

Chapter 21

The Rose and her Establisher Offshoots

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13TH CENTURY PLANT NAME ORIGINS AND SOME CONTEMPORARY LITERATURE

Various meanings have been supposed for the name Plant. In the 19th century, the name was said to be a corruption of Plantagenet whereas, throughout the 20th century, it has been said variously to mean an offspring or a gardener. Recent Chapters have proposed 'establisher child' as an apposite interpretation and further insights into associated symbolisms can be gained by considering such literature as the 13th century *Roman de la Rose* which, through the royal court, was almost as important in England as in France, remaining widely read for 300 years. In particular, plants could be regarded as a 'first principal of life', with the vegetative forming a basis of 'soul implantation' which was virtuous under the 'Plantagenets' albeit that 'plant' was sometimes degraded with 'vice' in the satire of seeming enemies and the disaffected.

21.1 Plant origins amidst rose and plant symbolisms

The first extant evidence for the Plant name is in "Plantagenet times". The "Plantagenets" came to England c1150 from western France and, soon after, England's first University had been founded at Oxford where the name *Plente* is found by 1219. Around the same time, the Oxford scholastic Robert Grosseteste (c1170-1253) chose a flower, in his system of hieroglyphs, to represent imagination though this was afforded little or no place in contemporary scholastic thought.

Earlier, in the 11th century, Christians were beginning to reassert themselves in Arabic Spain^a and some contemporary sentiments can be glimpsed in the adjacent lines from Ibn Zaydein (1003-71) of Cordova.

^acf. Reynold A. Nicholson (1930) *A Literary History of the Arabs*, pps 417, 425, 434.

*Oh, 'tis a day like those of our sweet prime,
When, stealing pleasures from indulgent Time,
We played midst flowers of eye-bewitching hue,
That bent their heads beneath drops of dew.
Alas, they see me now bereaved of sleep;
They share my passion and with me weep.
Here in her sunny haunt the rose blooms bright,
Adding new lustre to Aurora's light;
And waked by morning beams, yet languid still,
The rival lotus doth his perfume spill.*

Given the crusades (1095 to 1291), the English name Planterose (c1230) might be thought to have related partly to establishing *rose* imagery over that of the lotus, though this needs to be considered in the context of 13th century England.

In particular, plants were being seen as a basis for life through ongoing generation or renewed creation and, by the 13th century, the rose had become a symbol of the victory of God, nature, and mankind over death¹.

21.2 A likely context for some 'plant related' names

Too much literal adherence to the modern meaning 'a gardener' seems, at least, incomplete and, moreover, to be largely misleading for various 'Plant related' names. As well as noting the meaning

¹Elizabeth Hallam (1998) *Chronicles of the Age of Chivalry: the Plantagenet dynasty from Magna Carta to the Black Death*, pps 55, 79.

Plantegenet — establisher lord, or a horse borne establisher, or perhaps an implanter of ingenuity;

Plantebene — hallowed establisher offshoot, or a pleasant^a establisher child, or a favour of the plant soul^b, or a petitioner of prayer to the Virgin Mary^c, or an implanter of little or nothing^d, or a gardener^e;

Plantefolie ^f — foolishness or sinfulness establisher child, or an implanter of contrition of crime, or perhaps a foot fuller or a foal borne establisher;

Plente ^g — Nature’s plenty, or an imparter of plenarty of the plant soul, or a variant spelling of Plante (see below);

Planterose — courtly establisher child, or an implanter of pride or praise^h, or an infuser of the virtue of the Virgin Maryⁱ, or a surveyor^j, or an establisher of land rights or order^k, or a gardener, or a resurrected or ascended or elevated or aroused or grown plant soul^l;

Plantyn or Plante — Nature’s child, or an implanter of the augmentative or generative powers of the plant soul, or an imparter^m of virtue or gallantry, or an establisher child;

le Plaunter — establisher, or infuser, or planter;

de la Plaunt — of the plant soul, or from the first principal of life; and,

Plantefene — eager or happy establisher child, or perhaps a spear lunger.

^aThe MED defines bene (adj) as Good, fair, pleasant, kindly and bene (adv) as Beautifully, pleasantly.

^bcf. meanings 1(a), 1(b) and 2 of bene n(2) listed in the following footnote.

^cThis derives from the MED meaning 1(c) of bene n(2) which is defined more fully as 1(a) A request, an entreaty; one of seven petitions contained in the Lord’s prayer; 1(b) an entreaty addressed to God, a prayer; 1(c) a prayer addressed to the Virgin Mary; 2 The thing asked for; a favor, boon, gift; 3 An extra service (of mowing, plowing, reaping, etc.) performed by a tenant for the lord of the manor, boon work; an extra payment in grain, etc; also, a money commutation of boon work.

^dThis comes from the MED meaning 2(b) of bene n(1) which is defined more fully as 1a(a) The seed of the broad bean plant; 1b The bean plant; 2(a) An amount equal to a bean; 2(b) something of little value; 3(a) The plant called the Egyptian bean (probably *Nelumbium speciosum*); also, the seed of this plant; 3(b) the seed of the Egyptian lupine (*Lupinus albus*).

^ecf. meanings of bene n(1) listed in the preceding footnote.

^fcf. Table 21.2.

^gcf. Table 18.5.

^hThis derives from the MED meanings of ros (also spelled rose) which are 1(a) A boast; bragging, vaunting; pride, vainglory; 2 Praise, fame, commendation.

ⁱThis derives from the meanings 1(d) and, more particularly, 3 of the MED definition of rose n(1) as 1(a) A plant of the genus *Rosa*; the flower of this plant; also, a rosebush; 1(b) the flower or bud of the rose as used in various medicinal preparations; also, a medicinal syrup or ointment; 1(c) *jus of rose*, a liquid extract obtained by boiling the rose plant; 1(d) *rose in jerico*, the resurrection plant; also, fig., the Virgin Mary or Jesus Christ; 2(a) A stylized heraldic representation of a rose flower; 2(b) an embroidered rose design; 2(c) a rose-shaped design; 2(d) a kind of cup or bowl; 3(a) A person of great beauty, virtue, or valor; 3(b) the Virgin Mary; 4(a) The colour of the rose, a rosy hue. Also rose n(2) (a) A dish prepared with rose petals or flowers; also, a rose-coloured dish but without roses; (b) a kind of red wine.

^jThis derives from the MED meanings of reue n(2) (plural rose) which are 1(a) A row or line or people or things; a rank of soldiers; 1(b) or row of houses, a street; 1(c) a hedgerow; a wall; a border, boundary; also a stand of trees, a wood; 2(a) A thin line, streak, strip; also ?a straightedge, ruler; 2(b) a line of words or figures, column; 2(c) a ray, beam of light; 3(a) A company, group; an army; 3(b) a recognized position or status; a category; 4(a) Order, succession.

^kcf. the meanings 1(a), 1(b), 1(c), 3(a), 3(b), and 4(a) of reue n(2) (plural rose) as listed in the preceding footnote.

^lThese derive from ros(e) as the past tense of the verb risen with its MED meanings 1(a) To stand up, rise to ones feet from a sitting, kneeling or reclining position; get up from table; of an animal; get to its feet; of a toad: rear up; 2(a) To rise from sleep, get out of bed; wake up, rouse; 3(a) To rise from the dead, come to life again, be resurrected; 4(a) To be moved from a lower to a higher position, move upward, ascend; also, fig.; of foam, scum: come to the surface of a liquid; 4(b) of a heavenly body; to appear above the horizon, appear; 4(c) to extend upward; 4(d) to become erect; 4(e) and 4(f) to swell; 5(a) To rise in fortune (rank, wealth, etc.), prosper; achieve eminence, become prominent; 5(c) to rise to a higher or more perfect moral or spiritual state; arise after a moral or spiritual fall; 6(a) To emerge, come out; 7(a) To increase in number or amount; 7(b) to rise in pitch; 8(a) To be stirred by emotion; of the heart; become joyful; be moved; of fleshy desire; be roused; 9(a) To rebel, revolt, make a civil uprising; 9(b) to make an assault, attack to kill; resist, make a fight; also make a verbal attack, slander; 9(c) to break out from an ambush; join battle, make war; 10 To get busy, stir oneself; 11(a) To come into existence, originate, begin; also, result (from sth.); 11(b) of persons: to be born; also, appear, come onto the scene; 11(c) of plants; to grow, shoot up; 12(a) To occur, happen, come to pass; take place; 12(b) to seem, appear; 14 To prevail, triumph; 15(a) To restore to life again; 15(c) to rebuild, restore; 15(d) to produce; 15(e) to raise to a high position.

