The Early English Bestiary

based on the

Latin Physiologus of Theobaldus Episcopus

Excerpts from

An Old English Miscellany

containing

A Bestiary, Kentish Sermons, Proverbs of Alfred,
Religious Poems of the thirteenth century,
from Manuscripts in the British Museum, Bodleian Library,
Jesus College Library, etc.

edited
With Introduction and Index of Words
by the
Rev. Richard Morris, LL.D.

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Introduction to the Digital Edition

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**Author:** Richard Morris (1833-1894) was an English philologist, born in London. In 1871 he was ordained in the Church of England, and from 1875-1888 was head master of the Royal Masonic Institution for Boys, near London. His first published work was *The Etymology of Local Names* (1857). Between 1862 and 1880 he prepared twelve volumes for the Early English Text Society, edited Chaucer (1866) and Spenser (1869) from the original manuscripts, and published *Specimens of Early English* (1867). His educational works, *Historical Outlines of English Accidence* (1872), *Elementary Lessons in Historical English Grammar* (1874) and *English Grammar* (1874), had a large sale and exercised a real influence. The rest of his life he devoted to the study of Pali, on which he became a recognized authority, editing a number of texts and doing translations into English for the Pali Text Society.

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Two typographic conventions have been copied from the printed edition: words or
partial words that were abbreviated in the manuscript and were expanded in the printed
text are shown in italics; words or partial words that were missing from the manuscript
and were supplied by the editor (Morris) are shown in [square brackets]. In the early
English text of the printed edition the archaic long “s” (ſ) was used; in this edition the
long “ſ” has been replaced with the modern “s” to avoid confusion with “f”. The early
English “eth” characters (Ð and ð) have been retained; these are equivalent to the
modern “th”.

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can be found at:

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Preface (excerpts)

A BESTIARY comes from Arundel MS. 292, in the British Museum, of about the middle of the thirteenth century. It is translated from the Latin Physiologus of Theobaldus. Appendix I. contains the original text from which our Early English version was made [see page 37].

This BESTIARY has been thrice printed; twice by Mr. Thos. Wright, (1) in Alteutsche Blätter, vol. ii, Leipzig, 1837, (2) in Reliquiae Antiquae, and by Mätzner in his Early English Specimens (Altenglische Sprachproben).

The dialectic peculiarities of this treatise have already been discussed in my preface to The Story of Genesis and Exodus, to which I must refer the reader for further information.

Scraps from the Bestiary with its curious moralizations are frequently to be met with in our old English authors, and even in Elizabethan writers.

It will not be deemed, we hope, out of place to notice here, that Chaucer quotes a line of our Bestiary, probably from the Latin version (mirie ge singeð ðis mere), in his Nonne Prestes Tale,

and Chaunteclere so free
Sang merier than the mermayde in the see;
For Phisiologus seith sikerly,
How that thay singen wel and merily.

Without reference to a Bestiary, what meaning has the following passage in Lyly, where he compares flatterers to “Panthers which haue a sweete smel, but a deuouring minde”? (Euphues, ed. Arber, p. 149). A reference to p. 24 of the present volume makes the matter very clear and intelligible.³

In another passage in Lyly (p. 341) we are told that the Wood Culver “plucketh of hir fethers in winter to keepe others from colde”; and our Bestiary tells us, among other things, that this fond dove acts as a mother to other birds.⁴

RICHARD MORRIS

King’s College, London
September, 1871

¹ Now in the British Library.
³ See description of the Panther in Poems from the Exeter MS., ed. Thorpe.
⁴ Duue ne harmèd none fugele ne mid bile ne mid fote. and fede ð bridles þeh hie ne ben noht hire (O. E. Homilies, 2nd Series, p. 49).
A Bestiary

[From British Library, Arundel MS. 292, leaf 4 a.]

Natura leonis i

De leun stant on hille,  The Lion stands on a hill.
and he man hunten here,  If he hears a man hunting
Oðer ðurg his nese smel,  or scents him approaching,
Smake ðat he negge,  4 in fleeing he erases his track
Bi wile weie so he wile  on the ground with his tail,
To dele nider wenden,  and thus he escapes to his den,
Alle hise fet steppes  12 where he may rest in safety.
After him he fillèð,
Drageð dust wið his stert 8 
ðer he stepped,
Oðer dust oðer deu,
ðat he ne cumne is finden,
driueð dun to his den 16 where the cub is first born, he
ðar he him bergen wille.

ij

An oðer kinde he haueð,  When the cub is first born, he
wanne he is ikindled 16 stirs not until the sun has
tilde lìð ðe leun,  thricè shone about him, then
ne stireð he nout of slepe  his father rouseth him
Til ðe sunne haueð sinen  with his cries.
driès him abuten, 20
ðanne reiseð his fader him
mit te rem ðat he makeð.

ijj

De ðridde lage haueð ðe leun,  The lion sleeps
ðanne he lieð to slepen 24 with his eyes open.
Sal he neure luken  
de lides of his egen.

Significacio prime nature.

Welle heg is tat hil,  The high hill is heaven’s kingdom.
ðat is heuen riche,
vre louerd is te leun,  
ðe liued ðer abuuen;  
wu ðo him likede  
to ligten her on erðe,  
Migte neure diuel witen,  
ðog he be derne hunte,  
lu he dun come,  
Ne wu he dennede him  
in ðat defte meiden,  
Marie bi name,  
ðe him bar to manne frame.

Christ is the lion, who  
descended from that hill  
and lighted here on earth.

32  
Though the devil was a cunning  
hunter, yet he never knew from  
whence our Lord came, nor how  
he housed himself in the maid  
Mary for man’s salvation.


Natura aquile.

Kiðen i wile ðe ernes kinde,  
Also ic it o boke rede,  
wu he neweð his guðhede,  
hu he cumeð ut of elde,  
Siðen hise limes arn unwelde,  
Siðen his bec is al to-wrong,  
Siðen his * fligt is al unstrong,  
and his egen dimme;  
Hereð wu he neweð him.  
A welle he seked ðat springeð ai  
boðe bi nigt and bi dai,  
ðer-ouer he flegeð, and up he teð,  
til ðat he ðe heuene seð,  
ðurg skies sexe and seuene  
He is our shepherd and we are  
his sheep.

48  
If we are obedient to him, he will  
shield us and keep us from  
going astray.

52

I will now tell you how the  
EAGLE renews his youth, and  
how he gets rid of his old age,  
when his limbs have become  
unwieldy, and his beak altogether  
awry;  
[* leaf 4 b.] when his flight  
is weak and his eyes dim.

60  
He seeks a well—over which he  
flies, ‘through skies six and  
seven,’ and, hovering in the light  
of the sun, he regains his eyesight.
til he cumeð to heuene;
So rigt so he cunne
he houeð in de sunne;
de sunne swideð al his fligt,
and oc it makeð his egen brigt,
Hise feðres fallen for de hete,
and he dun mide to de wete
Falled in dat welle grund,
dehe wurdeð heil and sund,
and cumeð ut al newe,
Ne were his bec untrewe.
His bec is get biforn wrong,
dog hise limes senden strong,
Ne maig he tilen him non fode
him self to none gode,
danne goð he to a ston,
and he billeð ðer-on,
Billeð til his bec biforn
haueð ðe wrengðe forloren,
Siðen wið his rigte bile
takeð mete ðat he wile.

Significacio.

Al is man so is tis ērn,
wulde ge nu listen,
Old in hise sinnes dern,
Or he bicumeð cristen;
and tus he neweð him ðis man,
danne he nimeð to kirke,
Or he it biðenken can,
hise egen weren mirke;
Forsaket ðore satanas,
and ilk sinful dede;
Taked him to ihesu crist,
for he sal ben his mede;
Leueð on ure loue[rd] crist,
and leved prested lore;
Of hise egen wereð ðe mist,
wiles he drecched ðore.
his hope is al to gode-ward,

5 MS listlen.

68
72
76
80
84
88
92
96
100
104

With scorchèd wings he drops
down into the well, where he
would become whole and sound,
were it not for his distorted
beak, which prevents him
from procuring his food.
Then goes he to a stone and pecks
thereon until his beak loses its
distortion.
Afterwards with his ‘right bill’
he gets what ‘meat he will.’
Man is like an EAGLE.
Before he becomes a Christian
he is old in his sins.
He renews himself by going to
church, by there renouncing
the devil and every sinful deed,
and by betaking himself to Christ.
He then believes on Christ, and
learns ‘priest-lore.’
He learns of God’s love, which
and of his luue he lereð,
ðat is to sunne sikerlike,
ðus his sigte he beteð;
Naked falleð in ðe ðunt-fat,
and cumeð ut al newe,
buten a litel; wat is tat?
his muð is get untrewen;
his muð is get wel unkuð
wið pat

restores his sight.
Naked, he falls into the font, and
comes out all new, save a little
—for his mouth as yet has not
uttered pater noster nor creed.

