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The Southern Version of Cursor Mundi, Vol. I

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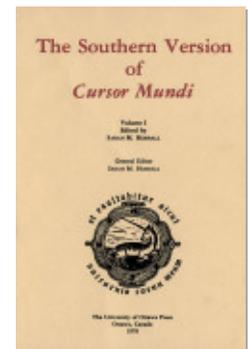
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Introduction to This Volume

SOURCES

It is not possible to document in a short space the *CM* poet's indebtedness to each of his sources. When composing his poem, he apparently sat with several books open before him, choosing lines from each one to be combined in his own narrative.

The major sources, aside from the text of the Vulgate, which the poet has used for the Old Testament section of his work are:

- (1) the *Elucidarium* of Honorius Augustodunensis⁵¹
- (2) an anonymous Old French poetic paraphrase of the books of *Genesis* and *Exodus* to which was added a poem on the history of the wood of Christ's cross⁵²
- (3) the Old French *Bible* of Herman de Valenciennes⁵³
- (4) the *Historia Scholastica* of Petrus Comestor⁵⁴

⁵¹ *Elucid.* Yves LEFÈVRE, *L'Elucidarium et les lucidaires* (Paris, 1954). This poem was much translated but the *CM* poet seems to have used the Latin text. This source was first pointed out by KALUZA, "Zu den Quellen", pp. 451-2.

⁵² *Trad. anon.* MS BN fr. 763 fols. 211r-272. This is not the MS which the *CM* poet used, but it is the closest of the extant copies to the version which the poet must have known. Another partial copy exists in MS Montpellier, B. municipale, 437, and the poem is also combined with Herman de Valenciennes' *Bible* in MS Arsenal 3516. A. S. NAPIER, *Rood Tree*, pp. xxiii ff, first pointed out that the *CM* version of the cross wood story came from this source. No one has previously noticed the *CM*'s indebtedness to this version of *Genesis*, however.

⁵³ *Bible.* Herman de VALENCIENNES, *La Bible von Herman de Valenciennes* II, ed. Otto Moldenhauer (Griefswald, 1914), and extract in Earl BARTSCH, *Chrestomathie de l'ancien français*, 10th ed. (Leipzig, 1910), pp. 71-6. The first volume of the Griefswald edition has apparently never been published. For the early section of the work, therefore, I have consulted a microfilm of University of Chicago MS H.27. B.6.12. The *CM* poet's debt to Herman is discussed by Lois BORLAND, *The Cursor Mundi*, and "Herman's Bible", and by Philip BUEHLER, "The *Cursor Mundi*".

⁵⁴ *Hist. Schol.*, PL CXC VIII 1053 ff. This was first mentioned as a source by Haenisch, "Inquiry into the Sources of the *Cursor Mundi*" in MORRIS, ed., *CM*, EETS OS 99, pp. 1*-56*.

- (5) the Latin *Legende* version of the story of the Cross Wood⁵⁵
- (6) Honorius Augustodunensis' *De Imagine Mundi*⁵⁶

The poet here and there interjects a few lines from additional sources. These borrowings are very brief and may have come to the *CM* poet through an intermediate source not yet discovered.

- (1) Hugh of St. Victor's *Adnotationes Elucidatoriae in Pentateuchon*⁵⁷
- (2) the *Revelations* of the pseudo-Methodius⁵⁸
- (3) the *Chateau d'amour* of Robert Grosseteste⁵⁹
- (4) the *Etymologiarum* of Isidore of Seville⁶⁰
- (5) the *Speculum Ecclesiae* of Honorius Augustodunensis⁶¹

⁵⁵ *Legende*. The Latin *Legende* has been printed by W. MEYER, "Die Geschichte des Kreuzholzes vor Christus"; SUCHIER, *Denkmäler*; C. HORSTMANN, "Nachträge zu den Legenden", pp. 465-70; LAZAR, "La Légende de l'Arbre de Paradis"; Betty HILL, "The Fifteenth-Century Prose Legend". I quote from Lazar's text, which is closer to the version which the *CM* poet used than any of the others.

⁵⁶ *DIM, PL CLXXII* 165ff. This was first pointed out by KALUZA, "Zu den Quellen", p. 452.

⁵⁷ See below, n. to 11.359-72 *et passim*.

⁵⁸ See below, n. to 11.1465-6 *et passim*.

⁵⁹ See below, n. to 11.701-10.

⁶⁰ See below, n. to 11.2091ff.

⁶¹ See below, n. to 11.5745-50, 6909-10.

**Text of
the Southern Version
of Cursor Mundi**

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