^mThis derives from the MED listed meanings 2(c) of plaunten, which are to instill (a virtue, a quality); infuse (grace); implant (the natural law, contrition, etc.); instill (one’s will); impart (truth, the word of God).

Table 21.1: A set of interpretations of ‘Plant(agenet) related (or influenced)’ names

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| <p>geneste n. Also genester, genestre(s); from OF. Broom (<i>Cytisus scoparius</i>).</p> <p>genet n(1). Also ionet; from OF genete and Ar. The genet (<i>Genetta genetta</i>); the fur of a genet.</p> <p>genet n(2). From OF and Ar. A small Spanish horse, a jennet.</p> <p>gin(ne) n. Also jin, gen, jenne; from OF gin. (1) (a) Inventive talent, ingenuity, cleverness, skill; also, skill in magic or occult science; (2) (a) A means of effecting a purpose, an expedient, scheme; (b) clever policy, strategy, trickery, treachery; (c) a clever scheme, stratagem; a trick, ruse, wile; (d) a snare, trap, net. (3) (a) An ingenious device or contrivance; a ship; a mechanical contrivance, machine; an instrument; also fig.; (b) a hoist, crane. (4) (a) A machine or structure for assaulting or defending fortifications, a siege machine or tower; (b) a siege machine for throwing missiles; (c) ?a weapon of personal combat.</p> <p>ginnen v. Also ginen, gin; from OE onginnan. (1) To have a beginning, come into existence, start occurring, begin (in time or space). (2) (a) Of persons: to make a beginning, start; begin to speak, write, etc.; of a wolf: begin to howl; (b) to start (a custom, battle, undertaking, story), begin; undertake (sth.), enter into (a bargain), begin to propound (a riddle), ?bring on (vengeance); (c) to set about making (sth.), start building (a temple, castle), found (a city); also fig. establish (a new testament); ?execute (a judgement). (3a) To begin (to happen); start (to do sth.); undertake (to do sth.), attempt.</p> <p>jonette n. Also jenet(te). A fruit tree ripening early.</p> |
| <p>fol n. Also foul, ful, foil; from OF fol. (1a) A foolish, stupid, or ignorant person; (1b) A person temporarily foolish, (a) one who is dazed or drunk, (b) one who is duped or deceived. (2) An impious person, a sinner, a rascal (e.g. men foles, foolish or sinful men). (3) A court jester, a buffoon kept by a king for his amusement; also, a menial servant (quoted c1440).</p> <p>fol adj. Also ful; from OF fol. (1)(a) Of persons: foolish, stupid, ignorant, imprudent; (b) of things, actions, ideas, emotions: foolish, absurd, senseless, ill-advised. (2) Sinful, wicked. (3) Lecherous, lascivious, wanton.</p> <p>fole n. Also foale, foil; from OE fola. (1a) (a) A mare's foal; (b) an ass's colt; (c) a newborn elephant; (d) any young animal; (e) a young child. (2) (a) A warhorse, a stead, a charger; also, a non-equine steed; (b) a horse for riding, hunting, or plowing.</p> <p>foli adj. Also fole. (a) Foolish, ignorant; imprudent, unwise, ill-advised; (b) sinful; (c) lascivious, libidinous.</p> <p>folie n. Also fooli(e), foole, folle; from OF folie. (1) (a) Foolishness, stupidity, dullness; folly, imprudence, lack of wisdom; (b) a foolish act, or course of action; (c) foolish talk, nonsense; an idle tale; also, falsehood, slander. (2) (a) Sinfulness, wrongdoing, sin or crime; (b) lechery, fornication, adultery. (3) Madness, insanity, anger. (4) Harm, injury, damage.</p> <p>foul(e) adv. Also foullich(e), foully, fouli, full(e); from OE fule & fullice. (1)(a) In a dirty manner, filthily; (b) smelling evilly, stinkingly. (2) (a) In an ugly, unbecoming, or unseemly manner; miserably; (b) harshly, severely. (3) (a) Sinfully, wickedly, dishonestly, treacherously; (b) disgracefully, shamefully. (4) (a) Grievously, sorely; (b) unfortunately, unluckily.</p> <p>foulen v(1). Also fulen, uulien; from OE fulian & OF fouler. (1)(a) to make (something) dirty, to soil, to pollute; (b) to be of become filthy; (c) to void excrement. (2) To deform or deface (something), to make ugly. (3) To pollute or sully (something) morally, defile (e.g. foulen soul, to defile the soul with sins). (4) To injure (something), damage, destroy; (b) to oppress (someone), treat unjustly; (c) to trample upon, crush.</p> <p>foulen v(2). Also fewlen; from OE fug(e)lian. To hunt (wild birds), to go fowling.</p> |

Table 21.2: Some MED definitions of possible relevance to the names Plantegenet and Plantefolie

gardener for Plant, David Hey (1998)² includes the alternative *planter*. This implicitly points more widely than *gardener* to the medieval verb *plauten* and studying the *medieval* meanings of this verb helps us to decontextualise our understanding from the presumptions that have prevailed in recent times. The MED indicates that there are various medieval meanings to be considered other than just a ‘gardener’. As well as the sense ‘one who plants’ there is also ‘one who has been implanted’ and such meanings can be summarised loosely by ‘establisher child’. The recent presumption that Plant means ‘gardener’ has derived from a *partial* consideration of some ‘Plant related’ names and such names will be deliberated in more complete detail below.

21.2.1 The noble surname Plantagenet and transubstantiation

Contemporary belief in transubstantiation seems key to understanding the noble surname Plant(a/e)genet³. This belief is the teaching that one substance can change into another, such as the whole substance of the eucharistic bread and wine can change into the body of Christ. The “Plantagenets” were no doubt compliant with this teaching — they held power over the local priests who were accredited with this miracle. Given that the n(2) meaning of *genet* is a ‘small horse’ (Table 21.2), the noble name Plant(a/e)genet can be interpreted as ‘(transubstantiated through the) plant-horse (genera)’.

For centuries around the times of the first known evidence for the Plant name, there was repeated Christian insistence on transubstantiation, which could implicitly relate plants through animals to man. It had been generally believed for a long time when it became an article of faith in 1079 and Berenger of Tours (d 1088), who had denied transubstantiation, was twice compelled to recant. Related concepts can be found in the c1275-80 text of the extended *Roman de la Rose* poem — in the narrator’s preamble to Nature’s Confession to Genius (Tables 21.11 and 21.12), it is stated that for example:-

*‘however it goes with the species, the individuals .. are changeable into many forms
.... puts them into an entirely different species and robs them of the original species.
Do we not see how those who are masters of glass blowing create from fern .. both ash
and glass?’.*

Such belief was evidently sacrosanct and, for example, William of Occam (c1295-1350) was summoned to Avignon by the Pope to answer charges of heresy as to transubstantiation. Such belief remains in evidence by the times of Wycliff who wrote learned treatise in 1378-9 maintaining that the king was God’s vicar and that the bishops were subject to him, not the Pope — he was ordered by John of Gaunt to be silent however when he went further and denied transubstantiation⁴.

Several possible interpretations of Plantagenet can be considered to be variant emphases on the underlying meaning ‘(transubstantiated through the) plant-horse (genera)’. A Middle English corruption *geneste* of *genet* (Table 21.2) yields the commonly supposed ‘sprig of broom’ sense to Plant(a/e)genet. Broom might be considered to be an origin for transubstantiation through the genera or species of life, with broomrape perhaps being seen as a manifestation of the capacity of broom to transubstantiate into herbs⁵. It can be added that broom burns⁶ and ash was associated

²David Hey (1998), *Staffordshire Studies*, Volume 10, pps 1-28. (The Nineteenth Earl lecture delivered at Keele University, 6 November 1997).

³The family of the Warren earls of Surrey, in the initial form an illegitimate half brother of Henry II, descended for 4 generations from 1164 until around the end of the 13th century from Geoffey Plante Genest whose nickname eventually gave rise to the Plantagenet surname.

⁴Bertrand Russell (1946) *History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to the Present Day*, Reprinted 1996, pps 403, 410, 459, 474.

⁵Broomrape are types of parasitic herbs which grow on the roots of broom. Herbs were used for medical purposes to balance the four bodily humours (blood, phlegm, yellow and black bile) made of the four elements (air, water, fire, and earth) and the four qualities (hot, cold, dry, and wet).

⁶Relevant contemporary faith can be compared with Averroes’s scheme of generation from the elements (fire, earth, air, and water) through the plants to blood and sperm and, perhaps also, with possible medieval faith relating to the blood (red resin) of the Dragontree.

with rebirth (Table 21.5). Extending this by including more of a contemporary generative scheme from plants through animals and choosing a horse for the animal⁷ step seems apt — the horse was associated with such noble attributes as gallantry, wealth, and esteem (Table 21.3).

