

# The Bestiary of Philippe de Thaon

originally published as part of

## POPULAR TREATISES ON SCIENCE

WRITTEN DURING THE

## MIDDLE AGES,

IN

ANGLO-SAXON, ANGLO-NORMAN, AND ENGLISH.

EDITED FROM THE ORIGINAL MANUSCRIPTS BY

**THOMAS WRIGHT, ESQ., M.A., F.S.A.,**

OF TRINITY COLLEGE, CAMBRIDGE,

MEMBER OF THE ROYAL SOCIETY OF NORTHERN ANTIQUARIES OF COPENHAGEN, HONORARY MEMBER OF THE SOCIETY OF ANTIQUARIES OF SCOTLAND, CORRESPONDING MEMBER OF THE HISTORICAL COMMITTEES APPOINTED BY THE GOVERNMENT OF FRANCE, &C.

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## Introduction to the Digital Edition

This text was prepared for digital publication by David Badke in August, 2003. It was scanned from the original text on an Epson Perfection 3200 Photo scanner and converted with OmniPage Pro 12.

**Author:** Thomas Wright was an English antiquarian and writer. He was born in 1810 near Ludlow, in Shropshire, and was descended from a Quaker family. He was educated at the old grammar school, Ludlow, and at Trinity College, Cambridge, where he graduated in 1834. In 1835 he came to London to begin a literary career. Over the next forty years Wright produced an extensive series of scholarly publications. He helped to found the British Archaeological Association and the Percy, Camden and Shakespeare societies. He was a fellow of the Society of Antiquaries as well as member of many other learned British and foreign bodies. In 1859 he superintended the excavations of the Roman city of Uriconium (Wroxeter), near Shrewsbury. He died in 1877 at Chelsea, at the age of 67.

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**Edition:** This digital edition does not include the entire text of Thomas Wright's *Popular Treatises On Science Written During The Middle Ages, In Anglo-Saxon, Anglo-Norman, And English*. Only the Preface and the *Bestiary of Philippe de Thaon* are included here; the other three texts found in the printed edition (*Anglo-Saxon Manual of Astronomy; Livre de Creatures; Fragments from Science, from the Early English Metrical Lives of Saints*) have been omitted.

**Formatting:** The digital edition differs from the original printed text in layout, typeface and pagination, though all text of the *Bestiaire* has been included as printed; no editing has been done and all original spelling and punctuation has been retained.

The numbering of the lines is that of the printed edition. In the printed edition, the individual lines are not numbered, but the starting line number of each page is noted at the top of the page. In some cases the Latin rubrics were included in the number sequence, but in most cases they were not. The digital text follows the printed text exactly in the numbering of lines. The numbers in the digital text are shown immediately to the right of the line, with every fifth line marked.

The page numbers shown in this edition (at the bottom of each page) do not match the page numbering of the original printed edition. The original page numbers have been added to the lines of poetry to allow references to the print edition to be located; the number indicates the start of the print edition page. These page numbers appear to the right of the text lines, following the line numbers, and are in smaller type.

The English translation done by Wright is located at the bottom of each page of the printed book, with dashes separating the lines. This arrangement is difficult to read, and it is even more difficult to relate the English translation to the same line in the Anglo-Norman. In the digital edition the individual lines of the English text have been separated and matched in line number to the Anglo-Norman text. Wright failed to translate a few of the Anglo-Norman lines; these lines have been roughly translated by the editor of the digital edition. To indict these lines, they have been enclosed in braces and italicized, thus: *{A line of text.}*. Wright did not translate any of the Latin rubrics.

This version of the digital text places the Anglo-Norman text and the English translation in parallel columns. It will print on “US Letter” (8.5 x 11 inches) size paper in “landscape” orientation. Because this format is difficult to read on a smaller computer display, the digital edition is also available with the English translation following the Anglo-Norman text, in separate sections. The text is the same for both editions, only the formatting differs. All versions of the digital edition are available as indicated below.

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The current version of this digital text edition can be found at:

<http://bestiary.ca/etexts/wright1841/wright1841.htm>

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## PREFACE

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THE object of the present volume is to bring together a set of treatises on science written in a popular form, and in the vernacular tongue of the time, for the instruction of those who were unacquainted with the Latin language, at an early period of the history of learning in England. They are important documents of the history of popular science. We are wrong in supposing that our forefathers endeavoured to conceal science from the unlearned; at all times they published treatises for the uninitiated, which are curious not only as showing us the mode in which they made instruction popular, but as exhibiting the quantity which they thought necessary. The present volume forms an index to the state of general knowledge in England through upwards of five centuries. In this point of view the Anglo-Saxon treatise on Astronomy is the most curious, because it is of so remote an age as the tenth century. One of the Manuscripts appears to have belonged to a nunnery, and to have formed a part of the studies of the ladies. The Bestiary of Philippe de Thaun was intended primarily for the instruction of a queen.

It was my intention to include in this volume the curious work of Gautier de Metz, in French verse of the thirteenth century, entitled the *Image du Monde*; but various reasons have decided me to omit it. The *Image du Monde* is reserved to form a separate work, with copious notes instead of a translation, and will be an interesting illustration of the history of science in the Middle Ages: it was the popular text-book of general science in the age of Roger Bacon and Robert Grosseteste. In the present collection I have given nothing which was not written in England.

1. The first tract in the present volume<sup>1</sup> was compiled in the tenth century, but we have no means of ascertaining its author. It has, I believe, been attributed to Alfric; and an entry in a modern hand in one of the MSS. in the British Museum states, that it is the work of Athelard of Bath, but this is an evident mistake, since Athelard lived in the twelfth century. It is, as the prologue states, a mere abridgement of Bede's treatise *De Natura Rerum*, printed in the second volume of his works (ed. Cologne, p. 3). We are justified in believing that it was once extremely popular, by the number of copies which, after so long a period, still remain. It is sometimes found complete, with the title *De Compoto*, and sometimes without the introductory part, commencing on the fourth page of the present edition, with the title *De Primo Die Sæculi*.<sup>2</sup> There are four copies of this tract among the Cottonian Manuscripts:- MSS. Cotton. Tiberius, B. V., fol. 23, r<sup>o</sup>.; Tiberius, A. III., fol. 63, v; Caligula, A. XV., fol. 140, r<sup>o</sup>. (imperfect); Titus, D. XXVII., fol. 30, r<sup>o</sup>.; besides a few which are found in other collections, as one in the Public Library of the University of Cambridge. I have printed the text from MS. Cotton. Tiberius, B. V., written somewhere near the year 990, and have inserted between brackets from another MS. one or two omissions of the MS. adopted for the text.<sup>3</sup>

2. Philippe de Thaun is known as an Anglo-Norman poet through the *Essais historiques* of the Abbe de la Rue (vol. ii. p. 41), who tells us that the family took its name from the manor of Than, about three leagues from Caen in Normandy<sup>4</sup>. M. de la Rue was unable to collect any satisfactory information relating to the person of the poet. We learn from the prologue to his *Livre des Creatures*,<sup>5</sup> that he had an uncle named Humfrey de Thaun, who was chaplain to Yhun, Yun, or Ydun (as different MSS. read the name), "and" seneschal to the king. M. de la Rue supposes this 'Yhun' was Hugh Bigot, seneschal of Henry I. of

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<sup>1</sup> Not included in the digital edition.

<sup>2</sup> In MS. Cotton. Titus, D. XXVII., the introductory part is given at the end.

<sup>3</sup> Some observations on this tract will be found in the Editor's Essay on the State of Literature and Learning among the Anglo-Saxons, pp. 86-89.

<sup>4</sup> The writer of his life in the *Histoire Litteraire de France*, vol. ix., conjecturing that Philippus Taonensis in the description of the MS. in the Catalogue of the Cottonian MSS., was an error for Philippus Taorcensis, has hazarded the very unauthorized supposition that his name was Philippe de Thouars.

<sup>5</sup> Not included in the digital edition.

England, and afterwards Earl of Norfolk. It is more certain that Philippe was patronized by Adelaide of Louvaine, queen of Henry I., to whom he dedicates his Bestiary, which was probably written within the few years which followed her marriage to the English monarch in 1121. His poems are thus extremely valuable to the philologist, as being the earliest specimens of the Anglo-Norman language remaining; and I am satisfied that the manuscript from which I have printed the text was written in the first half of the twelfth century.

The Latin treatises on astronomical subjects most popular in the time of Philippe de Thaun, appear to have been the works of Bede, and the tracts on the *Compotus* by Helpericus, a monk of St. Gallen, who wrote about the year 980, and Gerlandus, a writer of the eleventh century, who has been by several bibliographers confounded with John de Garlandia, an Englishman who flourished in the thirteenth century. The works of these two writers are common in Manuscripts; *Helpericus de Compoto* is printed in Pez, tom. ii., part 2, p. 182. They form the groundwork of the *Liber de Creaturis* of Philippe de Thaun, in conjunction with the books on the same subject by two writers now unknown, Nebroz or Nebrot, whom he quotes very frequently, and Turkil (pp. 49, 51, 54) or Turchil (p. 67). The Anglo-Norman forms Nebroz and Nebrot would seem to point out a Latin name Nebrotus; the only name I know bearing any resemblance to it is Nebritius, a Spanish writer of the sixth century, but I am aware of no reason for attributing to him a work of this kind. Another unknown writer quoted by Philippe de Thaun, is Cingius, the 'philosopher' (p. 32). He quotes among the ancient writers Pliny (pp. 59, 60), Macrobius (pp. 40, 59, De Somn. Scip. p. 35), Ovid (p. 61), and Pythagoras (p. 59).

Seven copies of the *Livre des Creatures*, or *Liber de Creatures*, are known. The most ancient is that from which I have printed the text of both poems (MS. Cotton. Nero, A. V.), and which formerly belonged to the Library of the Cistercian Abbey of Holmcoltran, or Hulm Cultram, in Cumberland. Another copy, now incomplete, is found in MS. Arundel., No. 230, which contains a copy of the Anglo-Norman gloss of the Psalter, written about the middle of the twelfth century; the *Livre des Creatures* is written as prose on the spare leaves at the beginning and end in a somewhat later hand, but older than the end of the twelfth century. Another more complete copy occurs in MS. Sloane, No. 1580, fol. 162, v<sup>o</sup>, written in the thirteenth century. In this MS. the poem is arranged partly in long lines, and partly in short ones; the long ones having a space in the middle after the rhyming words, thus:

Philippe de Taun	.	.	ad fait une raisun,
Pur proveires garner	.	.	de la lei meintener;
A sun uncle le enveit,	.	.	ke amendier le deit,
Si it de rien ad mesdit	.	.	u en fait u en escrit,
A Hunfrei de Taun	.	.	le chapelein Yun,
Le chapelein le rei,	.	.	iceo ws dit par mei.

The corrections given between brackets in our text are taken from this manuscript. The fourth copy of the *Livre des Creatures* is contained in a MS. of the twelfth century, in the Library of Lincoln Cathedral, D. 4. 8, and begins thus:

*Hic incipit compotes secundum Philippum. Prologus.*

Philippe de Thaun ad fait une raison,
Pur proveires guarnir de la lei maintenir;
A son uncle l'enveiet, que amender le deiet,
Si rien i ad mesdit en fait u en escrit,
A Unfrei de Thaun, le chapelein Ydun
E seneschal lu rei, ico vos dit par mei.

The Abbe de la Rue indicates three manuscripts of the *Livre des Creatures* in the Library of the Vatican, two among the MSS. of Petau, Nos. 512 and 695, and one among those of Christina queen of Sweden, No. 738.

The only copy that appears to be known of the Bestiary is the one in the Cottonian MS., from which the two poems are here printed, Nero, A. V.. The few corrections between brackets in this poem are conjectural. It is a singular example of the mode in which the subject was treated at that period, and is founded chiefly on the Latin *Bestiaria* which were then common, and occur frequently in manuscripts of

the twelfth, thirteenth, and fourteenth centuries. One of these is the authority so frequently quoted by Philippe de Thaun under the title of *Li Bestiaire*. The other authority he quotes is the *Physiologus*, a book of similar description, but apparently not the *Physiologus* of Thetbaldus in Latin verse, printed among the works of Hildebert (fol. Paris, 1708, p. 1174), and translated at an early period into English verse (printed in the *Reliquiae Antiquae*, vol. i. p. 208), which is the only work under that title that appears now to be known. I have in some instances compared the text of the poem with the Latin Bestiary of the twelfth century in MS. Burney, No. 327, in which the *Physiologus* is also frequently quoted, and of which some parts are almost literally the same as the corresponding chapters of Philip de Thaun. These works were founded on the Natural History of Pliny, and on the derivations of the names of animals by Isidore (who also is quoted by Philippe de Thaun), with a mixture of medieval fables, many of which had been borrowed directly or indirectly from the Orientals. We find but few traces of the singular moralizations, which accompany these descriptions of the animals, in England before the Norman conquest. In the Exeter Book there are two very curious descriptions in Anglo-Saxon verse (of the Panther, and of the Whale) which bear a close resemblance to the corresponding articles in Philippe de Thaun, and which have similar moralizations; I am inclined to think that they have formed part of a poetical Anglo-Saxon Bestiary. The same story of the Whale is found in the early legend of St. Brandan.

3. The English fragment at the end of the volume<sup>6</sup> is taken from a manuscript of the well-known early metrical collection of lives of saints (MS. Harl., No. 2277, fol. 127, r<sup>o</sup>, written in the reign of Edward I.). It is curious as being the earliest piece of the kind which we find in the *English* language. The writings of Philippe de Thaun belonged to a period of our history when the Anglo-Norman was the common language of life among the respectable classes of society; it was only after the middle of the thirteenth century that it began to give place to the altered form of the Anglo-Saxon, which we call English; and the present fragment was probably composed not long after that period.<sup>7</sup>

The chief object of the Editor of the present volume has been to give correct texts. The translations are intended merely to aid those who are not well skilled in the different languages to understand the original, and have no further pretensions. They have necessarily been done hurriedly; and every one acquainted with the subject will be aware how much care it requires to edit texts like these from the manuscripts for the first time, and translate them at the same time. The poems of Philippe de Thaun belong to a language of which there is neither dictionary nor grammar to assist us. The translations, having been made with the view just stated, are perfectly literal, so much so that many parts of them will perhaps be thought to read lamely. In some places I have preserved intentionally the characteristic phraseology of the original language. Thus, in the Anglo-Saxon treatise I have preserved the gender of the moon and sun, *he* and *she*. It is, perhaps, not known to all readers, that in the Teutonic languages the moon is masculine and the sun feminine:—this is always the case in Anglo-Saxon. In French and Anglo-Norman, and all the Neo-Latin tongues, the custom of the Latin language is retained, and the moon is feminine, and the sun masculine. In the English of the thirteenth century, and, at least, part of the fourteenth, the characteristics of the Anglo-Saxon language were retained, and we find in the fragment at the end of the volume the sun again feminine. But as people began gradually to take their notions of grammar from the Latin language, the English writers adopted the same genders for the names of the two luminaries as they have in Latin and Anglo-Norman.

As the Anglo-Norman poems are the oldest monuments of the language known, I have thought it advisable to preserve, even in the Latin phrases and rubrics, all the peculiarities of the manuscript. It will be observed that, in the *Livre des Creatures*, there are several allusions to figures. These were not given in any of the Manuscripts that it was in my power to consult. At p. 64, are some Latin lines, which were arranged in the MS. so as to leave space for the lines of the drawing; I have carefully preserved this characteristic of the Manuscript, as the arrangement of the words may help to give an idea of the figure intended to be inserted. In the Manuscript, spaces are left throughout the Bestiary, to be filled with drawings of the animals, which are mentioned in the Latin rubrics, but which have not been inserted in the Manuscript. I

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<sup>6</sup> Not included in the digital edition.

<sup>7</sup> A detailed account of this collection of Saints' lives will be found in Warton's History of English Poetry, vol. i. pp. 13-19, edit. o€1840. I believe that the portion printed in the present volume does not appear in all the Manuscripts.

have also preserved in the printed text the marks used to indicate the conjunctive particle,  $\neg$ <sup>8</sup> and &, wherever they occur in the MS. The general form of the conjunction is *e*; and I am inclined to think that the few instances of *et* arise from oversights of a Latin scribe. Under these circumstances I thought it unsafe to insert *et* in the text for the marks just mentioned, and some philologists might have blamed me for interpreting them by the common form *e*.

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<sup>8</sup> Note to the digital edition: In the printed text, the symbol used here resembles a number 7 with a curved top; lacking such a symbol that will display reliably, this symbol has been replaced with &.

## THE BESTIARY OF PHILIPPE DE THAUN

*BESTIARIUS incipit, quem Philippus Taonensis fecit in laude et memoria reginæ Angliæ Aelidis, est nomen vere, quod recte cum venit ex re, Hebraice dictum est, et quia laus dicitur, a Philippo laudatur.*

*LIBER iste Bestiarius dicitur, quia in primis de bestiis loquitur. Et secundo, de avibus. Ad ultimum autem, de lapidibus. Itaque trifarie spargitur, et allegorice subintelligitur. Sunt autem animalia que natura a Christo prona, atque ventri obedientia, et in hoc denotatur pueritia. Sunt etiam volucres in altum volantes, quo designant homines cælestia meditantes. Et natura est lapidis quod per se est immobiles. Ita nobis cum superis sit Deus ineffabilis, ut in sua præsentia ejus misericordia et cum sanctorum gloria decantemus Alleleja.*

PHILIPPE de Taun en Franceise raisun  
Ad estrait Bestiaire, un livre de gramaire,  
Pur l'onur d'une gemme, ki mult est bele femme,  
Aliz est numée, reine est coronée,  
Reine est de Engleterre, sa ame n'ait jà guere;  
En Ebreu en verité est Aliz laus de Dé.  
Un livre veil traïter, Dés sait al cumencer;  
**LEO** quo que est rex omnium animalium,  
De quo liber loquitur, ideo præponitur;  
Et ejus formatio et compaginatio  
Magnum quid significat, ut liber notificat.  
**CEO** que en Griu est leun, en Franceis rei ad nun;  
Leuns en mainte guise mutes bestes justise,  
Pur çeo est reis leuns, or orez les facuns.  
Il ad le vis heduz, gros le col e kernuz,  
Quarré lu piz devant, ardez e combatant;  
Greille ad le trait derere, cue de grant manere,  
E le gambe ad plates juste les pez aates;  
Les pez ad gros cupez, luns uncles e curvez;  
Quant faim ad u maltalent, bestes mangue ensement;  
Cum il cest asne fait, ki rechane e brait.  
Or oez senz dutance d'ïceo signefiance.  
**LI** leun signefie le Fiz Sancte Marie;  
Reis est de tute gent, senz nul redutement;

Philippe de Thaun into the French language  
has translated the Bestiary, a book of science,  
for the honour of a jewel, who is a very handsome woman,  
Aliz is she named, a queen she is crowned,  
5 queen she is of England, may her soul never have trouble!  
In Hebrew, in truth, Aliz means praise of God.  
I will compose a book, may God be with its commencement.  
10  
75 What is in Greek *leun*, has in French the name *king*;  
the lion in many ways rules over many beasts,  
therefore is the lion king, now you shall hear how.  
15 He has a frightful face, the neck great and hairy,  
he has the breast before square, hardy and pugnacious;  
his shape behind is slender, his tail of large fashion,  
and he has flat legs constrained down to the feet;  
he has the feet large and cloven, the claws long and curved;  
20 when he is hungry or ill-disposed, he devours animals without discrimination;  
as he does the ass, which resists and brays.  
Now hear without doubt the signification of this.  
The lion signifies the son of St. Mary;  
he is king of all people, without any gainsay;



Poanz est par nature sur tute creature;  
 E fer contenment, e od fer véement,  
 A Judeus se parrat, quant il les jugerat,  
 Pur çeo qu'il forfurent quant en croiz le pendirent,  
 E pur çeo forfait unt, que de ous nul rei nen unt.  
 Force de Deité demustre piz quarré;  
 Le trait qu'il ad derere, de mult gredle manere,  
 Demustre humanité qu'il out od Deité;  
 Par la cue justise, ki de sur nus est mise;  
 Par la gambe qu'at plate, mustre Dés ert aate,  
 E cuvenable estait que pur nus se dureit;  
 Par le pé qu'ad cupez, demonstrance est de Dé,  
 Que le mund endorat, en sum puin le tendrat;  
 Par les ungles entent des Judeus vengeance;  
 E par le asne entendum Judeu, par grant raisun  
 Asne est fol par nature, si cum dit Escripiture,  
 Jà tusterat de sa rute, se l'en ne li tolt tute,  
 Tut itel nature unt li Judeu ki fol sunt,  
 Jà en Deu ne crerunt, si par force ne l' funt;  
 Jà n'erent converti, si Deu n'en ait merci.  
 Oez del altre nature, sulunc Saint Escripiture.  
**LEUNS** quant volt chacer, e perie volt manger,  
 De sa eue en verté, si cum est esprové,  
 Une cerne fait en terre, quant volt praie conquere,  
 Si laisse une baée, que çeo seit enreiée  
 As bestes qu'il desire, dunt volt faire sa prise;  
 E tel est sa nature, que jà n'ert beste nule  
 Ki puisse trespasser sun merc, ne ultre aler.  
 Ceo mustre la peinture, si est dit par figure.

*Leonis cauda Scripturam vel Dei justitiam significat,  
 et circulus cælum vel æcclesiam significat.*

**LA** cue par nature mustre Saint Escripiture;  
 E la cue est justise ki desur nus est mise;  
 Par le cerne entendum Parais par raisun;

25 he is powerful by nature over every creature;  
 and fierce in appearance and with fierce look  
 he will appear to the Jews, when he shall judge them,  
 because they made themselves guilty when they hanged him on the cross,  
 and therefore they have merited to have no king over them.  
 30 The square breast shows strength of the Deity;  
 the shape which he has behind, of very slender make,  
 shows humanity which he had with Deity;  
 by the tail is indicated justice, which is placed over us;  
 by the leg which he has flat, he shows that God was constrained,  
 35 and it was convenable that he should give himself for us;  
 by the foot which he has cloven, is demonstrance of God,  
 who will clasp the world, will hold it in his fist;  
 by the claws, is meant vengeance upon the Jews;  
 by the ass, we understand the Jews very rightly;  
 40 the ass is foolish by nature, as the Scripture says  
<sup>76</sup> he will turn from his way, if one does not drag him entirely to it,  
 just such nature have the Jews who are fools,  
 they will never believe in God, unless they do it by force;  
 they will never be converted, unless God have mercy on them.  
 45 {*Hear of the other nature, according to Holy Scripture.*}  
 The lion when he will hunt, and will eat prey,  
 with his tall in truth, as is proved,  
 he makes a track on the earth, when he will gain prey,  
 and leaves an opening, that it may be an entrance  
 50 to the beasts which he desires, of which he will make his prize;  
 and such is his nature, that there will never be any beast  
 which can pass over his mark, nor go beyond it.  
 This shows the painting, and it is said by figure.

