PHYSIOLOGUS

A METRICAL BESTIARY OF
TWELVE CHAPTERS BY
BISHOP THEOBALD

Printed in Cologne 1492

THE AUTHOR IS BELIEVED TO HAVE BEEN
ABBOT OF MONTE CASSINO A.D. 1022-1035, AND A
DESCRIPTION OF THE ABBEY IS APPENDED WITH
ILLUSTRATIONS

TRANSLATED BY

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LT.-COL. V.D., HON. A.D.C. TO THE VICEROY
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Introduction to the Electronic Edition

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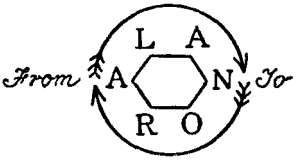
To
My Wife
NORA
This Work is lovingly dedicated
Benares, November 1876



Bournemouth, December 1925

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INTRODUCTION

by the

RIGHT REVEREND HERBERT BURY, D.D.

Assistant Bishop of London

A BESTIARY is not at first sight likely to commend itself to modern thought, as it was the work of one who had great leisure for observation and consequent meditation, and for that our age is not particularly favourable. Yet stories about animals told in the evening near the fire, or 'written for those who come after', have always been deservedly popular and will continue to be so, for there is always the suggestion at least that they are moved by fears and hopes and desires we have in common, and these not entirely material.

It is clear that the Bishop with St. Francis found something more in the habits of animals than illustrations, but felt the appeal of a spiritual nature analogous to our own, for good on the one hand as in the Ant, for evil on the other as in the Fox. His allusion to the incident described by St. Luke, when our Lord said to certain of the Pharisees 'Go and tell that Fox', is significant.

I should think it is the subtle spiritual appeal of *Physiologus* which accounts for its survival, for it is only of the spiritual that we say 'As it was in the beginning, is now, and ever shall be'.

These great ventures of the soul are the same essentially throughout the ages. The spiritual is a 'world without end'. We are indebted to the Church of the Middle Ages for preserving the tradition in the Bestiaries, and in the animals and birds, real and fabled, introduced into the decoration of Church and Cathedral, and in this way keeping continuity with the tradition of the far-distant days of Nature Worship, one of the earliest if not actually the earliest way for mankind to seek after God, if haply they might find Him. Is not the tradition worth preserving? Baron Von Hugel boldly wrote to a friend that the complete approach to the Great Eternal is to seek the God of Nature through Nature, and the God of Grace through the means of Grace.

This fascinating translation will, I hope, prove more than a literary tour de force and greatly widen the spiritual outlook of those who read it. When I learnt from a friend who took a leading part in their training, that the French dogs who sought lost or wounded soldiers on their front were rewarded with dainties as they learnt their work, but from their first experience of helping or saving a man they never looked for a reward again, the joy of being of real use was reward enough, I felt there was some reason for that same friend of mine writing as he did 'The Soul of a dog'.

Perhaps at some future Meeting of the British Association the President may lead its Members to consider whether the theory of evolution warrants us in thinking that other animals which show such a Nature may tread the same path of spiritual development over which Mankind has led the way.

Greycoat Gardens,
Westminster.
November, 1927.

FOREWORD

PART I

A Short Account of the Abbey and College of Monte Cassino, of which it is believed Bishop Theobald was at one time Abbot.

How many of the hundreds of foreign visitors to Rome every year ever think of making a pilgrimage to the Abbey and College of Monte Cassino, although it is within easy reach and makes a most charming excursion?

Personally, I should never have thought of doing so had it not been that during my researches into the history of the author of this *Physiologus* I was told that there had been an Abbot of Monte Cassino of the name of Theobald who held office for some years in the early part of the eleventh century.

Having made the excursion myself, and enjoyed to the full the beauties and interesting associations of this ancient establishment, I should like others to experience the same pleasure. I was told that there are some ten thousand visitors to the Abbey and College every year, so that its claims to public interest are evidently not unknown, but in our own literature I could find very little of interest recorded.

I am venturing to give here a very brief account of the Abbey as a result of my visit to it last year. This visit was made solely in the hope that I might glean on the spot particulars of the Bishop Theobald who was Abbot there, sufficient to prove him the author of this *Physiologus*.

The railway station at Cassino is about eighty-seven miles from Rome on the line from Rome to Naples, and the little town lies at the foot of Monte Cassino. After leaving the railway station the road to the Abbey runs in a northerly direction for about half a mile, and then turns to the west almost at a right angle, and crosses a small bridge over the little river Rapido, after which the ascent to the Abbey rises directly from the plains to a height of about 1,800 feet by a series of zigzags. The Abbey itself stands on the highest ground of the peak, and its situation, affording as it does extensive views in every direction of a most

lovely country, with well-wooded slopes extending right up to the Abbey walls themselves, invests the ancient buildings with most striking beauty, enhanced by their commanding position.

The small panoramic view, given in the illustration, shows fairly well the position of the town in relation to the Abbey, and the approach to the latter by road.

The view of the surrounding country from the Abbey walls is delightful. A little to the west of north Monte Cairo rises to a height of about 5,500 feet, and in the valley between it and Monte Cassino the small river Rapido runs like a line of blue. The railway between Rome and Naples passes through this valley, but the river Rapido, after passing the western slope of Monte Cassino, turns somewhat eastward, and thus seems almost to encircle the mountain on the west and south slopes. It is said that on a clear day the sea can be seen, but it was not visible the day I was there, although the air was fairly clear, and the view most extensive and charming.

The journey from the railway station at Cassino to the Abbey was by motor-car, and took less than an hour, although the ascent was steep, and the car, by its appearance, did not inspire much confidence. Still, the only delay on the road was caused by a puncture, the repair of which was undertaken very speedily and quite as a matter of course. The state of the road seemed to indicate the necessity for very constant practice in this operation.

General views of the exterior of the Abbey and College are shown in Plates Nos. 2, 3, 4, 5, 6. The monastery was established by Saint Benedict, A. D. 529, and its history for over fifteen hundred years must make a most interesting record. If I could do so, it would be absurd to attempt in a short note even to outline this history, but as instances of the Abbey's gradual growth, and the changes wrought in the many years of its existence, it may be stated that, while much of the Basilica Cathedrale is generally speaking of comparatively recent date, the pavement of the Sacristy is of the eleventh century, while the Sacristy itself is of the eighteenth. Some of the decorations, notably those of the Crypt, are as recent as 1912. A student of architectural styles can find here, in a comparatively small space, an epitome of them extending over a period of fifteen centuries, forming a

most comprehensive study. The different styles, it appears to me, are blended with much skill, and in their general effect form a whole which is wonderfully pleasing. It seems as if each style created an impression in the mind, each impression striking its own note in perfect harmony with the others.

On entering the Abbey by the main gate one passes under the Terrace of Paradise (Plate No. 10) into the Central Cloister (Plate 11) with its grand flight of steps leading to the Portico (Plate 12) above, which gives entrance to the Cloister of the Founders (Plate 13), and thence through a door (shown on Plate 13 under the small window in the gable) to the interior of the Basilica Cathedrale itself. The general views of the parts of the Abbey thus traversed are shown clearly in these Plates Nos. 10, 11, 12, 13, while Plate No. 14 shows also, in detail, part of a similar style of most beautiful work of the eleventh century, which does not appear in the general views.

The tone of the buildings pictured in these plates conveys generally a sense of peace and rest, and the only sounds to disturb one in these quiet courts are the raucous voices of two or three very noisy jackdaws. These birds are kept to perpetuate an old tradition (see *Life of St. Benedict),* and their presence here is quite in keeping with historical records. One ought, therefore, to look on them as venerable institutions, and they certainly do add to the sense of rest by contrast when they are silent, as they are very occasionally.

After passing through these simple restful courts the impression made, on entering the Cathedral and gazing on the colour and magnificence of the interior, is remarkable. Plate No. 11 gives but a very faint idea of the grandeur of the whole. Had I gone from England direct to Monte Cassino it might have been assumed with good reason that because I was new to Italian art, I had magnified unduly the merits of this work. Possibly in the opinion of some this may be so. But though I went there immediately after viewing the wonders of Rome, I still found in its beauties a special charm.

Plates Nos. 1, 7, 8, 9, 15 show to some extent the wealth of ornament, but cannot give the grand effect of the colour

and splendour of the interior as a whole, and can indicate only faintly how wonderful is the perfection of its workmanship in marble and mosaic. Every part would repay days of study, and cannot have justice done it by the inspection of a few hours. There can be few buildings in the world, I imagine, which surpass this in loving care and painstaking workmanship in every detail. The beauty of these details is almost lost in the wealth of them, or at least their worth is obscured at the first glance by their very excess.

The organ, said to have been built in the seventeenth century, is a very fine instrument; its position, the design of its external decoration, and the general view of the choir and choir stalls, are well shown in Plate No. 8. The carving of these, and of the panels and frieze above them, together with the doors into the Choir, cannot be described adequately except by an artist.

In truth a full description of the Abbey with its Cathedral, and all the other beauties of the place, requires the pen of a writer far more skilled than I am, to do justice to the numerous gems of art to be found everywhere in the details of its construction and equipment. If any readers should be interested, I strongly recommend them to visit the Abbey and form their own opinion.

As explained later, and much to my regret, I am unable, under the circumstances of my visit, to give any account of the most important function of Monte Cassino, the Abbey College and its educational facilities. Of these I saw nothing beyond the outside walls of the very extensive buildings of the College, and long processions of students and masters which passed us in the corridors from time to time. Of course, one could not hope to visit this part of the establishment without special permission, for which I had not asked, as I hoped to do this under the personal guidance of one of the authorities.

The hospitality of the Abbey is great, and the accommodation offered to occasional visitors is clean and good. The food and drinks are naturally not always to the taste of foreigners like ourselves, but can easily be supplemented, so that one can be very comfortable if prepared for a sort of camp life.

No charges of any kind are made, but of course one will place in the alms-box a contribution sufficient to mark one's sense of gratitude for the true hospitality thus freely bestowed on all who visit the Abbey, which I greatly enjoyed during my stay, and for which I am deeply grateful.

PART II

An attempt to fix the identity of Bishop Theobald and the date of his original MS.

This metrical *Physiologus* of Bishop Theobald is recorded in 'Hain' in the British Museum as 'X 15471. Printed as described in Cologne in 1492. 15 pages without pagination. Last page blank. Quarto. 44 lines of commentary to a full page'.

The original edition, here reproduced, came into my hands some years ago, and being interested in the form of the work I began a translation of it for amusement. Some months later, while looking for references, I came upon the article in the *Encyclopedia Britannica* under the heading 'Physiologus', which defines the word thus:

'Physiologus is the title usually given to a collection of some fifty Christian allegories much read in the middle ages, and still existing in several forms and in about a dozen Eastern and Western languages. As nearly all its imagery is taken from the animal world, it is also known as the *Bestiary.* There can be hardly a doubt about the time and general circumstances of its origin. Christian teachers, especially those who had a leaning towards Gnostic speculations, took an interest in natural history, partly because of certain passages of Scripture that they wanted to explain, and partly on account of the divine revelation in the book of nature, of which also it was man's sacred duty to take proper advantage. Both lines of study were readily combined by applying to the interpretation of descriptions of natural objects the allegorical method adopted for the interpretation of Biblical texts. Now the early Christian centuries were anything but a period of scientific research. Rhetorical accomplishments were con-

sidered to be the chief objects of a liberal education, and to this end every kind of learning was made subservient. Instead of reading Aristotle and other naturalists, people went for information to commonplace books like those of Aelian, in which scraps of folk-lore, travellers' tales and fragments of misapprehended science were set forth in an elegant style. Theological writers were not in the least prepared to question the worth of the marvelous description of creatures that were current in the schools on the faith of authorities vaguely known as "the history of animals", "the naturalists", and "the naturalist" in the singular number (*fnsiologoV*). So they took their notions of strange beasts and other marvels of the visible world on trust, and did their best to make them available for religious instruction.'

Farther on, in a note enumerating the different authors by whom works of this kind have been written, the article states:

'A metrical *Physiologus* of but twelve chapters is the work of Theobaldus, probably abbot of Monte Cassino (A. D. 1022-1035).'

This information, combined with the knowledge I had that the Abbey of Monte Cassino, founded by Saint Benedict in A. D. 529, possessed one of the oldest and finest libraries in Europe, with Archives comprising MSS. of very early dates, and on a variety of subjects, fired me with the idea that, with the aid of the authorities of Monte Cassino, I might be able to trace the history of the Abbot Theobald, the reputed author of this work, and also possibly find the original MS., of which this version, now rendered into the vulgar tongue for the first time, is apparently only a printed copy of a later date than the original MS. must have been.

Fortunately, a mutual friend of us both, residing in Turin, was kind enough to give me an introduction to the Keeper of the Archives of the Abbey, the Reverend Don Mauro Inguanez, who, in a brief correspondence which ensued between us, very courteously replied, so far as he was able, to some of my inquiries on the subject. In expressing his interest in my

studies of the *Physiologus*, he told me that curiously enough he had been working on the same subject, and sent me a copy of an article he had published in 1913 in a quarterly magazine entitled the *Rivista Storica Benedettina*. This article, called 'L'Esamerone di S. Ambrogio ridotto in versi da Alessandro monaco di M. Cassino', told in Latin verses the story of the seven days of the Creation, followed by a description of forty-four living creatures, on the lines of a modern Physiologus.

He said that amongst the names of the Abbots of Monte Cassino there is one called Theobald, who held office from 28th June 1022 to 3rd June 1035. He also found that the Cassinese MS. No. 227, pp. 202-11, of the thirteenth and fourteenth centuries, contains a copy of Theobald's *Physiologus*. (See *Bibliotheca Cassinensis,* vol. iv, p. 225.)

I subsequently received from Don Mauro Inguanez a very kind invitation to visit the Abbey, which I did with great pleasure in April 1926 from Rome, where I was staying at the time. On my arrival I had much difficulty in learning from the staff where my friend was to be found. Fortunately, I had with me a guide who, an Australian by birth, had gone through the Gallipoli campaign, and, having served in Italy also, was fairly familiar with the Italian language in general, but it appeared that the staff was recruited mainly from the country people of the neighbourhood, and for some time he found great difficulty in getting any information from them. It transpired eventually, that although my visit had been arranged with Don Mauro some days before, he had been called suddenly to Rome the previous day to attend a funeral, and it was some hours before I was able to learn this from the staff, and could gather, from information obtained by much beating about the bush, where and when I might possibly find him on my return to Rome.

Happily I found that I could do so in Rome the following day at the Benedictine Convent in the Aventino, but it was a great disappointment to me to be unable under his auspices to visit the magnificent Library and Archives of the Abbey, which are said to be the finest in Europe.

At our meeting Don Mauro was good enough to show interest in the copy of the *Physiologus* printed in Cologne, which I

had with me, and gave me the names of several authorities whose writings he thought might be consulted, and after our interview very kindly sent me a copy of a new work called *Studia Picena,* vol. primo, 1925, and described as 'Pubblicazioni del Pontificio Seminario Marchigiano Pio XI'.

This publication deals with a recently discovered MS., Codex 5 of the Archives of the Chapter of Fano. A translation of a portion of this article, which has a very close connexion with our subject, is given in Appendix A. Fano is a cathedral town in the province of Pesaro e Urbino on the Adriatic, the ancient Fanum Fortunae.

Part of this MS. consists of what is described as 'An unpublished moralized Bestiary', which is identical in substance with that by Bishop Theobald, but contains many errors, to which the article in Appendix A directs attention, while at the same time it describes in detail the contents of the Fano MS. It may be noted that few of these errors appear in the Theobald version printed in Cologne.

The Fano version is given in full in Appendix B.

There is another version published in Migne, vol. 171, pp. 1217-24, to which my friend Don Mauro drew my attention. In Migne this *Physiologus* is included among the writings of Hildebertus, and is described thus:

INCIPIT
HILDEBERTI
CENOMANENSIS EPISCOPI
PHYSIOLOGUS
E ms. Regio 274, olim Elnonensi.
Nondum editus

Hildebert of Tours was born in France in 1055. He was Bishop of Le Mans (Cenomanensi), and was made Archbishop of Tours in 11 125, where he died in 1134.

In Appendix A an attempt is made to fix the dates of the different works comprised in the Fano MS. in the following manner:

'The *terminus a quo* is given by the works contained in the MS. Chronological references are found in the poem of Henricus against Fortune, in which there are allusions to

happenings at the end of the twelfth century as if they were recent events, the conquest of Palestine by Saladin (1170), the expedition of Henry VI to Sicily (1165-1197), the capture of Richard Coeur de Lion by Leopold of Austria (1192). The poem, then, was composed towards the end of the twelfth century.'

The information given in Migne, however, shows that the poem was known to Bishop Hildebert earlier than this, and was copied into MSS. among his works at the beginning of the twelfth century.

From these data it would appear that, at the beginning of the twelfth century, the metrical Physiologus of Bishop Theobald had been already recognized as a standard work, and as such was widely used in the ecclesiastical schools of Southern Europe. For some unknown reason, the prose commentary and the head notes on the metrical verses do not appear in any reproduction, except the one printed in Cologne.

Some light might be thrown on the matter, if the data were known which inspired the writer of the article 'Physiologus' in the *Encyclopedia Britannica* to give to the Bishop Theobald who was Abbot of Monte Cassino the probable authorship of the poem.

The rather caustic criticisms of the author as a poet, which may be noticed in Appendix A, need not concern us. Whoever Bishop Theobald may have been, there is little doubt that he did not aim at a classical production. Many of his lines halt badly, but is it not possible that he wanted to make of them a kind of doggerel, which the unlettered could retain in their memory more readily than the prose, because they had some rhythm? In fact, may he not have aimed at a sort of moral hymnal? Many modern writers of such hymns would hardly claim classical composition for their productions.

The whole work derives much of its interest from the humour of the verses, when read with our present knowledge of natural history, though perhaps no humour was intended when the verses were written. The deductions drawn from them in the prose essays, especially the etymological ones which conclude each essay, are far fetched

and open to question, but most amusing. The prose essays themselves offer food for thought, showing, as they so often do, the broad view of the eastern imagery of the Scriptures taken by the writer at this early date, as compared with the restricted and literal views taken by some at much later dates.

A sentence from the essay following the poem on the Ant affords an illustration. Here the author says:

'Note that the old law was a figure of the new law, and the new law is the thing figured. Therefore on the coming of the thing figured, the figure of the thing figured ceases. So if the figure of a certain matter is good and is preserved, then much more the thing figured ought to be preserved. Whence Paul in the second epistle to the Corinthians, in the third chapter, says thus: "The letter killeth but the spirit giveth life". Where by the letter the old law is understood or the old testament, and by the spirit, the new law is understood or the new testament.'

The rest of the essay enlarges on this theme.

The Bishop's derivations are peculiar, especially those from the Greek. It is strange that, in the description of the Honocentaur, at the end of the poem on the Siren, he should use the aspirate in the name, because in it he makes a special point of its derivation from the Greek *onoV*, an ass. Perhaps this lapse points to Bishop Theobald having been a prelate of France. The value of the aspirate in that language being at times somewhat uncertain.[1]

I have endeavoured to give as literal a translation of the Latin as I could, while rendering the verses in English in metres, resembling as closely as possible those in the Latin, which the author apparently intended they should have; but no pretension is made to poetry in a classical sense. Nor, as before stated, does the writer believe Bishop

[1] This was written before I discovered Hildebert's Physiologus, and the note (50) on the aspirate, here given in part and in full in Appendix B.

(50) Hic quaedam corrigenda, ex nota in torn. XI nova edit. *Histor. litter.* Legendum *humano,* loco *in humano,* et *turpibus,* loco *opibus.* Minus recte dicitur *homocentauris,* loco *onocentauris* Gallice *1'onocentaure.*

Theobald himself had any ambition that his work should be looked upon as a classic.

In England, at least, it seems often to be forgotten or overlooked that the language of the Church in the early days was Latin alone, and that the vulgar tongue was rarely used in spiritual matters. This was brought very vividly to my mind some years ago when talking to a Russian friend about the Greek Church. He said: 'There is much talk now of using the Russian language in the churches, but to me it would take much from the solemnity of the service. I have been accustomed from boyhood to regard Greek as the only language of the Church, and to hear the Russian used in the services would be very distasteful to me.'

The whole work has been of much interest to the writer, affording as it does an epitome of the form of public instruction of the period. Objects of nature were used as the texts for short treatises, much on the lines of the Parables of the Bible, or our more modern 'Parables from Nature'. Besides as stated in Appendix A:

'These moralizations were many and popular. Handed down by tradition in fire-side stories and read by those who could read, the clerics, they became public property. The symbolical animals represented in the cathedrals of the Romanic period are a proof of this. Round the doorways, in the decoration of the facades and side-walls of the churches as well as on the capitals of the pillars, there is a more or less strange fauna, which says little to us to-day, but which spoke to the minds of the medieval peoples, just as the rude reproductions of scenes of the Old and New Testaments rightly called "Biblia Pauperum", the bible which even the unlettered could read.'

