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POPULAR TREATISES ON SCIENCE

WRITTEN DURING THE

MIDDLE AGES.



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POPULAR TREATISES ON SCIENCE

WRITTEN DURING THE

MIDDLE AGES,

IN

ANGLO-SAXON, ANGLO-NORMAN, AND ENGLISH.

EDITED FROM THE ORIGINAL MANUSCRIPTS BY

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P R E F A C E.



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

pears to have belonged to a nunnery, and to have formed a part of the studies of the ladies. The *Bestiary* of Philippe de Thaun was intended primarily for the instruction of a queen.

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

1. The first tract in the present volume was compiled in the tenth century, but we have no means of ascertaining its author. It has, I believe, been attributed to Alfric; and an entry in a modern hand in one of the MSS. in the British Museum states, that it is the work of Athelard of Bath, but this is an evident mistake, since Athelard lived in the twelfth century. It is, as the prologue states, a mere abridgement of Bede's treatise *De Natura Rerum*, printed in the second volume of his works (ed. Cologne, p. 3). We are justified in believing that it was once extremely popular, by the number of copies which, after so long a period, still remain. It is sometimes found complete, with the title *De Compoto*, and sometimes without the introductory part, commencing on the fourth page of the present edition, with the title *De*

Primo Die Sæculi *. There are four copies of this tract among the Cottonian Manuscripts : — MSS. Cotton. Tiberius, B. V., fol. 23, r^o. ; Tiberius, A. III., fol. 63, v^o. ; Caligula, A. XV., fol. 140, r^o. (imperfect) ; Titus, D. XXVII., fol. 30, r^o. ; besides a few which are found in other collections, as one in the Public Library of the University of Cambridge. I have printed the text from MS. Cotton. Tiberius, B. V., written somewhere near the year 990, and have inserted between brackets from another MS. one or two omissions of the MS. adopted for the text †.

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

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

† Some observations on this tract will be found in the Editor’s Essay on the State of Literature and Learning among the Anglo-Saxons, pp. 86–89.

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

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

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

to him a work of this kind. Another unknown writer quoted by Philippe de Thaun, is Cingius, the 'philosopher' (p. 32). He quotes among the ancient writers Pliny (pp. 59, 60), Macrobius (pp. 40, 59, De Somn. Scip. p. 35), Ovid (p. 61), and Pythagoras (p. 59).

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

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

The corrections given between brackets in our text are taken from this manuscript. The fourth copy of

the *Livre des Créatures* is contained in a MS. of the twelfth century, in the Library of Lincoln Cathedral, D. 4. 8, and begins thus :—

Hic incipit compotus secundum Philippum. Prologus.

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

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

The only copy that appears to be known of the Bestiary is the one in the Cottonian MS., from which the two poems are here printed, Nero, A. V. The few corrections between brackets in this poem are conjectural. It is a singular example of the mode in which the subject was treated at that period, and is founded chiefly on the Latin *Bestiaria* which were then common, and occur frequently in manuscripts of the twelfth, thirteenth, and fourteenth centuries. One of these is the authority so frequently quoted by Philippe de Thaun under the title of *Li Bestiaire*. The other authority he quotes is the *Physiologus*, a book of similar description, but apparently not the *Physiologus* of Thetbaldus in Latin verse, printed among the works of Hildebert (fol. Paris, 1708, p. 1174), and translated at an early period into English verse (printed in the *Reliquiæ Antiquæ*, vol. i. p. 208), which is the only

work under that title that appears now to be known. I have in some instances compared the text of the poem with the Latin Bestiary of the twelfth century in MS. Burney, No. 327, in which the Physiologus is also frequently quoted, and of which some parts are almost literally the same as the corresponding chapters of Philip de Thaun. These works were founded on the Natural History of Pliny, and on the derivations of the names of animals by Isidore (who also is quoted by Philippe de Thaun), with a mixture of medieval fables, many of which had been borrowed directly or indirectly from the Orientals. We find but few traces of the singular moralizations, which accompany these descriptions of the animals, in England before the Norman conquest. In the Exeter Book there are two very curious descriptions in Anglo-Saxon verse (of the Panther, and of the Whale) which bear a close resemblance to the corresponding articles in Philippe de Thaun, and which have similar moralizations; I am inclined to think that they have formed part of a poetical Anglo-Saxon Bestiary. The same story of the Whale is found in the early legend of St. Brandan.

3. The English fragment at the end of the volume is taken from a manuscript of the well-known early metrical collection of lives of saints (MS. Harl., No. 2277, fol. 127, r^o, written in the reign of Edward I.). It is curious as being the earliest piece of the kind which we find in the *English* language. The writings of Philippe de Thaun belonged to a period of our history when the Anglo-Norman was the common language

of life among the respectable classes of society ; it was only after the middle of the thirteenth century that it began to give place to the altered form of the Anglo-Saxon, which we call English ; and the present fragment was probably composed not long after that period*.

The chief object of the Editor of the present volume has been to give correct texts. The translations are intended merely to aid those who are not well skilled in the different languages to understand the original, and have no further pretensions. They have necessarily been done hurriedly ; and every one acquainted with the subject will be aware how much care it requires to edit texts like these from the manuscripts for the first time, and translate them at the same time. The poems of Philippe de Thaun belong to a language of which there is neither dictionary nor grammar to assist us. The translations, having been made with the view just stated, are perfectly literal, so much so that many parts of them will perhaps be thought to read lamely. In some places I have preserved intentionally the characteristic phraseology of the original language. Thus, in the Anglo-Saxon treatise I have preserved the gender of the moon and sun, *he* and *she*. It is, perhaps, not known to all readers, that in the Teutonic languages the moon is masculine and the sun feminine:—this is always the case in Anglo-Saxon.

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

In French and Anglo-Norman, and all the Neo-Latin tongues, the custom of the Latin language is retained, and the moon is feminine, and the sun masculine. In the English of the thirteenth century, and, at least, part of the fourteenth, the characteristics of the Anglo-Saxon language were retained, and we find in the fragment at the end of the volume the sun again feminine. But as people began gradually to take their notions of grammar from the Latin language, the English writers adopted the same genders for the names of the two luminaries as they have in Latin and Anglo-Norman.

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

junction is *e* ; and I am inclined to think that the few instances of *et* arise from oversights of a Latin scribe. Under these circumstances I thought it unsafe to insert *et* in the text for the marks just mentioned, and some philologists might have blamed me for interpreting them by the common form *e*.

ANGLO-SAXON MANUAL

OF

ASTRONOMY.



IC wolde eac gyf ic dorste pluccian sum ge-hwæde andgyt of ðære béc þe Beda se snotera lareow ge-sette 7 gaderode of manegra wisra lareowa bocum, be ðæs geares ymbrenum fram annginne middan-eardes, ðæt nis to spelle, ac elles to rædenne þam þe hit licað. Witodlice þa þa se ælmihtiga scyppend þisne middan-eard ge-sceop, þa cwæð he “Ge-weorðe leoht,” 7 leoht wæs þær rihte ge-worden. Þa ge-seah God þ̅ þ̅ leoht wæs gōod, 7 to-dælde þ̅ leoht fram þam þeostrum, 7 het þ̅ leoht dæg, 7 þa ðeostro niht, 7 wæs þa ge-teald æfen and merien to anum dæge. On ðam oþrum dæge ge-sceop God heofenan, seo ðe is ge-haten firmamentum, seo is ge-sewenlic 7 lichamlic; ac swa þeah we ne magon for ðære fyrlynan heahnysse 7 þæra wolcna ðicnysse, 7 for ure eagen tyddernysse, hi næfre ge-sēon. Seo heofon belycð on hyre bosme ealne middan-eard, and heo æfre tyrnð on butan us, swiftre þonne ænig mylnn-hweol, eall swa deop under þyssre eorðan swa heo is bufan. Eall heo is sinewealt 7 ansund 7 mid steorrum amet. Soðlice þa oðre heofenan þe bu-

I would eke if I durst pick some little information out of the book which Bede the skilful master formed and compiled out of the books of many wise masters, concerning the courses of the year from the beginning of the world, which is not for a discourse, but otherwise to be read by those whom it pleases. Truly when the Almighty Creator made this world, he said “Let there be light,” and directly there was light. Then God saw that that light was good, and he separated the light from the darkness, and called the light day, and the darkness night; and evening and morning was then reckoned as one day. On the second day God made the heaven, which is called the firmament, which is visible and corporeal; and yet we may never see it, on account of its great elevation and the thickness of the clouds, and on account of the weakness of our eyes. The heaven incloses in its bosom all the world, and it ever turns about us, swifter than any mill-wheel, all as deep under this earth as it is above. It is all round and entire and studded with stars. Truly

fan hyre synd 7 beneoðan synd un-ge-segenlice 7 mannum un-asmeagendlice. Synd swa þeah ma heofonan, swa swa se witega cwæð, *Cæli cælorum*, þ his, heofona heofonan. Eac se apostol Paulus awrat þ he wæs ge-lædd oðða þridan heofonan, 7 he ðær ge-hyrde þa diglan word þe nan mann spre-can ne mot. On þam þridan dæge ge-scop se ælmihtiga God sæ, 7 eorðan, 7 ealle eorðlice spryttinga. Ða þry dagas wæron butan sunnan, 7 monan, 7 steorrum, 7 eallum tidum ge-licere wægan mid leohte 7 þeostrum aþenede. On ðam feorðan dæge scop God twa miccle leoht, þ is sunne 7 mona, 7 betæhte þ mare leoht, þ is seo sunne, to ðam dæge, 7 þ læsse leoht, þ is se mona, to þære nihte. On ðam ylcan dæge he ge-worhte ealle steorran, 7 tide ge-sette. On ðam fiftan dæge he ge-scop eall wurm-cynn, 7 þa micclan hwalas, 7 eall fisc-cynn, on mistlicum and mænigfaldum hiwum. On ðam syxtan dæge he ge-scop eall deor-cynn, 7 ealle nytena þe on feower fotum gað, 7 þa twegen menn Adám 7 Éfan. On þam sefoðan dæge he ge-endode his weorc, 7 seo wucu wæs þa agan. Nu is ælc dæg on þysum middan-earde of þære sunnan lyhtinge. Soðlice seo sunne gæð be Godes dihte, betweox heofenan 7 eorðan, on dæg bufan eorðan 7 on niht under ðysse eorðan, eall swa feorr adune on nihtlicre tide under þære eorþan swa heo on dæg bufan up astihð. Æfre heo byð yrnende ymbe ðas eorðan, 7 eall swa leohte scinð under þære eorðan on nihtlicre tide swa swa heo on dæg deð bufan urum heafdum. On ða healfe þe heo scinð þær byð dæg, 7 on ða healfe þe heo ne scinð ðær byþ niht. Æfre byð on sumre sidan þære eorðan dæg 7 æfre on sumre sidan niht. Ðæt leoht þe we hatað dæg-red, cymð of þære sunnan, ðonne

the other heavens that are above it and beneath are indescribable and unsearchable of men. There are indeed more heavens, as the prophet said, "the heaven of heavens." Also the apostle Paul wrote that he was led to the third heaven, and he there heard the hidden words that no man may speak. On the third day the Almighty God made sea and earth and all earthly germs. Those three days were without sun and moon and stars, and at all times served with light and darkness of like weight. On the fourth day God made the two great lights, that is the sun and the moon, and assigned the greater light, that is the sun, to the day, and the lesser light, that is the moon, to the night. On the same day he created all the stars, and ordained time. On the fifth day he made all kinds of worms, and the great whales, and all kinds of fish, in various and manifold forms. On the sixth day he made all kinds of animals, and all cattle that go on four feet, and the two men Adam and Eve. On the seventh day he ended his work, and the week was then completed. Now every day in this world is the result of the sun's light. Truly the sun goes by God's command between heaven and earth by day above and by night under this earth, as far down under the earth in the night time as she rises above it by day. She is ever running about the earth, and so light shines under the earth by night as it does above our heads by day. On the side where she shines there is day, and on the side where she does not shine there is night. There is always day on some part of the earth, and night on some part. The light that we call dawn, comes from the sun when she is rising, and she then disperses the

heo up-weard bið, ⁊ heo ðonne to-dræfð þa nihtlican þeostru mid hyre micclan leohte. Eall swa þicce is þeo heofon mid steorrum afylled on dæg swa on niht, ac hi nabbað nane lyhtinge for þære sunnan andwerdnysse. We hatað ænne dæg fram sunnan up-gange oð æfen, ac swa þeah is on bocum ge-teald to anum dæge fram þære sunnan up-gange oð þ heo eft becume þær heo ær up-stah : on þam fæce synd ge-tealde feower ⁊ twentig tida. Seo sunne is swiðe mycel, eall swa brad heo is þæs þe bec secgað, swa eall eorðan ymb-hwyrft, ac heo þingð us swyðe un-brad, for þam þe heo is swiðe feorr fram urum ge-sihþum. Ælc þingð þe hit fyrr byð þe hit þe læsse ðingð. We magon þeah hwæðere to-cnawan be hyre leoman þ heo unlytel is. Swa raðe swa heo up-astihð, heo scinð geond ealle eorðan ge-lice, ⁊ ealre eorðan bradnysse endemes ofer-wryhð. Eac swylce þa steorran þe us lyttle þingeað, synd swyðe brade, ⁊ for ðam miclum wæte þe us betweenan ys, hi synd ge-þuhte urum ge-sihðum swiðe ge-hwæde. Hi ne mihton swa þeah nan leoht to eorðan asendan fram þære heahlican heofenan, gyf hi swa ge-hwæde wæron swa swa urum eagum. Soðlice se mona ⁊ ealle steorran under-foð leoht of ðære micclan sunnan, ⁊ heora nan næfð nænne leoman buton of ðære sunnan leoman, ⁊ þeah þe seo sunne under eorðan on nihtlicre tide scine, þeah astihð hyre leoht on sumre sidan þære eorðan þe ða steorran bufan us on-liht, ⁊ þonne heo up agæð heo ofer-swið ealra þæra steorrena ⁊ eac þæs monan leoht mid hyre ormætan leohte. Seo sunne ge-tacnað urne Hælend Crist, se ðe ys rihtwisnysse sunne, swa swa se witega cwæð, *Timentibus autem nomen Domini orietur sol justitie, et sanitas in pennis ejus.* Ðam mannum þe him on-drædað Godes naman þam arist rihtwisnysse

nocturnal darkness by her great light. The heaven is as thickly filled with stars by day as by night, but they have no light, on account of the sun's presence. We call one day from sun-rise to even, but yet in books there is reckoned to a day from sun-rise till she again arrive at the place where she rose: in that space are reckoned twenty-four hours. The sun is very great, as broad she is, from what books say, as the whole compass of the earth; but she appears to us very small, because she is very far from our sight. Every thing the further it is, the less it seems. We may however be convinced by her rays that she is not small. As soon as she is risen, she shines over all the earth equally, and equally extends over the breadth of the whole earth. The stars also, which seem to us little, are very broad, and on account of the great moisture that is between us they seem to our sight to be very small. Yet they could not send any light to earth from the high heaven, if they were so small as they appear to our eyes. Truly the moon and all the stars receive light from the great sun, and none of them hath any rays but of the sun's rays. And though the sun shine under the earth at night, yet her light ascends on a part of the earth which illuminates the stars above us, and when she rises she overcomes the light of all the stars and also of the moon by her immense light. The sun is typical of our Saviour Christ, who is the sun of righteousness, as the prophet said, 'To

sunne, 7 hælpe is on hyre fiðerum. Se mona þe weaxð 7 wanað ge-tacnað þas andweardan ge-laðunge, þe we on synd. Seo ys weaxende þurh acennedum cildum 7 waniende þurh forð-farenum. Þa beorhtan steorran ge-tacniað þa ge-leaffullan on Godes ge-laðunge, ðe on godre drohtnunge scinað. Crist soðlice on-lyht hi ealle þurh his gyfe swa swa se godspelere Iohannes cwæð, *Erat lux vera quæ inluminet omnem hominem venientem in hunc mundum.* Ðæt soðe leoht com þe on-lyht ælcne mann, cumendne to ðysum middan-earde. Næfð ure nan nán leoht ænigre godnysse buton of Cristes gyfe, se ðe ys soðre rihtwisnysse sunne ge-haten.

De primo Die Sæculi, sive de Equinoctio vernali.

Ðone forman dæg þyssere worulde we magon afindan þurh ðæs lænctenlices ymnihtes dæg, for þam þe se emnihtes dæg is se feorða dæg þysse worulde ge-scapennysse. Þry dagas wæron ær ðam dæge butan sunnan 7 monan 7 eallum steorrum, 7 on ðam feorðan dæge þyssere worulde ge-scapennysse ge-sceop se ælmihtiga scyppend sunnan, 7 ge-sette hi on ærne mergen on middan east dæle, þær ðæs emnihtes circl is ge-teald, þ heo æfre ymbe geares ymbrynum þær ðone dæg 7 þa niht ge-ymnytte on ge-licere wægan. Ðæs ylcan dæges he ge-sette þone monan fulne on æfnunge, on east-dæle mid scinendum steorrum samod, on þæs hærfestlican ymnihtes ryne, 7 þa easterlican tid þurh ðæs monan angynn ge-sette. We willað furðor ymbe þas emnihte swiðor sprecan on gedafenlicre stowe, 7 we secgað nu sceortlice þ se forma dæg þyssere worulde is ge-teald to ðam dæge þe we hatað *quinta decima Kalendas Aprilis*, 7 þæs emnihtes dæg ys ge-hæfd, swa swa Beda tæcð, þæs on ðam feorðan dæge, þ is on *duo-*

the men who fear God's name the sun of righteousness shall arise, and health is on her pinions'. The moon that waxes and wanes is typical of the present congregation in which we are. He is waxing by the children that are born, and waning by those that die. The bright stars are typical of the believers in God's congregation, who shine in good converse. Christ truly illuminates them all by his grace, as the evangelist John said, 'The true light came which illuminates every man who comes to this world.' No one of us has any light of any goodness except by the grace of Christ, who is called the sun of true righteousness.

The first day of this world we may find by the day of the vernal equinox, because the day of the equinox is the fourth day of the creation of this world. Three days were before that day without sun and moon and all stars, and on the fourth day of the creation of this world the Almighty Creator made the sun, and set her early in the morning in the mid-east where the circle of the equinox is reckoned, that she always after a year's revolutions equalize in like measure there the day and night. On the same day he placed the moon full in the evening in the east together with shining stars, in the course of the autumnal equinox, and fixed Easter-time by the beginning of the moon. We will speak further and more particularly about the equinox in convenient place, and we will now say briefly that the first day of this world is reckoned on the day which we call 15 Kal. Apr. [March 18], and the day of equinox is reckoned, as Bede teaches, on the fourth day from it, that is

decima Kalendas Aprilis. Embe þis we sprecað eft swiðor swa swa we ær be-heton.

De Nocte.

