consecratum numine.

Tanto perit fulmine

qui se credit femine!

16. Nolunt michi, nolunt michi, nolunt michi parcere:
Capior, vincior, crucior in carcere.
Hœu me, hœu me, cogor ibi molere.

17. Perfero ludibria,
risus et obprobria.

Quando festa veniunt,

ludere me faciunt.

Set cum crines creverint,

reddam quicquid fecerint!

18. Dies fastus aderat

et senatus sederat.

More dicunt solito: 'Gaude!

Ludos nobis facito: plaude!'

19a Ludens lugebam,
plaudens plangebam.

Crines creverunt,

vires venerunt,

19b Hostes riserunt,
postes ruerunt.

Risi plangendo,

lusi plorando.

20. Columnas arripui,

totam domum subruui.

Glorianter crucior,

crucianter glorior.

Fere tria milia

occidunt per atria.

21 Pro tanta victoria

Samson sit in gloria!

Samson, bravest leader, mightiest conqueror, what are you doing in prison, you victor over all? Who could have overcome you, even in your sleep? Victor over all, you are vanquished! Captor of chiefs, you are captured! Seizer of men, you are seized!

Samson, wondrous leader - wretched now - what are you doing in the corner of a foul prison? Were you brought to the workhouse through a woman's guile? Now you are blind, your eyes plucked out, (a laughing-stock to your enemies;) now with your locks shorn you are bald - yet if they grow again, you are redeemed!

A bride from an alien people gave me joy: I loved a girl among the Philistines.

I gained a honeycomb from the king of beasts, I joined the foxes' tails, more than three hundred.

I destroyed the shoots of so many of their vines and set fire to the cornfields of their farmers.

I broke through a thousand chains, through a thousand perils. For your sake, young woman, I performed such miracles!

Later, when I was alone, they, with a great crowd, vehement in courage, came thronging, longing to capture me: hardly any got away.

I was surrounded by enemies with arms and clubs; they advanced in all their strength with lances and swords: alone I prevailed against a thousand strengths!

I put a thousand men to death in battle with my own hands and sword.

I put a thousand to death, jawbone of the ass, with your bites!

Yet as I rushed onwards I felt a violent thirst but He showed me water that slaked my thirst.

Woe to you, Philistine people, tributaries of the Ephraimites, you whose foreign guests are thus set at naught! The servants of Baal have served the men of Naphtali, the noblest Ishmaelites have served Israel;

(yet the Philistines) fortified their city: they had almost bound me, deceitfully.

In the night, as day was nearing, I arose secretly, silently, taking the double gates and gate-posts, rooting them up, mightily, I climbed with them to the mountain-top, laughing at my enemies, joyfully!

Then I loved Dalila, a tender slip of a girl, young and fresh in body, a vixen in deceit. When she poured the wine out, she would hand it with a kiss: delighting the eyes, she held the world in thrall. It was she who sought my undoing.

Tell me, dearest one, bravest of men, wherein lies the force by which you outstrip all mortals? What gives you such bodily strength, such mightiness of heart? Do you prevail through divine power or magic incantation?

If I were bound by sinewy ropes or bound by cords, or my hair were enmeshed with a strand from the loom, I'd be like mortal men - that's what I told her.

Whatever the treacherous girl heard she tried out artfully, but the snares were broken as if they were made of tow. Three times I resisted her; the fourth, I was overcome. I who had mastered divine powers was overmastered by a woman. The grief of it, the grief of it, I revealed my miraculous secret: - the shame of it, the shame of it - the mark of my power! With my hair close-shaven by the razor, I'd be like mortal men - in my baldness!

For the sake of sensual bliss, in a harlot's lap, I slept, deprived of the help of my power.

That vicious viper, a tender lamb before, stealthily took the shears and shouted to the chieftains.

Philistines, Philistines, arise! Take up your shields and lances!

Sing hurray, hurray, I hold your enemy, conquered! Sing hurray, hurray,
I am laughing at him, shorn!

Amorites, Canaanites, Jebusites came; Idumeans, Gergesenes,
Pharezites captured me; Philistines whipped me; men of Etam tore me.
They bereft me of light, I who was hallowed by the godhead. Such
lightning destroys one who surrenders to a woman!

They will not, will not, will not spare me: I am captured, I am
bound, I am tortured in prison. Woe is me, woe is me, that is where I
am forced to grind.