55 The tail by its nature shows Holy Scripture;  
 and the tail is justice which is placed upon us;  
 by the track we understand Paradise rightly;

E la breche est entrée ki nus est aprestrée,  
 Si nus le ben feisum e le mal guerpisum.  
 E nus signefium les bestes par raisun.  
**LEUNS** quant irez, il se peint od ses piez,  
 En terre se peindrat, quant il mariz serat,  
 & iceste nature mustre ceste peinture.  
**JHESU** Crist entendum en semblant del leun;  
 E nus sa terre sumes, & en faiture d'umes;  
 Lores quant nus castie, que ne façun folie,  
 Par acun enferté, dunt avum volenté,  
 Ceo s' ire signefie, e pendre en tel baillie.  
**QUANT** Dés ne fait à gent à trestut lur talent,  
 U il sunt en careté u en enfermeté,  
 Dunc dient li dolent, Dés ne 's aime nent,  
 Ne ne l'unt deservi que il si les casti;  
 Ne sevent li dolent que devant lur nés pent.  
 Tels met Dés en liens, ki mult seraient dolens  
 Si il regner poaient e faire çeo que voldraient.  
 Pur çeo les lie en mal, qu'il pechent mais tal;  
 Mult ad Dés celui cher, que il volt castier.  
 Aiez en remembrance çeo est signefiance.  
**UNCORE** dit Escripiture leuns ad tele nature,  
 Quant l'om le vait chazant, de sa cue en fuiant  
 Desfait sa trace en terre, que hom ne l' sace querre;  
 Ceo est grant signefiance, aiez en remembrance.  
**LI** leuns en fuiant sa trace vait cuverant;  
 La trace del leun mustre incarnaciun,  
 Que Dés volt prendre en terre, pur noz ames conquere.  
 E issi faiterement le fist cuvertement,  
 Es degrez se meteit, dunt chascun ordre esteit,  
 De prophetes, de apostle, e tres qu'il vint al nostre,  
 Tant qu'il hume fud carnél, e pur nus fud mortel,  
 E par ordre acceptable, e issi venquit diable.  
 Diable hume decut; Dés hom, qu'il ne cunnut,  
 Venquid puis diable par vertud cuvenable;  
 Si diable seust que Dés hom mortel fust,

and the breach is the entry which is prepared for us,  
 if we do good and avoid evil.  
 And we give signification to the beasts rightly.  
 60 The lion when he is angry, he hangs himself with his feet,  
 he will hang himself in the earth, when he is enraged,  
 and this nature the painting shows us.  
 We understand Jesus Christ in the semblance of the lion;  
 and we are his earth, and in the fashion of men;  
 65 when he chastises us, that we may not do folly,  
 by any weakness, of which we have the desire,  
 that signifies his anger, and to hang in such baillie.  
 77 When God does not do for people all at their will,  
 when they are in distress or in infirmity,  
 70 then the wretches say, God does not love them at all,  
 nor have they deserved that he should chastise them so;  
 the wretches do not know what hangs before their nose.  
 God puts in bonds those, who would be very wretched  
 if they could reign and do what they would.  
 75 Therefore he binds them in ill-doing, that they should do no more so;  
 God holds him very dear, whom he chooses to chastise.  
 Remember that this is a signification.  
 Again scripture says the lion has this nature,  
 when we hunt him, with his tail in flying  
 80 he erases his track on the ground, that we may not know how to seek him;  
 remember this is a great signification.  
 The lion in flying covers his track;  
 the track of the lion means incarnation  
 which God would take on earth, to gain our souls.  
 85 And thus truly he did covertly,  
 he placed himself in degrees, of which each order was,  
 of prophets, of apostles, and till he came to ours,  
 until he was carnal man, and was mortal for us,  
 and by order acceptable, and thus he vanquished the devil.  
 90 The devil deceived man; God man, whom he knew not,  
 afterwards vanquished the devil by convenable force;  
 if the devil had known that God was mortal man,

Jà à çeo ne l' menast, que il le crucifiast.  
 Si fist Dés cointement e senz parveiment,  
 Que angeles ne l' cunuisseient ki enz et cel esteient.  
 Pur çeo quant le Fiz Deu vint en sa majesté,  
 Dunt il ançois turnad, quant pur nus s'encharnad,  
 As angeles demanderent ki ensemble od lui erent,  
 "Ki est cist reis de glorie ki repaire od victorie?"  
 Cil qui od Deu esteient icest respuns rendeient,  
 "Ceo est li reis de glorie, ki repaire od victorie."  
 & uncore demanderent angeles ki et cel erent,  
 "Purquei ad vesteure de vermeille figure?"  
 Li angele e nostre sire respundent, "pur martire  
 Que avum sufert en terre pur noz ames conquere."  
 & iço entendum par traite del leun.  
**LI** leuns blanc coc crent, de char le cri ki en vent;  
 E si ad itel sort, que à uilz uverte dort;  
 & iço entendez, es furmes que veez.

*Leo iste Christum significat, et gallus sanctos Dei, et  
 plastrum Evangelistas.*

**LI** blanc coc signefie humes de sancte vie,  
 Ke ainz que Deu fu mort annucierent le sort,  
 Que il forment cremait sulunc que hom estait,  
 Si cum mustre l'escrit que Dés meime dit,  
 "Pere, pardune mei la mort que aver dei,  
 E ne remaint pur mei la volented de tei."  
 Pur çeo que mort dutout, hume se demustrout,  
 E sacez e (à?) saint Pere Dés dist en tel manere;  
 Coc cante el sue onur les hures nuit e jur,  
 E nus tut altres, prime, terce, e midi.

*Ratio quare sic cantantur hore.*

*In matutino damnatur tempore Christus,  
 Quo matutini cantantur tempore psalmi.*  
 Urum nuit e jur al nostre Creatur;  
 Pur çeo cantent devin matines al matin,

he would never have led him so far as to crucify him.  
 So God acted slyly and without being perceived,  
 95 that angels did not know it, who were in heaven.  
 Therefore when the Son of God came in his majesty,  
 from which he thus turned when he incarnated himself for us  
 78 they demanded of the angels who were with him,  
 "Who is this king of glory who comes with victory?"  
 Those who were with God gave this answer,  
 100 "It is the king of glory who returns with victory."  
 And again the angels who were in heaven demanded,  
 "Why has he a garment of red?"  
 The angels and our Lord answered, "For martyrdom  
 which we have suffered on earth to gain the souls which are ours."  
 105 And this we understand by the track of the lion.  
 The lion fears the white cock, detects the cry which comes from him;  
 and he has such a nature, that he sleeps with open eyes;  
 and this you understand which you see in the figure.

The white cock signifies men of holy life,  
 110 who before God died announced his lot,  
 which he feared very much according as he was man,  
 as shows the writing which God himself dictated,  
 "Father, forgive me the death which I ought to have,  
 and let thy will remain not for me."  
 115 Because he feared death, he proved himself man,  
 and to St. Peter, God said in that manner;  
 the cock chants in his honour the hours night and day,  
 and tells us in the same manner the prime, tierce, and mid-day.

120 Let us pray night and day to our Creator;  
 on this account the divines chant matins in the morning,

Lores fud Dês juget, batud, e lied;  
 & el solail levant prime sunt cleric cantant,  
 Ke dunc resuscitat Dês e de mort nus gerat;  
 E pur çeo terce cantum quant terce est par raisun,  
 Ke Deus fud dunc pened, & en la croiz leved.

*Sexta sunt tenebræ mundi per climata factæ.*

**E L'URE** à midi cantent cleric à midi,  
 Lores fud obscuré, quant fud en croiz nafré.  
 Li solail se obscurat, nul luur ne dunat,  
 Pur la veire luur ki dunc suffri dolur,  
 Sulunc humanité, nent sulunc deité.  
 E çeo lisant truvum enz en la paissium,  
 Aiez en remembrance çeo est grant signefiance.  
 Pur çeo nune cantum, ke en icele saisun  
 Li esprit s'en alat, e la terre tremblat,  
 E depecherent peres de diverses maneres.  
 Aiez en remembrance, çeo est grant signefiance.  
 E la vespre est cantée pur çeo en la vesprée,  
 Ke lores sun veir cors fud en sepulcre enclos.  
 Puis vespers est cumpelie, e içeo signefie,  
 Dês ad tut acumplit, ke diable venquid;  
 Pur çeo est *silencium* que silence apelum.  
 El prim seir reposum, e lores nus taisum,  
 E diable s'esmovent, ki tuz jurs par nuit overent.  
 Quant nus cessum de overer, dunc poent il errer;  
 La nuit unt poesté de traveiler malfé,  
 Ke il sunt fiz Nairun, que nus neir apelum;  
 Pur çeo quant vent le jur, dunc fuient la luur,  
 E nus cunte li jur levum al Creatur,  
 Cunte jur levums, e dimes noz ureisuns.  
 Or oez par maisterie que li chars signefie.  
**LI** chars note en verté quatre des feelz Dé,  
 Marc, Matheu senz engan, Lucas, e le bon Sain Johan;  
 E li criz signefie la mort del Fiz Marie,

then was God judged, beaten and bound;  
 125 <sup>79</sup> and at sun rise the clerks chant prime,  
 because then God was raised and recovered us from death;  
 and for this reason we chant tierce when tierce is rightly,  
 because God was then punished and raised on the cross.

And the hour of mid-day the clerks chant at mid-day,  
 130 then it was darkened when he was wounded on the cross,  
 the sun became obscured and gave no light,  
 on account of the true light which then suffered pain,  
 according to humanity, not according to deity.  
 And this we find reading in the Passion,  
 135 remember, it is great signification.  
 For this reason we chant nones, because at that time  
 the spirit departed, and the earth trembled,  
 and the stones split in divers manners.  
 Remember this is great signification.  
 140 And we chant vespers in the evening for this reason,  
 because then his true body was inclosed in the sepulchre.  
 Afterwards vespers is completed, and that signifies,  
 that God has accomplished all and vanquished the Devil;  
 therefore is *silencium*, which we call silence.  
 145 In the first evening we repose, and then we are silent,  
 and the devils stir themselves, who always work by night.  
 When we cease to work, then they can wander;  
 by night the evil ones have power to work,  
 for they are the sons of Nairun, which we call darkness;  
 150 on that account when day comes, then they fly the light,  
 and we at the approach of day rise to the Creator,  
 at the approach of day we rise and say our prayers.  
 Now hear, by science, what the cart signifies.  
<sup>80</sup> The cart denotes in truth four of God's lieges,  
 155 Mark, Matthew, without deception, Luke and the good St. John;  
 and the cry signifies the death of the son of Mary,

Que nuncierent el mund, par quei gent raient sunt,  
 Que Jhesu se cremeit sulunc çeo que hom esteit.  
**ET** sacez del leun un altre entenciun;  
 Qu'il ad itel sort que à oilz uvert dort;  
 Sacez çeo signefie le Fiz Sancte Marie  
 Enz en sa mort veillat, quam par mort mortuat;  
 Diable apelat mort, dist qu'il serait sa mort  
 E sun destruiement, nostre respunsement,  
 & en sa mort veillat quant Diable liad;  
 Par la mort Damne-Dé nus est repos duné,  
 Par sa mort venqui Satan nostre enemî;  
 E içeo entendum par le dormir del leun.  
**ET** uncor par figure leuns ad tel nature,  
 Le jur que primes humme veit, icel jur trembler deit;  
 E çeo poez saveir par cez furmes veir.  
**LE** trembler del leun demustre par raisun,  
 Que Dés se humiliad quant pur hume encarnad,  
 Quant il od deité commust humanité,  
 Cum anme e cors est un, issi fud Dés & hum;  
 Tant sufist de çeo dire, or oez de altre martire.  
**SACEZ** que la leurre, s'un mort feun feune,  
 E dunc sen feun tent, si li leuns i survent,  
 Tant veit entur e crie que al terz jur vent à vie,  
 & iceste nature mustre ceste figure.  
**SACEZ** que Sancte Marie leone signefie,  
 E li leun cel Crist ki pur gent mort se fist;  
 Par treis jurz jut en terre pur noz amer conquere,  
 Sulunc humanité, nent sulum deité,  
 Si cum Jonas fist, ki el peissun se mist.  
**PAR** le cri del leun la vertud Deu parnum,  
 Par quei resuscitad Crist [e] enfern despuillat,  
 Ceo est signefiance, aez en remembrance,  
 Del leun en verité çeo dit auctorité;  
 Mais de ceste raisun ne ferai plus sermun,  
 Ke or voil cumencer de altre beste à traiter.  
**MONOSCEROS** est beste, un corn ad en la teste,

which they announced in the world, by which people are assured,  
 that Jesus had fear according to his humanity.  
 And know another signification of the lion;  
 160 that he has such a nature, that he sleeps with his eyes open;  
 know, that signifies, the son of St. Mary  
 was awake in his death, when he died by death;  
 the devil he called death, said that he would be his death  
 and his destruction, our responsibility,  
 165 and in his death was awake when he bound the devil;  
 by the death of the Lord God repose is given to us,  
 by his death he conquered Satan our enemy;  
 and this we understand by the sleeping of the lion.  
 And again by figure the lion has this nature,  
 170 the day when he first sees man, that day he must tremble;  
 and that you may know by these forms here.  
 The trembling of the lion shows rightly,  
 that God humbled himself when he became incarnate for man,  
 when he took humanity in exchange for deity,  
 175 as the soul and body is one, so was God and man;  
 so much is enough to say of this, now hear of another matter.  
 Know that the lioness, if she bring forth a dead cub,  
 she holds her cub, and the lion arrives,  
 he goes about it and cries till it revives on the third day,  
 180 and this nature shows this figure.  
 Know that the lioness signifies St. Mary,  
 and the lion, Christ, who gave himself to death for the people;  
<sup>81</sup> three days he lay in the earth to gain our souls,  
 according to humanity, not according to deity,  
 185 as Jonah did, who entered the fish.  
 By the cry of the lion we understand the power of God,  
 by which Christ was restored to life and robbed hell,  
 this is the signification, have it in remembrance,  
 of the lion, in truth, as we learn from authority;  
 190 but of this matter I will make no further discourse,  
 but will now begin to treat of another animal.  
 Monosceros is an animal which has one horn on its head,

Pur çeo ad si à nun, de buc ad façon;  
 Par pucele est prise, or oez en quel guise.  
 Quant hom le volt cacer e prendre & enginner,  
 Si vent hom al forest ù sis repairs est;  
 Là met une pucele hors de sein sa mamele,  
 E par odurement monosceros la sent;  
 Dunc vent à la pucele, e si baiset sa mamele,  
 En sun devant se dort, issi vent à sa mort;  
 Li hom survent atant, ki l'ocit en dormant,  
 U trestut vif le prent, si fait puis sun talent.  
 Grant chose signefie, ne larei ne l'vus die.  
**MONOSCEROS** Griu est, en Franceis *un corn* est  
 Beste de tel baillie Jhesu Crist signefie;  
 Un Deu est e serat e fud e parmaindrat;  
 En la virgine se mist, e pur hom charn i prist,  
 E pur virginité pur mustrer casteed;  
 A virgine se parut e virgine le conceut,  
 Virgine est e serat e tuz jurz parmaindrat.  
 Or oez brefment le signefiement.  
**CESTE** beste en verté nus signefie Dé;  
 La virgine signefie sacez Sancte Marie;  
 Par sa mamele entent sancte eglise ensement;  
 E puis par le baiser çeo deit signefier,  
 E (?Que) hom quant il se dort en semblance est de mort  
 Dés cum hom dormi, ki en la cruiz mort suffri,  
 E sa destructiun nostre redemptiun,  
 E sun travaillement nostre reposement,  
 Si deceut Dés Diable par semblant cuvenable;  
 Anme e cors sunt un, issi fud Dés & hom,  
 E çeo signefie beste de tel baillie.  
**PANTERE** est une beste de mult precius estre;  
 & oez de sun nun signeficatiun  
*Pan* en Griu *trestut* est; ke de tel nature est,  
 Ele ad multes valurs, si ad plusurs colurs;  
 Duce est & atemprée, de bestes est amée,  
 Tut aime par raisun fors sulement le dragun;

therefore it is so named; it has the form of a goat,  
 it is caught by means of a virgin, now hear in what manner.  
 195 When a man intends to hunt it and to take and ensnare it,  
 he goes to the forest where is its repair;  
 there he places a virgin, with her breast uncovered,  
 and by its smell the monosceros perceives it;  
 then it comes to the virgin, and kisses her breast,  
 200 falls asleep on her lap, and so comes to its death;  
 the man arrives immediately, and kills it in its sleep,  
 or takes it alive and does as he likes with it.  
 It signifies much, I will not omit to tell it you.  
 Monosceros is Greek, it means *one horn* in French:  
 205 a beast of such a description signifies Jesus Christ;  
 one God he is and shall be, and was and will continue so  
 he placed himself in the virgin, and took flesh for man's sake,  
 and for virginity to show chastity;  
 to a virgin he *appeared* and a virgin conceived him,  
 210 a virgin she is, and will be, and will remain always.  
 Now hear briefly the signification.  
<sup>82</sup> This animal in truth signifies God;  
 know that the virgin signifies St. Mary;  
 by her breast we understand similarly Holy Church;  
 215 and then by the kiss it ought to signify,  
 that a man when he sleeps is in semblance of death;  
 God slept as man, who suffered death, on the cross,  
 and his destruction was our redemption,  
 and his labour our repose,  
 220 thus God deceived the Devil by a proper semblance;  
 soul and body were one, so was God and man,  
 and this is the signification of an animal of that description.  
 Panther is an animal of very precious being;  
 and hear the signification of its name:  
 225 *παν* in Greek is all; it is of such a nature,  
 it has many values, and various colours  
 it is mild and of a good disposition, it is loved by animals,  
 all rightly love it except the dragon alone;

Icest beste mue divers mangers manjue;  
 Quant saul serat, en sa fosse enterat,  
 Trais jurs si dormirat, al terz esveillerat  
 Quant ele se dreccerat, un grant cri jeterat;  
 & el cri qu'ele ferat, de sa buche isterat  
 Un tel odurement cum fust basme u piement.  
 Les bestes ki l'orunt, ki prof e luinz serunt,  
 Lores se assemblerunt, l'odurement siverunt  
 Ki de la buche isterat, que pantere ferad.  
 Li draguns sulement, ki ot l'enviement,  
 Mult grand pour le prent, fuit en l'odurement,  
 En terre mucherat cum mort, se girat  
 Lait e desfiguret, cum se il fust tued  
 Muver ne se purrat; signefiance i ad.  
**PANTERE** mustre vie del Fiz Sancte Marie;  
 E nus signefium les bestes par raisun;  
 E li draguns Diable, par semblant cuvenable.  
 Dés treis jurz jut en terre pur noz ames conquere,  
 Al terz resuscitat, sun pople rapellat,  
 Tuz les sons asemblat, e Diable acravantad,  
 Sulunc cele semblance del dragun, sen dutance.  
 Dés al prince de mort nus tolit par sa mort;  
 De mort nus deliverat, nostre dolor portat,  
 E çeo avum oï del prophete Davi  
 Jhesu en alt muntad, nostre dolor portat.  
 Quant Dés nus asemblat, pantere resemblat;  
 A leon resemblat, quant il nus resuscitat.  
 De çeo dit Salomon, que *pan* est sun dreit nun;  
*Pan* çeo est “tu, Dés, es *pan*, par veir e senz engan;”  
 Uns est en deité, tut en humanité;  
 Dés est tut fundament, e ben de tute gent.  
 Si cum li sols uns est, ki del mund lumere est;  
 E si raiz sunt plusurs, ki sunt del salveur;  
 E si est Dés luur, e nus si raie plusur;  
 Uns est multiplianz, sultiz, nobles, vaillanz;  
 Tut ad fait quantque est, pur çeo *tut* sis nuns est.

this little animal eats divers meats;  
 230 when it shall be satisfied, it will enter into its den,  
 three days it will sleep, on the third it will awake;  
 when it shall arise, it will emit a great cry;  
 and at the cry which it shall make, from its mouth will issue  
 an odour like as it were balm or piement.  
 235 The animals that shall hear it, whether they be near or far,  
 will then assemble, they will follow the smell  
 that shall issue from its mouth, which the panther, shall make.  
 The dragon alone, who had the hatred,  
 great fear seizes upon him, he flies from the smell,  
 240 will lay himself on the ground as dead, will lay down  
 torn and disfigured, as if he were killed  
 he will not be able to move: there is a signification.  
<sup>83</sup> The panther shows the life of the Son of St. Mary,  
 and we are rightly the signification of the animals;  
 245 and the dragon means the Devil by right semblance.  
 God lay three days in the earth to gain our souls,  
 on the third he revived, he called his people,  
 all his own he assembled, and the Devil he frightened,  
 according to this semblance of the dragon, without doubt.  
 250 God by his death took us from the prince of death;  
 he delivered us from death, he bore our punishment,  
 and that we have heard of the prophet David:  
 Jesus mounted on high, he bore our grief.  
 When God assembled us, he resembled the panther;  
 255 he resembled the lion, when he raised us from the dead.  
 Therefore saith Solomon, that *pan* (*παν*), is his right name;  
*pan*, that is, “thou, God, art all, in truth, and without deceit;”  
 one he is in deity, all in his humanity;  
 God is all foundation and good of all mankind.  
 260 As the sun is one, which is the light of the world;  
 and its rays are many, which are of the Saviour;  
 and so is God light, and we his many rays;  
 he is one multiplying, subtle, noble, precious;  
 he made all that is, wherefore All is his name.