A 'horse borne establisher' sense to Plant(a/e)genet can be compared with the hypothesised variant *Plantefole* of Plantefolie which interprets as a 'foal borne establisher' or a 'war horse borne establisher' (MED meanings (1) and (2) of 'fole'). This compares with an observation that the noble name *Plant(a/e)genet* implied *de facto* an 'establisher lord'.

21.2.2 Plantefolie and scope for satire of its variants

Bearing in mind the Plantagenets' introduction of *itinerant justice* in England, Plantefolie can be interpreted consistently through various interpretations of *folie* as well as through similar spellings such as *fole* with, for example, a hypothetical variance to *fole* alluding to the *itinerance* of itinerant justice. The definitions of the verb *plaunten* (Table 18.5) in the MED include the sense (2)(c) 'to implant (a virtue, the natural law, contrition, etc.)' and this can be taken together with the 'crime' meaning of *folie* (meaning (2)(a) in Table 21.2) — there is hence the direct interpretation of Plantefolie as a 'crime contrition implanter' or, in other words, a 'sinfulness establisher'.

Shortly after the initial known evidence for the name Plantefolie (1209), a concept of 'childish folly' can be found in the first known version of the *Roman de la Rose* poem (c1230-5 at Orléans near Paris) where there is a reference to *folie et enfance* (lines #2996-3071 in Table 21.10) which can be translated as 'wicked folly and childishness'. It can be added that, in the English context, an 'offspring' sense to *plaunte* is somewhat reinforced by the MED definition of *fole* as 'a young child' (meaning (1a)(e) in Table 21.2). Possible allusions to 'childish folly' offer a wide scope for parody or jest⁸ and, for example, the name *Plantefol*, implying foolish jest, is known to occur in France. Parody of the name *Plantefolie* may have taken hold more readily abroad than under 'Plantagenet' rule and associating this name with 'childish folly' might be thought to have been rather light hearted for England, given a dominant interpretation as 'an implanter of contrition of sin'. Even so, there is scope, with variance of spelling to *foli* (Table 21.2), for satire of new law with the bearer of the name being intoned, him or herself, to be *foli* — that is foolish or sinful instead of a 'sinfulness establisher'.

A scheme of parody can be constructed for Plantefolie, albeit tenuously, in connection with the medieval practice of foot fulling (Table 21.4). More convincingly however, the judicial authority of Plantefolie may have become a target for satire.

⁷The interests of the 'Plantagenets' evidently included exotic animals. The first "Plantagenet" king, Henry II, had a menagerie in the 12th century at Woodstock (Oxford) with leopards, lions, lynxes, camels, and even a porcupine. In 1237, his grandson Henry III built a house in the Tower of London for two royal leopards and allowed their two keepers and the three grooms with four horses as much as 18s 17d for ten days' wages.

⁸If 'folie' were associated with 'fol', a meaning 'court jester child' could be deduced — this would remain consistent with a tradition of jesters mixing joke with judgemental accusation (*cf.* joust).

Such stories as the *Arabian Nights Entertainments* tell, for example, of the wide travels of ‘The Magic Horse’ and of horsemen finding romance as well as of an alluring connotation to the rose. For example, upon seeing a young man called Uns-el-Wujud, Rose-in-bud recites to herself lines ending with:-

Thou surpassest the horsemen of the world in assault, and in imparting delight, and in beauty and beneficence.

Such stories indicate that horsemen had associations with gallantry and that the rose^a had associations with beguiling beauty.

Furthermore, at line #1109 of Lorriss’s initial c1230-5 version of the *Rose* poem (Figure 21.9), the Dreamer recounts that:-

Wealth held by her hand a young man ... who was her true lover ... He ... had valuable horses. He thought he may just as well be accused of murder or theft as to have a poor horse in his stable.

and, at line #2195, the God of Love counsels the Dreamer to avoid gloom with:-

“If you feel yourself active and light, don’t resist the impulse to jump; if you are a good horse-man, you should spur your mount over hill and dale; if you know how to break lances, you can gain great esteem by doing so ... ”

The basic idea of the *1001 nights Entertainments* is known to have existed in Persia by the 9th century though it is unclear how and when the detail of these stories may have developed. On the key questions of the symbolisms of the horse and the rose, consideration may be given to the stories of *The Magic Horse* (nights 357-371) and *The Rose-in-Bud and the World’s Delight* (nights 371-381).

In *The Magic Horse*^b, a sage offers a King of Persia a horse of ivory and ebony which the King’s son tries out. On the horse’s right shoulder is a knob in the shape of a cock’s head which, when turned, causes the horse to ascend into the sky and, likewise, there is a knob on the horse’s left shoulder for descending to earth. With this, the King’s son finds himself a damsel who, however, is captured by the sage who takes her when he repossesses the horse until they fall into the hands of a King of the Greeks. Eventually, the son of the King of Persia finds them and, on the pretence of ridding the damsel of a Jinni^c, he frees the damsel and returns with her on the magic horse to Persia where they marry.

In *The story of Uns-el-Wujud and Rose-in-bud*^d, a Wezir of an ancient King has a daughter called El-Ward fi-l-Akmam (the Rose in the Calix — *i.e.* Rosebud). She was so named because of her excessive delicacy of beauty and her perfect elegance. The Wezir discovers their passion for each other and he takes his daughter into the protection of a secure palace. He built this palace in an isolated place called the Mountain of the Bereft Mother^e. Rose-in-bud escapes from the palace before Uns-el-Wujud (*i.e.* Delight of the World) arrives there in his searching though, eventually, they are reunited and married.

^aLater, in her captivity, Rose-in-bud laments with lines including:- *If the rose be compared to his cheek, I say of it, Thou resemblest it not if thou be not of my portion.*

^bEdward William Lane (1906) *The Thousand and One Nights: the Arabian Nights’ Entertainments*, Vol III, pps 1-26.

^cJinn, or Genii, are beings created of fire. According to a tradition from the Prophet, the species of Jinn consist of five orders or classes with, for example, the least powerful, the Jann, being transformed into Jinn in a similar way to that in which certain apes and swine were transformed men. There are both good and evil Jinn.

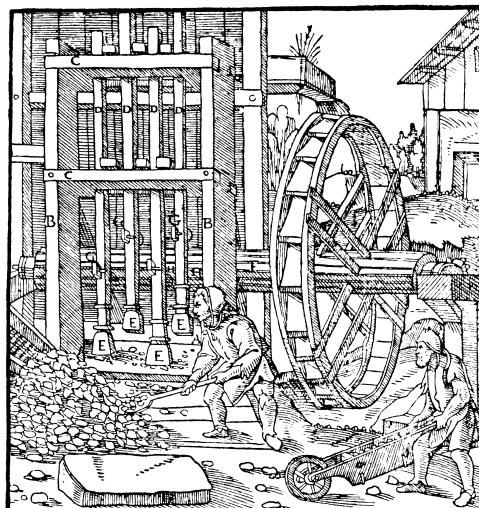
^dEdward William Lane (1906) *ibid*, Vol III, pps 27-50.

^eThis, as is later explained, was so named because a Jinniyeh of the Jin of China concealed there a man she loved and she bore to him a number of children whose wailings were mistaken by passing merchants as a woman bereft of her children.

Table 21.3: Associations of the horse with gallantry, wealth, and esteem

By taking the ‘sole of foot’ meaning of *plante* with the ‘to trample’ meaning of *foulen*, a secondary allusion can almost be glimpsed of the ‘foot fulling’ practice of trampling raw wool to soften it (Table 21.4) — such an allusion, together with connotations of foolishness, might then be taken to suggest some *parody* of ‘foot fulling’. This occupation may have been considered at that time to be a fair target for parody since it was enshrined in the restrictions of its guilds while falling prey to technological advance.