In Appendix B, for the sake of comparison, the version of the metrical part of the *Physiologus* of Bishop Theobald, printed in Cologne, is reproduced in Latin in ordinary type, with the head notes appertaining to them, side by side with the Fano and Migne versions. The criticisms of Theobald's work, based on the Fano version, may thus be checked easily with that printed in Cologne. It has not ap-

peared necessary to reproduce in Latin the prose part in ordinary type.

A perusal of these notes will perhaps afford a clue to the many wonderful beasts represented in the ancient mural pictures and carvings in stone and wood to be found in our cathedrals and churches, and may interest some in the MSS. in our museums which contain these Bestiaries beautifully illuminated, and with curious illustrations, well worth more attention than they now receive.

The writer wishes to record here the debt of gratitude he owes to the Reverend Don Mauro Inguanez, Keeper of the Archives of the Abbey of Monte Cassino, for his courtesy and valuable assistance; to A. F. Johnson, Esq., of the British Museum, for his able translation of the Appendix A from the Italian; and finally to his brother the late A. M. Rendell, Rector of Eydon, Northants, and Hon. Canon of Peterborough, for his careful rendering in full of the abbreviations in the original text.

As a matter of interest the Reverend Don Mauro Inguanez has kindly furnished me with a photographic copy (facing) of one page of the original MS. of the *Physiologus* as it appears in Codex Cassinensis, No. 227, p. 205.

A further and most complete study of these Bestiaries is given in vol. ii of the *Mélanges d'Archéologie* of Charles Cahier and Arthur Martin. This work was printed in Paris, 1851, and the Preface to the Physiologus in pp. 85-100 and in Plates 19-32 will well repay careful study.

A. W. R.

ST. STEPHEN'S CLUB,
WESTMINSTER.

Demones angues tipicas fugubis.
Nocte ut cetas depmit tenebat orbifas solus.
Set tamē multas patuere pugnas.
Atq; dū uiues magne fies.
Vnde serpentes mutare pōens utias auctor.
Uisi nouus uitā sine fine dignam.
Semp illesum capud ē habendum.
Hoc capud dico q habes ī xpo pncipe x̄.

Exemplū nobis p̄bet formica laborus.
Quando suo solutā portat more cibū.
Inq; suis factis res mostrat spūales.
Qua qa iudus nō inde fit reus.
Ut ualet bzume fieri se saua future.
Dum calor est in tra nō requescas ei.
Nos q: laborem fis dū tps hem.
Securi fieri tempore iudicii ut ualeamus
Hec frumta legit si opet ordea spzeuit.
Ip̄e ergo nouā legē colligo nō ueterē.
Set ne pluuiis aspsū germinet undis.
Aut ea formica peat ee q nequeat hic.
Granū qq; legit prudes formica bisptis.
Hoc ē q binas lr habet una uias
Que terrena sonat simul q celestia mostrat.
Nuc nitum pascit m corpus alit.
Nos ut repleat famis q formido recedat.
Tempore iudicii q simile est yemi.

This is the text-only version of the digital edition.

It includes all of the text, but the facsimile images have been omitted to allow for a much smaller file.

At this point in the full edition, there are 33 pages of facsimile images (pages 20 to 52).

The full edition (approximately 4 megabytes), with all of the facsimile image pages included, is available at:

http://bestiary.ca/etexts/rendell1928/rendell1928.htm

PHYSIOLOGUS THEOBALDI EPISCOPI

Of the Natures of Twelve Living Animals

SINCE, according to Plato, nothing under the sun has had a beginning of which a regular cause has not preceded it.

And, according to Aristotle, in the introduction to his Meta-physics, they alone teach who teach by means of causes and origins.

Therefore we must look for the theory of this book from the causes (of its being written) before we come to the text.

It is to be noted, therefore, that to the theory of this book four causes contribute, namely, matter, form, production, and object of this book.

The matter or subject is the nature of twelve living creatures, namely, of the lion, the eagle, the serpent, and so on, as will appear in the course of this book.

The form is twofold, namely, the manner of treatment of this book, and the manner of handling the subject.

The production is said to have been done by Master Theobald, Doctor and Bishop, who composed this work in simple language, unwilling to magnify himself by words hard to be understood.

The object is the usefulness of this book. One use of the book is that, by reading it through, we may learn to love the virtues, and to avoid the vices, and to stick to good manners. The cardinal and chief virtues, I say, which are prudence, justice, temperance, and fortitude. The vices, I say, which we should avoid are pride, avarice, gluttony, luxury, and others, which are indicated by the living creatures. In other words, the object of this book is that by the perusal of this work, we may learn that Christ is indicated by the nature of the lion, and the Devil by the nature of the fox, and thus of each living creature in his own manner.

Also observe that this science is subjected to two parts of philosophy. One part considers or derives from the nature of animals, this is subject to natural history, because the student learns in natural history regarding the nature of animals, but the student also learns or considers of vices to be avoided, and virtues to be imitated, thus is the subject one of moral teaching.

Also observe that the design and intention of the Author is in the first place, to teach the natures of twelve animals,

that by the knowledge and understanding of them we may reach more certainly to the holy page.

In the second place, the intention of the Author is to describe the natures of the twelve animals, and to draw illustrations from the consideration of these natures.

In the third place, it is the design of the Author in this book to withhold Christians from vices, and to rouse them to virtues, and chiefly to those four virtues, namely, justice, temperance, fortitude, and prudence, which are named the cardinal virtues.

Also note that the title of this book is what it is, namely, Bishop Theobald's Physiologus of Twelve Animals, and is called Physiologus from Physis in Greek which in Latin is 'Nature', 'Olon', the whole, and 'Logos' a sermon, thus the whole sermon is of Nature.

CONCERNING THE LION

Natures three of lions are found with a mystical meaning.
These I have written to Thee, O Christ, in metrical verses.
Writings divine tell the tale of other creatures of nature,
Of which poems I have made, and again with a mystical meaning,
Writing of them, if I can, in verses of different metre,
These living creatures alone complete the full count of their number.

This book, of which the subject is seen, is divided, in the first division of it into twelve principal parts, accordingly there are twelve sub-heads. The parts will show in the order of the book. And this division of the book is general.

The first part is divided into two, for in the first part lies the preface. In the second part the subject then follows—('Stands in his might the Lion').

Afterwards the first part is again divided into two. For in the first the Author shows that which he wishes to write

down of the natural characteristics of the twelve living creatures. In the second he replies silently to the question by showing what the natural characteristics of the living creatures represent, thus—(' Writings divine tell the tale').

The first after this is in two parts. For in the first part he represents what is actually said. In the second he shows that he desires to keep to a different kind of verses, thus—('Writing of them, if I can').

He speaks therefore in the first, thus: 'O Christ, the Lion has three natural characteristics and three peculiar to itself, which natural characteristics I, Theobald Thy servant, have written to Thee, that is to Thy praise, in twelve poems, that is in twelve verses.'

And note that the Author here follows the manner of Boetius in his 'De Consolatione philosophioe' by using different kinds of meters. Thus in the place ('These living creatures') he responds silently to the question some one may possibly ask 'Of what advantage is there that the Author here draws from the natures of twelve living creatures?'

To this he replies that the sacred books, that is of the theological, call to mind twelve living creatures, namely, the twelve Apostles.

Thus as there are twelve Apostles, so there are twelve living creatures of which relation is made in the present book.

And as Christ is the thirteenth among the Apostles, who is their King and Lord, so the Lion is the king of beasts, and is the thirteenth living creature among the twelve of which I, Theobald, have treated in other words, those which I have recognized as mystical and allegorical.

Then at this point ('Writing of them, if I can') the Author shows how, in this little book, he wishes to maintain the different kinds of metres, saying: 'I, Theobald, am trying to compose this book in different kinds of metres, and the twelve living creatures, which complete or fulfil the whole number.' Or that text ('complete the full count of their number') may be read thus: that these animals complete the whole number, i.e. twelve, and the whole may be taken together and counted as one, so that this book really contains the characteristics of thirteen living creatures.

Stands in his might the Lion, on the highest peak of the mountain,
By whatsoever road he descends to the depth of the valley,
If through his sense of smell he perceives the approach of a hunter,
He rubs out with his tail, all the marks which his feet may have printed,
So that none most skilled can tell what road he has travelled,
Cubs, new born, live not till the sun three courses has finished,
Then with a roar the Lion arouses his cub from his slumbers,
When he begins to live, and gains all five of his senses,
Now whenever he sleeps his eyelids never are closed.

With the preface finished, the Author follows out his original intention, beginning his book with the Lion.

It is divided into two parts, for in the first he places the history, in the second he places the allegory. The second is here—('Thus to Thee, Christ, who dwellest'). And he says, in the first place, thus that the Lion has three characteristics.

The first characteristic is that he dwells in the highest mountain which he can find, and, however long the way may be for him, he descends and endeavours to descend the valley, and, if by chance he should perceive a hunter, at once with his tail he rubs out the marks of his feet, lest, by them, the hunter should find his den. The second characteristic of the Lion is that he should produce his offspring without life, or sleeping, until the third day of its birth, and then the father of the young thing, seeing its offspring half alive, sends forth a great roar about it, and thus arouses it as if from sleep, and then the Lion's cub itself begins to develop its five external senses, namely, sight, hearing, taste, touch, and smell.

The third characteristic of the Lion is that he never sleeps with his eyes shut, but always sleeps with his eyes open.

Note that the Author places first in order of merit the description concerning the Lion, because, according to the preface in the book of the living creatures, the Lion is the king of all creatures that have life, and of beasts.

Thus to Thee, Christ, who dwellest above the height of the heavens,
When to the earth Thou cam'st at Thy will at the end of the ages,
That Thou mightest redeem all men, now in wickedness fallen,
It was not known at the time, to any one of the Demons,
That for Thee, Christ, Thy bed should be the womb of the Virgin,
That Thy Father would cause Thee to rise at the end of the third day,
And Thyself wouldest undergo death though of death the Avenger,
Thou of us men the Guard, whose eye never closeth in slumber,
Shepherd, Thou guardest Thy flock evermore from assault of the Demons.

Here the Author places in order allegories concerning the characteristics of the Lion, saying thus:

As the Lion dwells on the high mountain, so Christ the spiritual Lion dwells in the highest heaven. Whence He says 'I dwell in the highest.' And as the Lion, when he comes down from the mountain, wipes out with his tail the marks of his feet, lest the hunter should find them out, so Christ, when He descended from heaven into the womb of the glorious Virgin Mary, in order that He might redeem the Human Race by His incarnation, hid Himself, so that not one of the Demons knew Christ to be the Son of God, or born of the Virgin Mary.

The second characteristic of the Lion is thus compared to Christ, since as the Lion after the third day rouses its dead cub, so, after the Jews crucified Christ, He himself

lay dead in the sepulchre until the third day, and on the third day God the Father aroused Him by such a voice as this: 'Awake up my glory, awake lute and harp.'

The third characteristic of the Lion is thus compared to Christ. For as the Lion, whenever it sleeps, never closes its eyes, so Christ never closes the eyes of His tender mercy, but always guards us as a watchful shepherd, lest the Destroyer, that is the Devil, should carry off any one from His flock.

The Psalmist saith in one place: 'Behold He that keepeth Israel will neither slumber nor sleep.' And in the Gospels 'I am the Good Shepherd who feedeth My sheep with My body, and I lay down My life for My sheep.' Thus, as the Lion never sleeps with his eyes shut, so Christ, although He slept in body on the Cross, yet He was watching, sitting at the right hand of God the Father Almighty, and this is understood. He himself said once: 'I have slept and My heart watched.'

Also it is to be noted that 'leo', 'leonis' (a Lion) is derived from 'Leo', 'les', 'lere' (to wipe out or destroy), in simple form, which form is not now in use.

For as the Lion destroys all other animals, so Christ destroys all His adversaries, namely sinners.

It is said in the Gospel: 'Go, ye cursed, into everlasting fire prepared for the Devil and his angels from the beginning of the world.' Also in the Psalms: 'Like as wax melteth in the presence of fire, so will sinners perish in the presence of God.' Thus also in the Apocalypse: 'The Lion of the tribe of Judah has conquered.'

Thus as the Lion destroys other animals, so Christ destroys all sinners from Adam to us. St. John the Baptist says also 'Behold the Lamb of God, which taketh away the sins of the world.'

CONCERNING THE EAGLE

No other bird, it is said, can pass the Eagle in flying,
Since he thus deals with himself, whenever age to him comes,
He seeks some flowing stream which never ceases its springing,

Goes from the stream to the sky, rising close up to the heat,
Then are his wings both dried in the burning heat of the sunbeam,
Lessened in size now the spread, less is the weight of the wings,
Then, too, the sight of his eyes is renewed in a wonderful manner,
Losing the dimness of age, cleared by the heat of the sun,
Now with a rush from the sky he descends to plunge in the waters,
Quick as the fall from the nest, so the renewal of youth.
Often so curved is the beak of the bird when he seizes his victim
Scarce is he able to tear pieces from some of his prey;
Striking the same on a rock, and gnawing the food as he tears it,
Rubs he the curve of his beak thus on the rock gets his food.

In the second division the Author continues in alternate hexameters and pentameters in which he deals with the Eagle by describing its characteristics.

The present part is divided into two. In the first he gives the historical meaning, or the history, by describing the characteristics of the Eagle.

In the second he gives the allegorical meaning, or the allegory. The second begins—('As is a man to his sins').

He says in the first part thus: The Eagle is of such a nature that when he is weighed down by old age, or when his sight is weakened, then by the instinct of his nature he knows that he himself can be renewed, and thus he seeks a spring which never ceases to flow. When the Eagle, the spring being found, begins to fly to the clouds towards the hope of heat, then he makes a beating of his wings, and his feathers, from the beat of his wings are dried by the

sun's heat and his eyes lose their former darkness. And those wings, being burned, he falls again to the spring from which he flew up, and thus the old feathers fall off from the wings, and grow again new.

Then here ('Often so curved is the beak') he describes the second characteristic of the Eagle. that the Eagle has oftentimes a beak so curved and crooked that he is unable to eat well, and then he comes to some very hard rock and strikes his beak, now too curved by old age, on that rock by gnawing and rubbing it as if he would take his food, and thus the curvature of his beak is cut off and reduced, and then he is able to take his food, and thus he again becomes young.

It is to be noted about the first verse where it is said ('No other bird, it is said') that some say that the Eagle is first among birds because he was created first. Others say that he is first, not on this account, but because he is more noble and flies higher than other birds.

As is a man to his sins, which are from the source of his Mother,
(Thus is the Eagle in kind, seeking his youth to renew.)
Soaring above earth's clouds and seeking the sun in the heavens,
Now despising the world, ever refusing its pomps.
New he is made in Christ, thrice plunged in the mystical fountain
Which ever flows from its source, clear and so living a stream,
Prayers of his mouth are heard, if asked of the Father for Christ's sake.
Christ is indeed the Rock, so the Apostle has said.
New for us all is the bread, over all that is sweet, is the sweetest.
Christ in a word is the bread, and to all ages our food.

Here the Author places in its order the allegorical sense, saying: That by the Eagle is understood in a way a sinner, and as old age is looked down on and unshapely, so the sinner is looked down on, and is unshapely, in the eyes of God.

And rightly as old age troubles the Eagle, so sins trouble a man's conscience:

Augustine says in one place: 'Among all the troubles of the mind there is not a greater trouble than conscience.' Thus then the sinner is like an Eagle grown old, but when he shows repentance he is renewed like the Eagle.

The Psalmist says in one place: 'Bless the Lord, O my soul', &c., and following: 'So that thy youth is renewed like the Eagle's.'

Thus the penitent man, by the wings of his wishes, passes above the clouds. That is, he tastes those things which are above (namely, heavenly), and in his thoughts despises the world and all its pomps.

Like to it is the advice of the Apostle which says: 'Taste those things which are above and not those things which are on the earth.'

Then he feels the beams of the sun, that is the grace and pity of Christ, who is the true sun of justice, and he burns out anything there may be in him of evil desire and illumines the darkness of his sight.

And as the Eagle grown old, falling from on high, plunges himself in a fountain continually flowing, and thus renews himself, so the man falls from on high, i.e. from pride, and plunges himself in a fountain of tears through penitence.

Isidorus says in one place: 'The tears of a penitent man are reckoned for baptism with God.' And thus a man plunged in a living flood of tears, which tears bring to life the soul dead in sins, now thrice plunged, that is through the three things which are necessary to penitence, viz. through contrition of heart, confession by the mouth, and amendment by performance, is renewed in Christ.

Note also that as the Eagle, by striking his old beak on a rock, gets rid of it, so also the sinner, by striking on the Rock, which is Christ, with humble prayers and entreaties for forgiveness, in confessing his sins gets rid of this distortion of his mouth, that is sin, so that after this he is able to take food, that is the grace of God. Whence the

Author shows how Christ is signified by the rock. The Apostle saying: 'The Rock indeed was Christ.'

Thus, therefore, a man, old in sin, now made new through penitence, eats the bread sweet and pleasant above all sweetness, this is the body of Christ, and Christ is the food without death. This is to say that whenever a man worthily receives this bread, that is the Lord's Body, he shall not die by everlasting death.

It is said in one place in the Gospels: 'I am the living bread which came down from heaven, if any one will eat of this bread he shall live for ever.'

Also note that in addition there are some peculiarities of the Eagle itself of which the Author does not make mention, which, nevertheless, the philosopher places in a book concerning animals, of which the first is, that the Eagle flies higher than other birds, seeing fishes in the waters and hares in the woods.

Thus as the Eagle flies to a greater height than other birds, so wisdom is higher than all philosophy. And thus Christ, also who is figured by the Eagle, dwells in heaven. It is said in one place—'I dwell in the highest, and my throne is in a pillar of cloud.' And as the Eagle sees fishes in the waters and hares in the woods, so Christ looks into and takes notice of, the secrets of the heart. As Salomon says in one place: 'God does not look on the appearance but indeed looks into the heart.' Also John the Evangelist is described in the form of an Eagle because he, above all others, knew the secrets of God, because he was loved above all others by God.

The second nature of the Eagle is, that he himself produces three offsprings, which he compels to look at the sun's rays, and whichever of them will not steadfastly look at them he casts out of the nest as if of no use. Thus also Christ who is understood by the Eagle has three offsprings, namely, Christians, Jews, and Gentiles, and whichever one of them does not look at the light of the Sun of Righteousness steadfastly and constantly, that is, whoever will not hold a firm faith in God, or will not believe the twelve articles of faith, him will he cast out of the Kingdom of Heaven by condemning him eternally.

The third characteristic of the Eagle is, that when its offspring grow up, he himself flies above them by showing them

the manner of flying, and thus endeavours to attract them to flight. So also any man who presides over others will give a good example, that he may induce others to do likewise.

Again the word Eagle is said to be from 'Aquilos' in the Greek which means sharp in Latin, because he sharpens his beak by reducing the curvature of it. One thing more. Not every bird which flies higher than others is an Eagle.

CONCERNING THE SNAKE

Now when an old Snake youth again is seeking,
Fasting he views with horror his appearance,
Skin he must shed, and bones with their attachments
Only remain then.
Seeks he some deep hole in the stony places,
Scarcely he moves then to a rocky crevice,
Slowly crawls through, and so from off his body
Tears he the old skin.
Seeks he in some place water that will please him,
Quenching his thirst he vomits first his venom,
Therefore in water little need you fear him,
Reft of his poison.
Should the Snake now see some one who is naked,
Flies he far off as if from fear of fire,
But if the man is one who wears his clothing,
Rises against him.
When the man seeks him wishing to destroy him
Close o'er his head in coils he winds his body,
Forms he his shield thus, guarding 'gainst the danger,
Lest he be slaughtered.

In this third division the Author shows the characteristics of the Snake, and it is divided into two parts.

In the first he gives the historical sense, in the second the allegorical. The second begins—('Plunged if you have been').

In the first, therefore, he says thus, that the Snake has four characteristics.

The first is that when the Snake grows old, before too

great an old age, its eyes grow dim, and when it wishes to grow young again it fasts forty days, and thus becomes so thin that its skin becomes rough and loose by fasting. After this, it seeks a narrow crack and passes through it, thus its skin is broken up and remains in the crack, and thus the Snake grows young again.

The second characteristic of the Snake is that when it suffers great thirst, in order to quench it, it goes to the water, but, before it enters the water, it vomits up all the poison which is in its body.

The third characteristic of the Snake is that, whenever it sees a man naked, it flees at once, but when it sees a man with his clothes on, it attacks him and tries its best to kill him.

The fourth characteristic of the Snake is that when it is struck, or is in fear of being killed, then it guards its head more than its whole body, indeed, for the defence of its head it uses the whole of its body as a shield, and by leaving thus the whole body exposed, places its head in the middle, that it may keep its head safe, since so long as its head remains uninjured, it is able thus to retain life, because in its head lies its entire life.

Plunged if you have been in the sacred fountain,
Should you then have sinned you indeed infirm are,
Therefore at once must imitate the Snake in
Youth again seeking.
Fasting you will grow less in size of body,
Eating less you'll have some to feed the poor with,
Then again seek God in a prayer to ask Him
Pardon for sin done.
Mark we thence this Rock, and the open crevice,
Note the Rock is Christ and that through His mercy
To a man, new made, by His grace is given
Life everlasting.
When you are coming to the Holy Temple,
That of Christ's words you may be blest receiver,
First from your heart, before you dare to enter,
Cast out the poison.

