

# 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  
ALAN WOOD RENDELL

LT.-COL. V.D., HON. A.D.C. TO THE VICEROY  
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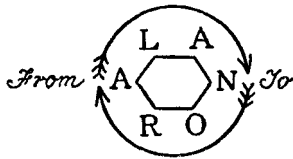
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To  
My Wife  
NORA  
*This Work is lovingly dedicated*  
*Benares, November 1876*



*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 1112, 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.<sup>1</sup>

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

<sup>1</sup> 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 l'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 anguis typicis fugubis.  
 Noctis ut cetas depmit tenebrat orbifas solis.  
 Set tamē multas patiēre pugnas.  
 Atq; dū uiues magne fies.  
 Vnde serpentes imitare p̄dens ūtias auctor.  
 Vtisi nouus uitā sine fine dignam  
 Semp̄ ulesim capud ē habendum.  
 hoc capud dico q̄ habes ī x̄po p̄ncipe x̄.

**Q**uamplū nobis p̄bet <sup>duc</sup> formica laboris.  
 Quando suo solitū portat more cibū.  
 Inq; suis factis res moſtrat ſpūales.  
 Qua q̄ iudus nō inde fit reus.  
 Ut ualet brume fieri ſe ſcura future.  
 Dum calor eſt in t̄ra nō requeſca e.  
 Nos q; laborem̄ fr̄s dū t̄ps hem̄.  
 Securi fieri tempore iudiciū ut ualeamus  
 hec frum̄ta legit ſi opet ozlea ſpreuit.  
 Ip̄e ergo nouā leges colligo nō ueterē.  
 Set ne pluuiis aſplū germinet undis.  
 Aut ea formica peat eē q̄ nequeāt hīc.  
 Granū q̄q; legit prudēs formica biſptis.  
 hoc ē q̄ bmas lex habet una uias  
 Que terrena ſonat ſimūl ⁊ celeſtū moſtrat.  
 Nuē nitam paſat n̄ corpus alit.  
 Nos ut repleat famis ⁊ formido recedit.  
 Tempore iudiciū q̄ ſimile eſt yemi.

**¶ Physiologus Theobaldi  
Episcopi de naturis duo  
decim animalium**

# De naturis animalium

## Quoniam sicut plato

nem nihil est ortum sub sole cuius causa legitima non precessit. Et sicut Aristoteles in premissis metaphisice. Sed illi docent. quod per causas et principia docent. Ideo de causis scilicet istius libri antequam ad textum accedamus est videndum. Notandum igitur. quod scilicet istius libri quatuor sunt cause. scilicet materialis. formalis. efficiens. et finalis. **L** materialis siue subiectum est natura duodecim animalium scilicet leonis. aule. serpentis. et sic de alijs. ut patet in prelo huius libri. **L** formalis est duplex. scilicet forma tractatus et forma tractandi. **F**orma tractatus consistit in diuisione et distinctioe huius libri. **F**orma tractandi est modus agendi in hoc libro. quod est metricus. **C**ausa efficiens dicitur fuisse magister Theobaldus doctor et episcopus. quod istum librum simpliciter scribitis proposuit. nolens per seba obscura exaltari. **L** finalis est utilitas libri. **U**tilitas libri est. ut perlecto hoc libro discamus virtutes amare. vitia fugere. et bonis moribus inherere. **V**irtutes inquam cardinales et principales. que sunt prudentia. iusticia. temperantia. et fortitudo. **V**itia inquam fugiamus que sunt superbia. auaritia. gula. luxuria. et alia que per animalia denotant. **U**el utilitas huius libri est. quod perlecto isto libro sciamus quod christus per naturam leonis. et diabolus per naturam vulpis designat. et ita de singulis suo modo. **I**tem nota quod ista scilicet duplici per philosophia supponit. et hoc sicut diuersam eius considerationem. **U**bi in quantum considerat seu tractat de naturis animalium. sic supponit philosophia naturali. quod philosophia tractat in philosophia naturali de naturis animalium. **S**ed in quantum considerat seu tractat de vitis fugiendis et peccatis vitandis. sic supponit philosophia morali. **I**tem nota quod intentio autoris vno modo est docere duodecim animalium naturas. ut eis cognitis et peccatis peris ad diuinam paginam securius accedamus. **A**lio modo intentio autoris est duodecim animalium naturas defendere. et figuras ex consideratione illarum naturarum elicere. **T**ercio intentio autoris est christianos in hoc libro a vitis retrahere et puocare ad virtutes. et principaliter ad istas quatuor. scilicet iusticia. temperantia. fortitudinem. et prudentiam. que dicuntur virtutes cardinales. **I**tem nota quod titulus huius libri est iste. Incipit philosophus Theobaldi episcopi de naturis duodecim animalium. **E**t dicitur philosophus a philis grece quod est natura latine. et olon totum. et logos sermo. qui sermo totus de natura

### De Leone

**Q**uod res leo naturas. et tres habet inde figuras  
magister theobaldus duodecimo  
 Quas ego christe tibi bis sereno carmine scripsi  
tractant  
 Altera diuini memorant animalia libri

a ij

# Theobaldus

<sup>s<sup>a</sup> aialib<sup>9</sup></sup> <sup>.i. allegorica</sup>  
De quibus apposui. que rursus mystica noui

Temptans diuersis si possum scribere metris  
duodenariū

Et numerum solidum plent animalia solum

Iste liber cuius subiectum uisus est diuidi p<sup>ri</sup>ma sui diuisione in duodecim ptes pncipales. s<sup>ci</sup>m q<sup>uod</sup> hic sunt duodecim capitula Partes pa-  
tebunt in processu libri. Et hec diuisio huius libri est generalis. Pri-  
ma em pars diuidit in duas. Primo em phemisar: Scdo exequit ibi.  
(Nā leo stans fortis) P<sup>ri</sup>ma adhuc in duas. Nam p<sup>ri</sup>mo ostendit q<sup>uod</sup>  
uolit describere duodecim aialium naturas. Scdo responder tacite  
questioni ostendendo ad q<sup>uod</sup> iste nature aialium ualeant. ibi (Altera  
diuini) P<sup>ri</sup>mū adhuc in duas Nam p<sup>ri</sup>mo facit q<sup>uod</sup> dictū est. Secūdo  
ostendit se uelle tenere diuersum gen<sup>9</sup> metroz. ibi (Temptās diuer-  
sis) Dicit q<sup>uod</sup> p<sup>ri</sup>mo sic: Q<sup>uod</sup> x<sup>p</sup>o leo h<sup>ab</sup>et tres naturas. z etiam tres pprieta-  
tes. q<sup>uod</sup>s naturas ego Theobald<sup>9</sup> seru<sup>9</sup> tu<sup>9</sup> scripsi tibi. hoc est ad lau-  
dem tuā biseno carmine. i. duodeno metro. Et nota q<sup>uod</sup> autor iste seq<sup>u</sup>-  
tur p<sup>ri</sup>m boetiū de solatōe p<sup>ri</sup>nc. ponēdo diuersa genera metroz.  
Tūc ibi (Altera diuini) Hic rñder tacite questioni. Posset em aliq<sup>u</sup>s  
dicere. Ad q<sup>uod</sup> ualeat q<sup>uod</sup> autor iste tractat de naturis duodecim aialiu<sup>9</sup>  
Ad hoc rñder q<sup>uod</sup> diuini libri. i. theologici memorant alia aialia. s<sup>ci</sup>l. du-  
odecim aplos. In sicut duodecim sunt apti. sic duodecim s<sup>u</sup>t aialia  
de quib<sup>9</sup> in p<sup>ri</sup>nci libro pagit. Et sicut x<sup>p</sup>s est tredecim<sup>9</sup> inter aplos. q<sup>uod</sup>  
est eoz rex z dñs. sic leo est rex ferarū. z est tredecimū aial inter ista du-  
odecim aialia. de q<sup>uod</sup> ego Theobaldus apposui rursus illa q<sup>uod</sup> sciu<sup>9</sup> my-  
stica z allegorica. Tūc ibi (Temptans diuersis) Autor ostendit q<sup>uod</sup> in  
hoc libello uelit seruare diuersa genera metroz. dicens: Ego theobal-  
dus tempo hūc lib<sup>9</sup> p<sup>ro</sup>scribere diuersis generib<sup>9</sup> metroz. z duodecim  
aialia plent siue p<sup>ro</sup>ficiūt numerū solidū. i. numerū duodenarioz. Uel  
aliter porest legi ille textus (Et numerū solidū) sic q<sup>uod</sup> ista aialia plēt  
numerū solidū. i. numerū duodenariū. z solū. i. unitatem. sic q<sup>uod</sup> hic de/  
terminatur de naturis tredecim aialium

**N**am leo stans fortis <sup>robustus</sup> <sup>.i. sup verticē</sup> super alta cacumina montis <sup>inferiora</sup>

Qualicumq<sup>ue</sup> <sup>odoratum</sup> via vallis descendit ad ima

Si venatozem per naris sentit odorem <sup>oīa delet</sup> <sup>calcauit</sup>

Lauda cuncta linūt. que pes vestigia figit <sup>scz de illis vestigijs</sup> <sup>.i. trāsitiū</sup>

Quatenus inde suum non possit cernere iustruz

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non uiuit donec s<sup>o</sup> die circue  
**H**atus non uigilat dum sol se tercio girat  
sonū facies s<sup>a</sup> somno s<sup>e</sup> natum  
**S**ed rugitum dans pater eius resuscitat ipsum  
uiuere incipit s<sup>e</sup> exteriores accipit  
**T**unc quasi uiuiscit et sensus quinqz capiscit  
quiescit suos oculos

**E**t quotiens dormit nunqz sua lumina claudit

**R**edito phemio auctor exedtur intentū suū. incipiēns librū suū a leone. **E**t diuidit in duas pres. nam pmo ponit hystoria. Secūdo ponit allegoria. secūda ibi (Sic tibi qui celsi) **E**t dicit pmo sic. qz leo hz tres naturas. Prima est qz habitat in monte altiori que potest inuenire. z quā tumcūqz uia sit longa ipse descendit z nititur descendere ad uallem. z si forte venatorē sentiat. mox cum cauda sua uestigia pedū suoz delet. ne per ea venator cōpereat suū lustrum. Secūda natura leonis est. qz generet fetum mortuū seu dormientē vsqz in terciū diem natiuitatis sue et tūc pater plis uidens puerū semiuuū ex cōpassione magnū emittit rugitū circa ipm. z sic suscitāt puerū tanqz a somno. z tūc ipse catulus leonis incipit capere quinqz sensus exteriores. s. uisum auditū gustum tactum z olfactum. Tercia natura leonis est. qz nunqz dormit clausis oculis. sed semp dormit oculis apertis. **F**lorā qz auctor merito pti mo determinat de natura leonis. quia fm phm in libro de animalibz leo est rex omnium animalium z ferarum.

**S**<sup>o</sup> xpo alti habitas in altitudine  
**S**ic tibi (qui celsi resides in culmine celi)  
placuit .i. in fine seculi uisitare  
**L**um libuit tandem terrenam uisere partem  
.i. oēs hoies redimeres .i. pctō  
**U**t genus humanum releuares crimine lapsū  
omnino cognitū dyaboloz  
**N**on penitus notum fuit ulli demoniorum  
.i. uerūs hōinis camera  
**U**iscera marie tibi criste fuere cubile  
s<sup>e</sup> pater .i. p<sup>o</sup> tres dies resurgere  
**E**t qui te genuit triduum post surgere fecit  
inferni uindictor accederes  
**L**um mortis uindex mortem crucis ipse subires  
hoies suabis  
**T**u nos custodes qui nullo tempore dormis  
diligens s<sup>e</sup> ouū rapiat dyabol<sup>o</sup>  
**P**eruigil ut pastor. ne demat de grege raproz

a iij

# Theobaldus

**H**ic autor ponit psequenter allegorias de natura leonis dicens sic. Sicut leo habitat in alto monte. sic xps spiritualis leo habitat in summo celo. Unde dicit Ego in altissimis habito. Et sicut leo cum desce dit de monte cauda sua delet vestigia pedum suoz. ne venator repiat ea. Sic xpus qñ de celo descendit in vteru virginis marie gloriose. vt redimeret genus humanu p incarnatione. xps occultauit se a deo q nul lus dyaboloꝝ nouit xpm esse dei filium. aut natum ex maria virgine.

**S**ecunda natura leonis sic coparatur xpo. quia sicut leo post terciuz diem resuscitat puerum mortuu. sic postq̄ iudei crucifixerit xpm ipse sauit mortuus in sepulchꝝ vsq̄ in terciu diem. ⁊ terciã die resuscitaf uit cum deus pater p talem vocem Exurge gloria mea. exurge psalterium ⁊ cithara Tercia natura leonis sic pparatur xpo. Nam sicut leo quãdo dormit nunq̄ claudit oculos suos. sic xpus nunq̄ claudit oculos misericordie sue. sed semp vigilando custodit nos vt peruitq̄ ⁊ bo nus pastor. ne raptor. i. dyabolus rapiat aliquẽ de grege suo. Un psal mista. Ecce non dormitabit neq̄ dormiet qui custodit israel. Et in euangelio Ego sum pastor bonus qui pasco oues meas corpore meo. et pro ouibus meis pono animã meam. Item sicut leo nunq̄ dormit clausis oculis. sic cristus q̄uis corpore in cruce dormiuit. tamẽ vigila bat sedens ad dexteram dei patris omnipotẽtis. ⁊ hoc mentalit. Un ipse dixit. Ego dormiui ⁊ cor mecum vigilauit Item notandũ q̄ leo leonis dicit a leo les lere. qd̄ est idem quod delere. in simplici tamẽ nõ est in vsu. Nam sicut leo delet omnia alia animalia. sic xps delet omnes aduersarios suos. s. peccatores. Un in euangelio Item maledicti in igt nem eternum qui parat̄ est dyabolo ⁊ angelis eius ab origine mundi Item psalmista Sicut fluit cera a facie ignis. sic peribũt peccatores a facie dñi. Item in Apocalipsi. Uicit leo de tribu iuda. Item sicut leo delet alia animalia. sic xps delet peccata ab adã nobis innata. Un in quit Iohãnes baptista: Ecce agnus dei qui tollit mundi

## De aquila

**A**lle dicunt .i. sup oēs aues  
 alle ferunt aquilam super omne volatile primo  
 s<sup>a</sup> aquila senectus aggruat  
 Qui sic se renouat quãdo senectra grauat  
 aq̄ fluens inuestigat fluere desinat  
 Fons vbi sit querit. qui nunq̄ surgere desit  
 vadit s<sup>a</sup> fontẽ ad celũ .i. vicina .i. spere ignis  
 It super hunc celo. sitq̄ propinqua deo  
 phebuis cõburit  
 Tunc sibi sol ambas accendit feruidus alas  
 diminuit s<sup>a</sup> alas s<sup>a</sup> alas  
 Et minuit grandes. alleniatq̄ graues