Fulling developments: (a) a fuller trampling cloth in a vat (painted window of the Clothiers’ Guild, Semur-en-Auxois Cathedral, Cote d’Or, c 1460) and (b) the related development of a vertical stamping mill for ores (Georgius Agricola (1556), *De Re Metallica Metallica*)



The most widespread ‘industrial’ development around the times when the Plant surname was forming is generally held to have been that of the so-called ‘Fulling Revolution’. In England, the advancing technology changed the main focus of the wool economy from the lowland wool centres (Figure 20.1), with their restrictive ‘foot fulling’ practices governed by local Guilds, to the upland valleys where both water power and sheep were abundant. In the 13th and early 14th centuries, England’s main export was raw wool (notably through Rouen to the Flanders weavers) — *cf.* records for three Rouen wool merchants called (de la) Plaunt in 1273. This changed during the 14th century to become woollen cloth — *cf.* the king’s minister in Devon, Roger Plent, who was in the 1360s amongst other things an exporter to Gascony (western France) and Spain of *large cloth of divers colours*. With the so-called ‘Fulling revolution’, the thickening and cleansing of wool by foot was mechanised with water power. The old French word *folle* (Table 17.2) means the sole of a deer’s foot and it can be related on to the (old) French word *fouler* meaning ‘to trample on’ — hereby derives the English meaning of ‘fulling’ (*i.e.* the cleansing and thickening of woollen cloth by trampling with the sole of the foot). There is, however, no *firm* evidence to relate the ‘sole of foot’ meaning of the word *plant* with fulling or, for that matter, with such devices as ‘foot bellows’ through such hypothetical Latin words as *planta ad follis*. The medieval ‘Fulling Revolution’ has been associated with the surnames Tucker (west of England), Fuller (south east England), and Walker (north of England and Scotland)^a. In addition to the evidence displayed in Figure 20.1, Cosby^b reports that Congleton (south east Cheshire) had a Fulling Mill from at least the late 12th century. This was just 6 miles east along the River Dane from the aforementioned sheep settlement at Winkle Grange, where Plonts are known to have been well established by 1370^c.

^aRobert H.S.Robertson (1986), *Fuller’s Earth: a history of Calcium Montmorillonite*, p 91.

^bAlan Cosby (1996), *A History of Cheshire*, p 55.

^cThough trade with ‘Plantagenet’ western France, as well as the 13th century Welsh Wars, may have played a role in the genesis of surname Plant around Cheshire, England’s internal wool economy may also have been relevant, such as in possible Plant links between east Cheshire and the wool centres of Lincolnshire (Chapter 17) at Lincoln and Louth. By 1344, there is evidence that the Plant name existed near Ingoldmels on the south east coast of Lincolnshire. It is known that the city of York had more textile workers from the single city of Lincoln than from all of the Low Countries even though, in 1331, Edward III had granted letters of protection to John Kempe of Flanders ‘weaver of wollen cloth’ and to the ‘men, servants and apprentices’ whom he had brought with him — the woollen industry had been well under weigh before Flemish textile workers established a colony in York in 1360.

Table 21.4: The so-called ‘Fulling Revolution’

21.2.3 Soul Implantation and Implanting Virtue

As an adjunct to “Plantagenet” faith in transubstantiation from plants through animals to the human, there were contemporary concepts of implanting plant (vegetative) and sensory (animal) soul in the human (intellective) embryo. These beliefs evidently progressed to meanings of *plaunten* that related to implanting virtue as a quality of the soul — the full (2)(c) definition of *plaunten* in the MED is to instill (a virtue, a quality); infuse (grace); implant (the natural law, contrition, etc.); instill (one’s will); impart (truth, the word of God). Though some in modern times may find this strange, it seems that underlying beliefs of those times, for the implantation of soul in an embryo, formed a basis of concepts that seem key to understanding various ‘Plantagenet influenced’ names — this has been indicated already for the name Plantefolie, with its meaning an ‘implanter of contrition of sin’, and such belief will be considered also for the names Plantebene and Planterose.

When the Plant name was evidently forming, there was some controversy about how a human child’s soul was implanted. Grosseteste, in England, appears to have changed his mind about the moment of creation for the human soul, at least for the case of Jesus Christ. In 1236 he had argued that the foetus has not yet received the rational soul which makes it human whereas, some year’s later, he postulated the creation of a human nature by the Word from the very first moment at which a human body began to form in the womb of the Virgin⁹. In the 13th century, most theologians admitted the late infusion of the human soul and maintained furthermore for its components that:-

either the embryonic vegetative and sensory souls disappeared with the coming of the rational soul which itself contained their powers,

or the vegetative and sensory souls remained paralleling the lower powers of the rational soul.

It might have been noted by some that the latter scheme could avoid any inference that God repeatedly renewed ‘original sin’ by his Word since creating each human soul with its vices could be associated with the vegetable soul’s powers, which included the generative, though any association of vice with the plants may have been countered not least by the ‘Plantagenets’. The prologue of Grosseteste’s *De Confessione* (c1240-53) in England contains a passage on man as the image of God, as *minor mundis* (child of the Earth), and as lord of creation which implicitly abrogates God from *direct* responsibility for *all* aspects of lordly creation. By c1247 Roger Bacon claimed¹⁰ at Oxford that all English theologians, all philosophers, and indeed the universality of thinkers taught the *direct* creation of the intellective soul only. In France, in the extended *Rose* poem¹¹, Nature asserts that God has delegated generation¹² to her¹³ while in the *Summa Philosophiae*, which is associated with England around 1265-75, the generative power of the plant soul includes a celestial spiritual component that flows from intelligence. Such evidence suggests an association, in England, of the Lordly Word with the generative, which had been traditionally associated with the vegetative, such that the ‘planted soul’ including the generative was evidently being associated under the ‘Plantagenets’ with virtue and the intellective.

⁹James McEvoy (1982) *The Philosophy of Robert Grosseteste*, pps 313-4.

¹⁰With his interests extending to mathematics and science and hence alchemy, Bacon was constantly getting into trouble, being suspected of magic and heresy. He was imprisoned between 1278 and 1292.

¹¹In the extended *Rose* poem c1275-80, Nature lists the plants as one of her genera and notes their obedience to her laws (Table 21.12). Art is said to be incapable of mimicing Nature in creating the living whereas Nature is said to have ‘given birth’ to all things, apart from the Virgin birth of the Trinity. While describing the heavenly, Nature refers to the soul as separable from the body though she challenges a contemporary belief that the soul is unable to return to an overturned body after running round the world (as in dreams).

¹²In modern times, two broad doctrines can be identified (a) *traducianism or generationism*, in which the human soul passes to the child from the parents with the semen; and, (b) *creationism*, in which the child’s soul is created anew by God at the time of conception.

¹³In the extended *Rose* poem, it was God’s chambermaid Nature who carried out the generation of the species on God’s behalf, complaining of ‘man alone’ and leaving man’s sins to God, complaining of those of whom Love complains and absolving those of good heart to multiply their lines (Table 21.12).

21.2.4 Implications for names under the 'Plantagenet' influence

The general sense 'hallowed establisher child' to *Plantebene* can be considered to mean a product of the Lord's creation and also, in the context of a young person, a potential parent of ongoing generation. There are the MED definitions for *bene* n(2) of 'a prayer to the Virgin Mary' or a 'petition' or 'granted favour' (Table 21.1). Such meanings are somewhat reinforced by the 'lament' meaning of the variant spelling *plaint*. By combining such sense with connotations of *plant* for the creation or generation of new soul (Table 21.5), there are meanings for the name *Plantebene* (1199) of:-

- a 'petitioner to the Virgin Mary for virtuous soul implantation'; or,
- a 'hallowed favour of virtuous implantation (*i.e.* the grace of a granted child)'.

Embryonic sense can also be found in a hypothetical variant *Plantefole* of *Plantefolie* (1209) — this can be glimpsed in the 'offshoot' meaning of *plant* with 'vegetative' or 'planted' soul being ascribable also to a young horse (*cf.* *genet* and the variant *fole*'s 1a(a) meaning a 'mare's colt') and, indeed, to a young person bearing in mind *fole*'s 1a(e) meaning a 'young child' though this might have been degraded *by some* to just a sensory embryo awaiting humanisation by the Lordly Word. A similar philosophy can be applied also to some possible allusions for *Planterose* (1230), which involve the past tense of *risen* (Table 21.1) — these yield such senses as a 'resurrected, or roused, or grown planted soul' and, again, there are connotations of maturing to the human with implantation of the Lordly Word.

Since 'Plantagenet' lands in western France extended in the 12th century to adjoin Spain, the Plantagenet name may be related back not only to the Spanish horse sense of *genet* but also to Arabic Spain and such concepts as the *Jinni* and Arabian 'magic horse' (Table 21.3). Given that its final letter 't' may at times have been taken to be silent, the noble Plant(a/e)genet may have been phonetically similar to a hypothetical variant 'Plantejenne' and it can be added that, in England, the MED defines meaning 1(a) of *gin(ne)* or *jenne* as 'ingenuity' or 'skill in magic or occult science' (Table 21.2). This then yields a sense to Plant(a/e)genet as an 'implanter of ingenuity'. There is hence a sense of 'intellective implantation' that can be attached to the Plant(a/e)genet name though it might be recalled that Aquinas was inclined to associate 'magic power' or 'ingenuity' with the alien¹⁴. Since Aquinas's pioneering views were not widely held in his own times¹⁵, it remains open to consider that the Plant name may have originated amidst beliefs in which God's light of intelligence could have been paralleled by a lordly "Plantagenet" ability to implant the intellective in the form of 'ingenuity'.