I endure mockery, laughter and taunts. When feastdays come they
make me play for them. But when my locks have grown again, I shall pay
back whatever they have done!

Then a feastday came and the senate sat. In their usual way they
said: 'Now for some mirth! Perform some sports for us - now dance!'

Sporting I mourned, dancing I lamented. My locks had grown, my
strength had returned.

My enemies laughed - then the gate-posts fell. I laughed amid
lamenting, sported amid my weeping.

I caught hold of the pillars, undermined the whole building.
Triumphing I am tormented, tormentedly I triumph. Almost three
thousand fell in the temple-halls.

For so great a victory may Samson be glorified!

Edited and translated by J.Stevens and P.Dronke (unpublished), from GB-Lbl
Harley 978 (ca.1250), f.1r. Since this text in I-PLn I.B.16 (s.xiii
ex.), f.193r varies somewhat from the above, I provide an edition. The
text is incomplete and is blurred in several places as the brackets show.

- | | |
|---|--|
| 1a Sanson dux fortissime,
victor potentissime,
quid facis in carcere,
victor hominum? (<u>sic</u>) | 1b Sanson dux mirabilis -
modo miserabilis -
quid facis in a(n)gulo
tetri carceris? |
| O victor hominum, victus es! | Avulsis oculis fractus es |
| O raptor hominum, raptus es! | et risus hostibus factus es; |
| O princeps principum, captus es! | iam tonsis crinibus calvus es -
sed si recreverint, salvus es! |
| 2a Sponsa mihi placuit
adamavi virginem | alienorum:
Philistinorum. |
| 2b Favum mihi reddidit
iunxi caudas vulpium | rex bestiarum,
plus trescentarum; |
| 2c Dissipavi palmites
et combussi segetes | tot vinearum
aggricolarum! |

3. Mille rumpi vincula,
mille per pericula.
Propter te, iuencula,
feci tot miracula!

4. Post in solitudine,
magis multitudine,
gravi fortitudine;

5a Constipati veniunt,
pauci vix effugiunt,
circumdor ab hostibus
et armis et fustibus.

5b In(stan)t totis viribus
lanceis et gladibus
solus ipse milibus
prevalebam viribus.

6a Mille viros mortibus in prelio
et meis de ma(nibus et) gladio.

6b Mille viros mortibus, mandibula
meis dedi manibus, assellula!

7. Ve tibi, Philistiim,
sub tributis Effraym,
ibi sic allophili
reputantur nichili!
Sed victores Baalim
servierunt Neptalim,
optimates Israhel
servierunt Ismahel.

8a Urbem vallaverant:
me quasi (vinxerant) fidenter.

8b Nocte diluculo
s(urr)exi (ab angelo?) silenter.

9. Post amavi Dalidam,
virginem puellulam,
corpore iuenculam,
fraudibus vulpeculam.
Cum libaret poculum,
porrigebat osculum:
s(erv)iens ad oculum,
seducebat seculum.

10. Dic mihi, k(arissime,)
virorum fortissime,

ubi polles viribus
pre cunctis (mortalibus?)
ubi virtus corporis?
ubi robur pectoris?
Utrum divo numine
prevalet vel carmine?

11. Si nervicis funibus
vinciar aut restibus,
circumplexis crinibus cum licio,
par (e)ro mo(rta)libus - sic ayo.

12. Quicquid nutat perfida,
imple(t) (a)rte callida.
Sed rumpuntur laquei
sicut funes stupei.

F(emi)ne ter restiti: quarto, victus extiti:
qui vin(cebam num)ina
victus (.....)

2c.2 sedeges; 5a.4 efustibus; 11.1 could be 'sine ruptis'; 12.5 quater.

L142: SAUL ET JONATHAS (antiphon)

Saul et Jonathas, amabiles et decori in vita sua,
in morte quoque non sunt divisi; aquillis velociores,
leonibus fortiores, quomodo ceciderunt fortes
in prelio, et perierunt arma bellica? Incliti
5 Israel flete!

Saul and Jonathan who were handsome and noble during their lives
shall not be separated in death either. They were faster than eagles
and stronger than lions. How did these brave men fall in battle and
perish at the arms of war? Illustrious men of Israel, weep!

Edited from I-Lc 601 (s.xii in.), p.274.