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Tunc quoque caligo consumitur igne propinquo  
obscuritas oculorum vicino

Quam confert oculis vita vetusta suis  
s<sup>c</sup> caliginē antiqua

Hoc ruit in liquidis fontis se mergit in undis  
cito cadit fluidis aquis

Atque cadit nido sic noua fit subito  
ex nido iuuenis cito

Est autem rostrum quo capitur esca retrosum  
s<sup>c</sup> rostro cibus obliquū

Vix valet ex aliquo sumere panca cibo  
potest capere

Sed feriens petram vel mordens vt capit escam  
percutiens lapidē rodens cibum

De terit obliquum. sic capit inde cibum  
rostrū curuū sumit escam

In hac secūda distinctione autor. pcedit metro pmo hexametro. 7 ses-  
 cundo pchametro. In qua autor agit de aquila ponendo naturas ei?  
 Et diuidit presens ps in duas pres. nam primo ponit sensum hystoriz  
 cum seu hystoriam ponendo naturas aquile. Secūdo ponit sensum al-  
 legoricum seu allegoriam. secunda ibi (Est homo peccatis) Dicit et/  
 go primo sic. Aquila est talis nature q̄ quādo grauat̄ senectute seu  
 quādo in visu oculorū debilitatur tunc ex instinctu nature cognoscit se  
 posse renouari. 7 sic querit fontem qui nunq̄ fluere cessat. que aquila re-  
 perto fonte incipit directe volare ad nubes versus speram ignis. 7 tūc  
 facit concussionē alarum suarū. 7 pene eius ex alarum concussionē incē-  
 duntur per radios solares. 7 oculi eius amittunt priorē caliginē. 7 il-  
 lis alis combustis cadit iterato ad fontem a quo volauit. 7 sic antique  
 penne eius decidunt ab ea 7 crescunt sibi noue Tunc ibi (Est autē  
 rostrum) Autor subdit secundā naturam aquile dicēs. q̄ aquila habet  
 quādoq̄ rostrū nūmis incuruatū 7 obliquum. adeo q̄ nō potest come-  
 dere. 7 tunc ipsa accedit petram quandā durissimā. 7 rostrum suū pe-  
 nimio senio incuruatū percutit ad eandē petram mordendo 7 corrodē-  
 do eam acsi cibum caperet. 7 sic curuitas rostri obliqui decidit 7 minuit̄  
 tur. 7 tūc cibum capere potest. 7 sic iterū iuuenescit. Notandū circa  
 primū versum vbi dicit (Esse ferunt zc.) q̄ aliqui dicunt aquilā esse  
 primā inter aues. quia pmo creata fuit. Alij dicunt eam esse primā non  
 hoc mō. sed q̄ nobilior est 7 altius volat alijs auib

**Q** Si homo peccatis que sunt ab origine matris  
s<sup>c</sup> grauat<sup>9</sup> s<sup>c</sup> originalib<sup>9</sup> talis auis iuuenescit

Qualis adest aquila. que renouatur ita

scz eue

a iij

# Theobaldus

transuolat iusticie calores  
**Nubes** transcendit. solis incendia sentit  
vanitatibus respuendo  
**Mundum** cum pompis despiciendo suis  
.i. mundus a peccis baptizatur baptismo scō  
**Sit** nouus in cristo termersus gurgite sacro  
.i. de celo manat mitis  
**De** sursum uiuus fons fluit ille pius  
.i. peccatū .i. p. p̄fessionē  
**Os** terit obliquum per uerba precantia cristum  
affirmat scz paul⁹  
**Quō** cristus petra sit firmat apostolus ita  
scz xps dulcis  
**Flam** nouus est panis super omnia mella suauis  
s̄ angeloz in p̄petuū esca  
**Panis** id est cristus sit sine fine cibus

Hic autor p̄sequenter ponit allegoricum sensus dicens. q̄ per aquilam intelligit̄ quilibet peccator. et sicut senectus est difformis et despecta. sic peccator despectus et difformis est in oculis dei. Et recte sicut senectus grauat̄ aquilam. sic peccata aggrauiant hominis p̄scientiam. **Uñ** dicit Augustin⁹ Inter omnes anime tribulationes non est maior tribulatio q̄ p̄scientia. Sic igit̄ peccator est similis aquile in ueterate. sed cū agit penitentiam renouatur ut aquila. **Uñ** dicit psalmista. Benedicat̄ aia mea dñm etc. et sequitur. Et renouabit̄ ut aquila iuuetus tua. Sic homo penitens per alas desiderij trāscendit nubes. Id est que sursum sunt (scz celestia) sapit et cogitat despiciendo mundū cum omnibus suis pompis. Iuxta p̄siliū apostoli dicētis Que sursum sunt sapite. et nō que supra terram. Tunc sentit solis incendia. id grām ē et misericordiam cristi qui est uerus sol iusticie. et ille erunt quicquid in eo mali desiderij fuerit. et oculos caliginosos illuminat. Et sicut aquila inueterata ab alto cadens in fontem cōtinue manantē se mergit. et ita se renouat. sic homo cadit de alto. i. de superbia. et mergit se in fontē lachrymarum p̄ penitentiam. **Uñ** dicit ysidorus Lachryme penitētis p̄ baptismo reputantur apud deum. et sic hōmersus in uiuo lachrymarum gurgite. que scz lachryme uiuificant animā mortuā in peccatis mersam tribus modis. hoc ē per tria q̄ ad penitentiam requirunt scz p̄ cordis contritionē. oris p̄fessionem. et opis satisfactionē. et sic fit renouatus in cristo. Item nota. q̄ sicut aquila pcutiendo rostrum antiquū ad petram illud deponit. Sic etiā peccator pcutiendo ad petram qui est xps per humiles orōnes et deprecationes p̄fitendo peccata sua deponit os obliquū. i. peccatū. sic q̄ post hoc ualeat capere cibum. i. grām. i. grām dei. **Uñ** q̄ per petram significatur cristus ostendit. **Apl̄s** dicens. Petra aut̄ erat cristus. Sit ergo

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vetus hō per peccatū iam nouus effectus p penitentia comedit panē suauem ⁊ dulcem sup omnia mella. hoc est corpus xpi. ⁊ cristus ē cibus sine morte. hoc est dicere q quicumq; hō digne vritur hoc pane. i. corpoꝝ re dīco non morietur morte ppetua. Vñ dicit in euangelio Ego sum panis viuus q̄ de celo descendi. si q̄s manducauerit ex hoc pane viuet in eternū. Irē nota. q̄ adhuc sunt aliq̄ pprietates ipsi⁹ aquilē. de q̄bz auroꝝ nō facit mentionē. quas tñ p̄hs ponit in libro de aialibz. q̄z p̄tī ma est. q̄ aquila ceteris volatilibz altius volat videns pisces in aquis et lepores in siluis. Vñ sicut aquila ceteris volatilibz altius volat. ita sapiētia est altior omni phia. Et sic xps etiā qui p aquilā significat in celo habitat Vñ Ego in altissimis habito ⁊ thron⁹ meus in columna nubis. Et sicut aquila pisces videt in aquis. ⁊ lepores in siluis. sic xps inspicit ⁊ cognoscit secreta cordiū. vñ Salomon Nō videt in facie. ds aut intuetur cor. Iō etiā Iohānes euangelista in sp̄e aquilē describit. qz ipse pze ceteris secreta dei sciuit. qz dilectior pze alijs fuit deo. Secunda natura aquilē est. q̄ ipsa pducit tñ tres pueros. q̄s facit inspicere radios solares. ⁊ q̄cumq; stabiliter nō inspererit illos. illum p̄icit ex nido tanq̄ non valentē. Sic etiā xps qui p adlām significat hz tres pueros. s. xpianos iudeos ⁊ gentiles. ⁊ q̄cumq; istoꝝ nō intuetur solis iusticie radium stabiliter ⁊ diligēter. i. q̄cumq; nō habuerit firmā spem in deū. seu non crediderit duodeci articulos fidei. illum eijciet ex regno celoꝝ eternalit p̄demnādo. Tercia natura aq̄le est. q̄ cum pulli sui creuerint ipsa volat sup eos ostendēdo eis modū volandi. ⁊ sic nititur eos allicere ad volatum. Sic etiā quilibet hō qui p̄est alijs bonū dabit exemplū. vt trahat eos ad p̄sumile faciendū. Item aquila d̄r ab aquilos grece qd̄ est acuties latine. qz acuit rostrū suum deponēdo curuitatē eius. vñ Non auis est aquila volitās sublimis vlla

## De serpente

**I** hoc aial iuuenis desiderat  
 Amq; fener serpens nouus esse gaudet  
 a cibis abstinēs redio afficit  
 Atq; ieiunans macrum corpus perhorret  
 cunis vetusta s<sup>a</sup> carne  
 Pellis effeta tremit enacuata  
 .s. absq; carne  
 Ossa cum nervis sola manent  
 .i. artum petre  
 Querit angustum lapidisq; foramen  
 s<sup>a</sup> serpes eriens  
 Vix mouens se. veniensq; tandem  
 ex foramine trāsserpit priuat antiquā antiqua  
 Inde pertransit. spoliatq; carnem pelle vetusta

# Theobaldus

fontes sitiens vndaz  
**Quoslibet riuos repetens aquarum**  
 remoueat venenū

**Ut sitim pellat euomit ante virus**  
 in vndis s<sup>c</sup> serpentē pauebis

**In aquis ergo minus hunc timebis absqz veneno**  
 hominē aliquē sinebitu videat

**Si virum quemqz sine veste spectet**  
 remotius fugit

**Longius serpens vt ab igne recedit**  
 s<sup>c</sup> serpens s<sup>c</sup> hoiem portat habitū

**Sed videns illum. qui fert amictum. surgit in illum**  
 s<sup>c</sup> serpentē superet inseqtur valde

**Quem vir vt vincat psequiturqz multum**  
 vniens suū .i. de corpe scuti

**Colligens corpus. facit inde scutum**  
 capitū custodiā occūbat

**Verticis vero tenet vsqz curam. ne moriatur**

In hac tertia distinctiōe ostendit naturas serpētis. Et diuiditur in duas pres. nam pmo ponit sensum hystoricū. secundo ponit sensum allegoricū. secūda ibi (Fonte qui sacro) Dicit ergo pmo sic. qz serpēs habet quatuor naturas. Prima est qz quādo serpens senescit pre nimio senio oculi eius caligant: Et qñ vult iuuenescere ieiunat quadraginta dieb. z sic intantū macerat qz pellis eius efficitur rugosa. z laxatur per macerationē. Post hoc querit artum foramē z ptransit illud. z sic pellis eius dissoluitur z manet in foramine. z sic iuuenescit Secūda natura serpētis est. qz cum patit magnā sitim ad repellendū eam vadit ad aquā. anteqz tamē intrat aquā euomit omne venenū quod habet in corpore. Tercia natura serpētis est. qz dum videt hominē nudum illum fugit omnino. sed dum videt hominē vestibz indutū illum aggreditur. z quantū potest illum nititur interficere. Quarta natura serpētis qz qñ peccatur vel qñ timet interfici. tunc plus custodit caput suum qz totum corpus. Vñ p maiori defensione cōponit de toto corpore suo scutum. Et in medio ponit caput suū. exponendo sic totū corpus vt tñ saluificet caput suū. quia qz diu caput suū manet illesum potest adhuc viuere. qz in capite eius consistit tota vira sua

**B**aptismo sancto renatus  
 Fonte qui sacro semel es innouatus  
 iterū delinqs  
**Denuo si peccas tunc silicernus certas**

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sequitor serpētis fenescis  
**Ergo sis semp imitator anguis dum veterascis**  
modicus macerent membra

**Sit cibus parcus: vt minuantur artus**  
p qñ cōedis egenos cibabis

**Unde cum mandis. pauperes iuuabis**  
doleas de pctis .i. deo lege illū psalmū

**Peniteas desle. domino quoq; dic miserere**  
notat montē antrū

**Signat hinc collem lapidisq; foramen**  
significat etiā lapis p q; s' xpm

**Signat et xpm petra. namq; p ipsum**  
efficit mūdus ois hō accipit s' eternā termino

**Fit nouus quisq; capit atq; vitam sine carentem**  
s' xpi sanctā accedēdo ecclesiā

**Luius ad excelsum veniendo templum**  
vt intelligas .i. p dicationē

**Ut bibas sacrum beatumq; verbum**  
remoueas primo tenes in mente irā odiū vel rācorē

**Quomas primum quod habes in corde venenum**  
menti rācores plus serpēte nocētes

**Corde sunt ire magis angue nociue**  
sicut inuidiā generātes

**Et velut matres odium creantes**  
menti lites .i. odia

**Corde sunt rixe non bone amice inuidieq;**  
in mēte .i. errorib; elatis

**Corde conceptis furijs superbis**  
.i. p pares tuos supiores spernis

**Et coequales superosq; contemnis**  
repleta sciētie

**Plena sunt istis alijsq; multis corda venenis**  
in corde dolus auaricia

**Corde manet fraus et cupiditas vbiq;**  
s' pctis mūdus s' bō

**His quidem purus quasi veste nudus**  
dyabolos figura repellit

**Demones anguis tipicus fugabit**  
obscuras pellit caligines circuit

**Fluctis vt cecae reprimat tenebras orbita solis**

# Theobaldus

sustinebis tēptationes

**Sed tamen magnas patiēre pugnas**

donec in hora mortis

**Usq; dum viues. in agone vinces**

sequere

capitis defensor

**Unde serpentem imitare prudens verticis autor**

desideras

sine termino

**Vis nouam vitam sine fine dignam**

omni tpe purā p̄sciam

tenendū

**Semper illesum caput est habendum**

significo

**Hocq; caput dico. quod habes in principe cristo**

Hic autor ponit allegoricū sensum de natura serpētis sic dicens. q̄ per serpentē designatur peccator. qui dum desiderat innouari debet ad modū serpentis ieiunare quadraginta dieb; corpus suū sic castigando debet etiā quādo reficit corpus suū eē memor pauper. Deū debet que rere petram. i. xp̄m vel sacerdotē eius vicarium qui tenet locum xp̄i. cui p̄stetur om̄ia peccata sua. Sic ergo transit partum foramen lapidis quādo penitentiā in cordis corritioe agit. atq; erubescentiā in peccatorū p̄fessione sustinet. et strictā viam in op̄is satisfactioe tenet. Et iste serpens relinquit pellem antiquā. s. prauam vitam. fitq; nouus in xp̄o et post hanc vitam acquirit vitam eternā. Un̄ dñs in euangelio. Arta est via que ducit ad vitam: et pauci pambulant eam. Item Apostolus Arta est via que ducit nos sursum. plana vero et spaciōsa que ducit ad infernū. Item sicut serpens euomit virus siue venenū quādo vult bite aquā. sic hō qui vult ire ad audiendū missam vel p̄bz dei. per qd̄ sitis. i. virtutū ignorātia depellitur. debet p̄us euomere cordis venenū quod magnū est impedimentū. sicut est ira que generat odiū sicut mater filium. vñ Latho Ira odium generat. et iō ira est mater odij. q̄a sic cut mater educat filium. sic et ira fouet et innouat odiū. Est em̄ odiūz ira inueterata. Et ira est ebullitio sanguinis circa cor. fm̄ p̄m. Sed fm̄ Isidorū ira est impetus animi recte discretiois impediēs iudiciū. Vel aliter fm̄ alios Ira est vehemēs passio cum appetitu vindicte. Sic etiā ritas sup̄biam et alia h̄mōi peccata vocat hic autor venena. sicut em̄ corpus veneno intorricat. sic anima peccatis inuoluta eterna morte damnat. Nota q̄ in p̄posito non debet intelligi dcm̄ autoris de omni ira. sed t̄mmodo de ira p̄ viciū. Un̄ nota q̄ duplex est ira. scz ira p̄ viciū et ira p̄ zelum. Ira p̄ viciū est q̄n quis irascit intendēs dare vindictam rōne vel iudicio rōnis non p̄discernēte. Sed ira p̄ zelum est q̄n quis irascitur vel iratam faciem p̄teredit iudicio rōnis p̄discernēte. Et de tali ira dicit in psalterio Irascimini et nolite peccare. Item sicut serpens fugit nudum hominē. et vestitum nititur ledere. ita p̄mus homo in paradiso cum fuerit nudus omni malo dyabolus cum timuit.