Worse than Snake's poison in the heart are passions,
Which are there conceived as 'twere by a mother,
Here we find malice or an evil friendship,
Coupled with envy.
If you have thoughts which are in pride conceived,
And despise equals, also those above you,
Surely with these, and many other poisons
Hearts are indeed full.
In our Hearts lurk sins, avarice and treason,
As the Snake flies from some one who is naked,
So a man, sinless, puts to flight the devils,
Just as night's shadows flee before the rising
Orb of the glad sun.
Long as your life lasts you will meet temptation,
But in Death's hour Conqueror you can yet be,
Thus you must strive to imitate the Snake in
Guarding his own head.
Should you seek new life which is everlasting,
You must guard its head ever 'gainst all danger,
Name we our Head then that which Christ is truly
Head of the household.

Here the Author gives the allegorical sense concerning the Snake, saying thus:

That by the Snake is shown the sinner, who while he has the desire to be renewed, ought to do as the Snake does, that is, fast for forty days, thus punishing his body, he ought also, when he refreshes his body, to be mindful of the poor. Lastly, he ought to seek the rock, that is Christ, or his priest who holds the place as a substitute for Christ, to whom he should confess all his sins.

Thus therefore he passes through the narrow crevice of the rock, whence he shows his repentance, and exhibits shame for his sins in the confession of them, and follows the narrow way in the right performance of his duty.

Like the Snake the man drops his old skin, namely, his wrong way of life, and is made new in Christ, and, after this life, attains eternal life.

In one place in the Gospel the Lord says: 'Narrow is the

way which leads to life and few walk through it.' Also the Apostle says: 'Narrow is the way which leads us upwards, level indeed and wide is the way which leads to that which is below.'

Also as the Snake vomits forth poison or venom when it wishes to drink water, so a man, who wishes to go in order to hear (missam) mass, or the word of God, through which thirst, that is ignorance of moral excellence, is dispelled, ought first to cast out the poison from his heart, which is a great hindrance, as also is anger which begets hatred as a mother begets a son.

Catho says in one place: 'Anger begets hatred, and indeed anger is the mother of hatred, because as the mother brings up a son, so also anger nourishes and renews hatred, for hatred is anger grown old.'

Also anger is a boiling of the blood about the heart according to philosophy. But according to Isidorus: 'Anger is an impulse given to a mind of good discernment impeding its judgment.'

Or again according to others: 'Anger is a strong violent emotion with a great desire for vengeance.' So also this author calls quarrels, pride, and other sins of men, poisons, since, just as the body is intoxicated by venom, so the soul in the coils of sin is condemned to eternal death.

Note that in this proposition the statement of the Author ought not to be understood of every kind of anger, but only of anger from a moral depravity. Here is it to be noted that anger is of two kinds, anger from a moral depravity, and anger from zeal.

Anger from a moral depravity is when any one is angry intending to give punishment owing to a motive or a consideration of motive without careful discernment exercised beforehand. But anger from zeal is when any one is angry, or shows an angry countenance due to a consideration of motives, with a careful discernment exercised beforehand.

Of the latter anger it is said in the Psalter: 'Be ye angry, and sin not.'

Also as a Snake flies from a man who is naked, but strives to hurt him when he is clothed, so with the first man in Paradise, when he was naked of all evil, the devil feared him. But afterwards, when he had been deceived by

evil suggestion, approached and bit him in consequence of his error.

Thus the devil, the old Snake, flies from a man naked of his sins, and free from vice, and destroys one who is clothed with sins, with eternal death.

For on that account the Author says, that as the rays of the sun put to flight the shades of night, in the same way, a man free from sins drives the devil from him. Yet nevertheless he must have conflicts and various troubles from henceforth throughout his whole life, like a man contesting in the public games. Whence Job says: 'Warfare is the life of man upon earth.' And elsewhere: 'He who contends lawfully will be crowned.'

Again the Snake exposes its whole body to danger that its head may be kept free from harm, to the end that it should not die. In like manner, it is necessary and should everywhere be held, that every Christian should expose to danger the whole of his life in the world, for the sake of his head, that is Christ.

Christ is the head of all Christians, and Christians on the other hand are members of Him.

So therefore if any one should wish to deny the Christian faith, a Christian man ought to leave his whole body unprotected for its sake, and be willing to die rather than deny Christ. For many of the Saints have died for the Christian faith, but will receive eternal recompense.

Note that here are other characteristics of the Snake, which the scientist, in books regarding animals, describes.

One of these is that the Snake has a tongue divided after the manner of two fingers. This is explained allegorically in this way.

There are some men having two tongues, who, for example, in the presence of others speak good things, and in the absence of the same persons speak evil things to their detriment. And such double tongues like Snakes should be avoided, and fled from, nor at all should they be believed.

Also there is another characteristic of the Snake, namely, that when any one sleeps in a field with his mouth open, then the Snake enters his mouth. The reason for this is, that the Snake is by nature cold, and the breath of man is warm, therefore the Snake endeavours to get as

near as possible to the man's breath, and thus finding his mouth open enters it.

Thus some men, when they hear some preacher or teacher, attack him, by finding fault with his words.

CONCERNING THE ANT

Now to us all by its work the Ant should afford an example,
Since all the food that it needs is carried home in its mouth,
And in its actions, to us often indicates spiritual matters,
(Which since the Jew does not love,) of these, he stands the accused.
Seeking for safety, against the frosts of the winter approaching,
Long as the earth has its heat, it never ceases to work,
Then brothers, while we have time, let us copy the Ant in its labours,
Lest at the end of all time we hear the doom of our Judge.
Seeking for grain, the Ant, if it finds any barley, rejects it,
Thus should a man try to find law which is new, not the old,
But lest the grain should sprout in the rain, when wetted with moisture
Then being useless for food, there should be nothing to eat,
Each prudent Ant divides in two parts all the grain it has gathered,
Thus showing clearly one law which in its way has two paths,
One which seems of the earth, yet is turning our thoughts towards heaven,
This now feedeth the soul, yet too the body is fed,

Let this one be our guide, so thus we be guarded from famine,
At the last judgment of all. Surely our winter of time.

In this fourth division the Author determines concerning the characteristics of the Ant. And this part is divided into three, and he thus places the three characteristics.

The second begins thus—('Seeking for grain'). The third begins thus—('But lest the grain').

The first part up to this is divided into two parts, for in the first place he gives the history, in the second the allegory.

The second begins here—('Then brothers, while we'), and it is said in the first part that the Ant affords us an example of working, in that it carries its food in its mouth and works constantly throughout the summer, so that in the winter it may be safe.

In its acts indeed it shows spiritual realities, and he who follows after these realities will be saved, but the Jew himself, who does not follow after them or love them, is answerable for his own eternal condemnation.

Then at this point—('Then brothers, while we have time') the Author places the allegory concerning the first characteristic of the Ant, saying that the Ant by its nature sets us an example of living prudently, and by its actions shows spiritual matters. Whence we ought to imitate the Ant, for as it does not cease to work in the summer, but collects grain, that it may be safe in the winter, and also that it should not perish from hunger, during the time in which it is unable to work. So in like manner a man ought to work in the time granted him, that is, by doing good in his life here. That in the winter, namely after death, when the time of final judgment is imminent, he should not perish of hunger, that is, he should not be condemned.

A wise man says in one place: 'How long dost thou sleep, thou sluggard? Arise from thy sleep, and go to the Ant, and learn wisdom from it, which prepares food in summer, and collects its sustenance in the harvest, which it may eat in the winter.'

Thus therefore you, O man, ought not to cease from good works while you live, for if you should neglect this, the winter is at hand, in which it is impossible to work.

And it will be with you as it was with the foolish virgins, who neglected to take oil with them, asking even for oil from the prudent ones, who denied it to them.

Similarly also with the rich man (who in this life was clothed in purple, and feasted splendidly, but neglected to do good, now moreover buried in hell), a drop of water is denied him.

Salomon also says: 'He who is idle in the summer will beg in the winter, that is in the last day of judgment, and it will not be given to him.'

Note that the Author intends this to lead us to worthy deeds, while we live. Whence by summer is understood life, and by winter is understood death.

For Gregorius (Gregory 1st) says in certain of his homilies on that Gospel: 'The Kingdom of Heaven is like to the ten virgins. We therefore think anxiously of these things, lest time should become to us of no value, and that we should seek to live well when we are compelled to go out of the body. Remember how the Truth says, "Pray that your flight should not be by commandment in the winter, nor on the Sabbath,"—since on the Sabbath it is unlawful to walk. Winter is also a hindrance to walking because the severity of the cold hinders the steps of the walkers. He says therefore,—Pray that your flight may not be made in the winter,—as if He would say plainly,—See that you do not seek to flee from your sins at a time when walking is not permitted. That is we ought to flee from sins in youth since there is time then available to us. Therefore since that hour of our departure is greatly to be feared, so that warning of our Redeemer must always be placed before the eyes of our minds, which says: "Watch therefore, for ye know neither the day nor the hour in which the Lord may be about to come".'

Then at this place ('Seeking for grain') this is the second part, in which the Author places the second characteristic of the Ant and divides that part into two.

For in the first part he places the history, in the second he subjoins the allegory. The second part begins here ('Thus should a man'), and the parts should be read together, and the Author says thus: The second characteristic of the Ant is the following: While the Ant works for

harvest by storing the grain in its hole, it rejects the grains of barley, because they are rough and not suited to its natural wants. It collects in fact the grains of wheat which are sweet.

Thus a man ought to prize the sacred words which profit his soul. For just as the grain is sown in the ground, so the sacred word of the Gospel should be sown in the hearts of the faithful, and a man ought to avoid the grain of barley, that is bad works, which are hurtful to him.

Whence by grain is reasonably understood the Holy Scripture, by the Ant's hole is understood the memory and mind of a man, in which the grain, that is the Holy Scripture, is guarded.

Also a man ought so to reject the evil by choosing the good, that he should reject the old law, which the Jews keep, but on the other hand he should keep the new law, by following the same in his life and work.

Note that the old law was a figure of the new law, and the new law is the thing figured. Therefore on the coming of the thing figured, the figure of the thing figured ceases. So if the figure of a certain matter is good and is preserved, then much more the thing figured ought to be preserved. Whence Paul in the second epistle to the Corinthians in the third chapter says thus: 'The letter killeth but the spirit giveth life.' Where by the letter, the old law is understood, or the old testament, and by the spirit, the new law is understood or the new testament.

Then here—('But lest the grain') this is the third part in which is placed the third characteristic of the Ant, and it is divided into two parts.

For in the first place he places the history, in the second he places the allegory.

The second begins here—('Each prudent Ant divides'), the parts should be read together and the whole contains the third characteristic of the Ant. After it has rejected the rough grain and collected the sweet grain in its hole, then it divides each one of the grains into two parts, to the end that the grain collected should not sprout or decay through the moisture.

Thus in a similar manner one law, namely the new, is divided into two parts.

One is to love Christ and that feeds the soul.

The other way (which seems of the earth) is to love one's neighbour.

If therefore the new law may not be divided in this manner, then we should love Christ, but not our neighbour, or the contrary.

Note that this text ('One which seems of the earth') up to this point is able to be explained in different ways, namely one law contains two parts and ways.

For He teaches at one time those things which pertain to earthly matters, then those which pertain to heavenly matters, so that you may be able to discern, which may be the glory of this world, and which the glory of heaven, and by this longing for the one and also the other, you may so walk in this life as not to lose eternal life.

Also note that there is yet another characteristic of the Ant, which the Author has not mentioned before, namely that it is accustomed to go in a steady way up to harvest time.

So also in whatever way a Christian is used to walk in the path of virtue, he should not at one time incline to one direction, namely to the want of energy, nor at another time to an excess of energy, but should go forward steadily.

Note also that from 'foras' in Greek which is 'ferre' in Latin, and 'mica-*ae*' is derived 'formica' as if 'bringing grain yearly'. Or it is derived from 'foro-as-are' and 'mica-*ae*-' grain, because it bores the grains of wheat and pierces them, so that they may not grow. Hence this word 'formicatum-i', that is a place of Ants, and 'formicius-a-um' and 'formicarius-a-um', that is belonging to Ants.

CONCERNING THE FOX

Full of all cunning, the Fox is rightly called the deceitful,
Countrymen drive him away, since he comes stealing their fowls,
Thus wanting victims like these, being hungry he finds him a new way,
By which he hopes to ensnare some singing birds for his prey,

Supine, and crossing his legs, himself in a furrow he stretches,
Lying as if he were dead, scarce even drawing a breath,
Crows or some other birds now thinking a corpse they will find him,
Light on him hoping him food, if not to peck him to death,
Quickly the Fox rises up, and suddenly seizes one flying,
Which to a sad death he gives, tearing it up with his teeth.

In this fifth description he tells regarding the fifth living creature which is called the Fox.

And this part is divided into two, for in the first he places the characteristics of the Fox, in the second he places the allegory of the same.

The second begins—(' Natures twain hath the Fox'). The first again is divided into two parts, for in the first he places the object, the second follows here—(' Thus wanting victims like these').

He says therefore in the first part, that the Fox is a deceitful beast, which the countryman hates because he steals his fowls, and if food is scarce ('Thus wanting victims like these'), he naturally finds a scheme or trick, by which scheme it may be possible for him to catch birds.

Therefore he goes to a place where birds are wont to collect on account of carcasses, and stretches himself out lying on his back, as if not drawing his breath. A crow or probably a raven seeing him do this, believes that he is dead, and approaching him endeavours to eat the Fox. The Fox at once perceiving the approach of the crow quickly rises and catches him.

Note that here are other characteristics of the Fox. The first is that the Fox is the greatest enemy to cocks and hens. For he is accustomed when he is near them, on hearing them cackling, to catch them by the neck. Also another of his habits is that he very rarely runs in a pathway, but along the side of it. Also another of his habits is

that when he is unable to fly from or avoid a dog, then he falls down in front of him, and tries to play with him as if he were a dog, and if the dog does not wish to play but wishes to catch or bite him, then the Fox covers his neck with his tail, and when the dog thinks to catch him by the throat, he catches him by the tail instead, holding nothing but the hair of the tail, and thus the Fox runs off and escapes.

Another characteristic of the Fox is that when he falls into some danger from which he thinks it impossible to escape, he bites off his own foot, and so although hindered by one foot cut off he gets out and escapes on three feet.

Here indeed this last characteristic or cunning of the Fox may be turned to a good meaning and is accepted thus, namely, as it is said in the Gospel. 'If thy hand or foot offend thee, cast it from thee, for it is better with one hand or foot to enter into the kingdom of heaven, than with two hands or feet to go into hell.'

Indeed in other tricks of this creature, the varied and different deceits of treacherous men, and also of the devil, are figured to us.

Natures twain hath the Fox, and these we have profit in learning,
Now like a devil he seems, now has the nature of man,
He is indeed of the dead, who also hath caused us to have death,
Also pretends that he ne'er does any evil to man,
Whose is the flesh that he eats, if a man is devoted to vain things,
These then to man are his sins, things of all kinds that are vain,
The devil devours him then, when he leads him with him to his downfall,
And with his numberless tricks, closely resembles the Fox.
Men, who practise deceits, are worthy the name of the Foxes,

All men at times are like this, ever inclined to deceive,
Speaking fair words with their mouths, but the thoughts of their hearts being evil,
Herod was just such a Fox, who while he was swearing to seek Christ,
Stating in Him his belief, hid the true wish to destroy.

Here the Author places the allegory of the Fox. It is divided into two parts, according to which the Author compares the nature of the Fox to the devil in the first place, in the second place he compares him to deceitful men.

At this point ('Men, who practise deceits'), however, the two parts are to be read together. And he says that the Fox has a double figure, that is a double allegory, which as before said we should understand, and that is, that the Fox is at one time like the devil, at another time like deceitful men.

Then at this point ('He is indeed of the dead') the Author compares the Fox to the devil, saying that the devil, (who led death to us when our first parents, at his suggestion, transgressed the command of the Lord in that they ate of the forbidden tree), is dead. Undoubtedly, since our Lord Jesus Christ died on the tree of the cross, and so He is dead, He, who made us to have death, unquestionably through the death of Adam, and that devil up to the present time pretends that he does not tempt us.

Just exactly as the Fox pretending himself to be dead places his carcass before the birds in order to deceive them, so the devil putting before men long life, the delights of the world, and of sins, and the strength of the body, which while each man is hoping to obtain for himself, the devil by fraud carries him off to hell.

Then he places the second comparison of the Fox to deceitful men at this point ('Men, who practise deceits'), saying that deceitful men are rightly compared to Foxes. Such men are not to be consorted with. For they speak good things with their mouth, but in a man's absence they say only bad and scandalous things.

He adds that Herod was one of those who play a part because he pretended that he wished to worship Christ, nevertheless for a long time he kept enmity in his heart, for when the three wise men came to him in Jerusalem, he said to them: 'Go and diligently inquire concerning the boy, and when you have returned bring word to me that I also coming may worship Him.'

Also the Author finds fault with the vice of evil speaking. One sort of evil speaking according to the blessed Augustine is, something of an evil is said in the absence of a neighbour without the intention of improvement or of avoiding evil. And this as it appears to some originates from the evil of leisure, sometimes from the true poison of envy, sometimes also from the bombast of conceit.

Note this, that evil speaking is in every way to be avoided because it is the daughter of pride. For as from the elevation of one part of a scale the depression of the other part is effected, and just as from a rush of wind is caused the unroofing of a house, so also the proud man speaks evil of another lest he should become equal to himself.

It says in the fourth chapter of James: 'Humble yourselves in the sight of God and He will lift you up. Speak not evil one of another, brethren.'

Also evil speaking is the sister of envy. For just as a man seeing much or seeing from afar off, lowers in estimation the quantity by judging it less, or by supposing a stick in water to be broken, so an envious man seeing the good of another lowers the estimation of it to himself.

Once Christ said of the Jews: 'Just the same as though they loved Me, they were speaking evil of Me.'

Also evil speaking is the handmaid of anger just as one angry dog bites another.

In one place, Numbers, chapters 12-13: 'Wherefore were ye not afraid to speak evil of my servant Moses?' said the Lord, to Aaron and Miriam angry against Moses.

Also evil speaking is the advocate of misfortune just as one disinclined to learn speaks evil of the teacher or the teaching, &c.

Note in regard to the words that from 'doleo-es-ere' is derived 'dolus-li' which in one sense is translated 'dubious'. 'Dolus' means 'dubious' as 'dolus' translated means either

'prudence' or 'fraud'. Or 'dolus' is derived from 'deludo-dis-dere', thence comes 'dolosus-a-um' that is 'cunning'. Dolus' moreover is compounded, and its derivative is 'sub-dolus' that is 'secretly cunning' as if having craft secretly.

Also 'vulpes-pis' is a certain crafty animal swift on his feet, seldom going on straight paths, and is derived from the verb 'volvo-vis-vere' and 'pes-pedis'. Also 'vulpecula-lae' the diminutive.

Also 'creos' in Greek is 'caro' in Latin 'flesh'. Also 'corium-rii' that is a skin, a material from which shoes and greaves are made. Also 'decorio-as-are' and 'excorio-as-are', to strip or take off the skin from any one. And the whole world wants one sharp stone to strip off its skin.

Also 'cadaver' (a corpse) is derived through etymology and syllables as from 'caro data vermis' (flesh given to worms).

Also 'zabulus-a-um', that is 'diabolus' (the devil).

Also from that adverb 'simul' (at once or at the same time) comes 'simulo-as-are' that is to feign falsely and to feign correctly. That he himself knows that, which he does not know, or that he is that, which he is not.

Also by composition is derived 'dissimulare' (to dissemble) that is to pretend, that he does not know that which he knows, or not to be that which he is.

CONCERNING THE STAG

Natures twain hath the Stag, and two with a mystical meaning.
These nature's history tells teaching a lesson in each,
Into his nostrils at times the Stag finding serpents attracts them,
Out of the caves in the earth, and from the cracks in the rocks,
Which he devours, and soon by the strength of their poison is heated,
Hastens he then to a spring, knowing its waters are cool,
Here he greedily drinks, and the poison is quenched

by the water,
Thus too he makes himself young, what time he casts off his horns,
We men too, when deceived by the tricks of the serpent of old time,
Gather poison from him, and with his fuel are burned,
These he offers to men such as luxury, hatred, or anger,
Also at times to us all, chiefly the lusts of the heart,
We should then run with all haste to Christ who is our living water,
Who when he cleanses our souls, drives all this poison away.
Now, if our sins are thus cleansed, we are once again youthful and happy,
Our sins in truth are like horns, making us burdened with care,
Heavy indeed are the horns which the Stags themselves carry on their heads,
But unlike to our sins, carry no shame to the Stags.

In this sixth description the Author places the characteristics of the Stag. And he divides it into two parts, according to which the Stag has two characteristics.

The second part begins here—('Swimming o'er rivers'). The first part to this point he divides into two. For in this first part he places the history, in the second the allegory.

This second part begins here—('We men too, when deceived').

