

MEDIEVAL APPARITIONS IN MEDIEVAL AND SECULAR CONTEXTS: THE LEGEND OF THEOPHILUS AND THE *ROMANCE OF THE ROSE*

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During the Middle Ages, the apparition of the Virgin Mary in the legend of Theophilus set a precedent for divine intervention. If an individual, like Theophilus, followed the right steps, they had the opportunity to receive help in times of need. In spite of a strong religious influence during the period, secular apparitions also appear in medieval literature, as in Guillaume de Lorris' and Jean de Meun's *Romance of the Rose*. In part one, the lover fails to make his beloved Rose appear at the Fountain of Narcissus and in part two, Pygmalion successfully makes his statue come alive. Both individuals attempt to invoke apparitions of these women, who are the objects of their desire. The Lover tries to invoke a divine apparition in a secular situation, which is unsuccessful. Pygmalion, however, recognizes that the apparition of his statue originates from carnal desire, which allows his apparition to succeed. Through text and images, it is shown that the efficacy of an apparition is based on the expectations and methods of the individual who invoked it.



Manuscripts

BL, MS Royal 20 A. XVII
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Matutinalbuch, (1200-50) Munich Staatsbibl., Clm 17401
MS Douce 195
Paris, BNF Fr 22928, Miracles de Nostre Dame
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St. Petersburg: Miracles Ms Fr F.v.XIV.9 (1260-70)

Texts

Dahlberg, Charles. *The romance of the rose*. Princeton University Press, 1995.

De Coigny, Gautier. *Le miracle de Théophile: ou comment Théophile vint à la pénitence*. Honoré Champion, 1998.

De Lorris, Guillaume. *Le roman de la rose*. Translated by Jean Dufournet. GF Flammarion, 1999.

