

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

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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 was located at the bottom of each page of the printed book, with dashes separating the lines. This arrangement was difficult to read, and even more difficult to relate the English translation to the same line in the Anglo-Norman. In the digital edition the 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 indicate 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 separate sections, with the English following the Anglo-Norman. The digital edition is also available with the Anglo-Norman and the English formatted in parallel columns, to make comparison easier. 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

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 Thaur 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 volume¹ 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

¹ Not included in the digital edition.

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*.² There are four copies of this tract among the Cottonian Manuscripts:- MSS. Cotton. Tiberius, B. V., fol. 23, r^o.; Tiberius, A. III., fol. 63, v; Caligula, A. XV., fol. 140, r^o. (imperfect); Titus, D. XXVII., fol. 30, r^o.; 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 text³.

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 Normandy⁴. 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*,⁵ 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 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

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

³ 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.

⁴ 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.

⁵ Not included in the digital edition.

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^o, 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 pruveires 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 Unfrai 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 volume⁶ is taken from a manuscript of the well-known early metrical collection of lives of saints (MS. Harl., No. 2277, fol. 127, r^o, 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.⁷

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

⁶ Not included in the digital edition.

⁷ 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.

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 have also preserved in the printed text the marks used to indicate the conjunctive particle, \neg ⁸ 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*.

⁸ 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 Aëlidis, 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 gramair,
 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 ja guere; 5
 En Ebreu en verité est Aliz laus de Dé.
 Un livre voil traiter, Dés sait al cumencer;
LEO quo que est rex omnium animalium,
 De quo liber loquitur, ideo præponitur;
 Et ejus formatio et compaginatio 10
 Magnum quid significat, ut liber notificat.
CEO que en Griu est leun, en Franceis *rei* ad nun; 75
 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, 15
 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 ungles e curvez;
 Quant faim ad u maltalent, bestes mangue ensement; 20
 Cum il cest asne fait, ki rechane e braït.
 Or oez senz dutance d'ïçeo signefiance.
LI leun signefie le Fiz Sancte Marie;
 Reis est de tute gent, senz nul redutement;
 Poanz est par nature sur tute creature; 25
 E fer contement, e od fer véement,

A Judeus se parrat, quant il les jugerat,
 Pur çeo qu'il forfirent quant en croiz le pendirent,
 E pur çeo forfait unt, que de ous nul rei nen unt.
 Force de Deité demustre piz quarré; 30
 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; 35
 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 Escripure, 40
 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 Escripure. 45
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 iço seit enreiee
 As bestes qu'il desire, dunt volt faire sa prise; 50
 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.

76

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

LA cue par nature mustre Saint Escripure;
 E la cue est justise ki desur nus est mise; 55
 Par le cerne entendum Parais par raisun;
 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, 60
 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, 65
 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, 77

U il sunt en careté u en enfermeté,
 Dunc dient li dolent, Dés ne 's aime nent, 70
 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; 75
 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; 80
 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, 85
 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, 90
 Venquid puis diable par vertud cuvenable;
 Si diable seust que Dés hom mortel fust,
 Jà à çeo ne l' menast, que il le crucifiast.
 Si fist Dés cointement e senz parceivement,
 Que angeles ne l' cunuisseient ki enz et cel esteient. 95
 Pur çeo quant le Fiz Deu vint en sa majesté,
 Dunt il ançeis turnad, quant pur nus s'encharnad,
 As angeles demanderent ki ensemble od lui erent, 78
 "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." 100
 & 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."
 & içeo entendum par traite del leun. 105
LI leuns blanc coc crent, de char le cri ki en vent;
 E si ad itel sort, que à uilz uverte dort;
 & içeo 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, 110
 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, 115
 E sacez e (à?) saint Pere Dés dist en tel manere;
 Coc cante el sue onur les hures nuit e jur,
 E nus tut altresì, prime, terce, e midi.
 Ratio quare sic cantantur hore.
 In matutino damnatur tempore Christus, 120
 Quo matutini cantantur tempore psalmi.
 Urum nuit e jur al nostre Creatur;
 Pur çeo cantent devin matines al matin,
 Lores fud Dés juget, batud, e lied;
 & el solail levant prime sunt cleric cantant, 125
 Ke dunc resuscitat Dés e de mort nus gerat;
 E pur çeo terce cantum quant terce est par raisun,
 Ke Deus fud dunc pened, & en la croiz leved.

79

Sexta sunt tenebræ mundi per climata factæ.

E L'URE à midi cantent cleric à midi,
 Lores fud obscuré, quant fud en croiz nafré. 130
 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. 135
 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, 140
 Ke lores sun veir cors fud en sepulcre enclos.
 Puis vespers est cumpelie, e içeo signefie,
 Dés ad tut acumplit, ke diable venquid;
 Pur çeo est *silencium* que silence apelum.
 El prim seir reposum, e lores nus taisum, 145
 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, 150
 E nus cuntre li jur levum al Creatur,
 Cuntre jur levums, e dimes noz ureisuns.

Or oez par maisterie que li chars signefie.
LI chars note en verté quatre des feelz Dé, 80
 Marc, Matheu senz engan, Lucas, e le bon Sain Johan; 155
 E li criz signefie la mort del Fiz Marie,
 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; 160
 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 destruiment, nostre respusement,
 & en sa mort veillad quant Diable liad; 165
 Par la mort Damne-Dé nus est repos duné,
 Par sa mort venqui Satan nostre enemi;
 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; 170
 E çeo poez saveir par cez furmes veoir.
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; 175
 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. 180
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, 81
 Sulunc humanité, nent sulum deité,
 Si cum Jonas fist, ki el peissun se mist. 185
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, 190
 Ke or voil cumencer de altre beste à traiter.
MONOSCEROS est beste, un corn ad en la teste,
 Pur çeo ad si à nun, de buc ad façun;
 Par pucele est prise, or oez en quel guise.
 Quant hom le volt cacer e prendre & enginner, 195
 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; 200
 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; 205
 Un Deu est e serat e fud e parmaindrat;
 En la virgine se mist, e pur hom charn i prist,
 E pur virginited pur mustrer casteed;
 A virgine se parut e virgine le conceut,
 Virgine est e serat e tuz jurz parmaindrat. 210
 Or oez brefment le signefiement.
CESTE beste en verté nus signefie Dé; 82
 La virgine signefie sacez Sancte Marie;
 Par sa mamele entent sancte eglise ensement;
 E puis par le baiser çeo deit signefier, 215
 E (?Que) hom quant il se dort en semblance est de mort
 Dés cum hom dormi, ki en la cruiz mort sufri,
 E sa destructiun nostre redemptiun,
 E sun traveillement nostre reposement,
 Si deceut Dés Diable par semblant cuvenable; 220
 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, 225
 Ele ad multes valurs, si ad plusurs colurs;
 Duce est & atemprée, de bestes est amée,
 Tut aime par raisun fors sulement le dragun;
 Icest beste mue divers mangers manjue;
 Quant saul serat, en sa fosse enterat, 230
 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, 235
 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 240
 Lait e desfiguret, cum se il fust tued
 Muver ne se purrat; signefiance i ad.
PANTERE mustre vie del Fiz Sancte Marie; 83
 E nus signefium les bestes par raisun;

E li draguns Diable, par semblant cuvenable. 245
 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; 250
 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 resemlat;
 A leon resemlat, quant il nus resuscitat. 255
 De çeo dit Salomon, que *pan* est sun dreit nun;
Pan çeo est “tu, Dés, es *pan*, par veïr 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; 260
 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.
 E le cri de la beste demustre voit celeste; 265
 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 Escripture nus disait par figure; 270
 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 façon; 84
 Crestuz est & elez, dous pez ad, si est dentez; 275
 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 destrurierat ki en mal finerat.
 Ne voil ore plus traiter, altre voil cumencer. 280
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. 285
 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 reteineit. 290

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 295
 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; 300
 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, 85
 E cil traveillerunt ki en enfern irrunt; 305
 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, 310
 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, 315
 En la buche se met petit e petitet,—
 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, 320
 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, 325
 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; 330
 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, 86
 Enfern Deu reculli e vif le strangluti; 335
 Ceo est qu'en enfern, entrat, e les sons en getat,