Niht is ge-sett mannum tō reste on þysum middan-earde. Soðlice on þam heofenicum eðele nis nan niht ge-hæfd, ac þær is singal leoht buton ælcum þystrum. Ure eorðlice nyht soðlice cymð þurh ðære eorðan sceade, þonne seo sunne gæð on æfnunge under þyssere eorðan, þonne byð ðære eorðan bradnys betweox us 7 þære sunnan þ̅ we hyre leoman lyhtinge nabbað, oð ðæt heo eft on oþerne ende up astihð. Witodlice þeah þe hit wunderlic þinge, nis þeos woruldlice niht nan þing buton þære eorðan sceadu, betweox þære sunnan 7 mannkynne. Woruldlice uðwitan sædan, þ̅ seo sceadu astihð up oð ðæt heo becymð to þære lyfte ufe-weardan, 7 þonne be-yrnð se mona hwil-tidum þonne he full byð on ðære sceade ufe-weardre, 7 faggeteð oððe mid ealle asweartað, for þam þe he næfð þære sunnan leoht þa hwile þe he þære sceade ord ofer yrnð oð ðæt þære sunnan leoman hine eft on-lihton. Se mona næfð nan leoht buton of ðære sunnan leoman, 7 he is ealra tungla nyðemest, 7 for þi be-yrnð on þære eorðan sceade þonne he full byð, na symle swa þeah for þam bradan circule þe is *zodiacus* ge-haten; under þam circule yrnð seo sunne 7 se mona 7 twelf tunglena tacna. Witodlice ðæs monan trendel is symle ge-hal 7 ansund, þeah ðe eall endemes eallunga ne scine. Ðæghwamlice ðæs monan leoht byð weaxende oððe waniende feower prican þurh þære sunnan leoman; and he gæð dæghwamlice oððe to þære sunnan oððe fram ðære sunnan swa fela pricon, na þ̅ he becume to þære sunnan, for ðam þe seo sunne is micle ufor þonne se mona sy. He cymð swa þeah ge-anunga foron þa sunnan, þonne he of

on the 12 Kal. Apr. About this we shall speak again more particularly as we have before promised.

Night is ordained for men's repose in this world. Truly in the heavenly country there is no night, but there is continual light without any darkness. Our earthly night truly comes by the earth's shadow, when the sun goes in the evening under this earth, then is the earth's breadth between us and the sun, so that we have not the illumination of her ray until she again rises up at the other end. Certainly, though it seem a wonderful thing, this worldly night is nothing but the earth's shadow between the sun and mankind. Worldly philosophers said that the shadow rises up till it come upwards to the atmosphere, and then the moon enters at times when he is full into the upward shadow, and changes or becomes altogether darkened, because he has not the sun's light while he runs over the edge of the shadow until the sun's rays again illuminate him. The moon has no light except from the sun's rays, and he is the lowest of all the planets, and therefore he enters the earth's shadow when he is full, yet not always on account of the broad circle which is called Zodiac, under which circle run the sun and moon and twelve celestial signs. Truly the moon's orb is always whole and perfect, although it does not shine always quite equally. Every day the moon's light is waxing or waning four points through the sun's light, and he goes daily either to the sun or from the sun so many points, not that he arrives at the sun, because the sun is much more elevated than the moon. Yet he comes before the sun, when

hyre ontend byð. Symle he went his hrige to þære sunnan, þ̅ is se sinewealta ende þe þær on-lyht byð. We cweðað þonne niwne monan æfter menniscum ge-wunan, ac he is æfre se ylca þeah ðe his leoht ge-lomlice hwyrfe. Ðæt æmtige fæc bufon þære lyfte is æfre scinende of ðam heofenlicum tunglum. Hit ge-timað hwil-tidum þonne se mona be-yrnð on ðam ylcan strican þe seo sunne yrnð, þ̅ his trendel under-scyt þære sunnan to þam swiðe þ̅ heo eall aþeostrað, 7 steor-ran æt-eowiað swylce on nihte. Þis ge-limpð seldom, 7 næfre buton on niwum monan. Be þam is to understandenne þ̅ se mona is ormæte brad, þonne he mæg þurh his under-scyte ða sunnan aþeostrian. Seo niht hæfð seofan dælas fram þære sunnan settlunge oð hire up-gang : an þære dæla is *crepusculum*, þ̅ is æfen-gloma ; oþer is *vesperum*, [þ̅ is æfen,] þonne se æfen-steorra betwux þære repsunge æt-eowað ; þridde is *conticinium*, þonne ealle þing sweowiað on hyra reste ; feorða is *intempestum*, þ̅ is midniht ; fifta is *gallicinium*, þ̅ is han-cred ; syxta is *matutinum vel aurora*, þ̅ is dæg-red ; seofða is *diluculum*, þ̅ is se ær-mærien betweox þam dæg-rede 7 sunnan up-gange. Wucan 7 monðas synd mannum cuðe æfter hyra andgyte, 7 þeah ðe we hi æfter boclicum andgyte awriton, hit wile þing-can un-ge-læredum mannum to deoplic 7 un-ge-wunelic. We secgað swa þeah be ðære halgan easter-tide, þ̅ swa hwær swa se mona byð feowertyne nihta eald fram .xii. kl. April., þ̅ on ðam dæge byð seo easterlice gemæru þe we hatað *terminus*, 7 gyf se *terminus*, þ̅ is se .xiii. lun. becymð on ðonne sunnan-dæg, þonne byð se dæg palm-sunnan-dæg. Gyf se *terminus* ge-scyt on sunnon-dæge þære wucon, þonne byð se sunnan-dæg þær æfter easter dæg.

he is heated by her. Always he turns his back to the sun, that is the round end which is there illuminated. We call it then new moon according to the custom of men, but he is always the same though his light often varies. The empty space above the atmosphere is ever shining with the heavenly stars. It happens sometimes when the moon runs on the same track that the sun runs, that his orb intercepts the sun's so much that she is all darkened, and the stars appear as by night. This happens seldom, and never but at new moon. By this is to be understood, that the moon is exceedingly large, since he can by his interposition darken the sun. The night has seven parts from the sun's setting to her rising : one of these parts is *crepusculum*, that is even's gloaming ; the second is *vesperum*, that is evening, when the evening star shows itself in the interval between light and dark ; the third is *conticinium*, when all things are silent in their rest ; the fourth is *intempestum*, that is midnight ; the fifth is *gallicinium*, that is cock-crowing ; the sixth is *matutinum* or *aurora*, that is dawn ; the seventh is *diluculum*, that is early morning, between dawn and the sun's rise. Weeks and months are known to men according to their understanding of them, and though we should describe them according to bookish meaning, it will seem to unlearned men too deep and uncommon. Yet we will say concerning the holy easter-tide, that whenever the moon is fourteen nights old from the 12 Kal. April. [March 21], on that day is the easter limit which we call *terminus*, and if the *terminus*, that is the fourteenth day of the moon, happen on sunday, that day is Palm-sunday. If the *terminus* occur on the sunday week, then the sunday is the one after easter day.

De Anno.

Ðære sunnan gear is þ̅ heo be-yrne þone miclan circul *zodiacum*, 7 ge-cume under ælc þæra twelf tacna. Ælce monað heo yrnð under an þæra tacna. An þæra tacna ys ge-haten *aries*, þ̅ is ramm; oðer *taurus*, þ̅ is fearr; ðridda *gemini*, þ̅ synd ge-twisan; feorða *cancer*, þ̅ is crabba; fifta *leo*; syxta *virgo*, þ̅ is mæden; seofoda *libra*, þæt is pund oððe wæge; eahtoðe *scorpius*, þ̅ is þrowend; nigoða is *sagittarius*, þ̅ is scytta; teoða ys *capricornus*, þ̅ is buccan horn, oððe bucca; endlyfta is *aquarius*, þ̅ is wæter-gyte, oððe þe þe wæter gyt; twelfte is *pisces*, þ̅ synd fixas. Þas twelf tacna synd swa gehiwode on ðam heofenlicum roderum, 7 synd swa brade þ̅ hi gefyllað twa tida mid hyra up-gange oððe nyþer-gange. Ælc ðæra twelf tacna hylt his monað, 7 þonne seo sunne hi hæfð ealle under-urnen, þonne byð an gear agan. On ðam geare synd ge-tealde twelf monðas, 7 twa 7 fiftig wucena, ðreo hund daga 7 fif 7 syxtig daga, 7 þær-to-eacan syx tīda, þa maciað æfre ymbe þ̅ feorðe gear þone dæg 7 ða niht þe we hatað *bissextum*. Romanisce leodan ongyinnað heora gear æfter hæðenum ge-wunan on winterlicere tide. Ebrei healdað heora geares annginn on lencenlicre emnihte. Ða Greciscan on-ginnað hyra gear æt ðam sunn-stede; 7 ða Egiptiscan on hærfest. Ða Ebreiscan þeoda ðe Godes æ heoldon agunnon heora geares anginn ealra rihtlicost, þ̅ is on ðære lencenlican emnihte .xii. kl. April. on þam dæge þe seo sunne 7 mona 7 ealle tunglan 7 gearlice tida gesette wæron. Soðlice ðæs monan gear hæfð seofon 7 twentig daga 7 eahta tida. On ðam fyrste he under-yrnð ealle ða twelf tacna, þe seo sunne under-gæð twelf monað. Se mona is soðlice be su-

The solar year is when she runs through the great circle *zodiacus*, and comes under all the twelve signs. Every month she runs under one of the signs. One of the signs is called *aries*, that is, the ram; the second *taurus*, that is, the bull; the third *gemini*, that is, twins; the fourth *cancer*, that is, a crab; the fifth *leo*; the sixth *virgo*, that is, a maiden; the seventh *libra*, that is, a pound or scales; the eighth *scorpius*, that is, a scorpion; the ninth is *sagittarius*, that is a shooter; the tenth is *capricornus*, that is, a buck's horn, or a buck; the eleventh is *aquarius*, that is, a pouring out of water, or he who pours out water; the twelfth is *pisces*, that is, fishes. These twelve signs are so formed in the ætherial region, and so large, that they occupy two hours with their rising or setting. Each of the twelve signs has its month appropriated, and when the sun has run under them all, then is one year gone. In the year are reckoned twelve months, and fifty-two weeks, and three hundred and sixty-five days, and in addition thereto six hours, which make always in the fourth year the day and night that we call *bissextum*. The Roman people begin their year after the heathen custom in winter time. The Hebrews held the beginning of their year at the vernal equinox. The Greeks begin their year at the solstice; and the Egyptians in autumn. The Hebrew people who hold God's law, began their year most correctly of all, that is on the day of the vernal equinox, 12 Kal. Apr., on which day the sun and moon and all the heavenly bodies and yearly times were fixed. Truly the moon's year has seven and twenty days and eight hours. In which space he runs under all the twelve signs, which the sun goes under in twelve months. The moon is truly

man dæle swiftre þonne seo sunne ; ac swa þeah þurh ða swiftnyse ne mihte he under-yrnan ealle þa twelf tunglan binnan seofon and twentigum dagum 7 eahta tidum, gyf he urne swa up swa þeo sunne deð. Þære sunnan ryne is swiðe rum, for þan ðe heo is swiðe up, 7 ðæs monan ryne is swiðe nearo, for þan þe he yrnð ealra tungla niðemest, 7 þære eorðan ge-hendost. Nu miht ðū understandan þ̅ læssan ymb-gang hæfð se mann þe gæð abutan an hūs, þonne se ðe eall ða burh be-gæð ; swa eac ðe mona hæfð his ryne raðor aurnen on þam læssan ymb-hwyrfte, þonne seo sunne hæbbe on ðam maran. Þis is þæs monan gear ; ac his monað is mare, þ̅ is þonne he ge-cyrð niwe fram þære sunnan, oð þ̅ he eft cume hyre forne gean, eald 7 ateorod, 7 eft þurh hi beo on-tend. On ðam monðe synd getealde nigon 7 twentig daga 7 twelf tida, þis is se monelica monað, 7 hys gear is þ̅ he under-yrne ealle ða twelf tunglan. On sumum geare byð se mona twelf siðon ge-niwod, fram þære halgan easter-tide oð eft eastron, 7 on sumum geare he bið þreottyne siðon ge-edniwad. þ̅ gear ðe we hatað *communis* hæfð twelf niwe monan, 7 þ̅ gear ðe we hatað *embolismus* hæfð þreottyne niwe monan. Se monelica monað hæfð æfre on anum monðe .xxx. nihta, 7 on oþrum nigon 7 .xx. On swa hwilcum sunlicum monðe, swa se mona ge-endað, se byð his monað. Ic cweðe nu ge-wislicor, gyf se ealda mona ge-endað twam dagum oððe þrim binnan hlydan monðe, þonne byð he ge-teald to ðam monðe, 7 be his regolum acunnod, 7 swa forð be ðam oðrum. Feower tida synd ge-tealde on anum geare, þ̅ synd, *ver*, *æstas*, *autumnus*, *hiems*. *Ver* is lencten-tid, seo hæfð emnihte ; *æstas* is sumor, se hæfð sunn-stede ; *autumnus* is hærfest, þe

somewhat swifter than the sun ; but yet by this swiftness he could not run under the twelve constellations within seven and twenty days and eight hours, if he run as high as the sun does. The sun's course is very wide, because she is very high, and the moon's course is very narrow, because he runs lowest of all the planets and nearest to the earth. Now thou mayest understand, that the man who goes round one house has a less circuit, than he who goes round the whole town ; so also the moon has its course sooner run out on the lesser circuit, than the sun has on the greater. This is the moon's year ; but his month is greater, that is when it returns new from the sun till he again comes near to it, old and exhausted, and again by it is lighted. In the month are reckoned nine and twenty days and twelve hours, this is the lunar month, and its year is when it runs under all the twelve signs. In some years the moon becomes new twelve times, from the holy easter-tide to easter again, and in some years he becomes new thirteen times. The year which we call *communis* has twelve new moons, and the year which we call *embolismus* has thirteen new moons. The lunar month has always in one month thirty days and in another twenty-nine. On whatever months the moon ends, that is his month. I say now more accurately, if the old moon ends two days or three within the month of March, then he is reckoned to that month, and proved by its rule, and so forth by the others. Four periods are reckoned in a year, which are, *ver*, *æstas*, *autumnus*, *hyems*. *Ver* is spring-tide which has an equinox ; *æstas* is summer, which has a solstice ; *autumnus* is autumn, which

hæfð oðre emnihte; *hiems* is winter, se hæfð oþerne sunn-
 stede. On þysum feower tidum yrnð seo sunne geond mist-
 lice dælas, bufon þysum ymb-hwyrfte, 7 þæs eorðan ge-tem-
 prað, soðlice þurh Godes fore-sceawunge, þ heo symle on
 [n]anre stowe ge-wunige, 7 mid hyre hætan middan-eardes
 wæstmas for-bærne. Ac heo gæð geond stowa, 7 temprað
 ða eorðlican wæstmas ægðer ge on wæstme ge on ripunge.
 Þonne se dæg langað, þonne gæð seo sunne norð-weard, oð
 þ heo becymð to þam tacne þe is ge-haten *cancer*, þær is se
 sumerlica sunn-stede; for þan ðe heo cymð ðær ongean eft
 suð-weard, 7 se dæg þonne sceortað oð þ seo sunne cymð
 eft suð to þam winterlicum sunn-stede, 7 þær eft stent.
 Ðonne heo norð-weard byð, þonne macað heo lenctenlice
 emnihte on midde-weardum hyre ryne. Eft þonne heo suð-
 weard byð, þonne macað heo hærfæstlice emnihte. Swa heo
 suðor bið swa hit swiðor winterlæcð, 7 gæð se winterlica
 cyle æfter hyre; ac þonne heo eft ge-went ongean, þonne to-
 dræfð heo þone winterlican cyle mid hyre hatum leoman.
 Se langienda dæg is ceald, for þan ðe seo eorðe byð mid þam
 winterlicum cyle þurh-gan, 7 byð langsum ær ðam ðe heo
 ef[t] ge-beþod sy. Se sceortigenda dæg hæfð liðran gewe-
 deru, þonne se langienda dæg, for þan ðe seo eorðe is eall ge-
 beðod mid þære sumerlican hætan, 7 ne byð eft swa raðe
 acolod. Witodlice se winterlica mona gæð norðor þonne
 seo sunne ga on sumera, 7 for þi hæfð scyrtran sceade þonne
 seo sunne. Eft on langiendum dagum he ofer-gæð þone
 suðran sunn-stede, 7 for þi byð nyðor ge-sewen þonne seo
 sunne on wintra. Swa þeah ne gæð heora naðer ænne pri-
 can ofer þam ðe him ge-sett is; ne dagas ne synd nu ne læng-
 ran ne scyrtran þonne hi æt fruman wæran. On Egipta

has another equinox; *hiems* is winter, which has the other solstice. In these four
 periods the sun runs through various parts above this circuit, and tempers the
 earth, truly through God's pre-ordination, that she should never remain in one place
 and burn up with her heat the produce of the earth. But she goes through places
 and tempers the produce of the earth either in growing or in ripening. When the
 day lengthens, then goes the sun northward till she comes to the sign which is called
 cancer, where is the summer solstice; because she turns again towards south, and
 the day then shortens till the sun come again south to the winter solstice, and there
 again stops. When she is towards the north, then she makes the spring equinox
 in the midst of her course. Again when she is towards the south, she makes the au-
 tumnal equinox. The more southerly she is the more winter approaches, and the
 winterly cold follows her; and when she again turns about, then she disperses the
 winterly cold with her hot beams. The lengthening day is cold, because the earth
 is penetrated with the winterly cold, and it is long before it is again warmed. The
 shortening day has softer weather than the lengthening day, because the earth is all
 warmed with the summer heat, and is not again so easily cooled. Truly the win-
 terly moon goes more north than the sun goes in summer, and therefore has a
 shorter shadow than the sun. Again in the lengthening days he goes past the
 southern solstice, and therefore is lower visible than the sun in winter. Never-
 theless neither of these goes a point beyond the place which is fixed for them;
 nor are the days now either longer or shorter than they were at the beginning.

lande ne cymð næfre nan winter ne rēn-scuras ; āc on mid-dan urum wintra beoð hyra feldas mid weortum blowende, 7 hyra orcerdas mid æpplum afyllede. Æfter heora ge-ripe gæð seo eá up Nilus, 7 ofer-fled eall þ Egiptisce land, 7 stent ofer-flede hwilon monað hwilum leng, 7 syððan to twelf mon-ðum ne cymð þær nan oðer scúr, oð þ seo ea eft up-abrēce, swa swa hyre ge-wuna is, ælce gear e. 7 hi habbað þurh þ cornes swa fela swa hi mæst recceað.

De Mundo.

Middan-eard is ge-haten eall þ binnan þam *firmamentum* is. *Firmamentum* is þeos roderlice heofen, mid manegum steor-rum amet. Seo heofen 7 sǣ 7 eorðe synd ge-hatene middan-eard. Seo *firmamentum* tyrnð symle onbutan us, under þys-sere eorðan 7 bufan, ac þær ís un-ge-rím fac betweox hyre 7 þære eorðan. Feower 7 twentig tida beoð agane, þ is an dæg 7 án niht, ær þan ðe heo beo ymb-tyrnð. 7 ealle ða steor-ran þe hyre onfæste synd turniað onbutan mid hyre. Seo eorðe stent on æle-middan, þurh Godes mihte swa ge-fæst-nod, þ heo næfre ne byhð ne ufor ne nyðor þonne se ælmiht-iga scyppend þe ealle ðing hylt buton swince hi ge-staðe-lode. Ælc sǣ þeah heo deop sy hæfð grund on ðære eorðan, 7 seo eorðe abyrd ælce sǣ, 7 þone miclan gársecg, 7 ealle wyll-springas, 7 éan, þurh hyre yrnað. Swa swa æddran lic-gæað on ðæs mannes lichaman, swa licgæað þas wæter æddran þurh ðas eorðan. Næfð naðer ne sǣ ne eá nænne stede bu-ton on eorðan.

De Æquinocitiis.