L143: SCARIOTIS GENITURE

Triplum: Scariotis geniture
vipereo periture
equipollent quippe jure
qui rectorem mundi mire.

5 Florum florem,
Henricum imperatorem,
ob argentum,
ministrando sacramentum
perpere vini cruentum
10 morti dire
tradiderunt. Heu! delire!
dies ille, dies ire!
Heis! avara
secta, heu! lues amara
15 predicatorum, preclara
exterius!
Heu! audeo nil amplius
enarrare deterius,
tot sunt gentes,
20 senciunt tamen studentes
Lucano: servat multos fortuna nocentes.

Motetus: Iure quod in opere
Davitico praestolatur
cesareo funere

25 Jacobitis applicatur:
"Etenim homo pacis mee, in quo speravi: qui edebat
panes meos, magnificavit super me supplantationem."
Sacramento protinus
clam toxicato potatur
30 Henricus. Per facinus
auro dato violatur.
Sic quod dixit Dominus
de hisdem verificatur:
Veniunt falsi prophete in vestimentis ovium lupi
35 autem interius rapaces.

Tenor: Superne matris gaudia et cetera.

The orders of Judas (i.e. the Dominicans) which are about to kill the ruler of the world are in fact no better than a snake's justice. They betrayed the flower of flowers, Henry the King (of Luxemburg) for silver by administering to him a bloody sacrament of wine falsely, leading to awful death. Alas, O mad man! O that day, a day of wrath! Alas greedy order! Alas bitter misfortune of preachers! a very noble order on the surface. Alas! I dare to explain in detail nothing fully nor with skill; there are so many people involved; however those studying Lucan know well: fortune can serve many wicked men.

That which in the words of David he rightly expects comes true; at the death of the king he is conveyed safely to the other side to the people of Jacob: "Truly, the man who was my friend, in whom I trusted, and who ate at my table, values his hypocritical deceit above me." The sacrament having been poisoned secretly before his very eyes, Henry is furnished with the wine. Through this deed he is defiled by that money which had been paid (for his murder). Thus that which the Lord said is manifested in this matter: False prophets come dressed in a sheep's clothing, but within they are greedy wolves.

The joys of the holiest mother ...

Edited from F-Pn fr.146 (a.1316), f.2r. 4 mirem; 21 noscentes; 23 prostolatur; 27 magnificans (emended because "magnificavit" is the word used in this quotation from Ps. 41.9 and because its four syllables are provided for in the musical notation.)

L144: SCOTIA, PLANGE, QUIA PERIIT TUA GLORIA CARA.

Scotia, plange, quia periit tua gloria cara,
 funde precem, confunde necem tibi cum sit amara;
 Quam fera, quam nequam sit mors, tribuens tibi legem
 cum reliquis equam, rapiens ex ordine regem.
 5 Celum, terra, mare nequeunt similem reparare.
 si queras quare probat hec editio clare,
 Troja luit florem de viribus Hectorsa fism:
 sic luo doctorem, juv(en)ili flore recisum.
 Ergo, legens, plora, quia non huic subfuit hora,
 10 sed ruit absque mora; pro quo studens, precor, ora,
 Christum implora salvantem te sine mora,
 matrem adora, ut sibi succurrat in hora. Amen.

O Scots, lament since your dear glory has perished; pour forth a prayer, confound death since it is bitter for you; how cruel, how worthless death may be, inflicting her rule on you and snatching away a king from his degree as if he were an equal to the rest of men. Heaven, the earth and the sea are not able to recover a person such as this. If you should seek the means whereby this statement is clearly

proved: Troy paid for her glory which depended on the strength of Hector. Thus I pay for our teacher with his great glory who has been taken away from us. Thus, while you are reading, weep, because time did not support him any longer; yet he died without any delay; zealous in heart, I beseech you, pray for him. Implore that Christ may save you without delay; pray to the Virgin that she may succour him in his hour of need. Amen.

Edited in Catalogue Général des Manuscrits des Bibliothèques Publiques de France. Departements, (Octavo Series), 51 vols (Paris, 1886-1956), XXVII, p.239, from F-A 328 (196) (s.xv), f.32v.

L145: SOL ECLYPSIM PATITUR

1. Sol eclypsim patitur
ex mortis obiectu,
mundi lux extinguitur
solis in defectu,
in celum sol iustitie
raptus, dum terras deserit,
orbem nube tristitie
solis occasus operit.