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. 340
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; 345
 Granz denz & ungles ad, durs est li quirs que il ad;
 Pur pier e 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, 350
 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 suflemenz,
 Tant i sufle & alaine, fors le trait à grant peine;
 Li cerf est curucez, puis l'ocist od ses pez. 355
 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; 360
 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. 87
 N'en voil ore plus traiter, altre voil cumencer. 365
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, 370
 Que el pot detrencher granz arbres e racher;
 E quant ele ad sai grant, une eve vait querant
 Ki veint de Parais, ù hume fud primes mis,
 Ceo est Eufraten, issi le apelet l'em;
 Puis vait à un buissunet menu & esspesset, 375
 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 buisun lied; 380
 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; 385
 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, 390
 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, 88
 Ceo est adulterium e le altre fornicatiun,
 Superbe & averice, injurie, malveise vice, 395
 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, 400
 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, 405
 Quant putain l'ad lied, surpris, & enginned;
 Ceo pot Diable faire, si cum dit Bestiaire;
 Ceo dit Escripiture, vin e femme unt une nature,
 Que funt del sage fol, tribucher el pol;
 Aiez en remembrance, çeo est signefiance 410
 De la beste, en verted, çeo dit auctorited.
 Ne voil ore plus traier, altre voil cumencer.
ICEO dit Salemun del furnie par raisun,
 E de hume pareceus ki atent les baus jurs;
 Ne saiez escharni, esgarde le furmi, 415
 Mult aported del blet à sa fosse en ested,
 En iver se guarnist par le travail qu'il fist.
CEO dient escriptures, que furnie ad.ij.^{es} natures;
 Il ad tel naturete, quant ist de sa fossette,
 En ordre par matin tut dreit sun chemin, 420
 E quant grain ad trued de tuz maneres de bled,
 Ben set quel est furment, par sul le odurement 89
 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. 425
E QUANT furmi encuntre, ne li fait lait ne hunte,
 Ne li toit sa annune, ne l'demande ne dune;
 Li furniz ki veziez est en la trace se mest,

Dum li furniz turnad ki le grain aportad,
 Ki porte le furment, prenez en esparment. 430
 Quant ceste mue beste nus mustre si bel estre,
 Li hom memement en dait prendre esparment.
ET oez senz dutance d'ïço altre semblance;
 Ke çeo dit Escripiture,.v. virgines, par figure,
 E.v. lampes pleners de olie e de lumers, 435
 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 aporтерent. 440
 Ceo est grant signefiance, aiez en remembrance.

Hic.v. virgines quinque sensus corporis significat.

PAR cinc virgines entent cinc sens veraiement,
 Veer, oir, parler, tucher, & odurer;
 E la virginité demustre casteet,
 E ki çeo averat, as noces ben vendrat, 445
 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. 450
 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. 90

Hic formica dividit grana, et allegorice dicitur.

[E]T os tu, hom de Dé, çeo est auctorité, 455
 Tant semence est escrit, si cum Ysidres dit,
 En dous la deis departir pur en yver guarir;
 Ceo est espiritalemment, & estoriablement,
 Qu'el jur del jugement venges seurement.
 Ke par yver entent le jur del jugement; 460
 E pur çeo Saint Pol dit par veir en sun escrit,
 "Leis est espiritual, e nent corporal;
 La lettre occit e dit, e li esprit vit."
 Ceo est dit pur essample, que en aiez remembrance.
 Judeus li traiture tant entent de Scripture, 465
 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; 470
 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. 475

*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 signifie 91
 Par la lettre, entent, la paille, del forment;
 La flur en signifie, sacés, le allegorie;
 E quant nus mustre le estre de cest mue beste,
 Que çeo que ele fait à trestut ben retrait, 480
 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 signifie, oez le allegorie;
 Li orges est pulture à mue creature;
 Par orge entendum de erités le raisun. 485

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, 490
 Ne li est pas ami, puis qu'il ad apoveri,
 Lores le cuilt en hé, e si l' lat en vilté.

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; 495
 Ki volt à Deu plaisir, tricheur deit guerpir,

Fotin, Sabelliun, Donet, Arrianon,
Icist furent erité, si urent mal meritè,
Ne creum lur folie, laissum lur eresie.

Est formica a fortitudine et mica nomen accepit.

UNCOR de furmi dit Ysidre en sun escrit, 500 92
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, 505
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. 510

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; 515
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,
Par un engin qu'il funt de l'or grant plenté unt.
Uns ives unt afamées, de nuvel pulainées, 520
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 apoter,
E les traient à un prée ki de herbe ad grant plentée;
Li furmi iloc sunt, là ù les yves vunt, 525
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; 530
Issi faïterement 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 ço ad si à nun;
 Ceo est beste petitete, met sai en la puldrete, 535
 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, 540
 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.*

HOM quant dit verité à dreit hume est numé,
 E asne signefie quant il fait vilainie; 545
 En pur ço 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, ço dit auctorité; 94
 E iço signefie beste de tel baillie. 550
 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 ço est si numé;
 Bont sunt si genitaire, si cum dit Bestiaire,
 A metre en medicine; oez cum castor fine. 555
 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 ço ad talent,
 Puis lesse ester la beste, ki si est de fer estre, 560
 Se puis le alout cachant, ele vendrait devant,
 Son detrès demusterait, e signe li ferait
 Que castrée serait, pur nent le chacerait.
 Aez en remembrance, ço 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 signifie,
Ki luxurie guerpist e le pechet qu'il fist, 565
Al Diable le lait, ki pur çeo le aie li fait
Quant Diable ad temptez saint hom & espruvez,
Ne mal n'i pot truver, lores le leisse ester,
E li hum od Deu vit, si cum mustre l'escrit; 570
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, 575 95
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. 580

Hyena hic pingitur, que cupidum hominem significat.

HYENE signifie, ne lerrai ne l' vus die,
Hume aver cuveitus, ki est luxurius;
Li deit estre estable, & en ben parmainable,
Tel deit estre en nature, si cum dit escripture
E quant est cuveitus, à femme trait des murs 585
Hume est de ferme curage e femme de volage,
E iço signifie 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; 590
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, 595
La semence que dune sis males dunt feune,
En sa buche receit, en tel guise conceit;
E quant feunerat, par l'oreille naisterat.
Grant chose signifie, oez le allegorie.

ISSI sunte mainte gent volenterivement, 600
 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; 96
 Icil ki par buche ot, par le oreille dit mot.
 Ceo est del serf pullent, ki cunte Deu se prent, 605
 Ki fait cunte 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. 610
 & 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; 615
 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, 620
 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 Dês ad espired;
 Ses aus guerpist en terre pur l'amur Deu conquere, 625
 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; 630
 E cist laissent al mort ensevelir le mort,
 Ki guerpissent le munt, les richeises qu'il unt,
 El ceæl unt esperance de regner senz dutance. 97
 Dês doinst à tute gent cest signefiement;
 Nen voil ore plus traier, altre voil cumencer. 635
[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 640
 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. 645

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; 650
 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. 655
 & 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, 660
 En pumers soit munter, pumes envenimer,
 & el puiz ù charat l'ève envenimerat;
 Or fine cest raisun, altre cumencerum.
[S]JERENA en mer ante, cunte tempeste cante, 98
 E plure en bel tens, itels est sis talens; 665
 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,
 La nef met en ubli, senes est endormi; 670
 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 675
 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; 680
 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, 685
 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. 690
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, 695
 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, 700
 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, 705
 Tut vif le mangerait, u sens le ocirait.
 Li males i serat, sun feun garderat,
 Pur creme del dragun là garde sun feun.
 Aiez en remembrance, çeo est grant signefiance.
BESTES de tel baillie Eve & Adam signefie, 710
 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 715
 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; 720
 E nus emes feun, e Diables dragun;
 En mer sunt tempestez, pluies, e mals orez,
 Ensemment enz el munt ire, plur, gent çeo funt; 100
 Pur çeo preiad Davi en sunt Salterii,—
 “Fai mai salif, Sire Dé, de mer de tempesté;” 725
 Quant Diables out fait que Adam fud sustrait
 De sun saint Parais, ù ert furné 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; 730
 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 fundement;
 Sur pere nus asist, à praier nus aprist, 735
 E sur pere se sist, sa ureisun escrit,
 Pere signifie, ne larrai ne l'vus die,

Ferm estabilté ù Dês nus ad posé;
 Quant dimes sa ureisun, Pater noster disum;
 E si devum urer Jhesu Christ aurer, 740
 Quant par sa passiuon avum redemptiuon.
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; 745
 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, 750
 E les denz qu'il unt tut d'ivoire sunt;
 Un castel porterait, si sur sun dos estait; 101
 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, 755
 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; 760
 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 765
 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;
 La femele racine à femme e meschine; 770
 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, entour la deit fuir,
 Suavet belement qu'il ne l'atuchet nent; 775
 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; 102
 Li chens à sai trarat, la racine rumperat,
 & un cri geterat, li chens mort encharat 780
 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 orailes, e garder
 Que il ne oi le cri, qu'il morge altresi, 785
 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 traiter, altre vol cumencer. 790

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 enseignez;
 Quant il aparceit gent ki funt enchantement,
 Ki volent encanter, prendre, & enginner,
 Les oreilles que il ad tresben estuperat, 795
 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, 800
 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; 103
 Puis que tolait l'averad, almone ne ne frat,
 Ne pited ne li prent de mal faire à la gent, 805
 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. 810

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; 815
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, 820
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.