Natura serpentis. j*.

AN wirm is o werlde,
wel man it knoweð,
Neddre is te name
ðus he him neweð,
danne he is forbroken and forbroiden,
and in his elde al forwurden.
Fasteð til his fel him slakeð,
ten daies fulle,
ðat he if lene and mainles
and iuele mai gangen
he crepeð cripelande forð,
his craft he ðus kideð,
Sekoð a ston ðat a ðirl is on,
Narwe, buten he nedèð him,
Nimeð vnneðes ðurg,
for his fel he ðer leteð;
his fles forð crepeð,
walkeð to ðe water-ward,
stile ðenne drinken.
Oc he speweð or al ðe uenim
ðat in his brest is bred
fro his birde time,
drinkeð siden inog,
and tus he him neweð.

restores his sight. 108
Naked, he falls into the font, and
comes out all new, save a little
—for his mouth as yet has not
uttered pater noster nor creed.

Natura serpentis. j*.

A SERPENT thus renews himself
after he has become worn out
with old age. 120
He fasts for ten days until his
skin ‘slacks’ and he becomes lean
and weak. 128

Then creeping forth he seeks a
stone with a hole in it; he forces
himself through the aperture,
and so gets rid of his skin. 132

Then he seeks a spring where he
takes a drink, and spues out all
the venom, ‘bred in his breast from
his birth-time,’ and now drinking
his fill he is altogether renewed. 140
ij".

Danne ðe neddre is of his hid naked, and bare of his brest attter, If he naked man se ne wile he him nogt neggen, oc he fleð fro him als he fro fir sulde. If he cloðed man se, cof he waxedð, For up he rigted him redi to deren, to deren er to ded maken, if he it muge forðen. wat if ðe man war wurðe, and weren him cunne, figteð wið ðis wirm and [a]r[e]d on him figtande; ðis neddre siðen he nede sal, makeð seld of his boði, and sildeð his heued; litel him is of his limes, bute he lif holde.

[Significacio.]

Knov cristene man wat tu crift hitgest Atte kirke dure, ðar ðu cristned were: ðu hitges to leuen on him, and his lages luuien, to helden wit herte ðe bodes of holi k[i]rke. If ðu hauest is broken, Al ðu forbredes, forwurdes and forgelues, Eche lif to wolden, Elded art fro eche blis, So ðis wirm o werld is; Newe ðe forði so ðe neddre doð;

144 When the adder is thus rid of his skin and of his venom, if he spy a naked man, he will flee from him as from fire;
148 but if he see a clothed man he at once prepares to attack him.
152
156 Unless the man be wary and fight the adder he will receive injury or perhaps his death-wound.
160
164
168 Each Christian man has promised to believe in Christ, and to love his laws, and to follow the commands of holy church.
172 If thou hast broken them, thou art become altogether feeble and incapable of obtaining eternal life.
176 Renew thyself as the adder does.
180
It is te ned.
Feste de of stedefastnesse,
and ful of ðewes;
and help de pourë * men
de gangen abuten.
Ne deme de nog[t] wurdi,
dat tu dure loken
up to de heueneward;
Oc walke wið ðe erðe
mildelike among men;
no mod du ne cune,
mod ne mannes vncost;
oc swic of sinenge;
and bote bid tu ðe ai,
boðe bi nigt and bi dai,
dat tu milce mote hauen
of ðine misdedes.
dis liif bitokned ðe sti
dat te neddre gangeð bi,
and tis is ðe ðirl of ðe ston
dat tu salt ðurg gon.
Let ðin filðe fro ðe,
so de wirm his fel ðod
Go ðu ðan to godes hus
de godspel to heren,
dat is soule drink,
sinnes quenching.
Oc or sei ðu in scrifte
to de prest sinnes tine,
legg ðe ðus of ði brest filde,
and feste ðe forðward
fast at tin herte,
dat tu firmest higtes.
ðus art tu ging and newe;
forðward be du trewe.
Nedeð ðe ðe deuel noht,
for he no mai ðe deren noht;
oc he fleð fro ðe
so neddre fro de nakeðe.
On ðe cloðede ðe neddre is cof,
and de deuel cliuer on sinnes;
Ai ðe sinfułe
Confirm thee in steadfastness and
in all virtues, assist the poor,
[ * leaf 5 b.]
and walk meekly among men;
show no pride, but leave off
sinning, and pray night and
day for forgiveness of thy
misdeeds.
This is the path by which the
serpent goeth, and this is the hole
in the stone that thou must
go through.
Go to God’s house and hear the
Gospel (the soul’s drink and sin’s
quenching).
By shrift, get rid of thy breast-filth,
by performing what thou didst first
promise at thy baptism.
Then wilt thou become young
and new.
The devil will flee from thee, as
the serpent from a naked man.
As the adder is always ready to
hurt a clothed man, so is the
devil to hurt the sinner.
bisetten he wile,

_aid_ _al mankin

he _win;

wat if he _haue

of _louerd

for to _deren us,

So he _eldere or dede;

do _bodi in _bale,

_bergen _soule,

_ he _geuelic,

helde we it _wurðic.

Against all mankind the
devil bears hatred.

But let us mortify our bodies
and so preserve our souls.

_ Natura formice._

_The Ant is mighty, much she toils
in summer and in mild weather._

In _summer and in softe weder,
So we _hauen;_

In _heruest
hardilike gangeð,
_resteð _seldum,
_fechèd _fode
ðer ge _mai vinden,
gaddrèd _ilkins _sed
boðen of wude _of wed,
Of _gres,
ðat _hauen es,
haleð to _hole,
ðat _folne _hole;
Met _hule _at
ðat _muge biliuen.
ðus _tileð _dar,
_ wiles _time _haueð,
so it _telleð;
oc _finde ge _wete,
corn _of _gwemeð,
Al _forletèd ðis oðer _sed
ðat ic _e seide;

In _harvest time she takes little
rest, but is constantly employed in
procuring her food, which consists
of seeds of various kinds,
of corn and oil grass._

These she _drags to her hole and
stores them up against the winter,
[* leaf 6 a._
when she suffers no harm, having
enough in her hole to keep
her alive._

Wheat she _likes best of all seeds,
Ne bit ge nowt de barlic beren abuten;
oc suneð it and sakeð forð, so it same were.
get is wunder of ðis wirm more ðanne man weneð,
de corn ðat ge to caue bereð al get otwinne,
ðat it ne forwurðe ne waxe hire fro, er ge it eten wille.

Significacio.

De mire muneð us
mete to tilen,
Long liuenoðe,
ðis little wile
de we on ðis world wunen
for ðanne we of wenden,
ðanne is ure winter;
we sulen hunger hauen
and harde sures,
buten we ben war here.
do we forði so doð ðis der,
ðanne be we derue
On ðat dai ðat dom sal ben,
ðat it ne us harde rewe
Seke we ure liues fod,
ðat we ben siker dere,
So ðis wirm in winter is,
ðan ge ne tileð nummore.
de mire suneð ðe barlic,
ðanne ge fint te wete;
de olde lage we ogen to sunen,
de newe we hauen moten.
de corn ðat ge to caue bereð,
all ge it bit otwinne,
de lage us lereð ðoð god,
and forbedoð us sinne.
It bet\(^6\) us erőliche\(^7\) bodes,

\(^6\) MS *ben.*

but avoids barley.

The corn that she takes to her cave she bites in two lest it perish before she consumes it.

The ANT admonishes us to labour for our livelihood the while we are in this world.

Death is our winter time, and unless we have been prudent here we shall then suffer hunger and hardships.

Let us imitate, then, this little creature, and on doomsday we shall not have cause for sorrow.

This animal shuns barley when she finds wheat.

So ought we to shun the old law and keep to the new.

The Law teacheth us to do good and to forsake sin, but it does not feed body and spirit alike.
and bekued euelike; It fet de licham and te gost
oc nowt o guelike;
vre louerd crist it leue us
dat his lage us fede,
nu and o domesdei,
and tanne we hauen nede.