E le cri de la beste demustre voit celeste;  
 Puis que Dés fud leved, de mort resuscitet,  
 Par trestute la cuntrée en fud la renumée.  
 E sancte ureisun par l'odur entendum;  
 Tut ad Dés uveret par la sue bunted,  
 Quant que Saint Escripiture nus disait par figure;  
 Devencud ad Diable par vertud cuvenable,  
 Sur Christene gent n'en averait mais nent,  
 Se il ne funt peched, par quei seient lied.  
 E sacez que le dragun del serpent ad façun;  
 Crestuz est & elez, dous pez ad, si est dentez;  
 Par cue se defent, e mal fait à la gent.  
 Cue demustre fin, si cum dient devin  
 Ceo est l'entendement, qu'en la fin veirement  
 Diable destruerat ki en mal finerat.  
 Ne voil ore plus traier, altre voil cumencer.  
**PORCON** en Griu est nun que nus chevere apellum  
 E si est itel beste, ki munte alt pur paistre;  
 E çeo dit escripture, fer ad regardure  
 El hum k'il verad, ki juste lui serat;  
 Très ben seet purpenser se il deit luinz aler.  
 Mult aime à manger en halt munte el rocher.  
**BESTE** de tel baillie nus demustre la vie  
 Que Dés menat en terre, pur noz ames conquere;  
 Quant Jhesu prechout, altement parlout,  
 E li prudume le oient ki le ben reteneient.  
 Cil sunt alt cumme munt, ki ben dient e funt;  
 Il sunt de muz vertuz, de icés est Dés pouz;  
 Sur ces est sun estal, ki se guardent de mal;  
 & il est lur pulture, si cum dit escripture.  
**DES** veit tuz ces ki sunt, ki furent, e serunt  
 Dés prof e luinz vait, issi cum faire deit;  
 Dés conuist tute gent, e lur faiz ensement,  
 Tut çeo qu'il fait unt, qu'il funt e ferunt,  
 Dés conuist les erranz e tuz les surviva[n]z;  
 Dés seet ben esgarder, ki luinz deivent errer;

265 And the cry of the beast shews celestial voice;  
 since God was raised, resuscitated from death,  
 through the whole country was the fame of it.  
 And by the smell we understand holy prayer;  
 God by his goodness has made all,  
 270 that Holy Scripture said to us figuratively;  
 he conquered the Devil by suitable force,  
 he will have no more force over Christian people,  
 if they do no sin, by which they are enslaved.  
<sup>84</sup> And know, that the dragon has the form of the serpent;  
 275 it is crested and winged, it has two feet, and is toothed;  
 by its tail it defends itself, and does harm to people.  
 Tail, means end, as the theologians say;  
 this is the meaning, that in the end truly  
 the Devil will destroy those who shall end in evil.  
 280 I will treat of it no longer, but will begin another.  
 Porcon in Greek is the name by which we call a goat:  
 and it is an animal of that nature which mounts high to feed;  
 and as Scripture says, it has a fierce look  
 to the man whom it shall see, who shall be near it;  
 285 it knows very well to deliberate if he ought to go far:  
 it loves much to eat in an elevated position, it mounts on the rock.  
 An animal of this sort shows us the life  
 which God led on earth, to gain our souls;  
 when Jesus preached, he spoke high,  
 290 and the goodmen heard it and retained it well.  
 They are high like a mount, who say and do well;  
 they have many virtues, of these God is feared;  
 on these is his seat, who keep themselves from evil;  
 and he is their food, as Scripture saith.  
 295 God sees all those who were, who are, and who shall be;  
 God sees near and far, as he ought to do;  
 God knows all people, and their deeds likewise,  
 all that they have done, that they are doing, and will do,  
 God knows the wanderers and all the survivors;  
 300 God is well able to see those, who shall wander to a distance;



Cil en luinz irrunt, ki en enfern irrunt,  
 Ferement les verad, pur çeo qu'il les arad  
 E cil surjurnerunt ki od Deu remaindrunt.  
 E çeo sacez senz faille, ki eiresi travaille,  
 E cil traveillerunt ki en enfern irrunt;  
 Aez en remembrance çeo est signefiance.  
**IDRUS** est beste e nage d'un estrange curage;  
 A colovere est semblance, (*sic*) en isle est conversable;  
 & Phisologus içeo dit, que ydrus  
 Volenters est en idles, mult pareet cocodrilles,  
 Par engin li quert mort quant buche uverte dort,  
 Quant l'ad aparceud, met sai en la palud,  
 Quant se est enboée e del limun luée,  
 Quant pot escolurger e sa buche mucher,  
 Dunc vent à cocodrille là ù il dort en le idle,  
 En la buche se met petit e petit,—  
 Or oez, quel merveille; li cocodrille s'esveille,  
 & itant par est glut que tut vif le stranglut;  
 Idrus el cors li entre, la buele de sa ventre  
 Li trenche, e depart, si l'ocit par tel art,  
 Puis s'en ist vif del cors, sa buele en get hors.  
 Ceo est allegorie, grant chose signefie.  
**LE** ydrus en verté nus signefie Dé  
 Dés pur redemptiun prist incarnatiun,  
 Ke devint en pudnete, e puldre en boete,  
 De boe vint limun, e de char quir avum;  
 Dés de char fud vestud, dunt Satan fud vencud,  
 Qu'en eie acuntant par altre tel semblant?  
 Dés devenquid Diable par semblant cuvenable.  
**COCODRILLE** signefie diable en ceste vie;  
 Quant buche uverte dort, dunc mustre enfern e mort;  
 Enfern ert en repos buche uverte nent clos;  
 Ainz que le Fiz Dé presist humanité,  
 A seur tute gent parneit apartement,  
 Enfern Deu reculli e vif le strangluti;  
 Ceo est qu'en enfern, entrat, e les sons en getat,

they will wander far, who shall go to hell,  
 he will look at them fiercely, because he will hate them;  
 and they who shall remain will dwell with God.  
<sup>85</sup> And know this without fail, that who works heresy,  
 305 and those who work that shall go to hell,  
 have in remembrance that this is the signification.  
 Idrus is a beast and swims with a strange force;  
 it resembles a snake, it lives in an island;  
 and Physiologus says, that the ydrus  
 310 willingly is in an island, it hates much the crocodile,  
 by cunning it seeks his death when he sleeps with his mouth open,  
 when it has perceived him, it puts itself in the fen,  
 when it is covered with mud and slime,  
 when it can strain and cover its mouth,  
 315 then it comes to the crocodile where he sleeps in the isle,  
 puts itself in his mouth by little and little,  
 now hear, what a wonder! the crocodile awakes,  
 and is so greedy that he swallows it all alive;  
 idrus enters into his body, the bowel of his belly  
 320 it cuts, and separates, and slays him by this means,  
 then issues alive from his body, and throws out his bowels.  
*{This is the allegory, it signifies much.}*  
 The idrus in truth signifies God:  
 God for our redemption took incarnation,  
 325 which became in dust, and dust into mud,  
 of mud came slime, and of flesh we have skin,  
 God was clothed with flesh, whereby Satan was vanquished,  
 why should I go on telling it by another similitude?  
 God vanquished the Devil by a fit similitude.  
 330 Crocodile signifies the Devil in this life;  
 when he sleeps with his mouth open, then he represents hell and death;  
 hell rests with mouth open, not closed;  
 when the Son of God took humanity,  
<sup>86</sup> he took openly to save all mankind,  
 335 hell took up God and swallowed him alive;  
 that is, he entered hell, and threw out his own people,

Sulunc sa deité, nent en humanité;  
 Issi d'enfern fud morz, fors nus mist par tel sors,  
 Vis entrat en enfern e vis issit de enfern;  
 D'enfern les bons getat, e les mals i lassat.  
**ET** Phisologus dit que cocodrillus  
 En l'eve naist del Nil, e mult est beste vil;  
 Quatre pez ad la beste, e mult est de fer estre;  
 De terre e de eve vit, si cum Ysidres dit,  
 Vint sotes de lungur trovet l'un le greignur;  
 Granz denz & ungles ad, durs est li quirs que il ad;  
 Pur pierre n'iert rumpud, jà tant n'iert ferud;  
 S'il pot hom devure, quant manget ad si plure.  
 Atant fine ma raisun, altre cumencerum.  
**LI** cers ad itel nature, si cum dit escripture,  
 Qu'il vait fosse querant ù serpent sait gisant,  
 Quant trued ad serpent, en sa buche eve prent,  
 Si l'ad verset dedenz, puis fait suflemez,  
 Tant i sufle & alaine, fors le trait à grant peïne;  
 Li cerf est curucez, puis l'ocist od ses pez.  
 Or oez par maistrie, que iço signefie.  
**PAR** cest cerf par raisun Jhesu Crist entendum;  
 L'eve sapience est, ki en sa buche est;  
 E saint espirement entent par suflement;  
 E par serpent Diable, par semblant cuvenable;  
 E par sa fosse entent le cors de mainte gent;  
 Fut destruit e damned, de cors de gent jeted.  
 Sacez que cors de gent ert fosse de serpent;  
 Ke par serpent Satan deceut Eve & Adam.  
 N'en voil ore plus traier, altre voil cumencer.  
**APTALON** çeo est beste, si est de tant fer estre,  
 Que hom n'i pot aprismer, ne ne la pot plaiier,  
 Se par un engin nun, que dirai par raisun.  
 Dous cornes ad agues, trenchanz, & esmolues,  
 E si sunt endentées cum facilles curvées,  
 Que el pot detrencher granz arbres e racher;  
 E quant ele ad sai grant, une eve vait querant

according to his godhead, not in humanity;  
 thus of hell he was the death, by such circumstance he put us out,  
 he entered hell alive and alive he issued from hell,  
 he threw the good out of hell, the bad he left there.  
 340 And Physiologus says that the crocodile  
 is bred in the water of the Nile, and is a very vile beast;  
*{Four feet has the beast, and is of a very fierce kind;}*  
 he lives on land and on water, as Isidore says,  
 345 twelve yards (?) long is found the largest;  
 it has great teeth and claws, hard is the skin that it has;  
 it will not be burst by stone, however hard it shall be struck;  
 if it can devour a man, when it has eaten him it cries.  
 Thus ends what I say of it: we will begin upon another.  
 350 The stag has that nature, as the writing says,  
 that he goes seeking a hole where there is a serpent lying,  
 when he has found a serpent he takes water in his mouth,  
 and throws it in, and then blows,  
 he blows there and breathes so long, that he draws it out with great labour;  
 355 the stag is angry, and kills it with his feet.  
 Now hear by science, what that signifies.  
 By this stag rightly we understand Jesus Christ;  
 the water is wisdom, which is in his mouth;  
 and holy inspiration is understood by his blowing,  
 360 and by the serpent the Devil, by a fit resemblance;  
 and by the hole is understood the body of many people;  
 he was destroyed and damned, cast out of many people.  
 Know that the body of people is the hole of the serpent;  
<sup>87</sup> that by the serpent Satan deceived Eve and Adam.  
 365 I will not now treat any more of it, but I will begin another.  
 Aptaleon is an animal, and is of a very fierce kind,  
 which a man can neither tame, nor can he appease it,  
 except by a trick, which I will explain.  
 It has two horns, sharp-pointed, cutting, and slender,  
 370 and they are indented like curved sickles,  
 so that it can cut down and fell great trees;  
 and when it has great thirst, it goes to seek a water

Ki veint de Parais, ù hume fud primes mis,  
 Ceo est Eufraten, issi le apelet l'em;  
 Puis vait à un buissunet menu & esspesset,  
 U ele sont juer e ses cornes forcer;  
 Cest buissun est numé en Griu *erechiné*,  
 Mult ad sultif vergetes, menues, delietes.  
 Unc ne set mot la beste, quant pris est par la teste,  
 E que se est enlancet, e el buissun lied;  
 Quant ne pot escaper, dunc cumence à crier;  
 & al cri que el fait li veneres i vait,  
 Si la troved lied, e al bussun enlaced.  
 La beste fait grant dol, faiture ad de cheverol;  
 Li veneres la prent, si l'ocit en turment;  
 Issi est en nature, çeo est ceste figure.  
**BESTE** de tel baillie est hume de ceste vie;  
 Dous leis Dés li dunat, que hom pur corn escat;  
 La velz lai e la nuvele, que mult est saint e bele,  
 Par que hom pot destruire pechet, Diable, e ire,  
 Cum la beste fait le arbre ki contre stait.  
 Par les arbres entent corruptiun de gent,  
 Nof pechez c[ri]minals par quei hum est mortels,  
 Ceo est adulterium e le altre fornicatiun,  
 Superbe & averice, injurie, malveise vice,  
 Le siste detractiun, le.vij. omicidium,  
 Usure, ebrietas, tut çeo fait Sathanas,  
 Hom destruit rai[su]nable, çeo est vertud de Diable,  
 Si cum la beste fait l'arbre quæ contre stait.  
**MAIS** quant la beste bait de l'eve quæ ele vait,  
 Al buissun vait freier, ses cornes enlacer,  
 E dunc est retenue e prise e deceue;  
 E çeo est allegorie, car le eve signefie  
 Iveresce, e li buissun putaine, par grant raisun;  
 Par le veneur entent Sathan, ki hume prent,  
 Quant putain l'ad lied, supris, & enginned;  
 Ceo pot Diable faire, si cum dit Bestiaire;  
 Ceo dit Escripiture, vin e femme unt une nature,

which comes from Paradise, where man was first placed,  
 that is, the Euphrates, so they call it;  
 375 then it goes to a small and thick bush,  
 where it knows how to play and force its horns;  
 this bush is called in Greek *erechine*,  
 it has very subtle sprigs, little and slender.  
 The animal knows not a word more, when it is taken by the head,  
 380 and when it has entwined and bound itself in the bush;  
 when it cannot escape, then it begins to cry;  
 and at the cry which it makes the hunter goes there,  
 and finds it bound and entwined in the bush.  
 The beast makes great lament; it has the shape of a goat;  
 385 the hunter takes it, and kills it in torment;  
 thus it is in nature, thus is the figure.  
 A beast of such character is man in this life,  
 God gave him two laws, which are held for horns;  
 the old law and the new, which is very holy and beautiful,  
 390 by which man can destroy sin, the Devil, and wrath,  
 as the beast does the tree which stands against him.  
 By the trees is understood the corruption of mankind,  
<sup>88</sup> nine criminal sins on account of which man is mortal,  
 that is, adultery, and the second, fornication,  
 395 pride and avarice, injustice, wicked vice,  
 the sixth, detraction, the seventh, homicide,  
 usury, drunkenness, all this does Satan,  
 reasonable man destroys it, that is, the power of the Devil,  
 as the beast does the tree which stands against it.  
 400 But when the beast drinks the water which it sees,  
 it goes and pushes into the bush, entangles its horns,  
 and then it is caught, and taken, and deceived;  
 and that is an allegory, for the water signifies  
 drunkenness, and the bush, a whore, very rightly;  
 405 by the huntsman is understood Satan, who catches man,  
 when the strumpet has bound him, surprised and ensnared him;  
 that the Devil can do, as the Bestiary says;  
 that says Scripture, that wine and woman have a nature,

Que funt del sage fol, tribucher el pol;  
 Aiez en remembrance, çeo est signefiance  
 De la beste, en verted, çeo dit auctorited.  
 Ne voil ore plus traiter, altre voil cumencer.  
**ICEO** dit Salemun del furmie par raisun,  
 E de hume pareceus ki atent les baus jurs;  
 Ne saiez escharni, esgarde le furmi,  
 Mult aported del blet à sa fosse en ested,  
 En iver se guarnist par le travail qu'il fist.  
**CEO** dient escriptures, que furmie ad.iiij.<sup>es</sup> natures;  
 Il ad tel naturete, quant ist de sa fossette,  
 En ordre par matin tut dreit sun chemin,  
 E quant grain ad trued de tuz maneres de bled,  
 Ben set quel est furment, par sul le odurement  
 De grain d'orge n'ad cure, itel est sa nature;  
 Mais si est grain de furment, od sa buche la (*sic*) prent,  
 Porte le à sun niz, en yver en est guarniz.  
**E QUANT** furmi encuntre, ne li fait lait ne hunte,  
 Ne li toit sa annune, ne l'demande ne dune;  
 Li furmiz ki veziez est en la trace se mest,  
 Dum li furmiz turnad ki le grain aportad,  
 Ki porte le furment, prenez en esparment.  
 Quant ceste mue beste nus mustre si bel estre,  
 Li hom memement en dait prendre esparment.  
**ET** oez senz dutance d'ïçeo altre semblance;  
 Ke çeo dit Escripiture, v. virgines, par figure,  
 E.v. lampes pleners de olie e de lumers,  
 A unes noces alerent, ardantes les porterent;  
 .V. foles en i out, en lur lampes nent n'i out;  
 Iceles i entrerent ki pleners les porterent,  
 Li mari les cunut, à joie les receut;  
 Les foles n'i entrerent, ki nent n'i aporerent.  
 Ceo est grant signefiance, aiez en remembrance.

*Hic.v. virgines quinque sensus corporis significat.*

which makes the wise man a fool, and to fall in the pool (?);  
 410 bear in remembrance, that is the signification  
 of the beast, in truth, as the authority says.  
 I will say no more about it, but will begin another subject.  
 This saith Solomon of the ant rightly,  
 and of the idle man who waits for the fine weather;  
 415 be not slothful, look at the ant,  
 it carries much corn to its hole in summer,  
 in winter it sustains itself by the work it has performed.  
 This say writings, that the ant has three natures;  
 it has such a nature, when it issues from its hole,  
 420 orderly in the morning right on its way,  
 and when it has found grain of all sorts of corn,  
<sup>89</sup> it knows well which is wheat, by the smell alone;  
 it does not care for grain of barley, such is its nature;  
 but if it is grain of wheat, it takes it with its mouth,  
 425 carries it to its nest, is supported with it in winter.  
 And when it meets an ant, it does him no disgrace or shame,  
 nor takes from him his property, nor asks nor gives;  
 the ant, which is cunning, puts itself in the track  
 from which the ant turned who brought the grain;  
 430 who brings the wheat, take of it experience.  
 Since this little beast shows us the good condition,  
 man in the same manner ought to take of it experience.  
 And hear without doubt another similitude of it;  
 for Scripture says, by figure, five virgins,  
 435 and five lamps full of oil and light,  
 went to a wedding, they carried them burning;  
 there were five foolish, their lamps were empty;  
 those entered who carried them full,  
 the bridegroom knew them, and received them joyfully;  
 440 the foolish ones entered not, who brought nothing there.  
 This is a great signification, have it in remembrance.

**PAR** cinc virgines entent cinc sens veraiement,  
 Veer, oir, parler, tucher, & odurer;  
 E la virginité demustre casteet,  
 E ki çeo averat, as nocés ben vendrat,  
 Ceo est al jugement vendrat seurement,  
 U li mariz serat ki les granz duns durat,  
 Içeo ert Dampne-Deu ki ert en majesté.  
**E LE** lamppe signefie aneme en ceste vie;  
 Le olie, Christiented; le fu, le Spirit de Dé.  
 Ceste entenciun par le formi avum  
 Oez le altre nature, sulunc Saint Escripiture;  
 Le gernet qu'il ad en dous parz la tendrat,  
 Issi le fait cointement, qu'en iver faim la prent.

*Hic formica dividit grana, et allegorice dicitur.*

**[E]T** os tu, hom de Dé, çeo est auctorité,  
 Tant semence est escrit, si cum Ysidres dit,  
 En dous la deis departir pur en yver guarir;  
 Ceo est espiritalemment, & estoriabement,  
 Qu'el jur del jugement venges seurement.  
 Ke par yver entent le jur del jugement;  
 E pur çeo Saint Pol dit par veir en sun escrit,  
 "Leis est espirital, e nent corporal;  
 La lettre occit e dit, e li espirit vit."  
 Ceo est dit pur essample, que en aiez remembrance.  
 Judeus li traiture tant entent de Scripiture,  
 Nent en allegorie, ne seet que signefie.

*De formica quod intelligit adoratu quod signat  
 granum frumenti.*

**MAIS** os tu hum de Dé, entent auctorité,  
 & oies escripture, e la terce nature  
 Del furmi, qu'il entent par sun odurement  
 Quel grain est de furment e que d'orge ensement;

By the five virgins are understood truly the five senses,  
 seeing, hearing, talking, touching, and smelling;  
 and virginity represents chastity,  
 445 and who has that, shall be welcome to the wedding,  
 that is, he shall come safely to the Judgment,  
 where will be the bridegroom who shall give the great gifts,  
 that is the Lord God, who will be in majesty.  
 And the lamp signifies the soul in this life;  
 450 the oil, Christianity; the fire, the Spirit of God.  
<sup>90</sup> We have this meaning by the ant;  
 hear the other nature, according to Holy Scripture;  
 the grain which it has it separates in two parts,  
 thus it does cunningly, that in winter it may take of it for support.

455 Hear thou, man of God, this is authority,  
 as much seed as is written, as Isidore saith,  
 thou shouldest part it in two for support in winter,  
 that is, spiritually, and historically,  
 that thou come safely at the Day of Judgment.  
 460 {By winter is meant the day of judgement;}  
 and therefore St. Paul says for truth in his writing,  
 "the law is spiritual, and not corporeal;  
 the letter kills," as he says, "and the spirit lives."  
 This is said for example, that you may have remembrance of it.  
 465 The traitorous Jew understands so much of Scripture,  
 not in allegory; he knows not what it signifies.

470 But, hear, thou man of God, understand authority,  
 and hear Scripture, and the third nature  
 of the ant, that it understands by its smell  
 which is grain of wheat, and similarly, which is of barley;

Quant grain d'orge ad trued, & il ad oduret,  
Lores se baise atant le furment vait querant;  
Quant l'esspie ad truet, sus est senes munted,  
Prent del grain la flurete, e met la en sa fosette;  
Melz aime la florete qu'il ne fait la paillete.

*Hic formica fingitur, et quomodo ascendit super  
spicam, et quomodo dividi[t] paleam frumenti,  
quod intelligitur allegorice, et quomodo a  
pulvere frumenti separat.*

**O HOM** de sancte vie, entent que signefie  
Par la lettre, entent, la paille, del forment;  
La flur en signefie, sacés, le allegorie;  
E quant nus mustre le estre de cest mue beste,  
Que çeo que ele fait à trestut ben retrait,  
Li hom meimement en deit prendre esparement.

*Hic ostenditur quare formica ordeum non diligit.*

E çeo dit escripture, furmi n'ad d'orge cure,  
Grant chose signefie, oez le allegorie;  
Li orges est pulture à mue creature;  
Par orge entendum de erités le raisun.

*De Salomone, qui ait, "pro frumento dederunt mihi  
ordeum."*

**E CEO** dit Salemun par veir en sa raisun,  
"Pur furment me dunerent orge, ki me arerent;"  
Altresi funt gableres, Dés lur doinst encumbreres;  
Pur orge prent furment de sun procein parent,  
Qu'il vait suparnant, tost le fait pain querant,  
Ne li est pas ami, puis qu'il ad apoveri,  
Lores le cuilt en hé, e si l' lat en vilté.

when it has found a grain of barley, and has smelt it,  
then it stoops and goes to seek the wheat;  
when it has found an ear, it mounts wisely upon it,  
takes the flour of the grain, and puts it in its hole;  
475 it collects rather the flower than the straw.

<sup>91</sup> O man of holy life, hear what it signifies;  
by the letter, understand thou the straw of the wheat;  
know that the flower of it signifies the allegory;  
and since the nature of this little animal shows us  
480 that what it does leads to all good,  
man in the same manner ought to take experience.

And what the writing says, that the ant does not care for barley,  
has a great signification; listen to the allegory;  
barley is food to a small creature;  
485 by barley, we understand the doctrine of heretics.

And Solomon says for truth in his discourse,  
"For wheat they gave me barley, who hated me;"  
otherwise do the triflers, may God give them trouble!  
for barley, he takes wheat from his next kinsman,  
490 whom he takes by surprise, he soon reduces him to seek his bread,  
he was not his friend, since he has impoverished him,  
then he conceives hatred for him, and looks upon him as a thing that is vile.

*Hic Salomon quemlibet sapientem hominem significat.*

**SACEZ** par Salemun sage gent entendum,  
E par gablers entent cuveitus e male gent,  
E par orge, boisdie, pechez, & eresie;  
Ki volt à Deu plaisir, tricheur deit guerpir,  
Fotin, Sabelliun, Donet, Arrianon,  
Icist furent erité, si urent mal merité,  
Ne creum lur folie, laissum lur eresie.

*Est formica a fortitudine et mica nomen accepit.*

**UNCOR** de furmi dit Ysidre en sun escrit,  
E ben mustre raisun pur quei furmi ad nun;  
Fort est e porte mie, cest nun signefie;  
Il nen est creature de tant breve figure  
Ki port de sun endreit tel fais cum il ferait;  
Il porte de sun grant de plum sum fais pesant,  
Içeo ne pot nent faire cheval ne dromedaire.  
Uncor est ceste beste de tanz veziez estre,  
Se il plut sur sun forment, gete le fors al vent,  
E si il est sain dedenz, dunc le sparnie al tens  
Ki en yver vendrat, lores le mangerat.

*Est quedam maneries formicarum primum in mundum canum.*

**UNCOR** Ysodorus de altre furmi dit plus  
En Ethiopie en sunt ki del grain deceu funt;  
Uns fluvies iloc est, le grain d'or en nest,  
Qu'il à lur pez asemblent, e de gent la defendent,  
N'i osent aprismer, prendre ne atucher;  
Ki cil furmi mordrunt, meimes le pas murrunt;  
Hom n'i ose aprismer, tant sunt li furmi fer.  
Si hum volt de cel or pur faire sun tresor,

Know that, by Solomon, we understand wise people,  
and by the triflers, are understood covetous and bad people,  
495 and by barley, vain-glory, sin, and heresy;  
he who will please God, must desert the deceiver.  
Photius, Sabellicus, Donatus, Arius,  
these were heretics, and merited ill,  
let us not believe in their folly, let us leave their heresy.