*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; 825
Quant veit nés en mer halt, si se leve en halt, 104
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; 830
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; 835

Quant il oent sermun e predicatiun, 840
 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; 845
 Quant est en mal pensé, serra l'ad dunc serré;
 Quant hom à ben repaire, serra ne l' pot meffaire;
 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 850
 Que il trove en mal, en pechet criminal,
 Cum serra le peissun; çï fine la raisun.

105

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, 855
 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; 860
 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 veraieement; 865
 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. 870
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; 875
 Li oisel ki la veit, quide que mort seit,

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; 880 106
 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, 885
 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, 890
 "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. 895
 Ne voil ore plus traier, 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, 900
 E la nuit ensemment, par cest ordenement,
 Que icele saisun est equinoctium,
 Ceo est que nuit e jur est d' vele longur;
 Par duze fait qu'il fait sun rechan e sun brait,
 Mustre que nuit & jur duze ures unt entur. 905
 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; 910 107
 E par Marz entendum tut les tens que avum,
 Ke en cel saisun tut fist Dés par raisun,
 E çeo trovent devin li saint en Genesin;
 Dés jur numat luur, e la nuit tenebrur;
 Par le jur entendum bone gent par raisun, 915
 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, 920
 Puis l'equinoctium vernal que en Marz avum,
 Dunc cumence à crier, forement à guaimenter,

Cum li asnes fait ki rechane e brait.
ET equinoctium çeo est demustreisun,
 Que aprof le vivement senz nul redutement 925
 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; 930
 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; 935
 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! 940
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,
 Illoc vait ariver sun cunrei aprester. 945
 Li balain le fu sent e la nef e la gent,
 Lores se plungerat, si il pot, si's neierat.

*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; 950
 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 955
 & el baliement de sa buche odor rent,
 Tant suef e tant bon que li petit peissun,
 Ki l'odor amerunt, en sa buche enterunt,
 Ilores (*sic*) les ocirat, issi les transgluterat;
 E Diable ensemment strangluerat la gent, 960
 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 nurette, oez en quel mesure.
 Perdix altre deceit, quant altrui os vait, 965
 Se ele pot si's emblerat, en sun ni les metrat,
 Lores les cuverat, e tant les nurirat, 109
 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, 970
 Icés deguerpirunt ki nuriz les averunt;
 Pur çeo melz valt nature, que ne fait nurette;
 E çeo en sun escrit Jeremias nus dit:
 La perdix crierat, e si asemblerat
 Ceo que altre cuvat, ki pur fol se tendrat. 975
 Aez en remembrance, çeo est signefiance.
LA perdix felunesse, ki se fait larenesse,
 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; 980
 Mais quant li perdizel aunt parcreu oisel,
 Qu'il entendent le pere e la voiz de la mere,
 Laissent lur nurette, venent à lur nature,
 E cil ki's ad nurri se tent pur escharni;
 Ceo est tut ensement quant Christiene gent 985
 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; 990
 En Latine raisun *cler-veant* le apellum,
 Ke le solail verat quant il plus cler serat, 110
 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, 995
 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, 1000
 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.
PHISIOLOGUS de l'egle dit plus, 1005
Que quant il enveillist, e ses eles apesantist,
E le vue li falt, lores munte en le air alt,
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, 1010
Veit une funtaine 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 renouvelé cum egles est mué." 1015
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. 1020
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, 1025
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, 1030
E porte les en halt à l'oiseil (*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 1035
Baptisme 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; 1040
E quant il est leved, cum egle est removed,
Vertut e veement en baptisterie prent;
E quant Deu tal essample nus mustre par dutance,
En mue creature, si cum dit escripture,
Hom le dait mult melz faire, si cum dit Bestiaire; 1045
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 traier, de altre voil parler.

1050 112

*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 livre çeo di; Deuteronomi

1055

La defent à manger, ke mult est l'oisel 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;

1060

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;

1065

Se hum la muele ad, qui la veue faldrat

E les oilz en uindrat, sens repairarat;

E içeo demustrum par çeo que çï peinum.

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

KALADRE signefie Jhesu le Fiz Marie;

Tut est blancs espurget e mundes de pechet,

1070

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,

113

Par çeo venquit Diable par vertud cuvenable.

DES vint Judeus salver, ne l' voldreit receter,

1075

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,

1080

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 iço signefie baptesme en ceste vie, 1085
 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; 1090
 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, 1095
 Cum fuie le prent, aprof desus s'estent,
 Par la raie del solail recet la fue fedail,
 Volentrivement ses eles i esprent,
 Iloc art de sun gré, en puldre est tresturné,
 Par le fu del sarment, par le bon uignement 1100
 Del chalt e del humur la puldre prent dulcur,
 E tel est sa nature, si cum dit escripture, 114
 Al terz jur vent à vie; grant chose signefie.
DE lui dit Bestiaire chose que mult est maire,
 & Phisologus dit uncore plus; 1105
 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, 1110
 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, 1115
 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'oiseil gentil.
LI prestres quil sarment, sur sun alter l'esprent,
 E fenix vent volant, el fu se met ardant; 1120
 Quant ars est li sarment e le oisels enement,
 Li clers vent al autel, jamais nen orez tel,
 Iloc truve un verment, suef alout petitet,
 Al secund jur revent, furme d'oiseil tent,
 Quant repaire al terz jur l'oiseil trove greignur, 1125
 Tut est fait e furmé, al clerc dit tan *vale*;
 Iço est Dés te salt; puis repaire el guald,
 Dunt il anceis turnat, ainceis qu'il se bruillat.
 Sacez tel est sort, de sun gré vent à mort,
 E de mort vent à vie; oez que signefie. 1130

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 veraïement,
 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.

1135

Pulli ejus oculos eruere volunt, quapropter interficit.

PELLICANUS est nun de oisel [de] tel façon,
 Ceo est grue en verté, en Egypte est trové;
 Dous maneres en sunt; de juste le Nil vunt;
 L'une en eves abite, de peïssun est sa vite;
 L'autre manjue es filles lesardes, cocodrilles,
 Serpent, pullentes bestes, mult sunt de malveis estres;
Honocrotalia en Griu itel nun ha,
 En Latine sermun çeo est *lignum costrum*, (*sic*)
 En Franceis *lunc bec* est; e de tel nature est,
 Quant vent à ses oïseles, & 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 oïseles vait mort,
 De sun bec fert sun cors que li sancs einst fors,
 Li sancs vait degutant sur ses oïseles caant;
 Li sancs ad tel baillie, par lui venent en vie,
 E iço demustrum par çeo que si's peignum.

1140

1145

1150

1155

116

1160

Et pellicanus Christum significat, et pulli ejus Judeos designant.

CEST oïsel signefie le Fiz Sancte Marie,
 E nus si oïsel sumes en faiture de humes;
 Si sumes relevé, de mort resuscité,
 Par le sanc precïus que Dés laïssat pur nus,
 Cume li oïsel funt ki par treis jurs mort sunt.
 Or oez par maïsterie que iço signefie,
 Pur quei li oiselet bec al pere le oïlet,
 E li peres est marri quant les ocit issi;
 Ki nie verité, si volt crever le oil Deu,

1165

E Dés de cele gent prendrat vengeance
Aez en remembrance, çeo est signefiance. 1170

*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 repaier,
E quant sunt assemblez tut unt lur volentez;
De plusurs colurs sunt li columb ki là vunt. 1175
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 repaier,
Ceo est Saint Eglise, repairum al servise; 1180
Iloc quant asemblum trestut ben i trovum,
Nul prophete fist que il nus raensist,

Ne apostle ne angele, saint ne archangele,
Mais Dés tant nus amat, sun Fiz renvaiaid, 117
En guise de columbe, Saint Espirit vint el monde. 1185

Oez pur quei plusurs li columbe unt colurs;
Se uns colums ad plusurs en ses pennes colurs,
Prophetes signefie solunc allegorie,
Ki distrent Escripures de diverses mesures,
E icele colur ki retrait à bisur, 1190