Manegra manna cwyddung is, þ seo lenctenlice ymniht ge-byrige rihtlice on *octava kl. April.*, þ is on Marian mæsse dæge. Ac ealle þa Easternan 7 Egiptiscan, þe selost cunnon

In Egypt there comes never any winter or rain-showers ; but in the midst of winter their fields are blowing with plants, and their orchards full of apples. After their harvest, the river Nile rises, and overflows all Egypt, and the overflow stands sometimes a month, sometimes more, and then for twelve months there comes no shower again, until the river again break up, as its custom is, every year once. And they have thereby corn as much as they care for.

All that is within the firmament is called the world. The firmament is the ethereal heaven, adorned with many stars ; the heaven, and sea, and earth, are called the world. The firmament is always turning round about us, under this earth and above, and there is an incalculable space between it and the earth. Four and twenty hours have passed, that is one day and one night, before it is once turned round, and all the stars which are fixed in it turn round with it. The earth stands in the centre, by God's power so fixed, that it never swerves either higher or lower than the Almighty Creator, who holds all things without labour, established it. Every sea, although it be deep, has its bottom on the earth, and the earth supports all seas, and the ocean, and all fountains and rivers run through it ; as the veins lie in a man's body, so lie the veins of water throughout the earth. Neither sea nor river has any position but on earth.

Many men say that the vernal equinox falls rightly on 8 Kal. April., that is on St. Mary's day. But all the Orientals and Egyptians, who are best acquainted

on ge-rim-cræfte, tealdon þ̅ seo lenctenlice emniht is ge-wislice on *duodecima kl. April.*, þ̅ is on Sce. Benedictes mæsse dæge. Eft is beboden on ðam regole þe us ge-wissað be ðære halgan easter-tide, þ̅ næfre ne sy se halga Easter-dæg ge-mærsod, ær þan ðe seo lenctenlice emniht sy agán, 7 þæs dæges lenge ofer-stige þa niht. Wite nu for ðy gyf hit wære rihtlice emniht on Marian mæsse-dæge, þ̅ se dæg ne ge-lumpe næfre ofer ðam easter-dæge, swa swa he for-oft deð, us is neod þ̅ we þa halgan easter-tide be ðam soðan regole healdon, næfre ær emnihte, 7 ofer-swið[d]um ðeostrum. For þi we secgað soðlice þ̅ seo emniht is swa swa we ær cwædon, on .xii. kl. April., swa swa þa ge-leaffullan ræderas ge-setton, 7 eac ge-wisse dæg-mælas swa tæcað. Eac ða oðre þreo tida þ̅ is se sumerlica sunnsteade 7 se winterlica, seo hærfestlice ymniht synt to emnettenne be þissere emnihte, þ̅ hi syn[d] sume dagas ge-healdene ær þan octava kl. Witodlice se emnihtes dæg is eallum middan-earde an, 7 ge-lice lang, 7 ealle oðre dagas on twelf monðum habbað mislice langnisse. On sumum earde hi beoð længran, on sumon scyrtran, for þære eorðan sceadewunge, 7 þære sunnan ymb-gange. Seo eorðe stent on gelicnyse anre pinn-hnyte, 7 seo sunne glit abutan ge-wislice be Godes ge-setnyse, 7 on þone ende þe heo scinð ys dæg þurh hyre lyhtinge, 7 se ende þe heo for-læt byð mid þystrum ofer-þeaht oð þ̅ heo eft ðyder ge-nealæce. Nu is þære eorðan sinewealtnys, 7 þære sunnan ym-gang, hremming, þ̅ se dæg ne byð on ælcum earde ge-lice lang. On India lande wendað heora scada on sumera suð-weard 7 on wintra norð-weard. Eft on Alexandria gæð seo sunne up rihte on þam sumerlican sunnsteade on mid-dæge, 7 ne byð

with arithmetic, calculated that the vernal equinox is certainly on the 12 Kal. April., that is on St. Benedict's day. Again it is ordered in the rule which teaches us concerning the holy Easter-tide, that the holy Easter-day be never celebrated before the vernal equinox is passed, and the length of the day exceed the night. Know now therefore if it were rightly equinox on St. Mary's day, that that day never should happen over Easter-day, as it oft-times doth. It is needful for us to hold the holy Easter-tide by the true rule, never before the equinox, and the darkness being overcome. Therefore we say truly that the equinox is as we before stated, on the 12 Kal. April., as the orthodox readers fixed, and also the true time-measurers show. And also the other three times, that is the summer solstice, and the winter solstice, and the autumnal equinox, are to be regulated by this equinox, that they may be held some days before the 8 Kal. Certainly the day of equinox is to all the world one, and equally long, and all other days in the twelve-month have various length. In one country they are longer, in another shorter, on account of the earth's shadowing and the sun's circuit. The earth stands in the form of a pine-nut, and the sun glides about it by God's ordinance, and on the end where she shines it is day by the sun's light, and the end which she leaves is covered with darkness until she return again thither. Now it is the earth's roundness, and the sun's circuit, which hinders the day from being in every country equally long. In India their shadows turn southward in summer and northward in winter. Again, in Alexandria the sun goes right up at the summer solstice at mid-day, and there is no shadow on any side. The same also happens in some other

nan sceadu on nane healfē. Þis ylce ge-timað eac on sumum oðrum stowum. Meroe hatte an igland, þ is þæra Sillhearewena eard; on ðam iglande hæfð se længsta dæg on gearu twelf tida 7 lytle mare þonne ane healfē tide. On ðam earde þe is ge-haten Alexandria hæfð se længsta dæg feowertyne tida. [On Italia, þæt is Romana rīce, hæfð se lengsta dæg fiftyne tida. On Engla lande hæfð se lengsta dæg seofontyne tida.] On ðam ylcan earde norðe-weardan beoð leohte nihta on sumera, swylce hit ealle niht dagie, swa swa we sylfe foroft gesawon. Thile hatte an igland be norðan þysum iglande, syx daga fær onsæ, on ðam ne bið nan niht on sumericum sunnstede syx dagum. for ðam ðe seo sunne byð þonne swa feorr norð agān, þ heo hwonlice under-gæð þære eorðan geendunge, swylce hit æfnige, 7 þær rihte eft up gæð. Eft on winterlicum sunnstede ne byð nan dæg on ðam fore-sædan iglande, for ðan ðe seo sunne byð þonne swa feorr suð agan, þ hyre leoman ne magon to þam lande ge-ræcan, for þære eorðan sinewealtnysse. Ys þeah to witenne þ symle byð under dæg 7 niht feower 7 .xx.^{ti}g tida, 7 on emnihtes dæg, þ is ðonne se dæg 7 seo niht ge-lice lange beoð, þonne hæfð hyra ægðer twelf tida, swa swa Crist sylf on his godspelle cwæð, *Nonne duodecim horæ sunt diei?* lā nu ne hæfð se dæg twelf tida? Soðlice þære sunnan ormætan hætu wyrçð fif dælas on middan-earde, þa we hātað on Leden *quinque zonas*, þ synd fif gyrdlas. An þæra dæla is on æle-middan wealende 7 un-ge-wunelic for þære sunnan neaweste, on ðam ne eardað nan eorðlic mann, for þam unberendlicum bryne. Þonne beoð on twa healfa þære hætan twegen dælas ge-metegode naðor ne to hate ne to cealde. On ðam norðran dæle

places. Meroe is the name of an island, which is the country of the 'Sillhearewens,' on which island the longest day in the year has twelve hours and a little more than half an hour. In the country which is called Alexandria the longest day has fourteen hours. In Italy, which is the empire of the Romans, the longest day has fifteen hours. In England the longest day has seventeen hours. In the same country northward there are light nights in summer, as though it were day all night, as we ourself have oft-times seen. Thule is the name of an island to the north of this island, six days' voyage by sea, in which there is no night at the summer solstice for six days, because the sun is then gone so far north, that she goes but little under the earth's end, as though it were the approach of evening, and instantly rises again. Again at the winter solstice there is no day on the afore-said island, because the sun is then gone so far south, that her rays cannot reach that land, on account of the roundness of the earth. Yet it is to be known that there is ever in a day and night twenty-four hours, and on the day of equinox, that is when the day and night are equally long, then has each of them twelve hours, as Christ himself said in the Gospel, 'Hath not the day twelve hours?' Truly the sun's immense heat makes five parts in the world, which we call in Latin *quinque zonas*, that is, five girdles. One of the parts is in the centre raging hot and uninhabitable on account of the sun's nearness, on which no earthly man dwells on account of the insupportable heat. Then are there on two sides of the heat two parts that are temperate, neither too hot nor too cold. On the north part dwell all mankind under the broad circle which is called *zodiacus*.

wunað eall mann-cynn under þam bradan circule þe is gehaten *zodiacus*. Beoð þonne gyt twegen dælas on twa healfa, þam ge-mete godum dæle on suðe-weardan 7 norðe-weardan þyses ymb-hwyrftes, cealde 7 unwuniendlice for þan þe seo sunne ne cymð him næfre to, ac æt-stent on ægðre healfe æt þam sunnstedum.

De Bissexto.

Sume preostas secgað þ *bissexto* cume þurh þ þ Iosue abæd æt Gode þ seo sunne stod stille anes dæges lencge, þa þa he ða hæðenan of ðam earde adilegode, þe him God forgeaf. Soð ðæt is þ seo sunne þa stod anes dæges lencge bufon ðære byrig Gabaon, þurh ðæs þegenes bene; ac se dæg eode forð swa swa oðre dagas, 7 nis næfre þurh þ *bissexto*, þeah þe ða un-ge-læredan swa wenað. *Bis* is twuwa, *sexto*, se syxta; *bissexto*, twuwa syx, for þam we cweðað on ðam geare nu to dæg, *sexta kl. Mart.*, 7 eft amerigen *sexta kl. Martii*, for ðan ðe æfre byð an dæg 7 an niht ma on ðam feorðan geare þonne wære on ðam þrim ær. Se dæg 7 seo niht weaxað of ðam syx tidum þe ælce geare beoð to lafe, to eacan þam ðrim hund dagum 7 fif 7 syxtig daga. Seo sunne be-yrnð ða twelf tacna on þrim hund dagum 7 fif 7 syxtig daga 7 on six tidum; swylce heo nu to geare gange on ærne merien on ðæs emnihtes circule, oðre geare on mid-dæge, þridan geare on æfen, feorðan geare on middre nihte, on þam fiftan geare eft on ærne merigen. Witodlice ælc þæra feower geara agyfð syx tida, þ synd feower 7 twentig tida, an dæg 7 an niht. Ðone dæg settan Romanisce weras and witan to ðam monðe þe we hatað Februarius, for ðam ðe se monað is ealra scyrtst, 7 ende-nyhst. Be ðam dæge spræc se wisa Augustinus, þ se ælmihtiga scyppend hine ge-scope fram frymðe

There are still two parts on two sides, a good deal to the southward and northward of the limits of this circuit, cold and uninhabitable, because the sun never comes to them, but stops on either side at the solstices.

Some priests say that *bissexto* arose from the circumstance that Joshua obtained by prayer from God that the sun might stand still one day's length, while he destroyed the heathens from the country, which God had granted him. True it is that the sun then stood one day's length above the town Gabaon, through the thane's prayer; but the day went forth as other days, and that was never the cause of *bissexto*, although the unlearned think so. *Bis* is twice, *sexto*, the sixth; *bissexto*, twice six, because we say in that year now today, 6 Kal. Mart., and again on the morrow 6 Kal. Mart., because there is ever one day and one night more in the fourth year than there were in the three before. The day and night grow out of the six hours, which are left every year, in addition to the three hundred and sixty-five days. The sun runs through the twelve signs in three hundred and fifty-six days, and in six hours, so as she now the first year goes at early morning on the circle of the equinox, the second year at mid-day, the third year in the evening, the fourth year at midnight, the fifth year again at early morning. Truly each of the four years gives six hours, which make four and twenty hours, a day and a night. That day the Roman men and sages place in the month which we call February, because that month is the shortest of all, and the last. Concerning this day spake the wise Augustine, that the Almighty Creator made it from the

middan-eardes to micelre ge-rynu, 7 gyf he byð for-læten un-teald þær rihte awent eall ðæs geares ymb-ryn þwyres, 7 he belimpð ægðer ge to ðære sunnan ge to ðam monan, for þan ðe ðær is an dæg 7 an niht. Gyf þu nelt hine tellan eac to þam monan, swa swa to þære sunnan, þonne awæst þu þone easterlican regol, 7 ælces niwes monan ge-rim ealles þæs geares.

De Saltu Lunæ.

Swa swa þære sunnan sleacnys acenð ænne dæg 7 ane niht æfre ymbe feower gear, swa eac þæs monan swiftnes awyrpð ut ænne dæg 7 ane niht of ðam ge-tæle hys rynes æfre ymbe neogontyne gear, 7 se dæg is ge-haten *saltus lunæ*, þ is ðæs monan hlyp, for þan þe he ofer-hlypð ænne dæg, 7 swa near þam neogonteoðan geare, swa byð se niwa mona braddra ge-sewen. Se mona wæs æt fruman on æfen ge-sceapen 7 æfre syððan on æfen his ylde awent. Gyf he byð ær æfenne fram ðære sunnan ge-edniwod, he byð þonne sona æfter sunnan setl-gange niwe ge-teald. Gyf he þonne æfter sunnan setlunge ontend byð, oððe on middere nihte, oððe on han-crede, ne byð he næfre niwe ge-teald, þeah ðe he habbe þreo 7 twentig tida ær þan ðe he becume to þam æfenne þe he on gescopen wæs. Be þysum is [oft] mycel ymb-spræc, þonne þa læwedan willað habban þone monan be þam ðe hi hine ge-seoð, 7 þa gelæredan hine healdað be þisum fore-sædan ge-sceade. Hwilon byð se mona ontend of ðære sunnan on dæg, hwilon on niht, hwilon on æfen, hwilon on ærne merigen, 7 swa mistlice; ac he ne byð þeah niwe ær þan ðe he þone æfen ge-sihð. Ne sceal nan Cristen mann nan þing be ðam monan wiglian; gyf he hit deð his ge-leafa ne bið naht. Swa lengra dæg swa byð se niwa mona ufor ge-sewen 7 swa scyrtra dæg swa byð se niwa mona nyðer ge-sewen. Gyf seo

beginning of the world for a great mystery, and if it be left unreckoned, straight-way the year's course goes all wrong. And it happens both to the sun and to the moon, because there is a day and a night. If thou wilt not reckon it eke to the moon, as to the sun, then thou pervertest the rule of Easter, and the number of every new moon all the year.

As the sun's slackness begets a day and a night always in four years, so also the moon's swiftness throws out one day and one night of the number of his course in nineteen years, and this day is called *saltus lunæ*, that is, the moon's leap, because he over-leaps one day, and the nearer the nineteenth year, the larger does the new moon appear. The moon was at the beginning made in the evening, and ever since in the evening changes his age. If before evening he be renewed from the sun, he is then reckoned new immediately after sunset. But if he be changed after sunset, or at midnight, or at cock-crowing, he is never reckoned new, although he have three and twenty hours before he come to the evening on which he was made. Of this there is often much discourse, when the unlearned will have the moon according as they see him, and the learned estimate him by this aforesaid reason. Sometimes the moon is lighted of the sun by day, sometimes by night, sometimes in the evening, sometimes at early morning, and so variously; but still he is not new before he sees the evening. No christian shall divine anything by the moon; if he doth so his belief is naught. The longer the day that the new

sunne hine on-ældð ufan, þonne stupað he ; gyf heo hine on-ældð riht þwyres, þonne byð he ymlice ge-hyrned. Gyf heo hine ontend neoðan, þonne capað he up. For þan ðe he went æfre þone hricg to þære sunnan weard, he byð swa onwend swa swa seo sunne hine ontend. Nu cweðað sume menn, þe ðis ge-scead ne cunnon, þ̅ se mona hine wende be þan þe hit wuderian sceal on þam monðe, ac hine ne went næfre naðor ne weder ne ún-weder of ðam þe him ge-cynde is. Menn magon swa þeah þa þa fyrwytte beoð cepan be his bleo, 7 be þære sunnan, oððe þæs roderes, hwylc weder to-weard byð. Hit is ge-cyndelic þ̅ ealle eorðlice lichaman beoð fulran on weaxendum monan, þonne on wanigendum. Eac þa treowa þe beoð aheawene on fullum monan beoð heardran wið wyrm-ætān 7 leng-færran þonne þa ðe beoð on niwum monan aheawene. Seo sæ 7 se mona ge-þwærlæcað him betweonan æfre hi beoð ge-feran on wæsme, 7 on wanunge ; 7 swa swa se mona dæghwamlice feower prican lator arist, þonne he on ðam oðrum dæge dyde, swa eac seo sæ symle feower prican lator flewð.

De diversis Stellis.

Sume menn cweðað þ̅ steorran feallað of heofenan. Ac hit ne synd na steorran þ̅ ðær feallað, ac is fyr of þam rodore, þe springð of ðam tunglon swa swa spearcan doð of fyre. Witodlice swa fela steorran synd gyt on heofenum swa swa on frymðe wæron, þa þa hi God ge-sceop. Ealle mæst hi synd fæste on þam firmamentum, 7 þanon ne afeallað þa hwile ðe þeos woruld stent. Seo sunne, 7 se mona, 7 æfen-steorra, 7 dæg-steorra, 7 oðre þry steorran, ne synd na fæste on þam firmamentum, ac habbað hyra agenne gang on sundron. Ða seofan synd ge-hatene *septem planetæ*. 7 ic wat

moon appears above, and the shorter is the day that the new moon appears beneath. If the sun lights him from above, then he will stoop; if she light him right athwart, then is he equally horned. If the sun light him from below, then he inclines up. Because he turns always his back towards the sun, he is so turned as the sun lights him. Now say some men, who do not know this reason, that the moon turns him according as the weather shall be in the month; but neither weather nor un-weather turns him from that which is his nature. Nevertheless men may, those who are curious, observe by his hue, and by the sun's or the sky's, what kind of weather is coming. It is natural that all earthly bodies are fuller at the increasing moon than at the waning. Also the trees that are cut down at full moon are harder against worm-eating and more durable than those which are cut down at new moon. The sea and the moon agree between them, ever they are companions in increase and in waning; and as the moon daily rises four points later than he did the day before, so also the sea flows always four points later.

Some men say that stars fall from heaven. But it is not stars that fall, but it is fire from the sky, which flies from the heavenly bodies as sparks do from fire. Certainly there are still as many stars in the heavens as there were at the beginning, when God made them. They are almost all fixed in the firmament, and will not fall thence while this world endures. The sun, and the moon, and the evening star, and the day star, and three other stars, are not fast in the firmament, but they have their own course severally. These seven are called *sep-*

þ hit wile ðincan swyðe un-ge-leaffullic un-ge-læredum mannum, gyf we secgað ge-wislice be ðam steorran, 7 be hyra gange. Arhcton hatte an tungol on norð dæle, se hæfð seofon steorran, 7 is for ði oþrum naman ge-haten *septemtrio*, þone hatað læwede menn carles-wæn. Se ne gæð næfre adune under þyssere eorðan, swa swa oðre tunglan doð, ac he went adune, 7 hwilon up, ofer dæg 7 ofer niht. Oðer tungel is on suð dæle þysum ge-lic, þone we ne magon næfre ge-seon. Twegen steorran standað eac stille, an on suð dæle, oðer on norð dæle, þa synd on Leden *axis* ge-hatene; þone suðran steorran we ne ge-seoð næfre; þone norðran we ge-seoð, þone hatað menn scip-steorra. Hi synd ge-hatene *axis*, þ is ex, for þam ðe se firmamentum went on ðam twam steorran, swa swa hweogel tyrnð on eaxe, 7 for ði hi standað symle stille. Pliade synd ge-hatene þa seofon steorran þe on hærfeste up agað, 7 ofer ealne winter scinað gangende eastan west-weard. Ofer ealne sumor hi gað on nihtlicre tide under þissere eorðan, 7 on dæg bufan. On winterlicre tide hi beoð on niht uppe, 7 on dæg adune. *Cometæ* synd ge-hatene ða steorran ðe færlice 7 un-ge-wunelice æt-eowiað, 7 synd geleomade, swa þ him gæð of se leoma swylce oðer sunn-béam. Hi ne beoð na lange hwile ge-sewene, ac swa oft swa hi æt-eowiað, hi ge-bicniað sum þing niwes to-weard þære leode þe hi ofer-scinað. Þeah ðe we swiðor sprecað be heofenicum tunglum, ne mæg swa þeah se un-ge-læreda leornian hyra leoht-bæran ryne.