# De naturis animalium

Et postq̄ p̄ malam suggestionem deceptus fuit accessit eū z momox  
dit ip̄m p̄ peccā. Sic diabolus antiqu⁹ serpens hominē nudū a pecc  
caris z emūdatū a vitijs fugit. et vestitū peccatis ledit inq̄rū p̄r moz  
te eterna. Nā p̄trea d̄r auro: sicut radij solares fugant vmbrositates  
noctis. simili modo hō mūdus a peccatis fugat a se demonē. attamen  
oportet ip̄m adhuc habere pugnas z diuersas tribulatōes per totam  
vitam suā. tanq̄ homo certans in agone. Unde iob. Militia est vita  
hominis super terram. Et alibi. Qui legitime certauerit coronabit.

Item serpens totū corpus suū exponit lesioni vt caput obrineat illi  
lesum ad finem ne moriat. Simili mō debet z vtiq̄ tenet vnusquisq̄  
christianus totam vitā temporalem exponere pro capite. id est p̄ chri  
sto. Unde christus est omnū christianoz caput. z christiani econtra  
sunt membra ipsius. Si ergo aliquis vellet impugnare fidem christi  
anā. homo christianus deberet exponere totū corpus pro ea. z potius  
mori q̄ christū denegare. Vlti em̄ sanctorum mortui sunt pro fide  
christiana. sed eternā receperūt retributōem. Hora q̄ adhuc st̄ alie  
nature serpentis. q̄s p̄bs in libris de animalib⁹ recitat. Quarū vna est q̄  
serpens habet linguā diuisam ad modū duoz digitorū. Ad sic exponi  
tur allegorice. Aliqui sunt homines duas linguas habentes. qui scz in  
p̄sentia aliquoz loquunt bona: z in absentia eoz dē de ipsis loquūtur  
in mala detractorie. z isti bilingues veluti serpentes vitandi z fugiendi  
sunt. nec in aliquo credendi. Item alia natura serpentis est. scz q̄ q̄n  
aliquis dormit in campo aperto ore. tūc serpens intrat os illius. Ou  
lus ratio est. quia serpens frigide est nature: z anhelitus hominis est  
calidus. ergo q̄stum potest n̄ritur appropinquare anhelitui hominis  
z sic os apertum inueniens ipsum intrat. Sic homines aliqui quando  
audiunt aliquem predicantem aut docentem. in verbis ipsius euz ca  
piunt reprehendendo verba sua

## De formica

**Q**uod modū viuēdi dat  
Templum nobis prebet formica laborio  
dum p̄suenti gerit  
Quando suo solitum portat in ore cibum  
gestis denorat  
Inq̄ suis factis res monstrat spirituales  
s̄ res diligit ideo  
Quas (quia iudeus non amat). inde reus  
Ut valeat brume fieri secunda furure  
s̄ est s̄ formica  
Dum calor in terra non requiescit. ea

b i

# Theobaldus

**Flosq; labremus fratres . dum tempus habemus**  
turi

**Securi fieri tempore iudicij**

scz formica .i. colligit iuenit respuit

**Hec frumenta legit. si comperit ordea spernit**

s<sup>e</sup> hō pgrega antiquā

**Tuq; nouam legem collige non veterem**

.i. madidis

**Sed ne de pluuijs aspersum germinet. vdis**

s<sup>e</sup> granū putrefiat pmedere s<sup>e</sup> granū

**Aut id ne pereat esse quod nequeat**

colligit

diuidit

**Granum (quod legit) prudens formica bipertit**

**Hoc est. q; binas lex habet vna vias**

scz lex

pariter

tribuit

**Que terrena sonat simul z celestia donat**

scz lex celestis

scz lex terrena

nutrit

**Hunc mentem pascit. et modo corp<sup>o</sup> alit**

**Flos vt lex repleat famis formido recedat**

**Tempore iudicij. quod simile est hyemi**

In hac q̄rta distinctōe autor determinat de natura formice. Et dicitur ista pars in tres. fm q; tres ponit naturas formice. Scda ibi (Hec frumenta legit) Tercia ibi (Sed ne de pluuijs) Quima ps dicitur adducit in duas: Nā pmo ponit hystoria. z scda allegoriaz: Scda ibi (Flosq; laborem?) Et dicit pmo q; formica dat nobis exempluz laborandi in eo q; portat cibū suū in ore ei<sup>o</sup> in estate assidue laborādo vt in hyeme sit secura. In suis autē gestis mōstrat res spūales. q̄s res q; sequitur saluabit. z q; inde<sup>o</sup> ipas nō sequit nec amat: reus est etne dā natois. Tūc ibi (Flos laborem?) Autor ponit allegoriaz de ista pma natura formice. dicens quō formica p suas naturas dat nobis exēplū viuendi prudenter. z quō suis factis res ostendit spūales Unde dicitur mus formicā sequi. sicut em̄ ipsa tpe estualī laborare nō cessat. sed grana colligit vt in hyeme secura sit. aut etiā ne famē peteat. dū scz laborare non p̄t. Sic similitū mō hō debet laborare in tpe gratie. hoc est in presentī vita benefaciendo. vt in hyeme. scz post mortē qm̄ instat temp<sup>o</sup> iudicij finalis nō pereat fame. hoc est nō damnet. Et sapiens Usque quo piger dormis. surge de summo. z vade ad formicā. z discet sapientiam. q; parat in estate eicā. z pgregat in messe cibū. quē comedit in hye



# De naturis animalium

me. Sic ergo tu homo non debes cessare ab opere bono dum viuus. si enim neglexeris adest tibi hyems. in qua non potest operari. et fiat tibi sicut virginibus fatuis. que oleum secum sumere neglexerunt. a prudentibus vero rogantes oleum que eis negauerunt. Silitur etiam sicut diuiti (qui in hac vita induebat purpura et epulabatur splendide. sed neglexit tunc facere. nunc autem in inferno sepultus) gutta aque negat sibi. Item dicit Salomon. Qui ociatur in estate. mendicabit in hyeme. hoc est in nouissimo die iudicii. et non dabitur ei. Hora quoque auctor intendit hic nos ducere ad opera virtuosa dum viuimus. Unde per estatem intelligit vita. et per hyemem intelligit mors. Dicit enim Gregorius in quadam omelia super illo eua gelio: Simile est regnum celorum decem virginibus. Nos eris gratissimum sollicitum ista cogitemus. ne nobis in vacui tempore fiat. et queramus tunc viuere quam appellimur de corpore extirpare. Memoretote quid veritas dicat. Orate ne fuga vestra fiat in hyeme et sabbato per legis mandata. quoniam in sabbato ambulare non licet. hyems etiam ad ambulandum est impedimentum. quia gressus ambulantium asperitas frigoris perstringit. ait ergo. Orate ne fiat fuga vestra in hyeme et. ac si aperte dicat. videte ne tunc queratis peccata vestra fugere. quando non licet ambulare. hoc est in iuuentute debemus fugere peccata quia tunc tempus debitu est. Illa igitur hora nostri exitus valde est metuenda. ista reprehensio nostri ammonitio ante oculos nostros mentales semper ponenda est. qua ait. Vigilate itaque quia nescitis diem neque horam qua dominus uester uenturus sit. Tunc ibi (Nec frumenta legit) Hec est secunda pars in qua auctor ponit secundam naturam formice. Et diuiditur ista pars in duas. Nam primo ponit historiam. secundo allegoriam sub iungit. secunda ibi (Tunc nouam legem) et legantur partes simul. Et dicit auctor sic. Secunda natura formice talis est: dum formica ad messem tendit colligenda grana in foramen suum: spernit grana ordeacea. quia aspera sunt nec nature sue uenientia. Grana uero triticea colligit. que sua uia sunt. Sic homo diligere debet sacra uerba que anime sue profunt. Sicut enim granum in terra seminatur. ita uerbum sacrum et euangelium in cordibus fidelium seminetur. et debet homo fugere grana ordeacea. hoc est mala opera. que sibi nocent. Unde merito per grana intelligit sacra scriptura. per cauernam uero memoria et mens hominis. in qua granum: id est sacra scriptura obseruat. Item sic homo reprobare debet. malum eligendo bonum. ut antiquam legem quam iudei seruant spernat. legem autem nouam seruet: eandem uita et opere sequendo. Hora quoque lex antiqua erat figura noue legis. et lex noua est figuratum. Veniente ergo figurato: cessat figura figurati. Item si figura aliquid rei est bona et seruatur. tunc multo magis debet seruari figuratum. Unde paulus secunda ad corinthensibus tercio capitulo dicit sic. Littera occidit. spiritus autem uiuificat. ubi per litteram intelligit antiqua lex siue antiquum testamentum et per spiritum noua lex intelligit siue nouum testamentum. Tunc ibi (Sed ne de pluuibus) Nec est tertia pars in qua ponit tertia natura formice. Et

b ij

# Theobaldus

diuidit in duas pres: Nā pmo ponit historiā. z scdo ponit allegoriam. Scda ps ibi (Hoc est q binas) z legant pres simul. z est inia talis. q. tertia natura formice est: postq̄ spreuerit grana aspera z colligerit grana suauia in suū antrū. tūc vniūq̄q̄ granorū diuidit in duas pres ad finē ne grana collecta ex madefactōe pullulēt vel putrescant. Sic p̄st̄ mō vna lex. scz noua diuidit in duas pres. Vna est diligere xpm. z illa pascit aiām. Alia via (q̄ sonat terrena) est diligere pximū. Si q̄ noua lex hoc mō nō diuideret. tūc xpm diligere mō z nō pximū. vl̄ ecōtra. Nota q̄ ille text⁹ (Que trena sonat) adhuc alit̄ p̄r exponi. scz vna lex p̄tinet duas pres vel vias. Lux em̄ docet q̄ ad terrena p̄tinent. tum q̄ ad celestia. vt possis dinoscere q̄ sit but⁹ mūdi gloria. z q̄ celestis. z hac p̄sideratōe vni⁹ z etiā alteri⁹ sic ambules in hac vita vt nō amittas eternā. Itē nota q̄ adhuc est alia natura formice. quā autor hic nō ponit. scz q̄ recta via solet incedere ad messem. Sic ql̄it̄ xp̄ian⁹ etiāz dz incedere ad p̄tutes: ne interdū declinet ad vnā p̄tē. scz ad defectuz nec ad aliā. scz ad abūdātiā. sed dīrecte p̄cedat. Itē nota q̄ a foros grece qd̄ est ferre latine. z mica ce. dz formica. q̄si ferens micas annone. Vel dz a fora as are. z mica ce. qz micas farris vorat z terebrat ne germinet. Inde hoc formiceū t. l. locus formicaz. z formic⁹ a um. z formicarius a um. l. ad formicas pertinēs

## De vulpe

**D**ena dolis multis vocatur subdola vulpes  
fraudib⁹ vocat̄ fraudulēta  
s<sup>c</sup> vulpē rapit gallinas  
 Hanc fugat agricola. nam capit a lilia  
dū s. vulpes deficiūt practicā  
 Sin habet illa famen. quia desunt inuenit artem  
arte capere  
 Qua sibi cantantes prendere possit aues  
aratā p̄sternit  
 In terram scissam se tendit liramq̄ sup in am  
s<sup>c</sup> vulpes anbelitū  
 Et quasi sit mortua fla mīna nulla trahit  
 Cor nix aut alter coruus putat esse cadauer  
inuadit interficit  
 Insi det vt comedat morsibus excoziat  
vulpes cito capit  
 Illa leuis surgit subitoq̄ volatile sumit  
dat p̄medēdo mortē  
 Denti bus. z tristem reddit eden: do necem

# De naturis animalium

In hac quinta distinctione determinat de quinto animali quod dicitur vulpes. Et diuidit ista pars in duas. nam primo ponit naturas vulpis. Secundo ponit allegoriā eiusdem. scda ibi (Unde tenet duplā) Prima ad huc in duas. nā primo ponit intentū. scdo exequitur ibi (Sicut habet illa famem) Dicit ergo primo sic q vulpes est aīal fraudulentū quod agricola odit. qz caput altitia. z sipatit esuriem (eo q sibi desunt altitia) p naturā inuenit artem z doluz. qua arte valcat pprehendere aues. qz vadit ad locū vbi aues solent pgregari. ppter cadauera. z ex tendit se iacendo supra dorsum veluti mortua nō trahendo anhelitus. Quoniam autē vel coruus videns ipsam sic iacere. estimat ipam eē mortuam: z accedens ad eā nitit vulpem comedere: vulpes pō picipiens approximationem corui cito surgit z caput ipsum. Nota qz ad huc sunt alie nature vulpis. Prima est q vulpes gallis z gallinis est maxime inimica. solet em̄ (qñ eis adest audiens eos cantantes) drapere p collā. Itē alia est natura eius q raro currit in via. sed secus viam. Itē alia est natura eius. q qñ non potest canē effugere seu euadere. tunc cadit ante eū z incipit cum eo ludere ac si esset canis. z si canis ludere nō velit sed eā capere seu mordere. tūc vulpes regit collū suū cuz cauda sua. et cū tunc canis putat eā capere p guttur caput eā p caudā eius. nihil retinens nisi crines caudē. z sic vulpes effugit z euadit. Alia natura vulpis est. qñ cadit in precipitiū aliqd ex quo nō estimat se posse euadere. mordendo āputat. ppiū pedē. z sic cū q detinet āputato tribz pedibz tñ recedit z euadit. Ista autēz vltima natura seu astucia vulpis ad bonā fcatōem interpretat. z accipit sic videlicet vt in euangelio dicit Si manus tua vel pes tuus scandalizat te. projice a te. melius est em̄ vna manu vel vno pede intrare in regnū celozum. qz duobz pedibz vel manibz ire in gehennā. In alijs autē dolis istius aīalis fcat nobis va ria z diuersa deceptio hominū pfidor. z etiā diaboli