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. 1195

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; 1200
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; 1205
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, 1210
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, 118
 En Ynde uns arbres est, dunt li fruiz si dulz est, 1215
 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 1220
 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, 1225
 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, 1230
 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, 1235
 E nus ses colum sumes en faiture d'ummes;
 E li draguns, Diables, ki nus est aguaitables;
 L'ombre, 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. 1240
SEIGNURS, ben nus guardun encuntre cest dragun;
 Ensemble nus tenum, cest arbre cultivum; 119
 Bon i est à abiter ensemble pur urer;
 Deu devum aurer e forement mercier,
 Quant trestut fist pur gent pur prendre esperement; 1245
 Ne n'est ren en cest mund ki essample ne dunt,
 Ki l' sverait demander, enquere, & espruver.
 Ne voil ore plus traiter, altre voil cumencer.
TURTRE çeo est oisel simple, caste, e bel, 1250
 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, 1255
 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, salff ert, jà n'i faldrat.
 E turtre signefie sacez Sancte Marie, 1260
 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 beneficii 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, 1265
 Qu'il ne poent voler, ne veer, ne aler,
 Suz ses eles les prent, si's cove ensement,
 Cum sis peres ferait quant il en of esteit;
 E par sun cuvement si li vent vehement, 120
 E que il pot ben aler, e la ù il volt voler. 1270
 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, 1275
 Diables viendraient, estrangler le voldreient;
 Ceo li serait avis, dunc ferait mult alt criz.
 Or oez par maisterie que içeo signefie.
CEO deit fiz fere à pere, ensur que tut à mere,
 Ki suef le portat, nuri, & alaitat; 1280
 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 1285
 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. 1290
[I]BEX d'oisel [est] nun, que cigonie apelum;
 De Egipte vint del Nil, mult par est beste vil;
 Vil oisel 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, 1295
 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; 1300
 Par mer, Saint Escripiture, u cest mund par 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 escamement, 1305
 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; 1310
 Ceo funt li carnel, par quei hum est mortel;
 Fruit espiritable par quei l'en veint Diable,
 Iço est karité, fait, & humilité,
 Joie e pais, honestée, e sainte castée.
EN pur çeo, hom de Dé, entent auctorité; 1315
 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 Diables e male gent.
 Hom ki volt surmunter, ses eles deit lever;
 Li hom dons mains unt, ki pur eles lur sunt; 1320
 Ses mains deit hum lever al cel Deu aurer,
 Ke del cel vint vertu 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; 1325
 Lune ses cors estent, quant lumere repret;
 Oisels quant volerat, ses eles estendrat;
 Nef od vent aprestée curt tut sigle levé; 122
 Pur essample mustrum çeo que nus dit avum
 Oez altre semblance, si'n aiez remembrance. 1330
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; 1335
 Moises li venquit quant ses mains tendit,
 E quant jus le meteit, Amalech devenqueit.
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, 1340
 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, 1345
 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, 1350
 E cointes e membrez, humles & atemprez,
 E de honeste pulture; de caruine n'ad cure;
 E cel lui volt maneir, u il pais pot avoir,
 S'i ad viand e pais, n'en turnerat jamais.
 En eve fait sun ni, u sur pere altres; 1355
 Quant il fait tempesté, lores se plunge el gué;
 E quant est traveillet, lores le fait plus let. 123
 Ceo est grant signefiance, aez en remembrance.
OISEL de tel baillie saint hom signefie,
 Ki onestement vit, issi cum Davit dit; 1360
 Ki carn laisse à manger, pur sa charn acastier;
 E ki pur ben urer sultivement volt ester,
 Ki insultivement Deu prie e eschordement,
 Se il en ad talent, çeo 'n est demustrement.
 Le ni que en ev fait, u sur pere le lait, 1365
 Li nix est luis que abite, u sainz hom u ermite;
 Ceo que en eve est mis, u sur pere se est asis;
 L'eve est sens en Dé, pere stabilité.
 E i çeo signefie li oisels de tel vie.
[N]ICTICORAX, çeo dit Davi en sun scrit, 1370
 Que tut suls volt estre, que en leu erat de l'estre,
 N'ad cure de leur, melz aime tenebrur;
 Envers vole e crie, e de ordure est sa vie.
 Oisels est nocturnals, e cante cuntre mals;
 Fresaie le apelum en Franceise raisun; 1375
 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 recuillir, ne ses cumanz oir, 1380
 Distrent ne aveient rei ne mais Cesar en crei;
 Pur çeo Deus les lassa, e à nus repaira,
 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; 1385
 Ceo est lur lei e lur vie, cors dure signefie;
 E si funt envers cum li oisel vole envers. 124
 Oisel est nocturnals, e tante cuntre mals;
 E çeo est l'entendement, senz nul redutement

Enfern est senz luur, ù canterunt dolor; 1390
E çeo truvum escrit que Dés meimes dit,
“Li men fiz se esluignerent, à stranges sa (*sic*) aprimerent.”

Judeus ses fiz clamat, nus estranges numat.
Li Juev se esloignerent, quant Deu crucifierent; 1395
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, 1400
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; 1405
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
Aiez en remembrance, çeo est signefiance. 1410

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. 1415

Femme est porte à Diable, e sereit cuvenable, 125
Quant de malveis talent les sainz humes suprent,
Ceo 'n est signefiance, aez en remembrance.
Or voil mun metre muer, pur ma raisun melz ordener;

* [A leaf appears to be wanting.] *

E par là resplendur avum, que nus od Deu regner devum. 1420
E çeo sacez vereiement que l'en l'adamas bruist en fent,
Par le sanc de buc e de plum, 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; 1425
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 traient à la lur lei paens,
Quant il laissent lur eresie, e creient el Fiz Sancte Marie. 1430
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. 1435
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 signifie; 1440
 [E] çeo que sur le mur estout, sa victorie signifieout;
 [E] çeo que en estant esteit, mustre à bataille prest esteit;
 E çeo que ert sun pere aresté, nus mustre estabilité;
 E çeo qu'il adamant teneit, mustre que la semblance averait;
 Dés en guise d'aimant fud, puis que en char fud aparut, 1445 ¹²⁶
 Ke fer ne fu, acer ne pere, ne li unt fait sa manere,
 A tut iço 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. 1450
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; 1455
 De tere naist tel vestement, e iço 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 ù Jhesus Crist serat trové;
 E Dés ki est Pere e Fiz, e Dés ki nus en Saint Espiriz, 1460
 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 signifie.
 Jaspe ruge demustre amour, averte feiblanche, ducur; 1465
 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 amour; 1470
 Crisolite ure celeste, qui ourent out vie terrestre;
 Beril demustre espurgement, que sainz pronuntieret à gent; 127
 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; 1475
 Amatistus mustre çeo, qui le martire que Dés suffri.

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 traiter; d'une pere voil cumencer,
 Ki de tutes est fundament, lumere, e maintenantment; 1480
 De ceste pere voil traiter; or i sait Dês 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. 1485
 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, içeo voil que ben sace;
 Icés peres unt pousté qu'eles se aoverent de lur gré,
 Del cel la ruseie receiveint, de cele enpreingnent, de cel veient, 1490
 Ceo fusement vives creatures, puis se revugnent senz faitures;
 Tant est la rusée en la pere, que la rusée devient pere, 128
 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 truvée. 1495
EN un livre dit de gramaire, que nus apelum Bestiaire,
 Que ceste pere naist en mer, concete le fait apeler,
 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; 1500
 E tant i serat la rusée qu'ele ert en pere tresturnée.
 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 verai fiance ad. 1505

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; 1510
 Cum la pere overe senz faiture, e ele se joint 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. 1515 129
 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' altre 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. 1520
 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,
 Que il entre en li senz uverture, & ultre passe senz frainture;
SACEZ que issi faiterement, que Jhesu Christ veraïement, 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 fille 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 veraïement e senz engan;
 Pere esteit Dés, ceo li fud vis, e tristut coveret Parais
 D'iceste pere unt luur tutes les peres e colur;
 De ceste pere unt bunté tutes les peres e clarté; 1540
 D'icest pere veïement unt tutes peres fundement.
 E sacez l'apostle Saint Pere les fianz apele vives peres; 130
 Li saint sunt peres veïement, de Saint Eglise fundement,
 Ceo est qu'il funt e ferm e stable, & en Parais permuable;
 Vives peres sunt apelées, pardurable vivent od Dé. 1545
CEO dist Saint Pere, qu'il ert pere e sur lui pere,
 De Eglise ferait fundement, 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 Dês li otreit sa majesté pur quei cest livere fud trové
 E tuz ces ki çeo praierunt, 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*;
CEO est ume encline terre, aillurs ne volt pulture quere;
 Tut issi funt li hom del mund, richeises querent ki's confunt;
 Quant tant les aiment à tenir, que pur Deu ne's volent partir. 1560
 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 demustrance 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 Dês est rei,
 En persone est Trinité, & Un suis est en deité; 131
 Icist Dês nus sait en aie, e la Virgine Sancte Marie;
 Icist Dês nus otreit veir sen, e vie pardurable; AMEN. 1570

English Translation by Thomas Wright

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,
queen she is of England, may her soul never have trouble! 5
In Hebrew, in truth, Aliz means praise of God.
I will compose a book, may God be with its commencement.
Leo quo que est rex omnium animalium,
De quo liber loquitur, ideo præponitur;
Et ejus formatio et compaginatio 10
Magnum quid significat, ut liber notificat.
What is in Greek *leun*, has in French the name *king*; 75
the lion in many ways rules over many beasts,
therefore is the lion king, now you shall hear how.
He has a frightful face, the neck great and hairy, 15
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;
when he is hungry or ill-disposed, he devours animals without discrimination; 20
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;
he is powerful by nature over every creature; 25
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.
The square breast shows strength of the Deity; 30
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,
and it was convenable that he should give himself for us; 35
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;
the ass is foolish by nature, as the Scripture says 40
he will turn from his way, if one does not drag him entirely to it, 76
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.
{Hear of the other nature, according to Holy Scripture.} 45
 The lion when he will hunt, and will eat prey,
 with his tail 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
 to the beasts which he desires, of which he will make his prize; 50
 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.