500 <sup>92</sup> Also Isidore speaks of the ant in his writing,  
and shows the reason well why it is named *formica*;  
It is *fortis* (strong), and carries *mica* (a particle), that is the meaning of the name;  
there is no creature of so small a shape,  
which carries by its own force so great a burden;  
505 it carries a burden of heavy lead of its own size,  
this, a horse or a dromedary cannot do.  
Also, this beast is of so cunning a nature,  
if it rain on its wheat, it throws it out to the wind,  
and if it be sound within, then it saves it to the time,  
510 which will come in winter, when it will eat it.

Also Isidore speaks further of another ant:  
In Ethiopia there are some who make a mystery of the grain;  
there is a river there, the grain of gold is produced in it,  
which they collect with their feet, and defend it from people,  
515 people dare not approach there, to take or touch it;  
whom these ants bite, they die immediately;  
no one dares approach there, the ants are so fierce.  
If any one will have some of that gold to make his treasure of,

Par un engin qu'il funt de l'or grant plenté unt.  
Uns ives unt afamées, de nuvel pulainées,  
Puis al terz jur truverez un petit decolez  
Sur les dos des jumenz lur lient fermement,  
Le eve lur funt passer pur de l'or aporter,  
E les traient à un préee ki de herbe ad grant plentée;  
Li furmi iloc sunt, là ù les yves vunt,  
Es tros funt lur mucher e les yves charger,  
Quant eles sunt saulées, chargie, e trusées,  
Par esse le charere s'en repairent arere,  
As pulains vunt curant là u sunt hennissant,  
Que li hom hunt lied, juste le eve atachet;  
Issi faiterement vunt l'or cele gent.

*Est formicaleon invisum anma (sic) formicis.*

**UNCOR** est une beste ki de furmi est maistre,  
Formicaleun est, iço sis nuns est;  
De formiz est leun, pur çeo ad si à nun;  
Ceo est beste petitete, met sai en la puldrete,  
Là ù li formiz vait, forment le fait grant lait;  
Mais de ceste raisun ne ferai plus sermun,  
Ke or voil cumencer altre dont voil traier.

*De onescentauro, et ejus quid significat.*

**CEO** dit Ysidorus, est honocentaurus,  
Ki d'ume ad faiture entresque à la ceinture,  
E derere ad facun d'asne, par grant raisun;  
*Onos* en Griu ad nun asne, issi le apeled l'um;  
Oez que signefie beste de tel baillie.

*Hic onoscentaurus pingitur, semihomo et asinus;  
pars quoque hominis rationabilem creaturam  
significat, et pars homini rusticitatem designat,  
quod ita intelligitur.*

by a stratagem they contrive they have great plenty of the gold.  
520 They keep without food mares which have newly colted,  
then on the third day, as you will find, a little basket  
on the backs of the mares they bind firmly,  
they make them pass the river to bring the gold,  
and draw them to a meadow which has great plenty of grass,  
525 the ants are there where the mares go,  
93 they make their cells in the basket and load the mares,  
when they are satisfied, charged, and filled,  
they repair back behind them,  
they run to the colts where they are neighing,  
530 which the men have bound and attached by the river;  
thus truly that people get the gold.

There is also a beast which is master of the ant,  
it is the formicaleon, that is its name;  
it is the lion of ants, whence it is thus named;  
535 it is a very little beast, puts itself in the dust,  
where the ant goes, and does it great outrage;  
but of this matter I will make no more discourse,  
because I will now begin to treat of another.

Isidore says that there is the onocentaur,  
540 which has the shape of a man down to the waist,  
and behind has the make of an ass, by great reason;  
*Ovos*, in Greek, is the name given to an ass; thus they call it;  
hear what signifies a beast of such a quality.



**HOM** quant dit verité à dreit hume est numé,  
E asne signefie quant il fait vilainie;  
En pur çeo dit Davi, que hom ne s'entendi,  
Amment se preisat quant il le onur laissat;  
Ki nie verité asne seit apelé;  
Ke Dés est verité, çeo dit auctorité;  
E içeo signefie beste de tel baillie.  
Atant fine ma raisun, de altre beste dirum.

*Castor se ementulat quando a venatore fugatur, et  
testiculos proicit.*

**CASTOR** de beste est nun que bevere apellun;  
Castré seie de sun gré, pur çeo est si numé;  
Bont sunt si genitaire, si cum dit Bestiaire,  
A metre en medicine; oez cum castor fine.  
Quant hom la vait cachant, e de prendre aprochant,  
Trenche sa genitaire, quant el né set que faire,  
Gete le li devant, puis si s'en vait fuiant;  
Li veneres les prent, ki de çeo ad talent,  
Puis lesse ester la beste, ki si est de fer estre,  
Se puis le alout cachant, ele vendrait devant,  
Son detrés demusterait, e signe li ferait  
Que castrée serait, pur nent le chacerait.  
Aez en remembrance, çeo est grant signefiance.

*Hic venator et castor pingitur, et quomodo testiculos  
proicit ante faciem venatoris, et iste venator  
Diabolum significat, et castor sanctum hominem,  
et testiculi.*

**CASTOR** en ceste vie saint hume signefie,  
Ki luxurie guerpist e le pechet qu'il fist,  
Al Diable le lait, ki pur çeo le aie li fait  
Quant Diable ad tempteiz saint hom & espruvez,

545 Man, when he says truth, is rightly named man,  
and ass, signifies, when he does villany;  
wherefore David says, that man did not attend to himself,  
little he valued himself when he left the honour;  
who denies verity, let him be called an ass;  
94 the authority says that God is verity;  
550 and that is the signification of this quality of beast.  
So ends my discourse; we will speak of another beast.

555 Castor is the name of a beast which we call beaver;  
it becomes castrated voluntarily, for which cause it has its name;  
its genitories are good, as the Bestiary says,  
to put in medicine; listen how the castor effects its end.  
When a man hunts it, and approaches to take it,  
it bites off its genitories, when it knows not what to do,  
throws them to him, then flies away;  
the hunter takes them, for they are what he wants,  
560 then lets the beast alone, which is of so remarkable a character,  
if he hunt it again, it comes before him,  
shows its hind part, and makes him a sign  
that it is castrated, he would hunt it for nothing.  
Keep in remembrance that this is a great signification.

565 The castor signifies in this life the holy man,  
who deserts luxury and the sin which he did,  
he leaves it to the Devil, who, on that account, hunts him about;  
when the Devil has tempted and proved the holy man,

Ne mal n'i pot truver, lores le leisse ester,  
E li hum od Deu vit, si cum mustre l'escrit;  
E tel signefiance castor fait, senz dutance.  
Ne voil ore plus traiter, de altre voil cumencer.

*De hyena, et ejus natura.*

**HYENA** est Griu num, que nus beste apellum,  
Ceo est lucervere, oler vait e mult est fere;  
Nostre lai le defend que hom ne l'manjuce nent,  
Ne chose à li semblable, orde est e nent cuvenable;  
D'iceste en sun escrit que Jeremias nus dit,  
Faite ert sa heredité cum sa fosse en malté;  
Et Phisologus de la beste dit plus,  
Que male e femele est, pur çeo orde beste.

*Hyena hic pingitur, que cupidum hominem significat.*

**HYENE** signefie, ne lerrai ne l'vus die,  
Hume aver cuveitus, ki est luxurius;  
Li deit estre estable, & en ben parmailable,  
Tel deit estre en nature, si cum dit escripture  
E quant est cuveitus, à femme trait des murs  
Hume est de ferme curage e femme de volage,  
E iço signefie beste de tel baillie.  
\* \* \* \* ki puis fait pur quei dolt.  
**UNCORE** dit escripture, la beste ad tel nature,  
Que el oil ad une pere ki mult est bon e chere;  
Se hum suz sa lange l'at, s'il volt devinerat;  
Or fin cest raisun, altre cumencerum.  
**IL** est une bestete, ki ad à nun mustelete,  
Dunt nostre lai defent que nen manjuce nent;  
E Phisologus de mustele dit plus,  
La semence que dune sis males dunt feune,  
En sa buche receit, en tel guise conceit;

570 and can find no evil in him, then he lets him be,  
and the man lives with God, as the writing shows;  
and such is the signification of the castor, without doubt.  
I will treat of it no more; I will begin another.

Hyena is a name in Greek, which we give to a beast,  
that is, the stag-wolf; it stinks and is very fierce;  
575 <sup>95</sup> our law forbids that we should eat it;  
there is nothing like it, it is filthy and disagreeable;  
Jeremiah says of it in his writing,  
his heredity was made like its den in wickedness;  
and Physiologus says further of the beast,  
580 that it is male and female, and therefore a filthy beast.

The hyena signifies, I will not omit to tell you,  
a man covetous of wealth, who is luxurious;  
he ought to be firm, and persisting in good,  
such he ought to be in nature, as the writing says;  
585 and when he is covetous he imitates the manners of a woman;  
a man is of steady mind, and a woman changeable,  
which is the signification of a beast of this quality.  
..... who afterwards does that for which he grieves.  
Scripture says also, the beast has such a nature,  
590 that in its eye it has a stone which is very good and dear;  
if a man has it under his tongue, if he choose, he will divine;  
now ends this discourse; we will begin another.  
There is a little beast which is named mustele,  
of which our law forbids us to eat;  
595 and Physiologus says further of the mustele,  
the seed which the male gives of which it bring forth young,  
it receives in its mouth, and conceives in that manner;

E quant feunerat, par l'oreille naisterat.  
 Grant chose signefie, oez le allegorie.  
**ISSI** sunte mainte gent volenterivement,  
 Ohen le sermun Dé, qu'il unt puis en vilté;  
 Si l' funt diversement, & escars sunt de gent;  
 Ki par buche l'entent par l'oreille le rent;  
 Icil ki par buche ot, par le oreille dit mot.  
 Ceo est del serf pullent, ki cuntre Deu se prent,  
 Ki fait cuntre nature, si cum dit escripture.  
**ET** uncor est une beste ki de gent mustre estre,  
 Asidam l'apelum, si ad itel facun,  
 De cameil dous pez ad, d'oiseil dous eles ad,  
 Halt ne vole nent, juste terre s'estent.  
 & Ysayas dit d'icest en sun escrit,  
 El cel conuist sun tens, quant ele pundrat tut tens,  
 Ben set que pundre dait, quant une steile vait,  
 Vigilia ad nun le steile dunt parlum,  
 En Jungnet chascun an se aparist, senz engan;  
 Lores asida, quant cele steile verat,  
 Une fosse ferat ù eles ses os poindrat,  
 Là ù sablun serat, de içeo les cuvererat;  
 Si tost cum çeo ad fait, ublie les si's lait,  
 E del chal del sablun del soleil, par raisun,  
 Li of eschaferunt, e oisel en isterunt;  
 Issi venent à vie; grant chose signefie.  
**SACEZ** icest oisel nus mustre essample bel:  
 Issi fait hom sened que Dés ad espired;  
 Ses aus guerpist en terre pur l'amur Deu conquere,  
 Celui ki l'engendrat, la mere ki le portat,  
 Tuz ces de sun linage, tant est de sainte curage,  
 Si cum faut saint canonie, ermite, e saint monie;  
 E cel mente averunt de tut le ben qu'il funt,  
 Si cum la beiste fait quant il ses oiseilz laist;  
 E cist laissent al mort ensevelir le mort,  
 Ki guerpissent le munt, les richeses qu'il unt,  
 El ceæl unt esperance de regner senz dutance.

and when it will bring forth young, it will be born by the ear.  
 That has a great signification; listen to the allegory.  
 600 Thus are many people voluntarily;  
 they hear the word of God, and afterwards hold it in contempt;  
 and they do it diversely; and are niggards of people;  
 96 he who hears it by the mouth, returns it by the ear;  
 he who has it by the mouth, says not a word by the ear.  
 605 That is said of the stinking servant, who opposes God,  
 who acts against nature, as the writing says.  
 There is also a beast which is of elegant appearance,  
 we call it asida, and it is of the following form,  
 it has two feet of a camel, and two wings of a bird,  
 610 it does not fly high, it continues near the earth.  
 And Isaiah says of it in his writing,  
 By the heaven it knows its time always when it will lay,  
 it knows well that it is about to lay, when there goes a star,  
 the star of which we speak is called *Vigilia*,  
 615 it appears in the July of each year, without fable;  
 then the asida, when it shall see this star,  
 will make a hole where it shall lay its eggs,  
 where there shall be sand, with that it will cover them;  
 as soon as it has done that, it forgets and leaves them,  
 620 and of the warmth of the sand by the sun, of a certainty,  
 the eggs will become warm, and the birds will issue from them;  
 thus they come to life; it signifies a great thing.  
 Know, this bird shows us a good example:  
 thus does the wise man whom God has inspired;  
 625 he leaves his eggs on the earth to obtain the love of God,  
 him who begat him, the mother who bore him,  
 all those of his lineage, he is of so holy a mind,  
 as do the holy canons, the hermits, and the holy monks;  
 and that merit they will have of all the good which they will do,  
 630 as the beast does when it leaves its young birds;  
 and these leave to the dead to bury the dead,  
 who leave the world, and the riches which they have,  
 97 have hope to reign in heaven, without doubt.

Dés doinst à tute gent cest signefiement;  
 Nen voil ore plus traiter, altre voil cumencer.  
**[GR]YLIO** est bestete fait cumme la serete,  
 De li dit Salemun, qu'en reial maisun  
 Deit estre e converser, pur essample duner;  
 E Phisologus de la beste dit plus,  
 Que ele est de tele nature, si el vent par aventure  
 U fu ardant serat, seines le steindrat,  
 Tant est freide la beste, e si est de tel estre,  
 Feu arder ne purrat ù ele enterat,  
 Ne encumbrier n'avendrat en lui ù ele serat  
 Ceo est signefiance, aiez en remembrance.  
**BESTE** de tel baillie tels homes signefie  
 Cum fud Ananias, e cum fud Azarias,  
 E cum fud Misael, ki Deu servirent bel;  
 Cist trei del fu ardant eissire[n]t de li loant,  
 Si cum Davi nus dit par veir en sun escrit;  
 E Saint Pol en verté dit que li feel Dé  
 Par sul fai surmuntouent fu, e liuns justisouent;  
 Ceo est l'entendement; ki fait ad sulement,  
 Jà de fu mal ne averat, ne enfern ne l'arderat;  
 Li saint hum vit de fai, si cum dit nostre lai.  
 & Ysayas dit par veir en sun escrit,  
 Li sainz hom ki faid ad, par mi fu passerat,  
 Jà mal ne li ferad, ne pail n'i bruiserat.  
 Ceste beste numum uncor un altre nun,  
 Salamandre est dit, si cum truvum escrit,  
 En pumers soit munter, pumes envenimer,  
 & el puiz ù charat l'eve envenimerat;  
 Or fine cest raisun, altre cumencerum.  
**[S]ERENA** en mer ante, cunte tempeste cante,  
 E plure en bel tens, itels est sis talens;  
 E de femme ad faiture entresque la ceinture,  
 E les pez de falcun, e cue de peissun.  
 Quant se volt dejuer, dunc chante alt e cler;  
 Si dunc l'ot notuners ki naiant hat par mers,

635 May God give to all people this meaning!  
 I will not treat more of it, I will begin another.  
 [Gr]ylio is a little beast made like a lizard,  
 of it Solomon says, that in a king's house  
 it ought to be and to frequent, to give example;  
 and Physiologus says further of this beast,  
 640 that it is of such a nature, if it come by chance  
 where there shall be burning fire, it will immediately extinguish it,  
 the beast is so cold, and also it is of such a quality,  
 fire will not be able to burn where it shall enter,  
 nor will trouble happen in the place where it shall be:  
 645 That is a signification; keep it in memory.  
 A beast of such quality signifies such men  
 as was Ananias, and as was Azarias,  
 and as was Misael, who served God fairly;  
 this three issued from the fire praising God,  
 650 as David tells us of a truth in his writings;  
 and as Saint Paul in truth says that the faithful of God  
 by faith alone overcame fire, and gave law to lions;  
 This is the meaning; he who has faith only,  
 will never have hurt from fire, nor will hell burn him;  
 655 the holy man lives by faith, as our law says.  
 And Isaiah says of a truth in his writing,  
 the holy man who has faith, shall pass through the midst of fire,  
 it will never do him any hurt, nor will it bruise a straw there.  
 This beast we name also by another name,  
 660 it is called salamander, as you find written,  
 it is accustomed to mount into apple-trees, poisons the apples,  
 and in the well where it shall fall it will poison the water;  
 now this discourse ends; we will begin another.  
<sup>98</sup> Siren lives in the sea, it sings at the approach of a storm,  
 665 and weeps in fine weather; such is its nature;  
 and it has the make of a woman down to the waist,  
 and the feet of a falcon, and the tail of a fish.  
 When it will divert itself, then it sings loud and clear  
 if then the steersman who navigates the sea hears it,

La nef met en ubli, senes est endormi;  
 Aiez en remembrance çeo est signefiance.  
**SERAINES** ki sunt, richeises sunt del mund;  
 La mer mustre cest mund, la nef gent ki i sunt;  
 E l'aneme est notuner, e la nef cors que dait nager;  
 Sacez maintes faiez funt li riche ki sunt el mund  
 L'anme el cors pecher, çeo nef e notuner  
 L'anme enpechet dormir, ensurquetut perir.  
**LES** richeises del munt mult grant merveil funt,  
 Esparolent, e volent, par pez prenent, e noent;  
 Par çeo del falcun les sereines peignum;  
 Li riches hom parole, de lui la fame vole,  
 E les poveres destreint, e noe quant le faint.  
**SERENE** est de itel estre, qu'il tante en tempeste;  
 Ceo fait richeise el mund, quant riche hom çeo funt,  
 Ceo est canter en tempestes quant riches est sis maistres,  
 Que hum pur li se pent & ocit à turement.  
 La sereine en bel tens plure e plaint tut tens;  
 Quant hume dune richeise, e pur Deu la depreise,  
 Lores est bel ore, e la richeise plure.  
 Sacez çeo signefie richeise en ceste vie.  
**UNE** beste truvum que elefant apelum;  
 D'icest en sun escrit Phisologus dit.  
 Ele est beste entendable, nent suvent founable;  
 E quant cel tens vendrat que ele founerat,  
 Dunc vait en orient, sa femele od sai prent,  
 Tresque al Parais ù hume fud primes mis;  
 Iloc uns arbres est, mandragona ceo est,  
 Del fruit primerement la femele enprent,  
 Pur sun male enginner, e si l'en fait manger;  
 Quant del fruit manjet unt, lores se conjundrunt,  
 Lur volenté ferunt, par quei il founerunt.  
 La femele conceit, si cum femele deit,  
 Pur creme de dragun, feune sun feun  
 En une eve parfunde, tresque à sun ventre l'unde;  
 Si fors de l'eve esteit, li draguns le prendrait,

670 he forgets his ship, and immediately falls asleep;  
 remember that this has a meaning.  
 The sirens are riches of the world;  
 the sea shows this world, the ship the people who are in it;  
 and the soul is the steersman, and the ship the body which ought to swim;  
 675 know that many times the rich who are in the world make  
 the soul sin in the body, that ship and steersman  
 the soul hinders from sleeping, and furthermore from perishing.  
 Riches of the world effect great wonders,  
 they talk, and fly, take by the feet, and drown;  
 680 for this we paint the sirens with falcon's feet;  
 the rich man talks, the fame of him flies,  
 and distrains the poor, and drowns when he fascinates him.  
 The siren is of such a nature, that he sings in the storm;  
 so do riches in the world, when the rich man does this,  
 685 that is to sing in the tempest when the rich man is his master,  
 that man for him pains himself and kills himself with torture.  
 The siren in fair weather weeps and complains always;  
 when a man gives riches, and sets them at small account for God's sake,  
 then it is fair weather, and the riches weep.  
 690 Know that is the signification of riches in this life.  
 We find a beast which we call elephant;  
 Physiologus speaks of it in his writing.  
<sup>99</sup> It is a beast of understanding, and does not often breed,  
 and when the time shall come that it will breed,  
 695 then it goes to the east, takes its female with it,  
 to Paradise where man was first placed;  
 there there is a tree, it is the mandragora;  
 the female first takes of the fruit,  
 to seduce her male, and makes him eat of it;  
 700 when they have eaten of the fruit, then they couple,  
 do their will, by which they will breed.  
 The female conceives, as a female ought;  
 for fear of the dragon, she brings forth a young one  
 in a deep water, the water being up to her belly;  
 705 if it were out of the water, the dragon would take it,

Tut vif le mangerait, u sens le ocirait.  
 Li males i serat, sun feun guarderat,  
 Pur creme del dragun là garde sun feun.  
 Aiez en remembrance, çeo est grant signefiance.  
**BESTES** de tel baillie Eve & Adam signefie,  
 Ki el saint Parais terrestre furent mis,  
 U li serpent entrat ki primes les temptat,  
 Par le fruit del pumer que il lur fist manger,  
 Sur le fens de Dé, e ultre sa volenté;  
 Primes Eve en mangat, e puis ad Adam dunat  
 Tut ensemment funt ces bestes en cest mund,  
 Ki remembrent le fait de l'ancien forfait  
 Que Eve & Adam firent, que puis en mer chairent,  
 E puis engendrerent, e lur peché plurerent.  
**MER** cest mund signefie sulunc allegorie;  
 E nus emes feun, e Diables dragun;  
 En mer sunt tempestez, pluies, e mals orez,  
 Ensemment enz el munt ire, plur, gent çeo funt;  
 Pur çeo preiad Davi en sunt Salterii,—  
 “Fai mai salf, Sire Dé, de mer de tempesté;”  
 Quant Diables out fait que Adam fud sustrait  
 De sun saint Parais, ù ert furmé e mis,  
 Grant enjurie aveit que hom aver deveit  
 Le lui dunt trebuchat par orguil qu'il pensat,  
 Pur çeo volt exiller Adam & sa mulier;  
 Mult fist Adam guere, sun fiz ocist en terre;  
 E pur çeo li Fiz Dé vint de sa majesté,  
 E pur hom charn prist, en grant peine se mist,  
 Puis dunat à sa gent à tuz ferm fundament;  
 Sur pere nus assist, à praier nus aprist,  
 E sur pere se sist, sa ureisun escrist,  
 Pere signifie, ne larrai ne l'vus die,  
 Ferm estabilité ù Dés nus ad posé;  
 Quant dimes sa ureisun, Pater noster disum;  
 E si devum urer Jhesu Christ aurer,  
 Quant par sa passiu avum redemptiun.

would eat it all alive, or would kill it immediately.  
 The male will be there, he will guard his young one,  
 for fear of the dragon he guards there his young one.  
 Have in remembrance; that is a great signification.  
 710 A beast of this quality signifies Eve and Adam,  
 who were placed in the holy terrestrial Paradise,  
 where the serpent entered which first tempted them  
 by the fruit of the apple-tree which he made them eat,  
 in spite of the order of God, and against his will;  
 715 Eve ate of it first, and then gave to Adam:  
 just so do these beasts in the world,  
 which keep in memory the fact of the ancient crime  
 which Eve and Adam did, who fell afterwards into the sea,  
 and then engendered, and wept for their sin.  
 720 Sea signifies this world according to the allegory;  
 and we are the young ones, and the Devil the dragon:  
 in the sea are tempests, rains, and bad weather;  
<sup>100</sup> so in the world anger, lamentation; people make it;  
 therefore prayed David in his Psaltery,  
 725 “Make me safe, Lord God, from the tempestuous sea!”  
 When the Devil had caused Adam to be withdrawn  
 from his holy Paradise, where he was formed and placed,  
 it was a great mortification to him that man was to have  
 the place from which he fell by the pride of his thought,  
 730 therefore he wished to exile Adam and his wife;  
 he made great war on Adam, slew his son on earth;  
 and for that the Son of God came in his majesty,  
 and took flesh for man, put himself in great pain,  
 then gave to his people, to all, firm foundation,  
 735 placed us on a stone, taught us to pray,  
 and placed himself on a stone, wrote his prayer,  
 stone signifies, I will not omit to tell you,  
 firm stability where God has placed us  
 when we say his prayer, we say *Pater noster*;  
 740 and so we ought to pray, to adore Jesus Christ,  
 since by his passion we have redemption.