But Christ’s law will feed us always, now and on doomsday
and when we have need.

Natura cerui.

De hert haueð kindes two, The HART has two properties.
and forbisnes oc al so:
ðus it is on boke set,
dat man clepeð fisloget.
He drageð de neddre of de ston
ðurg his nese up on-on,
of ðe stoc er of ðe ston,
for it wile ðerunder gon;
and sweleð it wel swiðe,
ðerof him brinneð siðen
of ðat attrie ðing,
wiðinnen he * haueð brenni
he lepeð ðanne wið mikel list,
of swet water he haueð ðrist;
he drinkede water gredilike
til he is ful wel sikerlike,
Ne haueð þat uenim non
migt to deren him siðen non
oc he werpeð er hise hornes
in wude er in ðornes,
and gingid him ðus of wilde der,
So ge hauen nu lered her.

The venom is thereby rendered harmless.
Then he sheds his horns,
and thus this ‘wild deer’
renews himself.

Significatio prima.

Alle we atter dragen off ure eldere,
de broken drigtinnes word ðurg de neddre;
ðer-ðurg haueð mankin
boðen nið and win,
golsipe and giscing,
guernesse and wissing,

7 MS ebriche.
8 MS kolsepe.
pride and ouerwene; swile atter i-mene. Ofte we brennen in mod, and wurðen so we weren wod; dānne we ēus brennen bihouēd us to rennen to cristes quīke welle, ēat we ne gon to helle; drinken his wissing, it quenchet ić siniging; forwerpen pride euril[c] del, so hert doð hise hornes; gingen us tus to godeward, and gemen of siðen forðward.  

*Natura ij*.

De hertes hauen anoðer kinde, ēat us og alle to ben minde. Alle he arn off one mode; For if he fer fecchen sode, and he ouer water ten, wile non at nede oðer flen; Oc on swimmēd bi-forn, and alle ēo oðre folegen, weðer so he swimmēd er he wadeð Is non at nede ēat oðer lated, Oc leigēd his skinbon on oðres lendbon. gef him ēat biforn teð Bilimpes for to tirgen, Alle de oðre cumen mide, and helpen him for to hert[lien], beren him of ēat water grund up to de lond al heil and sund, and forðen here nede ðis wune he haufen hem bi-twenn, ðog he an hundred to-giddre ben.  

presumption.  

336 Oft do we burn in rage, and become as it were mad. When we thus burn then should we run to Christ’s living well—and there drink his lore, which quenches sin.  

344 Let us cast off pride like the hart does his horns, and become new creatures in God and so ensure our salvation.  

348 Harts are all of one mind—for, if they cross a river in search of food, they keep close together.  

352  

356 Each lays his shin-bone on the other’s loin-bone. If the foremost one gets tired the others assist him to reach the land.  

360  

364 Such is their custom, though a hundred of them be together.
De hertes costes we ogen to munen,  
Ne òg ur non oðer to sunen,  
oc eurile luuen oðer,  
also he were his broder,  
Insufi stedefast his * wine,  
ligten him of his birdene,  
helpen him at his nede;  
god giueð ðer-fore mede:  
we sulen hauen heuenriche,  
luuelse to fillen,  
her-of haue we mikel ned,  
ðat we ðar-wið ne dillen.  

Let us imitate the hart and  
assist our neighbours as  
though they were our brothers.  

Natura wulpis.  
A wilde der is  
ðat is ful of fele wiles,  
fox is hire to name,  
for hire queðsipe;  
husebondes hire haten,  
for hire harm dedes  
dé coc and te capun  
ge feccheò ofte in ðe tun,  
and te gandre and to gos,  
bí ðe necke and bi ðe nos,  
haleð is to hire hole;  
for-ði man hire hatieð,  
hatien and hulen  
boðe men and fules.  
Listneð nu a wunder,  
ðat of der doð for hunger:  
god ø felde to a furg,  
and falled ðar-inne,  
In eried loud er in erðchine.  
forto bilirten fugeles;  

The Fox is a cunning animal,  
as its name shows.  

Husbandmen hate her for her  
deeds of harm. For the cock and  
the capon she often seizes, as  
well as the gander and the  
goose, by the neck and by the  
noise, and takes them to her hole.  

When the fox is hungry she goes  
to a furrow and falls therein for  
to entrap birds.

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9 MS significacio.  
10 MS ben twixen.
Ne stereð ge nogt of ðe stede a god stund deies,  
œc dareð so ge ded were,  
Ne drageð ge non onde ðe rauen is swide redi,  
weneð dat ge rotied,  
and oðre fules hire fallen bi  
For to winnen fode,  
derflike wiþuten drem;  
he wenen dat ge ded beð,  
he wullen\textsuperscript{11} on ðif foxes fel;  
and ge it wel feleð,  
líghtlike ge lepeð up  
and letted hem sone,  
gelt hem here billing  
råde wið illing,  
tetogged and tetireð hem  
mid hire teð sarpe,  
Fret hire fille,  
and god ðan ðer ge wille.

\textit{Significacio.}

Twifold forbisne in ðis der  
to frame we mugen finden her,  
warðise and wisedom  
wið deuel and wið iuel man;  
ðe deuel dereð dernelike,  
he lat he ne wile us nogt biswike,  
he lat he ne wile us ðon non loð,  
and bringeð us in a sinne and ter he us sloð,  
he bit us don ure bukes wille,  
eten and drinken wið unskil,  
and in ure skemting  
he doð raðe a foxing,  
he billëd one ðe foxes fel  
wo so telleð idel spel,  
and he tireð on his ket  
wo so him wið sinne fet,  
and deuel geld swilk billing  
wið same and wið sending,  

\textsuperscript{11} ? billen or pullen.

404 For a good hour of the day she lies there as if she were dead, without even drawing a breath.

408 The raven and other birds thinking it is carrion,

412 without fear pounce on the fox’s skin, who on feeling them, leaps up and rewards them for their pecking,

416

420 by tearing them to pieces with her sharp teeth, and then, having eaten her fill, goes where she lists.

424 In the fox we see two qualities, prudence and wisdom.

428 The same we see in the devil, who appears as if he would not harm us.

432 He bids us obey our carnal will in order to betray us.

436 [* leaf 7 b.]

440 the devil requites the sinner by leading him to murky hell.
and for his sinful work
ledeth man to hell's mark.

Significacio.

De deuel is tus de [fox] ilk
mið iuel breides and wið swik;
and man al so de foxes name
arn wurði to hauen sam;
for wo so seiel oðer god,
and denkeð iuel on his mod,
fox he is and fend iwis,
de boe ne legeð noget of ðis;
So was herodes fox and flerd,
do crist kam in-to ðis middel-erd,
he seide he wulde him leuen on,
and ðogte he wulde him fordon.

Natura araneë.12

Seftes sop ure seppande,
sene is on werlde,
leiðe and lodlike,13
ðus we it leuen,
manikines ðing
alle mane to wissing.
ðe spinere on hire swid ge weved,
festeið atte hus rof,
hire fodredes
o rof er on ouese,
so hire is on elde;
werpeð ðus hire web,
and weued on hire wise.
ðanne ge it haued al idigt.
ðêden ge driued,
hitt hire in hire hole,
oc ai ge it biholdeð
til ðat ðer fleges faren
and fallen ðer-inne,
wiðeren in ðat web,

444 The devil and the wicked man
with their crafts are like the fox,
and deserve shame.

448 He who with fair words means
evil is a fox and a devil.

452 Herod was such an one, for he
said that he would believe on
Christ when he really intended
to kill him.

456 Our creator has created loathsome
things for man’s instruction.

460 The Spider spins her a web and
fastens it to the eaves of a house.

464 When it is finished she
hides herself in her hole,

468 until she spies a fly struggling in
her web.

12 MS iraneë.
13 MS lodlike.
and wilen ut wenden;
dænne renneð ge rapelike,
for ge is ai reði,
nimeð anon to de net
and nimeð hem ðere,
bitterlike ge hem bit
and here bane wurðed,
drepèð and drinkèð here blod,
dod ge hire non ðoder god,
bute fret hire fille,
and dareð silden stille.

Then runs she quickly, seizes
the fly,
and bitterly bites it, and so kills it,
and drinks its blood.
Having had her fill she again
goes and hides herself.

This ‘worm’ betokens the man
who deceives another, openly or
privately, in moot, or in market.