**U**nde tenet duplā (quam prodest nosse) figuram  
habet duplicē scire mysticū sensum  
diabolo eq̄lis sūtis hoibz

Est sabulo similis. par est aliquādo viris

s<sup>c</sup> eternalit s<sup>c</sup> diabol<sup>9</sup>

Mortuus est vere. qui mortem fecit habere

s<sup>c</sup> hoies fingit agat

Flos. z dissimulat q mala non faciat

s<sup>c</sup> hois vorat corp<sup>9</sup> s<sup>c</sup> hō vanā

Cuius edit carnem. qui rem fecit omnis inanem

crimen per

Hoc est peccatū quodlibet atqz malum

s<sup>c</sup> hoiem deuorat qñ inferna

Quem tunc deglutit. cum secum ad tartara ducit

b iij

# Theobaldus

diabol<sup>9</sup> laqueis vulpi  
Demon ab insidijs vulpecule similis  
fraude hoies

**Et cum fraude viri sunt vulpis nomine digni**

**Quales hoc omnes tempore sunt homines**

loquētes s<sup>c</sup> p̄ba fraudes  
Fantes ore bona. sed c mala orde gerunt  
ille rex s<sup>c</sup> filis vulpi s<sup>c</sup> tribu regib<sup>9</sup>  
Herodesq<sup>3</sup> fuit. qui xpm querere iussit  
fingens occidere

**Crederet se simulans. perdere dissimulans**

Hic autor ponit allegoriā de vulpe. Et diuidit in duas pres fm  
q̄ autor p̄pat naturā vulpis diabolo p̄mo mō. Scdo mō p̄pat ipsam  
fraudētis viris. ibi (Et cū fraude) Legant tñ pres simul. z dr q̄ vul  
pes h3 duplicē figurā. h̄ est duplicē allegoriā. quā pficiū est cognouit  
se. est tñ vulpes aliqñ filis diabolo. z aliqñ viris fraudulentis Tūc  
ibi (Mortu<sup>9</sup> est vere) p̄pat autor p̄mo vulpē diabolo dicens. q̄ dia  
bolus (q̄ induxit nobis mortē dñi p̄mi parētes ex eius suggestōe trās)  
gressi sunt mādatū dñi. in hoc q̄ p̄mederūt de ligno vetito) mortuus  
est. scz dñs nos ter ih̄s xps in ligno crucis moriebat. z sic mortu<sup>9</sup> est  
ille qui fecit nos mortē habere. scz per casum ade. z iste diabol<sup>9</sup> adhuc  
dissimulat q̄ nos nō temprat. vñ recte sicut vulpes fingens se mortuas  
preponit auib<sup>9</sup> carnē suā decipiēdo eas. Sic diabol<sup>9</sup> p̄ponēs hoibus  
longā vitā. delectatōes mūdi z peccatorū. z fortitudinē corpis. q̄s hō  
sperans se adimplere. fraudulent<sup>9</sup> diabolus rapit ipm ad infernum.

Tūc ponit scđam p̄partem vulpis ad hoies fraudulentos. ibi (Et cū  
fraude viri) dicens q̄ hoies fraudulentis sunt digni p̄parari vulpi. q̄les  
hoies cōiter nūc sunt. Dicūt em ore bona. sed in absentia hois nō dis  
cūt nisi mala z scandalosa. Subdit q̄ herodes fuit vnus de istis q̄ sis  
mulāt. qz dissimulauit se xpm velle adorare. cur<sup>9</sup> tñ oppositū diu in cor de  
habuit. nā tribu magis venientib<sup>9</sup> iu hierusalem dixit ad eos. Ite dilij  
genter inq̄retes de puero. z cū reuerſi fueritis renūciate mihi. vt z ego  
veniens adozē cū. Itē autor rephendit virū detractōis. Tñ detract  
tio fm beatū Augustinū est quicqd mali retro dr de p̄tmo sine inten  
tōe emendatōis vel curandi vitij. z hoc vt q̄busdā videtur aliqñ ex  
ocioſitatis vitio nascit. aliqñ vero ex veneno inuidie. qñq̄ etiam ex tu  
more supbie Tñ nota q̄ detractio valde cuitāda est. qz est filia supbie  
sicut em ex eleuatōe vni<sup>9</sup> pris statere ponit depressio alteri<sup>9</sup>. z sicut ex  
impetu venti fit discooptio dom<sup>9</sup>. sic etiā supb<sup>9</sup> detrahāt alteri ne eque  
tur sibi. Tñ Jacobi. iij. Humiliamini in p̄spectu dei z exaltabit vos  
Nolite alterutrū detrahēre fratres. Ite detractio est foroz inuidie. s̄z  
aut em hō multū videns vel a longe videns detrahāt q̄ritati rei mino

# De naturis animalium

rem iudicādo. vel baculū in aqua fractū opinādo. sic inuid<sup>9</sup> vidēs bo-  
nū alteri<sup>9</sup> detrahāt sibi. Un̄ xps de iudeis ait. Pro eo vt me diligerēt  
detrahēbāt mihi. Itē detractio est ancilla ire. sicut vn<sup>9</sup> canis iratus  
mordet aliū. Un̄ nūeri. xij. qre nō tūnuistis detrahēre seruo meo moy-  
si. dixit dñs ad aaron ⁊ mariā iratos p̄tra moysen. Itē detractio ē do-  
mestica auaritiē. sicut mercator detrahīt alteri<sup>9</sup> mercibz cupiditate vē-  
dendi. Itē detractio est aduocata accidie. sicut piger ad discendū des-  
trahit doctozī vel doctrine zc. Hora p̄ vocabulis. q̄ a doleo es ere  
d̄: dolus l̄. qd̄ est equociū. vñ<sup>9</sup>. Est dol<sup>9</sup> equociū. dol<sup>9</sup> est prudētia v̄l  
fraus. Vel dol<sup>9</sup> d̄: a deludo is ere. Unde dolosus a um. i. fraudulentus.  
Dol<sup>9</sup> aut̄ p̄ponit ⁊ d̄: subdol<sup>9</sup>. i. latent̄ dolosus. q̄si sub<sup>9</sup> hñs dolum.  
Itē vulpes pis est qd̄dā aial fraudulentū volubile pedibz. raro rectis  
itineribz pedēs. ⁊ d̄: a p̄bo voluo is ere. ⁊ pes pedis. In vulpecula le-  
diminutiū. Itē creos grece est caro latine. In coriū rj. i. materia vñ f̄t  
unt calci<sup>9</sup> ⁊ ocree. In decozio as are. ⁊ excozio as are. i. coriū alicui au-  
ferre vel deponere. vñ<sup>9</sup>. Excoziare corē totus mūdus neq̄t vn̄. Itē  
cadauer d̄: p̄ et̄imologia sillabale q̄si caro dara vermibz. Itē zabol<sup>9</sup>  
a um. i. diabol<sup>9</sup>. Itē ab isto aduerbio simul venit simulo as are. i. false  
fingere. ⁊ pp̄ie fingere se scire qd̄ nescit. vel esse qd̄ nō est. In p̄pōnem  
d̄: dissilare. i. fingere se nescire qd̄ scit. vel nō esse qd̄ est

## De Ceruo

**C**haial <sup>pprietates .i. duos mysticos sensus</sup>  
**C**eruus habere duas naturas siue figuras  
 a naturali p̄ho .i. de ceruo  
**D**icitur a p̄hisio qui docet inde logo  
 p̄q̄ magnos extrahit serpentes  
**F**lam suis grandes cum naribus attrahit angues  
 .i. antris ex cauernis rupis  
**D**e caueis terre. de lateribus ve petre  
 s<sup>c</sup> ep̄tes forti calefcere  
**Q**uos vorat. ac tetto mox feruescente veneno  
 festinat humiditas  
**E**stuat ad liquidas currere fontis aquas  
 s<sup>c</sup> aqs valde s<sup>c</sup> aqs venena supat  
**Q**uas cum forte bibit. his plenus toxica vincit  
 nouū deponit  
**S**e inuenemq̄ facit cornua quando iacit  
 s<sup>c</sup> hoies antiq̄ diaboli dolo decepti  
**F**los quoq̄ cum p̄isci serpentis fraude reuicti  
 pctm̄ originale recipim<sup>9</sup> p̄burimur seruoze luxurie. ire zc.  
**V**irus contrahimus: vrimur ⁊ facibus

b iij

# Theobaldus

<sup>s<sup>c</sup></sup>fraus diaboli      parit      inuidiā      rancorē  
**Hec tibi luxuriam profert odiumq; vel iram**  
<sup>nimis magnā      cupiditatē</sup>

**Aut etiam nimiam cordis auaritiam**  
<sup>uuentē      s<sup>c</sup> nos xpiani</sup>

**Ad fontem viuum debemus currere christum**  
<sup>s<sup>c</sup> xps      a pctis lauat      pmissa pctā      remittit</sup>

**Qui cum nos mundat. sumpta venena fugat**

<sup>s<sup>c</sup> nos xpiani      pctis deletis      mudi      sancti</sup>

**Qui sumus his demptis iuuenes factiq; beati**

<sup>s<sup>c</sup> pctā      s<sup>c</sup> hoies</sup>

**Que quasi cornua sunt cum miseros faciunt**

<sup>pōdera      illa aialia      i capite gerūt</sup>

**Cornua sunt onera. que cerui vertice portant**

<sup>.i. nō scādalo      s<sup>c</sup> cornua      s<sup>c</sup> ceruis</sup>

**Sed non dedecori deinde videntur eis**

In hac sexta distinctōne ponit autor naturas cerui. Et diuidit in duas pres<sup>m</sup> q<sup>d</sup> duosq; nature cerui. scda ps ibi (Et fluuios tranant) Prima ps adhuc in duas. Nā pmo ponit hyfforia. z scdo allegoriz secūda ibi (Nos quoq; cū pūsci) Et dicit pmo sic. q<sup>d</sup> prima natura cerui talis est. q<sup>d</sup> ceruus q̄rit antrū alicui<sup>9</sup> serpentis: serpens aut later z abscondit se in cauernis terre vel in foraminib; petre. z hoc ppter hys mis frigus: qz frigidissime nature est. z ppter ceruū que fugit rancq; validū inimicū. ceruus ergo anto inuento vadit ad aquā: z tantū sumit de aqua q̄tum potest. z tūc rediens emittit aquā bibitā in antrū serpentis. serpens intendens exire antrū. ceruus attrahit ipsum p nares z deuoat eum. cuius veneno pcepto emittit eū. prius tñ sicire incipit vltra modū. z ergo tūc desiderat aquas. ad quas veniens iterum replet se. z post euomit aquā simul cū veneno. et tūc etiā deponit cornua eius grandia z grauiā. et tali mō renouat seruus z iuuenescit. Tūc ibi (Nos quoq; cū pūsci) autor ponit allegoriziam prime nature cerui: dicens aut sic. q<sup>d</sup> sicut ceruus sitit veneno serpentis. quo pcepto currit ad fontes z se renouat sicut dicitū est. sic hō deceptus fraude serpentis antiqui. i. diaboli. tūc homo ptra illud venenū: hoc est peccatū. scz luxuriam vel iram que generat odiū: aut auariciā. vel aliud peccatū mortale. moze cerui debet currere ad xpm fontem viuū: qui sua gratia indeficiente est viuus fons. z agere debet verā penitentiam: z euome/re in p̄fessione peccata ptracta. que cornub; sunt similia: qñ miseros peccatores mole. i. pondere peccatoz premit Tūc psequenter ibi (Cornua sunt onera) autor sub dīr. q<sup>d</sup> sicut cornua sunt onera seruo. sic etiā peccata sunt onera miserorū. sed est in hoc dissimilitudo: qz ceruus non portant cornua in dedecus aut scandalū. sic peccatoz sua peccata

# De naturis animalium

Item p cornua cerui intelligere possum? bonum opus. quia sicut ceruus defendit se p ea. ita hō debet se defendere a dyabolo p bona opera. Preterea p cornua intelligi potest cuiuslibet hoīs superbia. qz sicut cornua nullum ei inferunt honore. sed onus multum nociuum. sic superbia nihil boni vel honoris infert hoī. sed mortem eternam

**E**ruos transnatae sunt <sup>p</sup>transseunt  
remotius tendunt nutrimentum inuestigant  
Longius et pergunt pascua quando querunt  
gerunt eleuatum transnataes in ordine

Portant suspensum gradientes ordine mentum  
s<sup>c</sup> ceruus s<sup>c</sup> cerui culis inclinatur

Alter in alterius clunibus impositus

seruant ordinem in congregatioe s<sup>c</sup> cerui  
Hunc retinent usum si sint in ordine centum

s<sup>c</sup> ceruus antecedit fatigatur retrosum vadit  
Sed qui precedit fessus ad ima redit

tali modo reuertentes oēs se inuicem portantes

Sic se vertentes cuncti mutuoque ferentes  
p non et unus <sup>tali modo</sup> ptransseunt

Nullusque deficiunt. sicque viam peragunt  
p talem modum portare onera

Per tales mores alienos ferre labores  
cum dilectione ammonent adiuuare instruunt

Cum pietate monent. sicque iurare docent  
pceptum s. iesu xpi

Sic lex est cristi nostri complenda magistris  
s<sup>c</sup> bona opa agunt premium inueniunt

Talia (qui faciunt) pascua reperient

Hec est secunda pars. in qua ponit secundam naturam cerui Et diuidit in duas pres. nam pmo facit hoc. secundo ponit allegoriam. secunda ibi (Per tales mores) Et dicit pmo sic. secunda natura cerui est. qz dum cerui querunt pascua. tunc conringit eos aliquando p aliquo fluuium natam. et in natatione talem obseruat ordinem. qz omnes ordinat. et iter eorum. scz vnus post alium. etiam si centus fuerint in ordine. vnusquisque ceruorum succedentium inclinatur caput suum super culum cerui precedentis. et cum cerui anterior fessus fuerit tunc retrocedit. et reclinatur caput suum super culum cerui ultimi. et isto modo omnes cerui se vertunt et mutuo se portant. et iter eorum perficiunt sic procedendo. nec aliqui eorum deficiunt Tunc ibi (Per tales mores) Huiusmodi ponit allegoriam dicit secunde nature dicens sic. recte sicut ceruus fortis subleuat debiliores ceruum cornu suo. sic hoies fortiores subleuare debent debiliores. et diuites debent pauperibus in eorum necessitatibus subleuare