21.2.5 Satire abroad and 'Plantagenet' grace

A consistent meaning for the name Pl(a/e)nte can be taken to be an 'establisher child with imparted soul'¹⁶ and, in the Warren 'Plant(a/e)genet' context, the 'plant' or 'implantation of soul' may be considered to have been 'virtuous' or 'lordly informed'. Parody of 'noble virtue' and 'soul implantation' may have developed however. For example, the dictionary definition of *bene* n(1) 2(b) is

¹⁴However, such a reaction should be tempered by considering the times before when there was widespread acceptance of the teachings of the scholastic Aquinas (1225/6-1274) of Bologna and Paris, who turned against the Averroist majority in Paris. In Book II of his *Summa contra Gentiles* (c1259-67), directed at converting Jews and Muslims to Christianity, Aquinas held that God sometimes works miracles, but no one else can; that magic is possible with the help of demons but this is not properly miraculous, and it is not by the help of the stars.

¹⁵Aquinas's *Summa contra Gentiles* was in many respects a pioneering Christian work aimed in particular at the harm to Aristotelism that was arising in Christian eyes from Averroes's adherence to Aristotle's teaching that the soul was not immortal. Aquinas was accordingly minded to attack a too close adherence to Arabian doctrines. His greatest work was the unfinished *Summa Theologiae* (1267-73). However, even after his canonisation in 1323, his reputation grew comparatively slowly and it was only in the 19th century that he was recognised as the principal theologian of the Catholic Church.

¹⁶Associated with such implantation, there are further allusions for *Planterose* of a 'resurrected' or 'roused' plant soul (Table 21.1) and, for *Plente*, there are associable connotations of filling the plant soul with generosity or fertility.

The royal auxiliary Radulphus Plente^a was, in 1219, a contemporary at Oxford of the “Plantagenet favoured” scholastic Grosseteste. Though Henry III appointed him bishop of Lincoln in 1235, Grosseteste was no courtier and he was repeatedly in conflict with the king and, more especially, the Pope. Grosseteste’s ameliorations of the vegetative soul followed on from Avicenna’s concepts of the plants in Persia and from Averroes’s late 12th century scheme of generation at Cordova^b. Grosseteste filled the plants with light to explain their functions of the ‘nutritive’, the ‘augmentative’, and the ‘generative’. It may be noted, for example, that the ‘augmentative’ leads to plenty^c and that the ‘generative’ power of the vegetative soul can be compared with contemporary views about generation.

Grosseteste’s views in England were close to those of John of la Rochelle, Roland of Cremona, Alexander of Hales, and Albert who all taught that the soul is entirely created with its vegetative, sensitive, and rational powers. More generally there appears to have been a growing schism, in the first half of the 13th century, between the theologians and the emerging group of philosophy teachers, with the former holding in general for the direct creation by God of all three components of the human soul and the latter asserting that only the intellective soul is directly created, leaving the plant and sensory souls to be regarded as products of natural generation.

Orthodoxy focussed on the immortality of the soul^d. Averroes had adhered closely to the view of Aristotle that the soul was *not* immortal, only shared intellect is. However, this was abhorrent to Christians and it was combated by Christian philosophers, not least by Aquinas in his *Summa contra Gentiles*. In this work, Aquinas argued that noble reason is deficient in the things of God; it can prove some parts of faith, but not others — it can prove the existence of God and the immortality of the soul, but not the Trinity, the Incarnation, or the Last Judgment. Belief in the immortal soul was not necessarily extended to belief in the soul’s transmigration between species. Christian orthodoxy deemed, for example, that Cathari beliefs^e were heretical though these beliefs were tacitly supported by the Languedoc nobles in southern France. It was alleged that Cathari beliefs included, for example, one that the souls of the wicked would transmigrate to animals^f. A particular notion of the transmigration of souls is denied by Nature in the extended *Rose* poem:-

‘many people .. say that their souls leave their bodies and go with good ladies .. running about .. the world .. But this idea is a horrible folly ..’

In the French *Rose* poem, there appears however to be an allusion to the plant soul in connection with rebirth (Table 21.11) — there is mention of ash, which is associated (*cf.* the elements of fire and earth) with the rebirth of the phoenix and there is, in particular, the extract:-

‘masters of glass blowing create from fern .. both ash and glass’.

It seems that this can be compared with an idea that the ‘fern plant soul’ contained the elementary ash of rebirth as well as the light in glass^g (Table 21.9 and 21.12). This is broadly in keeping with the *Summa Philosophiae*, which is associated with England at about the same time (c1265-75) — in this *Summa*, the generative power is subdivided into such components as the ‘elementary’ and the ‘mixed celestial’, with the latter consequent purely on the substance of light. Such concepts evidently followed on from Grosseteste’s ameliorations earlier that century in which he explained the vegetative soul’s powers, including the generative, in terms of a heart of light.

^aThis name Plente occurs by 1219 and the spelling Plante by 1262 such that Lorris’s c1230-5 version of the *Rose* poem, in France, was evidently contemporary with the formative Plant surname in England.

^bWithin Averroes’s scheme, the contemporary name *de la Clai* can be interpreted as ‘from mother earth’ or ‘from an extract of clay’ and, in the same scheme, the plants were created from the elements (notably earth) such that the 13th century name *de la Plaunt* has an interpretation ‘of the plant soul’ or ‘from the first principal of life’ (Chapter 20).

^cBoth of the surnames Plant and Plenty can be taken to have derived from the name *Plente* with its alternative MED interpretations of a ‘young plant’ or, more replete, as ‘plenty’. Both these names evidently followed on from a 1219 record for a Radulphus Plente who had burbhothe and reparation duties to the “Plantagenet” king at Oxford.

^dSt Augustine, the first great Christian Platonist, had offered circuitous proofs in his *Soliloquies* of the immortality of the soul and of the existence of God.

^eThe particular beliefs of the Cathari of southern France are known largely through the accusations of their enemies who condemned them as heresy.

^fSimilar belief occurred in the *Timaeus* of Plato, a work that had more influence than anything else of Plato in the West in the Middle Ages. This states that the immortal soul is in the head, the mortal is in the breast. Cowardly and unrighteous men will, in the next life, be women. Innocent light-minded men, who think that astronomy can be learned by looking at stars without knowledge of mathematics, will become birds; those who have no philosophy will become wild land-animals; the very stupidest will become fishes.

^gIt is also made clear in this poem, for example, that Art refers not only to revising the appearance of species by drawing but also by the human activity of alchemy.

Table 21.5: The plant soul and Nature’s generation

'something of little value' — the name *Plantebene* may eventually have become seen by some as an ironic allusion to the smallness of the seed for transmitting body or the 'planted' embryonic human soul.

Some parting of viewpoints had been emerging in the early 13th century between the theologians and the philosophy teachers as to the details of the vegetative soul's creation or generation and this evidently developed, eventually for some, into a wider irony of 'hallowed virtue' or 'satirical vice' for the planted soul. Such a schism could no doubt have polarised particularly in conflict with Wales or France — this can perhaps be glimpsed both in the Welsh meaning¹⁷ 'to beget children' of *planta* and in Paris illustrations of the 'horse borne transport of plant generation'¹⁸ (Figure 21.2 and Table 21.6)). In England, there may have been growing concern, under the 'Plantagenets', to dispel any satire of 'Lordly generation of the planted soul'.

Under the "Plantagenets" (Chapter 19), it seems that older 'establishing' senses of *plauten* could have amalgamated with new teachings of imparted vegetative soul (*cf.* *Plantebene* 1199) (Table 21.5) — this could soon have progressed (*cf.* *Plantefolie* 1209) to meanings of implanting virtuous qualities though some may have resented *Plantefolie* with its sense of implanting contrition of sin and misgivings may have found voice particularly abroad as evidenced in the French *Rose* poem. Genius's Solution in Meun's extended *Rose* poem has been considered by some to be a parody of courtly love as a religion and this is to be judged from such evidence as the following. When the barons had heard the whole of Genius's Solution, they were moved with joy — her solution had involved likening the (Heavenly) Park to the earthly Garden (of Delights) and she concluded with:-

"My lords ... Think how to do honour to Nature ..."