He bites his neighbour when
he brings him to grief;
he drinks his blood when he
annoys him; and he devours him
when he brings evil upon him.

The Whale is the largest of all
fish.
[* leaf 8a.]
It looks like an island when it is
afloat.
When he is hungry he gapes
and out comes a sweet scent, by
which numbers of fishes are
drawn into his mouth.

14 ? him.
of his swike he arn uncuð;
ðis ceté dane hise chaules lukeð,
ðise fisses alle in suked,
ðe smale he wile ðus biswiken,
ðe grete maig he nóg bigrippen.
ðis fis wuneð wið ðe se grund,
and liüd ðer eure heil and sund,
til it cumeð ðe time
/dat storm stired al ðe se,
ðanne sumer and winter winnen;
ne mai it wunen ðer-inne,
So droui is te sees grund,
ne mai he wunen ðer ðat stund,
oc stired up and houëd stille;
wiles ðar15 weder is so ille,
ðe sipes ðat arn on se fordriuen,
loð hem is ded, and lef to liuen,
biloken hem and sen ðis fis,
an eiland he wenen it is,
ðer-of he aren swide fagen,
and mid here migt ðar-to he dragen,
sipes on festen,
and alle up gangen;
Of ston mid stel in ðe tunder
wel to brennen one ðis wunder,
warmen hem wel and heten and drinken;
ðe fir he feleð and doð hem sinken,
for sone he diüed dun to grunde,
he drepeð hem alle wið-uten wunde.

Significacio.

Dis deuel is mikel wið wil and magt,
So wicches16 hauen in here craft,
he doð men hungren and hauen ðrist,
and mani oðer sinful list,
tolleð men to him wið his onde,
wo so him foleged he findeð sonde;
ðo arn ðe little in leue lage,
ðe mikle ne maig he to him dragen

512 When the whale closes his jaws he sucks in all these fishes. But it is only the little fish he thus ensnares, the big ones he cannot seize.
516 The whale abides at the bottom of the sea in fair weather.
520 A storm causes him to come to the surface of the sea.
524 Sailors seeing it mistake it for an island, and cast anchor and land upon it.
528 To warm themselves they light a fire.
532 The whale feeling the heat, dives down to the bottom of the sea and drowns them all.
536 The devil is like the whale; he tempts men to follow their sinful lusts, and in return they find ruin.
540 It to the weak in faith, the little ones that he thus beguiles.
544
548

15 ðat.
16 MS witches.
Natura Sirene.

In ðe se senden
selcuðes manie;
ðe mereman is
a meiden ilike
on brest and on bodi,
oc al ðus ge is bunen;
fro ðe noule niðerward
ne is ge no man like,
oc fis to fuliwis
mid finnes waxen.
ðis wunder wuneð
in wankel stede,
ðer ðe water sinkeð,
sipes ge sinkeð,
and scaðe ðus werkeð
mirie ge singeð ðis mere,
and haueð manie stefnes,
manie and sille,
oc it ben weil ille;
sipmen here steringe forgotten
for hire stefninge,
slumeren and slepen,
and to late waken,
ðe sipes sinken mitte suk, 17
ne cumen he nummor up.
Oc wise men and warre
agen cunen chara,
ofte arn atbrosten,
mid he[re] brest ouel;
he hauen herd told of ðis mere
ðat tus unie-mete,
half man and half fis,

17 ? suik.

552 He who listens to the devil’s lore will rue it sore. He who puts his trust in him will follow him to dark hell.

[* leaf 8 b.]

556 In the sea are many wonders.

558 The MERMAID is like a maiden as to breast and body—in other respects, she is like a fish.

564 This marvel dwells in treacherous parts of the sea, and causes ships to sink.

568 Merry she sings, and hath many shrill ‘voices,’ but they are all bad, for they cause shipmen to slumber and to sleep, and to forget their steering.

576 Thus with treachery she sinks their ships.

584 By this queer beast, half man and half fish, something is betokened.
sum ðing tokneð bi ðis.

Significacio.

Fele men hauen ðe tokning of ðis forbisnede ði[n]g, wiðuten weren wulues\(^{18}\) fel, wiðinnen arn he wulues al; he speken godcundhede, and wikke is here dede; here dede is al vncuð wið ðat spekeð here muð; twifold arn on mode, he sweren bi ðe rode, bi ðe sunne and bi ðe mone, and he ðe legen sone, mid here sage and mid here song he ðe swiken ðer imong, ðin agte wið swiking, ði soule wið lesing.

Natura elephantis.

Elpes arn in Inde riche, on bodi borlic berges ilike; he to-gaddre gon o wolde, so sep ðat cumen ut of folde, and behinden he hem sampnen ðanne he sulen oðre strenen; Oc he arn so kolde of kinde ðat no golsipe is hem minde, til he noten of a gres, ðe name is mandragores, Siðen he bigeten on, and two ger he ðer-mide gon. ðog he ðre hundred ger on werlde more wuneden her, bigeten he neuermor non, so kold is hem siðen blod and bon; ðanne ge sal hire kindles beren, In water ge sal stonden,

\(^{18}\) sepes or lambes.
In water to mid side,
that wann hire harde tide,
that ge ne falle niðer nogt,
that is most in hire ðogt,
for he ne hauen no lið
that he mugen risen wið.
Hu he resteð him ðis der,
danne he walkèd wide,
herke wu it telleð her,
for he is al unride.
A tre he sekeð to fuligewis,
ðat is strong and stedefast is,
and leneð him trostl[i]ke ðer-bi,
danne he is of walke weri.
ðe hunte haueð biholde ðis,
ðe him wille swiken,
wor his beste wune is,
to don hire willen;
Sageð ðis tre and under-set,
o ðe wise ðat he mai bet,
and hileð it wel ðat he it nes war,
danne he makeð ðer-to char,
him seluen sit olon, bihalt,
weðer his gin him out biwalt. 19
danne cumeð ðis elp unride,
and leneð him up on his side,
slepeð bi ðe tre in ðe sadue,
and fallen boden so to-gaddre;
gef ðer is noman ðanne he falleð,
he remeð and helpe calleð,
remeð refulike on his wise,
hopeð he sal ðurg helpe risen; 20
danne cumeð ðer on gangande,
hopeð he sal him don ut standen,
Fiðeð and fondeð al his migt,
ne mai he it forðen no wigt;
Ne canna 21 ðan non ðoder,
oc 22 remeð mid his broðer,
standing in the water.

624 Great care they take not to fall,
for they have no power to raise
themselves.

628 When the elephant wishes
to rest himself he seeks a strong
tree and leaneth thereby.

632

636 The hunter takes note of the
beast’s haunt, and saws the tree,
and watches the result of his
labours.

644

648 When the elephant comes
and leans against the tree,
then both together fall.

652 Loud he cries for help, and many
an one of the herd tries in vain to
help him out of his plight.

656

19 MS biwarlt.
20 MS si-sen; margin ri[sen].
21 Read ne can he.
22 MS o; oc in the margin.
manie and mickle cume þer sacande, 23
wenen him on stalle maken,
œc for ðe helpe of hem alle
ne mai he cumen so on stalle;
danne remen he alle a rem,
so horns blast oder belles drem,
For here mickle reming
rennande cumeð a gungling,
ræte to him luteð,
his snute him under puteð,
and mitte helpe of hem alle
ðis elp he reisen on stalle;
and tus * atbrested ðis huntes breid,
oðe wise ðat ic haue gu seid.

significacio.

Thus did Adam fall through a tree.
Moyses wulde him reisen,
migte it no wigt förðen;
After him prophetes alle
migte her non him maken on stalle,
on stalle, i seie, ðer he er stod,
to hauen heuenriche god.
he sugedde and sorgedde and weren in doct,
wu he migten him helpen ðvt;
ðo remeden he alle onder 24 steuene
alle hege up to ðe heuene,
for here care and here calling
hem cam to crist heuen king;
he ðe is ai in heuene mikel,
wurð her man, and tus was litel,
drowing ðolede in ure manhede,
and tus adam he under-gede,
reisede him up, and al mankin,
ðat was fallen to helle dim.

23 MS sacande, margin secande.
24 ? wonder or on der.
Natura turturis.

In boke is ðe turtres lif
written o rime, wu lagelike
ge holdeð luue al hire lif time;
gef ge ones make haueð,
fro him ne wile ge siðen
muneð wimmen hire lif,
ic it wile gu reden;
bí hire make ge sit o nigt,
o dei ge god and fleged.
wo so seit he sundren ovt,
iþe þat he leged.
Oc if hire make were ded,
and ge widue wore,
danne fleged ge one and fareð,
non øder wile ge more;
buten one god and one sit,
and hire olde luue abit,
In herte haueð him nigt and dai,
so he were oliue ai.