2. Dum Fernandus, Hyspanie
laus, decus, apex glorie,
sol virtutum, fons gratie,
qui regum sceptrum tenuit,
quem nec potestas domuit
nec Martis horror terruit,
heu mortis iugo subditur.
Sed mors in morte moritur,
dum mors in vitam vertitur,
dum pro superno bravio
imo mutato solio,
in regis regum regia
stola fulget rex regia.

The sun sustains an eclipse at the sight of death. The light of the world is extinguished through the disappearance of the sun. Our sun of justice which has been snatched away into heaven forsakes our lands; the setting of the sun overshadows the world with a cloud of sadness.

While Fernando, who was the praise of Spain, honour, the crown of glory, the sun of virtue and the fountain of mercy, held the sceptre of kings, no power conquered him and no March horror terrified him; alas, now he submits to the yoke of death. But death dies in death. As long as death is turned into life (through Christ's mercy) - the nature of the throne having in effect been changed - our king shines in the courts of the King of kings with his regal robe, in receipt of the highest reward.

Edited from I-Fl Pluteo 29.1 (ca.1240), f.451r. 1 .ol. (the opening capital letter has not been added by the scribe).

L146: SUECIA SUSPIRA

Suecia suspira,
sublato principe plora,
quem mortis dira,
nimis accelerans, tulit hora.

5 Qui te protexit
ac iuris culmine rexit,
hunc mors evexit,
clausit lapis, arida texit.

10 Plangito plebs tristis,
orbata diebus in istis
principe preclaro,
pre gustu mortis amaro.

15 Stirps Eve
fle ve
pre re,
que terit e spe,
plangito grex
quia rex
fit fex,
20 quem nex
necat exlex.

Huius, quisquis eris,
bene iudicii memor eris;
nam velut hic, sic tu
25 mortus ferieris ab ictu.

Jam ter quina
migravit luce kalendas,

cui lux divina
det opes sine fine tenendas.

30 Conditur hic regum
 flos, fons et formula legum,
 rex mitis Magnus,
 sit ei mitis Deus agnus.
 Qui tumulum

35 transis, oculum
 cum mente revolvas,
 pro socio
 prece cum precio
 pia numina solvas.

40 Pronus ad oramen
 pro Magno funde precamen,
 quod sibi solamen
 sit sanctus spiritus. Amen.
 Anno milleno

45 bis centeno nonageno
 virginei partus
 magnum clausit locus artus.

Exclaim with a sigh, O Sweden! Weep for your king who has been taken away from you! The awful hour of death - too swift - bore him away. Lament, O sad people, bereaved on these sad days of your noble king because of the offensive appetite of death. O offspring of Eve, weep alas! on account of this event which wears away our hope. Lament O flock! because the king, whom lawless death kills, is turned to dust.

Whosoever you may be, you will indeed be mindful of the day of judgment, for just as this man died, so you will be borne away dead as a result of the blow of death.

Now for three times five months he has been away with our light of day. Without end, let Divine Light give him riches which have been kept in store for him. This man is established as the flower of kings, the fountain and rule of law. This gentle king was Great. May God be a gentle lamb to him.

You who come across his tomb, may you cast your eye on it again with your heart; for the sake of a friend may you address the holy godhead with a special prayer. Bowing to his rank, offer a prayer for Ladhalaas the Great, that the holy spirit may be a comfort to him. Amen. In the year 1290 the confining grave which had been prepared buried this great man.

Edited by G.Klemming, Cantionales morales scholasticae historicae in Regno Sueciae olim usitatae (Stockholm, 1887), p.97, from S-Sk A 21 (s.xiv-s.xvi), front cover.

L147: TU PATER, QUI ES IN CELIS

Tu Pater, qui es in celis
tunc sanctificatum est nomen tuum in eternum.
Noli me relinquere,
sed demonstrare omnibus recordare;
Domine, miserere Magdalene,
quando michi dimisisti peccata mea.
Heu dolens! heu amara! heu misera!
Quem interrogem, et ubi est Pater, nescio.

You O Father, who are in heaven, from the beginning of time your name was blessed forever. Do not forsake me, but remember to guide all men; O Lord, have mercy on Mary Magdalene, as when you released me from my sins. Alas grieving one! Alas bitter one! Alas wretched one! Let me ask him where my Father is, for I do not know.