He says in the first part thus. That the first characteristic of the Stag is of this kind. The Stag seeks the cave of some snake. The snake for his part lies hidden, and withdraws himself, either into a hollow in the ground, or into a crevice of the rock. He does this on account of the cold of winter and because he is of the coldest nature. Also on account of the Stag, whom he flies from as his bitterest foe.

Accordingly the Stag, the snake's hole being found, goes to the water, and drinks as large a quantity of water as he

can, and returning, discharges the water he has drunk into the hole, in which the snake lies hidden.

The snake wishing to get out of the hole, the Stag draws him up through his nostrils, and swallows him.

The snake's poison being felt by the Stag, he vomits up the snake, soon however he begins to thirst in an unusual manner, and therefore at once desires water.

To the water he goes again and refills himself, and afterwards vomits up the water together with the poison.

At the same time he drops his horns which are large and heavy, and in this way the Stag renews his strength and becomes young again.

Then at this place—('We men too, when deceived') the Author gives the allegory concerning the first characteristic of the Stag, saying indeed this, that just as the Stag thirsts by reason of the poison of the snake, and when this is perceived, he runs to the water and renews his strength, as has been stated.

So a man deceived by the guile of the old serpent that is the devil, then the man, to counteract that poison which is sin, namely luxury, or anger which begets hatred, or avarice, or other mortal sin, after the manner of the Stag, ought to run to Christ, the living water, who by His grace proceeding from Him, is a living fountain, and he ought to use true penitence, and vomit up in confession errors contracted, which are like horns, since they press on miserable sinners with the mass or weight of sins.

Then following at this point—('Heavy indeed are the horns') the Author adds that as the horns are a load for the Stags, so also are sins a load for miserable men.

But in this there is a difference, because the Stags do not carry horns to their shame and disgrace, as the sinner carries his sins.

Also by the horns of the Stag we are able to understand good works, because as the Stag defends himself with his horns, so a man ought to defend himself from the devil by good works.

Besides by the horns the pride of a man can be understood, since just as the horns bring no honour to the Stag, but a great weight and trouble, so pride brings no honour or benefit to a man but only eternal death.

Swimming o'er rivers and travelling the earth in like manner they wander,
Covering distances great, whenever pastures they seek.
Stepping all in a line, they carry their chins very highly,
Each one bears on his back (the) chin of the Stag in his rear,
This is the order they keep, should the herd be in number some hundred,
Falling weary the first leaves, and takes place as the last,
So all changing in turn, and mutually helping each other,
None ever fails on the road, travelling the whole of the way,
In such a way as this each bears, for another, the burden,
This they do moved by love, teaching us, others to help,
Thus is the law of our Master Christ to us, proven in Nature,
They, who act thus, for reward, shall feed in pasturage green,

This is the second part, in which the Author places the second characteristic of the Stag, and it is divided into two parts for in the first part he gives the characteristic, in the second the allegory, and this begins at this place—('In such a way as this').

He says in the first part thus: The second characteristic of the Stag is that when the Stags seek pasture, then it befalls them sometimes to swim across some river, and in swimming they follow such an arrangement, that all proceed in an orderly way, namely one behind the other, even if they should be a hundred in line. Each one of the Stags following, rests his head on the back of the Stag in front of

him. When the Stag the first in the line becomes tired, then he goes back and rests his head on the back of the last Stag, at the end of the line.

In this way all the Stags change places and help each other mutually, and they complete their whole journey with this procedure, nor do any of them fall out or fail.

Then at this point—('In such a way as this') the Author begins the allegory of the second characteristic of the Stag saying thus: Rightly as the strong Stag relieves the weaker Stag of the weight of his horns, so stronger men ought to help the weaker and the rich ought to come to the help of the poor in their needs. And so the will of Christ is to be accomplished, that whoso fulfils his law and commands, will come to that heavenly country where are the pastures of life.

In one place the Apostle says: 'Bear ye one another's burdens and so fulfil the law of Christ.'

That one should bear the burden of another is nothing else than to have tenderness of heart in respect of one's neighbour, such as by visiting the sick, by clothing the naked, by feeding the hungry, by consoling those in trouble, by pitying the oppressed, by loving good will, and so on.

Also in another place: 'Whatsoever ye would that men should do to you, do those things to them.'

Also 'Cervus' (Stag) is derived from 'Ceros' in Greek, which is 'Cornu' (a Horn) in Latin.

CONCERNING THE SPIDER

Spiders are worms, we are led to believe,
Always employed in the threads that they weave,
He is accustomed to live in this snare,
Which as the builder he loves to prepare,
These are the nets which for thee Fly are made,
So that in flying you may be waylaid,
And by your sweet flesh his hunger be stayed,
Though in his weaving no labour he spares,
Gain to him there's none on these feeble snares,
Carried away as the sport of the wind,
Broken they fall nor again come to mind,

Just like the Spiders, some men try to please,
Those of their foes, whom they wish to deceive,
These they first plunge into woes, then destroy,
And by these means, in their hearts, they get joy,
Sometimes with malice another they take,
Sometimes they do it for wickedness' sake,
Sudden they die, and then all their nets fall,
Just as the Spiders' to nothing at all.

In the seventh division the Author lays down certain characteristics of the Spider. And this is divided into two parts, for in the first he places the natural history, in the second he places the allegory, and the second part begins here—('Just like the Spiders').

He says in the first part thus: That the Spider is of such a nature that it is accustomed to weave or construct a web with great art and much trouble, in order to catch flies, and hides himself on the border of the web, until a fly or other small worm flies into the web. Then the Spider hastily running to him eviscerates him, and leaves the body to hang empty in the web.

Then the Author adds in the first part that the web of the Spider is extremely fragile and easily broken by a breath of wind.

('Just like the Spiders'.) Here begins the allegory, and says that as the Spider lays his snares for the flies and by deceiving them catches them, and eviscerates them, so also are some men in the world, such as thieves and corpse-bearers, who also lay snares for men, seeing that they kill them with guile, and after stripping them of those things which they have, leave the dead body.

Then again the Author adds in the first part, that such men take much pleasure in this, that they are able to do harm. But nevertheless their life is on a web, like the web of the Spider. And dying they fall to nothing by plunging into hell.

He is able also in the second part to show another matter, For by the Spider is understood an avaricious man, for as the Spider eviscerates flies, so the avaricious man in acquiring wealth eviscerates the poor, and oftentimes leads them to death.

Again thirdly it is explained thus, the Spider, that is the devil, watches for us as if we were flies, by placing in our ways hooks, nets, and snares, that he may be able to catch us through sin, and when he catches any one by reason of his consent to mortal sin, then he eviscerates him, and deprives him of all grace, unless he should recover it by confession and penitence. And the web of the devil is very weak, because, by his own will through penitence, a man is able to escape from it, by drawing back from evil, and by doing good.

Here also is another characteristic of the Spider, which is not mentioned in the foregoing, namely that the Spider fears the sun and is accustomed to weave more at night than in the day, and if he should weave in the day, he does so in a part where the sun cannot shine round about him, but in the shade.

Which is explained thus: For the devil fears the sun, that is the Holy Church, or a man who is righteous and upright, because a righteous man is like the sun, and he would not dare to do anything to such a man, unless he should consent to it. Therefore the devil endeavours to weave his web in the night, when that righteous man is less on his guard.

Also note, that the Spider has a load of poison on his back, and on account of this fears the sun. For as soon as the heat of the sun touches him, that poison being made liquid will break him into many pieces. Just so a man does having malice in his heart.

CONCERNING THE WHALE

Greatest of all is the Whale, of the beasts which live in the waters,
Monster indeed he appears, swimming on top of the waves,
Looking at him one thinks, that there in the sea is a mountain,
Or that an island has formed, here in the midst of the sea,
He also sometimes his hunger (which worries him

often most greatly),
Wishes at once to relieve, warm is his wide open mouth,
Whence he then sends forth breaths of odours as sweet as the flowers,
By which to him he attracts fishes of sizes quite small,
Small ones indeed, we must say, because any fishes of great size,
Nor full grown can he eat, nor can eject from his mouth,
All little fishes he gladly retains to guard against hunger,
Not in the way that he did, swallowing Jonah of old,
On the approach of a storm, or fearing the heat of the summer,
All of the herd quick depart, troubling the depths of the sea,
Often again the Whale, rising up to the top of the waters,
Just like an arm of the land, seems he to those on the sea,
Hasten the seamen to this, and tie their ship, fearing a tempest,
They having made it secure, jump from the ship to the shore,
Kindle they then a hot fire, which by them is carried on shipboard,
That they themselves may be warmed, while cooking quickly some food,
The Whale now feeling the heat, at once plunges under the waters,
Thence to the place whence he came. Thus ship and all are destroyed.

The Author, in this eighth division, treats of the characteristics of the Whale. And it is divided into two parts. For in

the first part he places its natural history, in the second part he places the allegory. The second begins here—('As is the Whale'). The first part up to this point is divided into two parts, for in the first part the Author treats of the size of the Whale, and in the second he treats of its characteristics.

The second part begins here—(' He also sometimes his hunger').

In the first part therefore he says thus, that the Whale is a great beast either a monster, or a fish greater than all the living creatures of the sea, and is a monster so great, that whenever it appears in the higher part or surface of the water, it is seen to those looking at it, as if it were a great mountain on the seashore, or an island in the sea.

Then further on it is said here—('He also sometimes his hunger'). The Author places the first characteristic of the Whale and says thus. Whenever it happens that the Whale feels great hunger and desires to feed freely, then he dilates, and opens his mouth and sends out his breath, which is sweet as the smell of flowers. When the small fishes feel this sweet breath, they enter the Whale's mouth, and thus by swallowing them he satisfies his hunger. In every possible way he permits only small fishes to enter his mouth, and not large ones, because he is not able to dispose of them.

Then the Author adds that the Whale does not swallow the small fishes in the same way in which formerly he swallowed the prophet Jonah, because he cast him up again on the shore, but these small fishes he retains in his belly.

Then at this point—('Hasten the seamen') the Author places the second characteristic of the Whale saying thus. Whenever there is a great tempest in the sea, so that the stormy winds stir up and disturb the bottom of the sea, and the wind is very hot, then the Whale raises himself from the bottom of the water to the top, or surface, the sailors, seeing really the Whale, think that this is a promontory, wherefore they hasten, and wish at that very place to tie up their vessels, lest they should perish in such a tempest. Then, when they wish to build a fire that they may warm themselves and cook food, they are deceived, because the Whale, when he feels the heat of the fire,

plunges into the sea and then the ships are in peril, and he himself returns to his own place, namely the bottom of the sea from whence he first came.

As is the Whale with his great bulk, so is the devil with all men,
Those, he has trained by his craft, men of great magic appear,
By him, through all the world the minds of all men are changed,
For them he hungers and thirsts, and when he can he destroys,
Those weak in faith he attracts, and with sweetness of words he entices
Those who are strong in the faith, over these casts he no spell,
Whoso confides in the devil, to whom all his hopes are entrusted,
Quickly is dragged down to hell. So sorely is he deceived.

This is the second part, in which the Author places the allegory to be derived from the nature of the Whale. And he says thus: Just as the Whale is great in bulk so Zabulus, that is the devil, is great in the sight of men, as the black wizards state, who, by devilish power through their magic art, are seen to do great and wonderful things. Therefore devils appear to be mountains in the sea, because they pour out on all sides their deceits throughout the whole world.

And just as the Whale, by sending out a sweet breath into the sea through his mouth, attracts small fishes, so the devil by the sweetness of his suggestions (which is by promising long life, and in the eager desires of the flesh) draws to himself small fishes, that is men not strong in faith or in good works, or if he catches such, he does not hold them long, but immediately throws them up, just as the Whale formerly did not hold Jonah the prophet.

And just as the sailors sometimes will be in great peril, when he himself plunges down, that is when by Divine

judgment he will be rebound in Hell, namely after the day of judgment, then sorely deceived are those who are dragged down to the infernal regions, that is to the hell of fire.

CONCERNING THE SIREN

Sirens are born of the sea, and the strains of their marvellous voices
Oft come to listening ears in many melodious measures,
Hearing these, sailors are lured into places of imminent danger,
Thereto enticed by the sound of voices so sweetly enchanting,
Thus by them not only ships, but also men's lives are imperiled,
Those who have seen them will say, that the nature of them is as follows,
From the waist upwards they're shaped in the form of a beautiful virgin,
What makes the wonder so great, is from thence lower down they are fish like.
The Honocentaurs, 'tis said, are also creatures of two forms,
in which the form of an ass, with a man-like body, is mingled,

In this ninth division the Author places the characteristics of two living creatures, namely the Siren and the Honocentaur, joining to them the allegories of the same.

And it is divided into two parts, in the first of which he places the characteristics, in the second the allegories of the same.

The second part begins here—(' Many men are there').

The first part up to this is in two divisions, for in the first division he places the characteristics of the Sirens, and in the second part the characteristics of the Honocentaurs.

The second part begins here—('The Honocentaurs, 'tis said,').

He says, therefore, Sirens are monsters of the sea producing sweet songs, to which songs on account of their sweetness the sailors approach closely, and in consequence incur either ship-wreck, or danger of death, as they tell, who, at some time or other, have escaped from such danger.

The Author tells also what may be the form and disposition of them, because from the navel upwards, namely in the higher part of their body, they have the appearance of a beautiful virgin, but from the navel downwards, namely the lower part of the body, they have the appearance of a bird or a fish. Wherefore they are called monsters.

Then at this place—(' The Honocentaurs, 'tis said,' &c.) where he says that the Honocentaur is a monster of the sea having an arrangement of the body in two forms, as has the Siren, since the upper arrangement of the body is like a man, and the lower arrangement of the body is like an ass.

Many men are there in truth who are thus of two forms in their conduct,
Saying one thing to you now, but then at once doing another,
Outwardly saying one thing, but inwardly acting against it,
Since of this kind there are many, who, speaking the praises of virtue,
Libertines are yet in deed. Of the State, how they add to the lustre?

Here the Author places the allegory of both of these monsters, saying thus:

Just as before-mentioned monsters are of two forms in one body, and through them sailors are deceived, so there are many men double tongued, who say one thing and do another, nor do they according to what they say.

Thus also are some preachers and other men teaching and admonishing to do good and virtuous deeds, while they themselves indeed are doing bad and blameworthy acts.

Such men are called hypocrites, which is derived from 'hupos'

which is 'above' and 'crisis' which is 'gold' as if appearing outwardly as gold, and as men using the powers of reason, but inwardly they are like beasts wanting in reasoning powers.

Also it is possible to find another allegory outside the text. Namely that by Sirens is understood the devil, and by the sailors is understood a man. And this rightly, because, then just as the Sirens attract sailors to them by the sweetness of their songs, and cause them to be in danger, so also the devil promises and leads men to pleasures, by which he brings a man into danger of eternal condemnation.

CONCERNING THE ELEPHANT

Huge indeed in their bulk are the Elephants born in the Indies,
These then well might you think equal to mountains in height,
Moving at times in a flock like sheep when seeking for pasture.
Turned back to back they unite. When in this act they agree.
Only one birth they achieve, though the years of their life are so many,
Numbering centuries three. Nor do they quickly increase,
Only one born at a time, which is carried two years by the mother.
Lest she fall bringing forth young, she stands in waters quite deep,
Since, from the form of her legs, rising up again never is easy,
Hence, any chance of a fall, much by the mother is feared.
When it desires to sleep, or recover by slumber when wearied,
It finds a fairly large tree, 'gainst which it leans its great bulk,
This tree the hunter observes, then cutting half through it, remains there,

Hidden, he then keeps his watch, till when the beast seeks its sleep,
Thinking its safety secure in the usual shade of its own tree,
Comes there, and leaning thereon, falls with the fall of the tree.
If the man should not be there, it will groan long and lastly will trumpet,
Elephants, many and great, quickly then come to its help,
This one, unable to raise, they all join in trumpeting loudly,
Suddenly comes to their aid, one of them smallest of all,
Of whom, 'tis strange to relate, its instinct now raises the fallen,
Who, in this manner, escapes snares, which the hunter has laid.
If, from the hairs of this beast, dense smoke can be raised in a dwelling,
Snakes and all poisonous things, living there, leave it in haste.

In this tenth division the Author places the characteristics of the Elephant, and it is divided into two parts.

In the first part he places the characteristics of the Elephant, in the second he places the allegory regarding it.

The second part begins here—('Thus Adam first of the race').

The first part then is divided into two, according to which he lays down chiefly its two characteristics.

In the first part of these he says, that Elephants are animals so great, that if you should see them, you would assert that they are mountains, on account of the immense size of their body. For indeed 'Elephant' in Greek is called 'mons' in Latin.

The first characteristic therefore of the Elephant is such that they are accustomed to herd together to seek pasture,

as sheep do. And they are very long lived. Yet, nevertheless, they bring forth young once only in the whole of their life, which is three hundred years. And when the female may have conceived the young in her womb, she carries it for two years.

When indeed the time of bringing forth the young is at hand, then the mother goes to deep water, and there brings forth the young one, because if she should bring forth the young one on dry ground, she might perhaps fall, and thus die, in consequence of the difficulty and pain of birth.

The second characteristic of the Elephant is that when it wishes to rest, it seeks and chooses a tree strong and great, leaning against which it rests, standing up, because it is not able to bend its legs, so as to lie down on the ground.

The hunter marks that tree, and cuts into it, yet for some part of it he leaves it uncut. He covers the cut, and goes away until the Elephant should return for rest. When it comes, and according to habit leans against the tree, it falls together with the tree to the ground.

If then the hunter is not immediately on the spot to capture it, it begins to trumpet, and another Elephant, hearing its noise, quickly runs up, striving to lift it, and when it is unable to do so, it joins the other in trumpeting, and then many and great Elephants run up, and when all are unable to lift the fallen one, they all begin to trumpet together, and then one small Elephant joins them, who, by its clever instinct, lifts it up, and in this way, the Elephant which first fell with the tree having been raised up, escapes.

The wonder is, however, that the great Elephants were unable to lift it, while the small Elephant did so.

The third characteristic of the Elephant itself is, that whenever a smoke is made in any house from the hair of an Elephant, that smoke drives away all snakes, and other poisonous animals, from that dwelling.

Thus Adam first of the race was the cause of man's
fall in the garden,
Whom Moses wishing to raise, all of his efforts were vain,

After him prophets desired to do the same work, but they could not,
Then to men's aid came the Christ. Himself the answer to prayers,
Who being humble and small, since God took the shape of the human,
Thus He lifted men up, making Himself the accused,
Sweet is the perfume of Christ, undoubtedly full to His promise,
One coming rightly to Him, he will be blest in his deed.
All that is wicked and vile will fly from the Heart which receives Him,
Henceforward no cause of death will then be hurtful to him.

Here the Author places the allegory of the aforesaid characteristics of the Elephant, and that part is able to be divided into two, according to which there are two allegories, corresponding to the two characteristics of the Elephant, but for the sake of brevity they are read together.

The meaning is as follows: That just as the Elephant falls to the ground by means of a tree, marked and cut by the hunter, so Adam, the first man, by reason of his eating from the forbidden tree, that is by reason of his eating the apple, fell to the ground, that is to death, with the tree. To which the hunter, that is the devil, by his deceit in inciting Adam to transgress God's commands, led him.

Moses in truth was not able to lift him, nor in like manner other prophets. These therefore together began to trumpet, that is, to pour out their inspired utterances to God. And at length in answer to their prayers, came one small Elephant, namely, Christ Jesus, small, that is, the most humble of all, and lifted up that man. Since He redeemed him by His own death in the punishment of the cross.

Also just as by the smoke made by the hair of the Elephant, snakes and other venomous animals are driven away, so by the perfume of the sweet word of God, all vices fly from the heart, nor does any cause of danger, that is, death, come near to him who rightly hears the word of God

and firmly keeps it. According to the word of the Gospel: 'Blessed are they who hear the word of God and keep it.'

CONCERNING THE TURTLE-DOVE

Doves like the turtle vainly love never,
Mated to one love, clings to him ever,
Always is with him, whatever befall,
By day, or by night, ne'er leaves him at all,
None will e'er see her from him far apart,
Deep as she may feel the pain of her heart
Reft of him, no mate shareth her lone nest,
Lone is her day's flight, lone is her night's rest,
Living, his image in her heart reigneth,
Keeping herself hid, chaste she remaineth.

In this eleventh description the Author lays down the characteristics of the Turtle-dove. And it is divided into two parts, for in the first part he places its nature, in the second the allegory, which begins here—('Thus the soul stands fast').

Hence the first is in two owing to the fact that the Turtle-dove has two characteristics. The second begins here ('Reft of him'). And he says that the Turtle-dove has towards her mate not simply love, but the passion of love. For she herself wedded to one mate out of the rest, never is separated from him as long as she lives, nay more, she remains with him by day and by night.

That same characteristic is fully described in the verses themselves. The Turtle-dove for ever keeps for him her first love. And her first mate being lost in death, she never seeks another mate.

Then at this point—(' Reft of him') the Author shows the second characteristic of the Turtle-dove, which is that when the Turtle-dove loses her mate, she is never associated with another from the rest, nor is she observed in a friendly way with other birds, but remains by herself. Nor does she sit on a branch very full of leaf, but on a dry stem, and instead of a song gives sighs and always in her heart carries her mate as if he were living, and thus always keeps chaste.