Significacio.

List ilk lefful 25 man her-to,
and herof ofte reche
vre sowle atte kirke dure
ches hire crist to meche,
he is ure soule spuse,
luue we him wîð migte,
and wends we neure fro him-ward
be dai ne be nigt;
ðog he be fro ure sigte faren,
be we him alle trewe,
non øder louerd ne leue 26 we
ne non * luue newe;
leue we ðat he liueð ai
up on heuen-riche,
and ðedæn he sal cumen eft,
and ben us alle briche,

The TURTLE-DOVE keeps to one
mate, and never will she leave him.

696

She is a pattern to women.

700
Day and night they are together.

Whosoever says that they part
company, I say he lies.

If her mate dies, she never chooses
another, but waiteth for her old
love, and keepeth him in her
heart, night and day, as if he
were still alive.

704
708
712

Each Christian man chooses
Christ for his mate at the
church door.

716
He is our soul’s spouse, and we
ought never to forsake him, nor to
be untrue to him though he be
absent from us.

720
724 [* leaf 10 a.]
Let us take no new love, but
believe that he ever liveth in
heaven’s kingdom.

728

---

25 MS lefful.
26 ? luue.
for to demen alle men,  
oc nout on geuelike,  
hise loðe men sulen to helle faren,  
hise leue to his riche.

_ Natura panterei._

Panter is an wilde der,  
Is non fairere on werlde her;  
he is blac so bro of qual,  
mid wite spottes sapen al,  
_wit and_ trendled als a wel,  
_and_ itt bicumed him swithe wel.  
wor so he wuneð ðis panter,  
he fedeð him al mid oðer der,  
of ðo ðe he wile he nimeð ðe cul  
_and_ fet him wel til he is ful.  
In his hole siden stille  
ðre dages he slepen wille,  
ðan after ðe ðridde dai  
he riseð and remeð lude so he mai,  
ut of his ðrote cumeð a smel  
mid his rem forð oueral,  
ðat ouer-cumeð haliweie  
wið swetnesse, ic gu seie,  
_and_ al ðat eure smelleð swete,  
be ðit drie be ðit wete.  
For ðe swetnesse off his onde,  
wor so he walkð o londe,  
wor so he walked, er wor so he wuneð,  
Ilk der ðe, him hered to him cumeð,  
_and_ folgeð him up one ðe wold,  
for ðe swetnesse ðe is gu haue told.  
ðe dragunes one ne stiren nout  
wiles te panter remeð ogt,  
oc daren stille in here pit,  
als so he weren of dede offrigt.

_ Significacio._

Crist is tokned ðurg ðis der,  
wos kinde we hauen told gu her;  
He will come on doomsday to judge all men, but not all alike.  
His foes shall go to hell, but his beloved ones to heaven.

732

The _PANTHER_ is a beautiful wild animal.  
He is of a black colour with white spots like a rounded wheel.

736

He feeds on other animals, and having eaten his fill, he goes to sleep in his cave for three days.

740

Then he rises and cries aloud, and out of his mouth comes a ‘smell’ surpassing balsam in sweetness.

744

The sweetness of his breath entices a number of animals to follow him, except the dragon which lies trembling in its den.

752

756

760

27 MS it.

764

22
for he is fairer over all men,  
so even sterre over erðe fen;  
ful wel he taunede his luue to man,  
wan he ðurg holi spel him wan,  
and longe he lai her in an hole,  
wel him dat he it wulde ðolen;  
ðre daisë slept he al on on,  
ðanne he ded was in blod and bon,  
vp he rs and rémede i-wis  
of helle pine, of heuene blis,  
and steg to heuene uverest,  
der wuneð wið * fader and holi gast.  
Amonges men a swete [s]mel  
he let her of his holi spel,  
wor-ðurg we mugen folgen him  
in-to his godcundne se fin.  
and dat wirm ure wiðerwine,  
wor so of godes word is dine,  
ne dar he stiren, ne noman deren,  
ðer  
wile he lage and luue beren.

768 He is fairer than all others.

Well he showed his love to man,  
when he died for him, and lay  
three days in a hole.

772 But up he rose the third day  
and ascended to heaven.

776 [* leaf 10 b.]  
A sweet smell came from his holy  
lore, where-through we may follow  
him into his Divine presence.

780 But the devil will not show  
himself wherever he hears the  
din of ‘God’s word.’

784 The DOVE has seven good habits.

788 She has no ‘gall’ in her.  
Let us all be ‘simple and soft.’  
She lives not by plunder.

792 Let us avoid all robbery.  
She picks up seed only, and avoids worms.  
Of Christ’s lore, we all have need.  
She acts as a mother to the young of  
other birds. Let us assist one another.  
Her song is a mournful plaint.  
Let us bewail our sins.  
In water she is aware of the coming of

Natura columbe et significacio.

De culuer haueð costes gode,  
alle wes ogen to hauen in mode,  
seuene costes in hire kinde,  
alle it ogen to ben us minde,  
ge ne haueð in hire non galle,  
simple and softe be we alle;  
ge ne liueð nogt bi lagt;  
lle robbinge do we of bac.  
de wirm ge leted and liued bi de sed,  
of cristes lore we haue ned;  
wið oðre briddes ge doð as moder,  
so og ur ilk to don wið oðer;  
woning and groning is lic hire song,  
bimene we us, we haven don wrong.  
In water ge is wis of heuokes come,

796 Her song is a mournful plaint.  
Let us bewail our sins.  
In water she is aware of the coming of

28 MS in wif.
29 MS vuellas.
30 ? ðe.
31 ? hac = ac, also.
and we in boke wið deules nome;  
In hole of ston ge make hire nest,  
In cristes milce ure hope is best.

the hawk. So in the book are we taught  
to flee from the devil.  
In a hole of the rock she makes her nest.  
In Christ’s mercy our hope is best.
Glossarial Index

In the following glossary/index, the numbers refer to the line numbers where the word is found in the poem. The list is alphabetic; words beginning with or containing the “eth” characters Ð and ð are ordered as though they use the modern “Th”; since “u” and “v” are interchangeable in the poem, they are listed together here. The notations in italics indicate the grammatical use of the word.

Abutem, prep. about, 20; adv. 263.
Abuuen, adv. above, 30.
Adam, 674.
After, prep. 8.
Agen, adv. again, 581; prep. against, 250.
Agt, s. property, 602.
Ai, adv. always, 62, 194.
Al, adv. all, quite, 58.
Alne. See Al.
Alre. See Al.
Als so, conj. as if, 762.
Amonges, prep. amongst, 777.
An, art. a, 15, 120.
And, conj. 41.
And = an, conj. if, 2.
Anon, adv. 479.
Aren, v. pl. are, 510, 531.
Arm, v. pl. are, 57, 351.
Arren. See Aren.
Atbrested, v. 3 s. breaks away, escapes, 672; p.p. atbrosten, 582.
Atbrosten. See Atbrested.
Atte = at þe, at the, 167.
Atter, s. poison, venom, 145, 329. A.S. attor.
Attri, adj. poisonous; def. –e, 317.

Bac, 792, of bac = aback = away, but more probably hac (so in MS.) = hagt = agt, mind, rh. with hagt. Maetzner suggests hac = ac = also.
Bale, s. evil, misery, 230, 494.
Bane, s. destruction, 482.
Bar. See Beren.
Barlic, s. barley, 262, 291.
Bec, s. beak, 58, 77.
Behinden, adv. behind, 608.
Bekned, v. ind. pres. 3 s. shows, 300.
Belles, s. g. s. of bell, 665.