Edited by K.Young, The Drama, I, p.444, from F-TO 927 (s.xiii), f.6r

L148: TURMAS ARMENT CHRISTICOLAS

Turmas arment Christicolas,
devote Syon filie,
cethus cient celicolas
triumphantis militie,
5 insurgant ignominie
matris flentis ecclesie,
que, concussa, barbarie
pernitie,
languet, occiso preside,
10 proditoris tyrannide,
et perfide
gentis mersa discrimine.
In hac mundi voragine
membrisque mutilata
15 clamat: vindica, Domine,
clamat respersa sanguine

natorum et contaminate
 mortis contaminata.
 Nunquam talis genimine;
 20 vitis inebriata;
 licet me Iherosolimis
 acerrimis
 pressuris et quam plurimis
 plagis ubique gentium
 25 gentilium
 percellat persecutio;
 declinans tamen obvium
 naufragium
 transilio,
 30 quod eminent, certaminum
 et ad portus refugium
 refugio;
 sed cum me pseudo labio
 laccans palpat proditio,
 35 decolorata nimio
 fraudis trador martirio
 consilio,
 quem sathane satellitum
 et velitum;
 40 condita felle fictio,
 preripuit de medio,
 cuius ut solis radio
 et lilio
 convallium
 45 Leodium
 prefulsit pontificio.

Let them raise a troop of Christians to arms, O faithful daughters of Sion; the soldiers of the exulting assembly stir up the heavens. Let the disgraces of the weeping mother of the church increase; she, shaken, grows weary of the destruction of the barbarian and the tyranny of the traitor, now that her leader (Albert, Bishop of Liège) has been murdered; she is overwhelmed by the danger of a treacherous nation. In this abyss of the world, mutilated all over her body, she shouts: Take vengeance, O Lord! She calls out, having been bespattered with the blood of her sons and defiled by the stench of the dead. Such as I was never given the pleasure of being drunk from the fruit of the vine.

Notwithstanding, let persecution of my kindred overthrow me and Jerusalem by very severe and numerous blows from afflictions everywhere. However, in evading my pending shipwreck, I leap up

in my defence because it is more honourable, but at the places of battle I flee to refuge. But since betrayal, duping me, flatters me with a false tongue, exceedingly disgraced, I am handed over as a martyr by the plan of deceit of the accomplices of Satan and his soldiers. Intrigue, established through acrimony, made her escape from our midst when Liège shone with his pontifical beam of the sun and with the lily of the valley.

Edited from I-F1 Pluteo 29.1 (ca.1240), f.431v.

L149: UBI FUIT MONS EST VALLIS

- | | |
|--|--|
| 1. Ubi fuit mons est vallis
et de colle fit iam callis
heus et strata publica. | 2. Propter casum dire sortis
debilis est factus fortis
non per sua merita. |
| 3. Bellicosus infirmatur,
alter Sampson trucidatur,
lamentatur Anglia. | 4. Symon pro simplicitate
Marchionum feritate
cadit cesus framea. |
| 5. Die Martis bellum crevit,
cadit Hector, Rachel flevit
pro cesis in area. | 6. Comparatur hic Uluxi,
nam pro fide crucifixi
non timebat vilia. |
| 7. Rexit vigor in Achille,
sed et Symon talis ille
qui pugnat pro patria. | 8. Primus natus rexit frenum,
non permisit alienum
dare patri vulnera. |
| 9. Dum duravit non expavit
pater enses, sed certavit
propter pacis federa. | 10. Pater prole confortatur,
proles patrem consolatur
dum durarent prelia. |
| 11. Non fuerunt duo tales
in amore speciales
infra mundi climata. | 12. Abel Ade sociatur;
Abel prius immolatur,
cadit Adam postea. |
| 13. In Henrico rosa vernat,
et in rosa si quis cernat
sat aperit lilia. | 14. Martir fertur per ruborem,
et per album fertur florem
virgo sine macula. |