De duodecim Ventis.

Deos lyft ðe we on libbað ys an þæra feorða ge-sceafta þe ælc lichamlic ðing on wunað. Feower ge-sceafta synd þe

tem planetæ. And I know that it will seem very incredible to unlearned men, if we speak scientifically concerning the stars, and concerning their course. Arcton is the name of a constellation in the north part, which has seven stars, and on that account is called by another name, *septemtrio*, which untaught men call carle's-wain. It never goes down under this earth, as the other constellations do, but it turns down and sometimes up during the day and the night. There is another constellation on the south part like this, which we can never see. Two stars stand also still, one on the south part, the other on the north part, which are called in Latin *axis*; the southern star we never see; we see the northern, which men call the ship-star. These are called axis, that is, axel-tree, because the firmament turns on the two stars, as a wheel turns on the axel-tree, and therefore they stand always still. Pleiades is the name given to the seven stars which rise in autumn, and shine through all the winter, going from the east to the west. Through all the summer they go at night time under this earth, and by day above. In the winter time they are up by night and down by day. The stars are called comets which appear suddenly and unusually, and which are rayed so that the ray goes from them like a sunbeam. They are not seen for any long time, and as oft as they appear, they forebode something new towards the people over whom they shine. Though we should speak more of the heavenly constellations, still the unlearned may not learn their luminous course.

This atmosphere in which we live is one of the four elements in which every

ealle eorðlice lichaman on wuniað, þ̅ synd, *aer*, *ignis*, *terra*, *aqua*. *Aer* is lyft; *ignis*, fyr; *terra*, eorðe; *aqua*, wæter. Lyft is lichamlic ge-sceaft swyðe þynne; seo ofer-gæð ealne middan-eard, 7 up astihð forneán oð ðone monan, on ðam fleoð fugelas swa swa fixas swimmað on wætere. Ne mihte heora nan fleon, nære seo lyft ðe hi byrð; ne nan mann ne nyten nafð nane orðunge buton þurh þ̅ lyft. Nis na seo orðung ðe we ut-blawað 7 in-ateoð ure sawul, ac is seo lyft þe we on libbað on ðyssum deadlican life; swa swa fixas cwelað gyf hi of wætere beað, swa eac cwelð ælc eorðlic lichama gyf he byð ðære lyfte be-dæled. Nis nan lichamlic þing ðe næbbe ða feower ge-sceafta him mid, þ̅ is, lyft, 7 fyr, eorðe, 7 wæter. On ælcum lichaman synd þas feower ðing. Nime ænne sticcan 7 gnid to sumum þinge, hit hatað þær-rihte of ðam fyre þe him on lutað. For-bærn þone oðerne ende, þonne gæð se wætu ut æt ðam oþrum ende mid þam smice. Swa eac ure lichaman habbað ægðer ge hætæn ge wætan, eorðan, 7 lyft. Seo lyft ðe we ymbe sprecað, astihð up fornean oð þone monan, 7 abyrd ealle wolcna 7 stormas. Seo lyft þonne heo astyred is byð wind. Se wind hæfð mistlice naman on bocum. Ðanon þe he blæwð him byð nama gett. Feower heafod-windas synd. Se fyrmesta is easterne wind, *subsolanus* ge-haten, for þam ðe he blæwð fram ðære sunnan up-springe, 7 ys swyðe ge-metegod. Se oðer heafod-wind is suðerne, *auster* ge-haten, se astyreð wolcnu, 7 ligettas, 7 mistlice cwyld blæwð geond ðas eorðan. Se þridda heafod-wind hatte *zephyrus* on Greciscum ge-reorde, 7 on Ledenum *fabonius*; se blæwð westan, 7 þurh his blæð acuciað ealle eorðlice blædu, 7 blowað, 7 se wind to-wyrpð 7 ðawað ælcne

corporeal body dwells. There are four elements in which all earthly bodies dwell, which are, *aer*, *ignis*, *terra*, *aqua*. *Aer* is atmosphere; *ignis*, fire; *terra*, earth; *aqua*, water. Air is a very thin corporeal element; it goes over the whole world, and extends upwards nearly to the moon, in it fly fowls as fishes swim in the water. Not one of them could fly were it not for the air which bears them up; and no man or cattle has any breathing except by means of the air. The breath that we blow out and draw in is not our soul, but it is the air in which we live in this mortal life; as fishes die if they are out of the water, so also every earthly body dies if it be deprived of air. There is no corporeal thing which has not in it the four elements, that is, air, and fire, earth, and water. In every body are these four things. Take a stick, and rub on something, it becomes hot directly with the fire which lurks in it. Burn the one end, then goeth the moisture out at the other end with the smoke. So also our bodies have both heat and moisture, earth and air. The air of which we are speaking, rises up nearly to the moon, and supports all clouds and storms. The air when it is moved is wind. The wind has various names in books. It takes its name from the quarter whence it blows. There are four chief winds. The first is the east wind, called *subsolanus*, because it blows from the quarter in which the sun rises, and is very temperate. The second chief wind is the southern, called *auster*, which stirs clouds, and lightnings, and blows various plagues through the earth. The third chief wind is called *zephyrus* in the Greek language, and in Latin *favonius*; it blows from the west, and through its blowing all earthly plants take life and blossom, and it disperses and thaws all winter

winter. Se feorða heafod-wind hatte *septemtrio*, se blæwð norðan, ceald, 7 snawlic, and wyrçð drige wolcnu. Ðas feower heafod windas habbað betweox him on ymb-hwyrfte oðre eahta windas, æfre betwyx þam heafod-windum twegen windas. Ðæra naman 7 blawunge we mihton seggan, gyf hit ne þuhte æþryt to writenne. Is swa þeah hwaðere an ðæra eahta winda *aquilo* ge-haten, se blæwð norðan 7 eastan, healic, 7 ceald, 7 swiðe drige; se is ge-haten oðrum naman *boreas*, 7 ealne ðone cwylð ðe se suðrena wind *auster* acænð, ealne he to-dræfð 7 aflugð. Us þincð to mænigfeald þ we swiðor ymbe þis sprecon.

De Pluvia.

Renas cumað of ðære lyfte þurh Godes mihte. Seo lyft liccað 7 atyhð ðone wætan of ealre eorðan, 7 of ðære sæ, 7 ge-gaderað to scurum; 7 þonne mare aberan ne mæg, þonne fealð hit adune tō rene alysed, 7 to-worpen hwilon þurh windas blædum, hwilon þurh ðære sunnan hætan. We rædað on ðære bec þe is ge-haten *liber regum*, þ se witega Elias abæd æt Gode, for þæs folces þwyrnyssum, þ nan ren com ofer eorðan feorðan healfan geara. Þa bæd se witega eft æt Gode þæt he his folce miltsian sceolde, 7 him renas 7 eorðlice wæstmas for-gyfan. Ða astah he upon anre dune, 7 ge-bigedum cneowum ge-bæd for þ folc, 7 het his cnapan þa hwile be-healdan to þære sæ gyf he aht ge-sawe. Ða æt nyxtan cwæð se cnapa, þ he ge-sawe of þære sæ arisan an lytel wolcn, 7 þær-rihte asweartode seo heofen, 7 wolcnu arison, 7 se wind bleow, 7 wearð micel rén ge-worden. Hit is swa swa we ær sædon, þ seo lyft atyhð up of ðære eorðan, 7 of þære sæ ealne þone wætan, þe byð to renum awend. Þære lyfte ge-cynd is þ heo sycð ælcne wætan up to hyre. Þis mæg sceawian se

weather. The fourth head wind is called *septemtrio*, it blows from the north, cold and snowy, and makes dry clouds. These four chief winds have between them in the circle other eight winds, ever between the chief winds two winds. Their names and blowing we might enumerate, if it did not seem tedious to write them. There is however one of the eight winds called *aquilo*, which blows from the north-east, violent, and cold, and very dry; it is called by another name *boreas*, and all the plagues which the southern wind *auster* produces, it disperses and drives them all away. It seems superfluous for us to speak more particularly about this.

Rains come of the air through God's might. The atmosphere licks and draws up the moisture of all the earth, and of the sea, and gathers it into showers; and when it can bear no more, then it falls down loosed in rain, and dispersed sometimes by the winds in blasts, sometimes by the sun's heat. We read in the book that is called *Liber Regum*, that the prophet Elias obtained from God, for the people's perversities, that no rain should come over the earth for three years and a half. Then prayed the prophet again to God that he would have mercy on his people, and grant them rain and earthly fruits. Then he stood upon a hill, and with bent knees prayed for the people, and ordered his servant the while to look to the sea if he saw anything. And then soon after the boy said that he saw arise out of the sea a little cloud, and directly the heaven darkened, and the clouds arose, and the wind blew, and there followed much rain. It is as we said before, that the atmosphere draws up from the earth and the sea all the moisture, which is turned

ðe wile, hu se wæta gæð up swylce mid smice oððe miste ; 7 gyf hit sealt byð of ðære sæ, hit byð þurh ðære sunnan hætan 7 ðurh þære lyfte bradnyse to ferscum wætan awend. Soðlice Godes miht ge-fadað ealle ge-wederu, se ðe ealle þing ge-diht buton earfoðnyse. Ne nære na ælmihtig, gyf him ænig ge-fadung earfoðe wære. His nama is *omnipotens*, þ̅ ys ælmihtig, for þan ðe he mæg eall þ̅ he wile, 7 his miht nahwar ne swincð.

De Grandine.

Hagol cymð of ðam ren-dropum, þonne hi beoð ge-frorene up on ðære lyfte, 7 swa syððan feallað.

De Nive.

Snaw cymð of ðam þynnum wætan, þe byð up atogen mid þære lyfte, 7 byð ge-froren ær þan ðe he to dropum ge-urnen sy, 7 swa semtinges fylð.

De Tonitrua.

Ðunor cymð of hætan 7 of wætan. Seo lyft tyhð ðone wætan to hyre neoðan, 7 ða hætan ufon, 7 þonne hi ge-gaderode beoð, seo hæte 7 se wæta, binnon ðære lyfte, þonne winnað hi him be-tweonan mid egeslicum swege, 7 þ̅ fyr abyrost ut ðurh ligett, 7 derað wæstmum gyf he mare byð þonne se wæta. Gyf se wæta byð mare ðonne þ̅ fyr, þonne fremað hit. Swa hattra sumor, swa mara ðunor 7 liget on geare. Soðlice ða þuneras ðe Iohannes ne moste awritan on *apocalipsin* synd gastlice to understandenne, 7 hi naht ne belimpað to ðam ðunere þe on þissere lyfte oft egeslice braslað. Se byð hlud for ðære lyfte bradnyse, 7 frecenfull for ðæs fyres sceotungum. Sy þeos ge-setnys þus her ge-endod. God helpe minum handum !

to rain. The nature of the atmosphere is that she sucks all the water up to her. This may perceive he who will, how the moisture goes up similarly with smoke or with mist ; and if it is salt from the sea, it is through the sun's heat and through the largeness of the atmosphere turned to fresh water. Truly God's might disposes all weathers, who regulates all things without difficulty. He were not almighty, if any arrangement were difficult to him. His name is *omnipotens*, that is almighty, because he can all that he will, and his might nowhere labours.

Hail comes from the rain-drops, which are frozen up in the atmosphere, and so afterwards fall.

Snow comes of the thin moisture, which is drawn up with the air, and is frozen before it be run into drops, and so immediately falls. (?)

Thunder comes of heat and of moisture. The atmosphere draws the moisture to it from below, and the heat from above, and when they are gathered together, the heat and the moisture within the atmosphere strive with each other with fearful noise, and the fire bursts out through lightning, and injures the produce of the earth if it be greater than the moisture. If the moisture be greater than the fire, then it does good. The hotter the summer, the more thunder and lightning in the year. Truly the thunders which John might not describe in the Apocalypse are to be understood spiritually, and they do not appertain to the thunder which in this atmosphere often crackles fearfully. It is loud on account of the extent of the air, and dangerous on account of the shootings of the fire. Be this treatise here ended. God aid my hands !

LIVRE DES CREATURES,

BY

PHILIP DE THAUN.



PHILIPPE de Thaun ad fait une raisun,
 Pur pruveires guarnir de la lei maintenir.
 A sun uncle l'enveiet, quæ amender la deiet
 Si rien i ad mesdit ne en fait ne en escrit,
 A Unfrei de Thaun, le chapelein Yhun
 E seneschal lu rei, icho vus di par mei.

Salus ad Patrem.

OR oez son sermun, cum le met à raisun.
 E cil Dés chi tut fist, e chi tuz jurz veir dist,
 Que ele ne fait ren ù tuz jurz ne ait ben,
 Ne li seit purluinnée la joie aparailée !
 Maistre, un livre voil faire, e mult me est a contraire
 Que tant me sui target, que ne l'ai acumencet.
 Char mult est necessarie cel ovre quæ voil faire,
 E mult plusurs clers sunt chi grant busuin en unt ;
 E Saint Augustins dit, la ù il fait sun escrit,
 U numed le librarie, chi mult est necessarie,
 Al pruveires garnir à la lei maintenir.
 Iço fud li Salters, e li Antefiners,

Philip de Thaun has made a discourse—to furnish priests to maintain the law.—He sent it to his uncle, who ought to amend it—if there is anything in it said ill in matter or in writing,—to Humphrey de Thaun, the chaplain of ‘Yhun’,—and seneschal of the king, I tell you *en passant*.

Now hear his discourse, how he treats the subject.—And God who made all, and who always said truth,—grant that he do nothing which shall not always be well,—may the joy which is prepared be not removed from him!—Masters, I will make a book, and much I am vexed—that I have delayed so long in beginning it.—For this work that I will make is very necessary,—and there are very many clerks who have great need of it ;—and St. Augustine says so in his writing,—where he names the collection of books that is very necessary,—to furnish the priests to maintain the law.—That was the Psalter and Antiphonary,—the Baptistary,

Baptisterie, Grahels, li Hymners, e li Messels,
 Tropers e Leçuners, e Canes pur parlers
 A cels qui mal funt, envers Deu se forfunt,
 E Cumpot pur cunter, e pur ben esgarder
 Les termes e les clés, e les festes anuels.
 Par çoe devuns garder nostre lei, celebrer
 Des paschæs, de noels, des granz festes anuels ;
 U par cez l'atendrunt u viaz i faldrunt.
 D'ïçoe me plaist garnir ces chi unt à tenir
 Nostre cristientet, sulunc la Trinitet.
 Co dist Sainz Augustins, qui fud mult bons devins,
 Avis unches pot estre, quæ il unches seit prestre,
 Se il ne set chest librarie dum faiz cest exemplarie !
QUE ferat pastorel qui nen ad nul drapel ?
 Cum garderat berbiz, qui nen n'ad nul pastiz ?
 E Deus ! cum cumbatrat, qui ses armes nen ad ?
 N'avum fei ne creance, qui doust estre lance
 Cuntre cels enemis qui sur nus sunt espris.
 Il prennent la cité, le mur unt effundré,
 Hardi unt grant baée, vunt i od grant huée.
 Co est par le seignur qui set en la tur,
 Chi ne se pot defendre, ne od els bataille prendre.
 Cument loer, qui ben curt par mer,
 Nef qui seit desquassée e desus enfundrée ?
 Dirre çoe pot li prestre, senz compot pot ben estre,
 Ben set us demuster, e ses festes nuncier.
 E jo li respondrai par raisun, e dirrai,
 Hom set par us chanter, e esturnel parler.
 Ne larrai ne vus die, ne est pas juglerie,
 Nen est Griü ne Latins, ne nen est Angevins :

Gradual, Hymnary and Missal,—Tropary and Lectionary, and Canons for speaking—to those who do ill, who forfeit towards God,—and the Computus to calculate and to regard well—the *termini* and the *claves* and the annual festivals.—Therefore we ought to keep the law, to celebrate,—Easters, Christmases, the great annual feasts ;—either they will expect them by these, or the ways will fail them.—With this I choose to furnish those who have the keeping of—our Christian religion, according to the Trinity.—Thus says St. Augustine, who was a very good theologian,—he will never be wise, although he be a priest,—if he does not know these books of which I am making the list.

What will a shepherd do who has no crook ?—How will he keep sheep, who has no pasture ?—O God ! how will he fight, who has not his arms ?—We have neither faith nor belief, which ought to be a lance—against those enemies who are up against us.—They are taking the city, they have made a breach in the wall,—they have made a great gap, and are coming on with a shout.—This is through the lord who sits in the tower,—who cannot defend himself, nor hold battle with them.—How would he hire, who goes much by sea,—a ship that is broken and leaky beneath ?—The priest may say, he could do very well without the computus,—he knows well how to demonstrate by habit, and to publish his festivals.—And I will answer him by reason, and will say,—a man knows how to sing by habit, and a pie to talk.—I will not omit to tell you it is no jugglery,—it is not Greek, nor Latin, nor

Ainz est raisun mustrée de la nostre cuntrée.
 Ben poent retenir çoe dum ge's voil garnir,
 Se il volent entendre e bone garde prendre.
 Mais queque alquant dirrunt qui puint de sens n'aurunt,
 Que en vain me traveillai, quant cest livre ordenai ;
 Jurrunt, pot cel estre, les vertuus celestre,
 Que unc ne soi rimer, ne raisun ordener ;
 Mais ne chalt que fols die, je ne me repent mie.
 Asez sunt mas parlers, pur petiz luers,
 E humes pur blasmer, naient pur amender.
 Unc pur fols ne l' truvai ne ne mi traveillai ;
 Ne unc ne fud asne net, qui bien loast, citet.

Redargutio per proverbialia.

SACEIZ çoe est vilainie, e si l' tenc en folie,
 Que hom deiet juger, se il ne set plaider ;
 U nule ren blasmer, se il ne l' set amender.
 Coe dit en repruver li vilain al buver,
 La pirre revelette criet de la charette ;
 Mult est la pume dure, qui unques ne maure ;
 La verge est à preiser, qui se lest pleier ;
 Se li envious est tant de putes murs,
 Que il ne l' voillet oir, alt sei de luinz gesir,
 Si i pot esculter cum li asnes à harper.
 Et qui vuldrat oir, mete le el suffrir.
 E cil gart qui lorrat, e qui ben l'entendrat,
 Que se il digne le veit, que il a escrivre s[e]it,
 Que aprof le patrun recoillet sun sermun.
 S'il issi ne l' volt faire, que li seit à contrarie,
 Prei lui, pur Deu amur, n'i metet sun labur ;
 Car suvent par les mains, par malveis escriveins,
 Sunt livres corrupud e enneise perdud.