# Theobaldus

ntre. z sic adimplenda est lex xpi. cuius legem z precepta qui adimplet  
 igitur ad celeste patriam pueniet. vbi vice sunt pascua. **U**n dicit Ap'ls Al  
 ter' alteri onera portate. z sic adimplebus legem xpi. **U**n onus alteri  
 portare nihil aliud est qm misericordiam habere circa proximu suum. scz in  
 firmos visitado. nudos vestiendo. esurietes cibando. molestos consolā  
 do. oppressis ppatiēdo. caritate amando. z sic de alijs. **I**te alibi. **Q**ue  
 cumq; vultis vt vobis faciant hoies. hęc eis facite. **I**tem ceruus qz  
 a ceros grece quod est cornu latine

## De aranea

**U**ermis aranea licet exiguus  
 multas telas texit <sup>quis paruus</sup> **Pr**iuus  
**Pl**urima fila neccit assiduus  
<sup>s' p'mis</sup> <sup>istis artibz</sup>  
**Q**ui viuere solet his studiis  
 neccere <sup>artificiose</sup>  
**T**exere que solet artificitus  
<sup>s' tela laquet</sup>  
**S**unt ea rethia musca tibi  
 volans dephendaris in illa tela  
**U**t volitans captaris tibi  
 suavis <sup>cibus s' aranee</sup>  
**D**ulcis et vtilis esca sibi  
<sup>s' aranee</sup> <sup>tela fragilis</sup>  
**H**uic placet illud opus tenue  
<sup>s' aranee</sup> <sup>pdest</sup> <sup>debile</sup>  
**S**ed sibi nil valet. nam fragile  
<sup>l. q'libet vetus mouet</sup> <sup>l. iā huc iā illuc</sup>  
**Q**uelibet aura trahit in patulum  
 frangit <sup>perit</sup>  
**R**umpitur et cadit in nihilum  
<sup>imitat</sup> <sup>l. araneas</sup>  
**H**os sequitur homo vermiculos  
 defraudado <sup>aduersarios</sup>  
**D**ecipiendo suos inimicos  
<sup>s' inimicos</sup> <sup>reddēs egenos</sup>  
**Q**uos comedit faciens miseros  
 libet <sup>valde</sup>  
**E**t placet sibi inde nimium  
<sup>dānificare</sup>  
**Q**uando nocere potest alium



# De naturis animalium

s<sup>c</sup> homo malum interdū  
**I**lle tamen viciū quandoq; facit  
 p qñ decedit perit  
**L**um moritur quasi tela cadit  
 s<sup>c</sup> telā in pñti vita texit  
**Q**uam modo dictus aranea facit

In hac septima distinctioe auctor determinat de natura aranee. Et diuidit in duas pres. nam pmo ponit hystoriā. secūdo ponit allegoriā scda ps ibi (Nos sequitur) Et dicit pmo sic. q aranea est talis nature q solet texere seu pficere telam artificialit̄ z multū studiose ad capiendū muscas. z in fine tele abscondit se donec musca vel alius vermicul<sup>9</sup> voliter in telam. tūc ipsa festinat̄er accurrens euiscerat eam. z corpus relinquit pendere vacuū in tela. Tūc subdit auctor in lrā. q tela aranee est multū fragilis. z facillit̄er flatus ventri corrumpit (Nos sequitur) Hic ponit allegoriā z dicit. q sicut aranea muscis insidias ponit. z de capiēdo capit z euiscerat. sic etiā sunt aliqui hoies in mundo veluti latrones seu vīpilonēs. qui hominib; etiā insidias ponūt. quatenus de ceptiue eos occidāt. z ea que hñt rapiēdo corpus mortuū relinquunt Tūc auctor subdit in lrā. q tales multū gaudent de hoc q nocere pñt. sed tñ vita eoz est fragilis sicut tela aranee. z mortētes in nihilū cadūt ad infernū descendēdo. Potest etiā secūdo aliter exponi. per araneā em̄ intelligit̄ auarus. nam sicut aranea euiscerat muscas. sic auarus in acquirēdo pecuniā paupes euiscerat. z qñq; ipsos in mortē tradit

Item tercio exponit sic. aranea. i. dyabolus nobis tanq; muscis insidiatur semp ponendo in via hamos rheria z laqueos suos. vt possit nos capere p peccatiū. z dum aliqū capit p p̄sentum peccati mortalit̄ tūc eum euiscerat z priuat ipm omni grā. nisi p cōfessionē z penitentiā recuperet eam. z tela dyaboli est multū fragilis. q; p̄p̄tia volūtate p penitentiā potest hō euadere eam. s. declinādo a malo z faciēdo bonum

Item adhuc est alia natura aranee que in lrā non p̄tinet. s. q aranea timent solē. z ideo plus in nocte solet texere q̄ in die. z si in die tixerit h̄ facit in illa pre vbi sol non p̄t eam circūluminare. sed sub ymbra. Qd sic exponit. dyabol<sup>9</sup> em̄ timent solē. i. sanctā ecclesiā vel hominē iustū et sc̄m. q; soli p̄gatur iustus. z nō est ausus hōi tali quicq; facere nisi p̄sentiat ei. z iō in nocte dyabol<sup>9</sup> nititur texere. i. qñ hō iustus minus est in custodia Itē nota q aranea h; pōdus veneni in dorso. z p̄p̄tēta t̄ met solē. q; q̄c̄ito feruor solis eam rangeret. illud venenū liquefactū in multas pres eam diuideret. Sitr facit hō hñs maliciā in corde

## De ceto

**E**st .i. sup oēs bestias terre in mari talis piscis  
 Est super omne pecus (qui viuūt in equore) cetus  
 .i. telua magna qñ supnat  
**M**onstrum grande satis. dum superexstat aquis

# Theobaldus

.i. videns s<sup>c</sup> nauta cetum rupem estimat  
Prospiciens illum. montem putat esse marinum  
p vel in mari  
Aut q<sup>d</sup> in oceano insula sit medio  
s<sup>c</sup> cetus esuriē patit multoties magnā  
Hic quoq<sup>ue</sup> quādo famem (quam fert sepiissime grandē)  
refocillare desiderat astutus fauces  
Alleniare cupit. callidus os aperit  
sicut rosaz emittit  
Unde velut florum sic flatus reddit odorum  
quos pisces alliciat modicos  
Ad se pisciculos vt trahat exiguos  
s<sup>c</sup> piscē s<sup>c</sup> cōedit q<sup>d</sup> capere s<sup>c</sup> piscē  
Exiguū tm. quoniam deprehendere magnum  
nō potest ex faucibus eicit  
Perfectumq<sup>ue</sup> nequit: sed nec ab ore premit  
exiguos pisces s<sup>c</sup> in ore deuorat s<sup>c</sup> pisces  
Paruos pisciculos claudit. deglutit et omnes  
nō taliter olim absorbuir s<sup>c</sup> cetus illū pphēā  
Non sic vt quondam sorbuir ille ionam  
fuerit turbatio recedit appropinq<sup>ue</sup>  
Si sit tempestas cum vadit et venit estas  
mare pfundū cuertit  
Et pelagus fundū turbidat omne suum  
statim supmas erigit ille piscis in aquas  
Continuo summas se tollit cetus in vndas  
anteriore pte mōtis videre non parū  
Est promontorium cernere nō modicum  
s<sup>c</sup> pisci alligare p<sup>r</sup>motā p<sup>r</sup>piculo maris .i. nauē  
Dnuc religare citam pre tempestate carinam  
nauderi sperant extra nauē exiliat  
Flaute festinant. vtq<sup>ue</sup> foris saliant  
incendunt ardentē puppis portat rogam  
Accendunt vigilem (quem nauis portitat) ignem  
apud illū ignē cibaria parent  
Ut cale se faciant. et comedenda coquant  
cetus ignē p<sup>r</sup>cipit seipm recedēdo submergit  
Ille focum sentit. tunc se fugiendo remergit  
antea .i. nauis destruit  
Unde prius venit. sicq<sup>ue</sup> carina perit

# De naturis animalium

Autor in hac octava distinctione determinat de natura ceti. Et diuiditur in duas partes. Nam primo ponit historiam de natura eius. Secundo ponit allegoriam. secunda ibi (Uiribus est zabalus) Prima pars adhuc diuiditur in duas partes. scilicet q. duas ponit ceti naturas. Secunda pars ibi (Sic sit tempestas) Prima adhuc diuiditur in duas. Nam autor primo determinat de ceti magnitudine. et secundo de terminat de natura eius: Secunda pars ibi (Dic si quando famem)

Primo ego dicit sic. q. cetus est magnum animal siue monstrum seu piscis magnus super omnia animalia maris. et est monstrum adeo grande. q. quando apparet in superiori parte aut superficie aque. videtur intuentibus q. sit magnus mons marinus vel insula in mari. Tunc vel cetus dicitur ibi (Dic si quando famem) Ponit autor primam naturam ceti. et dicit sic. quando contingit q. cetus habet famem magnam et vellet libenter comedere. tunc dilatat et aperit os suum et emittit anhelitum suum. qui dulcis est veluti florum odor. quem anhelitum dulcem parui pisces sentientes intrant os suum. et sic illos deglutiendo famem repellit. et tantummodo paruos pisces permittit transire in os. et non magnos. quia illos non valeret sic digerere. Tunc autor subdit q. cetus non solum paruos pisces illo modo quo quondam sorbus/te bonam prophetam. quia illum ad litus iterum euomit. hos autem pisciculos in ventre tenet. Tunc ibi (Sic sit tempestas) Autor ponit secundam naturam ceti dicens sic. Quando tempestas magna est in mari. sic q. procelle maris fundum commouent et conturbant. et aura est valde calida. tunc cetus eleuat se de fundo ad aque summum seu superficiem: nautae vero videntes cetum putant hoc esse promontorium. quare se illic applicant. et naues suas cupiunt ibidem alligare ne pereant in tali tempestate. et tunc cum volunt destruere ignem ut se calesciant et cibaria coquantur. decipiuntur. quia cetus dum sentit caliditatem ignis se immergit et periclitant tunc naues. et ipse redit ad locum suum scilicet ad fundum maris unde prius venit

dyabolus

**U**iribus est zabalus quasi cetus corpore magnus

ostendit  
Ut monstrant magni. quos fecit ille magi

omnium variat .i. hominum

Dentes cunctorum. qui mutat ubique virorum  
s. dyabolus destruit

Esuritque sitit. quousque potest perimit

.i. paruos in fide .i. blandimento

Et modicos fidei trahit in dulcedine verbi

.i. stabiles in fide s. dyabolus

Nam fide firmos non trahit ille viros

c i

# Theobaldus

<sup>s. dyabolo</sup> <sup>.i. dicitur</sup>  
**In quo confidit quisquis: et spem sibi ponit**  
<sup>.i. ad infernū</sup> <sup>.i. capit</sup> <sup>illud</sup>  
**Ad stiga (qui rapitur) q̄s male decipitur**

Hec est secunda pars: in qua autor ponit allegoriam de natura ceti. Et dicit sic. sicut cetus est magnus corpore. sic zabalus. i. dyabulus est magnus viribus. ut nigromantici affirmant. qui virtute diabolica per artem magicam magna et mirabilia facere videntur: et ergo diaboli videntur esse montes in pelago. quia suas deceptores per uniuersum mundum diffundit. Et sicut cetus in mari dulcem statum emittendo per os pisces paruos attrahit. sic diabolus per sue suggestionis dulcedinem (que est in promittendo longam vitam. et in cupiditate carnali) attrahit sibi paruos pisces. hoc est homines paruos et modicos in fide et in bona operatione. non firmos in fide et in bono opere. vel si capit tales non detinet eos. sed statim euomit. sicut nec cetus quodam tenuit ionam prophetam. Et sicut nauigantes interdum periclitantur imitando cetum. sic homines huius mundi in operibus eorum imitantes diabolum periclitabuntur quoniam ipse immerget se. i. quoniam ex iussu diuino religabitur in inferno. scilicet post diem iudicii. et tunc male decepti sunt. qui rapiuntur ad stiga. id est ad gehennam ignis.

## De syrene

<sup>telue marine</sup> <sup>cantantia</sup>  
**Syrenes sunt monstra maris resonantia miris**

**Vocibus et modulis cantus facientia multis**

<sup>s. sirenes</sup> <sup>tute</sup> <sup>multotiens</sup>  
**Ad quas non caute veniunt sepissime naute**

**Que faciunt sonitum nimia dulcedine vocum**

<sup>.i. periculū nauū</sup>  
**Et modo naufragium. modo dant mortale periculū**

<sup>p. qz</sup> <sup>.i. scrutati sūt</sup>  
**Nam (qui viderunt) has tales esse tulerūt**

**Ex umbilico sunt ut pulcherrima virgo**

<sup>.i. a parte posteriori</sup>  
**Quoquid facit monstrum. pisces sunt inde retrosumi**

<sup>tale animal</sup> <sup>.i. hñs duplicē formā</sup>  
**Est bonocentaurus eadem natura biformis**

# De naturis animalium

tale animal .i. ab vna pte est hō

In quibus est asinus humano corpore mixtus

In hac nona distinctione autor ponit duorum animalium naturas scz sirenis z honocentauri: allegorias eorundem subiungendo. Et dicitur uidetur in duas partes. In quarum prima ponit naturas eorundem z in secunda allegorias. secunda pars ibi ( q̄ plures homines ) Prima adhuc in duas. Nam pmo ponit naturam sirenis: z secundo ponit naturam honocentauri. Secunda pars ibi ( Est honocentaurus ) Dicit ergo sirenes sunt monstra in mari formantia cantus dulces. ad q̄s ppter dulcedinem cantus naute appropinquāt. et ex hoc vel naufragium incidunt vel mortis periculum: sicut illi narrant qui aliquoties a periculo tali fugierūt. Autor dicit etiam que sit forma z dispositio eorum. quia ex vmbilico sursum. scilz in superiori parte corporis sui habent speciem pulchre virginis. sed ab vmbilico inferius. scz in inferiori parte corporis habent speciem volucris vel piscis. quare vocant monstra. Tunc ibi ( Est honocentaurus ) Ubi dicit q̄ honocentaurus est monstrum marinum habens difformem corporis dispositionem sicut siren. quia superius dispositus est sicut homo. z inferius dispositus est sicut asinus