15. Dixit quidam ut Pilatus,
qui in bello principatus
tenuit dominia,
16. 'Redde, redde, Comes fortis
eris aut pro certo mortis
datus ad suplicia.'
17. 'Hunc', fert alter, 'occidatis!
Ulli vivo non parcatis
de sua familia!'
18. Omnes clamant, 'Moriatur!'
Comes instans meditatur
de superna patria.
19. 'Reddo me omnipotenti,
vitam meam do viventi
Deo pro victoria.'
20. Tunc venerunt loricati
nimis graves et irati
cum magna superbia,
21. Cupientes prevalere,
non potentes amovere
pedibus scansilia.
22. Firmiter incedit equo:
cedit equus non ab equo
perforatus lancea.
23. Hunc occidunt conspirantes,
introducunt ignorantes
in celi palacia.
24. Quando martir exspiravit,
'Montem fortem,' exclamavit,
'Summe pater adiuva!'
25. Caput eius mutulatur
et os eius perforatur
certans pro iusticia.
26. Manus, pedes detruncantur,
et de morte cuncti fantur
vili sibi tradita.
27. Omnes illi confundantur
per quos eius violantur
nature virilia.
28. Thomas martir nuncupatur,
sicut Christus, sicut datur
Symon pro iusticia.
29. Passi sunt in ista terra
pari pena pari guerra
ambo cruciamina.
30. Symon gratis passus fuit
et pro terra cesus ruit,
Thomas pro ecclesia.
31. Comes regi sociatur
qui Oswaldus nuncupatur
equa per certamina.
32. Nabuzardan subnervavit
et hunc vita superavit
continens ieiunia.
33. Hic Robertum sequebatur
cuius vita comendatur
certa per miracula.
34. Dictis eius vir obedit;
fert Robertus, Symon credit
de statutis talia:

35. 'Si verum confitearis
et pro dictis moriaris
magna feres premia.
36. 'Quod vir iustus paciatur
satis liquet et probatur
per magna tonitrua.
37. 'Est lorica duplex ei
et examen huius rei
fit per eius spolia.'
38. Extra bene vir armatur,
quisquis videns hoc testatur
per signa bellifica.
39. Loricatur subtus stricte;
hanc non tulit miles fecte
tendens ad celestia.
40. Nec contentus est hac veste;
invocato deo teste,
induit cilicia.
41. Symon, Symon modo dormis!
quam mors tua sit enormis
clamat vox ad sydera.
42. Ante tuum Christe vultum
non relinquis hunc inultum
pro tua clemencia.
43. Hii coniuncti sunt victores,
et sunt vivis alciores
nam vivunt in gloria.
44. Firmiter sunt hii ligati
qui nec morte separati
nec sunt in milicia.
45. Et Radulfus, Basset dictus,
miles eius est conflictus
paciens pericula.
46. Et de Baylol dictus Guydo
signa feris corde fido
cunctis aparencia.
47. Vires eius probitatis,
vir in fide constans satis
ostendebat dextera.
48. Quando Symon fuit cesus
Guydo sicut nondum lesus
signum fert in lancea.
49. Signum iusti nunquam ruit,
semper exaltatum fuit
inter tua brachia.
50. Evasisse potuisti,
tamen magis elegisti
Symonis consortia.
51. Interfectis in agone
spe mercedis et corone
Christe dona grandia.
52. Symon, Symon si vixisses
currere non permisisses
raptores in patria.
53. Quis nos potest defensare?
venietne ultra mare
exspectata venia?
54. Custos pacis heu necatur
et ad litus applicatur
navis cum discordia.

55. Incessanter Angli flere,
modo possunt redolere,
non habent remedia,

56. Nisi Deus mittat eis
vindictam de dictis reis
qui fecerunt scelera.

57. Ne subvertant alieni
istam terram dolo pleni,
super hanc considera. Amen.

Where there was a mountain there is a valley and as far as the high ground a pathway is now made and look, a public highway.

On account of the misfortune of awful fate a weak man was made strong, but not on account of his merits.

This warlike man is weakened; this other Samson is cruelly killed; England weeps over him.

To put it simply, Simon falls to his death at the hand of a spear wielded by the savageness of the Welsh marchers.

On a day in March war flared up; Hector falls to his death; Rachel wept for the dead in that place.

This man is compared to Ulysses for they were both killed for their beliefs and he did not fear contempt.

Strength resided in Achilles; but it is a man such as Simon who fights for his native land.

This first born son held the reins and did not permit the foreigner to inflict wounds on his native land.