Angevin;—but the case is shown as it in our own country.—They can easily retain what I will furnish them with,—if they will understand and pay good attention.—But whatever some will say who have got no sense,—that I have laboured in vain when I made this book;—they will swear, it may be, by the virtues of heaven,—that I never knew how to rime, or to set out an argument;—but I care not what a fool says, I do not repent.—There are ill-speakers enough, when few encomiasts, —men who blame, and none who amend.—I never invented it or laboured at it for fols;—nor was there ever an ass born, who might praise well, when he was cited.

Know that it is villany, and I hold it folly,—that a man should judge, if he knows not how to plead;—or to blame what he cannot amend.—So the villain said in reproof to the drunkard,—the worst wheel cries in the cart;—very hard is the apple which never ripens;—the rod is to be prized which lets itself bend;—if the envious man is of so wicked manners,—that he will not hear it, let him keep at a distance,—he can listen to it there, as the ass to the harper.—And he who will hear, let him study it carefully.—And he who will hear it and understand it well, let him take care,—that if he think it worthy to be transcribed,—he take down the discourse after the author.—If he will not do so, and it be disagreeable to him, —I pray him, for the love of God, he do not employ himself upon it;—for often by the hands of bad scribes—are books corrupted and their labours lost.

MAISTRE, or vos esdrecez, à cest busuign m'aidez ;
 Suvenge-vus que dit li vilain par respit,—
 Al busuin est trued l'ami e esprued ;
 Unches ne fud ami qui al busuign failli,
 Dum il poust aider, ne de ren conseiller.
 Pur cel di, ne targez, mais ma raisun oiez :
 Prei vus de l'esculter, e puis de l'amender.
 Kar ore voil cumencer içoie dum voil traiter,
 E capitles poser, se 's vulez amender :—
 Vulez le, ben le sai ; or les i poseraï.

DES ures, e del jor, des nuiz, de lur lungur ;
 Des semaines, des nuns des jurz, des mois raisuns ;
 Des calendes, des ides, des nones, e des signes ;
 De l'an, e chi l'trova, e ù ele cumenchat ;
 Del bisexte garder, e en Fevrier poser ;
 Del bisexte à la lune, del salt e del embolisme ;
 De la lune quæ hom veit, ainz quæ nuvele seit ;
 Des regulers del jor, del concurrent valor ;
 Del lunal regular, des epactes truver ;
 Des termes et des clés, inductiuns garder ;
 Des equinoctiuns, e des jejunesuns ;
 De la table-raisun Philippe de Thau ;
 De la table-raisun, e de resurrectiun ;
 De la table-raisun Dionisie veium ;
 De la table Gerlant, al prude clerc vaillant.
 Ore finet li capitles, si cumencet li livres.

EN un livre divin, que apelum Genesim,
 Illoc lisant truvum quæ Dés fist par raisun
 Le soleil e la lune, e esteile chescune.
 Pur cel me plaist à dire, d'ïço est ma materie,
 Que demusterai e à clers e à lai,

Masters, now attend, aid me in this need,—remember what the peasant said by reflection,—the friend is found and proved in need;—there was never a friend who failed in our need,—as long as he could aid or advise in anything.—Therefore I say, delay not, but listen to my reason :—I pray you to hear it, and then to amend it.—For now I will begin that of which I intend to treat,—and state the chapters, if you will amend them :—you will do it, I know well ; so here I state them.

Of the hours, and of the day, of nights and their length ;—of weeks, the reasons of the names of days and of months ;—of calends, of ides, of nones and of signs ;—of the year, and who found it, and where it begins ;—how to keep the *bissextile*, and place it in February ;—of the bissextile of the moon, of the leap and of the embolismus ;—of the moon which we see when it is new ;—of the rules of the day, of the value of the concurrent ;—of the regular lunar ; to find the epacts ;—of the *termini* and the *claves* ; to find the inductions ;—of the equinoxes and of the fasts ;—of the table of Philip de Thau ;—of the table of the resurrection ;—of the table of Dionysius the old ;—of the table of Gerlant, the wise and meritorious clerk.—Now ends the list of chapters, and the book begins.

In a divine book, which is called Genesis,—there reading, we find that God made by reason—the sun and the moon, and every star.—On this account it pleases me to speak, of this is my matter,—which I will show both to clerks and

Chi grant busuin en unt, e pur mei perierunt.
 Car unc ne fud loée escience celée :
 Pur ço me plaist à dire, ore i seit li veir Sire !

Incipit Liber de Creaturis.

QUANT Dés fist creatures de diverses mesures,
 Tutes ad num poset sulunc lur qualitet ;
 Mais unitas truvat, quæ il tens apelat,
 Dum prud ne sei parler, ne la fin recunter,
 Ne hom ne fud mortel, chi unc desist el.
 Eins Sainz Augustins, ki fud mult bons devins,
 Dit en un sun sermun, la ù mustret raisùn
 Que ren ne set cuncter pur nul hume asenser,
 Ne pur quant par demures, que nus apelum hures,
 En est divisium par itele raisun.
 Char prime apelent le une, terce, midi, e nune ;
 La quinte remuntée, e la siste vesprée.
 Encore entre chascune en i laissent il une,
 Co est pur le cunter, e pur tost remembrer.
 Mais ki dreit volt numbrer, duze em pot truver ;
 E quant eles sunt passées, tutes sunt renouvelées,
 En ordre lur curs tenent tuz à estrus.
 E ço deveiz saveir, e ben creire pur veir,
 Que la nuit duze en tent, e li jurz quæ aprof vent,
 Quant la nuit e le jor unt véle lungur.
 Nuls hom ne se merveilt, ne pur ço ne s'esveilt,
 Que la nuit einz numai, e lu jor puis posai.
 La nuit ert devant jor ; quant nostre creatur
 Le jorn devant posat, e la nuit tresturnat
 Par sa surrectiun e par mult grant raisun.
 E ço senefiat quæ en pecchet nus truvat,

laics,—who have great need of it, and will perish without it.—For science hidden was never praised ;—therefore it pleases me to speak, now may the true Lord be with it !

When God made creatures of divers kinds,—he gave them all names according to their quality ;—but he found unity, which he called time,—of which the wise man knows not how to speak, or to recount the end,—nor was there ever mortal man, who was without that.—So St. Augustine, who was a very good theologian,—says in one of his sermons, where he explains why—he knows not how to tell anything to satisfy anybody,—nor how much by stations, which we call hours,—is the division of them by such reason.—For one they call prime, tierce, midday, and noon ;—the fifth *remontée*, and the sixth vespers.—Still they leave one between each,—which is to keep an account and remembrance of it.—But he who will number right, may find twelve of them.—And when they are past, they are all renewed,—they all hold their course in their turns.—And you ought to know that, and believe it for truth,—that the night contains twelve of them, and similarly the day which comes after,—when the night and the day have equal length.—Let nobody wonder, or be astonished,—because I thus name the night, and place the day after it.—Night was before day, when our creator—placed it before, and overthrew the night—by his resurrection and by very great right.—And that signifies that he found

E de grant tenebrur traist les sons à luur,
 Ki jà nen ert trublé ne pur nuit oscuré.
 Sulunc les clers devins, e sulunc les Latins,
 Nuit est dit à nuisir, e fait la gent dormir,
 Le seir reposer, ki ne veient à ovrer,
 Pur ço qu'els n'unt lu luur jur, cessent de lur labur ;
 Altrement perireient, e par travail murreient.
 Naient à la gent n'est asuagement ;
 Mais à trestute ren fait la nuit encore ben :
 Char la nuit luist la lune, e esteile chascune ;
 Co est boen al notuner ki vet nageant par mer,
 As cumpotestiens, as astronomiens ;
 E ço dirrum el livre, se Dés nus dunet vivre,
 Cume la lune est vaillant à tute ren vivant.
 Mais ore demusterum quæ seit nuit par raisun.
 Nuit est tute plenere la ù ne nat lumière ;
 E tuz tens durreit, se soleil nen esteit :
 Mais il, par sa luur, chacet le tenebrur,
 Si cume dient divin, e Dés el Genesim,
 Que icele luur apelet hom jur,
 Luur apelet jur, e la nuit tenebrur.
 Si 'n est divisiun par itele raisun ;
 Li uns est puplials, e li altre natural :
 Li puplias cuntent duze ures si maintent,
 E li natural jurz vint e .iiij. en sun curs.
 Eins Moyses dit par veir en sun escrit,—
 Alée est la vesprée, tute la matinée :
 Pur nuit numat le vesprée, le matin jurnée ;
 Co tint il pur un jur, pur veir e senz errur.
 E par ceste raisun, e par sa entenciun,
 Vint e quatre ures sunt par quei li jur estunt.

us in sin,—and that from great darkness he drew his own people to light,—who will be no more troubled or obscured by night.—According to the theologians, and according to the Latins,—night is named from hurting (*nox a nocere*), and it makes the people sleep,—repose in the evening, lest they keep awake to work,—because they have not daylight they cease from their labour ;—otherwise they would perish, and die of their labours.—Nevertheless it is no disparagement to the people ;—but still night benefits everything :—for by night the moon shines, and every star ;—that is good for the navigator who sails on the sea,—for the calculators of the Computus, for the astronomers ;—and that we shall say in the book, if God gives us life,—how precious the moon is for everything alive.—But now we will show by demonstration what is night.—Night is completely whole when being without light ;—and would last always, were there no sun ;—but he, by his light, drives away the darkness,—as the theologians say, and God in the book of Genesis,—that this light is called day,—light is called day, and darkness night.—They are divided in the following manner ;—the one is popular and the other natural :—the popular day contains twelve hours,—and the natural day twenty-four in his course.—Thus Moses says for truth in his writing,—‘ The evening is done, and all the morning,—the evening he called night, and the morn day’ ;—that he held for a day, truly and without error.—And for this reason, and by his design,—four and twenty hours are in-

Mais ore devum garder, enquire, e espruver,
 Par diverses raisuns, par quei li jurn sunt lungs.
 Li Griu e li divin, e li cleric del Latin,
 Li cumpotistiens, e li estrenomiens,
 Unt enz el cel truvéé une veie esgardée,
 Par quei li soleilz vait, e tuz tens sun curs fait :
 Li Griu dient par num que ad num *zodiacum* ;
 En Latin la apelum par veir *signiferum* ;
 En Franchesce raisun *signiportant ad num*.
 E les signes que il tent, e cum il les maintent,
 Trestuz les numerum par mult breve raisun.

ARIETEM, taurum, geminos, e cancrum,
 Leonem, virginem, libram, scorpionem,
 E sagittarium, aprof capricornum,
 Pisces, aquarum. Li soleilz par raisun

CESCUN an par cez vait e sun plener curs fait.
 E de capricornum quant il vait a cancrum,
 Li jurn vunt aluignant, e les nuiz acurzant ;
 Enceis vait en esclém, e par ço pot lu hom,
 Quant il vait de lung, ne sunt naient li jur lung :
 Mais quant vait traversant, dunc se vunt aluignant.
 Eissi est par nature, cume veez sa figure ;
 Les zones sunt posées dedenz alevées,
 Si cume truvum lisant en Ovide le grant.
 En Mai sunt par raisun le equinoctiun,
 E ço est zodiacus, chi en esclém vait sus.
 Cancer est al chef là sus, capricornus est jus ;
 La zone ardante vait en terre, ki nus fait
 Cez estencelemenz quæ veez çi dedenz.
 Cele chalur signifie en ceste mortel vie.
 Nen voil ore plus traiter, altre voil cumencer.

cluded in the day.—But now we ought to look, inquire, and prove,—by divers reasons, what regulates the length of the day.—The Greeks and the theologians, and the clerks in Latin,—the calculators of Compotus, and the astronomers,—have discovered in the heaven a visible way,—by which the sun goes and always makes his course :—the Greeks call it by the name of *Zodiacus* ;—in Latin truly we call it *Signiferum* ;—in French it has the name of ‘Sign-bearer.’—And the signs which it holds, and how it maintains them,—we will name them all very briefly.

Aries, taurus, gemini, cancer,—leo, virgo, libra, scorpio,—and sagittarius, after it capricornus,—pisces, aquarius. The sun rightly—each year goes through them and makes his complete course.—And when he goes from capricornus to cancer,—the days lengthen, and the nights diminish ;—thus he goes diagonally,—when he goes along, the days are not long :—but when he goes across, then they lengthen.—Thus is its nature, as you see its figure ;—the zones are placed within, side by side,—as we find in Ovid the great.—In May is rightly the equinox,—and that is the zodiac which goes up diagonally ;—cancer is above at the head, and capricorn at the bottom ;—the burning zone surrounds the earth, which makes—the sparklings which we see there.—That heat signifies this mortal life.—I will not say more of it, but will begin another subject.

SEMAINNE est apelée, qui est de .vij. jurz furmée ;
 Damnes-Dés la truvat par .vj. jurz que uvrat ;
 Al sedme reposat ; cele semaine apelat ;
 E ço est escrit en la lei que hom lit,
 Sis jurz devum uvrer, al sedme reposer,
 Pur amur del seignur, ki gardat icel jur.
 E ore demusteruns pur quei li jur unt nuns.

LI paien controverent les nuns que as jurz dunerent.

Li premier que apelum Diemeine par num,
 Al soleil le dunerent, e sun num li poserent,
 Pur ço que enluminout le mund, e nuit chazot :
 E iço plout à Dé que issi fud apelé.
 Kar li sons jurz esteit, e avoir le voleit.

Ne purquant tuz les ad, e trestuz les furmat ;
 Mais pur ço que ert lumiere del humaine manere,
 Le premer jurm posad à sun oes e ruvat,
 Pur sue amur garder e forement celebrer.

LE secund jur dunerent à la lune e poserent,
 Pur le mund que enluminet quant li soleilz declinet.

LES autres jurz dunerent as dés que il amerent.
 Quatre dés aourovent, le un Martem apelouvent ;
 Chevalers fud vallanz, hardiz, et cumbatanz ;
 En la sue onur poserent terz jur :
 Cel Marsdi apelum, sulunc la lur raisun.

LI secund dés out num Mercurius par num ;
 Pruz hom fud e vaillant, e si fud marchant :
 Le quart jur li dunerent, que Mecresdi numerent.

LI terz dés senz dutance seut mult de nigramance ;
 Art est de tel ballie cum est garmenterie ;
 Que Jovem apelerent, le Jusdi li dunerent.

It is called a *week*, which is formed of seven days ;—originally God invented it by six days that he worked ;—on the seventh he reposed ; this he called a week ;—and so it is written in the law which we read,—six days we ought to work, and rest the seventh,—for the love of the Lord who kept that day.—And now we will show why the days are named.

The pagans invented the names which they gave to the days.—The first, which we call Sunday,—they gave to the sun, and gave his name to it,—because he enlightened the world, and drove away night :—and it pleased God that it should be so called.—For it was his day, and he chose to have it.—It is true he has them all, and formed them all ;—but because he was the light of the human race,—he assigned the first day to his use and will have it,—to keep and celebrate much for his love.

The second day they gave and assigned to the moon,—for the world which she enlightened when the sun is set.

The other days they gave to the gods whom they loved.—They worshiped four gods, one they called Mars ;—he was a valiant, bold, and warlike knight :—to his honour they assigned the third day ;—we call it Tuesday according to their practice.

The second god was named Mercurius ;—he was a wise and valiant man, and a merchant :—they gave him the fourth day, which they named Wednesday.

The third god without doubt knew much negromancy ;—it is an art the same as divination ;—him they called Jove, and gave him Thursday.

E VENUS une femme, ki esteit de lur regné,
De enfern ert reine dame, là ert sa poesté.

E pur cest acaisun furent trued li num,
Sulunc le entendement de la paiene gent,
Ki tant fol esteient, que pur dés les teneient.

MAIS ço truvum lisant en cel compot Gerlant,
Que li bers Sainz Silvestre, qui de Rume fud mestre,
Feries les apelat, e lur nuns tresturnat,
Pur ço que cristiens ne cresisant paiens,
De fole entenciun ne de male raisun.

MAIS uncore par raisuns, sulunc les sens des nuns,
Iço i pot entendre, qui i voldrat garde prendre,
Par fei e par veritet, sulunc divinitet,
Vaillant et honorée del melz de la cuntrée ;
Kar ço trovent divin, lisant en Genesim,
Que li nostre creaturs furmat trestuz les jurz,
E issi faiterement, senz nul decevement ;
E ben se demustrat par treis jurz que il furmat,
Senz soleil e senz lune, senz rai de steille nule.
Mais Dés en fud li jurz, ço sachiez de cels jurz ;
E ço que il jur furent par le salvur,
Signefiet itant, seiez i entendant,
Que pere e filz esteit, sainz espiriz, qui's faisait,
E tut issi serrat cist tens quant finerat,
Si cume dient divin, le Diemeine ert fin.

LI Lunsdi par raisun, sulunc ma entenciun,
Signefiet lumere, ù li secund pecchere
Out sun sege posé, par le cumant de Dé.
Mais puis par glutunerie, par raim de lecherie,
Icel sege forfist, en grant peine nus mist,

And Venus, a woman, who was of their kingdom,—she was queen and lady of hell, there was her power.—And for this cause were the names invented,—according to the understanding of the pagan people,—who were so foolish that they held them for gods.

But this we find by reading in the *Compotus* of Gerland,—that the good St. Silvester, who was a master of Rome, called them *feriæ*, and changed their names,—in order that the Christians should not grow pagans,—by foolish understanding or ill practice.

But still by arguments, according to the sense of the names,—this he may understand who will pay attention—by faith and by truth according to divinity,—esteemed and honoured by the best of the country ;—for this find divines, reading in Genesis,—that our creator formed all the days,—and that perfectly without any deception ;—and he showed himself clearly by three days which he formed,—without sun and without moon, without the ray of any star.—But God was the day, know it, of these days ;—and forasmuch as those days were by the Saviour,—it signifies as much, take notice,—as that it was the Father and Son and Holy Ghost who made them.—And just so will be that time when it will end,—as the divines say, Sunday will be the end.

Monday by right, according to my understanding,—signifies the light, where the second sinner—had his seat placed by the command of God.—But afterwards by his gluttony, by the spur of incontinence,—he forfeited that seat, and placed us in

Par ço que il mangat ço que Eve li dumat,
Sur le defens de Dé ultre sa volenté.

APRES vint par raisun, sulunc ma entenciun,
Li Marsdi quant Mercurie, cum se deveit deduire,
Arer e laburer, e en terre semer,
Martyrie li esteit ; kar faire ne l' saveit,
Cum sereit al buver, cleric estre u chevaler.

PUIS vint li Mercresdi, ù il uvrat issi,
Que il sout laburer e vendre e achater,
E ço est jurn marcel, e en pur ço icels

KI primes le truverent, cest num li poserent.
E puis que il sout tant faire, que il sout le son atraire,
Dunc fut Jovis cil di, e ço fud le Jusdi.

E CEST sens enpernum, sulunc le sens del num.
E que il nen orguillast, que en mal ne li turnast

Par sun asemblement, si cume funt mainte gent :

Cuvint lui veir à dire, par ço que nostre sire

Tant le aveit amendé, cum jo vus ai cunté,

E iço signefie Vendresdi sainte vie.

A PROF le Vendresdi fut fait le Samadi,
E ço est jurz semuns, sulunc le sens de nuns :

Kar ben semet ki pluret ses pechez, Deu auret.

E ço est allegorie, ne larrai ne vus die,

Cel out le Vendresdi, Saturnus le Samadi.

VEEIZ i sutilement, ço est veirs veirement.