This effectively sanctioned the barons to multiply their lines. Opinions have been recorded either way as to whether this displays comic intent or not¹⁹. In particular, the subtle detail of possible parody in Genius's Solution (c1275-80 at Orléans in France) may not necessarily reflect the *precise* context of meaning that is to be applied to the initial known occurrences, around 1199 and 1230, of the names *Plantebene* and *Planterose* in England²⁰. French satire may have developed further during the Hundred Years War (1337-1453). Perhaps partly as a counter to this, implanted grace was associated with good lineage by the late 14th century in England as illustrated by:-

(c1395) Chaucer CT. WB D. 1134: *If gentillnesse were planted naturelly Vnto a certeyn lynage down the lyne .. They mighte do no villeyne or vice.*

This can be compared with God's implantation of a virtuous soul in:-

(a1398) Trev. Barth. 18b/a: *The fend .. desireth to destroye the goodnes of vertues that god plantith (L plantat) in holy chirche & in gode soules.*

A sense to Plant might then be considered to be the 'implantation of God's virtue' or an 'implantation of fine qualities for noble lineage' and such sense seems consistent with earlier faith, in 13th century England, for the soul.

¹⁷With contemporary beliefs placing plants as Nature's children and with beliefs in the *genera of creation* from plants to animals to man and, moreover, with the plant soul as an establishing component of the human soul, compatibility can quite readily be reached with the Welsh meaning 'child' of *plant*.

¹⁸Satire appears to be in evidence in France (Figure 21.2) near the start of the Hundred Years War.

¹⁹Whereas he regarded the Old Woman's Intercession to be satirical, the 15th century humanist Pierre Col considered the figures of Nature and Genius to be too important to attract parody or satire (Table 21.11). Even so in modern times, the Confession of Nature in the c1275-80 continuation of the *Rose* poem, together with Genius's Solution to that Confession, have been considered by John Flemming to be a parody of 'courtly love as a religion'.

²⁰The *Roman de la Rose* poem was associated with Orleans near Paris and its continuation which included Genius's Solution (c1275-80) may, for example, have been influenced partly by (St) Thomas Aquinas (Bologna) who was at Paris in 1269-72.

21.2.6 Planterose as a gardener or courtly establisher

It seems inadequate simply to restrict the interpretation of Planterose to a modern one of a ‘rose grower’ or a ‘literal gardener’ as there were evidently connotations for *plant* of ‘soul implantation’ and ‘authoritative establishing’ and such senses can be matched to allegoric and heraldic symbolisms of the *rose* (Table 21.6). This leads to senses for Planterose of implanting grace or virtue and of establishing rights. For example, a crusading sense to Planterose as an ‘establisher of Christian imagery’ may have been abroad, in the early 13th century, given the French crusade against Cathar heresy in southern France (1209-28); continuing French, German, and English support for embattled Palestine outposts; the Fifth Crusade in Egypt (1219-21); and the peaceful Sixth Crusade to regain Jerusalem by negotiation in 1228, just before the first known occurrence of the name Planterose (c1230) in England.

A ‘courtly love’ sense to Planterose arises with such sense as a ‘resurrected or roused planted soul’ and, more particularly, Planterose can be interpreted in a ‘courtly crusading’ sense as ‘one who infuses the grace of the Virgin Mary’ — this stems from combining the 2(c) ‘to implant’ meaning of *plaunten* with the senses 1(d) or 3(b) of *rose* n(1) which mean the ‘Virgin Mary’ or ‘Jesus Christ’ (Table 21.1). This sense seemingly remained prevalent in the Plant homeland after the mid 14th century since the Pearl poet’s poem *Cleanness* (Table 21.13) associates, in lines 1076-9, Virgin birth with the *rose*:-

*Their manger a marvelous manor house seemed,
No woman was ever so wondrously glad,
For the groaning was gone in the giving of birth.
There was rose scent where reeking and rankness had been;*

In connection with a ‘courtly’ sense to the name Planterose, it can be added that the thematic red rose of the *Rose* poem is guarded in a castle court and that a heavenly court accompanies *Rose* imagery of courtship in *Cleanness* (Table 21.13). Moreover, in this poet’s work, the word *plant(t)ed* is taken to mean ‘established’. A general picture of ‘courtly establisher’ also remains compatible with:-

- taking the 2(c) meaning ‘to implant’ of *plaunten* and combining it with the MED meaning 1(a) or 2 of *ros* (also spelled *rose*), giving an ‘impartor of pride or praise’; and,
- taking meanings of *rose* such as ‘boundaries’, ‘rows of houses’, or ‘ranks of soldiers’ (Table 21.1) which give a sense to Planterose as an ‘establisher of order or land rights’ which can be compared with the generally accepted meaning of Pluckerose, to wit a ‘gatherer of a token payment for land rights’.

When taken together, the various literal translations of Planterose seem broadly compatible with a general sense ‘courtly establisher child’ and this, rather than ‘gardener’, may have been this name’s predominant meaning.

21.3 The meaning of Plant amidst virtue and satire

Some of the allusions of a set of formative ‘Plantagenet influenced’ names (Table 21.1) seem relatively easy to understand and to classify. However these ‘mundane early occupational allusions’ vary widely from a gardener, to a foot-fuller, to a surveyor, to a spear-lunger — they do not indicate a *unique* occupational meaning to the Plant name, albeit that two of these ‘Plant related’ names can be interpreted as a ‘gardener’ and this *partial* evidence has been used in recent times to ascribe a meaning ‘gardener’ to Plant.

As expounded in this Chapter, the evident medieval meanings of Plant(a/e)genet and Plantefolie are at odds with the supposition, of recent times, that Plant means a gardener and there is doubt about a ‘literal gardener’ interpretation also for the names Plantebene and Planterose — for example,

Guillaume de Lorris's initial *Roman de la Rose* poem c1230-5 has been widely regarded as innocent and charming, with a Dreamer-Lover seeking the rose which is interpretable, here, at least in principle, as a symbol of the Virgin Mary or, perhaps, as a symbol of religious desire. Near the beginning of the *Rose* poem (line #43) the author proclaims:-

*It is she (for whom the poem has been undertaken) who is so precious and so worthy to be loved
that she should be called Rose.*

At the conclusion of this initial version of the poem, the rose remains an object of unfulfilled desire guarded beneath Fair Welcoming in the grounds of a castle (lines #3620-4058 in Table 21.10). This can be placed in a general contemporary setting in which, for example, priests, monks, and nuns were expected to practice celibacy.

Jeun de Meun's continuation of the *Rose* poem was evidently written c1275-80 at Orleans near Paris (Table 21.7) around the same time (1275) as when, in Suffolk, the name Pluckerose is first known to occur. A subsequent 1329 illustration of Meun's more permissive conclusion to the *Rose* poem, in which the Dreamer-Lover finally 'plucks the rose', is shown in Figure 21.3. This illustration seemingly exposes the rose as a 'euphemism' for carnal love though it remains controversial whether the seeming 'parody' that *this* portrays, in connection with 'plucking the rose', was originally intended by Lorris in his text of nearly a century earlier. A 1330s illustration of the Old Woman's Intercession in Meun's extended *Rose* poem seems audacious (*cf.* Figure 21.2 and Table 21.11) though it needs to be remembered that ideas that seem almost 'too satirical' may have seemed more natural at the time. This illustration, which seemingly inter-relates plant and human generation through a nun with a phallus-like seed on a rosebush, was produced at Paris around the times of the start of the Hundred Years War (1337-1453). It accordingly seems feasible that, with "Plant(a/e)genet" conflict with "non-Plant(a/e)genet" France, some in France may have shown abnormal zeal to attach 'satire' to, for example, any courtliness towards the 'Plant(a/e)genets' with *their associable* 'pseudo-religious' beliefs in the generative power of the 'plant soul'.

It seems clear that both allegoric and heraldic meanings of the rose should not be ignored. The rose of Edmund 'Plantagenet', first Earl of Lancaster (b 1245, d 1296)^a was tintured red to difference it from the gold rose of his brother Edward I (b 1239, reigned 1272-1307). The rose in the initial version of the *Roman de la Rose* (c1230-5) had earlier been red, as so also is the rose that was appended, evidently later, to the Plant blazon. Symbolic interpretations of Plantebene and Planterose can be related, for example, to concepts of 'soul implantation' through the blessing of the Virgin or through Nature's generation. In general, 'Plant(agenet) related (or influenced)' names can be considered in connection with the noble authority that was given to the emblem of the *rose* as well as to the name component Plant. It then becomes a secondary matter to consider the extent of the satire that may have been attached to such contemporary notions as those of the implantation of soul or noble virtue^b in the wider context of Nature's generation.

^aBy the end of the 13th century, Lancastrians were gaining influence vis à vis the Warrens and the children of Lancaster's first earl, Edmund, continued the Lancastrian tradition through 3 generations until Blanche 'Plantagenet' of Lancaster married John of Gaunt who fathered the royal, cadet ('Plantagenet') House of Lancaster.