While this father (of the people) persevered he did not fear swords, but fought on account of the covenants of peace.

This father is much strengthened by his son; the son encourages the father while they endure strife.

There were not two such special friends with their kind of devotion in all the regions of the world.

Abel is joined to Adam; first Abel is offered as a sacrifice; then Adam is condemned.

Under Henry the rose blooms and if anyone can see well, under the rose the lily blossoms.

A martyr is born from the redness (of the rose) and a virgin without sin is born from this white flower.

A certain one like Pilate spoke, who as commander held domains in the war:

'Surrender, surrender O mighty Earl or you will be handed over to the pains of death without doubt.'

'May you kill this man', retorts another, 'may you not spare any man living from his family.'

They all shout, 'let him die'. The Earl who is present reflects on his heavenly native land.

'I surrender myself to the all-powerful one, I yield my life to the living God for the sake of victory.'

Then the knights came, very serious and angry, with great pride, desiring to have great power and while powerful not to remove their stirrups from their feet.

Steadily he advances with his horse; his horse falls pierced by a lance, thrown by no friend.

Those conspirators kill this man; unwittingly they introduce him to the palaces of heaven.

When he died as a martyr, he shouted out, 'O heavenly father help de Montfort'.

His head is mutilated; his face is lacerated; he is however certain

that it is for the sake of justice.

His hands and feet are lopped off and they all speak about the vile death which has been served up to him.

They are all confused; through these men the manly deeds of the natural order are defiled.

Thomas is called a martyr, just as Christ is; and just as Simon is now called for the sake of justice.

They both (Thomas and Simon) suffered tortures with equal pain and equal hostility.

Simon followed in his (Thomas') footsteps without reward and fell to his death for the sake of his country; Thomas for the sake of the church.

This Earl is joined to another ruler who is called Oswald (who died) through a like battle.

Nabuzaradan weakened and life overcame him, life thus curbing his hunger.

He (Simon) followed Robert Grosseteste whose life is esteemed on account of certain miracles.

This man (Simon) obeyed the dictums of Robert; such things concerning canon law which Robert asserted, Simon believed:

'If you confess truly and die for your convictions you will receive great rewards.

'It is sufficiently clear and is proven that a just man should suffer through great torments.

'There is a double defence for him; the ordeal of this man is effected through his own spoils (of belief).'

On the outside the man is armed well; anyone seeing him bears witness to this through his warlike insignia.

Underneath he is equipped carefully; this soldier did not wear this falsely, a soldier who aspires to heaven.

Nor is he satisfied with this apparel; having invoked God as his witness, he puts on a hairshirt.

O Simon, Simon you are only sleeping: how very great your death may be, a voice cries to the heavens.

O Christ, may you not release this unavenged man from your sight on account of your mercy.

These men of victory are united and are now greater in stature than the living for now they dwell in glory.

These men have been bound together, men who are not separated by death; nor are they separated from their military support.

And Radulf, who was called Basset, and is one of his soldiers, is afflicted and is suffering dangers.

And de Balliol, who was called Guy, you bear the signs of a faithful heart which are apparent to everyone.

A man constant enough in his religious faith offered his strength of goodness with his right hand.

When Simon was killed Guy, as if not yet wounded, made a sign with his lance.

This sign of justice never fell to the ground; it was always exalted in your arms.

You could have escaped; however you chose rather the fellowship of Simon.

O Christ, give great things to those who were killed in combat with the hope of reward and of glory.

Simon, Simon if you had lived you would not have permitted robbers to pass into your native land.

Who is able to protect us? After having awaited pardon, may he not come from beyond the sea?

The protector of peace is alas dead and a ship is steered to the

shore bringing strife.

Weep continuously O men of England! They are only able to weep again and again; they do not have a means of remedy

unless God may send them protection from the said things which created evil.

Lest foreigners destroy this land, foreigners full of guile, think carefully on this. Amen.

Edited by F.W.Maitland, 'A Song on the Death of Simon de Montfort', EHR, 11 (1896), p.314, from GB-Cgc 85 (167) (s.xiii ex.), f.iir.