Adam fud là poset, ù jo vus ai cunctet ;

E Adam signefie iceste mortel vie :

Nus ki sumus posé en la lumere Dé,

De icele trebuchum, quant nus le mal fesum ;

E ço est li mals jurz à trestuz pecheurs,

great pain,—because he ate what Eve gave him,—though forbidden by God, against his will.

After came by right, according to my understanding,—Tuesday, when Mercury, as he ought to please himself,—to plough and to till, and to sow in the earth,—was punishment to him ; for he knew not how to do it,—as he would be at the drinking, to be clerk or knight.

Then came Wednesday, when he worked also,—as he knew how to labour, and sell, and buy,—and it is the day of market, and on that account they—who first invented it, gave it this name.—And since he knew how to do so much, that he knew how to draw to him his own,—therefore it was the day of Jupiter, and that was Thursday.

And we take this sense, according to the sense of the name.—And let him not be proud so as to turn it to ill,—by his assembling, as do many people.—He ought to say truth, because our Lord—had so much amended him, as I have related to you.—And thus Friday signifies holy life.

After Friday was made Saturday,—and that is day of seed, according to the sense of the name:—for he sows well who weeps for his sins, he will have God.—And that is an allegory, I will not omit to tell you,—she had Friday, and Saturn Saturday.

Attend closely to it, this is very true,—Adam was placed there, where I have related to you ;—and Adam signifies this mortal life:—we who are placed in God's light,—fall from it, when we do evil ;—and that is the bad day to all sinners,—and

E ço est li Marsdi, que jo entenc issi.
 Mais de iloc deit lever, e sun cors veneter,
 Co est al muster aler, e sun pechet plurer ;
 E co est Mercresdi que jo entenc issi.
 Aprof culcher à terre, e le veir Deu requere
 Que il facet pardun par ses seintimes nuns,
 De ço que ad erret ultre sa volentet ;
 E iço entendum par Vendresdi cest num.
 E dunc aurat semet, ki issi ad erret ;
 E ço est le Samadi que l'em entent issi.
 E ço truum escrit, que saint Augustins dit,
 Co que semuns cuildruns, que denuns recevruns.
 E cest precept serat, quant Samadi vendrat,
 U serunt curuné li fedeil Damne-Dé ;
 Dunc serunt en luur ù jà n'aurunt dolur.
 E ço ert le Diemeine, le jur Jesu demeine.
 Aiez en remembrance, ço est senefiance
 Des jurz en veritet, si cume est espruvet.
MAIS ore quid à estrus, que alcun envidius
 Le voldrat cuntredire, qui tant nen saurat dire ;
 Mais qui ço tel le orrat, ki pur fol le tendrat,
 Que seit mois demustruns par mult breves raisuns ;
 Mais est dit à mesure quatre semeine dure,
 E saciez duze en sunt, par quei tuit li an vunt.

De Mensibus.

CO est Januarius, Fevrier, e Marz
 Avril, Mai, Junius, Julius, Augustus,
 September, October, November, December.
 Icez nums lur dunerent paiens qui's cuntruverent.
 Le premerain numerent Janum, e apelerent

that is Tuesday, which I understand so.—But thence he must rise, and purify his body,—that is, go to the church, and weep for his sin ;—and that is Wednesday, which I understand so.—Afterwards he must lie upon the earth, and request the true God—that he pardon him for his holy name,—for having erred contrary to his will ;—and this we understand by the name of Friday.—And then he will have sown, who has thus erred ;—and that is Saturday which is understood so.—And that we find written, that St. Augustine says,—that which we sow we shall reap, what we give, we shall receive.—And this precept will be, when the Saturday shall come,—in which all the lieges of the Lord shall be crowned ;—then they shall be in light where they shall have no more pain.—And that will be the Sunday, the day which belongs to Jesus.—Have in remembrance, that this is the signification—of the days, in truth, as is proved.

But now I think immediately, that some envious man—will contradict it, who will be unable to say as much ;—but he who shall hear such a one, will hold him for a fool.—Let us show what is a month, by very brief explanations ;—month is said from length (*mensis a mensura*), it lasts four weeks,—and know that there are twelve of them, by which all the years go.—That is, January, February, and March,—April, May, June, July, August,—September, October, November, December.—These names were given them by the pagans who invented them.—The first they called Janus, and named it—the beginning and end of the year.—But some say that a

Del an cumecement e le definement.
 Mais alquant vunt disant que uns reis vint fuiant
 D'un estrange regnet, à Rume la cited,
 E iloc fud asis de tuz ses enemis ;
 Mais il les chacat par engin que il truvat ;
 Estupez e peiz prist, e alumer les fist,
 Tut s'en envolupat, e les muralz inuntat
 De Rumu la citet, e od sei ad portet
 Dous espees trencantes et mult reflambantes.
 Les Rumains apelat, e si lur cumandat
 Que lur armes presissent, cels de fors oceissent.
 Plusurs parz s'en turnout, cels de fors maneçout.
 Cil de fors quant le virent, e il le pas fuirent,
 Distrent que dés esteit, ocirre les voleit.
 E quant li Rumains virent, que cil de fors fuirent,
 Pur le rei, qui's criout e qui's espoentout,
 Mult forement s'en gabberent, e le rei urerent,
 Chi en fine les mist que un sul nen ocist.
 Pur ço cest num dunerent à Jenver e poserent,
 Que il vait regardant e arere e avant,
 Cum li reis feseit qui sur le mur esteit.

E PLUTO, qui ert reis de enfern, out icel mois,
 Que apelerent Fevrer, pur ço que encumbrer
 L'anme ne feist, quant à enfern venist.
 Cel meis li encultivoient paiens et onouroent ;
 Mais cristiene gent le firent autrement ;
 Par icel sacrifise e tut icel servise
 Firent en icel jur que apelum candelur,
 En le onur Damne-Deu, qui est trinitet.

E LI bers Romulus, qui de Rume en fud dux,
 Le num sum pere mist al terz mois, si dist

king came flying—from a foreign kingdom, to Rome the city,—and was there besieged by all his enemies ;—but he drove them away by a stratagem which he contrived ;—he took tow and pitch, and caused it to be lighted,—and entirely enveloped himself in it, and mounted the walls—of the city of Rome, and carried with him—two swords sharp and very bright.—He called the Romans, and ordered them—to take their arms, and kill those who were outside.—He turned himself in different directions, and threatened those who were without.—Those who were without, when they saw him, and he did not fly from them,—said that he was a god, and intended to kill them.—And when the Romans saw that those without fled,—on account of the king, who cried at them and terrified them,—they made great rejoicing for it, and worshiped the king,—who at last managed it that he did not kill one of them.—For this reason they gave and consecrated this name to January,—because it looks backward and forward,—as the king did who was on the wall.

And Pluto, who was king of Hell, had that month—which they called February, because he caused—no incumbrance to the soul, when he went to Hell.—In this month the pagans worshiped and honoured him ;—but the christian people did otherwise ;—this sacrifice and all this service—they did on the day which we call Candlemass,—in honour of the Lord God, who is the Trinity.

And the good Romulus, who was duke of Rome,—gave the name of his father

Que Mars fud apelet, kar si esteit numet ;
 Que il ne fust ublié, mais tuz jurz remembré.
 Mais li plusur que as masles amur
 Vent en cele saisun, e pur ço Marz ad nun.

AVERIL ço est à uvrir, kar Dés veit le issir
 De cez arbres les flurs, e bestes en amurs ;
 E pur cest achaisun issi le apeled l'um.

EMAIS est apeled, e cest num emposet
 A Mai, que ert merre del deu qui ert mercherre,
 Dum là desus parlai quant jo des jurz traitai ;
 Cel mois l'en cultivouent e sa merre enurouent
 Marcheant, chi esteient en la terre e voleient
 En cel an gaagner de feire lur mester ;
 Char itant fol esteient, que pur deu les teneient.

EUN philosophus, qui out num Cingius,
 Dit que Juign fut dunet Junoni, e numet ;
 E par figures dit, ço truum en escrit,
Sincopam l'apelum en Latin raisun.

Mais si cume l'ai truvé, Bede *De Tempore*
 Dit iço que Romulus, quant de Rume fud dux,
 Fist un deseivrement de la Rumaine gent,
 En dous les sevrat, as maiurs cumandat
 La citet à garder, e ben à cultiver,
 Char il ert fedeil de duner bon conseil ;
 Li meindre à faire guerres, à conquerre les terres ;
 E pur cest achaisun, e pur ceste raisun,
 Mai est dit as maiurs, Junius al menurs.

MAIS Julius chi puis fud iloc dux,
 Al sedme mois posat sun num, Juil l'apelat,
 Pur ço que il fud net en nul que ai numet.

to the third month, and said—it should be called Mars, for that was his name ;—that he might not be forgotten, but ever remembered.—But many say that to the males love—comes in this season, and therefore it has the name of March.

April comes from opening (*ab aperiendo*), for God sees in it issue—flowers from the trees, and the animals in love ;—and for that reason it is so named.

And May is called, and received its name—from Mai, who was the mother of the god who was a merchant,—of whom I spake above when I treated of the days ;—in this month worshiped him and honoured his mother—merchants, who were on the earth and desired—to gain that year by the exercise of their calling ;—for they were such fools that they held them for gods.

And a philosopher, who was named Cingius,—said that June was given to Juno, and named after her ;—and by figures spoken, as we find in writing,—we call it *sincopé* in the Latin tongue.—But as I have found, Bede *De Tempore*—says that Romulus, when he was duke of Rome,—made a separation of the Roman people,—he separated them in two, to the elders he commanded—to guard the city, and cultivate it well ;—for they were lieges to give good counsel ;—the younger to make war, and conquer lands ;—and for this cause and reason,—May is named from the elders (*majores*), and June from the juniors.

But Julius, who afterwards was duke there,—gave his name to the seventh month, and called it July,—because he was born in none of those I have named.

E AUGUSTUS Cesar, chi puis l'out à garder,
 La gent de Rumanie e la terre en baillie,
 [A] Aust icel mois posat sun num li reis,
 Pur ço que il venqui cel mois sun enemî,
 Chi mult guerrie, e lunges travaillie.
 Mais ço dit Servius, que li bers Romulus,
 Quant num's lur enposat, tut issi les numat,
 Julium, Quintilem, Augustum, Sextilem.

E VITOVRE, e Septembre, e Novembre, e Decembre,
 P[l]uis sunt apelé, char dunc sunt tempesté;
 E que pluie apelum en Francesche raisun,
 Co est Latins *imber*, dum est dit September.
 Saciez des autres mois si sunt numert tuz treis,
 E pur cez achaisuns furent truvet cez nuns.
 Nen voil ore plus traiter, altre voil cumencer.

LI Griu dient *calo*, e li Latins *voco*,
 Co est *apelum* en Francesche raisun;
 E Romulus, qui ert reis, ruvat que chascun mois
 Fust *kalende* apelet, par trestut sun regnet;
 E sulunc nos raisuns ço est *apeleisuns*.
 E ben saciez que est veirs, kar enz en chascun mois
 Uns evesques gardout cum la lune alout;
 E quant nuvele esteit, as Rumains le diseit,
 E dunc sacrefioient, aprof ço apelouent
 Trestuz icels del regnet à Rume la citet.
 E cels assemblementz chi esteient des genz,
Nunes les apelouent, pur ço que se assemblement.
 E quant cil desevroient, cels jurz *ides* clamouent,
 E ore mustruns brevement tut lur ordenement:
 Saciez que en Jenver, pur ço que ert premier,
 Ses chalendes poserent, dis e nof l'en dunerent;

And Augustus Cæsar, who afterwards had the government—of the Roman people, and the land in keeping,—as king gave his name to the month of August,—because he vanquished his enemy in that month,—who warred much and laboured long.—But Servius says that the good Romulus,—when he gave them names, named them as follows,—Julius, Quintilis, Augustus, Sextilis.

And October, September, November, December,—were called *rains*, for then there are tempests;—and what we in French call *pluie* (rain),—that is in Latin *imber*, from which is derived September.—Know that the three other months are named thus,—and for these reasons were invented these names.—I will not say any more about them, but will begin another subject.

The Greeks said *καλω*, and the Latins *voco*,—that is *apelum* (we call) in French;—and Romulus, who was king, ordered that each month—should be called *kalends*, throughout his kingdom;—and according to our language that is *callings*.—And know well that it is true, for in every month—a bishop watched how the moon went;—and when it was new, he announced it to the Romans,—and then they sacrificed, after which they called—all those of the kingdom to the city of Rome.—And these assemblies of people,—they called *nunes*, because they assembled.—And when they separated, those days they called *ides*.—And now we will show briefly all their arrangement:—know that in January, because it was the first,—they placed

Altre tant enposerent Fevrer, e dunerent
 A Septembre ensement icel ordenement,
 Avril, Juinnet, ensemble ; Aust e Septembre
 Dis e set en poserent, à chascun tant dunerent ;
 E Vitovre e Decembre altre tant ensemble.

E DES nones mustrun, par mult breve raisun.
 Jenvers, qui fut premiers, quatre ennout, e Feirers ;
 Averil, Juinnet, Septembre, e Aust, e Novembre ;
 Altre tant en poserent en Decembre e dunerent ;
 October ensement out cel ordenement.

E enz en chascun mois vint ides mist li reis
 Ki primes les truvat, ne plus ne mains n'i ad
 Sulunc sa volentet neint de altre auctoritet.

MAIS ore est questiun, pur quel cose truvum
 Enz el mois de Jenver kalendes de Fevrer ;
 Des autres ensement entrechanjablement.

LI Rumain qui's truverent, les kalendes poserent,
 Si cum jo ai cuntet, descrit, e demustret :

Mais puis les tresturnerent, pur les laruns qui erent
 El regne, e destrusouent cels qui à Rume alouent,
 Lur marchiet demenouent, lur coses vendouent,
 Pur ço que il ne soussent quant aler i deusent,
 Al veiage garder pur la gent destrusser.

E ço en est l'achaisun, pur quei issi truvum
 En nostre kalender, iço vus voil mustrer.
 Ne voil ore plus parler, char ore vus voil numer
 Des signes dum parlai quant des jurz traitai,
 Que Égyptien truverent, qui mult sage gent erent,
 E distrent par figures e par divines cures.
 E si vus demandez pur quei furent truvez,

his kalends, they gave him nineteen ;—they assigned the same number to February, and gave—similarly this arrangement to September,—April, July, together ; to August and September—they assigned seventeen, to each they gave so much ;—and to October and December the same.

And we will treat of the nones very briefly.—January, which was first, had four, and February ;—April, July, September, and August and November ;—the same number they assigned and gave to December ;—October similarly had this arrangement.—And so in each month the king placed twenty ides—who first invented them, (there are neither more nor less,)—according to his will and not by other authority.

But now arises a question, why we find—in the month of January the kalends of February ;—the others in like manner interchangeably.

The Romans who invented them, assigned the kalends,—as I have related, described, and shown ;—but afterwards they transposed them, on account of the thieves who were—in the kingdom, and robbed those who went to Rome,—took their merchandise, and sold their things,—in order that they might not know when they ought to go,—to watch the voyage in order to rob the people.—And that is the reason why we find it thus—in our calendar, this I will prove to you.—Now I will speak no more of it, for I wish to name to you—the signs of which I spoke when I treated of the days,—which the Egyptians found, who were a very wise people,—and spoke by figures and by divine reasons.—And if you ask why they

Macrobe querez, iloec le truverez,
 El Sunge Scipiun, ù demustret raisun.
 Pur ço ne l' voil cuncter ; ainz me plaist demustrer
 Pur quei furent numez, e as mais enposez.
 Mais ço devez saveir, e ben creire pur veir,
 Signe n'est cose nule, ainz est dit par figure,
 Ne mais que sulement sutil entendement,
 Que Egyptien truverent quant le cel deviserent.
LA premeraine partie, ne larrai ne l' vus die,
Arietem numerent, cest num li emposerent ;
 Iço est *multuns* en Francesche raisuns.
 Ore veez sutilement par quel entendement ;
 Char si cume cele beste ad lungs corns en la teste,
 Granz e recercelez, que multun apelez ;
 E al chef ad valor e tute sa vigur ;
 Li soleilz ensemment, senz nule redutement,
 Quant il vait icele part, ses rais getet e espart,
 Plusurs parz les estent, trestuz à sun talent ;
 E pur ço est numée issi cele cuntrée ;
 U pur cest achaisun, que en cele saisun
 Li soleilz en veritet vait le destre costet
 Del grant Yonium, que nus mer apelum :
 E issi cume li multuns, en iceles saisuns,
 Se gist en veritet sur le destre costet.
 E cest signe poserent icil qui l' cuntretruverent
 En Marz, qui esteit digne que il oust icel signe ;
 Char es duze kalendes gar que ben l'entendes.
 Li nostre creaturs furmat les primers jurs,
 U li soleilz tuz jurz cumencerat sun curs ;
 E ço Helpri dit pur veir en sun escrit,
 E Bede, e Gerlanz, e Nebroz li vaillanz.

were found,—seek Macrobius, there you will find it,—in the *Somnium Scipionis*, where he shows the reason.—Therefore I will not relate it ; but it pleases me to show—why they were named and assigned to the mouths.—But this you ought to know, and believe it well for truth,—a sign is no thing, but is said figuratively,—nor anything more than a subtle understanding,—which the Egyptians invented when they divided the heaven.

The first part, I will not omit to tell it you,—they called *Aries*, and assigned this name to it ;—that is *mouton* in French.—Now see accurately with what meaning ;—for as this animal which we call *mouton*—has long horns on its head, great and bent back in a circle ;—and in the head it has its strength and all its vigour ;—the sun similarly, without any doubt,—when he goes on that part, casts and spreads his rays,—extends them on several sides, all at his will ;—and for that is thus named that district ;—or for this reason, that in that season,—the sun, in truth, goes to the right side—of the great Ionian, which we call sea :—and thus like the ram, at that season,—lies in truth on its right side.—And those who discovered it placed this sign—in March, which was worthy to have that sign.—For in the twelve kalends, as you may clearly understand,—our creator formed the first days,—where the sun always will begin his course ;—and that Helpericus says for truth in his writing,—and Bede and Gerland, and Nebrot the estimable.

LE altre signe poserent, que *taurum* apelerent,
 En Avril veirement par cest entendement ;
 Char quant li soleilz vait, en cele part se trait,
 Dunc maurent les blez que boes unt laburez,
 En ces terres ardantes, e des ewes saillantes.
 Pur ço dit Helpri que Egyptien eissi
 Cest num l'enposerent, e *taurum* le apelerent.

LE terz signe poserent en Mai, que il apelerent
Geminos par raisuns, que *frerres* apeluns ;
 Sulunc l'entendement de la paiene gent
 L'un numum *Castorem* e le altre *Pollucem*.
 E andui furent frere, de mere num de pere ;
 Castor fud filz Jovis, e Pollux filz Martis ;
 E Castor fud itels que il ne fud pas mortels,
 E cil tant espleitat, que sun frere dunat,
 Chi ainz mortel esteit, c'il murir nen poet.
 En cel furent portez, en esteiles muez ;
 E ourent tel amur, e itele dulcur,
 Que quant li uns raiout l'autre se rescunsout.
 E ço truum lisant en Ovide le grant ;
 Co fud entendement de la paiene gent.