Ben, pl. be, 49.
Beren, v. inf. bear, carry, bring forth, 263; bar, 39.
Bergen, v. inf. shelter, 14; save, protect, 231.
Berges, s. pl. mountains, 605.
Bet, adv. better, ? best, 641.
Bet, v. ind. pres. 3 s. offers, 299.
Bete, v. inf. improve, amend, make amends; ind. pres. 3 s. beteð, 107.
Bi, prep. by, 5.
Bi-cumen, v. inf. become, turn (to); ind. pres. sg. 3 bicumeð, 91; suits, 738.
Bidden, v. inf. ask, pray for, 116; imp. 2 s. bid, 194.
Biforn, adv. before, 84.
Bigeten, v. ind. pres. pl. beget, 614.
Bigripen, v. inf. seize, catch, 516.
Behalt. See bhilden.
Biholden, v. behold; ind. pres. 3 s. bihalt, 644, biholdeð, 472; p. p. biholdeð, 636.
Biholdeð. See biholdeð.
Bihoueð, v. 3 s. behooves, 340.
Bile, s. bill, beak, 86.
Bilimpis, v. 3 s. happens, 362.
Bilirten, v. inf. deceive, 403.
Billeð, v. 3 s. bills, pecks, 83, 84, 436.
Billing, s. pecking, 418, 440.
Biloken, p. p. look about, 529.
Bimene, subj. pres. pl. bemoan, lament, 798.
Birde, s. birth, 141.
Birdene, s. burden, 375.
Bisetten, v. inf. attack, 223.
Biswiken, 515, Biswike, 429, v. inf. deceive; ind. pres. 3 s. biswiked, 488.
Biten, v. bite; ind. pres. sg. 3 bit, 269, 296.
Biðenken, v. inf. consider, 94.
Bitokneð, v. 3 s. betokens, 196, 487.
Bitterlike, adv. bitterly, 481.
Bi-ten, prep. between, 368.
Bitwixen, prep. betwixt, 379.
Biwalt, v. ind. pres. 3 s. deceiveth, 645.
Blac, adj. black, 735.
Blast, s. 665.
Blis, s. bliss, joy, 177.
Bodes, pl. commands, 172, 299.
Boden, pron. both, 649.
Bodi, s. 161.
Boke, d. s. book, 54, 309.
Bone, s. prayer, 116.
Borlic, adj. burly, huge, 605.
Boðe, conj. both, 63.
Boðen, conj. both, 245, 332.
Bred, p. p. 140.
Breid, s. deceit, guile, 672; pl. breides, 445.
Brennen, v. inf. burn, 536; ind. pres. pl. 337.
Brenning, s. burning, 318.
Brest, s. breast, 140.
Briches, s. pl. young birds, 795.
Bridges, s. pl. young birds, 795.
Briuer, adj. ? useful, 379, 728.
Broder, s. brother, 373.
Broder, s. brother, 659.
Bukes, s. g. s. body’s, 432.
Bunden, bound, limited, 560.
Buten, conj. except, 110, but, 709.
Calleð, 651.
Calling, s. 686.
Capun, s. capon, 390.
Care, s. sorrow, 686.
Caue, s. cave, 251, 268.
Cete, s. whale, 513.
Cethegrande, s. whale, 499.
Char, s. turn, resort, 643.
Chare, v. inf. turn, return, 581.
Chauelas, s. pl. jaws, 513.
Clepeð, ind. pres. 3 s. called, 310.
Cludder, adj. ? keen, 221.
Cloðed, p. p. clothed, 150; def. –e, 220.
Coc, s. cock, 390.
Cof, adj. bold, 151, 220.
Come, s. coming, 799.
Corn, s. 246.
Costes, s. pl. habits, manners, 370, 785.
Craft, s. 131, 542.
Crede, s. creed, 113.
Crepen, v. inf. creep, 251; ind. pres. 3 s. crepeð, 130.
Cripelande, i. p. crawling, 130.
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Tireg, v. inf. tire, get tired, 362.
Tis = ðis (after s), 88, (after t) 399.
To-giddre, adv. together, 369; to-gaddre, 606.
Tokned, p. p. betokened, 763.
Tokneð, v. ind. pres. 3 s. is betokened, 587.
Tokning, s. signification, 588.
To-wrong, p. p. twisted, crooked, 58.
Tre, s. tree, 632.
Trendled, p. p. rounded, 737.
Trewe, adj. true, faithful, 215.
Trostlike, adv. confidingly, 634.
Tu = ðu (after t), 166, (after d) 194.
Tun, s. town, 391.
Tunder, s. tinder, 535.
Turtre, s. turtle-dove; g. s. turtres, 694.
Tus = ðus, 92, 672.
Twifold, adj. twofold, double, 424, 596.
Uenim, s. venom, 139, 323.
Vncost, s. ill manner, vice, 192.
Uncud, adj. unacquainted, vice, 192.
nim, s. venom, 139, 323.
Vncost, s. ill manner, vice, 192.
Uncud, adj. unacquainted, vice, 192.
Under-gede, v. ind. pret. 3 s. went under, succoured, 691.
Under-puteð, v. ind. pres. 3 s. puts under, 669.
Under-set, v. ind. pres. 3 s. props, 640.
Unie-mete, adj. immense, monstrous, 585.
Unkuð, adj. unknown, strange, unfamiliar, 112.
Vnneðes, adv. with difficulty, 134.
Vnride, adj. immense, 505, 631, 646.
Unskil, s. wrong, 433.
Unstrong, adj. weak, 59.
Untrewe, adj. crooked, 77, wrong, 111.
Unwelde, adj. unwieldy, 57.
Up, adv. 64.
Ur, Ure. See We.
Ut, prep. of, 56.
Ut standen, v. inf. rise up, 655.
Uvemest, highest, 775.
Wadeð, v. 3 s. wades, 357.
Wakeð, v. ind. pres. 3 s. wakes, 47.
Walke, s. walking, 635.
Wan, adv. when, 502.
Wankel, adj. shiftily, unstable, 566.
Wanne, adv. when, 16, 496.
War, adj. aware, wary, 156, 642; pl. warre, 580.
Warmen. v. inf. warm, 537.
Warsnipe, s. prudence, 426.
Wat, pron. what, 110.
Water, s. 320.
Water-grund, s. bottom of a piece of water, 365.
Waxen, v. inf. grow; ind. pres. sg. 3.
wereð, 151; p. p. waxen, 564.
We, pron. n. we, 49; g. ure, 40, ur, 371; d. us, 788.
Web, s. 467.
Wed, s. weed, 245.
Weder, s. weather, 236, 526.
Wel, s. wheel, 737.
Wel, adv. very, quite, 112.
Welle, adv. very, 27.
Welle, s. spring, well, 62, 341.
Wenden, v. inf. turn, go, 6.
Weren, v. ind. pres. pl. where, 590.
Wereð, v. ind. pres. 3 s. keeps off, 102.
Weri, adj. weary, 635.
Werk, s. work, 442.
Werkeð, v. ind. pres. 3 s. works, does, 498, 569.
Werld, s. world, 178; d. s. -e, 120.
Werpen, v. cast; ind. pres. 3 s. werepeð, 325, 467.
Wes = we is, we them, 786.
Wes, v. ind. pret. 1 s. was; pl. waren, 95;
subj. pret. sg. were, 77, 265, wore, 706;
pl. waren, 338.
Wete, *adj.* wet, 752.
Wete, *s.* water, 73.
Wete, *s.* wheat, 258, 292.
Weðer, *conj.* whether, 645.
Weðer so—er, whether—or, 357.
Weveð, *v.* weaves, spins, 462.
Wide, *adv.* 506.
Widue, *s.* widow, 706.
Wigte, *adj.* bad, wicked, 593.
Wilk, *s.* 541.
Wilc—so, whichever, 5.
Wilde, *adj.* 327.
Wije, *s.* while, 276.
Wile, *s.* wile; *pl.* wiles, 385.
Wiles, *adv.* whilst, 103, 256.
Wille, *v.* ind. pres. sg. 3, 14; *pl.* willen, 476; *pret. ind.* *or subj.* sg. 2 wurdes, 501; 3, 454; *pl.* wulde, 89.
Wille, *adv.* astray, 52.
Wille, *s.* will, 41; *pl.* willen, 639.
Wine, *s.* war, strife, 225, 332.
Wine, *s.* friend, 374.
Winnen, *v.* inf. win, gain, 411; *ind. pret.* 3 *s.* wan, 768.
Winter, *s.* 250; *pl.* wintre, 132.
Wirm, *s.* worm, reptile, 120, 158.
Wis, *adj.* aware, 799.
Wise, *s.* manner, 468.
Wisdom, *s.* 426.
Wissing, *s.* wishing, lust, 334.
Wissing, *s.* guidance, teaching, doctrine, 343, 461.
Wit, *prep.* with, 171.
Wit, *adj.* white, 737; *pl.* -e, 736.
Witen, *v.* inf. know, 33.
Wið, *prep.* with, 9, 86, near, 517.
Wiðerwine, *s.* adversary, 781.
Wiðinnen, *adv.* within, 318, 591.
Wiðuten, *adv.* without, 590; *prep.* 412.
Wod, *adj.* mad, 338.
Wold, *s.* wood, weald, 757.