.i. multi

.i. in moribz

**Quam plures homines sic sunt in more difformes**

Unum dicentes aliud tibi mox facientes

.i. ab extra loquuntur

.i. ab intra

Qui foris vt fantur. non intus sic operantur

sicut

hōies

sunt

Ut pote sunt multi. qui de virtute locuti

Elunibus indulgent. his o q̄ publica fulgent

Hic autor ponit allegoriam vtrorūq̄ monstrorum dicens sic. Sicut predicta monstra sunt difformia in corpore. z ea decipiuntur naute. sic multi sunt homines bilingues qui vnū dicūt aliud faciūt. neq̄ sic operantur sicut loquuntur. Sic etiam sunt alij predicatorēs z alij homines docentes z precipientes facere bona z virtuosa opa. ipsi vero faciunt mala z criminosa: z tales dicuntur hypocrite. ab ypos q̄d est supra z cris sis auri. quasi forinseci apparentes vt aurū z vcluti homines ratione vtentes. sed intrinseci sunt siles testij rōe carentibz. Item p̄ haberi alia allegoria extra litteram videlicet. q̄ per syrenes intelligatur diabolus. z per nautas intelligatur homo. et hoc recte: quia tūc sicut sirenes per cantus dulcedine nautas sibi attrahunt z periclitari faciūt. sic etiam diabolus dulcia promittit z inducit: quibus periclitari facit hominem in eternam damnationem.

c ij

# Theobaldus

## De Elephante

**Q**uopore tam grandes apud indos sunt elephātes  
magnoſ illam patriā

Ut bene firmareſ montibus eſſe pareſ  
parit vadūt nutrimenta

Hi ſimul incedunt vt oueſ. dum paſcua querunt

Auerſi coſunt: dum ſibi conueniunt  
per vna vice .i. p̄ tā longa tpa

Atq; ſemel pariu nt. quib; tot tempora viuunt  
.i. p̄ tricentos annos pariuūt

Hoc eſt trecentum. nec faciunt genitum  
.i. et .i. p̄ duos annos portans

Alit vnum generans. et per duo tempora geſtans  
qñ ſtat

Lum parit. in magna (ne cadat) extat aqua  
ſ<sup>c</sup> elephas .i. ſlectit

Non habet vnde ſurgat: quia nunq; crura recuruat  
.i. aliq; cadit tūnet

Si qua forte ruit. hoc genitrix metuit  
.i. quieteſcere .i. dormire

Dum vult pauſare vel ſomno ſe recreare  
inmitit ſtipite .i. nō paruo

Incumbit trunco arboris haut modico  
pſiderat diuidit occultat

Quam notat atq; ſecat venator et obice celat  
occulte ſ<sup>c</sup> venator qñ ſ<sup>c</sup> elephas

Clamq; ſedens ſpectat: dum requiem repetat  
ſ<sup>c</sup> elephas tutus

Ille (velut quondam) ſecurus ad arboris vmbra  
qñ .i. dormit cadēte cadit

Dum venit incumbit. cumq; ruente ruit  
.i. pñs eſt .i. poſtea

ſin homo non aderit gemit. ⁊ deniq; barrit  
aduenit deſiderat

Tunc vnus accurrit: qui releuare cupit  
.i. nō p̄t laborat ⁊ dolens .i. ſonitū facit

Sed nequit. ⁊ ſatagit: p̄plorans tunc quoq; barrit

# De naturis animalium

<sup>s<sup>c</sup> elephātes</sup> <sup>accurrūt</sup>  
**Multi vel magni tunc veniunt alij**  
<sup>p qñ nō pñt s<sup>c</sup> elephātes</sup> <sup>emittere barrē</sup>  
**Cum nequeunt. omnes intendunt mittere voces**  
<sup>s<sup>c</sup> voces vadit festinās</sup> <sup>s<sup>c</sup> elephas</sup>  
**Ad quas it subito parvulus ac minimus**  
<sup>s<sup>c</sup> qui elephātis</sup> <sup>astutia releuat s<sup>c</sup> elephāntē</sup>  
**Cuius et est mirum prouisio subleuat illum**  
<sup>p paratas euadit</sup>  
**Et sic predictas effugit infidias**  
<sup>.i. crinib<sup>9</sup> elephātis</sup> <sup>.i. in domo fumigatio</sup>  
**Deq; pilis huius si sit sub domate fumus**  
<sup>recedit s<sup>c</sup> aialia</sup> <sup>portāt</sup>  
**Serpentes cedunt. queq; venena ferunt**

In hac decima distinctioe ponit autor naturas elephantis. Et dicitur uidetur in duas pres. nam primo ponit naturas elephantis. Secundo ponit eius allegorias. secunda pars ibi (Sic hō primus) Prima dicitur uidetur adhuc in duas fm q principaliter ponit duas naturas ei<sup>9</sup> Dicitur dr. q elephātes sunt magna aialia. adeo q si videres ea assereres illa ee montes pre nimia corpis magnitudine Elephan nāq; grece dr mons latine Est igit prima natura elephātis talis. q congregari solent que rare palua velut oues. z sunt longee vite. non tamē nisi semel pariūt in tota vita sua. scz in trecentis annis. z cum femina conceperit fetum in vrero per duos annos gestat ipsum. dum vero tempus pariendi appropinquauerit. tunc genitrix ad magnam aquam vadit z ibidem parit. qd si super terram pareret puerum forsan caderet. z sic moreret pre angustia z dolore partus Secūda natura elephātis est. q quādo vult quiescere querit z eligit arborē fortem z magnā. ad quā se reclinās stādo quiescit. qz nō potest crura flectere vt recumbat sup terrā. Istam arborē notat venator z incidit eam. p aliqua tñ parte dimittit eam nō incisam. z istam scissuram regit z abscondit donec reueniat elephas ad quiescendū. quo veniēte z psueto more sup arborē reclināte simul cū arborē cadit in terram. si tunc venator nō statim adest capiens ipm incipit barrire. cui<sup>9</sup> barritum alter elephas audiens mox accurrit nitens eum subleuare. qd cum nō potest cum eo barritū facit. z sic multi z mag<sup>9</sup> ni elephantes accurrūt. z cum omnes non pñt eum subleuare incipiūt simul omnes barrire. z tūc accedit vnus puus elephas qui cum sua astutia subleuat eum. z sic subleuatus recedit qui pus cecidit cum arborē Virum est tamē q magni elephātes nequeunt eum subleuare quem paruus elaphas subleuat. Tercia natura ipsius elephātis est. q vbi<sup>9</sup> cumq; sit fumus in aliqua domo de pilis elephantis. ille fumus effugac omnes serpētes z alia aialia venenosa de domo illa

c iij

# Theobaldus

<sup>i. p̄phoplastus</sup> <sup>p̄mestione pomi</sup> peccauit  
**Sic homo primus adam per lignum sic cecidit sama**  
<sup>s̄ hoiem ille p̄beta</sup> <sup>subleuare nō valuit</sup>

**Quem moyses voluit tollere. non potuit**  
<sup>s̄ moysen vates</sup> <sup>nō pauerūt</sup>

**Post hunc prophete voluerunt. nec valuerunt**  
<sup>s̄ p̄betaz.</sup> <sup>descēdit</sup> <sup>s̄ hoiem ihs x̄ps</sup>

**Ipsozum precibus venit ad hunc dominus**  
<sup>s̄ dñs</sup> <sup>p̄ualus qz</sup>

**Qui cum sit paruus quoniā dens est. homo factus**  
<sup>subleuauit</sup> <sup>s̄ hoiem p̄mestione culpabilē</sup>

**Sic releuauit eum in comedendo reum**  
<sup>s̄ x̄pi</sup> <sup>de p̄dicationibz</sup>

**Luius odor plenus de verbis scilicet eius**  
<sup>s̄ hoī benigne</sup> <sup>s̄ hō saluus</sup>

**Sic cui rite venit ille beatus erit**  
<sup>peccatū perier</sup> <sup>s̄ x̄pm</sup>

**Omne quod est vicium fugiet de corde per ipsum**  
<sup>post h̄ mortis</sup> <sup>officiet</sup>

**Causa debinc leti nulla nocebit ei**

Hic auctor ponit allegoriam predictarum naturarum elephantis. Et potest ista pars diuidi in duas partes. scilicet que due sunt allegorie correspondentes duabus naturis elephantis. sed breuitatis causa leguntur simul. Et est sententia talis. quod sicut elephas ad terram cadit per arborem signatam et a venatore incisam. sic adam primus homo per lignum veritatis. id est per confessionem pomi cecidit in terram hoc est in mortem cum arbore. ad quam venator. id est dyabolus sua fraude instigando adam ad transgressionem mandati dei induxit. Moyses vero eum subleuare non potuit. nec sicut alij prophete. hi ergo simul inceperunt barrere. id est fundere suas deuotas orationes ad deum. et tandem ad preces eorum venit vnus paruus elephas. id est christus iesus. paruus. id est maxime humilis. et subleuauit istum hominem dum sua morte in crucis partibulo eum redemit. Item sicut per fumum de pulis elephantis fugiunt serpentes et cetera animalia venenosa. sic per odorem dulcis verbi dei de corde cuncta fugiunt vitia. nec vlla leti. id est mortis causa aduenit illi qui verbum dei rite audit et firmiter custodit. Iuxta verbum euangelij. Beati qui audiunt verbum dei et custodiunt illud

## De turture

**T**urtur vane diligere  
Turtur inane nescit amare  
<sup>p qz</sup> <sup>soli sociata viro</sup>  
Nam semel vni iuncta marito



# De naturis animalium

<sup>s<sup>c</sup> marito suo</sup> Semper adberet. cum simul ipso <sup>s<sup>c</sup> marito</sup>

<sup>sociata volabit</sup>  
Nocte dieq; iuncta manebit  
<sup>sine copari suo</sup> <sup>s<sup>c</sup> ipsam</sup>

Abq; marito nemo videbit  
<sup>.i. priuata</sup> <sup>s<sup>c</sup> marito</sup>

Sed viduata si caret ipso  
<sup>de cetero</sup> <sup>sodalit</sup>

Non tamen vltro nubit amico  
<sup>quiescet</sup>

Sola volabit. sola sedebit  
<sup>s<sup>c</sup> maritū suū</sup>

Et quasi viuum corde tenebit  
<sup>.i. occultās se</sup>

Operiensq; casta manebit

In hac vndecima distinctioe autor ponit naturas turturis. Et dicitur uidetur in duas pres. nam pmo ponit naturas ipsi. secundo allegoria ibi (Sic aia extat) Prima adhuc in duas. fm q; due sunt nature turturis. secunda ibi (Sed viduata) Et dicit pmo. q; turtur no solum habet amorē in maritū suum sed etiā ardorē. nam ipsa iuncta marito vni de cetero non separat ab eo q̄dū vixerit. immo die noctuq; cuz eo manet Illa eadē natura prz etiā in istis psib. Turtur pperue primū sibi seruat amorē. Amisloq; pari nescit habere parē Tūc ibi (Sed viduata) Autor ponit scđam naturā turturis. q; est q; qñ turtur puatur marito suo nunq; de cetero alteri sociatur. neq; cum alijs auib; ammō conuersatur. sed solitaria manet. neq; in viridi fronde ampli; sedet. sed in arido trūco. datq; p cantu gemitū. et mortuū maritū tanq; viuū semp in corde suo gerit. z sic semp castitatē seruat

<sup>est q̄libet xpiana</sup>  
Sic anima extat queq; fidelis  
<sup>effecta .i. xpiana felix beata</sup>

Facta virili federe felix  
<sup>p qz</sup> <sup>spōsus</sup> <sup>ibelus</sup>  
Namq; maritus est sibi cristus

<sup>p qñ</sup> <sup>s<sup>c</sup> xpo</sup> <sup>implet</sup>  
Cum sua de se p̄ctoza replet  
<sup>sancte</sup> <sup>s<sup>c</sup> xpo</sup>

Si bene viuit semper adberet  
<sup>requit sponsum</sup>

Non alienum querit amicum

# Theobaldus

.i. Quis infernus accepit s<sup>c</sup> ipm.  
Quamlibet orcus sumperit illum  
s<sup>c</sup> ipm vivere s<sup>c</sup> aia in celo  
Quem superesse credit in ethere  
de celo venturū expectat s<sup>c</sup> ipm  
Inde futurum spectat eundem  
.i. omnes hoies

## Ut microcosmum iudicet omnem

Hic autor ponit allegoriam de naturis turturis dicens. Sicut turtur vni marito semel sociata semp adheret ei: sic quæstet anima fidelis semel copulata marito suo. s. cristo in baptisate. semp detet ei adhere re bene viuendo die ac nocte. ita q<sup>d</sup> a cristo nunq<sup>m</sup> separet mortaliter peccando. Unde catholica ecclesia singulis diebus orat<sup>r</sup> dicens **L**once/ de q<sup>d</sup> in hac die z in omnib<sup>9</sup> alijs diebus ad nullum declinemus moza le peccatū. sed semp ad tuam iusticiā faciendā nostra pcedant eloquia et dirigant cogitatōes fil<sup>ii</sup> z opera Item sicut turtur priuata marito suo nunq<sup>m</sup> querit alium. sed omnino suam castitatē integram cōseruat. Sic fidelis anima licet priuata sit suo sponso z sua corporalī presentia quoniā celos ascendit. non tñ alteri marito. s. dyabolo detet sociari. sed detet casta manere. Vel sic exponat. dum anima fidelis gratie z deuotiōis eterne presentia non sentit. nō detet ergo se ad alia. s. ad carnalia diuertere. sed in die maloz recordari detet bonoz. Item fidelis aia non detet quiescere in vtridi ramo. i. mundi delicias querere. sed in arido trunco. i. in cordis vera pccitōne z penitētia. que hominē aridum faciunt a mundanis. sic q<sup>d</sup> expectare detet sponsum suum venturū. s. in die iudicij. quādo microcosmū. i. omnes hoies iudicabit. **O** tria bates/ bit gemitū pro cantu. i. deflebit crimina perpetrata pponendo firmi/ ter facere emendam de peccatis commissis. vt demū possit saluari. z conseruari cum suo marito in die iudicij.