^bCharles Dahlberg (1971) *The Romance of the Rose by Guillaume de Lorris and Jean de Meun*, pps 23-5 comments that the associations of the rose were ambivalent and that it could allude to either vice or virtue. In a *late 13th century* illustration at the beginning of a manuscript copy of the *Rose* poem (Illustration 1 in Figure 21.1), the rose tree is depicted in a position behind the bed of the Dreamer and this recalls the position of the cradle in many of the Nativities. The tree in this Illustration is also reminiscent of the tree of Jesse, the source, in one sense, of the Nativity. (The tree of Jesse occurs in Matthew 1, 1-16: ... *the genealogy of Jesus Christ the son of David, the son of Abraham: Abraham was the father of Isaac ... Obed the father of Jesse, and Jesse the father of King David, ... and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.*). Dahlberg remarks that the form of the rose tree in these illustrations (Figure 21.1) is appropriately parodic of the tree of Jesse in that its curves, instead of being erect and bisymmetrical, are asymmetrical and involute or downwards, like those of the conventional *arbor vitiorum* (*i.e.* the tree of imperfection, crime, or vice) rather than the *arbor virtutum* (*i.e.* the tree of manhood, excellence, or virtue).

Table 21.6: The rose and developing euphemism or satire

neither of the surnames Bean²¹ nor Rose²² is associated with gardening. Better sense perhaps begins to emerge if one considers ‘*allegoric* gardening’, which could imply a participant in Nature’s generation, though this still misses some of the detailed sense that seems evident for the Plant name in 13th century England.

Consistent meanings for the set of ‘Plantagenet influenced’ names in Table 21.1 arise, it seems, by appending to ‘establisher child’ various attributes that are ‘hallowed’, or ‘judgemental’, or ‘courtly’, or ‘eager’. Some rudimentary detail of these various types of ‘establisher child’ can be gauged a little more specifically. For example, there is adequate sense as a ‘petitioner of favour of the Virgin’ for Plantebene, or an ‘establisher of prayer’. Planterose has authority as an ‘implanter of the rose as a Christian symbol’ or an ‘establisher of order or succession’ notwithstanding a possible onset of satire of generation. This seems broadly consistent with the meaning of Plantefolie, which relates to instilling contrition of sin, albeit that, with variance of spelling to fole or foli, there is scope for parody or satire.

There is accordingly a consistent ‘establisher child’ sense to Plant²³ (Table 21.1). A plant was an origin of life for transubstantiation through the species to man and, also, an origin in ‘embryonic implantation’ of the human soul. Such sense to the ‘vegetative or planted soul’, regardless of whether it was generated by Lordly Nature²⁴ or created more directly by God’s Word, evidently led to concepts of planting virtue, not least for infusing the grace of noble lineage. In can be added that the Plant sense ‘establisher child’ can be taken, not least, to indicate subordination to the ‘establisher lord’ status of Plant(a/e)genet and this can be compared with the fact that the initial component of the Plant blazon, to wit a *label in bend*, can be taken as a *proclamation* of illegitimate cadetship.

When the Warren ‘Plantagenets’ lost their title to the earldom of Surrey in the mid 14th century, their illegitimate descent — and evidently also the Plant name — became settled in east Cheshire. Near the Warren influence around London and the royal Palatine of Chester, the c1362-80 poem *Piers Plowman* emerged from the pen of the Shropshire and London poet William Langland who classified ‘*pl(a/e)nte of pe(es)*’ as the most precious virtue amidst the ‘sovereign salve’ of love:-

| | | |
|----------------|--|--|
| A-Text: | | <i>For thus [wyttenessith] his woord, werche thou theraftir,</i> |
| Passus I, | | <i>That loue is leuest thing that oure lord askith,</i> |
| 135-7 | | <i>And ek the pl(a/e)nte of pes; ...</i> |
| C-Text: | | <i>For treuthe telleth that loue ys triacle [for] synne</i> |
| Passus I, | | <i>And most souerayne salue for soule and for body.</i> |
| 146-8 | | <i>Loue is [the] plante of pees, most precious of vertues, ...</i> |

Even by 1219 at Oxford, both *plente* and the vegetative soul were in evidence, respectively in the

²¹P.H.Reaney (1958) in the *Dictionary of British Surnames* states for Bean, Beane, Been (i) Bene is is an original nickname from ME bene ‘pleasant, genial, kindly’ (a1200 NED) which itself is also used as a nickname. We have also OE bean ‘bean’, used like Barley, of a grower or seller of beans. Also a nickname. The bean was regarded as typical of things of small value. Or we may have reference to the Twelfth-night custom when the man in whose portion of the cake the bean was found was appointed King of the Company. (ii) The Scottish Bean is from Gael beathan, a diminutive of beth, beatha ‘life’.

²²P.H.Reaney (1958) *ibid* states for Rose, Royce, Royse (i) ‘fame-kind’ (f), common among Normans as Rohese, Roese, Roes, later Royce, becoming ME Rose, as if derived from rosa ‘rose’; (ii) de la Rose, atte Rose – from the sign of the rose.

²³To understand this fully is a little more demanding than the flawed but simple meaning ‘gardener’, since it requires a knowledge of (a) contemporary religious beliefs and contemporary secular literature as well as of (b) how the *full range* of ‘Plant(agenet) related’ names can be interpreted consistently in their historical context.

²⁴A compromise of generationism and creationism appears in evidence in the extended *Roman de la Rose* poem, with Nature generating the species on behalf of God. In this poem, Nature asserts that she is God’s chambermaid and the guardian of the chain that binds the four elements. She is said to have given birth to all things apart from the Virgin birth of the Trinity. Her Confession to Genius is built on a framework that proceeds from the heavenly stars, to the seven planets, to the four elements, to the plants, to the birds and fish, to other beasts, and to man with his sins. This can be compared with Averroes’s scheme of generation of a century earlier, shortly before the occurrence of Plantebene in 1199. Averroes’s scheme progressed from the elements, to the plants, to the animals yielding the blood and the sperm that is thrown into the womb (Chapter 20). Within such generative schemes, there is a sense of order consistent with Aquinas’s description of the plant soul as the ‘first principal of life’.

name of the royal auxiliary Radulphus Plente and in the writings of the English scholastic Robert Grosseteste — *pl(a/e)nte of pe(e)s* in c1362-80 may hence refer to the virtues of ‘nutritive generosity’, ‘abundant growth’, and ‘fertile generation’ as derive from attaching meanings of *plente*²⁵ to the three traditional powers of the *pl(a/e)nte* soul.

There may have been a largely elevated meaning to *Pl(a/e)nte* near the influence of the traditional Warren ‘Plantagenets’ and, for some, disaffection elsewhere and this was evidently voiced as virtue or vice, as could be characterized, on the one hand, by aspiration towards the Christian ideal of Virgin birth as a paragon for noble lineage and, on the other, by more earthy notions of generation that would no doubt have seemed unbecoming to those who were disposed to celibacy and to discrediting Averroism. It seems that under ‘Plantagenet’ protection, there was emphasis on the courtliness of the *pl(a/e)nte* soul’s powers of generation as well as its nutritive grace — the Pearl poet²⁶ seems disposed to placing emphasis on banqueting (*cf.* nutritive generosity) and likening the courtship of a lady to gaining acceptance in the court of God (*cf.* a likening of fertile generation to God’s creation). However at Lincoln, away from the main Plant homeland, Misyn’s 1435 translation of Rolle’s *Fire of Love* placed a different emphasis on nutrition and generation by liberally choosing the phrase *norrysches the plantes of all vyce* in the course of contrasting, rather than likening, lust for a lady and the love of God (Table 21.15).

Later in east Cheshire, with diminishing ‘Plant(a/e)genet’ preoccupation, a 17th century Wincle Chapel inscription *Here Doe O Lord Sure Plant Thy Word* evidently stood to petition the Lord for intellectual soul in a manner that seems compatible with earlier faith.

It seems that a fitting meaning for the Plant name can be taken to be an ‘illegitimate Plantagenet auxiliary child with implantation of soul that is informed by the Lord’ albeit faced by some disaffection. The emphasis may have been on ‘lordly virtue’ in the Plant homeland while this may have wavered towards satire of ‘gallantry’ for those who were removed from an *initially noble* Warren ‘Plantagenet’ influence and some may have defamed virtuous implantation with more earthy notions of generation associated with the vegetative component of human soul.

²⁵The MED lists the meanings generosity, abundant, and fertile for *plente* and these can be related to the nutritive, augmentative, and generative powers of the plant soul.

²⁶The Pearl poet can be associated with the NW Midlands dialect district and more specifically, it seems, to east Cheshire when it was becoming the new Warren and Plant homeland, yielding some points of possible relevance (Table 21.14).

The *'Romance of the Rose'* was, for nearly 300 years, one of the most widely read works in the French language and, since French was the official Language of the English court for many years, it was nearly as important in England.