Woning, *s.* lamentation, 797.
Wor, *adv.* where, 638.
Wore = were, 706.
Wor-so, *adv.* whereso, 739, 754.
Wor-þurg, *adv.* wherethrough, 779.
Wos = whose, 764.
Wo so, whoso, whoever, 437, 553.
Wrengðe, *s.* crookedness, 85.
Wrong, *p.* p. wrung, twisted, crooked, 78; *wrong*, *s.* 798.
Wu, *adv.* how, 31, 55.
Wude, *s.* wood, 245, 326.
Wulf, *s.* wolf; *g.* wulues, 590; *pl.* wulues, 591.
Wullen, *miswritten for* billen, 414.
Wunde, *s.* wound, 540.
Wunder, *s.* wonder, 266, 398, miracle.
Wune, *s.* custom, 368, 638.
Wumen, *v.* inf. dwell, 522; *pl.* wumen, 277; *subj. pret.* *pl.* wundenen, 617.
Wurdeð, *v.* ind. pre. or fut. sg. 3. become, turn (to), be, 75, wurðeð, 482; *pl.* wurðen, 338; *pret.* 3 *s.* wurð, 689; *subj.* pres. sg. wurde, 156.
Tres leo naturas et tres habet inde figuras. Quas ego christe tibi ter seno carmine scripsi.

[Altera diuini memorant animalia libri]

De quibus apposui quæ rursus mistica noui. Temptans diuersis si possem scribere metris.

Et numero nostrum complent simul addita soldum.

Nam leo stans fortis super alta cacumina montis. Qualicunque uia uallis descendit ad ima.

Si uenatorem per notum sentit hodorem Cauda cuncta linxit quæ pes uestigia figit.

Quatìnis inde suum non possit querere lustrum.

Qui quociens dormit nunquam sua lumina claudit.

Natus non uigilat dum sol se tercio girat.

Sed dans rugitum pater eius suscitat illum.

Tunc quasi uiuescit tunc sensus quinque capescit.

Sic tibi qui celsi resides in culmine celi.

Cum libuit tandem terram usiere partem.

Ut genus humanum releuare crimine lapsum.

Non penitus notum fuit uilli demoniortum.

Viscera MARIE tibi christe fuisse cubile.

Et qui te genuit triduum post surgere facit.

Cum mortis uindex crucis mortem ipsè subires.

Tu nos custodis tu nullo tempore dormis.

Per uigil ut pastor ne demat de grege raptor.

Esse ferunt aquilam super omne volatile primam.

Quæ sic se renouat quando senecta grauat.

---

32 That is, in the thrice six or eighteen lines, 7-24. Some copies wrongly read bisseno.
33 From Ad.
34 Ad. rursus que. Ar. que prorsus.
35 Ar. nostro.
36 Ad. odorem.
37 Ar. ille.
38 Ad. Et.
39 Ad. fecit.
40 MS. uindex.
41 MS. mortem crucis. Ad. crucis mortem
42 Ar. qui. Ad. quod.
43 Ad. aqulas.
44 Ad. primas.
Fons ubi sit querit qui nunquam surgere desit.
It super hunc caelo fitque propinquaque deo.
[Tunc sibi sol ambas accendit feruidus alas.
Et minuit grandis [lleuiatque graues.] 45
Tunc quoque caligo consumitur igne propinquo
Quam confert oculis utia uetustia suis.
Mox ruit et fo[n]itis liquidis se mergit in undis
Vtque cadit nido sic noua fit46 subito.
Est autem rostrum quo carpitur esca retortum.
Vix ualet ex aliquo sumere paucia cibo.
Sed feriens petram uel mordens ut solet escam
Atterit obliquum sic capite inde cibum.
Est homo peccatis que sunt ab origine matris.
Qualis adest aquila sed renouatur ita.
Nubes transce[n]dit solisque incendia sentit.
Mundum cum pompis despiciendo suis.
Fit nouus in christo ter mersus gurgite uiuo. 47
De se sum uiius fons ait 48 ille pius.
Obterit 49 obliquum per uerba precancia rostrum. 50
Quod christus petra [sit] 51 firmat apostolus id.
Lam nouus est panem52 super omnia mella sauauem. 52
Panis id est christus. fit sine morte cibus.

DE SERPENTE

Iam senex serpens nouus esse gaudet.
Atque ieiunans macie perhorret.
Pellis effeta tremit. ossa neruils.
Sola manent his.53
Querit angustum lapidis foram.
Vix mouens sese ueniens que tandem.
Inde pertransit spoliat que carnem.
Pelle uetusta.

Quoslibet riuos repetens aquarum.
Vt sitiin perdat uomit ante uiru.

45 From Ad.
46 MS. sit. Ad. fit.
47 Ar. sacro.
48 Ar. DesorsuM viuius fons fluit.
49 Ad. & Ar. Os terit.
50 Ad. christum. Ar. creustum.
51 From Ad.
52 MS. panis … suauis ; Ad. & Ar. panem … suauem.
53 MS. mantis.
In aquis ergo minus hunc timebo.

Absque ueneno.  

Si uirum quemquam sine ueste spectat.
Longius serpens ut ab igne cessat.
At uidens illum qui fert amictum.

Surgit in ipsum.  

Quem uir ut uincit sequiturque multum.
Negligit corpus facit inde scutum.
Verticis uero tenet usque curam.

Ne moriatur.

Fonte qui sacro semel es nouatus.
Denuo peccas[ns] silicenus extas.
Ergo sis semper imitator anguis.

Cum ueterascis.

Sit cibus parcos minuantur artus.
Vnde nor mandis miseris iuuabitis.
Penitens defle dominoque semper

die miserere.

Signat hunc callem lapidis foramen.
Signat et christum petra nam per ipsum.
Fit nouus quisque capitis atque uita.

Fine carente.

Cuius ad celsum uenie[n]do templum.
Vt bibas sacrum beatumque uerbum.
Euomas primum, quod habes nociuus.
Corde uenenum.

Corde sunt irae magis angue nigræ.
Et velud matres odium creantes.
Corde sunt rixæ inuidiæque nigræ.

Non bene amicæ.

Corde conceptis furiis superbis.
Et quaequales superos que tempnis.
Plena sunt istis alis que multis.

Corda uenenis.

His quidem putus quasi ueste nudus.
Demones anguis tipicus fugabis.
Noctis ut caecas reprimit tenebras.

---

54 Ad. illum.
55 Ad. sepe.
56 Ad. inde.
57 MS. Velut et. Ad. Et uelut.
58 Ad. coequales.
Orbita solis.  
*Sed* tamen multas paciere pugnas.  
Atque dum uius in agone fies.  
Vnde serpentes imitare prudentes.  
Verticis auctor.  
Via nouus uitam *sine* fine dignam.  
Semper ilium caput *est habendum*.  
Hoc caput dico quod habes in ipso.  
Principe *christo*.  

**DE FORMICA**

Exemplum nobis *prebet* formica laboris.  
*Quando* suo solitum portat in ore *cibum*.  
Inque suis factis res monstrat *spirituales*.  
Quas quia iudeus non amat inde reus.  
VT ualeat brumae fieri secura future.  
Est calor. interea non requiescit ea.  
Nosque laboremus *fratres dum tempus habemus*.  
Securi fieri *tempore* iudicii.  
Hæc frumenta legit. si comperit ordea spernit.  
Ipse nouam *legem* colligo non ueterem.  
*Sed* ne de pluuiis aspersum germinet udis.  
Aut ea ne pereat esse *quod hinc* nequeat.  
Granum *quod legi* prudent formica bipartit.  
Hoc *est quod* binas lex habet una uias.  
Quæ terræ sonat simul et *celestia monstrat*.  
Nunc mentem pascit *et modo* corpus alit.  
Nos utinam repleat famis ut *formido recedat*.  
Tempore iudicii *quod similæ* est hiemi.  

**DE VVLPE**

Plena *dolis* multis uocitat ur subdola uulpis.  
Hanc amat agricola *quod rapit altília*.  
Si[n] habet illa famem. *que desunt inuenit artem*.  
Qua sibi cracantes prendere possit aues.  
In terram scissam se tendit *namque supinam*.  
*Et quasi* mortua sit flamina nulls trahit.