ORE veez del quart signe, pur quel cose il fud digne,
 Que en Juin fud poset, e *cancrum* apelet,
 Que nus *crabbe* apelum en Francesche raisun.
 Beste est de tel nature e de tele figure,
 Que ele ne pot drait aler par terre ne par mer ;
 Saceiz tut issi fait li soleilz, quant il vait
 En icele cuntrée, ço si est apelée,
 Ne pot plus halt munter, ainz l'estoet retourner ;
 E pur cest achaisun issi cest signe ad nun,
 Si cume truum lisant enz el cumpot Gerlant.

The other sign, which they called Taurus, they placed—in April truly with the following meaning;—for when the sun goes and draws himself into that part,—then ripens the corn which the bullocks have tilled,—in those lands that are heated and rising from the waters.—Wherefore Helpericus says that the Egyptians thus—named it, and called it Taurus.

The third sign they placed in May, which they called—Gemini in their language, which we call brothers;—according to the meaning given by the pagan people,—we name one Castor and the other Pollux.—And they were both brothers, by the mother not by the father;—Castor was the son of Jupiter, and Pollux the son of Mars;—and Castor was of such nature that he was not mortal;—and he prevailed so far, that he gave to his brother,—who before was mortal, emancipation from death.—They were carried up to heaven, and changed into stars;—and they had so great love and so great sweetness,—that when one shone, the other withdrew himself.—And that we find by reading in the famous Ovid;—this was the meaning of the pagan people.

Now see of the fourth sign, for what thing it is worthy,—which was placed in June, and called *Cancer*,—which we call *crab* in French.—It is a beast of such nature and figure,—that it cannot go straight by land nor by sea;—know that just so does the sun, when he goes—into this district, which is so named,—he cannot ascend higher, and is therefore obliged to return;—and for this reason this sign has that name,—as we find by reading in the compotus of Gerland.

E SACEIZ pur veritet, li quint signe est poset
 E en Juinet, par raisun que apelerent *leun*.

Leuns ad tel nature, que nen ad beste nule :
 Fort ad le piz devant, hardiz e cumbatant ;
 Feble ad le trait derere, que de grant manere :
 Saciez pur cel voil dirre, char a itel materie
 Li soleilz quan là vait e cele part se trait,
 Enz el cumencement tute sa vertud prent,
 Tut est esbuillissant, forment chalt e ardant ;
 Quant est en mi venud, n'ad gueres de vertud
 Plus que li leuns ad qui les greilles flans ad,
 Sulunc le véement à cest humaine gent.
 La cue signefie que il ad grant baillie ;
 Le soleil perecus, pur le tens que est pluius ;
 Mais nest pas perecus, ainz est veu à nus.
 E ce truüm en escrit, que danz Nebroz le dit.

EN Aust asistrent le sist signe [e] mustrent,
 Que en Latin apelum *virginem* par raisun,
 E en Fraceise sermun *pulcele* le apelum :
 Pulcele signefie, ne larra ne l' vus die,
 Cose qui fruit nen ad tant cum virgine serad.
 Saciez tut ensement, senz nul redutement,
 Que terre fruit nen dune, ne arbre ne burzune,
 En icele saisun que Aust apelet l'um ;
 E pur cest achaisun issi cest signe ad num,
 Si cum truüm escrit que Helpri le dit.

E LE sedme poserent en Septembre e ruverent,
 Que *libra* fust apelet, par grant sutilitet,
 Que nus *peise* apelum en Francesche raisun.
 E ço est tel estrument que part mult velement,

And know for truth, the fifth sign is placed—in July, which is called Lion.—The lion has such nature as no other animal has ;—he has the foot strong before, bold and pugnacious ;—his legs are feeble behind, the tail of great appearance :—Know, for this I will say it, for such nature has—the sun, when he goes there and draws himself to that side,—thus in the beginning he takes all his force,—he is all boiling, very hot and burning ;—when he is come to the middle, he has hardly more strength—than the lion has who has small flanks,—as it appears to this human race.—The tail signifies that he has great power ;—the sun being hidden, for the weather which is rainy :—but he is not hidden, so he is seen by us.—And this we find in writing, that Dan Nebrot said it.

In August they placed and show the sixth sign,—which in Latin we call *virgo*,—and in French we name *pucelle* :—maiden signifies, I will not omit to tell it you,—a thing which has no fruit as long as it shall be virgin.—Know in like manner, without any doubt,—that neither earth gives fruit, nor tree buds,—in this season which is called August ;—and for that reason the sign is thus named,—as we find written that Helpericus says.

And the seventh they placed and ordered in September,—which was called *libra*, very cunningly,—which we call a balance in French.—And this is a certain instrument which divides very equally,—as the sun does, when he comes to that part,—

Cum li soleil fait, quant cele part se trait,
Fait equinoctium, que en Franceis apelum
Que la nuit et li jurz sunt de veles lungurs.

E pur ço fud dunet cest num e enposet,
D'icele cuntrée del cel, qui si est numée,
Si cume truum lisant enz el cumpot Gerlant.

LE vitme signe poserent, que *scorpiun* numerent,
En Vitovre, qui ert digne que il oust icel signe ;
Char ço est beste puignante, hardie e cumbatante.

E saceiz ensement, quant li soleilz là tent
En icele cuntrée, dunc est gresil e gelée ;
E pur ço le numerent, en cel mois le poserent
Egyptien issi, si cume dit Helpri.

LE neofme que il truverent, en Novembre poserent,
Que nument *sagittarie*, ço est beste que set traire,

E de humaine figure tresque la ceinture,
E de tres ad faiture de cheval e figure.

E ço dit Helpri, que Egyptien eissi
Cest num li enposerent, e issi le numerent,

Pur gresil que avum en icele saison,
Ferent nus cumpuguns as nés e as mentuns.

E ço que il ad dererre chevaline manere
Signefiet itant, que dunc s'en vait beissant
Li soleilz, quant là vait e cele part se trait.

CAPRICORNUM dunerent à Septembre e poserent,
Que nus *chevre* apelum, e par ceste raisun ;

Char si cume cele beste volt munter halt pur pestre,
Li soleilz quant là vent, e cele part maintent,

E là par est venud de tute sa vertud,

he makes the equinox, or as we say in French—the night and the day are of equal lengths.—And on this account was given and assigned this name,—of that district of the heaven, which is so named,—as we find by reading in the compotus of Gerland.

The eighth sign, which they called Scorpion, they placed—in October, which was worthy to have this sign ;—for that is an animal poignant, bold, and pugnacious.—And know similarly, when the sun holds itself there—in that district,—then is there hail and frost ;—and on that account gave it the name, and placed it in that month—the Egyptians thus, as Helpericus says.

The ninth which they found, they placed in November,—which they named Sagittarius, that is an animal which knows how to shoot,—and of human form down to the waist,—and behind it has the make and figure of a horse.—And this Helpericus says, that the Egyptians similarly—gave it this name, and called it thus,—on account of the hail we have in that season,—that causes us punctures in the nose and chin.—And the circumstance of his having behind the manner of a horse,—it signifies that then the sun—goes away declining, when he comes there and draws himself to that part.

They gave and assigned to September *Capricornus*,—which we call goat, and for this reason ;—for as this animal likes to mount high to feed,—so the sun, when he comes there, and holds himself in that part,—and is come there with all his force,

Par esse la charere s'en reparet arere ;

E pur cest achaisun issi cest signe ad num,

Sulunc l'entendement de la paiene gent.

LE unzime que truverent, en Genver le poserent,

Aquarius ad nun sulunc le lur raisun,

Char dunc sunt tempestez, pluies, e mals orez.

EN Fevver poserent cel que *peisun* clamerent,

Pur mult grant raisun, char jà nen ert peisun,

Chi poust ben garir qu'il ne voillet murir,

Se il ewe nen ad quant il la requerrad.

E pur cez achaisuns furent truvet les nuns.

E del cel les cuntrées sunt issi apelées,

Sulunc les divers tens del soleil e des vens,

E sulunc les oret, sulunc les tempestez,

Si cume Helpri dit par veir en sun escrit.

MAIS que ben entendrat, e sutilement i verrad,

Co que ai cuntet sulunc divinitet,

Le purrat afermer, e par veir demustrer,

E c'est allegorie ne larrai ne l'vus die.

LI multuns signefie le filz sainte Marie ;

Char si cume cele beste ad lugs corns en la teste,

Granz e recercelez, que multun apelez,

En Marz fut poset, qui primes fud truvet ;

E issi faiterement, senz nul redutement,

Deus quant le mult^(sic) criat, forment se purpensat,

E iço entendum par le chef del multun :

Char en chef est valor dunet, force e vigur,

Ne jà n'ert ben sanez, chi là ad enfermetez.

E altre entente i ad, li multuns un verm ad,

Qui les corns li manjue, quant del hurter se argue ;

Pur ço nument divin *vervecem* en Latin.

—behind the wain [the polar star] he returns back ;—and for this reason this sign is thus named,—according to the notion of the pagan people.

The eleventh which they found, they placed in January,—*Aquarius* is its name in their language,—for then are tempests, rains, and rough weather.

In February they placed that which they called *fish*,—with very great cause, for there was no fish,—which could avoid dying,—if it has not water when it shall want it.—And for these reasons were invented their names.—And the districts of the heaven are thus named,—according to the divers times of the sun and of the winds,—and according to the weather, according to the storms,—as *Helpericus* tells us for truth in his writing.

But he who pays good attention, and will look closely into it,—what I have related according to theology,—he can affirm it and prove it to be true,—and it is an allegory, I will not omit to tell it you.

The sheep signifies the son of St. Mary ;—for as that animal has long horns on its head,—great and curved, which we call sheep,—it was placed in March, which was made the first month ;—and thus truly, without any doubt,—God, when he created the world, reflected very much in his mind,—and this we understand by the head of the sheep :—for in the head is given strength, force, and vigour,—nor was he ever very sound, who had weakness there.—And another meaning there is, the sheep has a worm,—which eats his horns, when he does not strike with them ;

E cil verms signefie, ne larrai que ne l' die,
 Saint espiriz que il aveit, par quei il purveeit
 Tutes les creatures de diverses figures.

E LI corns signefient, sulunc ço que alquant dient,
 Qui sunt recercelez, lungs, granz, par pleiz furmez,
 Signefient itant, que arere e avant
 Nostre sire esgardat, ainz que le mund furmat,
 E arere e avant cum li corn vunt tortant,
 E en l'esgardentent senz nul redutement
 Tut vit quancque il freit, e cum l'en avendreit.
 De iceste Macrobe dit par veir en sun escrit ;
 E si li posat num *mundum archetipum* ;
 E les furmes que il vit, senz nul cuntredit,
Ides apelat, cest num lur enposat.
 E ço que li multuns en iceles saisuns
 Se gist en veritet sur le destre costet,
 Signefie itant, seiet i entendant,
 Deus fud morz, vint en terre pur noz anmes conquerre,
 Sulunc sa humanitet, nent sulunc deitet ;
 E ço est le achaisun pur quei cest signe ad num,
 Par veir e senz dutance, aiez en remembrance.

E LI tors signefie en cest mortel vie
 Forement labureit, aprof ço que il faiseit
 Pur noz anmes cunquerre, cum li boes fait en terre.
 E saceiz que li pez, qui en dous est furchiz,
 Dous poples signefie, ne larrai ne l' vus die,
 Paiens, Judene gent, dum prendreit vengeance.
 Char en le une partie del ped. queque fols die,
 Un .y. Griu entendum par mult grant raisun,
 En le altre un .o., asemblez .y. e .o.,

—wherefore the theologians name it in Latin *vervex*.—And that worm signifies, I will not omit to tell it you,—the Holy Ghost which he had, by which he produced—all creatures of divers figures.

And the horns signify, according to what some say,—which are curved, long, great, formed by folds,—they signify as much as that behind and before—our Lord looked, when he formed the world,—and behind and before as the horns go turning,—and in looking, without any doubt,—he saw everything that he would make, and how things would happen.—Of this Macrobius speaks for truth in his writing ;—and so he gave it the name *mundus archetypus* ;—and the forms which he saw, without any gainsay,—he called *Ides*, and gave them this name.—And the circumstance that the sheep at that season—lies truly on its right side,—signifies as much as that (pay attention to it)—God died, and came on the earth to gain by conquest our souls,—according to his humanity, not according to his deity ;—and that is the reason why this sign has its name,—in truth and without doubt, bear in remembrance.

And the bull signifies that in this mortal life—he laboured very much, (notwithstanding that which he did—to win our souls by conquest,) as the ox does on the earth.—And know that the foot, which is parted in two,—signifies two people, I will not fail to tell you,—pagans and Jews, of whom he would take vengeance.—For in the one part of the foot, let the fool say what he will,—we understand an y-grec (*y*) with very great right,—in the other an *o*, put together *y* and *o*,—so that

Si en avereiz un .yo., ce est interjectio,
 Victorie signefie que Dés li filz Marie
 Out de Judene gent e de paiene gent ;
 E pur cest achaisun issi cest signe ad num,
 Aiez en remembrance, ço est signefiance.

E LI frere en vertet, dum je vus ai cuntet,
 Sulunc l'entendement de la paiene gent,
 Que *geminos* numum en Latin raisun,
 Ceo est allegorie del fiz sainte Marie,
 Que nostre frere esteit, e murir ne poait
 En sa simple nature, prist humaine figure,
 E volt pur nus murir, pur noz anemes gurrir
 De paines enferrals, des enemis mortals ;
 E par sa deited nus ad delivered.

Isi faiterement, cum li solail suvent
 En la lune luur dunet e resplundur ;
 E ço quæ vus veez, quant la lune esgardez ;
 Que en li n'at luur ne nule resplundur,
 Ne mais que enluret un sul petitet ;
 Sacez ço signefie icest mortel vie,
 Cume la gent vunt pechant, e de Deu esluignant ;
 Mais quant il se repentent, e vers Deu se dementent,
 De ço que il n'unt lumere de lur lampes plenere,
 Deu represt si chascune, cume li solailz la lune ;
 E par cest raisun issi cest singne ad nun.

CANCER signefie, ne lerai ne l' vus die,
 Que ne pot dreit aler par terre ne par mer ;
 E quant Dés viint en terre pur noz anemes conquerre,
 Mult se alat muzant, ne osout venir avant,
 Si creineit forement paens e Judeu gent,
 Que il devaient occire e faire le martire.

you will have *yo* (*io*), which is an interjection,—and signifies the victory which God the son of Mary—had over the Jewish people and the pagan people.—And for this reason this sign is thus named,—bear in remembrance, this is the signification.

And the brothers, in truth, of whom I have told you,—according to the understanding of the pagan people,—which we name *Gemini* in Latin,—that is an allegory of the son of St. Mary,—who was our brother, and could not die—in his pure nature, but he took human shape,—and would die for us, to rescue our souls—from the infernal pains, from our mortal enemies ;—and by his deity delivered us.—Thus truly, as the sun often—in the moon gives light and resplendency ;—and as you see when you look at the moon,—that in it there is no light and no resplendency,—nor does it give more light even but a very little ;—know that it signifies this mortal life,—as the people go sinning and departing from God ;—but when they repent, and turn again towards God,—since they have not light fully of their lamps,—God re-lights each, as the sun does the moon ;—and for this reason this sign has that name.

Cancer signifies (I will not fail to tell you)—that it cannot go straight by land nor by sea,—and when God came on the earth to conquer our souls,—he went much from side to side, he dared not come forwards,—he feared much the pagans and the Jews,—because they were to kill him and make him a martyr.—And that

E çeo lisant trovum enz en le passiu,
 Que nostre creaturs out mult granz pours,
 Sulum le humanited, nent sulum deited ;
 E pur cest achaisun issi cest signe ad nun.

E VEEZ del leun significatiun :

Fort est el piz devant, ardis e cumbatant,
 Feble ad le trait derere, cue de grant manere ;
 Ceo est dit par figure, Dés est fort par nature,
 Fort sulum deited, feble en humanited.
 La cue signefie, que il ad de grant baillie,
 Que Dés prendrat justise de ices ki funt servise
 A diable suvent, sulum m'entendement.
 E cest entenciu avum nus del leun ;
 De sa cue en verted, si cum est espruved,
 Fait un cerne par tere quant volt praie conquere,
 Si laisset la baée, que çeo seit la entrée
 As bestes que il desire, dunt volt faire sa prise :
 E tel est sa nature, que jà n'i ert beste nule
 Qui puisset trespasser sun merc, ne ultre aler.
 Par le cern entendun parais par raisun ;
 En la breche est l'entrée que nus est aprestée,
 Si nus le ben faisum e le mal guerpissum ;
 E la cue est justise, que de sur nus est mise.
 E çeo que li leuns tremblet quant le veuns,
 Signefied itant, saiez hi entendant,
 Que Deus pur nus tremblat, forment se humiliat,
 Quand od sa deited volt prendre humanited.

OR fait l'um questiun des caels al leun,
 Que iço signefie, que .iij. jurz sunt senz vie
 Enz el cummencement de lur founement ;

we find by reading in the Passion,—that our creator had very great fear,—according to his humanity, not according to his deity ;—and for that reason this sign is thus named.

And this is the signification of the Lion :—he is strong in the feet before, bold and pugnacious,—his hind feet are feeble, with a large tail ;—that is said by figure, God is strong by nature,—strong according to his deity, weak according to his humanity.—The tail signifies that he has great jurisdiction,—that God will exact justice of those who do service—to the devil often, according to my understanding.—And this understanding we have of the Lion ;—with his tail, in truth, as is proved,—he makes a train on the earth, when he will obtain his prey,—and leaves a break, that it may be the entry—to the beasts which he desires, of which he will make his prize :—and such is his nature, that there will be no animal—which can pass his mark, nor go beyond it.—By the track we understand paradise rightly ;—at the break is the entry which is made ready for us,—if we do what is good and quit what is bad ;—and the tail is justice, which will be done upon us.—And in that that the lion trembles when we see him,—it signifies as much, take notice,—that God trembled for us, and humbled himself very much,—when with his deity he willed to take humanity.

Now it is probably asked concerning the cubs of the lion,—what it signifies, that they are three days without life—at first when they are born,—and then

E puis venent á vie par le leun ki crie.
 E çeo est grant signefiance, aiez en remembrance,
 Dés fud mort en terre .iij. jurz, pur nus conquere,
 Sulunc sa humanited, nent sulum deited.
 Par le cri del leun la vertud Deu parnun,
 Par quai resuscitad, 7 enfern despuillad :
 Aiez en remembrance, cest est signifiance.

VIRGO signefie le fiz sainte Marie,
 Laste fud mlt forment, çeo trovum veriemment,
 Unc nen out volunted ne mais de servir Dé.

ET libra en verted ben signefied Dé,
 Que nus *peise* apelum en Franceise raisun ;
 Ceo est un estrument ki par mult velment ;
 E Dés ki est, vassals partirat bons e mals
 Si dreiturelement, cum fait cel estrument.

E çeo que en sa seisun est equinoctiun,
 E çeo est que nuit et jur sunt de vele lungur,
 Signefied itant, saiez i entendant,
 Que après le jugement, senz nul redutement,
 Parais ert senz fin e enfern huelin.

E VEEZ par raisun Deus est escorpiun ;
 Ceo est beste puignante, hardi e combatante :
 E Scorpiuns esteit, quant Judeus reparnait,
 Sulunc l'entendement de cele fole gent.

E CEO dit nostre armaries, que Dés fist Sagitaries,
 Ke humaine figure ad tresque à la ceinture,
 Cheval est de derere, un arc tent arere ;
 Or veez par maisterie que içeo signefie.
 Dés out humain carpent entre Judeu gent ;
 Cheval signefiad quant il de ous se vengad,

come to life by the lion who roars.—This is a thing of great import, keep it in mind,—God was dead in the earth three days, to conquer us,—according to his humanity, not according to his deity.—By the roar of the lion is understood the virtue of God,—by which he revived, and despoiled hell :—keep in mind that this is the signification.