Thus the soul stands fast faithful for ever,
Blest in the strong bond failing it never,
Christ is its true Spouse also its dear Lord,
When the heart's truly full filled with Christ's word,
Those living near Him live well to life's end,
Having Him always, ne'er want a true friend,
Although 'tis said Christ descends into Hell,
That soul which knows Him in heaven to dwell,
Holds itself waiting His coming to share,
And for the judgment itself doth prepare.

Here the Author places the allegory concerning the nature of the Turtle-dove, saying: As the Turtle-dove once united to one mate is always at his side, so any faithful soul, once linked to its Spouse, namely Christ in baptism, always ought to remain at His side in well-doing day and night, so that from Christ it should never be separated by sinning mortally. Whence the Catholic Church day by day prays in saying: 'Grant that on this day, and on all other days, we may fall into no mortal sin, but always our speech may go forth to advance thy righteousness and our thoughts and deeds may be similarly directed.'

Also as the Turtle-dove deprived of her mate never seeks another, but at all times keeps her chastity inviolate. So the faithful soul, granted that it may be deprived of its Spouse and his corporal presence, since He ascends to heaven, ought never on any account to associate with another mate, namely the devil, but ought to remain chaste.

Or it is thus explained, since the faithful soul does not feel at all times the presence of grace and devotion, it ought not therefore to turn to other things, namely the things of the flesh, but in the day of evil things it ought to call to mind the day of good things.

Also the faithful soul ought not to rest on the green branch, that is to seek the delights of the world, but on a dry stem, that is in true sorrow and penitence of heart, which make a man dry to worldly things, so that he ought to await the coming of his Spouse, namely in the day of judgment, when He will judge the whole world, that is all men.

Also he will have a sigh in place of a song, that is he will weep for sins committed, by proposing with determination to make amends for sins committed. That at the last he may be able to be saved and preserved with his Spouse in the day of judgment.

CONCERNING THE PANTHER

No other beast of the earth in beauty excelleth the Panther,
Having a coat which is white, but sprinkled with numberless round spots,
After his hunting is done, well filled with the food he has taken,
He quickly finds a lone cave, and himself in a deep sleep he stretches,
Sleeping thus three days he lies, then rising he roars with a loud voice,
When from his throat comes a breath of a fragrance so sweet in its nature,
That by its strength it o'ercomes, and of all other scents is the sweetest,
Thus at the sound of his voice all the beasts of the wild are attracted,
Since ever following him is an air that is laden with sweetness,
So do the beasts of all kinds. While the dragons alone in their terror,
Fly or become as the dead, on hearing the voice of the Panther,
Hide in the caves of the earth, and do not appear for a long time.

In this twelfth and last division the Author Theobaldus places the characteristics of the last living creature, which is called the Panther or Penthera. And it is divided into two parts. For in the first he places the history of the Panther, in the second he places the allegory, which begins here—('Christ in a mystical').

In the first part, therefore, he says that the Panther is an animal of different colours, and is accustomed to feed itself on various foods, and to eat the sweetest herbs. When also he is tired he lays himself down in his cave and sleeps continuously for three days.

On the third day indeed he rises, and begins to roar loudly, and send out from his mouth the most sweet smell, carrying a fragrance above all sweet scents. Wherefore all other wild beasts, hearing his voice, immediately run towards him, and follow him on account of the sweetness of his breath.

Except the dragon alone, who, as soon as he hears his voice, flies from him and hides himself away in his cave, lest he should get the smell.

And the reason of this flight is according to a philosopher, both in the first book concerning generation or birth, and corruption or death, as well as in the second book of natural physics. All corruption or death is caused by the opposite, and the dragon has a most foul breath.

If therefore the breath of the Panther should meet that of the dragon, it would follow that the dragon must die. Therefore the dragon takes flight.

Christ in a mystical sense is said to resemble the Panther,
Who when compared in form to all men so greatly excels them,
He was content when He drew to Himself all those who were willing,
Then for a time He lay in a sleep, when by death He redeemed us,
To all the world He sent forth a sound, when He rose from death's slumber,
Rising from earth He reigns evermore with His Father in heaven,
Whom all the tribes of the earth, if they truly believe in Him follow,
One only flies and lies hid, whose deeds are ne'er done in the open,

That deadly serpent of old, who to mortals was ever a foeman,
Openly leads none astray, but in secret he many beguileth,
These also may He defend, who from age to age reigneth for ever.

Here the Author places the allegory of the Panther itself, saying that by the Panther, Christ is understood. For just as the Panther is the most beautiful of all four-footed animals, so Christ is the most beautiful of all men. And just as the Panther when he has been filled with different foods, sleeps for three days, so Christ wearied by reproaches, insults, and various injuries, rested for three days in the tomb. And as soon as He rose again, uttering a voice, He sent forth a most pleasant fragrance, evidently in these words: 'Peace be with you, I am here, be not afraid.' Which He brought about when He ascended into heaven, seeing that sitting at the right hand of God the Father, He sent forth the most delightful incense, namely the Comforter, whom He poured into the hearts of the disciples. And up to the present time to a man truly penitent through confession, repentance, and reparation, He continues to pour out. Wherefore devout men by belief in Him, follow Him. Except only the dragon, that is, except the devil, and all devilish men. Just as the dragon also fears the Panther, so the devil and also men of perverse minds fear Christ. Also just as the dragon hides himself lest he should hear the voice of the Panther, so men serving the devil fly and dread the words of Christ, and of those belonging to Him.

Whence in the Gospel the Lord said to the Jews: 'He who is from God heareth the words of God, but because ye are not from God, ye do not hear the words of God.'

Also just as the skin of the Panther has different colourings, so for all good works which men do in this world, the spiritual Panther, namely Christ, will of a certainty give back to men their due according to their different merits.

Whence it is written in the Gospel: 'In my Father's house are many mansions.' To which may He lead us, who One

in essence, and Triune in person, and who, without end, lives and reigns God, through infinite ages of ages.

AMEN.

The end of the Physiologus of Theobald concerning
the nature of the twelve living animals.
Printed by Henry Quentell in the Holy State
of Cologne.

APPENDIX A

Translation from the Italian
of an article in the *Quarterly Magazine*
entitled 'Studia Picena'.

APPENDIX A

An Unpublished Moralized Bestiary

§ 1. *Codex No. 5 of the Archives of the Chapter of Fano.*

The archives of the Chapter of Fano, which are rich in papers, registers, and documents from the tenth century down to our day, contain also some manuscripts of various origins. The chief among them is the *Codex Nonantulanus,* a large volume on vellum of the eleventh century, which formerly belonged to the famous Abbey of Nonantola, and contains, in addition to many lives and legends of saints, the lives of the patrons of Fano, St. Paterniano and St. Fortunato.

Two other miscellaneous manuscripts are of interest, and, as far as I know, have never yet been carefully studied; Monsignor C. Masetti, some half-century ago, merely added an index at the end of the books.

Codex No. 5 is a volume of 106 leaves, on vellum, measuring 27x17 cm. It consists of twelve quires in fours and one in fives. Several quires are wanting a leaf, and others have had one added. The volume is bound in two rough boards about half a cm. thick; the back is covered with reddish leather without ornament; of two clasps of leather like that of the back and of copper, only one has survived; the stitching has become loose, so that some quires are detached.

Proceeding to examine the contents of the book, we find in red at the head of the first page 'Incipit liber Ovidii epistolarum. Penelope scripsit Ulixi' followed by an H in red (Hanc tua Penelope lento tibi mittit, Ulixes), Interlinear and marginal notes accompany the text, which is written in a gothic letter, the first letters of the verses being capitals decorated in red by strokes of the pen, and with some miniatures. These notes vary in amount on the different pages, which are sometimes much worn and appear to have been well used. They are purely grammatical notes, and certainly—as we shall see later—show no great perspicacity in the writer. They are written in a tiresomely minute hand.

The *Heroides* of Ovid end 'Explicit liber Ovidii Epistolarum Deo gratias' half-way down f. 49 verso.

Here begins our work *Incipit liber physiologi*. It is written in the same hand as the *Epistles,* the first letters of verses being capitals, and those which begin the treatises on the different animals being decorated in red. There are a few interlinear notes. The work ends at the foot of f. 53 verso with two verses in red:

> Finito libro sit laus et gloria Deo
> Cui si non alii placeant haec metra Teballi.

On f. 54 begins an eclogue 'Heliopum Terras jam fervida torruit aestas', which ends half-way down the verso of the next leaf. This is written in double columns in a smaller and more recent hand than the preceding. F. 54 has evidently been written later in double columns which are transverse to the original columns. This leaf was not part of the original quire, but was added later. Clearly the last leaf of the preceding quire must have been blank. Wishing to use this for a composition of more than 300 verses, the copyist inserted a leaf, using an old, cleaner page, and writing in a small hand in double columns. In spite of this the work has many notes, to read which one must 'sharpen one's vision' (Dante).

It ends:

> Sol petit oceanum, frigus succedit opacum
> Desine quae restat ne desperatio ledat.

On f. 56 begins the lamentation of a certain Henricus against the step-mother Fortune, who appears before him, and replies in a long monotonous tirade, extending to the foot of f. 67. This also is an addition like the preceding. It begins 'Quomodo sola sedet probitas! Flet et ingemit aleph', and ends 'Explicit Henricus cui nullus fuit amicus'.

In this are some important chronological references. On f. 67 begins the 'Liber magistri Gualfridi Anglici de nova poetica. Incipit prologus'.

Papa stupor mundi has an elaborate P in red, and the titles are rubricated. It is in the same hand as parts 1, 2,

4, &c. It has many notes, and has been much used. It ends with the verses 'Crescere non poteris quam to de jure mereris. Lege sepe lege, ne quid facias sine lege'. After this, 'Explicit liber magistri Gualfridi Anglici de poetica novella, deo gratias'. Then follows a sequence in honour of the nativity of Mary. On f. 95 verso there is written a philosophical treatise on the virtues, *Moralium dogma philosophorum.* The inscription is well done in red and green. The end is mutilated, and is as follows 'quarto ne clam gratias referant'.

On the last quire, ff. 99-104, there is a poem written in double columns of Ernfridus on the Curia Romana, in particular attacking Simony. It is written in a more recent minute hand, with many abbreviations. It begins 'Pastor apostolicus de cardine solis ad undas', and ends 'Hinc loca nota videntur hint peregrina domus'. On the verso of f. 104 is a meditation on the death of Jesus and the efficacy of His precious blood. It is in verses, written in a minute hand in double columns, ending on f. 106 recto at the foot of the first column. It begins 'Christe de te volo conqueri', and ends 'Quid amant nisi sordes'. Finally, three columns contain a homily of Bishop Giovanni, called Joannes Baptista, beginning 'Hodie nobis Beatissimi Joannys virtus Herodis severitas cum refertur', and ending 'Baptista salutem'.

§ 2. *Date of the Codex.*

The *terminus a quo* is given by the works contained in the MS. Chronological references are found in the poem of Henricus against Fortune, in which there are allusions to happenings at the end of the twelfth century as if they were recent events, the conquest of Palestine by Saladin (1170), the expedition of Henry VI to Sicily (1165-97), the capture of Richard Coeur de Lion by Leopold of Austria (1192). The poem, then, was composed towards the end of the twelfth century. A still clearer conclusion may be drawn from the presence in our MS. of the *Poetica Novella* of Gualfridus Anglicus of Vinesauf, born in England, who appears to have written it in 1208 while teaching at Bologna or during his residence at Rome, and dedicated it to Pope Innocent III (for a notice of him see G. Manacorda, *Scoria delta Scuola in Italia,* vol. i, parte ii, Medio evo pag. 233 *e passim).*

Our MS. then cannot be older than c. 1250. But what of the *terminus ad quem?* The Palaeographic evidence shows that it is of the thirteenth, and most probably of the second half of the thirteenth century, at least as to the largest part which is by one hand. The poem on the Curia Romana and the Eclogue, which are composed in a freer style, may be as late as 1400.

One may suppose from its composition that the MS. is one of the scholastic manuals, used in the Church schools of the time, a kind of text-book or anthology useful for students of grammar or rhetoric. In fact, the larger part consists of the *Heroides* of Ovid and the *Arte Poetica Novella,* books evidently scholastic. The other works occupy a much smaller space, and they too are well suited to an anthology. Ovid was much studied in medieval schools. His rhetoric and harmony rendered him easily accessible for students. In fact, we find Ovid among the books possessed by the Bibl. Cenobiale of Bobbio (10th century), by the Basilica of St. Antoninus at Piacenza (12th century), and also by that St. Peter in Castello Venezia (4th century, &c.). (Manacorda, op. cit., p. 339 seq.)

The *Poetica Novella* of Gaufridus of Vinesauf had a great success in the schools, and figures in the catalogues of the library of the Dominicans of Venice (12th century), in the Dominican Library of Bologna (14th century), in that of St. Andrea della Valle at Rome (14th century), in various private libraries of the fifteenth century, and is known to have been widely studied in our schools of the fourteenth century.

That it was a school book is shown also by the ingenious notes, which would be helpful only to a young scholar. Who else, for example, would need the explanation that *successio = Progenies, addictus vinclis = traditus vinclis, sevit = seminavit?* One does not require more than an elementary culture to know that *specus is* the same as *spelunca,* or that *pecudis* in the case of Balaam signifies *asina,* or that the *idra* was a serpent, and Gibeon of Joshua a city.

We may assume that the MS. was used as a text-book in a Chapter or episcopal school of the fourteenth century, of which it is a venerable relic. It is not impossible that from the old documents of the archives some reference may be

brought to light to this school, which certainly existed by the side of our cathedral, as of all other cathedrals of the Middle Ages.

§ 3. *The Physiologus.*

The lion on the cover of this volume *(Studia Picena,* vol. i of 1925), with its brandished tail and the slit of its archaic mouth beneath a pair of moustaches, is of good omen. It is taken from a primitive work from the facade of our cathedral. It is the work of some ingenious sculptor (the *docta manus* of Rainierio can hardly be traced in it), who made use of an older stone, a fragment of some Roman monument. Then in the sixteenth or seventeenth century, when every medieval work appeared unworthy of the light of the sun, our lion also was put to sleep under a cover of bricks and mortar. But now again it beholds the light of day, and after so many centuries is 'as fair as ever' (a quotation). It seems to invite us of the twentieth century to discover and pay honour, not only to the works of sculpture and architecture of the Middle Ages, but also the documents and writings of that period, however rude and primitive, and even comic, they may be, like our lion, which, with its eyes like lamps and the paws of a terrier, inspires us with laughter rather than fear.

I have called this modest stone of the 'tawny king of the forest' of good omen, because he, the king of energy, encourages us to overcome the obstacles before us in restoring our cathedral and in producing these *Studia Picena.*

Here the lion appears to be in place, because he is, rightly, the first character of which our *Physiologus* treats. Any one familiar with medieval literature will know various examples of this class of composition, the delight of the ingenuous readers of the time. The *Physiologies,* the *Bestiaries,* were the popular zoological treatises of the age. The men of the Middle Ages were rich in imagination and full of curiosity for the strange and terrible in nature. They were interested with a childish enthusiasm in the fantastic stories of the ancients and of their contemporaries, which describe monstrous and voracious beasts or fishes, with that desire for the unknown which urged the Normans to venture their frail boats against the fury of the ocean, and

Brendan in the Irish legends to journey to the Fortunate Islands, or the pilgrims to take passage to the Holy Land, or, finally, Tundal, forerunner of Dante, to explore Hell and Purgatory.

The majority of these treatises of elementary zoology describe fabulous animals which never existed, or attribute to real animals characteristics and virtues which they never possessed. Our work bears this out. It is no wonder that these books were filled with strange and often improbable accounts. They repeated stories already given by the Greek and Roman classical writers on natural history. Pliny, in his thirty-four books, has amassed many descriptions and stories of natural history which are often fabulous or inexact, though in part derived from the accounts of Aristotle and Theophrastus.

Many of these simple compilations were derived from Christian authors. St. Ambrose, in his *Exemeron,* had given much space to zoology and even to mythical zoology in his account of the works of the creation. St. Isidore of Seville, in his well-known encyclopaedia, the *Etymologiae,* had followed the same course at the beginning of the seventh century. A similar work was the *De natura Rerum* of Thomas Cantipratensis, while the various *Physiologi* all repeat more or less the same things, as we may see in that immense encyclopaedia of medieval knowledge, the *Speculum Maius* of Vincent of Beauvais, which generally repeats the language of the authors just cited.

We ought not to be surprised if the knowledge of natural history and zoology in these works is ill-founded and often ridiculous. We should rather consider that our most elementary manuals of zoology are the fruits of the experience, researches, and inquiries of many centuries, which have required the activity and self-sacrifice of countless men of science, who after the seventeenth century abandoned the more or less arbitrary assertions of their predecessors and returned to the direct examination of facts.

§ 4. *The medieval 'Moralizations'.*

This book, however, is not only a bestiary, but a moralized bestiary. It is a little difficult for us moderns at first to understand the connexion between these two words. What

has zoology to do with morality? It is true that Aesop, Phaedrus, and nearer to our time, La Fontaine, Clasio, and Pignotti have put into the mouths of lions, wolves, and dogs, good moral instruction; but even the children of the lower school know that these are fables. The thought which has inspired the numerous *moralizations* of the Middle Ages is quite different. Further, we have not only moralized natural history, but moralized history, and even the moralized grammar of Donatus. Moral instruction for medieval writers is included in and inseparably bound up with the facts of nature, and it is for us to discern them 'beneath the veil of the strange verses' (Dante).

To explain this mental attitude we must recollect that the fundamental form of medieval idea was given by the study which was most cultivated and most necessary, that of Holy Scripture. As is explained in the Summa Theologica of St. Thomas Aquinas (Quest. I, Art. x) 'non est inconveniens' to grant that Holy Scripture has besides its literal, obvious meaning—the only one which is valid in proving dogmas—also other meanings, mystical and spiritual, allegorical, anagogic, and metaphorical. 'The old law is an image of the new, and the new is an image of the glorious life. What the Head of the Christian family has fulfilled in the New Testament is an indication of what we ourselves must do. When the events of the Old Testament foretell those of the New, we have the allegorical meaning; when what Christ has fulfilled teaches us our duty, we have the moral meaning; when the events of the Old and New Testaments predict what will come to pass in eternal glory, we have the anagogic meaning.'

An example: Abraham prepares to sacrifice his son in obedience to the voice of God: this is the literal meaning of Scripture. The allegorical meaning is as follows: the humble and patient Christ will submit, like Isaac, to the tortures of the executioners without resistance. The moral signification may be this: as Abraham was ready to sacrifice his son at the command of God, so each one of us must be ready to restrain our desires in homage to the Lord.

The comments of the Fathers on Holy Scripture follows these principles. St. Augustine makes great use of the spiritual meaning. St. Gregory, in his famous *Moralia*, a work

widely read at the time, expounds only the Book of job according to its many significations, developing in particular the moral signification, as indicated by the title of the book. The attention of medieval readers was above all directed to gathering the spiritual meaning from the literal, and he who succeeded in this was held to be learned and enlightened. This conception is expressed in our work, verses 103-10, where in praising the ant, because it divides every grain of fruit, it is explained that the reader of Holy Scripture must act similarly, separating the spiritual sense 'qui coelestia monstrat et mentem pascit' from the literal 'qui terrena sonat et corpus alit'. What is nature? It is the great book written by the hand of the Lord; then we may readily agree that in reading this great book with attention, we can find in the habits and customs of animals instruction directed to our welfare. 'The creator of all things, since he created the whole world for the advantage of man, was careful to instruct man for his salvation by means of the natural movements and the instincts which he planted in the brutes. So man can learn from the brutes what to imitate, and what to shun, what to copy and what to reject; thus he will return to his Creator by the way of wisdom, after he has become estranged by his ignorance,' thus says St. Pier Damiani in the beginning of his letter to the Abbot Desiderio di Montecassino, in which he instructs the monks through the instincts and actions of the animals, drawing freely on the books on natural history of his day. This is the rational basis of the *Moralizations* of natural history, which were so many and so popular in the Middle Ages.

§ 5. *Defence of the Moralizations.*

It is, however, true that this method lends itself to very varied applications. The imagination can work freely, so that two authors may reach very different results without either being confuted, as we shall see in our few quotations. But are we to deride or condemn this medieval 'forma mentis', as, for example, does Bartoli in vol. i of his *Storia Lett. Ital. (1878, p. 105 et passim)?* The taste and enthusiasm for 'moralizations' among medieval writers testify to their constant desire to derive from everything arguments and incitements to moral good, to their spiritual improvement. The point of departure, that is the natu-

ral act on which these moral reflections are based, may be inaccurate or fantastic, the line of reason may be simple and childish, but the ensuing advantage will be by no means invalidated. This mystical tendency, so far from being condemned or deplored, should rather be highly valued and imitated in a fitting manner. For them nature is not only a series of more or less interesting phenomena, as she appears to the materialist, but also acquires an eloquent language. She speaks of her Creator, the centre and source of being and knowledge, and speaks also of the beauty and grandeur of the supernatural world to which we are moving. She impels us to the moral perfection of our souls, which in itself is a beginning of the kingdom of God. Contemplated with these eyes nature—and history also—becomes a wonderful teacher, a true stair-way to God, to whom created things must lead rational man. As Virgil led Dante over the rocky cliffs of Purgatory to 'ultima salute', so the story of nature and of man will render us more 'pure and ready to mount to the stars' (Dante).