## De panthera

**Q**. i. hñs quatuor pedes s<sup>c</sup> pāthere s<sup>c</sup> qdrupes  
St quadrupes panther. quo non pulchrior alter  
s<sup>c</sup> pāther depingit  
Qui magis ex albo conspergitur orbiculato  
varijs nutrit<sup>r</sup> venationib<sup>9</sup> saturat<sup>r</sup>  
Diuersis pastus venatibus et faciat<sup>r</sup>  
reclinat cōcauo specu  
Se recipit dormitq<sup>3</sup> cauo prostratus in antri  
post tres dies exit certe vociferat  
Post triduum surgit. tunc vero deniq<sup>3</sup> rugit  
ex ore ei<sup>9</sup> tā dulcis  
Exit odor talis de gutture tamq<sup>3</sup> suauis

# De naturis animalium

s<sup>o</sup> odor excedet .i. oia odorifera  
**Qui virtute sua superabit aromata cuncta**  
 s<sup>o</sup> odorē statī currit quecūq; fera audit  
**Ad quem mox tendit que vocem bestia sentit**  
 insequitur s<sup>o</sup> pantherē suauitate

**Sic imitatur eum flatus dulcedine plenum**  
 s<sup>o</sup> bestie talia aialia

**Sic faciunt omnes. soli panthera dracones**  
 sonitū facit pigri efficiunt

**Cum sonat aut fugiunt: aut segnes corpore fiunt**  
 in cauernis occultāt se ad lucē veniūt

**In caueisq; latent. nec longo tempore patent**

In hac duodecima et vltima distinctione auctor Theobaldus ponit naturam vltimi aialis quod dicit panther siue panthera. Et diuidit in duas pres. nam pmo ponit hystoriā eius. secūdo ponit allegoriam: ibi (Est autē xps) Prmo igit dicit. q panther est aial diuersi coloris et solet seipm diuersis pascere pabulis. et dulcissimas herbas comedere. dum quoq; fatigatus est. psternit se in antro suo. et tribus diebus contine dormit. Tercio vero die surgit et incipit vociferare. et odorē suauis simū mittit de ore suo sup omnia aromata odoriferū. Quare omnes alie ferē vocem eius audientes accurrūt statim et sequitur eum ppter dulces dinem flatus preter solum draconē. qui quādocumq; percipit sonum eius fugit ab eo et abscondit se in antro suo. ne odorē percipiat. Et rō huius fuge est sūm p̄m tam in p̄mo libro de generatiōe et corruptiōe ne q̄ in secūdo pbisico. Omnis corruptio fit a p̄trario. et draco habet anhelitum fetidissimū. si ergo anhelitus pantheris draconi obuiaret oporteret draconem mori. ergo draco fugit

**Est autē cristus panther alegorice dictus**  
 dñs nr mistice

s<sup>o</sup> xps excellit ornatus  
**Qui superest homines forma collatus ad omnes**  
 faciat<sup>o</sup> s<sup>o</sup> xps s<sup>o</sup> ptumelias sustinuit

**Et satur ille fuit. qui tot (quot vult) sibi sumpsit**  
 s<sup>o</sup> triū diez in sepulchro s<sup>o</sup> hoies s<sup>o</sup> a dyabolica p̄tate

**Somnum tunc cepit. cum nos moriendo redemit**  
 sonitū magnū dedit resurrexit

**Rugitum misit postq; de morte renixit**  
 scandens s<sup>o</sup> eternalit

**Celos ascendens. qui regnat cum patre presens**  
 s<sup>o</sup> xpm omnes hoies s<sup>o</sup> in eum

**Quem gentes cuncte si sint credendo sequute**

# Theobaldus

<sup>s<sup>c</sup> dyabol<sup>9</sup></sup> occultat se <sup>ad lucē ventē</sup>  
**Qui fugit atq; later. nec in ipso tempore patet**  
<sup>.i. dyabol<sup>9</sup></sup> <sup>senex</sup> <sup>s<sup>c</sup> hoib<sup>9</sup></sup> <sup>aduersari<sup>9</sup></sup>  
**Serpens antiquus (qui nobis est inimicus)**  
<sup>p qz</sup> <sup>manifeste s<sup>c</sup> hoies ausus ē</sup> <sup>occulte decipe s<sup>c</sup> hoies</sup>  
**Amq; palam nullos audet clam fallere multos**  
<sup>s<sup>c</sup> hoies</sup> <sup>pregat</sup> <sup>.i. in eternū</sup>  
**Quos cum defendat. qui secla per omnia regnat**

Hic autor ponit allegoriam ipsius pantheris. dicens q per pantheram intelligitur xps. Nam sicut panther est pulcherrimus omnium animalium quadrupedalium. sic xps pulcherrimus est omnium hominum. Et sic cur panther quando diuersis satiatus est cibis tribus diebus dormit. ita xps opprobrijs contumelijs et diuersis afflictionibus affectus tribus diebus quieuit in sepulchro. et postq; resurrexit vociferans dulcissimum emittit odorem. videlicet sic dicens. Pax vobis ego sum nolite timere. qd idem fecit cum ascendit in celum. Quonia sedens ad dexteram dei patris suauissimum emisit odorem. scz paraclitum quem discipulorum cordibus infudit. et adhuc homini vere penitenti per confessionem et tritionem et satisfactionem continue infundit. quapropter homines deuoti credendo in ipsum sequuntur eum preter solum draconem. i. preter dyabolum et omnes dyabolicos homines. Sicut enim draco timet pantheram. sic dyabolus timet xpm et peruersi homines. Item sicut draco abscondit se ne voce pantheris audiat. sic homines dyabolo seruientes fugiunt et abhorrent verba xpi et suorum. Unde in euangelio dñs dixit ad iudeos. Qui ex deo est verba dei audit. sed quia ex deo non estis verba dei non auditis. Item sicut pellis pantheris diuersum habet colorem. ita per omnium bonis operibus que faciunt homines in hoc mundo spiritualis panther scz xps retribuere debet hominibus secundum diuersitatem meritoꝝ. Unde scribitur in euangelio. In domo patris mei mansiones multe sunt. Ad quas nos perducatur qui est vnus in essentia et trinus in persona. et qui sine fine viuit et regnat deus per infinita seculorum secula. **A M O N**

Finit philosophus Theobaldi de naturis duodecim animalium  
Impressus per Henricum Quencell in sancta ciuitate Colonienſi

## **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 philosophiae* 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 De-  
mons,  
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 re-  
new.)  
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 mys-  
tical fountain  
Which ever flows from its source, clear and so living  
a stream,  
Prayers of his mouth are heard, if asked of the Fa-  
ther 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 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 de-  
ceived.

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  
enchancing,  
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 27×17 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 alyph', 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 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 Rainiero 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 *Exameron*, 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 satyr 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 UU; 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 semiquantitative and semiquantitative 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 (-UU-U|UU-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 'Pons 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

|  |   |    |
|--|---|----|
| <sup>proprietates</sup><br>Tres leo naturas et tres habet inde figuras             | <sup>i. mysticos sensus</sup>                         | 1  |
| <sup>sc. Theobaldus</sup><br>Quas ego Christe tibi bis seno carmine scripsi        | <sup>duodecimo</sup>                                  |    |
| <sup>tra(n)ctant</sup><br>Altera divini memorant animalia libri                    |   |    |
| <sup>sc. animalibus</sup><br>De quibus apposui, que rursus mystica novi            | <sup>i. allegorica</sup>                              |    |
| <sup>duodenarium</sup><br>Temptans diversis si possum scribere metris              |   | 5  |
| Et numerum solidum complent animalia solum   |   |    |
| <sup>robustus</sup><br>Nam leo stans fortis super alta cacumina montis             | <sup>i. super verticem</sup>                          |    |
| <sup>inferiora</sup><br>Qualicumque via vallis descendit ad ima                    |   |    |
| <sup>odoratum</sup><br>Si venatorem per naris sentit odorem                        |   |    |
| <sup>omnia delet</sup><br>Cauda cuncta linit, quae pes vestigia figit              | <sup>calcavit</sup>                                   | 10 |
| <sup>sc. de illis vestigiis</sup><br>Quatenus inde suum non posset cernere lustrum | <sup>i. transitum</sup>                               |    |
| <sup>non vivit donec</sup><br>Natus non vigilat dum sol se tercio girat            | <sup>s. die circuit</sup>                             |    |
| <sup>sonum faciens</sup><br>Sed rugitum dans pater eius resuscitat ipsum           | <sup>s: a somno s. natum</sup>                        |    |
| <sup>vivere incipit</sup><br>Tunc quasi viviscit et sensus quinque capiscit        | <sup>s. exteriores accipit</sup>                      |    |
| <sup>quiescit</sup><br>Et quotiens dormit nunquam sua lumina claudit               | <sup>suos oculos</sup>                                | 15 |
| <sup>sc. Christo</sup><br>Sic tibi (qui celsi resides in culmine coeli)            | <sup>alti habitas</sup><br><sup>in altitudine</sup>   |    |
| <sup>placuit</sup><br>Cum libuit tandem terrenam visere partem                     | <sup>sc. in fine saeculi</sup><br><sup>visitare</sup> |    |
| <sup>i. omnes homines redimeres</sup><br>Ut genus humanum relevares crimine lapsum | <sup>i. peccato</sup>                                 |    |
| <sup>omnino</sup><br>Non penitus notum fuit ulli demoniorum                        | <sup>cognituin</sup><br><sup>dyabolorum</sup>         |    |
| <sup>i. uterus virginis</sup><br>Viscera Mariae tibi Christe fuere cubile          | <sup>camera</sup>                                     | 20 |

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 25  
 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 30  
 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 35  
 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 40  
 transvolat justitiae 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                      45  
 affirmat                      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                      50  
 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, spoliaturque carnem pelle vetusta                      55  
 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                      60  
 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 65  
 iterum delinquis  
 Denuo si peccas nunc silicernus extas  
 sequuntor serpentis senescis  
 Ergo sis semper imitator anguis dum veterascis  
 modicus macerentur membra  
 Sit cibus parvus: 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 70  
 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 75  
 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 80  
 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      repellat  
 Demones anguis typicus fugabit 85  
    obscuras pellit                      caliginis circuitus  
 Noctis ut coecae reprimat tenebras orbita solis<sup>1</sup>  
    sustinebis temptationes  
 Sed tamen magnas patiēre 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 90  
 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 95  
    sc. res                      diligit      ideo  
 Quas (quia judaeus non amat), inde reus  
 Ut valeat brumae fieri segura futurae  
    sc. est                      sc. formica  
 Dum calor in terra non requiescit ea  
 Nosque laboremus fratres, dum tempus habemus  
    tuti  
 Securi fieri tempore iudicii 100  
 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 udus  
    sc. granum putrefiat comedere                      sc. granum  
 Aut id ne pereat esse quod nequeat  
    collegit                      dividit  
 Granum (quod legit) prudens formica bipertit 105

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<sup>1</sup>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 iudicii, quod simile est hyemi

110

### DE VULPE

fraudibus                                      vocatur                                      fraudulenta  
 Plena dolis multis vocitatur subdola vulpes  
 sc. vulpem                                      rapit                                      gallinas  
 Hanc fugat agricola, nam capit altitia  
 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

115

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

120

habet                                      dupliaeae                                      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

125

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      130  
 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 mysticos sensus  
 Cervus habere duas naturas sive figuras  
                                  a naturali philosopho      sc. de cervo  
 Dicitur a phisio qui docet inde logo      135  
 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      humidus  
 Aestuat ad liquidas currere fontis aquas  
 sc. aquas      valde      sc. aquis      venena      superat  
 Quas cum forte bibit, his plenus toxica vincit      140  
                                  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 luxuria, 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      145  
                                  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 150  
 i. non scandalo sc. corona sc. cervis  
 Sed non dedecori deinde videntur eis  
 rivos transnatant similiter pertranseunt  
 Et fluvios tranant pariter terramque peragrunt  
 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 155  
 servat ordinem in congregatione sc. cervi  
 Hunc retinent usum si sint in ordine centum  
 sc. cervus antecedit fatigatus retrorsus vadit  
 Sed qui praecedat 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 deficient, sicque viam peragunt  
 per talem modum portare onera  
 Per tales mores alienos ferre labores 160  
 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 textit continuus  
 Plurima fila nectit assiduus 165  
 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                      170  
 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. araneas  
 Hos sequitur homo vermiculos                      175  
 defraudando                      adversarios  
 Decipiendo suos inimicos  
 sc. inimicos                      reddens            egenos  
 Quos comedit faciens miseros  
     libet                      valde  
 Et placet sibi inde nimum  
     damnificare  
 Quando nocere potest alium  
 sc. homo                      malum                      interdum  
 Ille tamen vicium quandoque facit                      180  
 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                      185  
     pro vel                      in mari  
 Aut quod in Oceano 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 190  
 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      absorbit sc. cetus illum prophetum  
 Non sic ut quondam sorbuit ille Jonam  
 fuerit turbatio      recedit      appropinquat  
 Si sit tempestas cum vadit et venit aestas 195  
 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 maris      i. navem  
 Huic religare citam prae tempestate carinam  
 naucleri properant      extra navem      exiliant  
 Nautae festinant, utque foris saliant 200  
 incendunt      ardentem      puppis portat      rogam  
 Accedunt 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 205  
 i. ostendunt  
 Ut monstrant magni, quos fecit ille magi  
 omnium      variat      i. hominum  
 Mentis 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 210  
 sc. dyabolo      i. quicumque  
 In quo confidit quisquis et spem sibi ponit



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 235  
 sc. elephas i. fleciti  
 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 240  
 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 accurrit; qui relevare cupit 245  
 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 250  
 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 255

sc. Moysen vates non potuerunt  
 Post hunc prophetae voluerunt nec valere  
 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 260  
 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 265  
 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 270  
 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 275  
 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 280  
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 285  
variis nutritus venationibus saturatus  
Diversis pastus venalibus et sciatus  
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 superabit aromata cuncta 290  
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 295  
dominus noster mystice  
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 300  
 scandens sc. aeternaliter  
 Coelos ascendens, qui regnat cum patre praesens  
 sc. Christum omnes homines sc. in eum  
 Quem gentes cunctae si sint credendo sequuntae  
 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 305  
 sc. homines protegat i. in aeternum  
 Quos cum defendat, qui soecla per omnia regnat



## Codex No. 5, Archives Chapter of Fanum

Tres leo naturas tres habet inde figuras.  
Quas ego Christe tibi terseno carmine scripsi,  
Altera divini memorant animalia libri,

De quibus <sup>ea</sup> aposui quae rursus mistica novi.

<sup>ego</sup> Temptans diversis si possem scribere metris, 5  
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, 10  
Quatenus suum non possit querere lustrum.  
Natus non vigilat cum sol se tertio girat,  
Set dans mugitum pater eius suscitatur ipsum,  
Tunc qui vivescit tunc senso quoque capescit.  
Et quotiens dormit sua numquam lumina claudit. 15

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 20  
Viscera Marie, Xriste, tibi fuisse cubile.  
Cum mortis vindex mortem crucis ipse subires,  
Et qui te genuit triduum post surgere fecit.  
Tu nos costodis qui nullo tempore dormis,  
<sup>diabolus</sup>  
Pervigil ut pastor ne demat de grege raptor.

<sup>phi(sici o philosophi ?) dicunt</sup>  
Esse ferunt aquilam super omne volatile primam, 25

Que sic se renovat quando senecta <sup>ipsam</sup> gravat.