**ET** Physiologus de l'elefant dit plus,  
La ù l'os en ardrad, u le peil bruillerat,  
De l'hodur ki'n istrat le serpent cacerat,  
E venim e ordure, itels est sa nature;  
Si faiterement sunt surmunté serpent,  
E venim e vermine, çeo dit letre divine,  
Par les overes de Dé e par sa pousté.

*De factura elephantum et virtute, et quomodo  
capiuntur.*

ET Ysidres nus dit, ki le elefant descrit,  
Grant sunt à desmesure, e de bucs unt faiture,  
E les denz qu'il unt tut d'ivoire sunt;  
Un castel porterait, si sur sun dos estait;  
Si ad entendement e grant remembrement  
Es jambes par nature nen ad que une jointure,  
Il ne pot pas gesir quant il se volt dormir,  
Ke si cuchet estait par sei nen leverait;  
Pur çeo li stot apuier, el lui del coucher,  
U à arbre u à mur, idunc dort aseur.  
E le gent de la terre, ki li volent conquere,  
Li mur enfunderunt, u le arbre enciserunt;  
Quant li elefant vendrat, ki s'i apuierat,  
La arbre u le mur carrat, & il tribucherat;  
Issi faiterement le pament cele gent.  
Sacez li elefant quant il vunt en saltant,  
La femele en verté sun fiz ainz qu'il sait né  
Deus anz le porterat, en ver se conceverat,  
E treis cenx anz viverunt, en Ynde Majur sunt.

*De mandragora, et ejus natura, et quid valet, et  
quomodo cognoscitur.*

**CIL** dit de mandragora, que tels dous racines ad,  
K'itels faitures unt cum hume e femme sunt;

And Physiologus says further of the elephant,  
there where the bone shall be burnt, or the hair shall be singed,  
the smell which will issue from it will drive away the serpent,  
745 and poison and ordure, such is its nature;  
thus truly are overcome the serpent,  
and poison and vermin, (the divine letter says so),  
by the works of God and by his power.

And Isidore, in his description of the elephant, tells us,  
750 that he is beyond measure great, and has the shape of goats,  
and the teeth which he has are all of ivory;  
101 he will carry a castle, if it were on his back;  
and he has understanding and great memory:  
in his legs by nature he has only one joint,  
755 he cannot lie down when he wants to sleep,  
because if he were laid down he could not rise by himself;  
therefore he is obliged to lean instead of lying down  
either against a tree or a wall, then he sleeps safely.  
And the people of the land, who want to catch him,  
760 will undermine the wall, or cut a slit in the tree;  
when the elephant shall come, who will lean against it,  
the tree or the wall will fall, and he will tumble down;  
thus truly that people catch him.  
Know, the elephants when they go with young,  
765 the female in truth her son before it be born  
carries two years; she will conceive in spring,  
and they will live three hundred years; they are found in India Major.

He (Isidore) says of the mandragore, that it has two roots,  
which have the make of man and woman;

La femele racine à femme e meschine;  
La femele est fuillue cum feuille de laitue;  
Li male fuilluz rest si cum la beste est.  
Par engin est cuillie, oez en quel baillie.

*Homo qui eam volt colligere.*

**HOM** ki la deit cuillir, entur la deit fuir,  
Suavet belement qu'il ne l'atuchet nent;  
Puis prenge un chen lied, à li sait atachet,  
Ki ben seit afermée, treis jurs ait junée,  
E pain li seit mustrez, de luinz seit apelez;  
Li chens à sai trarat, la racine rumperat,  
& un cri geterat, li chens mort encharat  
Pur le cri qu'il orat; tel vertu cel herbe ad,  
Que nuls ne la pot oir, sempres n'estoce murrir.  
E se li hom le oait, enes le pas murreit  
Pur çeo deit estuper ses orailles, e garder  
Que il ne oi le cri, qu'il morge altresi,  
Cum li chens ferat ki le cri en orat.

*Radix mandragore contra omnes infirmitates valet.*

**KI** ad ceste racine, mult valt à medicine;  
De trestut enfermeté pur trametre saint[é],  
Fors sulement de mort, ù il n'ad nul resort.  
N'en voil ore plus traier, altre vol cumencer.

*Aspis est quoddam genus serpentis obturantis aures  
suas ne incantatores audiat.*

**ASPIS** est un serpent ki signefie gent,  
Cointe est e veziez, e de mal enseigneur;  
Quant il aparceit gent ki funt enchantement,  
Ki volent encanter, prendre, & enginner,  
Les oreilles que il ad tresben estuperat,

770 the female root resembles woman and girl,  
the female is leaved like a leaf of lettuce;  
the male remains leaved as the beast is (i. e. has the leaves peculiar to the plant).  
It is gathered by a stratagem; listen in what manner.

The man who is to gather it must fly round about it,  
775 must take great care that he does not touch it;  
then let him take a dog bound, let it be tied to it,  
which has been close shut up and has fasted three days,  
<sup>102</sup> and let it be shown bread, and called from afar;  
the dog will draw it to him, the root will break,  
780 it will send forth a cry, the dog will fall down dead  
at the cry which he will hear; such virtue this herb has,  
that no one can hear it but he must always die.  
And if the man heard it, he would directly die:  
therefore he must stop his ears, and take care  
785 that he hear not the cry, lest he die,  
as the dog will do which shall hear the cry.

When one has this root, it is of great value for medicine;  
for it cures of every infirmity,  
except only death, where there is no help.  
790 I will say no more about it, but will begin another.

Aspis is a serpent which signifies people;  
it is cunning and sly, and aware of evil;  
when it perceives people who make enchantment,  
who want to enchant, take, and ensnare it,  
795 it will stop very well the ears it has,



L'un à terre apreinderat, en le altre mucerat  
Sa cue fermement, que ele en n'ot nent  
Grant chose signefie, ne larrai ne l' vus die.

*Aspis hic pingitur, et quomodo obturat aures.*

**DE** itel manere funt la riche gent del mund;  
L'une oraille unt en terre pur richeise conquere,  
L'atre estupe pechet, dunt il sunt enginnet  
Par cue de serpent entent pechez de gent.  
Riche hom volt çeo qu'il vait, sait à tort u à drait;  
Puis que tolait l'averad, almone ne ne frat,  
Ne pited ne li prent de mal faire à la gent,  
Ne volent devoir ne faire sum plaisir;  
Un jur uncor verunt que il caitif lorunt,  
Al jur del jugement, dunc lorunt li dolent  
Ki en enfern irunt, que il deservi averunt.  
Itel signefiance fait aspis senz dutance.

*Yas Grece, venenum dicitur Latine.*

**AS** en Griu venim est, dunt aspis nomen est;  
E le envenime a fort, par çeo trait gent à mort.  
Plusurs guiveres sunt, ki serpent sunt de munt;  
Diverses unt natures, e diverses pointures,  
Qui il alquantes poindrunt, enes le pas murunt;  
E alquant enflerunt, puis à lunc tens murrunt;  
Alquant seillerunt, e par ardur murrunt;  
Alquant sanc beberunt d'icels ke eles poindrunt;  
Ceo est Cleopatras, ki sage fut des arz,  
Reine ert apellée de Egypte la cuntrée,  
Cestes merveilles fist, à ses traianz les mist,  
E tant fort le aleiterent, que le sanc ensucherent,  
Morte en fud la reine; atant la raisun fine.

it will press one against the earth, in the other it will stuff  
its tail firmly, that it hears nothing of it.  
This signifies a great thing, I will not omit to tell it you.

In this manner do the rich people of the world;  
800 one ear they have on the earth to obtain riches,  
the other sin stops up, by which they are ensnared:  
by the tail of the serpent is understood the sins of people.  
103 The rich man will have what he sees, be it with wrong or with right;  
after he shall have taken it, he will not do any alms,  
805 nor has he any compunction to do people injury,  
if they will not owe and do his pleasure;  
yet they will see a day when the caitiffs shall wail,  
at the Day of Judgment; then the wretches will wail  
who will go into hell, which they have deserved.  
810 This is the signification of the aspis without doubt.

As in Greek is venom, from whence the name aspis is derived;  
it has a strong venom, by which it draws people to death.  
There are several vipers, which are serpents in the world;  
they have divers natures, and divers ways of stinging,  
815 for they will sometimes sting, and the persons will die immediately,  
and sometimes they will swell, and then after a long time will die;  
sometimes they will dry up and die by burning;  
sometimes they will take the blood of those whom they shall sting;  
as was the case with Cleopatra, who was wise in the arts,  
820 she was called queen of the country of Egypt;  
she did this wonder, she put them to her teats,  
and they milked her so hard that they sucked out the blood;  
the queen died of it; so the discourse finishes.

*Hæc sunt animalia, gentes designantia, per eorum  
opera; et ut quæque propriam conservat  
maneriam, sic et homo gratiam, et sequentes  
bestie, sub demonis specie, referuntur congrue.  
De serra, et ejus natura, quid significat.*

**SERRA** est beste de mer, eles ad pur voler,  
E teste ad de liun, e cue ad de peissun;  
Quant veit nés en mer halt, si se leve en halt,  
A la nef fait grant laid, ke devant le nef vait,  
E si retent le vent que ele n'en ad vent,  
Ne la nef en tant de ure de nent ne pot cure  
Quant la beste iço fait, se[s] eles à sei trait;  
Quant ne pot surmunter, la nef laisse aler,  
Lores se plunge en mer pur peissun devurer;  
La nef s'en vait nagant, qui ele alout nuisant;  
E iço demustrum el furme que parnum.

*Hic serra et pisces et naves et mare pinguntur, et  
serra significat Diabolum, et pisces significant  
animas.  
Significat et navis corpus hominis, et mare mundum  
significat.*

**SERRA** en ceste vie Diable signefie;  
E la mer, çeo est mund; la nef, gent ki i sunt;  
E saint aspirement entendum par le vent.  
Quant serra nef susprent, dunc li sustrait le vent;  
Isi Diable gent tolt saint espirement;  
Quant il oent sermun e predicatiun,  
Ne l'volent esculter, volent le desturber;  
Diable çeo lur fait, Saint Espirit lur sustrait;  
Pur çeo dit Damne-Dé as suens en verté,  
"Icil ki sunt de Dé oent le sermun desiré."  
**N'EST** gueres hom mortals ki ne penst ben e mal;  
Quant est en mal pensé, serra l'ad dunc serré;

Serra is a beast of the sea; it has wings to fly,  
825 and it has the head of a lion, and the tail of a fish;  
104 when it sees ships on the deep sea, it rises aloft,  
it does the ship great injury, as it goes before the ship,  
and holds off the wind so that it has none,  
nor can the ship all that time run on at all:  
830 when the beast does that, it has its wings extended;  
when it cannot move in the air, it lets the ship go,  
then it plunges into the sea to devour the fish;  
the ship goes floating away, which she was injuring;  
and that we show in the form which we take.

835 Serra in this life signifies the Devil;  
and the sea, that is the world; the ship, the people who are in it;  
and we understand holy inspiration by the wind.  
When serra surprizes the ship, then it withdraws from it the wind;  
so the Devil takes from people holy inspiration;  
840 when they hear sermon and preaching,  
they will not listen to it, but will interrupt it;  
the Devil does it to them, he withdraws the Holy Spirit from them;  
therefore said the Lord God to his people in truth,  
"They who are of God hear the desired speech."  
845 There is hardly a mortal man who does not think well and ill;  
when he is in evil thoughts, then serra has seized upon him;

Quant hom à ben repaire, serra ne l' pot meffaïre;  
Quant ne pot saint tempter, ne à mal tresturner,  
Dunc se plunge en mer pur peisun devorer;  
Ceo que il se met el munt, humes prent e confunt  
Que il trove en mal, en pechet criminal,  
Cum serra le peissun; çï fine la raisun.

*De hericione et ejus natura, qui Diabolum significat.*

**OEZ** del herizun, que par lui entendum.  
Phisologus dit de lui en sun escrit,  
Fait est cum purcel, espinuse de la pel,  
El tens de vendenger, lores munte el palmer  
Là ù la grape vait, la plus meure seit,  
Si 'n abat le raisin, mult li est mal veisin;  
Puis del palmier decent, sur les raisins s'estent,  
Puis desus se volupe, ruunt cum pelote;  
Quant est tresben charget, les raisins enbrocet,  
Eissi porte pulture à sez fiz par nature;  
Ceo est grant signefiance, aiez en remembrance.

*Hic hericius pingitur.*

**PAR** le vigne entendum hume, par grant raisun;  
E par le grape entent aneme veraïement;  
E par le hericun Diable entendum;  
Par le raisin entent bunté de aneme ensemment.  
Sacez que li malfé à hume toit bunté  
E joie en l'autre vie, çeo est allegorie,  
E çeo dit Bestiaire, un livre de gramaire.  
**GULPIS** de beste est nun, que gupilz apellum;  
Gupilz est mult livrié e forment vezié;  
Quant praie volt conquere, met sai en ruge terre,  
Tut s'i enpuldrat, cum mort se girat,  
Là gist gule baée, sa lange ors getée;  
Li oisel ki la veit, quide que mort seit,

when man returns to good, serra cannot injure him;  
when he (the Devil) cannot tempt the holy man, nor turn him to evil,  
then he plunges into the sea to devour the fish;  
850 that is, he puts himself in the world; he takes and confounds men  
whom he finds in evil, in criminal sin,  
as serra does the fish; here ends the discourse.

105

Hear of the hedgehog, what we understand by it.  
Physiologus says of it in his writing,  
855 it is made like a little pig, prickly in its skin,  
in the time of wine-harvest it mounts the tree  
where the cluster of grapes is; it knows which is the ripest,  
and knocks down the grapes, it is a very bad neighbour to it;  
then it descends from the tree, spreads itself out upon the grapes,  
860 then folds itself up upon them, round like a ball;  
when it is well charged, and has stuck its prickles into the grapes,  
thus by kind it carries food to its children;  
that is a great meaning; keep in remembrance.

By the vine we understand man, very rightly;  
865 and by the cluster of grapes truly is understood the soul;  
and by the hedgehog we understand the Devil;  
by the grape we understand equally the goodness of the soul.  
Know that the Devil takes from man goodness  
and joy in the other life; that is allegory;  
870 and that says the Bestiary, a book of science.  
*Vulpis* is the name of a beast, which we call fox;  
the fox is very sly and very cunning  
when it will catch its prey, it puts itself on red earth,  
will powder itself over with it, and will lie down as dead,  
875 then it lays with its mouth gaping open, its tongue hanging out;  
the bird which sees it thinks that it is dead,

Al gupil vent volant là ù fait mort semblant,  
 Lores li volt manger, si la prent à bechieer,  
 En la buche li met sun chef e sun bech,  
 Li gupilz en eslure li oisel prent e devure;  
 Aez en remembrance çeo est grant signefiance.  
**LI** gupilz signefie Diable en ceste vie;  
 A gent en carn vivant demustre mort semblant,  
 Tant que en mal sunt entré, en sa buche enferré,  
 Dunc les prent en eslure, si's ocit e desvure,  
 Si cum li gupilz fait li oisel quant l'a atrait.  
 E Davi en verté dit, cil ki mort pur Dé  
 "En main de glaive irunt, de gupil parsevrunt;"  
 E Erode en verté à gupil fud esmé;  
 E Nostre Sire dit par veir en sun escrit,  
 "Dites à la gupille qu'il fait grant merveille;"  
 A la terre fait lait des fosses que ele i fait;  
 Par terre entendum homo par grant raisun;  
 E par fosse peché, dunt hume est enginné,  
 Que Diable i fait, par quei hom à sei trait.  
 Ne voil ore plus traiter, altre voil cumencer.  
**ONAGER** par raisun asne salvage ad nun;  
 D'icest en sun escrit Phisologus dit,  
 Quant Marz ad en sun curs parfait.xx. e .v. jurs,  
 Lores cel jur del mais rechane duze faiz,  
 E la nuit ensemment, par cest ordenement,  
 Que icele saisun est equinoctium,  
 Ceo est que nuit e jur est d' vele lungur;  
 Par duze fait qu'il fait sun rechan e sun brait,  
 Mustre que nuit & jur duze ures unt entour.  
 Li asne est marri lores quant fait sun cri,  
 Que la nuit e le jur unt vele lungur;  
 Melz aime la lungur de la nuit que del jur.  
 Or oez senz dutance de çeo signefiance.  
**ONAGER** signefie Diable en ceste vie;  
 E par Marz entendum tut les tens que avum,  
 Ke en cel saisun tut fist Dés par raisun,

it comes flying to the fox where it pretends to be dead,  
 then it will eat it, and takes to pecking it;  
 in its mouth it puts its head and its beak,  
 880 <sup>106</sup> the fox takes it with a jump, catches and devours the bird:  
 have in remembrance, this is a great signification.  
 The fox signifies the Devil in this life;  
 to people living in the flesh he shows semblance of being dead,  
 till they are entered into evil, caught in his mouth,  
 885 then he takes them by a jump, and slays and devours them,  
 as the fox does the bird when he has allured it.  
 And David in truth says,"They who die for God  
 will go into the hand of the sword, following the fox;"  
 and Herod in truth was likened to the fox;  
 890 and Our Lord said for truth in his writing,  
 "Say to the fox that it does a great marvel;"  
 to the earth it does mischief by the holes which it makes there;  
 by earth we understand man, with great reason;  
 and by the hole, sin, by which man is ensnared,  
 895 which the Devil makes there, by which he draws man to him.  
 I will discourse no more of it, but will begin another.  
 Onager by right is named the wild ass;  
 of it Physiologus says in his speech,  
 when March in its course has completed twenty-five days,  
 900 then that day of the month he brays twelve times,  
 and also in the night, for this reason,  
 that that season is the equinox,  
 that is, that night and day is of equal length;  
 by the twelve times that it makes its braying and its crying,  
 905 it shows that night and day have twelve hours in their circuit.  
 The ass is grieved when he makes his cry,  
 that the night and the day have equal length;  
 he likes better the length of the night than of the day.  
 Now hear without doubt the signification of this.  
 910 <sup>107</sup> Onager signifies the Devil in this life;  
 and by March we understand all the time we have,  
 since at this season God made all things, by right,

E çeo trovent devin li saint en Genesin;  
 Dés jur numat luur, e la nuit tenebrur;  
 Par le jur entendum bone gent par raisun,  
 Ki en luur irrunt, e od Deu regnerunt;  
 & par nuit entendum ces qui erent Nairun;  
 E par ures entent le nombre de la gent.  
 E quant Diable sent que decreissent sa gent,  
 Cume les ures funt ki enz en la nuit sunt,  
 Puis l'equinoctium vernal que en Marz avum,  
 Dunc cumence à crier, forement à guainter,  
 Cum li asnes fait ki rechane e brait.  
**ET** equinoctium çeo est demustreisun,  
 Que aprof le vivement senz nul redutement  
 Pareis ert senz fin & enfern velin.  
 Aez en remembrance, çeo est signefiance.  
**LI** singe par figure, si cum dit escripture,  
 Ceo que il vait contrefait, de gent escar hait;  
 E quant il est iret senes est merguillet;  
 E les feuns qu'il ad, ces ki plus chers averat,  
 Devant sei porterat, ces que il arrad,  
 A sun dos les lairad; signefiance i ad.  
**LI** signe senz dutance de Diable ait semblance;  
 Il est feus e veins, de mals faiz echivains;  
 Il escharnist la gent que il en mal suprent,  
 E issi merguillerat celui ki l' servirat,  
 Devant sei les metrat en enfern ù irat,  
 E à sun dos lairad bons humes que arrat,  
 Ceo est, od Deu remaindrunt; Dés tel grace nus doinst!  
**CETUS** çeo est mult grant beste, tut tens en mer converse;  
 Le sablun de mer prent, sur sun dos l'estent,  
 Sur mer s'esdreceerat, en pais si esterat.  
 Li notuners la veit, quide que ille sait,  
 Iloc vait ariver sun cunrei aprester.  
 Li balain le fu sent e la nef e la gent,  
 Lores se plungerat, si il pot, si's neierat.

and that the holy theologians find in Genesis;  
 God named the light day, and the darkness night;  
 915 by the day we understand good people, by right,  
 who will go in light, and will reign with God;  
 and by night we understand those who were Neros  
 and by hours we understand the number of people.  
 And when the devil perceives that his people decrease,  
 920 as do the hours which are in the night,  
 after the vernal equinox which we have in March,  
 then he begins to cry, to deplore greatly,  
 as the ass does which brays and cries.  
 And the equinox is to show  
 925 that after this life, without any fear,  
 Paradise will be without end, and hell equally.  
 Bear in remembrance, this is the signification.  
 The monkey by figure, as the writing says,  
 counterfeits what it sees, it mocks people;  
 930 and when it is angry, immediately it is misled;  
 and the young ones it has, those which it will have most dear,  
 it will carry before it; those which it will hate,  
 it will leave them at its back; there is a meaning in it.  
 The monkey without doubt resembles the Devil;  
 935 he is false and vain, fond of evil deeds;  
 he mocks the people whom he surprizes in evil,  
 and thus misleads him who will serve him,  
 he will place them before him in hell where he will go,  
 and will leave at his back the good men whom he will hate,  
 940 that is, they will remain with God; may God give us such grace!  
<sup>108</sup> Cetus is a very great beast; it lives always in the sea;  
 it takes the sand of the sea, spreads it on its back,  
 raises itself up in the sea, and will be in tranquillity.  
 The sea-farer sees it, thinks that it is an island,  
 945 goes to arrive there to prepare his meal.  
 The whale feels the fire and the ship and the people,  
 then he will plunge, if he can, and will drown them.