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

The tail by its nature shows Holy Scripture;
 and the tail is justice which is placed upon us; 55
 by the track we understand Paradise rightly;
 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.
 The lion when he is angry, he hangs himself with his feet, 60
 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;
 when he chastises us, that we may not do folly, 65
 by any weakness, of which we have the desire,
 that signifies his anger, and to hang in such baillie.
 When God does not do for people all at their will, 77
 when they are in distress or in infirmity,
 then the wretches say, God does not love them at all, 70
 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.
 Therefore he binds them in ill-doing, that they should do no more so; 75
 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
 he erases his track on the ground, that we may not know how to seek him; 80
 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.
 And thus truly he did covertly, 85

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.
 The devil deceived man; God man, whom he knew not, 90
 afterwards vanquished the devil by convenable force;
 if the devil had known that God was mortal man,
 he would never have led him so far as to crucify him.
 So God acted slyly and without being perceived,
 that angels did not know it, who were in heaven. 95
 Therefore when the Son of God came in his majesty,
 from which he thus turned when he incarnated himself for us
 they demanded of the angels who were with him, 78
 "Who is this king of glory who comes with victory?"
 Those who were with God gave this answer,
 "It is the king of glory who returns with victory." 100
 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."
 And this we understand by the track of the lion. 105
 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.

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

The white cock signifies men of holy life,
 who before God died announced his lot, 110
 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."
 Because he feared death, he proved himself man, 115
 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.
Ratio quare sic cantantur hore.
In matutino damnatur tempore Christus, 120
Quo matutini cantantur tempore psalmi.
 Let us pray night and day to our Creator;
 on this account the divines chant matins in the morning,
 then was God judged, beaten and bound;
 and at sun rise the clerks chant prime, 125
 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.

Sexta sunt tenebræ mundi per climata factæ.

And the hour of mid-day the clerks chant at mid-day,
then it was darkened when he was wounded on the cross, 130
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,
remember, it is great signification. 135

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.

And we chant vespers in the evening for this reason, 140
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 *silentium*, which we call silence.

In the first evening we repose, and then we are silent, 145
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;
on that account when day comes, then they fly the light, 150
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.

The cart denotes in truth four of God's lieges, 80
Mark, Matthew, without deception, Luke and the good St. John; 155
and the cry signifies the death of the son of Mary,
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;
that he has such a nature, that he sleeps with his eyes open; 160
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,

and in his death was awake when he bound the devil; 165
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,

the day when he first sees man, that day he must tremble; 170
 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,
 as the soul and body is one, so was God and man; 175
 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,
 and this nature shows this figure. 180
 Know that the lioness signifies St. Mary,
 and the lion, Christ, who gave himself to death for the people;
 three days he lay in the earth to gain our souls, 81
 according to humanity, not according to deity,
 as Jonah did, who entered the fish. 185
 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;
 but of this matter I will make no further discourse, 190
 but will now begin to treat of another animal.
 Monosceros is an animal which has one horn on its head,
 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.
 When a man intends to hunt it and to take and ensnare it, 195
 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,
 falls asleep on her lap, and so comes to its death; 200
 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:
 a beast of such a description signifies Jesus Christ; 205
 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,
 a virgin she is, and will be, and will remain always. 210
 Now hear briefly the signification.
 This animal in truth signifies God; 82
 know that the virgin signifies St. Mary;
 by her breast we understand similarly Holy Church;
 and then by the kiss it ought to signify, 215

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,
 thus God deceived the Devil by a proper semblance; 220
 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:
 παν in Greek is all; it is of such a nature, 225
 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;
 this little animal eats divers meats;
 when it shall be satisfied, it will enter into its den, 230
 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.
 The animals that shall hear it, whether they be near or far, 235
 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,
 will lay himself on the ground as dead, will lay down 240
 torn and disfigured, as if he were killed
 he will not be able to move: there is a signification.
 The panther shows the life of the Son of St. Mary, 83
 and we are rightly the signification of the animals;
 and the dragon means the Devil by right semblance. 245
 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.
 God by his death took us from the prince of death; 250
 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;
 he resembled the lion, when he raised us from the dead. 255
 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.
 As the sun is one, which is the light of the world; 260
 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.
 And the cry of the beast shews celestial voice; 265
 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,
 that Holy Scripture said to us figuratively; 270
 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.
 And know, that the dragon has the form of the serpent; 84
 it is crested and winged, it has two feet, and is toothed;
 275
 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.
 I will treat of it no longer, but will begin another. 280
 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;
 it knows very well to deliberate if he ought to go far: 285
 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,
 and the goodmen heard it and retained it well. 290
 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.
 God sees all those who were, who are, and who shall be;
 295
 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;
 God is well able to see those, who shall wander to a distance;
 300
 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.
 And know this without fail, that who works heresy, 85
 and those who work that shall go to hell, 305
 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
 willingly is in an island, it hates much the crocodile, 310
 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,
 then it comes to the crocodile where he sleeps in the isle, 315
 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
 it cuts, and separates, and slays him by this means, 320
 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,
 which became in dust, and dust into mud, 325
 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.
 Crocodile signifies the Devil in this life; 330
 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,
 he took openly to save all mankind, 86
 hell took up God and swallowed him alive; 335
 that is, he entered hell, and threw out his own people,
 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,
 twelve yards (?) long is found the largest; 345
 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.
 The stag has that nature, as the writing says, 350
 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;
 the stag is angry, and kills it with his feet. 355
 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,
 and by the serpent the Devil, by a fit resemblance; 360
 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;
 that by the serpent Satan deceived Eve and Adam. 87
 I will not now treat any more of it, but I will begin another. 365
 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,
 and they are indented like curved sickles, 370
 so that it can cut down and fell great trees;
 and when it has great thirst, it goes to seek a water
 which comes from Paradise, where man was first placed,
 that is, the Euphrates, so they call it;
 then it goes to a small and thick bush, 375
 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,
 and when it has entwined and bound itself in the bush; 380
 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;
 the hunter takes it, and kills it in torment; 385
 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,
 by which man can destroy sin, the Devil, and wrath, 390
 as the beast does the tree which stands against him.
 By the trees is understood the corruption of mankind,
 nine criminal sins on account of which man is mortal, 88
 that is, adultery, and the second, fornication,
 pride and avarice, injustice, wicked vice, 395
 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.

But when the beast drinks the water which it sees, 400
 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;
 by the huntsman is understood Satan, who catches man, 405
 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,
 which makes the wise man a fool, and to fall in the pool (?);
 bear in remembrance, that is the signification 410
 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;
 be not slothful, look at the ant, 415
 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,
 orderly in the morning right on its way, 420
 and when it has found grain of all sorts of corn,
 it knows well which is wheat, by the smell alone; 89
 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,
 carries it to its nest, is supported with it in winter. 425
 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;
 who brings the wheat, take of it experience. 430
 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,
 and five lamps full of oil and light, 435
 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;
 the foolish ones entered not, who brought nothing there. 440
 This is a great signification, have it in remembrance.

Hic.v. virgines quinque sensus corporis significat.

By the five virgins are understood truly the five senses,

seeing, hearing, talking, touching, and smelling;
 and virginity represents chastity,
 and who has that, shall be welcome to the wedding, 445
 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;
 the oil, Christianity; the fire, the Spirit of God. 450
 We have this meaning by the ant; 90
 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.

Hic formica dividit grana, et allegorice dicitur.

Hear thou, man of God, this is authority, 455
 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.
 {By winter is meant the day of judgement;} 460
 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.
 The traitrous Jew understands so much of Scripture, 465
 not in allegory; he knows not what it signifies.

De formica quod intelligit adoratu quod signat granum frumenti.

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; 470
 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;
 it collects rather the flower than the straw. 475

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

O man of holy life, hear what it signifies;
 by the letter, understand thou the straw of the wheat;

91

know that the flower of it signifies the allegory;
and since the nature of this little animal shows us
that what it does leads to all good, 480
man in the same manner ought to take experience.

Hic ostenditur quare formica ordeum non diligit.