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59 MS. similæ.  
60 Ar. odit.  
61 Ad. Sio.


DE CERUO


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62 Ad. qui.
63 Ad. demptis.
64 Ad. superbis.
Portant suspensum gradientes ordine mentum. 
Alter in alterius clunibus impositus. 
Hunc retinent usum si sint uel in agmine centum. 
Sed qui precedit fessus ad ima reedit. 168 
Sic se uertentes cucri mutuoque fere[n]tes. 
Nunquam deficiunt atque uiam peragunt. 
Per tales mores alienos ferre labores. [leaf 37, col. 2] 
Cum pietae moment atque iuare docent. 
Sic lex est christi nobis compleenda magistri. 
Cuius qui faciet pascua repperiet.65

DE ARANEA

Vermis araneus exiguus. 
Plurima fila net assiduus. 176 
Texere que studet artificus. 
Retia sunt ea musca tibi. 
Vt uolitans capiaris ibi. 
Dulcis et utilis esca sibi. 180 
Huc placet illud opus teneue. 
Sed sibi nil uael ut fragile. 
Quaelibet aura trahit patulum. 
Rumpitur et cadit in nichilum. 184 
Hos sequitur homo uermiculos. 
Decipiendo suos socios. 
Quos comedat faciens miseruos. 
Et placet inde sibi nimium. 188 
Quando nocere potest alium. 
Ille tamen mala quique facit. 
Cum moritur. quasi tela cadit. 
Quo modo dictus araneus it. 192

DE BALENA

Est super omne pecus quod uiiuit in æquore cætus. 
Monstrum grande satis cum super extat aquis. 
Prosiciens illum montem putat esse marinum. 
Aut quod in oceano insula sit medio. 196 
Hic si quando famem quam fert sepissime grandem. 
Alleu[i]are uelit ca[llidus. os aperit.66

---

65 MS. reppereriet. 
66 MS. asperit.
Vnde uelud florum se flatus reddit hodorum.  
Ad se pisciculos ut tra[h]at exiguos.  
Exiguos tantum quoniam comprehe[n]dere magnvm.  
Perfectumque nequit. sed nec in ore premit.  
Piscis pisciculos claudit deglut[t] et illos.  
Non sic non sic iam sorbuit ille ionam.  
Si sit tempestas cum uadit uel uenit estas.  
Et pelagus fundum turbidat omne suum.  
Continuo summas se tollit caetus ad undas.  
Est promuncitorum ce[r]nere non modicum.  
Huic religare citam pro tempestate carinam.  
Nautae festinat. ut que foras saliant.  
Accendunt uigilem quem nauis portitat ignem.  
Ut cale se faciant aut comedenda quoquant  
Utque focum sentit tunc se fugiendo remergit.  
Vnde prius uenit sicque carina perit.  
Uiribus est tabulus quasi cetus corpore magnus.  
Ut monis trant magni quos facit ille magi.  
Mentes cunctorum qui sunt ubicunque uirom.  
Esurit atque sitit quosque potest perimit.  
Sed modicos fidei trahit in dulcedine uerbi.  
Namque fide firmos non trahit ille uiros.  
In quo confidit quisquis uel spem sibi ponit.  
Ad stigium rapitur quam male decipitur.

DE SIRENIS

Sirene sunt monstra maris resonancia multis.  
Vocibus et modulis cantus formancia multis  
Ad quas incaute ueniunt sepissime naute.  
Quae faciunt somnnum nmia dulcedine uocum  
Et modo naufragium modo dant mortale periclum.  
Quo qui fugerunt hii tales esse tuletunt.  
Ex umbilico sunt ut pulcherrima uirgo.  
Quod que facit monstrum uolucrese sunt inde deorsum.

---

67 MS. piscisculos.  
68 MS. moduvm.  
69 MS. faciunt.  
70 MS. primum. Ad. prius.  
71 magnis is written above this word.
DE HONOCENTAURIS

Est honocentauris cadem natura biformis.
In quibus est asinus humano corpore mixtus.
Quam plures homines si[c] sunt in more biformes.
Vnum dicentes aliud tibi mox facientes.
Qui foris ut fantur sic intus non operantur.
Vt pote sunt multi qui de uirtute locuti.
Clunibus indulgent his o quam pulpita fulgent.

DE HELEPHANTE

Corpore tam grandes apud indos sunt elepha[n]tes.
Vt bene firmares montibus esse pares.
Hii simul incedunt ut oues cum pascua querunt.
Aduersi coeunt cum sibi conueniunt.
Atque semel pariunt quamuis tot tempora uiuunt.
Hoc est ter centum nec faciunt geminum.
Ast unum generans et per duo tempora gestans.
Cum facit in magna ne cadat extat aqua.
Non habet ut surgat. quia nunquam crura recuruat.
Si qua forte ruit. hoc genitrix timuit.
Cum uult pausare. uel somno se recreare.
Incumbit ligno corporis exiguo.
Quam notat atque secat uenator et obice celat.
Clamque sedens spectat dum requiem repetat.
Ille uelud quando securus ad arboris umbram.
Cum uenit incumbit cumque ruente ruit.
Sin homo non aderit gemit et tum denique barrit.
Tunc unus currit. qui releuare cupit.
Sed nequit et satagit complorans his quoque barrit.
Multi uel magni tunc ueniunt alii.
Cum nequeunt omnes contendunt mittere uoces.
Ad quas fit subitus paruulus ac minimus.
Cuius et est mirum promuscia subleuat illum.
Et sic predictas effugit insidias.
Deque pilis huius si sit sub domate fumus.

72 Ad. sic.
73 Ar. parit.
74 Ad. metuit.
Serpentes cedunt quaeque uenena gerunt.
Sic homo primus adam per lignum cum cecidit iam.
Quem moyses uoluit tollere nec potuit.
Post hunc prophete uoluerunt nec potuere.
Ipso sunt precibus uenit. ad hunc dominus.
Qui cum sit parus quoniam deus est homo factus.
Sic releuauit eum in comedendo reum.
Cuius hodor plenus de uerbis scilicet eius.
Si cui rite uenit inde beatus erit.
Omne quod est uicium fugiet de corde per ipsum.
Causa de hinc laeti nulla nocebit ei.

DE TVRTVRE

Tvrtur inane. nescit amare.
Nam semel uni. Nupta marito.
Semper adibit [cum simul ipso].
Nocte dieque iuncta manebit.
Absque marito. Nemo uidebit.
Sed uidae. Si caret ipso.
Non tamen ultra. Nubet amico.
Sola uolabit. Sola sedebit.
Et quasi uium. Corde tenebit.
Oppriensque. Casta manebit.
Sic anima extat. Queque fidelis.
Facta uirili. Federe felix.
Namque maritus. Est sibi christus.
Cvm sua de se. Pectora replet.
Et bene uienus. Semper adheret.
Non alienum. Querit amicum.
Quam libet orcus Sumserit illum.
Quem superesse. Credit in æther.
Inde futurum. Spectat eundem.
Vt microcosmus. Iudicet omnem.

DE PANTHERA.

Est quadrupes panter quo non pulcher alter.
Qui niger ex albo conspersigit orbiculato.
Diversis pastus uenatibus et saciatus.

75 From a printed copy.
76 MS. est.
77 MS. non est.
Se recipit. dormitique cauo. prostratus in antro.
Post triduum surgit. tum uero denique rugit.
Exit hodor talis de gutture tamque suauis.
Qui uirtute sua superat uel aromata multa.
Ad quem mox tendit que uocem belua sentit.
Ae sectatur cum ninia dulcedine plenum.
Sec faciunt omnes. soli pantera dracones.
Cum sonat aut fugiunt aut segnes corpore fiunt.
In caueisque latent. ipso nec tempore parent.
Est autem christus panther per mistica dictus.
Qui superest homines forma collatus ad omnes.
Et satur illae fuit quia quot uult tot sibi sumit.
Et somnum cepit cum nos moriendo redivit.
Rugitum misit postquam do morte reuixit.
Celos ascendens ubi regnat cum patre presens.
Quem gentes cuncte sunt sic credendo secute.
Aut fugit atque latet nec ab ipso tempore paret.
Serpens antiquus qui nobis est inimicus.
Namque palam nullus licet audet fallere multos.
Quos cum defendat qui secla per omnia regnat.
Carmine finito sit laus et gloria christo.
Cui sinus alii placeant hec metra tebaldi.

EXPLICIT LIBER PHISIOLOGI