*Cetus hic pingitur, et quomodo sustinet navem, et  
gens, et quomodo pisces intrant in os ejus. Cetus  
Diabolum significat, et navis corpus hominis, et  
nauta animam, et arene maris divicias hujus  
mundi, et pisces animas.*

**LI** cetus Diable est, e la mer cest mund est;  
E les graveles sunt les richeises del mund;  
E le anme, notuner; cors, nef k'il deit garder;  
E li fuis est amur, que hume aime sun or,  
Sun or e sun argent, quant çeo Diable sent,  
E melz seur serat, lores le neierat.  
**E CEO** dit escripture, cetus ad tel nature,  
Que quant il volt manger, cumence a balier  
& el baliement de sa buche odor rent,  
Tant suef e tant bon que li petit peissun,  
Ki l'odor amerunt, en sa buche enterunt,  
Illores (*sic*) les oclrat, issi les transgluterat;  
E Diable ensemment strangluerat la gent,  
Ki issi le amerunt, que en sa buche enterunt.  
Içeo dit Bestiaire, un livre de gramaire.  
**PERDIX** de oisel est nun, e pur çeo ad tel nun,  
Que pert sa nureture, oez en quel mesure.  
Perdix altre deceit, quant altrui os vait,  
Se ele pot si's emblerat, en sun ni les metrat,  
Lores les cuverat, e tant les nurirat,  
Que il porrunt ben manger, voler, e os purchacer;  
Se dunc oent lur pere, ù la voiz de la mere,  
Par le voiz entendrunt que de lur linage sunt,  
Icés deguerpirunt ki nuriz les averunt;  
Pur çeo melz valt nature, que ne fait nureture;  
E çeo en sun escrit Jeremias nus dit:  
La perdix crierat, e si assemblerat  
Ceo que altre cuvat, ki pur fol se tendrat.  
Aez en remembrance, çeo est signefiance.  
**LA** perdix felunesse, ki se fait larenesse,

The cetus is the Devil, and the sea is the world;  
and the sands are the riches of the world;  
950 and the soul, the steersman; the body, the ship which he ought to keep;  
and the fire is love, because man loves his gold,  
his gold and his silver; when the devil perceives that,  
and he shall be the more sure, then he will drown him.  
And this says the writing, cetus has such a nature,  
955 that when he wants to eat, he begins to gape,  
and the gaping of his mouth sends forth a smell,  
so sweet and so good that the little fish,  
who will like the smell, will enter into his mouth,  
and then he will kill them, thus he will swallow them,  
960 and similarly the Devil will strangle the people,  
who shall love him so much that they will enter into his mouth.  
This saith the Bestiary, a book of science.  
Perdix is the name of a bird, and therefore it has the name,  
because it loses its brood, hear in what measure.  
965 One perdix deceives another, when it sees the eggs of another,  
if it can it will steal them, it will put them in its own nest,  
109 then it will sit on them, and will breed them so long,  
till they can eat well, fly, and obtain eggs;  
if then they hear their father, or the voice of their mother,  
970 they will understand by the voice that they are of their kin,  
they will desert those who shall have bred them;  
therefore nature is more powerful than breeding,  
and that Jeremiah tells us in his writing:  
the partridge will cry, and will collect  
975 what another laid, which will hold itself for a fool.  
Have in remembrance, this is a signification.  
The partridge, which is wicked, which makes itself a thief,

Ki issi toit al frunt çeo que altre perdix pont,  
 Diable est en tele guise, ki tolt â saint eglise  
 Ceo que aveit baptizez, cum ses os merchiez;  
 Mais quant li perdizel aunt parcreu oisel,  
 Qu'il entendent le pere e la voiz de la mere,  
 Laissent lur nureture, venent à lur nature,  
 E cil ki's ad nurri se tent pur escharni;  
 Ceo est tut ensemment quant Christiene gent  
 Oent de Deu en tele guise e voiz de saint eglise,  
 Que il guerpissent Diable par semblant cuvenable;  
 Ki se tent pur huni quant se vait deguerpi;  
 Sacez çeo signefie oisel de tel baillie.

*His quo que monstratur Deus, homo, et Diabolus,  
 pro exemplo gentibus, et hi modo volucres sunt  
 Deum designantes et carnales homines, et est  
 avis aquila que dicitur regia in Deo præposita.*

**EGLE** est rei de oisel; mult mustre essample bel;  
 En Latine raisun *cler-veant* le apellum,  
 Ke le solail verat quant il plus cler serat,  
 Tant dreit le esguarderat jà le oisel ne cillerat,  
 De alt en funz de mer ben vait peisun noer;  
 E de alt vent volant, la peissun prent noant,  
 A la rive le trait, sa volunted en fait.  
**E QUANT** li oiselet sunt el nid petitet,  
 Entre ses pez les prent, porte les belement  
 Al soleil, quant est cler, si lur fait esguarder,  
 E celui k'il verad ki plus dreit garderat,  
 Cel tent de sun linage, garde le, mult est sage;  
 Al oisel fait grant lai, ki n'esgarde le rai,  
 Ne l' tent de sun linage, de lui le fait salvage,  
 Jà puis ne l' nurirat; e grant essample i at.  
**PHYSIOLOGUS** de l'egle dit plus,  
 Que quant il enveillist, e ses eles apesantist,  
 E le vue li falt, lores munte en le air alt,

which thus carries to the thicket what another partridge lays,  
 is the Devil in such manner, who takes from Holy Church  
 980 that which it had baptized, as its eggs which it has obtained;  
 but when the little partridges are grown up to be birds,  
 that they hear their father and the voice of their mother,  
 they leave their breeding, and come to their nature,  
 and he who has bred them holds himself afterwards despised;  
 985 it is similar when the Christian people  
 hear of God in such manner and the voice of Holy Church,  
 that they desert the Devil by convenable semblance;  
 who looks upon himself as disgraced when he sees himself deserted;  
 know that that is the signification of a bird of such a kind.

990 Eagle is the king of birds; he affords a very fine example;  
 in the Latin tongue we call it clear-seeing,  
 110 which will look at the sun when it shall be most bright.  
 it will look at it so straight, yet it will not wink;  
 from aloft into the depth of the sea it sees well the fish swim,  
 995 and it comes from aloft flying, seizes the fish as it swims,  
 drags it to the shore, and does its will with it.  
 And when the young birds are very small in the nest,  
 it takes them in its feet, carries them fairly  
 to the sun, when it is bright, and makes them look at it,  
 1000 and the one which it shall see look at it most direct,  
 it looks upon it as of its kin, and keeps it, it is very wise;  
 it does great despite to the bird which cannot look at the sun's beam,  
 it does not look upon it as of its kin, it is estranged from it,  
 it will no longer breed it; and there is a great example.  
 1005 Physiologus says further of the eagle,  
 that when it becomes old, and feels its wings heavy,  
 and its sight fails, then it mounts high in the air,

En la calur se bruille, e ses eles i uille,  
 E le cal de ses oilz, tant est cuintes e duiz;  
 Quant li egles ad çeo fait, en orient en vait,  
 Veit une fontaine dunt l'eve est cler e saine,  
 E tels est sa nature, si cum dit escripture,  
 Quant treis faiz se est plunget, dunc se est rejuvened.  
 En pur çeo dit Davi enz el Salter issi,  
 "Juvent seit renuvelé cum egles est mué."  
 Aiez en remembrance, çeo est grant signefiance.  
**LI** egles signefie le Fiz Sancte Marie,  
 Reis sur tute gent, senz nul redutement;  
 E alt maint e luinz vait, ben set que faire dait.  
 La mer mustre cest mund; peisuns, gent ki i sunt.  
 Pur nus vint Dés en terre, pur noz anmes conquere;  
 A nus vint à volant, del mund par tel semblant  
 Nus traist par raisun, cum egle le peissun.  
**CEO** qui li egles veit le oisel (*sic*) itant dreit,  
 Quant il plus cler serat, que jà n'en cillerat,  
 Signefie itant, seiez i atendant,  
 Que Crist vait ensemment sun Pere apartement;  
 E tut icil de mund ki veir Christien sunt,  
 Lores quant finerunt, altresi Deu verunt.  
**ICEO** que li egles prent ses oisels belement,  
 E porte les en halt à l'oisel (*sic*) quant est cald,  
 Nus dune entendement que li angele ensemment  
 Deit noz anmes porter, devant Deu presenter,  
 La digne receverat, jà nuls nen il arrat.  
 E le rejuvener de l'egle e del plunger  
 Baptesme signefie en ceste mortel vie.  
 E sacez orient demustre naissement,  
 Si cum mustre l'escrit que Dés meimes dit,  
 "En Pareis neirat, ne de Dé luinz serat."  
**PUR** general pechet est enfés baptizet;  
 E quant il est leved, cum egle est renoved,  
 Vertut e veement en baptisterie prent;  
 E quant Deu tal essample nus mustre par dutance,

and burns itself in the heat, and scorches its wings,  
 and the darkness of its eyes, it is so cunning and knowing;  
 1010 when the eagle has done that, it goes into the east,  
 sees a fountain, of which the water is clear and salutary,  
 and such is its nature, as the writing says,  
 when it has dipped itself in three times, then it becomes young again.  
 Therefore saith David in the Psalter thus,  
 1015 "Be youth renewed as the eagle is changed."  
 Have in remembrance; this is a great signification.  
 The eagle signifies the Son of Saint Mary,  
 king over all people, without any doubt;  
 and he dwells on high and sees far, he knows well what he ought to do.  
 1020 The sea represents this world; the fishes, the people who are in it.  
<sup>111</sup> God came on the earth to obtain possession of our souls;  
 he came flying to us, from the world by such semblance  
 he drew us, by right, as the eagle does the fish.  
 That the eagle sees the sun so direct,  
 1025 when it shall be most bright, that it will not wink,  
 it signifies as much, attend to what I say,  
 as that Christ sees similarly his Father openly;  
 and all those of the world who are true Christians,  
 when they shall end, similarly will see God.  
 1030 That the eagle takes its children fairly,  
 and carries them on high to the sun when it is hot,  
 gives us to understand that the angel similarly  
 is to carry our souls, to present them before God;  
 the worthy he will receive, he will hate none of them.  
 1035 And the restoration to youth of the eagle and the dipping  
 signify baptism in this mortal life.  
 And know that the east signifies birth,  
 as the writing shows that God himself said,  
 "He shall be born in Paradise, nor shall he be far from God."  
 1040 For general sin is the child baptized;  
 and when it is raised up, it is made new like the eagle,  
 it takes strength and sight in the baptistery;  
 and since God shows us such an example without doubt



En mue creature, si cum dit escripture,  
Hom le dait mult melz faire, si cum dit Bestiaire;  
Son fiz Bait deguerpir se Deu ne volt servir;  
Lores le deit geter, si Deu ne volt aurer,  
Cum li egles fait, ki sun oisel lait,  
Quant le solail ne vait cum il faire dait.  
Vers Deu garder devum, que nus ne forslignum.  
Aiez en remembrance, çeo est grant signefiance:  
Ne voil ore plus traiter, de altre voil parler.

*Caladrius est avis talis nature, quod si hominem egrotum ad mortem ullilt (sic) eum, eum videndo in se trait omnem infirmitatem hominis, et sic homo sanus fit, et caladrius aut egrotatur aut pro eo sepe moritur.*

**CALADRIUS** est nun de un oisel que truvum  
Trestut blanc en verté, cum mave est furmé,  
En un livere çeo di; Deuteronomi  
La defent à manger, ke mult est l'oiseil cher.  
**ET** Phisologus dit que caladrius  
En curt à rei deit estre, e de une chose est maistre,  
Que il set ben choisir hume ki dait murir  
De enfermeté que hum ad, ki devant lui vendrat;  
Se il dait murir par veir, ne l' deignerad veair;  
Mais se il volt veer, tresben sacez pur vair,  
Que par sun veement le mal de l'hume prent,  
Tut le mal à sei trait, e li hum sain se vait.  
**AL** oisel ad un os enz en la quisse gros;  
Se hum la muele ad, qui la veue faldrat  
E les oilz en uindrat, sens repairarat;  
E iço demustrum par çeo que çï peinum.

*Et dolores nostros ipse portavit, et Judeos propter eorum nequiciam derelinquid. Et hic homo et caladrius est pictus.*

1045 in a little creature, as the scripture says,  
man ought to do it much better, as the Bestiary says;  
he ought to desert his son if he will not serve God;  
then he ought to cast him away, if he will not adore God,  
as the eagle does, who leaves its young bird,  
when it does not look at the sun as it ought to do.  
1050 <sup>112</sup> We ought to look towards God, that we may not become disinherited.  
Have in remembrance, this is a great signification.  
I will not treat of it any more, but will speak of another.

1055 Caladrius is the name of a bird which we find  
all white in truth; it is shaped like the thrush,  
in a book it is said; Deuteronomy  
forbids to eat it, for the bird is very dear.  
And Physiologus says that caladrius  
ought to be in the court of a king, and it is learned in one thing,  
that it knows well how to distinguish a man who must die  
of the infirmity which he has, who shall come before it;  
1060 truly, if he must die, it will not deign to look at him;  
but if it will look at him, know very well for truth,  
that by its look it takes the man's ill,  
it draws all the disease to itself, and the man recovers.  
1065 The bird has a great bone in its thigh;  
if one has the marrow, who shall be blind  
and will anoint his eyes with it, immediately he will recover them;  
and that we show by what we paint here.

**KALADRE** signefie Jhesu le Fiz Marie;  
 Tut est blancs espurget e mundes de pechet,  
 Sulunc çeo que Dés dit meme en sun escrit,  
 E par tai fait cler que par tei sei cher,  
 Unches pechet ne fist ne l' pensat ne ne l' dit,  
 Par çeo venquit Diable par vertud cuvenable.  
**DES** vint Judeus salver, ne l' voldreit receter,  
 Pur çeo nus regardat e les Judeus laissat;  
 De pechet e de mort nus guari par sun confort,  
 Judeus mururent, pur çeo deivent murir;  
 Mais nus que il volt veer vendrum à sum voleir,  
 Par çeo que nus avum de sun nun le surnun,  
 Dex prist Critien, e issi nus nume l'em.  
**CEO** que en Griu est cristus, en Latin est unctus,  
 E çeo que est uinz en Franceis, en Jhesu Crist li rais  
 Sunt baptizez e oinz, e nus de crisme uinz,  
 E içeo signefie baptesme en ceste vie,  
 La muole de l'os de l'oiseil ki est gros,  
 Par quei Cristiens vait, ki ainz avogle esteit;  
 Ceo est signefiance, aez en remembrance.  
**FENIX** est uns oisaus ki mult [est] genz e bals,  
 En Arabe est truvé, cume cisne est formé;  
 Nuls hom ne set tant quere que plus en truist en terre;  
 El mund tut suls est, e trestut purprins est;  
 .v.c. anz vit e plus, çeo dit Ysidorus;  
 Quant se veit enveillir, vergettes vait cuillir  
 De precius sarment de bon odurement,  
 Cum fuie le prent, aprof desus s'estent,  
 Par la raie del solail recet la fue fedail,  
 Volentrièvement ses eles i esprent,  
 Iloc art de sun gré, en puldre est tresturné,  
 Par le fu del sarment, par le bon uignement  
 Del chalt e del humur la puldre prent dulcur,  
 E tel est sa nature, si cum dit escripture,  
 Al terz jur vent à vie; grant chose signefie.

Caladrius signifies Jesus the Son of Mary;  
 1070 he is all white, purged and cleansed of sin,  
 according to what God himself said in his writing,  
 and by thee makes it clear that by thee I am dear,  
<sup>113</sup> he never did sin, or thought it, or said it,  
 therefore he conquered the Devil by proportional strength.  
 1075 God came to save the Jews, they would not receive him,  
 therefore he looked upon us, and left the Jews;  
 he cured us of sin and death by his comfort,  
 the Jews died, and for that they ought to die;  
 but we whom he will look at shall come to his will,  
 1080 because we have the surname of his name,  
 God takes the Christian, and thus we are named.  
 What is in Greek *χριστός*, is in Latin *unctus*,  
 and in French *uinz*; in Jesus Christ the kings  
 are baptized and anointed, and naked are anointed with the chrism,  
 1085 and that signifies baptism in this life,  
 the marrow of the bone of the bird which is great,  
 by which the Christian sees, who before was blind;  
 that is the meaning, keep it in remembrance.  
 Phoenix is a bird which is very elegant and handsome,  
 1090 it is found in Arabia, and is shaped like a swan;  
 no man can seek so far as to find another on the earth;  
 it is the only one in the world, and is all purple;  
 it lives five hundred years and more, Isidore says so;  
 when it perceives age coming on, it goes and collects twigs  
 1095 of precious spice of good odour,  
 as leaves it takes them, and spreads itself upon it,  
 by the sun's ray it takes the pure fire (of the heaven),  
 voluntarily it spreads its wings over it,  
 there it burns of its own will and is reduced to powder,  
 1100 by the fire of the spice, by the good ointment  
 of the heat and humour the powder takes sweetness,  
<sup>114</sup> and such is its nature, as the writing says,  
 on the third day it comes to life: it has a great signification.

**DE** lui dit Bestiaire chose que mult est maire,  
 & Phisologus dit uncore plus;  
 Fenix cinc cenz anz vit & un poi plus, çeo dit,  
 Puis volt rejuvener, sa vellesce laisser,  
 Lores le basme prent de là dunt il desent,  
 Treis feiz se plungerat, tut sun cors uindrat;  
 Puis que il ad çeo fait enes le pas se vait,  
 E tant par est membré, vent à une cité,  
 Ceo est Eliopolis, ù repaire tut dis,  
 Dunc cumence à nuncier que il volt rejuvener;  
 Iloc est uns alters, ne qui que il sait mais tels,  
 Uns prestres en tel guise al oisel fait servise,  
 Ke ben entent le crie qu'il ad de lui oie,  
 Qu'il volt rejuvener e sa veillesce leser;  
 En Marz u en Averil çeo fait l'oisel gentil.  
**LI** prestres quil sarment, sur sun alter l'esprent,  
 E fenix vent volant, el fu se met ardent;  
 Quant ars est li sarment e le oisels ensemment,  
 Li clers vent al autel, jamais nen orez tel,  
 Iloc truve un verment, suief alout petitet,  
 Al secund jur revent, furme d'oisel tent,  
 Quant repaire al terz jur l'oisel trove greignur,  
 Tut est fait e furné, al clerç dit tan *vale*;  
 Içeo est Dés te salt; puis repaire el guald,  
 Dunt il anceis turnat, ainçeis qu'il se bruillat.  
 Sacez tel est sort, de sun gré vent à mort,  
 E de mort vent à vie; oez que signefie.  
**FENIX** signefie Jhesu le Fiz Marie,  
 Ke il out pousté murir de sun gré,  
 E de mort vent a vie, fenix çeo signefie;  
 Pur sun pople salver se volt en croiz pener.  
 Fenix dous eles ad, signefiance i ad  
 Par ces eles entent dous lais veraiement,  
 La velz lai e la nuvele, ki mult est saint e bele;  
 Ceo vint Dés pur emplir, pur sum pople guarir.  
 Or fine la raisun, altre cumencerum.

Of it the Bestiary says a thing which is much greater,  
 and Physiologus says still more;  
 1105 the Phœnix lives five hundred years and a little more, it says,  
 when it will become young again and leave its old age,  
 then it takes the balm from there whence it descends,  
 three times it will dip itself, it will anoint all its body;  
 1110 after it has done that immediately it goes,  
 and it is so strong of limb, it comes to a city,  
 which is Heliopolis, where it repairs always,  
 then it begins to announce that it wishes to be made young again;  
 there is an altar, I do not think there is another like it,  
 1115 a priest in such manner does service to the bird,  
 that he understands well the cry that he has heard from it,  
 that it wishes to become young again and leave its old age;  
 in March or in April the beautiful bird does that.  
 The priest collects spice, burns it upon his altar,  
 1120 and the phœnix comes flying, puts itself in the burning fire;  
 when the spice is burnt, and the bird likewise,  
 the clerk comes to the altar, you will never hear of such a one,  
 there, he finds a vermin, softly it went very little,  
 on the second day he returns, it has the form of a bird,  
 1125 when he repairs on the third day he finds the bird bigger,  
 it is all made and formed, to the clerk it says so much, vale;  
 that is, God save thee; then it repairs to the wood,  
 from whence it formerly turned, when it burnt itself.  
 Know, that is its lot, it comes to death of its own will,  
 1130 and from death it comes to life; hear what it signifies.  
<sup>115</sup> Phœnix signifies Jesus the Son of Mary,  
 that he had power to die of his own will,  
 and from death came to life, Phœnix signifies that;  
 to save his people he chose to suffer on the cross.  
 1135 Phœnix has two wings, there is a meaning in it:  
 by these wings are meant the two laws, truly,  
 the old law and the new, which is very holy and beautiful;  
 God came to fulfil that, to cure his people.  
 Now ends the subject, we will begin another.

*Pulli ejus oculos eruere volunt, quapropter interficit.*

<p><b>PELLICANUS</b> est nun de oisel [de] tel façun,          Ceo est grue en verté, en Egypte est trové;          Dous maneres en sunt; de juste le Nil vunt;          L'une en eves abite, de peissun est sa vite;          L'autre manjue es filles lesardes, cocodrilles,          Serpent, pullentes bestes, mult sunt de malveis estres;  <i>Honocrotalia</i> en Griu itel nun ha,          En Latine sermun çeo est <i>lignum costrum</i>, (<i>sic</i>)          En Franceis <i>lunc bec</i> est; e de tel nature est,          Quant vent à ses oisels, &amp; il sunt granz e bels,          E le volt joir, de ses eles cuverir,          Li oiselet sunt fer, prenent le à becher,          Volent le devorer e ses dous oilz crever;          Dunt le[s] bech e prent, si's ocit à turement,          E puis les lesse atant, mort les lesse gisant,          Puis repaire al terz jur, mort les trove à dolur,          Dunc en fait dol si fort quant ses oisels vait mort,          De sun bec fert sun cors que li sancs einst fors,          Li sancs vait degutant sur ses oisels caant;          Li sancs ad tel baillie, par lui venent en vie,          E iço demustrum par çeo que si's peignum.</p>	<p>1140 1145 1150 1155 1160</p>	<p>Pellicanus is the name of a bird of such make,          that is the crane in truth, it is found in Egypt;          there are two kinds; they live close to the Nile;          the one dwells in the water, it lives upon fish;          the other eats in the isles lizards, crocodiles,          serpents, stinking beasts, they are of very bad nature;          it has the name <i>όνοκρόταλος</i> in Greek,          in the Latin tongue that is <i>longum rostrum</i>,          in French it is <i>long-beak</i>; and of such a nature it is,          when it comes to its young birds, and they are great and handsome,          and it will fondle them, cover them with its wings,          the little birds are fierce, take to pecking it,          desire to eat it and pick out its two eyes;          then it pecks and takes them, and slays them with torment,          and thereupon leaves them, leaves them lying dead,          then returns on the third day, is grieved to find them dead,          and makes such great lamentation when it sees its little birds dead,          with its beak it strikes its body that the blood issues forth,  <sup>116</sup> the blood goes dropping and falls on its young birds;          the blood has such quality, by it they come to life,          and that we show by painting them here.</p>
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*Et pellicanus Christum significat, et pulli ejus Judeos designant.*

<p><b>CEST</b> oisel signefie le Fiz Sancte Marie,          E nus si oisel sumes en faiture de humes;          Si sumes relevé, de mort resuscité,          Par le sanc precius que Dés laissat pur nus,          Cume li oisel funt ki par treis jurs mort sunt.          Or oez par maisterie que iço signefie,          Pur quei li oiselet bec al pere le oillet,          E li peres est marri quant les ocit issi;</p>	<p>1165</p>	<p>This bird signifies the Son of St. Mary,          and we are the young birds in the shape of men;          who are raised, restored from death,          by the precious blood which God shed for us,          as the little birds are which are dead during three days.          Now hear by science what that signifies,          why the little birds peck at the father's eye,          and the father is angry when it kills the birds thus;</p>
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Ki nie verité, si volt crever le oil Deu,  
E Dés de cele gent prendrat vengeance  
Aez en remembrance, çeo est signefiance.