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;
by barley, we understand the doctrine of heretics. 485

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

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,
whom he takes by surprise, he soon reduces him to seek his bread,
he was not his friend, since he has impoverished him, 490
then he conceives hatred for him, and looks upon him as a thing that is vile.

Hic Salomon quemlibet sapientem hominem significat.

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

Est formica a fortitudine et mica nomen accepit.

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; 500 92
there is no creature of so small a shape,
which carries by its own force so great a burden;
it carries a burden of heavy lead of its own size,
this, a horse or a dromedary cannot do. 505
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,
which will come in winter, when it will eat it.

510

Est quedam maneries formicarum primum in mundum canum.

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,
people dare not approach there, to take or touch it;
whom these ants bite, they die immediately; 515
no one dares approach there, the ants are so fierce.
If any one will have some of that gold to make his treasure of,
by a stratagem they contrive they have great plenty of the gold.
They keep without food mares which have newly colted,
then on the third day, as you will find, a little basket 520
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,
the ants are there where the mares go,
they make their cells in the basket and load the mares, 525
when they are satisfied, charged, and filled, 93
they repair back behind them,
they run to the colts where they are neighing,
which the men have bound and attached by the river;
thus truly that people get the gold. 530

Est formicaleon invisum anma (sic) form

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;
it is a very little beast, puts itself in the dust,
where the ant goes, and does it great outrage; 535
but of this matter I will make no more discourse,
because I will now begin to treat of another.

De onescentauro, et ejus quid significat.

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

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

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, 545
 little he valued himself when he left the honour;
 who denies verity, let him be called an ass;
 the authority says that God is verity;
 and that is the signification of this quality of beast. 94
 So ends my discourse; we will speak of another beast. 550

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

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, 555
 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,
 then lets the beast alone, which is of so remarkable a character,
 if he hunt it again, it comes before him, 560
 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.

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

The castor signifies in this life the holy man,
 who deserts luxury and the sin which he did, 565
 he leaves it to the Devil, who, on that account, hunts him about;
 when the Devil has tempted and proved the holy man,
 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. 570
 I will treat of it no more; I will begin another.

De hyena, et ejus natura.

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

and Physiologus says further of the beast,
that it is male and female, and therefore a filthy beast.

580

Hyena hic pingitur, que cupidum hominem significat.

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;
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.

585

..... who afterwards does that for which he grieves.

Scripture says also, the beast has such a nature,
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.

590

There is a little beast which is named mustele,
of which our law forbids us to eat;
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;
and when it will bring forth young, it will be born by the ear.
That has a great signification; listen to the allegory.

595

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;
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.

600

That is said of the stinking servant, who opposes God,
who acts against nature, as the writing says.

605

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,
it does not fly high, it continues near the earth.

And Isaiah says of it in his writing,

610

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*,
it appears in the July of each year, without fable;

then the asida, when it shall see this star,

615

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,
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;

620

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;
 he leaves his eggs on the earth to obtain the love of God,
 him who begat him, the mother who bore him, 625
 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,
 as the beast does when it leaves its young birds;
 and these leave to the dead to bury the dead, 630
 who leave the world, and the riches which they have,
 have hope to reign in heaven, without doubt.
 May God give to all people this meaning! 97
 I will not treat more of it, I will begin another.
 [Gr]ylio is a little beast made like a lizard, 635
 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,
 that it is of such a nature, if it come by chance
 where there shall be burning fire, it will immediately extinguish it, 640
 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:
 That is a signification; keep it in memory.
 A beast of such quality signifies such men 645
 as was Ananias, and as was Azarias,
 and as was Misael, who served God fairly;
 this three issued from the fire praising God,
 as David tells us of a truth in his writings;
 and as Saint Paul in truth says that the faithful of God 650
 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;
 the holy man lives by faith, as our law says.
 And Isaiah says of a truth in his writing, 655
 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,
 it is called salamander, as you find written,
 it is accustomed to mount into apple-trees, poisons the apples, 660
 and in the well where it shall fall it will poison the water;
 now this discourse ends; we will begin another.
 Siren lives in the sea, it sings at the approach of a storm,
 and weeps in fine weather; such is its nature; 98
 and it has the make of a woman down to the waist, 665
 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,
 he forgets his ship, and immediately falls asleep;
 remember that this has a meaning. 670
 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;
 know that many times the rich who are in the world make
 the soul sin in the body, that ship and steersman 675
 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;
 for this we paint the sirens with falcon's feet;
 the rich man talks, the fame of him flies, 680
 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,
 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. 685
 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.
 Know that is the signification of riches in this life.
 We find a beast which we call elephant; 690
 Physiologus speaks of it in his writing.
 It is a beast of understanding, and does not often breed,
 and when the time shall come that it will breed, 99
 then it goes to the east, takes its female with it,
 to Paradise where man was first placed; 695
 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;
 when they have eaten of the fruit, then they couple,
 do their will, by which they will breed. 700
 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;
 if it were out of the water, the dragon would take it,
 would eat it all alive, or would kill it immediately. 705
 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.
 A beast of this quality signifies Eve and Adam, 710
 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;
 Eve ate of it first, and then gave to Adam:
 just so do these beasts in the world, 715
 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.
 Sea signifies this world according to the allegory;
 and we are the young ones, and the Devil the dragon: 720
 in the sea are tempests, rains, and bad weather;
 so in the world anger, lamentation; people make it;
 therefore prayed David in his Psaltery, 100
 "Make me safe, Lord God, from the tempestuous sea!"
 When the Devil had caused Adam to be withdrawn 725
 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,
 therefore he wished to exile Adam and his wife;
 he made great war on Adam, slew his son on earth; 730
 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,
 placed us on a stone, taught us to pray,
 and placed himself on a stone, wrote his prayer, 735
 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*;
 and so we ought to pray, to adore Jesus Christ,
 since by his passion we have redemption. 740
 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,
 and poison and ordure, such is its nature;
 thus truly are overcome the serpent, 745
 and poison and vermin, (the divine letter says so),
 by the works of God and by his power.

De factura elephantum et virtute, et quomodo capiuntur.

And Isidore, in his description of the elephant, tells us,
 that he is beyond measure great, and has the shape of goats,
 and the teeth which he has are all of ivory; 750
 he will carry a castle, if it were on his back;
 and he has understanding and great memory: 101
 in his legs by nature he has only one joint,
 he cannot lie down when he wants to sleep,
 because if he were laid down he could not rise by himself; 755

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,
 will undermine the wall, or cut a slit in the tree;
 when the elephant shall come, who will lean against it, 760
 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,
 the female in truth her son before it be born
 carries two years; she will conceive in spring, 765
 and they will live three hundred years; they are found in India Major.

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

He (Isidore) says of the mandragore, that it has two roots,
 which have the make of man and woman;
 the female root resembles woman and girl,
 the female is leaved like a leaf of lettuce; 770
 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.

Homo qui eam volt colligere.

The man who is to gather it must fly round about it,
 must take great care that he does not touch it;
 then let him take a dog bound, let it be tied to it, 775
 which has been close shut up and has fasted three days,
 and let it be shown bread, and called from afar;
 the dog will draw it to him, the root will break, 102
 it will send forth a cry, the dog will fall down dead
 at the cry which he will hear; such virtue this herb has, 780
 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
 that he hear not the cry, lest he die,
 as the dog will do which shall hear the cry. 785

Radix mandragore contra omnes infirmitates valet.

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.
 I will say no more about it, but will begin another.

790

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

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,
 it will stop very well the ears it has,
 it will press one against the earth, in the other it will stuff
 its tail firmly, that it hears nothing of it. 795
 This signifies a great thing, I will not omit to tell it you.

Aspis hic pingitur, et quomodo obturat aures.

In this manner do the rich people of the world;
 one ear they have on the earth to obtain riches,
 the other sin stops up, by which they are ensnared: 800
 by the tail of the serpent is understood the sins of people.
 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, 103
 nor has he any compunction to do people injury,
 if they will not owe and do his pleasure; 805
 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.
 This is the signification of the aspis without doubt.

Yas Grece, venenum dicitur Latine.

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,
 for they will sometimes sting, and the persons will die immediately,
 and sometimes they will swell, and then after a long time will die; 815
 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,
 she was called queen of the country of Egypt;
 she did this wonder, she put them to her teats, 820
 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 is a beast of the sea; it has wings to fly,
 and it has the head of a lion, and the tail of a fish;
 when it sees ships on the deep sea, it rises aloft, 825
 it does the ship great injury, as it goes before the ship, 104
 and holds off the wind so that it has none,
 nor can the ship all that time run on at all:
 when the beast does that, it has its wings extended;
 when it cannot move in the air, it lets the ship go, 830
 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.

*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 in this life signifies the Devil;
 and the sea, that is the world; the ship, the people who are in it; 835
 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;
 when they hear sermon and preaching,
 they will not listen to it, but will interrupt it; 840
 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."
 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; 845
 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;
 that is, he puts himself in the world; he takes and confounds men
 whom he finds in evil, in criminal sin, 850
 as serra does the fish; here ends the discourse.