L151: VEXILLA REGNI PRODEUNT

	Vexilla regni prodeunt;	fulget cometa comitum,
	comes dico Lancastrie,	qui domuit indomitum,
	quo vulneratus pestifer	mucronibus Walensium
	truncatus est atrociter	in sexto mense mensium.
5	Impleta sunt que censuit	auctoritas sullimium:
	mors Petri sero patuit -	regnavit diu nimium.
	Arbor mala succiditur,	dum collo Petrus ceditur.
	Sit benedicta framea	que Petrum sic aggreditur!
	Beata manus iugulans,	beatus iubens iugulum,
10	beata ferrum feriens	quem ferre nollet seculum!
	O crux que pati pateris	hanc miserum miseriam,
	tu nobis omnem subtrahe	miserie materiam.
	Te, summa Deus trinitas,	oramus prece sedula,
	fautores Petri destruas	'et' conteras per secula. Amen

The standards of the kingdom go forth; the comet of Earls shines, I mean the Earl of Lancaster, who conquered the one who was invincible; this pernicious one was then wounded by the swords of the Welsh and was horribly beheaded in the sixth month. Those things which the authority of the powers above ordered have been fulfilled: the death of Peter has at last taken place. He ruled for much too long a time. This evil tree is cut down, when Peter is struck on the neck. May the sword which thus assaulted Peter be blessed. Blessed be the hand executing him; blessed be the one ordering the execution. Blessed be the iron killing him whom our age did not wish to tolerate. O cross, which allowed this wretched misery to be suffered, take away all the material of wretchedness from us. O highest God and Trinity, we beg you with an earnest prayer, destroy and annihilate forever the supporters of Peter. Amen.

Edited by A.G.Rigg, 'An Edition of a Fifteenth-Century Commonplace

Book ...', (unpublished doctoral dissertation, University of Oxford, 1966), p.160, from GB-Ctc O.9.38 (s.xv-s.xvi), f.64r.

L153:, VOCE TRISTI CAUSAM TRISTICE

1. Voce tristi causam tristicie
plange genus regalis Grecie
ducem clarum Fridricum Austrie
decus et presidium Styrie.
2. In Egyptum a suis venditus
Ioseph tandem suis est redditus.
Hic pro suis est morti deditus
et post mortem nullus est reditus.
3. Machabei ducis victoria
timebatur regna per omnia.
Austri ducis Fridrici prelia
terruerunt corda regalia.
4. Gladius invidie messuit
florem militie, et aruit.
fortis terre defensor corruit;
vox omnis leticie siluit.
5. Pulchritudo virginum palluit;
fortitudo iuvenum languit.
Reges mundi fraus mortis terruit
per quam tantus victor occubuit.
6. Cave tibi, rea Ungaria,
ne quandoque perferas talia.
Contra fraudem non est custodia
nisi tantum divina gracia.
7. Iam si possent lapides plangerent
et arborum folia caderent,
tristi melo volucres canerent
si tam grande nefas discernerent.
8. Gedeonis gladius flectitur
et Sansonis caput opprimitur,
Absalonis forma conteritur,
Salemonis tronus deponitur.
9. Gemma iacet sepulta cinere
quam in auro sperabam cernere.
Reddens reis vicem pro scelere
parce, Deus, anime misere.

Weep noble race of Greece for the famous Duke Frederick of Austria, the glory and defence of Styria, the cause of our sadness, with a sorrowful voice.

Joseph, who was sold in Egypt by his brothers at length was restored to them; Frederick was yielded to death for his people but after his death no onewas restored to us.

The victory of the leader Machabes was feared throughout all the kingdoms; the might of Duke Frederick of Austria terrified noble hearts.

The sword of envy cut the flower of our army and it shrivelled up. The strong defender of our land fell to the ground; every voice became silent with grief.

The beauty of the young women waned; the bravery of the young men declined; the deceit of death terrified the kings of the world, deceit through which such a conqueror was killed.

Beware, O Hungarian criminal, lest you suffer such things some day. There is not any protection against death's deceit, save divine grace.

Now, if they might, let the stones lament and the leaves fall from the trees; let the birds sing with a sad melody if they should witness such great wickedness.

The sword of Gideon is bent and the life of Samson is overpowered; the beauty of Absalom is destroyed and the throne of Solomon is made empty.

Our gem lies buried in ash, whom I hoped to see in gold. While meting out punishment to those criminals for their crime, spare, O God, Frederick's unfortunate soul.

Edited in MGH SS, XI, p.50, from A-As 94 (s.xii-s.xiii), f.169r.