*Que etiam alias columbas ad se remeare facit; Et  
hec columba Christum significat.*

**UNS** colums est, çeo dit Ysidre en sun escrit,  
Ki à sum columber altres fait reparer,  
E quant sunt assemblez tut unt lur volentez;  
De plusurs colurs sunt li columb ki là vunt.  
Or oez senz dutance de tut signefiance.  
**LI** colums signefie Jhesu le Fiz Marie,  
E nus ses colums sumes, e en faiture de humes,  
E à sun columber nus fait tuz reparer,  
Ceo est Saint Eglise, reparation al servise;  
Iloc quant assemblum trestut ben i truvum,  
Nul prophete fist que il nus raensist,  
Ne apostle ne angele, saint ne archangele,  
Mais Dés tant nus amat, sun Fiz renvaïad,  
En guise de columbe, Saint Espirit vint el monde.  
Oez pur quei plusurs li columbe unt colurs;  
Se uns colums ad plusurs en ses pennes colurs,  
Prophetes signefie solunc allegorie,  
Ki distrent Escriptions de diverses mesures,  
E icele colur ki retrait à bisur,  
Icele signefie, ne larai ne l'vus die,  
Que Elyas fud portet là sus, en l'air levet.  
**E LA** bloie colur que columbe unt plusur,  
Zonam mustre en verté, ki fud par mer porté  
El ventre del ceti, en Inde fud ravi.  
**PAR** colur d'or entent treis enfanz veirement,  
Abdenago, Sydrac, e li terz fud Misac,  
Ki de tant ne de quant ne firent le cumant  
Nabogodonosor, ki fist ymages d'or,  
Que fesaient aurer e pur deus apeller;

1170 he who denies truth, will put out the eye of God,  
and God of that people will take vengeance:  
have in remembrance, that is the meaning.

1175 There is a dove, as Isidore says in his writing,  
which makes others come to its dove-cot,  
and when they are assembled they have all their wills;  
of various colours are the doves which go there.  
Now hear without doubt the signification of the whole.  
The dove signifies Jesus the Son of Mary,  
and we are his doves, and in shape of men,  
and to his dove-cote he causes us all to repair,  
1180 that is, Holy Church, we repair to the service;  
there when we meet we find everything well there,  
no prophet did so much as to redeem us,  
nor apostle nor angel, saint nor archangel,  
<sup>117</sup> but God loved us so much, he sent his Son,  
1185 in guise of a dove the Holy Ghost came into the world.  
Hear why the doves have various colours;  
it signifies prophets according to the allegory.  
A dove has various colours in its feathers,  
which denote Scriptures of different measures,  
1190 and that colour which approaches to brown,  
that signifies, I will not omit to tell it you,  
that Elias was carried up above, raised in the air.  
And the blue colour which many doves have,  
in truth denotes Jonah, who was carried by sea  
1195 in the whale's belly, he was carried off to India.  
By the colour of gold is meant truly three children,  
Abednego, Shadrach, and the third was Meshach,  
who on no terms would do the command  
of Nebuchadnezzar, who made images of gold,  
1200 which they caused people to worship and call upon as gods;

Pur çeo demustrent or, que il destlrstrent (*sic*) dés d'or.

**LI** colums ki est blans, sciez i entendanz,  
Il mustre Saint Johan par veir e senz engan,  
Li deintre al Dei, çeo que disait la lai,  
Que Dés venuz esteit, sun pople salverait;  
Icist Dés anunchat, e Dés cestui loat,  
Entre fiz de muliers ert ned emfés plus chers.

**E PURPRINE** colur mustre Nostre Seignur,  
Ki sufri passiu, que purpre entendum,  
E purprin vestement vestud out veirement,  
Dunt li serf sort geterent ki en croiz le penerent;  
Quant et cel repairat vermail se demustrat,  
Signe ert de passiu; or fine ceste raisun.

**E CEO** truvum escrit, que Bestiaire dit,  
En Ynde uns arbres est, dunt li fruiz si dulz est,  
Ke estut le vunt requere li colum de la tere,  
Li fruit en mangerunt, en l'arbre se serrunt,  
Lores sunt en repos tant cum sunt desrains clos.

**UNS** draguns est en tere ki as oisels fait guere;  
Le dragun crement tant l'arbre, que tant ne quant  
N'i ose aprismer, ne à l'ombre atucher,  
Mais deluinz entur vait, si il pot lait lur fait;  
Se l'ombre est à destre, dunc se vait à senestre,  
Se il est à senestre, li draguns vait à destre.

**LI** columbe tel sens unt ki sus el arbre sunt,  
Quant veient le dragun aler tut environ,  
Qui aguaitant les vait, mais il nul mal ne les fait,  
Ne jà nul mal nen averunt, tant cum en l'arbre sunt,  
Ne il ne lur pot faire laenge ne contraire;  
Al arbre vunt suvent pur le defendement,  
Jà tant cu'i serunt pur le dragun mal nen averunt,  
Mais quant l'arbre larunt, e il departirunt,  
E li draguns vendrat, lores les ocirat.  
Ceo est grant signefiance, aiez en remembrance.

**CEST** arbre signefie Jhesu le Fiz Marie,  
E nus ses colum sumes en faiture d'ummes;

they show gold because they contemned gods of gold.

The dove which is white, pay attention to it,  
it denotes St. John by truth and without guile,  
the forerunner of God, because he announced the Law,  
that God was come, and would save his people;  
he announced God, and God praised him;  
among the sons of women he was born a child most dear.

And purple colour denotes Our Lord,  
who suffered passion, which we understand by purple,  
and truly he had put on a purple vestment,  
for which the slaves threw lots who punished him on the cross;  
when he repaired to heaven he showed himself red,  
it was a sign of his passion; now ends this discourse.

<sup>118</sup> And we find it written, that the Bestiary says,  
in India there is a tree, of which the fruit is so sweet,  
that the doves of the earth go seeking it above all things,  
they eat the fruit of it, seat themselves in the tree,  
then they are in repose as long as they are sheltered behind it.  
There is a dragon in the earth which makes war on the birds;  
the dragon fears so much the tree, that on no account  
dare it approach it, nor touch the shadow,  
but it goes round at a distance, and, if it can, does them injury;  
if the shadow is to the right, then it goes to the left,  
if it is to the left, the dragon goes to the right.

The doves have so much understanding which are above in the tree,  
when they see the dragon go all round,  
which goes watching them, but it does them no harm,  
nor will they ever have any harm, as long as they are in the tree,  
nor can it do them any injury or contrariety;

they often go to the tree for defence,  
as long as they shall be there they will have no hurt from the dragon,  
but when they leave the tree and depart,  
and the dragon shall come, then it will kill them.

This is a great meaning, have it in remembrance.

This tree signifies Jesus the Son of Mary,  
and we are his doves in the shape of men;

E li draguns, Diables, ki nus est aguaitables;  
 L'umbre, Saint Espirit, qui en meime Deu vit;  
 E à Sancte Marie dist li angele en tel baillie.  
 Que Saint Espirit decendreit, e tut le obumbereit.  
**SEIGNURS**, ben nus guardun encuntre cest dragon;  
 Ensemble nus tenum, cest arbre cultivum;  
 Bon i est à abiter ensemble pur urer;  
 Deu devum aurer e forement mercier,  
 Quant trestut fist pur gent pur prendre esperement;  
 Ne n'est ren en cest mund ki essample ne dunt,  
 Ki l' saverait demander, enquere, & espruver.  
 Ne voil ore plus traiter, altre voil cumencer.  
**TURTRE** çeo est oisel simple, caste, e bel,  
 E sun malle aime tant, que jà à sun vivant  
 Altre malle nen averat, ne puis que il murrat  
 Jà altre ne prendrat, tut tens puis le plaindrat,  
 Ne sur vert ne serad; signefiance i ad.  
**PAR** turtre par raisun Sainte Eglise entendum,  
 Humle e caste est, e Dés sis malles est;  
 Ke Dés quant fud penez, en croiz à mort nafrez,  
 Saint Eglise enplurat, ne ainz ne puis ne laissat.  
 Pur çeo dient divin, k'itel ert tresque en fin,  
 Ensemble od Deu serat, salf ert, jà n'i faldrat.  
 E turtre signefie sacez Sancte Marie,  
 U saint anme en verté, çeo dit auctorité.  
 Dés nus otreit le sens ben de la turtre; Amen.

*Et suam matrem ita præ senectute, ut eis deficiat  
 gressus, visus, et volatus, eos sub alas suas fovet,  
 et ita in juventute redeunt; itaque hoc exemplo  
 filius beneficium portionem patri et matri si potest  
 inpendere debet.*

**HUPPE** oisel apellum, teste ad cume poun,  
 & est de tel nature, si cum dit escripture,  
 Quant il veit veil sun pere e enveilliz sa mere,

and the dragon is the Devil, who is on the wait for us;  
 the shadow is the Holy Ghost, which lives in God himself;  
 and to Saint Mary the angel said in such quality,  
 that the Holy Ghost should descend, and entirely overshadow her.  
 1240 Lords, let us guard ourselves well against this dragon;  
 let us hold together, let us cultivate this tree;  
 119 it is good to inhabit there together to pray;  
 we ought to worship God, and thank him very much,  
 1245 when he made everything for people to take example;  
 there is nothing in this world which does not give example,  
 if one knew how to ask, inquire, and prove it.  
 I will treat no more of this, but will begin another.  
 Turtle is a bird, simple, chaste, and fair,  
 1250 and loves its male so much, that never during his life  
 will it have another male, nor after he shall be dead  
 will it ever take another, always afterwards it will lament him,  
 nor will it be any more on the branch; there is a meaning in it.  
 By turtle rightly we understand Holy Church,  
 1255 it is humble and chaste, and God is its male;  
 because for Clod when he was punished, wounded to death on the cross,  
 Holy Church lamented; neither before nor since did she leave him.  
 Therefore the theologians say, that she will be so to the end,  
 she will be with God, she will be safe, it will never fail.  
 1260 And know, the turtle signifies Saint Mary,  
 or holy soul in truth, so says the authority.  
 May God give us the understanding of the turtle! Amen.

1265 Huppe is the name we give to a bird, it has a head like a peacock,  
 and is of such a nature, as the writing says,  
 when it sees its father become old, or its mother fallen into old age,

Qu'il ne poent voler, ne veer, ne aler,  
 Suz ses eles les prent, si's cove ensemment,  
 Cum sis peres ferait quant il en of esteit;  
 E par sun cuvement si li vent vehement,  
 E que il pot ben aler, e la ù il volt voler.  
 Aprof lur fait semblant qu'il firent altre tant  
 A li quant ouef esteit, gueredun lur deveit.  
 Ceo est signefiance, aiez en remembrance.  
**[E]NCOR** dit escripture, que huppe ad tel nature,  
 Ki del sanc hume oindrait quant il se dormirait,  
 Diables viendraient, estrangler le voldreient;  
 Ceo li serait avis, dunc ferait mult alt criz.  
 Or oez par maisterie que iço signefie.  
**CEO** deit fiz fere à pere, ensur que tut à mere,  
 Ki suef le portat, nuri, & alaitat;  
 Quant li pere enveillist e sa mere enfeblast,  
 Qu'il sunt nun poant, qu'il vunt apoverissant,  
 Li fiz lur dait aier, nurir, e cuveiller.  
**[E] SANC** notat pechet dunt humes sunt lied;  
 Quant hum en pechet dort, pechet le trait à mort  
 Deu le volt desoter Diable & estrangler;  
 De çeo devum loer Damne-Deu aurer,  
 Quant itel esperement demustre à la gent;  
 Grant essample nus dit par huppe ki çeo fait.  
 N'en voil ore plus traiter, de altre voil parler.  
**[I]BEX** d'oysel [est] nun, que cigonie apelum;  
 De Egipte vint del Nil, mult par est beste vil;  
 Vil oysel est cigunie, e si vit de caruine;  
 Nen ose en eve entrer, ki ne set pas noer;  
 Juste la nue prent le mort peissun pullent,  
 Culoveres e vermine, serpenz e salvagine;  
 De tel cose est sa vie; oez que signefie.  
**OR** oez, hom de Dé, ki en baptesme es né,  
 Entre en eve entendable, en mer espiritable;  
 Par eve entent saveir, iço sacez pur veir;  
 Par mer, Saint Escripiture, u cest mund par nature;

that they cannot fly, nor see, nor go,  
 it takes them under its wings, and cherishes them likewise,  
 as its father did when it was in the egg;  
<sup>120</sup> and by its cherishing it became strong,  
 1270 till it could go well, and fly where it would.  
 After it makes semblance to them that they did as much to it  
 when it was young, it owes them the return.  
 That is a signification, have in remembrance.  
 The writing says further, that the huppe has such a nature,  
 1275 if any one shall anoint a man with its blood when he shall be asleep,  
 devils would come, and would be strangling him;  
 it would appear so to him, then he would make a very great cry.  
 Now hear by science what that signifies.  
 That a son ought to do to his father, and particularly to his mother,  
 1280 who sweetly carried him, nourished him, and fed him with her breast;  
 when the father becomes old and the mother feeble,  
 that they are without strength, and go into poverty,  
 the son ought to help, nourish, and cherish them.  
 The blood denotes sin with which men are bound;  
 1285 when a man sleeps in sin, sin draws him to death;  
 the Devil will take him from God and strangle him;  
 therefore we ought to praise God and worship him,  
 when he exhibits such example to people;  
 he tells us a great example by the huppe which does this.  
 1290 I will now treat no more of it, but will talk of another.  
 Ibex is the name of a bird, which we call stork;  
 it comes from Egypt from the Nile: it is a very vile animal;  
 a vile bird is the stork, and it lives of carrion;  
 it dares not enter into the water, because it does not know how to swim;  
 1295 near the bank it catches the stinking dead fish,  
 snakes, and vermin, serpents and game;  
 of such things it lives; hear what it signifies.  
<sup>121</sup> Now hear, man of God, he who is born in baptism,  
 enters in the intellectual water, in the spiritual sea,  
 1300 by water is meant knowledge, know that for truth;  
 by sea, Holy Scripture, or this world by nature;



Li saveirs est viande que saint hum demande;  
 E la Saint Escripiture est à l'anme pulture,  
 Ki la volt essercer, e sultiment traiter;  
 & hom ki le n'entent, ki ne fait escagement,  
 Cil blasme çeo dit, cumme cigonie vit.  
**[E] KI** ceo ne ferat, mais defors volerat,  
 De caruine viverat e fruit de charn averat;  
 Fruit de charn par raisun par reformicatiun,  
 Usure u malveise vice, perjurie e avaricie;  
 Ceo funt li carnal, par quei hum est mortel;  
 Fruit espiritale par quei l'en veint Diabale,  
 Içeo est karité, feit, & humilité,  
 Joie e pais, honestée, e sainte castée.  
**EN** pur çeo, hom de Dé, entent auctorité;  
 De sus mer deis voler, çeo est le munt surmunter;  
 Mult i ad feres bestes de engins e de mal estres;  
 Par les bestes entent Diabales e male gent.  
 Hom ki volt surmunter, ses eles deit lever;  
 Li hom dons mains unt, ki pur eles lur sunt;  
 Ses mains deit hum lever al cel Deu aurer,  
 Ke del cel vint vertut dunt Satan fud vencud;  
 E par *signum crucis*, çeo entendum tut dis.  
 E veir par semblance dreite signefiance:  
 Li solail en terre est cler, quant ses rais pot mustrer;  
 Lune ses cors estent, quant lumere repret;  
 Oisels quant volerat, ses eles estendrat;  
 Nef od vent aprestée curt tut sigle levé;  
 Pur essample mustrum çeo que nus dit avum  
 Oez altre semblance, si'n aiez remembrance.  
**MOYSES** fud serf Dé, çeo dit auctorité  
 Oez miracle bel; le pople de Israel,  
 Quant surmunter volait, ses mains al cel tendrait;  
 Amalec fud tirant, e Judeu mescreant,  
 Mult fud fort hume en terre, vers Moyses prist guere;  
 Moises li venquit quant ses mains tendit,  
 E quant jus le meteit, Amalech devenqueit.

knowledge is the food which the holy man asks;  
 and Holy Scripture is food to the soul,  
 for him who will exercise it and treat it subtilely;  
 1305 and the man who does not understand it, and who does not make food of it,  
 this is his blame, he lives as the crane.  
 And he who shall not do that, but will fly out,  
 he will live on carrion and will have fruit of the flesh;  
 fruit of the flesh rightly by fornication,  
 1310 usury or bad vice, perjury and avarice;  
 that is what carnal people do, by which man is mortal;  
 spiritual fruit by which people vanquish the Devil,  
 that is charity, faith, and humility,  
 joy and peace, honesty and holy chastity.  
 1315 And therefore, man of God, listen to authority;  
 thou oughtest to fly above the sea, that is, to surmount the world;  
 there are there many fierce beasts of cunning and wicked natures;  
 by the beasts are meant Devils and wicked people.  
 He who will surmount it, he must raise his wings;  
 1320 men have two hands, which are for wings to them;  
 a man must raise his hands to heaven to worship God,  
 for from heaven came the force by which Satan was vanquished;  
 and we always understand that by the sign of the cross.  
 And see by a similitude the right meaning:  
 1325 the sun is bright on the earth, when it can show its rays;  
 the moon extends its horns, when it receives light;  
 when a bird will fly, it will extend its wings;  
<sup>122</sup> a ship which is ready for the wind goes with all its sail raised;  
 what we have said we show for example:  
 1330 hear another similitude, and have remembrance of it.  
 Moses was the servant of God, as authority says:  
 hear a fair miracle; when the people of Israel,  
 would overcome, he stretched his hands to heaven;  
 Amalek was a tyrant, and the Jews misbelieving;  
 1335 he was a very strong man on the earth, made war against Moses;  
 Moses vanquished him when he held up his hands,  
 and, when he put them down, Amalek conquered.

**E ISSI** deit hum noer, ses mains vers Deu lever,  
 Ceo est Dés deprier, de la croiz sei seigner;  
 E ki çeo ne ferat, e carnalment viverat,  
 En sun peché murat, à Diable en irat.  
 De tel gent Dés nus dit pur veir en sun escrit,  
 Que nus laissum le mort enseveliz à mort.  
**ET** Phisologus de cigonie dit plus;  
 Quant se volt espurger, sun detres volt muiller,  
 E sun bec en i met, sun detres fait tut net;  
 Sacez de tel mester servent li losenger,  
 Ki ben dit de devant, derere vait mentant.  
 Or fine ceste raisun, de altre oisel dirum.  
**[F]ULLICA** est volable, & oisel entendable,  
 E cointes e membez, humles & atemprez,  
 E de honeste pulture; de caruine n'ad cure;  
 E cel lui volt maneir, ù il pais pot avoir,  
 S'i ad viand e pais, n'en turnerat jamais.  
 En eve fait sun ni, u sur pere altresì;  
 Quant il fait tempesté, lores se plunge el gué;  
 E quant est traveillet, lores le fait plus let.  
 Ceo est grant signefiance, aez en remembrance.  
**OISEL** de tel baillie saint hom signefie,  
 Ki onestement vit, issi cum Davit dit;  
 Ki carn laisse à manger, pur sa charn acastier;  
 E ki pur ben urer sultivement volt ester,  
 Ki ensultivement Deu prie e eschordement,  
 Se il en ad talent, çeo 'n est demustrement.  
 Le ni que en ev fait, u sur pere le lait,  
 Li nix est luis que abite, u sainz hom u ermite;  
 Ceo que en eve est mis, u sur pere se est asis;  
 L'ave est sens en Dé, pere stabilité.  
 E iço signefie li oisels de tel vie.  
**[N]ICTICORAX**, çeo dit Davi en sun scrit,  
 Que tut suls volt estre, que en leu erat de l'estre,  
 N'ad cure de luur, melz aime tenebrur;  
 Envers vole e crie, e de ordure est sa vie.

And thus ought man to swim, to raise his hands towards God,  
 that is, to pray to God, to sign himself with the cross;  
 1340 and he who shall not do that, and shall live carnally,  
 he shall die in his sin, and shall go to the Devil.  
 Of such people God tells us truly in his writing,  
 let us leave the dead to be buried by the dead.  
 And Physiologus says further of the crane;  
 1345 when it will cleanse itself, it will wet its hind part,  
 and puts its beak there, and makes its hind part quite clean;  
 know that such is the practice of parasites,  
 he who speaks well before, goes lying behind.  
 Now this discourse finishes, we will speak of another bird.  
 1350 Fullica is a thing which flies, and a bird which has understanding,  
 and cunning and strong, humble and moderate,  
 and of honest feeding; it does not care for carrion;  
 and will remain in that place, where it can have peace,  
 if there is food and tranquillity, it will never go away from it.  
 1355 It makes its nest in the water, or else on a rock;  
 when there is stormy weather, then it plunges into the water;  
 123 and when it is laboured, then it makes it more glad.  
 This is great signification, have in remembrance.  
 A bird of such quality signifies the holy man,  
 1360 who lives honestly, as David says;  
 who avoids eating flesh, in order to chastise his flesh;  
 and who, to pray well, will be solitary,  
 who prays to God solitarily and heartily,  
 if he has the power to do it, that is the signification of it.  
 1365 The nest which it makes in the water, or which it leaves on the rock,  
 the nest is the place which the holy man or hermit inhabits;  
 as for its being placed in the water, or seated upon a rock,  
 the water is sense in God, the stone stability.  
 And that is the meaning of a bird of such life.  
 1370 Nycticorax, as David says in his writing,  
 that it likes to be quite solitary, that when it shall be in the situation to be so;  
 it has no care of light, it loves better darkness;  
 inversely it flies and cries, and it lives upon ordure.