De hericione et ejus natura, qui Diabolum significat. 105

Hear of the hedgehog, what we understand by it.
 Physiologus says of it in his writing,
 it is made like a little pig, prickly in its skin,
 in the time of wine-harvest it mounts the tree 855
 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,
 then folds itself up upon them, round like a ball;
 when it is well charged, and has stuck its prickles into the grapes, 860

thus by kind it carries food to its children;
that is a great meaning; keep in remembrance.

Hic hericius pingitur.

By the vine we understand man, very rightly;
and by the cluster of grapes truly is understood the soul;
and by the hedgehog we understand the Devil; 865
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;
and that says the Bestiary, a book of science.
Vulpis is the name of a beast, which we call fox; 870
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,
then it lays with its mouth gaping open, its tongue hanging out;
the bird which sees it thinks that it is dead, 875
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,
the fox takes it with a jump, catches and devours the bird:
have in remembrance, this is a great signification. 880 106
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,
then he takes them by a jump, and slays and devours them,
as the fox does the bird when he has allured it. 885
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;
and Our Lord said for truth in his writing,
"Say to the fox that it does a great marvel;" 890
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,
which the Devil makes there, by which he draws man to him.
I will discourse no more of it, but will begin another. 895
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,
then that day of the month he brays twelve times,
and also in the night, for this reason, 900
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,

it shows that night and day have twelve hours in their circuit.
 The ass is grieved when he makes his cry, 905
 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.
 Onager signifies the Devil in this life;
 and by March we understand all the time we have, 910 107
 since at this season God made all things, by right,
 and that the holy theologians find in Genesis;
 God named the light day, and the darkness night;
 by the day we understand good people, by right,
 who will go in light, and will reign with God; 915
 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,
 as do the hours which are in the night,
 after the vernal equinox which we have in March, 920
 then he begins to cry, to deplore greatly,
 as the ass does which brays and cries.
 And the equinox is to show
 that after this life, without any fear,
 Paradise will be without end, and hell equally. 925
 Bear in remembrance, this is the signification.
 The monkey by figure, as the writing says,
 counterfeits what it sees, it mocks people;
 and when it is angry, immediately it is misled;
 and the young ones it has, those which it will have most dear, 930
 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;
 he is false and vain, fond of evil deeds;
 he mocks the people whom he surprizes in evil, 935
 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,
 that is, they will remain with God; may God give us such grace!
 Cetus is a very great beast; it lives always in the sea; 940
 it takes the sand of the sea, spreads it on its back, 108
 raises itself up in the sea, and will be in tranquillity.
 The sea-farer sees it, thinks that it is an island,
 goes to arrive there to prepare his meal.
 The whale feels the fire and the ship and the people, 945
 then he will plunge, if he can, and will drown them.

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

The cetus is the Devil, and the sea is the world;
and the sands are the riches of the world;
and the soul, the steersman; the body, the ship which he ought to keep;
and the fire is love, because man loves his gold, 950
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,
that when he wants to eat, he begins to gape,
and the gaping of his mouth sends forth a smell, 955
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,
and similarly the Devil will strangle the people,
who shall love him so much that they will enter into his mouth. 960
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.
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, 965
then it will sit on them, and will breed them so long,
till they can eat well, fly, and obtain eggs; 109
if then they hear their father, or the voice of their mother,
they will understand by the voice that they are of their kin,
they will desert those who shall have bred them; 970
therefore nature is more powerful than breeding,
and that Jeremiah tells us in his writing:
the partridge will cry, and will collect
what another laid, which will hold itself for a fool.
Have in remembrance, this is a signification. 975
The partridge, which is wicked, which makes itself a thief,
which thus carries to the thicket what another partridge lays,
is the Devil in such manner, who takes from Holy Church
that which it had baptized, as its eggs which it has obtained;
but when the little partridges are grown up to be birds, 980
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;
it is similar when the Christian people
hear of God in such manner and the voice of Holy Church, 985
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.

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

Eagle is the king of birds; he affords a very fine example;
in the Latin tongue we call it clear-seeing, 990
which will look at the sun when it shall be most bright.
it will look at it so straight, yet it will not wink; 110
from aloft into the depth of the sea it sees well the fish swim,
and it comes from aloft flying, seizes the fish as it swims,
drags it to the shore, and does its will with it. 995
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,
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; 1000
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.
Physiologus says further of the eagle,
that when it becomes old, and feels its wings heavy, 1005
and its sight fails, then it mounts high in the air,
and burns itself in the heat, and scorches its wings,
and the darkness of its eyes, it is so cunning and knowing;
when the eagle has done that, it goes into the east,
sees a fountain, of which the water is clear and salutary, 1010
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,
"Be youth renewed as the eagle is changed."
Have in remembrance; this is a great signification. 1015
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.
The sea represents this world; the fishes, the people who are in it.
God came on the earth to obtain possession of our souls; 1020
he came flying to us, from the world by such semblance
he drew us, by right, as the eagle does the fish. 111
That the eagle sees the sun so direct,
when it shall be most bright, that it will not wink,
it signifies as much, attend to what I say, 1025
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.

That the eagle takes its children fairly,
 and carries them on high to the sun when it is hot, 1030
 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.
 And the restoration to youth of the eagle and the dipping
 signify baptism in this mortal life. 1035
 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."
 For general sin is the child baptized;
 and when it is raised up, it is made new like the eagle, 1040
 it takes strength and sight in the baptistery;
 and since God shows us such an example without doubt
 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; 1045
 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.
 We ought to look towards God, that we may not become disinherited.
 Have in remembrance, this is a great signification. 1050 112
 I will not treat of it any more, but will speak of another.

*Caladrius est avis talis nature, quod si hominem egrotum ad mortem
 ullit (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 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. 1055
 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;
 truly, if he must die, it will not deign to look at him; 1060
 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.
 The bird has a great bone in its thigh;
 if one has the marrow, who shall be blind 1065
 and will anoint his eyes with it, immediately he will recover them;
 and that we show by what we paint here.

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

Caladrius signifies Jesus the Son of Mary;
he is all white, purged and cleansed of sin,
according to what God himself said in his writing, 1070
and by thee makes it clear that by thee I am dear,
he never did sin, or thought it, or said it,
therefore he conquered the Devil by proportional strength. 113
God came to save the Jews, they would not receive him,
therefore he looked upon us, and left the Jews; 1075
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,
because we have the surname of his name,
God takes the Christian, and thus we are named. 1080
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,
and that signifies baptism in this life,
the marrow of the bone of the bird which is great, 1085
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,
it is found in Arabia, and is shaped like a swan;
no man can seek so far as to find another on the earth; 1090
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
of precious spice of good odour,
as leaves it takes them, and spreads itself upon it, 1095
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,
by the fire of the spice, by the good ointment
of the heat and humour the powder takes sweetness, 1100
and such is its nature, as the writing says,
on the third day it comes to life: it has a great signification. 114
Of it the Bestiary says a thing which is much greater,
and Physiologus says still more;
the Phoenix lives five hundred years and a little more, it says, 1105
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;
after it has done that immediately it goes,
and it is so strong of limb, it comes to a city, 1110

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,
 a priest in such manner does service to the bird,
 that he understands well the cry that he has heard from it, 1115
 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,
 and the phoenix comes flying, puts itself in the burning fire;
 when the spice is burnt, and the bird likewise, 1120
 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,
 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, 1125
 from whence it formerly turned, when it burnt itself.
 Know, that is its lot, it comes to death of its own will,
 and from death it comes to life; hear what it signifies.
 Phoenix signifies Jesus the Son of Mary, 1130
 that he had power to die of his own will, 115
 and from death came to life, Phoenix signifies that;
 to save his people he chose to suffer on the cross.
 Phoenix has two wings, there is a meaning in it:
 by these wings are meant the two laws, truly, 1135
 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.

Pellicanus is the name of a bird of such make,
 that is the crane in truth, it is found in Egypt; 1140
 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 *ὄνοκρόταλος* in Greek, 1145
 in the Latin tongue that is *longum rostrum*,
 in French it is *long-beak*; 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, 1150
 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, 1155
with its beak it strikes its body that the blood issues forth,
the blood goes dropping and falls on its young birds; 116
the blood has such quality, by it they come to life,
and that we show by painting them here. 1160

Et pellicanus Christum significat, et pulli ejus Judeos designant.