<sup>fons</sup>  
Fons ubi sit qui numquam surgere desit querit,

<sup>vadit fontem</sup>  
It super hunc celo, fitque propinqua deo.

Tunc sibi sol ambas accendit fervidus alas,  
Et minuit grandes allevatque *(sic)* graves; 30  
Tunc quoque caligo consumitur propinquo igne,

Quam confert oculis vita vetusta suis.  
 Mox ruit et fontis liquidis se mergit in undis,  
     <sup>sicut</sup>  
     Utque cadit nido sic nova fit subito.

Est autem rostrum quo capitur esca retrortum,      35  
     Vix valet ex aliquo sumere pauca cibo,  
 Set feriens petram, vel mordens ut solet escam,  
     Os terit oblicuum, sic capit inde cibum.

<sup>talis</sup>  
 Est homo peccatis que sunt ab origine matris,  
     Qualis adeo aquila, sed renovatur ita.      40

<sup>ille homo</sup>  
 Nubes transcendit solisque incendia sentit,  
     <sup>laudis</sup>  
     Mundum cum pompis despiciendo suis.

<sup>ille</sup>  
 Fit novus in Xristo tunc mersus gurgite vivo,  
     De sursum veniens fons ait ille pius.

Os terit oblicuum per verba precantia Xristum;      45  
     Quod Xristus petra sit, aflirmat Apostolus id.

<sup>comedit</sup>  
 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,      50  
 Pellis effeta tremit ossa nervis | sola manentis.  
 Querit angustum lapidis foramen,  
 Vix movens se se veniensque tandem,  
 Inde pertransit spoliaturque tandem | pelle vetusta.      55  
 Quoslibet rivos repetens aquarum  
 Ut sitim perdat, vomit ante virus,

<sup>poco</sup>  
 In acquis ergo minus hunc timebo | absque veneno.  
 Si virum spectat sine veste quemque

<sup>sicut</sup>  
 Longius serpens ut ab igne cessat,  
 At videns illum qui refert amictum | surgit in ipsum.      60  
 Quem vir ut vincit sequiturque multum,  
 Neglegit corpus, facit idem scutum,

<sup>semper</sup>  
 Verticis vero tenet usque curam | ne moriatur.

<sup>homo</sup>                      <sup>es</sup>  
 Fonte qui sacro semel innovatus                      65  
 Denuo peccas silisternus \* esto,  
 Ergo sis semper imitator anguis | cum veterascis.

<sup>scarsus</sup>  
 Sit cibus parcus, minuantur artus,  
 Unde non mandis miseros iuvabis.  
 Penitensque defle, Dominoque saepe dic miserere.                      70  
 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                      75  
 Et vomas primum quod habes nocivum | corde venenum.

<sup>le ire</sup>  
 Corde Bunt ire magis angue nigre,  
 Et veluti matres odium creantes,  
 Corde sunt rixe bene non amice | invidieque;                      80  
 Corde conceptis furiisque superbis,  
 Et quod equales superosque contenpnis,  
 Plena sunt istis aliisque multis | corda venenis.  
 Is quidem purus quasi veste nudus,

<sup>figurativus</sup>  
 Demonem anguis tipicus fugabis;                      85  
<sup>correcta</sup>  
 Noctis ut cecae repit orbita | tenebras solis.  
 Sed tamen multas patiere pugnas,

<sup>in prelio</sup>  
 Atque dum vines in agone fies,  
 Unde serpentem imitare prudens | verticis auctor.

<sup>tu</sup>  
 Vis novus vitam sine fine dignam?                      90  
 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 monstrat spirituales,                      95  
 Quas quasi iudeus non amat iudex reus.  
 Ut valeat brume fieri segura future,  
<sup>formica</sup>  
 Dum calor est in terra non requiescit ea.

Nosque laboremus fratres, dum tempus habemus,  
 Securi ut possimus fieri tempore iudicii. 100  
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. 105  
 Hoc est quod binas leges habet una vias,  
lex  
 Quae terrena sonat simulque et celestia monstrat;  
 Nunc mentem pascit, et modo corpus alit,  
 Nos ut repleat famis, ut formido recedat  
tempus  
 Tempore iudici, quod simile est yemi. 110

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, 115  
 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. 120  
 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, 125  
 Hoc est peccatum quodlibet atque malum.  
zabulus  
 Quem quasi deglucit 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, 130  
Herodesque fuit qui Xristum quaerere iuxit,

<sup>occidere</sup>  
Credere se simulans, perdere dissimulans.

Cervus habet duas naturas atque figuras;  
Ducitur aphisio cum docetur inde logo.\* 135

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. 140

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, 145

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,

<sup>ponderi</sup>  
Cornua sunt honeri quae portant vertice cervi 150

<sup>honor</sup>  
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, 155

<sup>illi</sup>  
Hunc retinent usum si sunt in agmine centum.  
<sup>ille</sup>

Set qui precedit fessus ad yma redit,  
Sic se vertentes cuncti mutuoque ferentes,  
<sup>finiunt</sup>  
Numquam deficiunt atque viam peragunt.  
Per tales mores alienos ferre labores 160

<sup>illi cervi nos</sup> <sup>nos</sup>  
Cum pietate monent atque imitare docent.  
Sic est lex Xristi nostri magistri complenda,

<sup>legem</sup>  
 Cuius qui faciet pascua reperiet.

Vermis araneus exiguus plurima fila net assiduus, 165  
 Tessere quia studet artificis retia ea, musca, tibi;  
 Ut volatitans capiaris ibi, dulcis et utilis esca sibi. 170  
 Huic placet illud opus tenue.  
 Set tibi nil valet ut fragile.

<sup>ventus</sup> <sup>manifestum</sup>  
 Quelibet aura trahit in patulum,  
 Rumpitur et cadit in nichilum.  
 Hos sequitur homo vermiculos 175  
 Despiciendo suo inimicos,  
 Quos comedit faciens miseros,  
 Et placet sibi nimium inde  
 Quando potest nocere alium.

<sup>qui</sup>  
 Ille tamen malum quod facit 180  
 Cum moritur quasi stella cadit,  
 Quam modo dictus araneus agit.

<sup>piscis</sup>  
 Est super omne pecus quod vivit in equore cetus,  
 Mostrum grande satis cum superstat aquis.

<sup>aliquis</sup>  
 Prospiciens illum montem putat else marinum 185  
 At quod in oceano insula sit medio.  
 Hic si quando famem, quam sepissime fert grandem,  
 Alleviare velit, callidus os aperit,

<sup>per quam</sup>  
 Unde velud florum flatus se redit odorum,  
 Ad se pisciculos claudit ut trahat exiguos; 190  
 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 195  
 Et pelagus fundum turbidat omne suum,  
 Continuo summas se tollit cetus ad undas,  
<sup>montem</sup>  
 Est promontorium cernere non modicum;  
<sup>promontorio</sup>  
 Huic religare citam per tempestatem carinam,

Naute festinant; utque foras saliant 200  
 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, 205  
 Ut monstrat magis quos facit ille magi.\*  
 Mentis cunctorum qui sunt ubique virorum,  
 Exurit atque sitit, quosque potest, occidit illos,  
 Set modicos fidei trahit in dulcedine verbi;  
 Namque fide firmos non habet ille viros. 210  
 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, 255  
 Vocibus et modulis cantus formantia multis,  
 Que faciunt sonum nimia dulcedine vocum,  
modo dant  
 Et naufragium modo dant mortale periculum;  
dixerunt  
 Quas qui fugerunt tales esse tulerunt;  
sicut  
 Ex umbilico sunt ut pulcherrima virgo,  
 Quodque facit monstrum, volucres sunt in deorsum. 220

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. 225  
sic sunt  
 Utpote sunt multi qui de virtute locuti  
gropis 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. 230  
 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. 235  
 Non habet unde surgat quod numquam crura recurvat,  
<sup>aliqua parte</sup> <sup>mater</sup>  
 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, 240  
 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, 245  
 Set nequit et satagit, tunc plorans hic quoque barrit;  
 Multi vel magni tunc veniunt alii,  
 Cum nequeunt omnes contempnunt mictere voces:  
 Ad quas fit subitus parvulus ac minimus,  
<sup>id est musellum illius parvi</sup>  
 Cum, et est mirum, permusida sullevat illum, 250  
 Et sic predictas effugit insidias.  
<sup>sub domo</sup>  
 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, 255  
 Post hunc Prophete nec potuere,  
<sup>umanum genus</sup>  
 Ipsorum precibus venit ad hoc Dominus,  
 Dominus  
 Qui cum sit parvulus, Deus est homo factus,  
<sup>in delendo peccatum</sup>  
 Sic relevavit eum in comedendo reum.  
 Cuius odor plenus, de verbis scilicet eius, 260  
<sup>alicui</sup>  
 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 265  
 Semper adherebit | simul cum ipso,  
 Nocte dieque | juncta manebit,  
 Absque marito | nemo videbit.  
 Sed viduata | si caret ipso  
 Non tamen ultra | nubet amico, 270  
 Sola volabit | sola sedebit,  
 Et quasi virum | corde tenebit,  
cum expectans  
 Opperiensque | casta manebit.  
 Sic anima | queque fidelis,  
 Facta virili | semente felix, 275  
 Namque maritus | est sibi Kristus,  
 Cum sua de se | pectora replet  
 Et bene vivit | semper adheret,  
 Non alienum | querit amicum,  
id est quamvis  
 Quemlibet orcus | superfecit illum 280  
 Quem superesse | credit in etere,  
 Inde futurum | spectat eundem  
omnem hominem  
 Ut microcosmum | iudicet omne.

Est quadrupes Panther quo non est pulcrior alter,  
 Qui niger ex albo spargitur orbiculato; 285  
 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; 290  
 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. 295

Est autem Kristus Phanther 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 300  
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: 305  
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, 1  
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. 5  
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, 10  
Quatenus inde suum non possit quaerere lustrum.  
Natus non vigilat dum sol se tertio gyrat,  
Sed dans rugitum pater ejus suscitatur illum,  
Tunc quasi vivescit, tunc sensus quinque capescit,  
Et quoties dormit sua nunquam lumina claudit. 15  
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, 20  
Et qui te 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, 25  
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. 30  
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 35  
     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. 40  
 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 45  
     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 immersionem.

#### DE COLUBRO

Jam senex serpens novus esse gaudet,  
 Atque jejunans macie perhorret. 50  
 Pellis effeta tremit; ossa, non vis,  
     Sola manetis.  
 Quaerit angustum lapidis foramen,  
 Vix novens sese, veniensque tandem  
 Inde pertransit, spoliaturque carnem  
     Pelle vetusta. 55  
 Quos libet rivos repetens aquarum [D]  
 Ut sitim perdat jacet ante virus  
 In aquis ergo minus hunc timebo  
     Absque veneno.  
 Si virum quemquam sine veste spectat,  
 Longius serpens ut ab igne cessat; 60  
 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, 65  
 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. 70  
 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 75  
 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, 80  
 Nam coaequales superosque temnis.  
 Plena sunt istis aliisque multis  
 Corda venenis.  
 His quidem purus quasi veste nudus  
 Daemones anguis typicus fugabis, 85  
 Noctis ut caecae 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? 90  
 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, 95  
 Quas quia Judaeus non amat, inde reus.  
 Ut valeat brumae fieri segura futurae,  
 Est calor, interea non requiescit ea.

Nosque laboremus, fratres, dum tempus habemus,  
 Securi fieri tempore iudicii. 100  
 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; 105  
 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 iudicii, quod simile est hiemi.

#### DE VULPE

Plena dolis multis vocitatur subdola vulpis;  
 Hanc amat (49) agricola quod rapit altitia  
 Sin habet illa famem quia desunt, invenit artem  
 Qua sibi cracantes prendere possit ayes.  
 In terram fusam se tendit atque supinam, 115  
 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. 120  
 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, 125  
 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, 130  
 Herodesque fuit qui Christum quaerere jussit<sup>49</sup>: [C]  
 Credere se simulans, perdere dissimulans.

(49) Imo odit.

<sup>49</sup> 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 140  
[*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, 146  
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, 150  
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. 155  
Hunc retinent usum, si sint vel in ordine centum,  
Sed qui praecedat fessus ad ima redit.  
Sic se vertentes cuncti, mutuoque ferentes  
Nunquam deficiunt, sicque viam peragunt.  
Per tales mores alienos ferre labores 160  
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 165  
Quae terere studet artifice retia, ea sunt tibi, musca,  
Ut volitans capiaris ibi, dulcis es et utilis esca sibi. 170  
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 178  
Quando potest nocere alium: illud tamen male est  
quod facit 180  
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, 185  
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. 190  
Exiguos tantum, quoniam comprehendere 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, 195  
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. 200  
Accendant 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, 205  
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. 210  
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, 215  
 Quae faciunt sonitum nimia dulcedine vocum,  
 Et modo naufragium, modo dant mortale periculum;  
 Quod qui fugerunt hi tales esse tulerunt.  
 Ex umbilico constat pulcherrima virgo,  
 Quodque facit monstrum volucres sunt inde deorsum. 220  
 Est homocentaurus itidem natura biformis,  
 In quibus est asinus in humano corpore mistus.  
 Quamplures homines sic sunt nunc ore bifformes,  
 Unum dicentes, aliud tibi mox facientes;  
 Qui foris, ut fantur, sic intus non operantur, 225  
 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 cuicumque 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.<sup>1</sup> Item nominatur onocentaurus ab Aeliano, *De nat. animal.* xvii. 9; ab Isidoro, *Etym.* xi. 3; a Man. Phile, *De animal. propret.*, cap. 40.<sup>1</sup>

<sup>1</sup> 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, 230  
 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. 235  
 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, 240  
 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, 245  
 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, 250  
 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. 255  
 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, 260  
 Sicut rite venit, inde beatus erit.  
 Onne 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, 265  
 Nocte dieque juncta manebit.  
 Absque marito nemo videbit  
 Sed viduata si caret ipso,  
 Non tamen ultra nubet amico, 270  
 Sola volabit, sola sedebit,  
 Et quasi vivum semper tenebit,  
 Operiensque casta manebit.  
 Sic est anima quaeque fidelis,  
 Facta virili foedere felix: 275  
 Namque Christus est sibi maritus,  
 Cum sua de se pectora replete:  
 Et bene vivens semper adhaeret,  
 Non alienum quaerit amicum,  
 Quamlibet orcus sumpserit illum, 280  
 Quem superesse credit in aethre,

Inde futurum spectat eundem,  
Ut microcosmum iudicet omnem.

#### DE PANTHERE

Est quadrupes panther, quo nunquam pulchrior alter,  
Qui niger ex albo conspargitur orbiculato. [A]  
Diversis pastus venatibus et satiatus, 286  
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. 290  
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. 295  
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, 301  
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, 305  
Nos hinc defendat qui saecula 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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