Oisels est nocturnals, e cante cuntre mals;  
 Fresaille le apelum en Franceise raisun;  
 D'itels est sa faiture, çeo est ceste peinture.  
**[F]RESAIE** signefie Judeus en ceste vie,  
 Que quant li creaturs les volt mettre à luurs,  
 E il les volt salver e de mort deliverer,  
 Ne l' voldrent recueillir, ne ses cumanz oir,  
 Distrent ne aveient rei ne mais Cesar en crei;  
 Pur çeo Deus les lassa, e à nus repaire,  
 E la prince de mort nus toli de sa mort.  
 Laissames la veil lai que Judeu unt pur fei,  
 Qu'il prud n'en [t]endirent (?), quant il Deu deguerpirent;  
 Ceo est lur lei e lur vie, cors dure signefie;  
 E si funt envers cum li oisel vole envers.  
 Oisel est nocturnals, e tante cuntre mals;  
 E çeo est l'entendement, senz nul redutement  
 Enfern est senz lur, ù canterunt dour;  
 E çeo truvum escrit que Dés meimes dit,  
 "Li men fiz se esluignerent, à stranges sa (*sic*) aprimerent."  
 Judeus ses fiz clamant, nus estranges numat.  
 Li Juev se esloignerent, quant Deu crucifierent;  
 Nus sumes aprismed e Cristien baptizet.  
 Or fine cest raisun, e des peres dirum.  
**TURROBOLEN** sunt peres, ki unt itels maneres,  
 Que quant prof à prof sunt, de eus fu geterunt,  
 E se luinz à luinz sunt, jà fu de eus ne ferunt,  
 Ne flambe n'en istrat, ne feu ne apparat.  
 E cestes trovent gent ki sunt en orient,  
 E l'une la faiture d'ume par nature,  
 L'autre trovent mult bele en guise de fern[el]e;  
 Pere de tel faiture pinstre de sur la peinture.  
**PERE** de tel baillie femme e hume signefie;  
 Quant prof à prof sunt, lur amur les sumunt;  
 Si se vunt eschalfant cum les peres ardant,  
 Si cum li fu est desteint, e luxurie refraint;  
 Pur çeo sunt deseveré nunaines de moines e de abez

1375 It is a nocturnal bird, and sings at the approach of ill;  
 we call it *Fresaie* in French;  
 its form is such as is represented in this picture.  
*Fresaie* signifies the Jews in this life,  
 because when the Creator would bring them to light,  
 and he would save them and deliver them from death,  
 1380 they would not receive him, nor obey his commands,  
 they said that they had no king but Caesar;  
 therefore God left them and came to us,  
 and the Prince of death saved us by his death.  
 We left the old Law which the Jews have for their faith,  
 1385 that they did not understand it prudently, when they deserted God;  
 that is their Law and their life, it signifies hard body;  
<sup>124</sup> and thus they do inversely as the bird flies inversely.  
 It is a bird of night, and sings at the approach of evil;  
 and that is the meaning, without fear;  
 1390 hell is without light, where they shall sing lamentations;  
 and we find it written, that God himself said,  
 "My children departed from me, and strangers approached to me."  
 He called the Jews his children, us he named strangers.  
 The Jews went away, when they crucified God;  
 1395 we are come near, and baptized Christians.  
 Now ends this discourse, and we will speak of stones.  
 Turroboles are stones which have such peculiarities,  
 that when they are near together, they will emit fire,  
 and if they are at a distance from each other, they will no longer emit fire,  
 1400 neither will flame issue from them, nor fire appear.  
 And these people find who are in the east,  
 and the one has naturally the make of a man,  
 they find the other very beautiful in form of a female;  
 a stone of such a make excels for painting.  
 1405 A stone of such quality signifies woman and man;  
 when they are near each other, their love inflames them;  
 and they go on increasing in heat as the stones burn,  
 till the fire is extinguished, and the luxury restrained;  
 therefore nuns are separated from monks and abbots

Aiez en remembrance, çeo est signefiance.  
 Nuls hom ne se merveilt, ne il faire le dait,  
 Si Diables suprent par femmes saint gent;  
 Plus set engin truver, que hom ne set penser;  
 Adam e Salomun e David e Samsun,  
 Il furent decauz e par femmes vencuz.  
 Femme est porte à Diable, e sereit cuvenable,  
 Quant de malveis talent les sainz humes suprent,  
 Ceo 'n est signefiance, aez en remembrance.  
 Or voil mun metre muer, pur ma raisum melz ordener;

\* [A leaf appears to be wanting.] \*

E par là resplendur avum, que nus od Deu regner devum.  
 E çeo sacez vereiemment que l'en l'adamas bruist en fent,  
 Par le sanc de buc e de plun, signefie grant raisun.  
**SEIGNURS**, aez i ente[n]te, bucs est beste pulente;  
 Par le sanc de buc entendum en nostre lai corruptiun;  
 Par plum entendum peché, par quei hom sunt enginné;  
 Ke li plums paise que fer, ki pechurs traite en emfer;  
 Corruptiun [e] pechet nus fent, & encontre Deu nus ofent.  
 E cel vertu ad en sei, le fer trait od sei;  
 Signefie que Christiens traitent à la lur lei paens,  
 Quant il laissent lur eresie, e creient el Fiz Sancte Marie.  
 E çeo dit Phisologus, que adamas ad vertut plus;  
 E si est uns munz en orient, u tue est de mainte gent,  
 E pur nuit gete grant luur, e nent n'apert contre le jur;  
 Pur le soleil e pur le jur ne s'aparist sa resplendur.  
 E li must si ad tel manere, ne fer, ne fu, n'acer, ne pere.  
**E DE** iceste adamas nus dit un prophete en sun escrit,  
 Qu'il vit un barun seant de de sur le munt d'aimant,  
 En sa main le adamant ot, & en mi un pople stot.  
 Li bers dunt li prophete dit, qu'il sur le mund de aimant vit,

Fud Jhesu Christ le Fiz Marie, que l'aimant nus signefie;  
 [E] çeo que sur le mur estout, sa victorie signefiout;  
 [E] çeo que en estant esteit, mustre à bataille prest esteit;  
 E çeo que ert sun pere aresté, nus mustre estabilité;

1410 have in remembrance, this is a signification.  
 No man wonders, nor ought he to do so,  
 if the Devil catches holy people by means of women;  
 she knows more how to find snares, than man can think.  
 Adam and Solomon, and David and Samson,  
 they were deceived and conquered by women.  
 1415 Woman is the Devil's door, and would be convenient,  
 when he catches holy men by evil contrivance.  
 That is a signification, have in remembrance.  
 Now I will change my metre, in order to arrange better my discourse;

\* [A leaf appears to be wanting.] \*

1420 thereby we have resplendency, that we are to reign with God.  
 And this know truly, that they break in pieces the loadstone,  
 with goat's blood and lead, it signifies a great matter.  
 Lords, pay attention to it, a goat is a stinking beast;  
 by the blood of the goat we understand corruption in our law;  
 1425 by the lead we understand sin, by which men are ensnared;  
 that the lead weighs the iron, which draws sinners to hell,  
 corruption and sin splits us, and makes us offend against God.  
 And this virtue it has in it, it draws the iron with it;  
 it signifies that Christians draw pagans to their law,  
 1430 when they leave their heresy, and believe in the Son of St. Mary.  
 This Physiologus says, that the adamant has a further virtue;  
 and there is a mountain in the east, where it is found by many people,  
 and by night it emits great light, and it does not appear in the face of day;  
 on account of the sun and the daylight its resplendency does not appear.  
 1435 And the mountain has such a nature, as neither iron, nor fire, nor steel, nor stone.  
 And of this loadstone a prophet tells us in his writing,  
 that he saw a baron sitting upon the mount of loadstone,  
 he had the adamant in his hand, and stood in the midst of a people.  
 The baron of whom the prophet spoke, that he saw him upon the mountain of  
 loadstone,  
 1440 was Jesus Christ the Son of Mary, whom the loadstone signifies to us;  
 and his being upon the mount, signified his victory;  
 and his being standing, shows he was ready for battle;  
 and his stone being fixed, shows us stability;

E çeo qu'il adamant teneit, mustre que la semblance averait;  
 Dés en guise d'aimant fud, puis que en char fud aparut,  
 Ke fer ne fu, acer ne pere, ne li unt fait sa manere,  
 A tut içeo fud contrestant, çeo est la pere de aimant.  
 Dés ne pot estre ocis par fer, ne ne l' pout fu d'enfer;  
 Arme d'acer ne l' put garder, ne pere ne pot seieler,  
 Qu'il de mort ne resuscitast, e d'enfer ses fedailz getast.  
**CEO** nus mustre l'aimant, Dés ot en tere le semblant,  
 Ki en la nuit dune luur, çeo est nostre tenebrur;  
 Si cum la pere trait le fer, e Jhesu Christ nus traist d'enfer.  
**DANIEL** [dit] en sun sermun qu'il vestuz vit un barun  
 D'un vestement que unt nun baldui, çeo est veste de li;  
 De tere naist tel vestement, e içeo fait entendement,  
 Que Dés prist incarnatiun pur la nostre redemptiun.  
 E ceo que l'um trove la aimant de de sur la munt de oriant;  
 Le munt demustre majesté à Jhesus Crist serat trové;  
 E Dés ki est Pere e Fiz, e Dés ki nus en Saint Espiriz,  
 Il seit de nus maintenant, e de nus seit fundement;  
 De l'aimant ne voil or plus traiter, d'autres peres voil  
 cumencer.  
**DUZE** peres ad en cest mund, ki mult grant demustrum, (?)  
 Ne larai brefment ne die de cascun que signefie.  
 Jaspe ruge demustre amur, averte feiblanche, ducur;  
 Saphire mustre ki fei ad, qu'ensemble od Deu regnerat;  
 Castedoine ki est foin mustre que od Deu serum veisin;  
 Smaragde demustre fei, que Christiens ad en sei;  
 Sardonix mustre castée, entre sainz humilité;  
 Sardius mustre dolur, quel muet ourent pur Deu amur;  
 Crisolite ure celeste, qui ourent out vie terrestre;  
 Beril demustre espurgement, que sainz pronuntieret à gent;  
 Topacius nus signifie la corune de saint vie;  
 Crisopassus mustre luer, que li sainz hom averunt mult cher;  
 Jacinctus mustre luur que li saint unt del creatur;  
 Amatistus mustre çeo, qui le martire que Dés sufri.

and his holding the adamant, shows that he had similitude to it;  
 1445 <sup>126</sup> God was in guise of loadstone, when he appeared in the flesh,  
 for iron nor fire, steel nor stone, have made him his manner,  
 he was opposed to all this, that is, the loadstone.  
 God could not be killed by iron, neither could the fire of hell do it,  
 arm of steel could not guard him, nor stone seal him up,  
 1450 but he rose to life from death, and cast his lieges out of hell.  
 This the loadstone shows us, God had on earth the semblance of it,  
 which in the night gives light, that is our darkness;  
 as the stone draws the iron, so Jesus Christ drew us from hell.  
 Daniel said in his discourse that he saw a baron clothed  
 1455 with a vestment that is named baldui, that is his vest;  
 such a vestment grows from the earth, and it gives to understand,  
 that God took incarnation for our redemption.  
 And as for the finding of the loadstone upon the mountain in the East;  
 the mountain signifies majesty in which Jesus Christ shall be found;  
 1460 and God who is Father and Son, and God who is to us the Holy Ghost,  
 may he be a support to us, and may he be a foundation to us!  
 Of the loadstone I will now treat no more, I will begin of other stones.  
 There are twelve stones in this world, which have great signification,  
 I will not omit briefly to tell the signification of each.  
 1465 The red jasper shows love, open weakness, sweetness;  
 sapphire shows that he who has faith shall reign together with God;  
 chalcedony which is fine, shows that we shall be neighbours with God;  
 smaragdus shows faith, which the Christian hath in him;  
 sardonyx shows chastity, humility among saints;  
 1470 sardius shows sorrow, which they had in earth for God's love;  
 chrysolite the celestial happiness, which they had with the terrestrial life;  
 1475 <sup>127</sup> beryl shows purification, which the saints pronounced to people;  
 topaz signifies to us the crown of holy life;  
 chrysopassus shows the light, which the holy men shall hold very dear;  
 jacinth shows the light of the Creator which the saints have;  
 amethyst shows what the martyrs suffered for God.

*Hic preciosi lapides carnales significant homines;  
colorum et varietas, virtutum multiplicitas, qui  
his floruerit, concius esse poterit; Jerusalem  
pacifera, hec tua sunt fundamina, felix et imo  
proxima, que te meretur anima, certos tuorum  
turrium, non dormit in perpetuum. Concedit  
nobis agie rex civitatis celice, post metam jure  
labilis, consortium cum superis. Amen.*

**KI** plus volt saver de ces peres, lur vertuz e lur maneres,  
Si alt lire de Lapidaire, que est estrait de gramaire;  
Içi ne voil ore plus traier; d'une pere voil cumencer,  
Ki de tutes est fundament, lumere, e maintenant;  
De ceste pere voil traier; or i sait Dés al cumencer!

*Et de rore celi ginnitur, et utile est ad gestandum  
contra inimicum, et quicquid de eo dicitur  
allégorie dicitur.*

UNION ad nun ceste pere, nule ne pot estre plus chere;  
Pur çeo est union numée, jà sa per n'ert mais trovée.  
& or voil dire per raisun cument ele naist ù la trovum.  
Union naist par grant raisun en un isle Tapné ad nun;  
En cele idle ad teles peres, ki sunt faites en tel maneres,  
Qu'il n'ad buche ne jointure ne echede ne creveure,  
Ainz sunt si plaines cumme glace, iço voil que ben sace;  
Icés peres unt pousté qu'eles se aoverent de lur gré,  
Del cel la ruseie receivent, de cele enpreingnent, de cel veient,  
Ceo fusent vives creatures, puis se revugnent senz faitures;  
Tant est la rusée en la pere, que la rusée devient pere,  
E tuz jurz i est altretant cum mere porte sun enfant;  
Puis si se aovere, si'n ist la pere, puis se joingnent en tel  
manere,  
Jà puis ne sera deserée, ne crevace n'i ert trovée.  
**EN** un livre dit de gramaire, que nus apelum Bestiaire,  
Que ceste pere naist en mer, concete le fait apeler,

He who will know more of these stones, their virtues and their characters,  
let him read the Lapidary, which is compiled from science;  
here I will treat of them no more; I will begin of a stone,  
which is the foundation, light, and support of them all;  
I will treat of this stone; now may God be at the beginning of it!

Unio is the name of this stone, none can be more precious;  
therefore it is named unio, the equal of it was never found.  
And now I will tell rightly how it grows where we find it.  
The unio grows by great right in an isle named Tapné;  
in that isle are such stones, that are made in such manner,  
that there is neither mouth nor juncture nor hole nor crevice,  
but they are smooth as ice, I wish you to know that,  
these stones have the power to open at their own will,  
they receive the dew of heaven, become impregnated with it, and live by it,  
as if they were living creatures, then become again without shapes;  
the dew is so long in the stone, that the dew becomes stone,  
and it is there always as long as the mother carries her child  
then it opens itself, it issues from the stone, and they join in such manner,  
that never after shall it be unclosed, nor will there be found a crack in it.  
In a book of science, which we call Bestiary, it is said  
that this stone grows in the sea, which it directs us to call a little shell,

De sus mer en la matinée, & iloc receit la rusée;  
 La rusei en sei clorat, e puis as funz de mur viat,  
 Tant cum la rusé i serat en meité charn parat;  
 E tant i serat la rusée qu'ele ert en pere treturnée.  
 Ceste pere est bon à porter, ki castement se pot garder;  
 A mult choses pot valeir, ki cestes peres pot avoir.  
 Jà n'ert fors mort nul enfermeté dunt hom ne venge à santé,  
 Ki od rusée le beverat, se il veri fiance ad.

*Et ros quoque ginnitur, gratia intelligitur; hic unio pingitur, et mare in quo nascitur, et de concha egreditur, vel de lapide proditur, et in carne figuratur, allegorice dicitur, quicquid de eo scribitur.*

**UNIO**, ki naist de rusée e ki en pere est engendrée,  
 Unio Jhesu signefie, pere dunt naist Sancte Marie;  
 Unio, ki naist de rusée, signefie grace aprestée;  
 Par grace fud que li Fiz Dé fud à la virgine presenté;  
 Par grace en cuillit le salud, e par grace fud conceud;  
 Cum la pere overe senz faiture, e ele se jointst senz crevue;  
 Cum la pere fait la rusée, si fud la Virgine consecrée,  
 E issi concut e enfanta la Virgine ki Jhesu porta;  
 Virgine concut, virgine fauta, virgine parmist e parmaindrat.

**SEIGNURS**, n'en aiez pas dutance; ore en oez altre  
 semblance.  
 Li berilz ad vertu en sei, le rai del solail trait à sei;  
 E li reis est de tel nature, li beriz passe senz frainture;  
 E li chalt est de l' autre part, que il esprent e bruille e art  
 Estupes, tundra, drapellez, seches cosetes estramez.  
 E iço est, tel esperment, que veu est à mainte gent.  
 Icil beril nus signefie Nostre Dame Sancte Marie;  
 Par le soleil, Deu entendum; e par le rai sun Fiz parnum;  
 Ke si cum li rais de solail à ceste pere est fedeil,

1500 it is above the sea in the morning, and there it receives the dew;  
 it will inclose the dew in itself, and afterwards will go down to the bottom of the sea,  
 as long as the dew shall be in it it will appear half flesh;  
 and the dew will be there so long till it will be turned into stone.  
 This stone is good to be carried by one who can keep himself chaste;  
 for him who can have this stone, it will be of force against many things.  
 There will never be any infirmity, except death, from which a person will not come to  
 health,  
 1505 who will drink it with dew, if he has true faith.

1510 Unio, which is born of the dew and which is engendered in stone,  
 unio signifies Jesus Christ, the stone from which was born St. Mary,  
 unio, which is born of dew, signifies grace that is made ready;  
 it was by grace that the Son of God was presented to the Virgin;  
 by grace she received the salvation, and by grace he was conceived;  
 as the stone opens without making, and it joins itself without crack,  
 as the stone does the dew, the Virgin was consecrated,  
 and thus the Virgin who carried Jesus conceived and was with child;  
 a virgin she conceived, a virgin she brought forth a child, a virgin she remained and  
 shall remain.

1515 <sup>129</sup> Lords, have no doubt of it; now hear another similitude of it.  
 The beryl has a virtue in it, it draws the ray of the sun to it;  
 and the ray is of such a nature, it passes the beryl without a fracture;  
 and the heat is on the other side, that it lights, and sets on fire, and burns  
 rags, tinder, pieces of cloth, dry things of straw.  
 1520 And that is an experiment which has been seen by many people.  
 This beryl signifies to us Our Lady St. Mary;  
 by the sun, we understand God; and 'by the ray, we understand his Son;  
 for as the ray of the sun is obedient to this stone,

Que il entre en li senz uverture, & ultre passe senz frainture;  
**SACEZ** que issi faiterement, que Jhesu Christ veraiemment, 1525  
 Si passe la Virgine entre sai, cum par mie pere lo rai;  
 Dés la furmad, e concut lui, e si fu pere e mere amdui;  
 Si fu Jhesu Christ pere, e Marie fuie e mere,  
 Pur fiz ne perdit nun de pere, ne et pur fiille nun de mere.  
**CEO** que li rais de altre part de la pere esprent & art 1530  
 Estupes, tundra, drapelez, seches cosetes estramez,  
 Signefie que Dampne-Deu, puis que la Virgine fud né,  
 Nostre fragilité brui, & an amur nus converti;  
 Ke feu signefie amur e Saint Esprit del Creatur;  
 Sainte est la pere & espruvée; atant est cest raisun finée. 1535  
**DES** est vive pere, çeo dit Saint Pol l'apostle en sun escrit,  
 E çeo conferme Sain Johan veraiemment e senz engan;  
 Pere esteit Dés, ceo li fud vis, e tristut coveret Parais  
 D'iceste pere unt luur tutes les peres e color;  
 De ceste pere unt bunté tutes les peres e clarté; 1540  
 D'icest pere veirement unt tutes peres fundament.  
 E sacez l'apostle Saint Pere les fianz apele vives peres;  
 Li saint sunt peres veirement, de Saint Eglise fundament,  
 Ceo est qu'il funt e ferm e stable, & en Parais permuable;  
 Vives peres sunt apelées, pardurable vivent od Dé.  
**CEO** dist Saint Pere, qu'il ert pere e sur lui pere,  
 De Eglise ferait fundament, dureit li pousté de gent,  
 Delier e dedeslier durait li les cles del cel,  
 E tut cil ki et cel irunt, ces oit bonuretez averunt,  
 .I. .II. .III. .IV. .V. .VI. .VII. .VIII.  
 Vie, juvent, saint, amur, repos, joie, pais, e luur; 1550  
 Union çeo durat senz fin, issi cum dient clerc devin;  
 Union e Sancte Marie nus doinst ices.vij. duns de vie;  
 E Dés li otreit sa majesté pur quei cest livere fud trové  
 E tuz ces ki çeo praiserunt, e Pater noster en dirunt,  
 La merite aient Sain Johan, et sain saient saint Abraam. 1555  
 Union est Pere e Fiz, union est Saint Espiriz;  
 Union est cumencement, union est definement;  
 Union est alpha & ω; *Benedicamus Domino*;

that it enters into it without opening, and passes through it without fracture;  
 Know thus certainly that Jesus Christ truly 1525  
 passes the Virgin, between himself, as the ray through the stone;  
 God formed her, and she conceived him, and thus was both father and mother;  
 Jesus Christ was father, and Mary was daughter and mother,  
 for son he did not lose the name of father, nor she for daughter the name of mother.  
 The circumstance that the ray on the other side of the stone sets fire to and burns 1530  
 rags, tinder, pieces of cloth, dry things of straw,  
 signifies that the Lord God, after he was born of the Virgin,  
 burnt our frailty, and converted us to love  
 for fire signifies love and the Holy Spirit of the Creator;  
 the stone is holy and proved; and so is this discourse ended. 1535  
 God is a living stone, as St. Paul the apostle says in his writing,  
 and St. John confirms it truly and without guile;  
 God was a stone, and he was alive and covered all Paradise;  
 from this stone all the stones have brightness and colour;  
 from this stone all the stones have goodness and clearness; 1540  
 from this stone truly all stones have their foundation.  
<sup>130</sup> And know, the apostle St. Peter calls the believers living stones;  
 the saints are stones truly, the foundation of Holy Church,  
 that is, they make it firm and stable and durable in Paradise;  
 they are called living stones, they live for ever with God. 1545  
 This St. Peter says, that he was stone and stone upon him,  
 he would make him the foundation of the Church, he would give him power of people,  
 he would give him the keys of heaven to bind and unbind,  
 and all those who shall go to heaven, thall (*sic*) have these eight good things,  
 life, youth, holiness, love, repose, joy, peace, and light; 1550  
 unio will give that without end, as the theologians say;  
 may the unio and St. Mary give us these eight gifts of life!  
 And may God give his majesty to her for whom this book was made!  
 And may all those who will pray for that, and will say a Pater-noster for it,  
 have the merit of St. John, may they be in the bosom of holy Abraham! 1555  
 Unio is Father and Son, unio is the Holy Ghost;  
 unio is beginning, unio is end;  
 unio is alpha and ω; *Benedicamus Domino*!



**CEO** est ume encline terre, aillurs ne volt pulture quere;  
Tut issi funt li hom del mund, richeises querent ki's confunt; 1560  
Quant tant les aiment à tenir, que pur Deu ne's volent partir.  
Li oisel vunt dreit volant là sus vers le cel joiant,  
Tut issi est de mainte gent, vers le cel lur curage tent.  
Pere est ferme, par sei stable, tuz jur sest chose parmeinable;  
Signefiance est d'ume sage, ki en ben tuz jurs ad curage. 1565  
Cest est demustringe d'enfant, & oisel d'ume à Deu tendant.  
**MUSTRE** ai de treis maneres, de bestes, de oisels, e de peres;  
Que de cascun de ces est un rai, çeo demustre que Dés est rei,  
En persone est Trinité, & Un suis est en deité;  
Icist Dés nus sait en aie, e la Virgine Sancte Marie;  
Icist Dés nus otreit veir sen, e vie pardurable; AMEN.

That is, man inclines to the earth, elsewhere he will not seek food;  
just so do the men of the world, they seek riches which bring them to confusion, 1560  
when they love so much to keep them, that they will not let them go for the sake of God.  
The birds go straight flying joyously up towards heaven,  
just so it is with many people, their courage tends towards heaven.  
A stone is firm and stable of itself, it is a thing always enduring;  
it means a wise man, who has courage always in doing good. 1565  
This is the demonstration of a child, and the bird of a man tending towards God.  
I have shown of three kinds, of beasts, of birds, and of stones,  
that of each of these there is a king, which shows that God is king,  
in person he is Trinity, and One only in divinity; 1570  
may this God be our aid, and the Virgin St. Mary!  
May this God give us true sense and life everlasting! AMEN.