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, 1165
why the little birds peck at the father's eye,
and the father is angry when it kills the birds thus;
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. 1170

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

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. 1175
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,
that is, Holy Church, we repair to the service;
there when we meet we find everything well there, 1180
no prophet did so much as to redeem us,
nor apostle nor angel, saint nor archangel,
but God loved us so much, he sent his Son,
in guise of a dove the Holy Ghost came into the world. 117
Hear why the doves have various colours; 1185
it signifies prophets according to the allegory.
A dove has various colours in its feathers,
which denote Scriptures of different measures,
and that colour which approaches to brown,
that signifies, I will not omit to tell it you, 1190
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
 in the whale's belly, he was carried off to India.
 By the colour of gold is meant truly three children, 1195
 Abednego, Shadrach, and the third was Meshach,
 who on no terms would do the command
 of Nebuchadnezzar, who made images of gold,
 which they caused people to worship and call upon as gods;
 they show gold because they contemned gods of gold. 1200
 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; 1205
 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; 1210
 when he repaired to heaven he showed himself red,
 it was a sign of his passion; now ends this discourse.
 And we find it written, that the Bestiary says,
 in India there is a tree, of which the fruit is so sweet, 118
 that the doves of the earth go seeking it above all things, 1215
 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, 1220
 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, 1225
 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, 1230
 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; 1235
 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.
 Lords, let us guard ourselves well against this dragon; 1240
 let us hold together, let us cultivate this tree;
 it is good to inhabit there together to pray; 119
 we ought to worship God, and thank him very much,
 when he made everything for people to take example;
 there is nothing in this world which does not give example, 1245
 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,
 and loves its male so much, that never during his life
 will it have another male, nor after he shall be dead 1250
 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,
 it is humble and chaste, and God is its male;
 because for Clod when he was punished, wounded to death on the cross, 1255
 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.
 And know, the turtle signifies Saint Mary,
 or holy soul in truth, so says the authority. 1260
 May God give us the understanding of the turtle! 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 beneficii portionem patri et matri si potest
 inpendere debet.*

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,
 that they cannot fly, nor see, nor go, 1265
 it takes them under its wings, and cherishes them likewise,
 as its father did when it was in the egg;
 and by its cherishing it became strong,
 till it could go well, and fly where it would. 120
 After it makes semblance to them that they did as much to it 1270
 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,
 if any one shall anoint a man with its blood when he shall be asleep,
 devils would come, and would be strangling him; 1275
 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,

who sweetly carried him, nourished him, and fed him with her breast;
 when the father becomes old and the mother feeble, 1280
 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;
 when a man sleeps in sin, sin draws him to death;
 the Devil will take him from God and strangle him; 1285
 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.
 I will now treat no more of it, but will talk of another.
 Ibx is the name of a bird, which we call stork; 1290
 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;
 near the bank it catches the stinking dead fish,
 snakes, and vermin, serpents and game; 1295
 of such things it lives; hear what it signifies.
 Now hear, man of God, he who is born in baptism,
 enters in the intellectual water, in the spiritual sea, 121
 by water is meant knowledge, know that for truth;
 by sea, Holy Scripture, or this world by nature; 1300
 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;
 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. 1305
 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,
 usury or bad vice, perjury and avarice;
 that is what carnal people do, by which man is mortal; 1310
 spiritual fruit by which people vanquish the Devil,
 that is charity, faith, and humility,
 joy and peace, honesty and holy chastity.
 And therefore, man of God, listen to authority;
 thou oughtest to fly above the sea, that is, to surmount the world; 1315
 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;
 men have two hands, which are for wings to them;
 a man must raise his hands to heaven to worship God, 1320
 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:
 the sun is bright on the earth, when it can show its rays;

the moon extends its horns, when it receives light; 1325
 when a bird will fly, it will extend its wings;
 a ship which is ready for the wind goes with all its sail raised;
 what we have said we show for example: 122
 hear another similitude, and have remembrance of it.
 Moses was the servant of God, as authority says: 1330
 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;
 he was a very strong man on the earth, made war against Moses;
 Moses vanquished him when he held up his hands, 1335
 and, when he put them down, Amalek conquered.
 And thus ought man to swim, to raise his hands towards God,
 that is, to pray to God, to sign himself with the cross;
 and he who shall not do that, and shall live carnally,
 he shall die in his sin, and shall go to the Devil. 1340
 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;
 when it will cleanse itself, it will wet its hind part,
 and puts its beak there, and makes its hind part quite clean; 1345
 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.
 Fullica is a thing which flies, and a bird which has understanding,
 and cunning and strong, humble and moderate, 1350
 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.
 It makes its nest in the water, or else on a rock;
 when there is stormy weather, then it plunges into the water; 1355
 and when it is laboured, then it makes it more glad.
 This is great signification, have in remembrance. 123
 A bird of such quality signifies the holy man,
 who lives honestly, as David says;
 who avoids eating flesh, in order to chastise his flesh; 1360
 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.
 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; 1365
 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.
 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; 1370

it has no care of light, it loves better darkness;
 inversely it flies and cries, and it lives upon ordure.
 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. 1375
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,
 they would not receive him, nor obey his commands,
 they said that they had no king but Caesar; 1380
 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,
 that they did not understand it prudently, when they deserted God;
 that is their Law and their life, it signifies hard body; 1385
 and thus they do inversely as the bird flies inversely.
 It is a bird of night, and sings at the approach of evil; 124
 and that is the meaning, without fear;
 hell is without light, where they shall sing lamentations;
 and we find it written, that God himself said, 1390
 “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;
 we are come near, and baptized Christians.
 Now ends this discourse, and we will speak of stones. 1395
 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,
 neither will flame issue from them, nor fire appear.
 And these people find who are in the east, 1400
 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.
 A stone of such quality signifies woman and man;
 when they are near each other, their love inflames them; 1405
 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
 have in remembrance, this is a signification.
 No man wonders, nor ought he to do so, 1410
 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.
 Woman is the Devil’s door, and would be convenient, 1415
 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.] *

thereby we have resplendency, that we are to reign with God.
 And this know truly, that they break in pieces the loadstone, 1420
 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;
 by the lead we understand sin, by which men are ensnared;
 that the lead weighs the iron, which draws sinners to hell, 1425
 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,
 when they leave their heresy, and believe in the Son of St. Mary.
 This Physiologus says, that the adamant has a further virtue; 1430
 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.
 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, 1435
 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,
 was Jesus Christ the Son of Mary, whom the loadstone signifies to us;
 and his being upon the mount, signified his victory; 1440
 and his being standing, shows he was ready for battle;
 and his stone being fixed, shows us stability;
 and his holding the adamant, shows that he had similitude to it;
 God was in guise of loadstone, when he appeared in the flesh,
 for iron nor fire, steel nor stone, have made him his manner, 1445
 he was opposed to all this, that is, the loadstone. 126
 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,
 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, 1450
 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
 with a vestment that is named baldui, that is his vest;
 such a vestment grows from the earth, and it gives to understand, 1455
 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;
 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! 1460
 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.
 The red jasper shows love, open weakness, sweetness;
 sapphire shows that he who has faith shall reign together with God; 1465
 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;
 sardius shows sorrow, which they had in earth for God's love;
 chrysolite the celestial happiness, which they had with the terrestrial life; 1470
 beryl shows purification, which the saints pronounced to people;
 topaz signifies to us the crown of holy life; 127
 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. 1475

*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.*

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! 1480

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

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, 1485
 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; 1490
 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 128
 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 1495
 that this stone grows in the sea, which it directs us to call a little shell,
 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. 1500
 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,
 who will drink it with dew, if he has true faith.

*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, 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, 1510
 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.

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; 1515 129
 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.

And that is an experiment which has been seen by many people.
 This beryl signifies to us Our Lady St. Mary; 1520
 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,
 that it enters into it without opening, and passes through it without fracture;
 Know thus certainly that Jesus Christ truly
 passes the Virgin, between himself, as the ray through the stone; 1525
 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
 rags, tinder, pieces of cloth, dry things of straw, 1530

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.
 God is a living stone, as St. Paul the apostle says in his writing, 1535
 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;
 from this stone truly all stones have their foundation. 1540
 And know, the apostle St. Peter calls the believers living stones;
 the saints are stones truly, the foundation of Holy Church, 130
 that is, they make it firm and stable and durable in Paradise;
 they are called living stones, they live for ever with God.
 This St. Peter says, that he was stone and stone upon him, 1545
 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,
 .I. .II. .III. .IV. .V. .VI. .VII. .VIII.
 life, youth, holiness, love, repose, joy, peace, and light;
 unio will give that without end, as the theologians say; 1550
 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!
 Unio is Father and Son, unio is the Holy Ghost; 1555
 unio is beginning, unio is end;
 unio is alpha and ω ; *Benedicamus Domino!*
 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,
 when they love so much to keep them, that they will not let them go for the
 sake of God. 1560
 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.
 This is the demonstration of a child, and the bird of a man tending towards God. 1565
 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;
 may this God be our aid, and the Virgin St. Mary! 131
 May this God give us true sense and life everlasting! AMEN. 1570