Moreover, if this spiritual attitude was more widespread and profound in the Middle Ages, it has never disappeared. The contemplatives and the ascetics are always informed with it. St. Francis of Sales is the most famous example for his ample use of allegories from natural history.

I have said that these 'moralizations' were many and popular. Handed down by tradition in fire-side stories and read by those who could read, the clerics, they became public property. The symbolical animals represented in the cathedrals of the Romantic period are a proof of this. Round the doorways, in the decoration of the facades and side-walls of the churches as well as on the capitals of the pillars, there is a more or less strange fauna, which says little to us to-day, but which spoke to the minds of the medieval peoples, just as the rude reproductions of scenes of the Old and New Testaments rightly called 'Biblia Pauperum', the bible which even the unlettered could read. It is not necessary to go to Parma, where the baptistery is adorned with a splendid frieze of fantastic animals, or to Modena or Benevento; one need only observe that our cathedral Fano had no lack of such representations, as we can deduce from the poor remains preserved in the hall of the Bishop's palace, where are to be seen bears, lions, and eagles.

6. The relation of our Physiologus to other works of the kind.

In order to give a preliminary answer to this question—a complete answer is another task—I have arranged in double columns the reading of our text with respect to three animals, that of St. Pier Damiani and that of the Physiologus of St. Epiphany (died 403), who perhaps first treated of this subject, and has many resemblances to our text. In some passages I have given also the relative reading in the *De natura rerum* of Thomas Cantipratensis and the anonymous Physiologus constantly quoted by Vincent of Beauvais. Finally, I give some sonnets of a Moralized Bestiary of the fourteenth century discovered at Gubbio by C. Mazzatinti, and edited by E. Monaci in *Atti d. R. Accad. d. Lincei, 1889,* Ser. IV . . .

By this comparison the differences and analogies of these medieval compositions will be evident. While the work of St. Pier Damiani considers a hundred animals, ours has only fourteen; it is then very imperfect, scarcely 300 verses. There are lacking the most popular animals which regularly figure in such compilations, for example, the Arabian phoenix, the salamander, the asp, &c. From this we conclude that we have here only a fragment of a larger *Physiologus,* composed by a certain Teballus or Tebaldus. We know nothing of this author, who from his name may be a foreigner. He is so called by Bartoli (op. cit., p. 87). In any case, the text here published for the first time will give readings which the learned can collate, with others from which they are perhaps derived.

§ 7. *The metre.*

The author hopes that his verses will be pleasing at least to Christ if not to others. Certainly 'si legitimum sonum digitis callemus et aure' we cannot give high praise to these verses, which at times would make the hair of the satyrist of Venusium stand on end. It is not a question of trifles, but of gross metrical errors, so that at a first reading the poem is hardly decipherable from the point of view of metre. When we succeed in solving the difficulties of the writing and in expanding the abbreviations, we are confronted with one passable verse among many others which are not. Still, with a little patience, after analysing the

whole poem, I think we can arrive with safety at the following conclusions.

The basic metre of the poem, as it must have been in the original composition, from which ours is derived, is the elegiac; alternate leonine, that is to say rhymed or with internal assonance, hexameters, and pentameters. From verses 50 to 91, in the whole of the description of the serpent, there is a generally regular sapphic metre. The copyist was not intelligent enough to grasp that the final Adonius of the Sapphic stanza constitutes a verse in itself, and he has always written it in continuation with the preceding verse. At first reading I could not explain why these long verses alternated with others much shorter.

The basic elegiac metre is taken up again to verse 163, that is to the description of the spider's web. Here we have regularly two dactyls followed by a choriamb. The scheme of this verse, unknown in classical metres, is –UU–UU|–U U U |; this might be called a decasyllabic Alcaic if the penultimate syllable were long instead of short, and perhaps this was the author's intention; unless it is a question of semiquantitive and semiqualitative verses, as we might suppose from the end of each verse, which is always unaccented.

This short parenthesis closes at verse 174, when the series of more or less defective couplets reoccurs. At verse 256 begins a series of twenty truly remarkable verses. They are twenty decasyllables formed by two coupled Adonii (–U U – U | U U – U), and they might be written as forty verses.

From verse 275 to the end we have elegiacs. Examining the metrical composition we observe various phenomena which show that the author was acquainted with metrical rules by ear only, and took liberties not allowed in Parnassus. In the first verse he allows the *e* of *leo* to be long; the third verse wants a syllable; verses 8, 9, and 10 will not scan at all; in verse 12 the *e* of *tertia is* considered short; verse 14 is neither a hexameter nor a pentameter, and the author has based his scheme on accent and not on quantity.

Verses 15-20 are less irregular, as also verses 25-48 on the eagle, where the elegiac metre is almost always recognizable, though the caesuras are far from elegant, half-feet

are wanting here and there, and some shorts and longs are interchanged, &c. At verse 27 we have a proof that the errors are often due to the inexperienced copyist rather than to the author. He has written 'Pons ubi sit qui numquam surgere desit quaerit' instead of 'Fons ubi sit qui numquam desit surgere quaerit'. We might suppose that the scribe knew nothing of metre, and had little ear not to notice the disharmony. The same thing occurs at verses 85 and 97.

Another characteristic of these verses is the existence of the rhyme or assonance between the middle syllable of the verse and the last; they are in fact leonine verses more or less successful.

Rhyme, which is not found in the classical poets who are masters of quantity, appears when the sense of the length and shortness of syllables is fading, as a substitute for the vanishing metrical harmony. We have already seen how feeble is the feeling for metrical quantity in our text, and we are not surprised to find rhyme appearing from the first verse, naturas—figuras verse 7 fortis—montis; verse 14 vivescit—capescit: verse 17 tandem—partem; and in verses 256-65, we have rhymes between verse and verse; manebit—videbit—sedebit—tenebit—manebit. Authentic rhymes, however, are not frequent; more often the good Tebaldus is content with a fugitive assonance or rhyme, reduced to the lowest terms. Verse 11 suum—lustrum; verse 12 vigilat—girat; ... and so on. In the series of decasyllables also there are rhymes between verse and verse. In an appendix I give the rational construction of some sapphic stanzas, verses 50-92 and verses 255-65. Errors and mistakes are not wanting; e. g. in verse 104 instead of lex singolare, leges.

As to the transcription, I have been careful to give the original text with the greatest exactness possible, even in its metrical and grammatical errors. Rarely I have been unable to understand the sense or satisfactorily to read some verse or word: in that case I have added an asterisk. I also reproduce the notes as they are found in the MS., not because they are of great importance, but because they may be useful to some. They are in a hand possibly of the fifteenth century or a little later. The whole number of

verses is 300, not including the usual concluding verse 'finito libro sit laus et gloria Christo'. The symbolical and perfect number so loved by Dante has thus been maintained by Tebaldus also.

In conclusion: this short work unearthed from the Chapter archives will increase the number of those works on which the learned can exercise their literary and philological analysis. It will be curious, and perhaps pleasant reading for those who wish to understand the medieval spirit and culture. Though little praised and cared for, that culture deserves loving study; for it is permeated with and based on Christian doctrine, it has given us those cathedrals which we enter with respect and wonder, and has left us the *Summa* of Aquinas, the *Commedia* of Dante, masterpieces as fresh and enlightening to-day as in past ages.

APPENDIX B

COMPARISON OF LATIN VERSIONS OF THE *PHYSIOLOGUS*

(1: page 114)
Printed in Cologne, 1492

(2: page 129)
Discovered recently in Codex No. 5
Archives Chapter of Fanum

(3: page 139)
Migne, Tom. 171, col. 1217-24

Note.-The Fano and Migne versions represent the originals in each case as closely as possible.

Note to the digital edition: In the original text, the three versions alternate on each two page spread. This proved inconvenient in this edition, so each version is shown complete, in the order listed above. The formatting of the original text has been retained.

Printed in Cologne, 1492

DE LEONE

proprietates i. mysticos sensus
Tres leo naturas et tres habet inde figuras
sc. Theobaldus duodecimo
Quas ego Christe tibi bis seno carmine scripsi
tra(n)ctant
Altera divini memorant animalia libri
sc. animalibus i. allegorica
De quibus apposui, que rursus mystica novi
Temptans diversis si possum scribere metris
duodenarium
Et numerum solidum complent animalia solum
robustus i. super verticem
Nam leo stans fortis super alta cacumina montis
inferiora
Qualicunque via vallis descendit ad ima
odoratum
Si venatorem per naris sentit odorem
omnia delet calcavit
Cauda cuncta linit, quae pes vestigia figit
sc. de illis vestigiis i. transitum
Quatenus inde suum non posset cernere lustrum
non vivit donec s. die circuit
Natus non vigilat dum sol se tercio girat
sonum faciens s: a somno s. natum
Sed rugitum dans pater eius resuscitat ipsum
vivere incipit s. exteriores accipit
Tunc quasi viviscit et sensus quinque capiscit
quiescit suos oculos
Et quotiens dormit nunquam sua lumina claudit
sc. Christo alti habitas in altitudine
Sic tibi (qui celsi resides in culmine coeli)
placuit sc. in fine saeculi visitare
Cum libuit tandem terrenam visere partem
i. omnes homines redimeres i. peccato
Ut genus humanum relevares crimine lapsum
omnino cognituin dyabolorum
Non penitus notum fuit ulli demoniorum
i. uterus virginis camera
Viscera Mariae tibi Christe fuere cubile

sc. pater i. post tres dies resurgere
Et qui to genuit triduum post surgere fecit
inferni vindicator ederes
Cum mortis vindex mortem crucis ipse subires
homines servabis
In nos custodes qui nullo tempore dormis
diligens sc. ovium rapiat dyabolus
Pervigil ut pastor ne demat de grege raptor

DE AQUILA

dicunt i. super omnes aves
Esse ferunt aquilam super omne volatile primo
sc. aquila senectus aggravat
Qui sic se renovat quando senecta gravat
aqua fluens investigat fluere desinat
Fons ubi sit quaerit, qui numquam surgere desit
vadit sc. fontem ad coelum i. vicino i. spere ignis
It super hunc coelo, fitque propinqua deo
phoebus comburit
tunc sibi sol ambas accendit fervidus alas
diminuit sc. alas sc. alas
Et minuit grandes alleviatque graves
obscuritas oculorum vicino
Tunc quoque caligo consumitur igne propinquo
sc. caliginem antiqua
Quam confert oculis vita vetusta suis
cito cadit fluidis aquis
Mox ruit in liquidis fontis se mergit in undis
ex nido juvenis cito
Utque cadit nido sic nova fit subito
sc. rostro cibus obliquum
Est autem rostrum quo capitur esca retrorsum
potest capere
Vix valet ex aliquo sumere pauca cibo
percutiens lapidem rodens cibum
Sed feriens petram vel mordens ut capit escam
rostrum curvum sumit escam
Os terit obliquum, sic capit inde cibum
sc. gravatus sc. originalibus sc. Evae
Est homo peccatis quae sunt ab origine matris
talis avis juvenescit
Qualis adest aquila, quae renovatur ita
transvolat justiciae calores
Nubes trascendit, solis incendia sentit

vanitatibus respuendo
Mundum cum pompis despiciendo suis
i. mundus a peccatis baptizatus baptismo sacro
Fit novus in Christo ter mersus gurgite sacro
i. de coelo manet mitis
De sursum vivus fons fluit ille pius
i. peccatum i. per confessionem
Os terit obliquum per verba precantia Christum
aflirmat sc. Paulus
Quod Christus petra sic firmat apostolus ita
sc. Christus dulcis
Nam novus est panis super omnia mella suavis
sc. angelorum in perpetuum esca
Panis id est Christus sic sine fine cibus

DE SERPENTE

hoc animal juvenis desiderat
Jamque senex serpens novus esse gaudet
a cibis abstinens taedio afficit
Atque jejunans macrum corpus perhorret
cutis velusta sc. a carne
Pellis effeta tremit evacuata
sc. absque carne
Ossa cum nervis sola manent
i. artum petra
Quaerit angustum lapidisque foramen
sc. serpens exiens
Vix movens se, veniensque tandem
ex foramine transserpit privat antiquam antiqua
Inde pertransit, spoliatque carnem pelle vetusta
fontes sitiens undarum
Quoslibet rivos repetens aquarum
removeat venenum
Ut sitim pellat evomit ante virus
in undis sc. serpentem pavebis
In aquis ergo minus hunc timebis absque veneno
hominem aliquem sine habitu videat
Sic virum quemquam sine veste spectet
remotius fugit
Longius serpens ut ab igne recedit
sc. serpens sc. hominem portet habitum sc. virum
Sed videns illum, qui fert amictum, surgit in illum
sc. serpentem superet in sequitur valde
Quem vir ut vincat persequiturque multum

uniens suum i. de corpore scutum
Colligens corpus, facit inde scutum
capitis custodiam occumbat
Verticis vero tenet usque curam, ne moriatur
Baptismo sancto renatus
Fonte que sacro semel es innovatus
iterum delinquis
Denuo si peccas nunc silicernus extas
sequntor serpentis senescis
Ergo sis semper imitator anguis dum veterascis
modicus macerentur membra
Sit cibus parcus: ut minuantur artus
comedis egenos cibabis
Unde cum mandis, pauperis juvabis
doleas de peccatis i. Deo lege illum psalmum
Poeniteas defle, Domino quoque dic Miserere
notat montem antrum
Signat hinc collem lapidisque foramen
significat etiam lapis sc. Christum
Signat et Christum petra, namque per ipsum
efficit mundus omnis homo accipit sc. aeternam termino
Fit novus quisquam capit atque vitam fine carentem
sc. Christi sanctam accedendo ecclesiam
Cujus ad excelsum veniendo templum
ut intelligas i. praedicationem
Ut bibas sacrum beatumque verbum
removeas primo tenes in mente iram odium vel rancorem
Evomas primum quod habes in corde venenum
menti rancores plus serpente nocentes
Cordi sunt irae magis angue nocivae
sicut invidiam generantes
Et velut matres odium creantes
menti lites i. odia
Cordi sunt rixae non bonae amicae invidiaeque
in mente i. erroribus elatis
Corde conceptis furiis superbis
i. compares tuos superiores spermis
Et coaequales superosque contemnis
repleta conscientiae
Plena sunt istis aliisque multis corda venenis
in corde dolus avaricia
Corde manet fraus et cupiditas ubique
sc. peccatis mundus sc. homo
His quidem purus quasi veste nudus

Dyabolos figura repellet
Demones anguis tipicus fugabit
obscuras pellit caligines circuitus
Noctis ut coecas reprimat tenebras orbita solis[1]
sustinebis temptationes
Sed tamen magnas patiere pugnas
donec in hora mortis
Usque dum vives, in agone vinces
sequere capitis defensor
Unde serpentem imitare prudens verticis autor
desideras sine termino
Vis novam vitam sine fine dignam
Omni tempore puram conscientiam tenendum
Semper illaesum caput est habendum
significo
Hocque caput dico, quod habes in principe Christo

DE FORMICA

i. modum vivendi dat
Exemplum nobis praebet formica laboris
dum consuitum gerit
Quando suo solitum portat in ore cibum
gestis denotat
Inque suis factis res monstrat spirituales
sc. res diligit ideo
Quas (quia judaeus non amat), inde reus
Ut valeat brumae fieri secura futurae
sc. est sc. formica
Dum calor in terra non requiescit ea
Nosque laboremus fratres, dum tempus habemus
tuti
Securi fieri tempore judicii
sc. formina i. collegit invenit respuit
Haec frumenta legit, si comperit ordea spernit
s. homo congrega antiquem
Tuque novam legem collige non veterem
i. madidis
Sed ne de pluviis aspersum germinet udis
sc. granum putrifiat comedere sc. granum
Aut id ne pereat esse quod nequeat
collegit dividit
Granum (quod legit) prudens formica bipertit

[1]This line is omitted in the Fano version.

Hoc est quod binas lex habet una vias
sc. lex pariter tribuit
Quae terrena sonat simul et coelestia donat
sc. lex coelestis sc. lex terrena nutrit
Nunc mentem pascit, et modo corpus alit
Nos ut lex repleat famis formido recedat
Tempore judicii, quod simile est hyemi

DE VULPE

fraudibus vocatur fraudulenta
Plena dolis multis vocitatur subdola vulpes
sc. vulpem rapit gallinas
Hanc fugat agricola, nam capit altilia
dum sc. vulpes deficiunt practicam
Sin habet illa famem, quia desunt invenit artem
arte capere
Qua sibi cantantes prendere possit aves
aratam prosternit
In terram scissam se tendit liramque supinam
sc. vulpes anhelitum
Et quasi sit mortua flamina nulla trahit
Cornix aut alter corvus putat esse cadaver
invadit interficit
Insidet ut comedat morsibus excoriat
vulpes cito capit
Illa levis surgit subitoque volatile sumit
dat comedendo mortem
Dentibus et tristem reddit eddendo necem
habet dupliaeen scire misticum sensum
Unde tenet duplam (quam prodest nosse) figuram
diabolo aequalis similis hominibus
Est zabulo similis, par est aliquando viris
sc. aeternaliter sc. diabolus
Mortuus est vere, qui mortem fecit habere
sc. homines fingit agat
Nos, et dissimilat quod mala non faciat
sc. hominis vorat corpus sc. homo vanam
Cujus edit carnem, qui rem facit omnis inanem
crimen pro et
Hoc est peccatum quodlibet atque malum
sc. hominem devorat quum inferna
Quem tunc deglutit, cum secum ad tartara ducit

diabolus laqueis vulpi
Demon ab insidiis vulpeculae similis
homines
Et cum fraude viri sunt vulpis nomine digni
Quale hoc omnes tempore sunt homines
loquentes sc. verba fraudes
Fantes ore bona, sed mala corde gerunt
ille rex sc. similis vulpi sc. tribus regibus
Herodesque fuit, qui Christum quaerere jussit
fingens occidere
Credere se simulans, perdere dissimulans

DE CERVO

hoc animal proprietates i. duos misticos sensus
Cervus habere duas naturas sive figuras
a naturali philosopho sc. de cervo
Dicitur a phisio qui docet inde logo
pro quia magnos extrahit serpentes
Nam suis grandes cum naribus attrahit angues
i. antris ex cavernis rupis
De caveis terrae, de lateribusve petrae
sc.serpentes forti calescente
Quos vorat, ac tetro mox fervescente veneno
festinat humidas
Aestuat ad liquidas currere fontis aquas
sc.aquas valde sc.aquis venena superat
Quas cum forte bibit, his plenus toxica vincit
novum deponit
Se juvenemque facit cornua quando jacit
sc. homines antiqui diaboli dolo decepti
Nos quoque cum prisci serpentis fraude revicti
peccatum originale recipimus comburimur fervore luxuriae, irae etc.
Virus contrahimus, urimur et facibus
sc. fraus diaboli parit invidiam rancorem
Haec tibi luxuriam profert odiumque vel iram
nimis magnam cupiditatem
Aut etiam nimiam cordis avaritiam
viventem sc. nos Christiani
Ad fontem vivum debemus currere Christum
sc. Christus a peccatis lavat commissa peccata remittit
Qui cum nos mundat, sumpta venena fugat
sc. nos Christiani peccatis deletis mundi sancti
Qui sumus his demptis juvenes factique beati

sc. peccata sc. homines
Quae quasi cornua sunt cum miseros faciunt
pondera illa animalia in capite gerunt
Cornua sunt onera, quae cervi vertice portant
i. non scandalo sc. coruna sc. cervis
Sed non dedecori deinde videntur eis
rivos transnatant similiter pertranseunt
Et fluvios tranant pariter terramque peragrant
remotius tendunt nutrimentum investigant
Longius et pergunt pascua quando quaerunt
gerunt elevatum transnatantes in ordine
Portant suspensum gradientes ordine mentum
sc. cervus sc. cervi culis inclinatus
Alter in alterius clunibus impositus
servant ordinem in congregatione sc. cervi
Hunc retinent usum si sint in ordine centum
sc. cervus antecedit fatigatus retrorsus vadit
Sed qui praecedit fessus ad ima redit
tali modo revertentes omnes se invicem portantes
Sic se vertentes cuncti mutuoque ferentes
pro non et unquam tali modo pertranseunt
Numquam deficiunt, sicque viam peragunt
per talem modum portare onera
Per tales mores alienos ferre labores
cum dilectione ammonent adjuvare instruunt
Cum pietate monent, sicque juvare docent
praeceptum sc. Jesu Christi
Sic lex est Christi nostri complenda magistri
sc. bona opera agunt praemium invenient
Talia (qui faciunt) pascua reperient