Guillaume de Lorris seemingly wrote the first 4058 lines around 1230-5^a. This was followed next by an anonymous conclusion of 76 lines in which the Dreamer is allowed just one night with the Rose before being parted with hope of further reunions. A seemingly more clearly ironical conclusion (lines 4059-21780) was then written by Jean de Meun c1275-80 though, for some while, there is some indication that the shorter versions were preferred by the aristocracy.

William's initial lines are a charming poetic allegory of courtly love, with a dreamer seeking a symbolic rose in a garden ruled by love personified whereas Jean's continuation celebrated sex and propagation as fulfilling God's will and included religious and philosophical digressions^b.

It seems clear that different medieval readers^c saw a different emphasis of interpretation, as is apparent after Jean's continuation. For example, as a 14th century monastic writer, Guillaume Deguilleville approached it from the perspective of its compatibility with Christian doctrine, and as a source of spiritually and morally edifying imagery. On the other hand Guillaume de Machaut, a 14th century French poet working for the aristocratic patrons, was interested more in the reading and writing of secular literature devoted to the joys and sorrows of human love.

^aCharles Dahlberg (1971) *The Romance of the Rose by Guillaume de Lorris and Jean de Meun*, Princetown University Press.

^bElizabeth Hallam (1996) *The Plantagenet Encyclopaedia*, p 177.

^cSylvia Huot (1993) *The Romance of the Rose and its medieval readers: interpretation, reception, manuscript transmission*, Cambridge University Press.

Table 21.7: Importance and development of the *Roman de la Rose*

A modern translation has appeared as *'The Romance of the Rose'* by Guillaume de Lorris and Jean de Meun, translated by Charles Dahlberg. An outline of Guillaume de Lorris's initial 4058 lines is spread across Tables 21.8 to 21.10 with approximate line numbers denoted by # and with paraphrasing of the poem included in parentheses ().

#1 Many men say that there is nothing in dreams but fables and lies, but one may have dreams which are not deceitful, whose import becomes clear afterwards. ... #21 In the twentieth year of my life ... During my sleep, I saw a very beautiful and pleasing dream ... and if anyone asks what I wish the romance to be called ... it is Romance of the Rose in which the whole art of Love is contained. ...

Continued in Table 21.9

Table 21.8: Guillaume de Lorris's *Roman de la Rose*, c1230-5 — lines #1 to #524

Continued from Table 21.8

#129 ... *I saw a large and roomy garden* (The images around its crenellated wall were of #139 Hatred, #159 Felony, #169 Covetousness, #195 Avarice, #235 Envy, #291 Sorrow, #339 Old Age, #407 Pope-Holiness, #441 Poverty.)

(#525 A beautiful young girl called Idleness opens a door into the garden for him.) ... #590 *Diversion had trees imported from Saracen lands and planted throughout the garden.* ... #830 *His (Diversion's) sweetheart (Joy) had made for him a chaplet of roses which suited him beautifully.* ... #865 *On the other side (of Diversion) the God of Love stayed near to her (Joy).* ... #880 *No flower born in the summer-time was missing from it (his dress), not even the flower of the broom.* ... #990 *The God of Love was well accompanied, ... he was very closely joined to a lady of great worth whose name ... was Beauty.* ... #1017 *Wealth a lady of great dignity ... stayed next to Beauty.* ... #1127 *Next was Generosity ... #1165 Generosity wore a new robe of Saracen purple ... #1175 Generosity, worthy and wise, held the hand of a knight of the lineage of the good King Arthur of Britain ... #1191 After all these came Openness ... #1224 Next, side by side with Openness, was a young bachelor ... he was as fair and noble as if he was a son of Windsor's lord, come to life again.* ... (Then came #1229 Courtesy, #1251 Idleness, #1259 Youth.)

(#1425 The Dreamer finds a fountain which he describes at length.) #1537 *At the bottom of the fountain were two crystal stones ... the sun, that sees all, throws its rays into the fountain and when its light descends to the bottom, then more than a hundred colours appear in the crystal which, on account of the sun, become yellow, blue and red. The crystals are so wonderful and have such power that the entire place — trees, flowers, and whatever adorns the garden, appears there all in order.*

#1620 *I straightway drew near to the rosebushes.* ... #1635 *There were great heaps of roses; none under heaven were as beautiful ... #1655 Among these buds I singled out one that was so very beautiful that, after I had examined it carefully, I thought that none of the others was worth anything beside it; it glowed with a colour as red and as pure as the best that Nature could produce ... #1680 Cutting, sharp spikes, nettles, and barbed thorns allowed me no way to advance, for I was afraid of hurting myself.*

(#1681 The God of Love shoots the Dreamer with arrows called #1710 Beauty, #1735 Simplicity, #1765 Courtesy, #1825 Company, #1840 Fair Seeming — fortunately, the arrows of the latter were anointed with an ungent to prevent the Dreamer from dying of a broken heart.)

(#1995 The Dreamer becomes the God of Love's man and is made to promise to abandon #2080 villainy, #2090 slandering, #2110 bawdiness, #2125 pride - not to be confused with #2135 elegance; also to abandon #2165 dirt, #2175 gloom, #2211 seeming miserly. #2595 The God of Love counsels the Dreamer further, about how to survive through his sorrows with Hope, #2640 Sweet Thought, #2668 Sweet Talk, and #2717 Sweet Looks.) ...#2765 *As soon as Love had told me his pleasure, he vanished ... I knew I could not be cured except through the rosebud ...*

(#2790 Fair Welcoming leaves a passage through the hedge surrounding the rosebushes but the rose is still protected by #2825 Resistance, along with #2835 Foul Mouth with Shame and Fear.) ... #2970 *My heart almost left me when I remembered the rose from which I thus had to be separated.* ...

Continued in Table 21.10

Table 21.9: Guillaume de Lorris's *Roman de la Rose*, c1230-5 — lines #525 to #2970

Continued from Table 21.9

... (#2971 Reason becomes involved.)

#2996 While I was thus lamenting, Reason began thereupon: "Fair friend, folly and childishness have brought you this suffering and dismay. ... #3006 He who acquaints himself with Idleness is a fool, acquaintance with her is very dangerous, for she has betrayed and deceived you. ... If you have behaved stupidly, now do what you can to recover. ... He who corrects himself commits the best kind of folly, and one should not wonder when a young man commits a folly ... #3025 You do have to test ... Resistance (who) is worth nothing in comparison to my daughter Shame, who guards and protects the roses like one who is no simpleton ... #3033 With these is Foul Mouth, who will allow no man to touch the rose. ... #3062 You didn't heed any of my counsel when you gave yourself to the God of Love. It was your too-fickle heart that made you enter into such folly. Your folly was quickly undertaken, but to leave off requires great skill ... #3071 He who always believes his heart cannot keep from committing acts of folly."

(The Dreamer dismisses Reason and, eventually, after finding #3110 Friend and #3247 Openness and Pity, #3317 he meets Reason who relents and #3357 the Dreamer sees the Rose again though #3395 Fair Welcoming is mindful of Chastity and does not give the Dreamer permission to kiss the Rose until Venus intervenes and #3473 the Dreamer is granted a kiss only to be troubled by #3449 Shame.)

(Jealousy #3620 then makes a fortress to enclose the roses with a #3800 ditch and crenellated walls.) ... #3833 *Within, in the middle of the enclosure, the master builders constructed a tower ... #3850 it was surrounded by a bailey that went all around so that between this wall and the tower the rosebushes, bearing quantities of roses, were planted thick ... #3860 Outside the moat there was an enclosure of good strong walls, with low embrasures, so that horses could not, at the first onset, reach the moat without battle beforehand. ... (Jealousy imprisons Fair Welcoming in the tower and feels that the roses are now safe, leaving the Dreamer to lament his loss.) ... #3970 I was like the peasant who casts his seed on the earth and rejoices when it begins to be fair and thick when it is in the blade; but before he collects a sheaf of it, the weather worsens and an evil cloud arises at the time when the ears should sprout and damages it by making the seed die within and robs the wretch of the hope that he had had too soon.*

(#3980 The Dreamer fears that he has lost his hope and expectation as it sometimes happens with fortune. #4005 He laments the imprisonment of Fair Welcoming and the Rose.)

(Guillaume de Lorris's extant initial poem ends, however, with a declaration of loyalty to Fair Welcoming..)

#4050 Ah! Fair Welcoming, I know in truth that they hope to deceive you and influence you with their fables ... If I loose your good will, there will never be any comfort for me, since I have no ties of faith elsewhere.

(This can be taken to place salvation in the hands of Fair Welcoming in the tower of the Lord's castle.)

Table 21.10: Guillaume de Lorris's *Roman de la Rose*, c1230-5 — lines #2971 to #4058