DE ARANEA

quamvis parvus
Vermis aranea licet exiguus
multas telas texit continuus
Plurima fila nectit assiduus
sc. vermis istis artibus
Qui vivere solet his studiis
nectere artificiose
Texere quae solet artificitus
sc. tela laqui
Sunt ea rethia musca tibi
volans deprehendaris in illa tela
Ut volitans capiaris ibi

suavis cibus sc. araneae
Dulcis et utilis esca sibi
sce araneae tela fragilis
Huic placet illud opus tenue
sc. araneae prodest debile
Sed sibi nil valet, nam fragile
i. quilibet ventus movet i. jam huc jam illuc
Quaelibet aura trahit in patulum
frangitur perit
Rumpitur et cadit in nihilum
imitatur sc. araneaes
Hos sequitur homo vermiculos
defraudando adversarios
Decipiendo suos inimicos
sc.inimicos reddens egenos
Quos comedit faciens miseros
libet valde
Et placet sibi inde nimium
damnificare
Quando nocere potest alium
sc. homo malum interdum
Ille tamen vicium quandoque facit
pro quando decedit perit
Cum moritur quasi tela cadit
sc. telam impraesenti vita texit
Quam modo dictus Aranea facit

DE CETO

i. super omnes bestias terrae in mari talis piscis
Est super omne pecus (qui vivit in aequore) cetus
i. belua magna quando supernatat
Monstrum grande satis, dum superextat aquis
i. videns sc. nauta cetum rupem aestimat
Prospiciens illum, montem putat esse marinum
pro vel in mari
Aut quod in Occeano insula sit medio
sc. cetus esuriem patitur multotiens magnam
Hic quoque quando famem (quam fert saepissime grandem)
refocillare desiderat astutus fauces
Alleviare cupit, callidus os aperit
sicut rosarum emittit
Unde velut florum sic flatus reddit odorum

parvos pisces alliciat modicos
Ad se pisciculos ut trahat exiguos
sc. piscem sc. comedit quia capere sc. piscem
Exiguum tum? quoniam deprehendere magnum
non potest ex faucibus ejicit
Perfectumque nequit; sed nec ab ore premit
exiquos pisces sc. in ore devorat sc. pisces
Parvos pisciculos claudit, deglutit et omnes
non taliter olim absorbuit sc. cetus illum prophetum
Non sic ut quondam sorbuit ille Jonam
fuerit turbatio recedit appropinquat
Si sit tempestas cum vadit et venit aestas
mare profundum evertit
Et pelagus fundum turbidat omne suum
statim supremas erigit ille piscis in aquas
Continuo summas se tollit cetus in undas
anteriorem partem montis videre non parvum
Est promontorium cernere non modicum
sc. pisci allegare commotam prae periculo marls i. navem
Huic religare citam prae tempestate carinam
naucleri properant extra navem exiliant
Nautae festinant, utque foris saliant
incendunt ardentem puppis portat rogum
Accendunt vigilem (quern navis portitat) ignem
apud illum ignem cibaria parent
Ut cale se faciant et comedenda coquant
cetus ignem percipit se ipsum recedendo submergit
Ille focurn sentit, tunc se fugiendo remergit
antea i. navis destruitur
Unde prius venit, sicque carina perit
dyabolus
Viribus est zabulus quasi cetus corpore magno
i. ostendunt
Ut monstrant magni, quos fecit ille magi
omnium variat i. hominum
Mentes cunctorum qui mutat ubique virorum
sc. dyabolus destruit
Esuritque sitit, quousque potest perimit
i. parvos in fide i. blandimento
Et modicos fidei trahit in dulcedeni verbi
i. stabiles in fide sc. dyabolus
Nam fide fermos non trahit ille viros
sc. dyabolo i. quicumque
In quo confidit quisquis et spem sibi ponit

i. ad infernum illuditur
Ad stiga (qui rapitur) quam male decipitur

DE SYRENE

veluci marinae cantantia
Sirenes sunt monstrua maris resonantia miris
Vocibus et modulis cantus facientia multis
sc. sirenes tuta multotiens
Ad quas non caute veniunt saepissime nautae
Quae faciunt sonitum nimiae dulcedine vocum
i. periculum navium
Et modo naufragium, modo dant mortale periculum
pro quia i. perscrutati sunt
Nam (qui viderunt) has tales esse tulerunt
Ex umbilico sunt ut pulcherrima virgo
i. a parte posteriori
Quodque facit monstrum, pisces sunt inde retrorsum
tale animal i. habens duplicem formam
Est hono centaurus eadem natura biformis
tale animal i. ab una parte est homo
In quibus est asinus humano corpore mixtus
i. multi i. moribus
Quam plures homines sic sunt in more biformis
Unum dicentes aliud tibi mox facientes
i. ab extra loquuntur i. ab intra
Qui foris ut fantur, non intus sic operantur
sicuti sc. homines sc. sunt
Utpote sunt multi, qui de virtute locuti
Clunibus indulgent, his o quam publica fulgent

DE ELEPHANTE

magnos illam patriam
Corpore tam grandes apud indos sunt elephantes
Ut bene firmares montibus esse pares
paritur vadunt nutrimenta
Hi simul incedunt ut oves, dum pascua quaerunt
Aversi coiunt : dum sibi conveniunt
pro et una vice i. per tam longa tempora
Atque semel pariunt, quamvis tot tempora vivunt
i. per tricentos annos pariunt
Hoc est trecentum, nec faciunt genitum

i. et i. per duos annos portans
Ast unum generans, et per duo tempora gestans
quando stat
Cum pant in magna (ne cadat) extat aqua
sc. elepbas i. flectit
Non habet unde surgat: quia nunquam crura recurvat
i. aliqua cadit timet
Si quia forte ruit, hoc genetrix metuit
i. quiescere i. dormire
Dum vult pausare vel somno se recreare
innititur stipite i. non parvo
Incumbit trunco arboris haut modico
considerat dividit occultet
Quam notat atque secat venator et obice celat
occulte sc. venator quando sc. elephas
Clamque sedens spectat: dum requiem repetat
sc. elephas tutus
Ille (velut quondam) securus ad arboris umbram
quando i. dormit cadente cadit
Dum venit incumbit, cumque ruente ruit
i. praesens est i. postea
Sin homo non aderit gemit: et denique barrit
advenit desiderat
Tunc unus acurrit; qui relevare cupit
i. non potest laborat condolens i. sonitum facit
Sed nequit et fatagit; complorans tunc quoque barrit
sc.elephantes accurrunt
Multi vel magni tunc veniunt alii
pro quando non possunt sc. elephantes emittere barritum
Cum nequeunt, omnes intendunt mittere voces
sc. voces vadit festinans sc. elephas
Ad quas it subitus parvulus ac minimus
sc. parvi eleqantis astutia relevat sc. elephantem
Cujus et est mirum provisio sublevat illum
praeparatas evadit
Et sic praedictas effugit insidias
i. crinibus elephantis i. in domo fumigatio
Deque pilis hujus si sit sub domate fumus
recedunt sc. animalia portant
Serpentes cedunt, quaeque venena ferunt
i. prothoplastus per commestionem pomi peccavit
Sic homo primus Adam per lignum sic cecidit jam
sc. hominem ille propheta sublevare non valuit
Quem Moyses voluit tollere, non potuit

sc. Moysen vates non potuerunt
Post hunc prophetae voluerunt nec valuere
sc. prophetarum descendit sc. hominem Jesus Christus
Ipsorum precibus venit ad hunc Dominus
sc. dominus parvulus quia
Qui cum sit parvus, quoniam Deus est homo factus
?
sublevavit sc. hominem per commestionem culpabitem
Sic relevavit eum in comedendo reum
sc. Christi de praedicationibus
Cujus odor plenus de verbis silicet ejus
sc. homini benique sc. homo salvus
Sic cui rite venit, ille beatus erit
peccatum periet sc. Christum
Omne quod est vicium fugiet de corde per ipsum
Causa dehinc leti nulla nocebit ei.

DE TURTURE

talis avis vane diligere
Turtur inane nescit amare
pro quia soli sociata viro
Nam semel uni junta marito
sc. marito suo sc. marito
Semper adhæret, cum simul ipso
sociata volabit
Nocte dieque juncta manebit
sine compare suo sc. ipsam
Absque marito nemo videbit
i. privata sc. marito
Sed viduata si caret ipso
de cetero sodali
Non tamen ultro nubit amico
quiescet
Sola volabit, sola sedebit
sc. maritum suum
Et quasi vivum corde tenebit
i. occultans se
Operiensque casta manebit
est quaelibet Christiana
Sic anima extat quaeque fidelis
effecta i. Christiana felix beata
Facta virili foedere felix
pro quia sponsus Hiesus
Namque maritus est sibi Christus

pro quando sc. Christo implet
Cum sua de se pectora replet
sancte sc. Christo
Si bene vivit semper adhæret
requirit sponsum
Non alienum quaerit amicum
quamvis infernus accepit sc. Christum
Quamlibet orcus sumpserit illum
sc. Christum vivere sc. anima in coelo
Quem superesse credit in aethera
de coelo venturum expectat sc. Christum
Inde futurum spectat eundem
i. omnes homines
Ut microcosmum judicet omnem

DE PANTHERA

habens quatuor pedes sc. panthere sc. quadrupes
Est quadrupes panther, quo non pulchrior alter
sc. panther depingitur
Qui magis ex albo conspergitur orbiculato
variis nutritus venationibus saturatus
Diversis pastus venalibus et saciatus
reclinat concavo specu
Se recepit dormitque cavo prostratus in antro
post tres dies exit certe vociferat
Post triduum surgit, tunc vero denique rugit
ex ore ejus tam dulcis
Exit odor talis de guttere tamque suavis
sc. odor excedet i. omnia odorifera
Qui virtute sua suparabit aromata cuncta
sc. odorem statim currit quaecumque fera audit
Ad quem mox tendit quae vocem bestia sentit
insequitur sc. pantherem suavitate
Sic imitatur eum flatus dulcidine plenum
sc. bestiae talia animalia
Sic faciunt omnes, soli panthera dracones
sonitum facit pigri efficiunt
Cum sonat ant fugiunt, aut segnes corpora fiunt
in cavemis occultant se ad lucem veniunt
In caveisque latent, nec longo tempore patent
dominus noster mistice
Est autem Christus panther alegorice dictus
sc. Christus excellit ornatus
Qui superest homines forma collatus ad omnes

sociatus sc. Christus sc. contumelias sustinuit
Et satur ille fuit, qui tot (quot vult) sibi sumpsit
sc. trium dierum in sepulchro sc. homines sc. a dyabolica potestate
Somnum tunc cepit, cum nos monendo redemit
sonitum magnum dedit resurrexit
Rugitum misit postquam de morte revixit
scandens sc. aeternaliter
Coelos ascendens, qui regnat cum patre praesens
sc. Christum omnes homines sc. in eum
Quem gentes cunctae si sint credendo sequntae
sc. dyabolus occultat se ad lucem venit
Qui fugit atque latet, nec in ipso tempore patet
i. dyabolus senex sc. hominibus adversarius
Serpens antiquus (qui nobis est inimicus)
pro quia manifeste sc. homines ausus est occulte decipere sc. homines
Namque palam nullos audet clam fallere multos
sc. homines protegat i. in aeternum
Quos cum defendat, qui soecla per omnia regnat

Tres leo naturas tres habet inde figuras.
Quas ego Christe tibi terseno carmine scripsi,
Altera divini memorant animalia libri,
ea
De quibus aposui quae rursus mistica novi.
ego
Temptans diversis si possem scribere metris,
Et numero rationem complent simul addita soldum.*

Nam leo stans fortis super alta cacumina montis,
Quacumque via descendit ad ima vallis,
Si venatorem per notum sentit odorem,
Cauda linit quo pes vestigia figit cuncta,
Quatenus suum non possit querere lustrum.
Natus non vigilat cum sol se tertio girat,
Set dans mugitum pater eius suscitat ipsum,
Tunc qui vivescit tunc senso quoque capescit.
Et quotiens dormit sua numquam lumina claudit.
Sic tibi, qui celsi in cacumine celi resides,
Cum libuit tandem terrenam visere partem,
Ut genus humanum relevares crimine lapsum;
Non penitus notum fuit ulli demoniorum
Viscera Marie, Xriste, tibi fuisse cubile.
Cum mortis vindex mortem crucis ipse subires,
Et qui to genuit triduum post surgere fecit.
Tu nos costodis qui nullo tempore dormis,
diabolus
Pervigil ut pastor ne demat de grege raptor.

phi(sici o philosophi ?) dicunt
Esse ferunt aquilam super omne volatile primam,
illa ipsam
Que sic se renovat quando senecta gravat.
fons
Fons ubi sit qui numquam surgere desit querit,
vadit fontem
It super hunc celo, fitque propinqua deo.
Tunc sibi sol ambas accendit fervidus alas,
Et minuit grandes allevatque *(sic)* graves;
Tunc quoque caligo consumitur propinquo igne,

Quam confert oculis vita vetusta suis.
Mox ruit et fontis liquidis se mergit in undis,
sicut
Utque cadit nido sic nova fit subito.
Est autem rostrum quo capitur esca retrortum,
Vix valet ex aliquo sumere pauca cibo,
Set feriens petram, vel mordens ut solet escam,
Os terit oblicuum, sic capit inde cibum.
talis
Est homo peccatis que sunt ab origine matris,
Qualis adeo aquila, sed renovatur ita.
ille homo
Nubes transcendit solisque incendia sentit,
laudis
Mundum cum pompis despiciendo suis.
ille
Fit novus in Xristo tunc mersus gurgite vivo,
De sursum veniens fons ait ille pius.
Os terit oblicuum per verba precantia Xristum;
Quod Xristus petra sit, aflirmat Apostolus id.
comedit
Jam novus, est panem super omnia mella suavem;
Panis idem Xristus fit sine morte cibus.

Iam senex serpens novus esse gaudet,
Atque jeiunans macie perorret,
Pellis effeta tremit ossa nervis | sola manentis.
Querit angustum lapidis foramen,
Vix movens se se veniensque tandem,
Inde pertransit spoliaturque tandem | pelle vetusta.
Quoslibet rivos repetens aquarum
Ut sitim perdat, vomit ante virus,
poco
In acquis ergo minus hunc timebo | absque veneno.
Si virum spectat sine veste quemque
sicut
Longius serpens ut ab igne cessat,
At videns illum qui refert amictum | surgit in ipsum.
Quem vir ut vincit sequiturque multum,
Neglegit corpus, facit idem scutum,
semper
Verticis vero tenet usque curam | ne moriatur.

homo es
Fonte qui sacro semel innovatus
Denuo peccas silisternus * esto,
Ergo sis semper imitator anguis | cum veterascis.
scarsus
Sit cibus parcus, minuantur artus,
Unde non mandis miseros iuvabis.
Penitensque defle, Dominoque saepe dic miserere.
Signat huic callem lapidis foramen,
Signat et Xristum petra, nam per ipsum
Fit novus quisque, capit atque vitam | fine carentem;
Cuius ad celsum veniendo templum,
Ut bibas sacrum beatumque verbum
Et vomas primum quod habes nocivum | corde venenum.
le ire
Corde Bunt ire magis angue nigre,
Et veluti matres odium creantes,
Corde sunt rixe bene non amice | invidieque;
Corde conceptis furiisque superbis,
Et quod equales superosque contenpnis,
Plena sunt istis aliisque multis | corda venenis.
Is quidem purus quasi veste nudus,
figurativus
Demonen anguis tipicus fugabis;
carrecta
Noctis ut cecas repit orbita | tenebras solis.
Sed tamen multas patiere pugnas,
in prelio
Atque dum vines in agone fies,
Unde serpentem imitare prudens | verticis auctor.
tu
Vis novus vitam sine fine dignam?
Semper illesum caput est habendum,
Hoc caput dico quod habes in ipso | principe Xristo.

Exemplum nobis prebet formica laboris,
Quando suo solitum portitat in ore cibum,
Inque suis factis res mostrat spirituales,
Quas quasi iudeus non amat iudex reus.
Ut valeat brume fieri secura future,
formica
Dum calor est in terra non requiescit ea.

Nosque laboremus fratres, dum tempus habemus,
Securi ut possimus fieri tempore judicii.
formica tollit
Hec frumenta legit, si comperit ordea spernit,
ego
Ipse ego novam legem colligo non veterem.
granum
Set ne de pluviis aspersus germinet undis,
Aut ea ne pereat esse quod hinc nequeat,
tollit
Granum quodque legit prudens formica bipartit.
Hoc est quod binas leges habet una vias,
lex
Quae terrena sonat simulque et celestia mostrat;
Nunc mentem pascit, et modo corpus alit,
Nos ut repleat famis, ut formido recedat
tempus
Tempore judici, quod simile est yemi.

Plena dolis multis vocitatur subdola vulpis,
aves
Hanc amat agricola quod rapit altilia.
quod si
Sin habet famem illa, quam definxit invenit artem
per quam
Qua sibi cracitantes comprehendere possit aves;
ostendit
In terram scissam namque tendit se supinatam,
Et quasi mortua sit, flamina nulla trahit.
Cornix aut aliter corvus putat esse cadaver,
Insidet ut comedat, morsibus excoriat;
Illa lenis surgit, subitoque volatile sumit
Dentibus, quod tristem reddit edendo vicem.
Inde tenet duplam quam prodest nosce figuram.
diabulo vulpes
Nam Zabulo est similis, par aliquando viris.
ille nos
Mortuus est vere qui mortem fecit habere,
Nosque dissimulat quod mala non faciat,
Cuius edit carnem murem * facit omnem inanem,
Hoc est peccatum quodlibet atque malum.
zabulus
Quem quasi degluctit eum secum ad tartara ducit.

Demon ab insidiis vulpecule est similis.
Et cum fraude viri sint vulpis nomine digni,
Quales sunt omnes hoc tempore homines,
Herodesque fuit qui Xristum quaerere iuxit,
occidere
Credere se simulans, perdere dissimulans.

Cervus habet duas naturas atque figuras;
Ducitur aphisio cum docetur inde logo.*
Nam quisquis grandes cum naribus extrahit angues,
De caveis terrae de latebrisve petre,
Quos vorat et, tetro mox fervescente veneno,
Estuat ad liquidas pergere fontis aquas;
Quas cum forte bibit, his plenus tossica vincit.
Se invenemque facit, cornua quando iacit.
Nos quoque cum prisci serpentis fraude revicti,
Virus contrahimus, urimur et facibus,
Hoc est luxuria que fert odiumque vel iram,
Aut etiam nimis eris avaritia,
Ad fontem vivum debemus currere Xristum,
Qui cum nos udat sumpta venena fugat.
Nos sumus his demptis iuvenes factique superbi,
Que quasi cornua sunt cum miseros feriunt,
ponderi
Cornua sunt honeri quae portant vertice cervi
honori
Sed non dedecori deinde videntur heri.
Si fluvios transeunt pariter pariterque peragrant,
Longius et pergunt pasqua quando petunt;
Portant suspensum gradientes ordine mentum,
Alter in alterius cluribus impositus,
illi
Hunc retinent usum si sunt in agmine centum.
ille
Set qui precedit fessus ad yma redit,
Sic se vertentes cuncti mutuoque ferentes,
finiunt
Numquam deficiunt atque viam peragunt.
Per tales mores alienos ferre labores
illi cervi nos nos
Cum pietate monent atque imitare docent.
Sic est lex Xristi nostri magistri complenda,

legem
Cuius qui faciet pascua reperiet.

Vermis araneus exiguus plurima fila net assiduus,
Tessere quia studet artificiis retia ea, musca, tibi;
Ut volatitans capiaris ibi, dulcis et utilis esca sibi.
Huic placet illud opus tenue.
Set tibi nil valet ut fragile.
ventus manifesturn
Quelibet aura trahit in patulum,
Rumpitur et cadit in nichilum.
Hos sequitur homo vermiculos
Despiciendo suo inimicos,
Quos comedit faciens miseros,
Et placet sibi nimium inde
Quando potest nocere alium.
qui
Ille tamen malum quod facit
Cum moritur quasi stella cadit,
Quam modo dictus araneus agit.

piscis
Est super omne pecus quod vivit in equore cetus,
Mostrum grande satis cum superstat aquis.
aliquis
Prospiciens illum montem putat else marinum
At quod in oceano insula sit medio.
Hic si quando famem, quam sepissime fert grandem,
Alleviare velit, callidus os aperit,
per quam
Unde velud florum flatus se redit odorum,
Ad se pisciculos claudit ut trahat exiguos;
Exiguos tantum quoniam comprehendere magnum
Perfectumque nequid, nec tamen ore capit;
Piscis pisciculos claudit et gluctit illos:
Non sic, non sic lam sorbuit ille Ionam.
Si fit tempestas cum vadit vel venit estas
Et pelagus fundum turbidat omne suum,
Continuo summas se tollit cetus ad undas,
montem
Est promontorium cernere non modicum;
promontorio
Huic religare citam per tempestatem carinam,

Naute festinant; utque foras saliant
Accendunt vigilem quem navis portat ignem,
Ut calefaciant ut comedenda coquant.
Ille focum sentit, tunc se fugiendo remergit
Unde prius venit, sicque carina perit.

diabolus vallena
Viribus est Zabulus quasi cetus corpore magnus,
Ut mostrat magis quos facit ille magi.*
Mentes cunctorum qui sunt ubique virorum,

occidit illos
Exurit atque sitit, quosque potest, perimit,
Set modicos fidei trahit in dulcedine verbi;
Namque fide firmos non habet ille viros.
In quo confidit quisquis vel spem sibi mittit,

infernum
Ad stigia cum rapitur qui male decipitur.

Sirene sunt monstra maris et resonantia magis,

in precipitium
Ad quas incaute veniunt sepissime naute,
Vocibus et modulis cantus formantia multis,
Que faciunt sonum nimia dulcedine vocum,

modo dant
Et naufragium modo dant mortale periclum;

dixerunt
Quas qui fugerunt tales esse tulerunt;

sicut
Ex umbilico sunt ut pulcherrima virgo,
Quodque facit monstrum, volucres sunt in deorsum.

Est honocentauris inde natura biformis

horocentauris
In quibus est asinus humano corpore mistus;
Quam plures homines sic sunt in ore biformes!
Unum dicentes aliut tibi mox facientes!
Qui foris ut fantur sic intus non operantur.

sic sunt
Utpote sunt multi qui de virtute locuti

groppis perguleta
Clunibus indulgent. His quantum pulpita fulgent!

Corpore tam grandes apud indos sunt elefantes
Ut bene firmares montibus esse pares.

Hii simul incedunt ut oves cum pascua petunt.
Adversi coeunt cum sibi conveniunt,
Atque semel pariunt quamvis tempora vivunt,
Hoc est tercentum, nec faciunt geminum,
Ast unum generans per duo tempora gestans
Cum facit in magna ne cadat extat aqua.
Non habet unde surgat quod numquam crura recurvat,
aliqua parte mater
Si qua forte ruit genitrix hoc metuit.
Cum vult pausare vel sommo se recreare
Incumbit ligno arboris eximio;
Quam notat atque secat venator et obice celat,
Clamque sedens spectat dum requiem repetat,
Ille velut quondam securus ad arboris umbram
Cum venit incumbit, cumque ruente ruit
Sin homo non aderit, gemit tunc denique barrit;
Tunc unus currit qui relevare cupit,
Set nequit et satagit, tune plorans hic quoque barrit;
Multi vel magni tunc veniunt alii,
Cum nequeunt omnes contempnunt mictere voces:
Ad quas fit subitus parvulus ac minimus,
id est musellum illius parvi
Cum, et est mirum, permusida sullevat illum,
Et sic predictas effugit insidias.
sub domo
Deque pilis huius si sit sub domate fumus
Serpentes cedunt queque venena ferunt.
Sic homo primus Adam per lignum cecidit iam,
Quem Moyses voluit tollere nec potuit,
Post hunc Prophete nec potuere,
umanum genus
Ipsorum precibus venit ad hoc Dominus,
Dominus
Qui cum sit parvulus, Deus est homo factus,
in delendo peccatum
Sic relevavit eum in comedendo reum.
Cuius odor plenus, de verbis scilicet eius,
alicui
Si cui rite venit inde beatus erit,
Omne quidem vitium fuget de corde per ipsum,
Causa dehinc leti nulla nocebit ei.

Turtur inane | nescit amare,
Nam semel uni | nupta marito
Semper adherebit | simul cum ipso,
Nocte dieque | juncta manebit,
Absque marito | nemo videbit.
Sed viduata | si caret ipso
Non tamen ultra | nubet amico,
Sola volabit | sola sedebit,
Et quasi virum | corde tenebit,
cum expectans
Opperiensque | casta manebit.
Sic anima | queque fidelis,
Facta virili | semente felix,
Namque maritus | est sibi Xristus,
Cum sua de se | pectora replet
Et bene vivit | semper adheret,
Non alienum | querit amicum,
id est quamvis
Quemlibet orcus | superfecit illum
Quem superesse | credit in etere,
Inde futurum | spectat eumdem
omnem hominem
Ut microcosmum | judicet omne.

Est quadrupes Panther quo non est pulcrior alter,
Qui niger ex albo spargitur orbiculato;
Diversis pastus venatibus et satiatus
Se recipit dormitque prostratus in antro,
Post triduum vero surgit. Cum denique rugit
Exit odor talis de gutture tamque suavis
odores
Qui virtute sua superat aromata cuncta;
Ad quem mox tendit que vocem bellua sentit,
Atque illum flatum sumit dulcedine plenum.
Sic faciunt omnes, soli phanthera dracones
higni
Cum sonat aut fugiunt aut segnes corpore fiunt,
In caveis latent nec ipso in tempore parent.
Est autem Xristus Phanter allegorice dictus,
Qui superest homines forma collatus ad omnes;
Et satur ille fuit qui quod vult tot sibi sumit;
Et sopnum cepit cum nos moriendo redemit;

Rugitum misit postquam de morte revixit
Celos ascendens, ibique regnat cum patre presens.
Quem gentes cuncte sunt sic credendo secute.
Aut fugit atque latet nec ab ipso tempore paret
Serpens antiquus, qui nobis est inimicus;
Namque palam nullos, licet audet fallere multos:
Quos ipse defendat qui secla per omnia regnat.
Carmine finito sit laus et gloria Xristo,
Cui si non alii, placeant hec metra teballi.

(rosso) Finito libro sit laus et gloria Xristo.
Qui scripsit scribat semper, cum domino vivat.

[1173] DE LEONE

Tres leo naturas et tres habet inde figuras,
Quas ego, Christe, tibi bis seno carmine scripsi.
Altera divini memorant animalia libri,
De quibus apposui quae rursus mystica novi,
Tentans diversis si possem scribere metris.
Nec numerum nostrum complent simul addita solum;
Nam leo stans fortis super alta cacumina montis
Qualicunque via descendit vallis ad ima,
Si venatorem per notum sentit odorem,
Cauda cuncta linit, quae pes vestigia figit,
Quatenus inde suum non possit quaerere lustrum.
Natus non vigilat dum sol se tertio gyrat,
Sed dans rugitum pater ejus suscitat illum,
Tunc quasi vivescit, tunc sensus quinque capescit,
Et quoties dormit sua nunquam lumina claudit.
Sic tibi qui summi resides in culmine coeli,
Cum libuit tandem terrenam visere partem,
Ut genus humanum relevares crimine lapsum,
Non penitus notum fuit ulli daemoniorum
Viscera Mariae tibi, Christe, fuisse cubile,
Et qui to genuit, triduum post surgere fecit,
Cum mortis vindex, mortem crucis ipse subires.
Tu nos custodis, tu nullo tempore dormis,
Ne demat quemquam proprio lupus e grege raptum.

DE AQUILA

Esse ferunt aquilam super omne volatile primam,
  Quae se sic renovat quando senecta gravat.
Fons ubi sit quaerit qui nonquam currere desit,
  Et super hunc coelo fitque propinqua Deo.
Tunc sibi sol ambas incendit fervidus alas, [B]
  Et minuit grandes, alleviatque graves.
Tunc quoque caligo consumitur igne propinquo
  Quam confert oculis vita vetusta suis.
Mox ruit, et liquidis fontis se mergit in undis.
  Utque cadit nido, sic nova fit subito.

Est autem rostrum quo carpitur esca retortum
  Vix valet ex aliquo sumere pauca cibo.
Sed feriens petram, vel mordens ut solet escam
  Atterit obliquum; sic capit inde cibum.
Est homo peccatis quae sunt ab origine matris
  Qualis idem est aquila; sed renovatur ita.
Nubem transcendit, solisque incendia sentit,
  Mundum cum pompis despiciendo suis.
Fit novus in Christo ter mersus gurgite vivo (48).
  De se: Sum vivus fons, ait ille pius. [C]
Os terit obliquum per verba precantia Christum
  Quod Christus petra sit, littera saepe tulit.
Jam novus est panis super omnia mella suavis: [1174]
Panis is est Christus, fit sine morte cibus.

(48) Nota baptismum per immersion*u*m.

DE COLUBRO

Jam senex serpens novus esse gaudet,
Atque jejunans macie perhorret.
Pellis effeta tremit; ossa, non vis,
  Sola manetis.
Quaerit angustum lapidis foramen,
Vix novens sese, veniensque tandem
Inde pertransit, spoliatque carnem
  Pelle vetusta.
Quos libet rivos repetens aquarum [D]
Ut sitim perdat jacit ante virus
In aquis ergo minus hunc timebo
  Absque veneno.
Si virum quemquam sine veste spectat,
Longius serpens ut ab igne cessat;
At videns illum qui gerit amictum,
  Surgit in illum.
Quem vir ut vincit, sequiturque multum
Negligit corpus, facit inde scutum,
Verticis usque tenet ille curam.
  Ne moriatur.
Fonte qui sacro semel innovatur,
Denuo si peccas, silicernus exstas
Ergo sis semper imitator anguis

Cum veterascis.
Sit cibus parcus, minuanturque artus
Unde non mandis, miseros juvabis,
Poenitens defle, Dominoque saepe
Dic: Miserere.
Signat hunc callem lapidis foramen,
Signat et Christum petra: nam per ipsum
Fit novus quisquam, capit atque vitam
Fine carentem.
Cujus ad celsum veniendo templum,
Ut bibas sacrum beatumque verbum
Evomas primum quod habes venenum,
Corde nocivum.
Corde sunt irae magis angue nigrae,
Et velut matres odium creantes;
Corde sunt rixae bene non amicae,
Invidiaeque.
Corde conceptis furiis superbis,
Nam coaequales superosque temnis.
Plena sunt istis aliisque multis
Corda venenis.
His quidem purus quasi veste nudus
Daemones anguis typicus fugabis,
Noctis ut caecas deprimit tenebras
Orbita solis.
Sed tamen multas patiere pugnas, [1175]
Atque dum vives in agone fies.
Unde serpentes imitare prudens
Verticis auctor.
Vis novus vitam sine fine dignam?
Semper illaesum caput est habendum
Hoc caput dico quod habes in ipso
Principe Christo.

DE FORMICA

Exemplum nobis praebet formica laboris,
Quando suo solitum portat in ore cibum
Inque suis factis res monstrat spirituales,
Quas quia Judaeus non amat, inde reus.
Ut valeat brumae fieri secura futurae,
Est calor, interea non requiescit ea.

Nosque laboremus, fratres, dum tempus habemus,
Securi fieri tempore judicii.
Haec frumenta legit, si comperit; hordea spernit:
Ipse novam legem colligo, non veterem.
Sed ne de pluviis aspersum germinet udis, [A]
Aut ea non pereat, esse quod hinc nequeat,
Granum quodque legit, prudens formica bipertit;
Hoc est quod binas lex habet inde vias.
Quae terrena sonat, simul et coelestia monstrat;
Nunc mentem pascit, et modo corpus alit.
Nos uter ut repleat, famis ut formido recedat
Tempore judicii, quod simile est hiemi.

DE VULPE

Plena dolis multis vocitatur subdola vulpis;
Hanc amat (49) agricola quod rapit altilia
Sin habet illa famem quia desunt, invenit artem
Qua sibi cracantes prendere possit ayes.
In terram fusam se tendit atque supinam,
Et quasi mortua sit, flamina nulla trahit. [B]
Cornix aut ater corvus putat esse cadaver,
Insidet ut comedat, morsibus excoriat.
Illa levis surgit, subitoque volatile sumit,
Dentibus et tristem reddit edendo vicem.
Inde tenet duplam quam prodest nosse figuram,
Nunc zabulo similis, par aliquando viris.
Mortuus est vere qui mortem fecit habere;
Hoc est dissimulat quod inala non faciat.
Cujus edit carnem quisquis rem fingit inanem,
Hoc est peccatum quodlibet atque malum.
Quem quasi deglutit, cum secum ad tartara ducit
Daemon ab insidiis vulpeculae similis.
Sic cum fraude viri sunt vulpis nomine digni,
Quales hoc plures tempore sunt homines,
Herodesque fuit qui Christum quaerere jussit[49]: [C]
Credere se simulans, perdere dissimulans.

(49) Imo odit.

[49] Luc. xiii.

DE CERVO

Cervus habere duas naturas atque figuras
  Dicitur a Physio, cum docet inde, Logo.
Nam quosvis grandes cum naribus extrahit angues
  De caveis terrae, de latebrisve petrae,
Quos vorat, et tetro mox fervescente veneno
  Aestuat ad liquidas pergere fontis aquas.
Quas cum forte bibit, his plenus toxica vincit
  [*f. id est* vomit.]
  Se juvenemque facit, cornua quando jacit.
Nos quoque compressi serpentis fraude maligni
  Virus contrahimus, urimur et facibus.
Haec est luxuria, quam fert, odiumque vel ira,
  Aut etiam nimia est aeris avaritia. [D]
Ad fontem vivum debemus currere Christum,
  Qui cum nos udat, sumpta venena fugat.
Et sumus his demptis juvenes, fractisque superbis, [1176]
  Quae quasi cornua sunt, cum miseros feriunt,
Cornua sunt oneri, quae portant vertice cervi,
  Sed non dedecori inde videntur heri.
Si fluvios sternant pariter, pariterque peragrant,
  Longius et pergunt pascua quando petunt.
Portant suspensum gradientes ordine mentum,
  Alter in alterius clunibus impositus.
Hunc retinent usum, si sint vel in ordine centum,
  Sed qui praecedit fessus ad ima redit.
Sic se vertentes cuncti, mutuoque ferentes
  Nunquam deficiunt, sicque viam peragunt.
Per tales mores alienos ferre labores
  Cum pietate monent, atque juvare docent.
Sic lex est Christi nostri complenda magistri,
  Cujus, qui faciet, pascua reperiet.

DE ARANEO

Vermis araneus plurima fila nec assiduus
Quae terere studet artifice retia, ea sunt tibi, musca,
Ut volitans capiaris ibi, dulcis es et utilis esca sibi.
Placet opus tenue, sed sibi nil valet ut fragile.
Quaelibet aura trahit patulam; rumpitur et cadit in nihilum.
Hos sequitur homo vermiculos, despiciendo suos inimicos,

Quos comedit faciens miseros; et placet sibi nimium
Quando potest nocere alium: illud tamen male est
quod facit
Cum moritur quasi tela cadit, quam modo dictus Araneus
agit.

DE CETO

Est super omne pecus quod vivit in aequore cetus,
Monstrum grande satis, cum superexstat aquis.
Prospiciens illum, montem putat esse marinum,
Aut quod in Oceanum insula sit medium.
Hic si quando famem, quam fert saepissime grandem,
Alleviare velit, callidus os aperit.
Unde velut hamum se flatus reddit odoris
Ad se pisciculos ut trahat exiguos.
Exiguos tantum, quoniam comprendere magnum
Perfectumque nequit, sed nec in ore premit.
Piscis pisciculos claudit, conglutit et illos
Non sic, non sic jam sorbuit ille Jonam.
Si sit tempestas, cum vadit vel venit aestas,
Et pelagus fundum turbidat ille suum,
Continuo summas se tollit cetus ad undas:
Est promontorium cernere non modicum.
Hinc religare citam pro tempestate carinam
Nautae festinant, utque foris saliant.
Accendunt vigilem quern navis portitat ignem
Ut se calefaciant, aut comedenda coquant.
Ille focum sentit, tunc se fugiendo remergit
Unde prius venit, sicque carina perit.
Viribus est zabulus quasi cetus corpore magnus,
Ut monstrant magni quos facit ille magi.
Mentes cunctorum qui sunt ubique virorum
Esurit atque sitit, quosque potest perimit.
Sed modicos fidei trahit in dulcedine verbi,
Namque fide firmos non trahit ille viros.
In quo confidit quisque, vel spem sibi mittit,
Ad Stiga mox rapitur, sic quoque decipitur

DE SIRENIS ET HOMOCENTAURO [A]

Sirenes sunt monstra maris resonantia magnis
Vocibus, et modulis cantus formantia multis, [1177]
Ad quas incauti veniunt saepissime nautae,
Quae faciunt sonitum nimia dulcedine vocum,
Et modo naufragium, modo dant mortale periclum;
Quod qui fugerunt hi tales esse tulerunt.
Ex umbilico constat pulcherrima virgo,
Quodque facit monstrum volucres sunt inde deorsum.
Est homocentaurus itidem natura biformis,
In quibus est asinus in humano corpore mistus.
Quamplures homines sic sunt nunc ore biformes,
Unum dicentes, aliud tibi mox facientes;
Qui foris, ut fantur, sic intus non operantur,
Utpote sunt multi qui de virtute locuti [B]
Opibus indulgent. His o quam pulpita fulgent (50).

(50) Hic quaedam corrigenda, ex nota in tom. XI novae edit. *Histor. litt.* 'Legendum *humano*, loco *in humano*, et *turpibus*, loco *obibus*. Minus recte dicitur *homocentauris*, loco *onocentauris*, Gallice *l'onocentaure*. Ista verborum restitutio dubia non erit cuicunque attenderit ad textum S. Hieronymi *in Isaiam* vi. 13, 22: (Porro, ait, onocentauri nomen ex asinis centaurisque compositum, etc.) Ipse propheta de onocentauro loquitur cap. xxxiv, vers. 14.[1] Item nominatur onocentaurus ab Aeliano, *De nat. animal.* xvii. 9; ab Isidoro, *Etym.* xi. 3; a Man. Phile, *De animal. protriet.*, cap. 40.'

[1] Rendered as 'satyr' in the English, and 'bouc sauvage' in the French.

DE ELEPHANTE

Corpore tam grandes apud Indos sunt elephantes
  Ut bene firmares montibus esse pares.
Hi simul incedunt, ut oves pascua quaerunt,
  Adversi coeunt, cum sibi conveniunt;
Hique semel pariunt, quamvis tot tempora vivunt,
  Hoc est trecentum, nec faciunt geminum.
Ast unum generans, et per duo tempora gestans,
  Cum parit, in magna, ne cadat, exstat aqua.
Non habet ut surgat, quia numquam crura recurvat
  Si qua forte ruit hoc genitrix metuit.
Cum vult pausare, vel somno se recreare,
  Incumbit ligno arboris exiquo, [C]
Quam notat atque secat venator, et obice celat,
  Clamque sedens spectat dum requiem repetat,

Ille velut quondam securus ad arboris umbram
Cum venit, incumbit, cumque ruente ruit.
Sin homo non aderit gemit, et tune denique barrit;
Tunc unus currit, qui relevare cupit,
Sed nequit et satagit: cum plorans hic quoque barrit,
Multi vel magni tunc veniunt alii.
Cum nequeunt omnes, contendunt mittere voces,
Ad quas fit subitus, parvulus et minimus.
Cujus (et est mirum) promuscida sublevat illum,
Et sic praedictas effugit insidias.
De pilis hujus sistit sub domate fumus, [C]
Serpentes cedunt, quaeque venena gerunt.
Sic homo primus Adam per lignum, sic cecidit jam
Quem Moyses voluit tollere, nec potuit.
Post hunc prophetae voluerunt, nec potuere;
Ipsorum precibus venit ad hoc Dominus.
Qui cum sit parvus, quoniam Deus est homo factus,
Sic relevavit eum pro comedendo reum,
Cujus odor, plenus de verbis scilicet hujus,
Sicut rite venit, inde beatus erit.
Onme quidem vitium fugiet de corde per ipsum; [1178]
Causa dehinc lethi nulla nocebit ei.

DE TURTURE

Turtur inane nescit amare;
Nam semel uni nupta marito,
Nocte dieque juncta manebit.
Absque marito nemo videbit
Sed viduata si caret ipso,
Non tamen ultra nubet amico,
Sola volabit, sola sedebit,
Et quasi vivum semper tenebit,
Operiensque casta manebit.
Sic est anima quaeque fidelis,
Facta virili foedere felix:
Namque Christus est sibi maritus,
Cum sua de se pectora replete:
Et bene vivens semper adhaeret,
Non alienum quaerit amicum,
Quamlibet orcus sumpserit illum,
Quem superesse credit in aethre,

Inde futurum spectat eumdem,
Ut microcosmum judicet omnem.

DE PANTHERE

Est quadrupes panther, quo nunquam pulchrior alter,
Qui niger ex albo conspargitur orbiculato. [A]
Diversis pastus venatibus et satiatus,
Se recipit, dormitque cavo prostratus in antro.
Post vero surgit triduum, tunc denique rugit.
Exit odor talis de gutture, tamque suavis,
Ut virtute sua superet vel aromata cuncta.
Ad quem mox tendit quae vocem bellua sentit,
Atque secuta illum flatum dulcedine plenum.
Sic faciunt omnes; soli panthera dracones
Cum sonat, aut fugiunt, aut segnes corpore fiunt,
In caveisque latent, nec in ipso tempore parent.
Est autem dictus panther allegorice Christus,
Qui super est homines forma collatus ad omnes:
At satur ille fuit, quia quot vult, tot sibi sumit,
Et somnum cepit, cum nos moriendo redemit
Rugitum misit postquam de morte revixit. [B]
Coelos ascendens, ubi regnat cum Patre praesens,
Quem gentes cunctae sic sunt credendo secutae.
Aut fugit atque latet, nec in ipso tempore paret,
Serpens antiquus qui nobis est inimicus.
Namque palam, nullos licet, audet fallere multos,
Nos hinc defendat qui saecla per omnia regnat.
Carmine finito, sit laus et gloria Christo.
Cui si non alii placeant haec metra Tibaldi.

Extract from the

Rime of the Ancient Mariner

by

SAMUEL TAYLOR COLERIDGE

(adapted)

Farewell, Farewell! but this I tell
To thee, my *reading* Guest!
He prayeth well, who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

FINIS

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