Virgo signifies the son of Saint Mary,—she was very joyful, as we find truly, —and never had greater will to serve God.

And Libra, in truth, signifies God,—which we call in French *a balance* ;—that is an instrument which separates very equally ;—and God who exists, will divide the good and the wicked vassals,—as rightly as does this instrument.—And inasmuch as in its season is the equinox,—that is the night and day are of equal length,—it signifies, give attention to it,—that after the judgment, without any doubt,—paradise will be without end and hell equally.

And lo! rightly God is represented by the Scorpion ;—it is a beast stinging, bold, and pugnacious :—and he was a scorpion, when he reprehended the Jews,—according to the understanding of that foolish people.

And our Bible says that God made Sagittarius,—that it has a human figure down to the waist,—and is a horse behind, it draws back a bow ;—now see by 'maistrie' what this signifies.—God had a human chariot among the Jews ;—the horse signifies when he took vengeance upon them,—he struck them rudely, for by

Ferit les asprement, car par le fundement
 Lur fait le sanc issir, e çeo fait le ferir,
 Pur çeo que il trairent e forment le forfirent.
 E pur çeo n'unt nul rei, que il trairent lur rai,
 Ki les aveit furmet sulunc humanitet.
 L'arc qu'il tent en sa main, içeo n'est pas en vain ;
 Il signefie tant, seiez i entendant,
 Quant fud en croiz pendud, parmi le cors ferud,
 Seinz espiriz s'en alad pur icels qu'il amad,
 Ki en enfern esteient, sun sucurs atendaient ;
 Cume l'arc gerant met la seete avant ;
 E ceste entenciun nus fait l'arc par raisun,
 Ke la seete vait par mi que la cruiz fait.

E DE Capricornum veez ore par raisun,
 Deus granz choses seignent cil qui cest signe peignent ;
 Chef de chevere devant, cue de serpent grant,
 ꝑ en mi un nud peinent, pur quei divers se seignent.
 Or veez par maistrie que içeo signefie :
 Chevere est un itel beste, qui munted alt pur pestre ;
 Aiez en remembrance çeo est grand signifiace.
 Quant Dés fud mort en terre, sun seigne alad requere,
 Dont il anceis turnat, quant pur nus se encarnad,
 Si cum li solails fait quant il sun curs ad fait.
 La cue del serpent signefie turement,
 Que nostre creaturs metrat sur pecheurs ;
 E li nuiz est pechiez dont il sunt enlacez,
 Que jà part nen averunt od Deu, ne ne serrunt ;
 E pur cest achaisun issi cest signe ad nun.
E PUIS qu'il viint là sus fu il Aquarius,
 Qu'equa nus appellum en Franceis raisun,

the fundament—he made their blood issue, and this made him strike,—because they had betrayed him and very much sinned towards him.—And therefore they have no king, because they betrayed their king,—who had formed them according to humanity.—The bow which he holds in his hand, this is not in vain ;—it signifies that, attend to it,—when he was hanged on the cross, and his body pierced,—the holy spirit departed for those whom he loved,—who were in hell, and waited for help from him ;—as the bow-bearer puts his arrow forward ;—and the bow presents us rightly this meaning,—that the arrow goes through the way which the cross makes.

And of Capricornus see now the meaning ;—they indicated two great things who paint this sign,—the head of a goat before, with the tail of a great serpent,—and they paint a knot in the middle, for which various people sign themselves.—Now see by 'maistrie' what that signifies :—a goat is an animal which mounts high to graze ;—remember that this has a great signification.—When God was dead on earth, he went to seek his sign,—from which he had turned, when he became incarnate for us,—as the sun does when he has completed his course.—The tail of the serpent signifies torment,—which our creator will put upon sinners,—and the knot is the sin in which they are bound,—who will not have their share nor be with God ;—and for this reason the sign was so named.

And after he came there above, he was Aquarius,—which we call *eau* in French,—it is allegory, for the water signifies—the Holy Ghost, I tell you, with which he

Est allegorie, car le eve signefie
 Saint esprit, çeo vus dit, dunt ses sainz reemplit :
 E icil sunt ews, ben le di, as plusurs,
 Que demeinent la vie del fiz sainte Marie.

EVEEZ del Peissun significatiun :

Si cum l'eve desire, en pur çeo le voil dire,
 Si nostre creatur volt que tut pecheur
 De lur faiz se repentent, e vers lui se dementent,
 Et il les sucurat tant tost cum çeo orat.
 E çeo truvum escrit es liveres que l'um lit.
 E pur cest achaisun furent troved li nun,
 E de celes cuntrées sunt issi appellées,
 Aiez en remembrance, çeo est signifiante.
 Nuls hom ne se merveilt, ne pur çeo ne se esveilt,
 Que Jhesu signefie en cest mortel vie
 Itantes creatures de diverses mesures,
 Ne larai ne l' vus die, asez plus signefie
 Que hom ne set cunter ne dire ne penser,
 Ne par ses creatures de diverses figures.
 Mais quid aliquant dirrunt, ki poit ne me entendrunt,
 Que en vain me travailai quant des signes traitai.
 Mais tel me pot blasmer ne l' saverait amender,
 E quid que tel l'orad que pur fol le tendrat.
 Or en ai assez dit, e mun talent descrit,
 Quid que en ai bien parled, od le aie de Dé,
 Ne voil ore plus traiter, altre voil cumencer.

ANS est removement, sulunc alquante gent ;
 Di le vus en verted, sicum je l' ai traved,
 Ke chascun an burjument arbres e lur fruit dument,
 E altres creatures tut sulum lur natures ;
 Mais sulun altre gent, est dit tut autrement,
 Ke quant il ad alées trestute les cuntrées

filled his saints :—and those are waters, I assure you, to many,—who lead the life of the son of St. Mary.

And this is the signification of the fish,—as he desires the waters, therefore I will tell it,—so our creator wishes that all sinners—repent of their deeds, and turn towards him,—and he will succour them as soon as he hears it.—And that we find written in the books which people read.—And for this reason were invented these names,—and of those regions they are so called,—have in remembrance, that is the signification.—Let no man wonder, or disturb himself on this account,—because Jesus signifies in this mortal life—so many creatures of different measures,—I will not omit to tell you, he signifies much more—than man can relate or tell or think,—by his creatures of different figures.—But I think some will say, who will not listen to me,—that I laboured in vain when I treated of the signs.—But many a one will blame me who could not amend it,—and I think some will hear him who will hold him for a fool.—Now I have said enough, and written according to my own talent,—I think I have spoken well of it, with the aid of God,—I will not now treat more of it, but will begin a new theme.

A year is a removing, according to some people ;—I tell it you in truth, as I have found it,—that each year the trees shoot out and give their fruit,—and other creatures all according to their natures ;—but, according to other people, it is said quite otherwise,—that when it has gone through all the regions—which I have named

Que de là sus numai, quant des signes traitai,
 Dunc ad sun curs aled e tut aviruned,
 Tut issi cum l'anel e cume les cercels;
 E pur ceste raisun que il vait environ,
 Cest nun li emposerent et *annum* le appellerent.
 E sacez uncore plus, que li bers Romulus
 Primes le contruvad, e cest nun li dunad,
 Quant il out la baillie de tute Romanie.
 ¶ achaisun i ad pur quei il le trovad:
 Içeo fud pur sa rente, nent pur altre entente,
 Que il avoir volait de cels que il mainteneit,
 A terme et à ure, e senz tute demure;
 Et ore veez brefment cum çeo fud, e cument
 Il contruvad l'an primes par chascune d[e]s primes
 Que il en la lune vit, sicum Saint Bede le dit
 Par veir en sun escrit; dis fiées le vit,
 Cum creist e desfit, e pur les obscurtez dunt li cels fud troblez,
 Unc plus ne la trovad, nuvele ne cuntad;
 E tanz jurz i trovad, dont il .x. mais furmad,
 E cum faiterement, çeo veez or brevement.
 Marz out .xxx. e un jur, e Averil en sun turn,
 ¶ en Mai veirement e Septembre ensemment;
 As altres qu'il trovad .xxx. jurz enposad;
 E .ccc. .iiij. jurs itant ad en lur curs;
 Mais poi jurz i aveit à l'an qu'estre deverait,
 Ke enz el tens d'ested aveient tempested,
 E en ver veirement, senz nul redutement,
 Ensemment en yvern avereient tens de ver.
E CEST ordeinement menerent lungement,
 Desque là que uns dux, pur le mort Romulus,
 Out Rume en baillie e tute Romanie,
 Içeo fud Numius, que hom dit Pompilius.

above, when I treated of the signs,—then it has gone its course and made the whole circuit,—just like a ring, or like a hoop;—and for this reason, that it goes round about,—they gave it this name and called it *annus*.—And know moreover that the good Romulus—first invented it and gave it this name,—when he had the government of all Rome.—And there was a reason why he invented it:—it was for his rent, and for no other object,—that he would have from his subjects,—at term and hour, and without any delay.—And now you see briefly how that was, and how —he invented the year first, by each of the *primes*—that he saw in the moon, as St. Bede says—for truth in his writing; ten times he saw it—as it increased and decreased, and for the darknesses with which the sky was troubled,—he found it no more, and did not count it new;—and he found as many days as made ten months,—and as you will accurately see here briefly.—March had thirty-one days, and April in his turn,—and truly it was the same in May and September,—to the others which he invented he gave thirty days;—and there is thus three hundred and four days in their course;—but there was fewer days to the year than there ought to be,—for thus in the time of summer there was tempest,—and in spring truly, without any doubt,—similarly in winter there was spring weather.

And they continued this arrangement long,—until a duke, on account of the death of Romulus,—had Rome in governance and all 'Romanie,'—that was Numius,

Suuet se purpensad del an cum il alat,
 Cinquante jurz i mist de sa part, e si en fist
 Deus mais, l'un fu Genever e li altres Feverier,
 7 ovrent en lur curs chascun .xx. .viiij. jurz.
 Mais poi jurz i aveit, ahoiter les deveit ;
 E pur ceo prist li reis .vj. des jurz des .vi. mais.
 As sons les ajustad, à chascun trais dunad,
 Puis ceo un jur trovad que il en Genever posad.
 Qui ore volt esgarder quant jurz l'om pot trouver,
 Des .x. mais Romuli, des deus Populii,
 Treis cenz cinquante jurz e .v. en lur curs,
 Itant i troverad, ki ben les cunterat.

A PROF ces out la terre uns reis qui fud de guere,
 Gaius Julius Cesar, qui en fud dux e tint Rume de sur tuz ;
 Hume fud de grant parage, e de mult grant vasalage,
 Sages fud à desmessure, en barné out sa cure.
 Suvent se purpensad cument li ans alat ;
 Bien vit en sun curage, cum hom ki estait sage,
 Que li soleils en tant de tens n'ad tant ne quant
 Sun curs ne pot faire, mult li fud à cuntraire ;
 Des jurz en l'an posad que Romulus trovad,
 De ces jurz .vj. rendi as sis mais Romuli,
 Que aveit descreuz li bons rais Numius,
 Des autres deus dunat, à Genver enposat,
 En Aust un sul jur, en Decembre altre jur.
 E issi les ordinerent li rei ki les troverent.
 Or veez par brez moz, quant jurz out entre tuz :
 Treis .c. .lx. jurz e .v. ad en lur curs ;
 Sis hures plus i mist li reis ki l'an parfist,

whom they call Pompilius.—He often reflected upon the year, how it went,—on his part he added to it fifty days, and made of them—two months, one was January and the other February,—and they had in their course each twenty-eight days.—But there were few days, and it was necessary to increase them ;—and therefore the king took six of the days of the six months,—and joined them to his, to each he gave three ;—after that he found a day which he gave to January.—He who will now examine how many days there were,—in the ten months of Romulus and the two of Pompilius,—three hundred and fifty days and five in their course,—so many he will find, who counts them well.

After these a king had the land who was a warrior,—Caius Julius Cæsar, who was duke of it and held Rome above all ;—he was a man of great family, and of very great power,—he was exceedingly wise, and occupied himself much with nobility.—Often he reflected how the year went ;—he saw well in his mind, like one who was prudent,—that the sun in so much time more or less—could not perform her course, much it vexed him ;—he placed ten days in the year which Romulus had invented,—of these days he returned the six to the months of Romulus,—of which the good king Numius had diminished them,—of the others he gave two to the month of January,—to August one day and to December another.—And thus the kings who invented them arranged them.—Now observe briefly how many days there were among all :—there are three hundred and sixty-five days in their course ;—six hours more the king added who perfected the year,—Caius Julius Cæsar, who was

Gaius Julius Cesar, qui ert rais e dux,
Dunt nus dirum brevement, si Deu le rai le nus consent,
Aprof ceste raisun pur quai nus le guardum.

MAIS ore musterum brefment ici le drait cummencement
De l'an que nus tenum, à garder le devum,
Sulum la verited, si cum jo l'ai trued
En un livre devin ki ad à nun Genisin.
Ci recunted la sume, quant que Dés fist pur hume,
Cel e terre criad li reis ki nus furmad,
Terre ert idunques veine de tut en tut baraine,
Mais li reis cumandat que terre fruit dunat,
E mist dedenz humurs, e en traist herbes e flurs,
E altres creatures qu'il fist des altres figures.
En cel tens se amirerent, as males se ajusterent.
Sacez çeo est la sume, dit l'ai à chascun hume.
En Marz deit cumencer l'an tut tens à lasser,
Sulunc cele raisun que del livre truvum,
Ki as duzze kalendes de Averil, ben l'entendes,
Li nostre creaturs furmad les primers,
U li solail tuz jurs cumencerat sun curs.

MAIS tut tens en Genever femes l'an cumencer,
Pur çeo que li Romain le firent primerain ;
Ne volun pas deffaire çeo que firent li maire.
Mais de ceste raisun ne ferai plus sermun,
Ke ore voil cumencer altre dont voil traiter.

LE bisexte est furmed de l'an dunt ai parled ;
E sacez à estrus en l'an ad itant jurs,
Treis .c. .lx. jurs, sis hures e .v. jurs,
E veez par raisun cum nus les i truvum.
Sacez que li solails itant ad chascun mais

king and duke,—of whom we shall speak briefly, if God who is the king permit us,—after this explanation why we keep it.

But now we will show briefly here the right beginning—of the year which we hold, where we ought to keep it,—according to the truth, as I have found it—in a divine book which is named Genesis.—There is related all which God made for man,—heaven and earth created the king who formed us,—the land was then empty and entirely barren,—but the king commanded that the earth should give fruit,—and put moistures in it, and drew forth herbs and flowers,—and other creatures which he made in other shapes.—At this season they loved each other, and coupled with the males.—Know that this is the sum of it, I have said it to every man.—In March the year ought always to begin,—according to that explanation which we find in the book,—that in the twelve kalends of April, as you understand,—our creator formed the first,—where the sun always will begin his course.

But at all times we make the year begin in January,—because the Romans did so first,—we will not un-make what the elders did.—However I will make no further discourse of this matter,—but will now begin another of which I have to treat.

The bisextile is formed of the year I have mentioned,—and know in turn that in the year there are as many days,—as a hundred and sixty days and six hours and five days,—and here is the explanation how we find them.—Know that the sun has

Des hures xxx jurs demi hure en sun curs,
 Si's volez assembler e pur duzze cunter
 Les jurs que entre sunt, par quei li an estunt,
 Treis .c. i truverez, seissante demaneis,
 E .vij. qui cunte les hures que apelum demures,
 .C. en i truverat e .xx. qui's cunterat,
 E qui en voldrat jurs faire 7 ensemble atraire,
 Ben sacez en verté, si cum est espruvé,
 .xx. 7 .iiij. hures sunt par quei li jur estunt,
 E qui tant i metrat, .v. jurz i truverat.

SE volez ensemment faire le assemblement

Des mies hurades qui sunt petizades,
 .vi. en i truverez, jà plus n'en i verez,
 .xij. dimies hures, çeo ne funt que .vj. hures,
 E issi faiterement par cest assemblement
 Serat li anz finiz, e de tut aempliz,
 Ceo dit Bede, e Gerland, e Turkil le vaillant.
 Et ore veez reisun, par quel entenciun
 Les .vj. hures i sunt, e que eles i funt.
 Par .iiij. feices .vi. hures, çeo funt .xx. e .iiij. hures,
 Dont nus faimes un jur par veir e senz pour
 Al .iiij^{te}. an par raisun, que nus *bisexte* apelum.
 E pur quei al .iiij. an plus que l' terz an?
 Ceo dirum par raisun, sulum m'entenciun,
 Que lores sunt alées les hures e passées,
 Dont nus le jur furmum que *bisexte* appellum.

ET ore mustrum reisun, pur quei bisexte ad nun.

Pur çeo que el kalender, 7 el meis de Feverer,
 Par deus faiees est cunted ù sis [meis] est enbreved,
 E pur cest achaisun deus feiez .vi. l'apellum.

each month as many—hours as thirty days and a half hour in its course,—if you will put them together and count for twelve—the days which are all together, by which the year is formed,—you will find there three hundred and sixty,—and seven, which counts the hours which we call remnant,—he who counts them will find a hundred and twenty,—and he who will make days of them and put them together,—know well in truth, as it is proved,—there are twenty-four hours by which the day is formed,—and he who will add as much, will find five days.

If in like manner you will put together—the half-hours which are little,—you will find six of them, you will see no more,—twelve half-hours is but six hours,—and thus truly by this adding together,—will the year be finished and entirely completed,—as says Bede, and Gerland, and the estimable Turkil.—And now you see the reason, for what object—the six hours are there, and what results from them.—By four times six hours, that makes twenty-four hours,—of which we make a day truly and without fear—in the fourth year rightly, which we call *bisextus*.—And why in the fourth year instead of the third year?—This we will say in explanation, according to my understanding,—that then the hours are gone and past,—of which we form the day that we call *bisextus*.

And now we will show cause why it is named *bisextus*.—Because in the calendar and in the month of February,—it is twice counted where it is shortened six months,(?)—and for this reason we call it twice six.—Now we will show the rea-

Or demustrum reisun pur quei nus le guardum.
 Pur çeo que en verted, si cum l'ai acunted,
 E cum Elperi dit par veir en sun escrit,
 Se itant ne feisum que nus ne l' cuntissum,
 Vendrait en trais cenx e seissante .iij. anz.
 Si grant e si plener si mortel encumbrier,
 Quant deverum garder e le jur celebrer
 De la resurrectiun, dunc vendrat par raisun
 Icel jur à garder, que Dés nus vint salver.

MAIS or veum raisun pur quei nus le guardum
 Plus el mais de Feverer, que el mais de Jenever.
 Pur çeo que est plus petit, si cum Gerland le dit,
 Enz el nofme capitele qu'il ad fait de sun livre,
 E demustre raisun cum nus saver poum,
 Quant bisexte serad, e quanz anz il i ad.
 E issi faiterement, senz nul deceivement,
 Se nus les ans parnum del incarnaciun
 Que Dés volt prendre en terre pur noz anmes conquerre,
 E nus leſ departum par quatre par raisun,
 Se nul n'en i remaint qu'il se sait ataint,
 En cel an ki vendrat le bisexte serad.
 Si i remaint un an, sacez que en l'altre an
 Qui aprof cel vendrat, le bisexte serad.
 Tanz anz cum i averad, e cum i remaindrad,
 Altre tanz anz averums ainz que bisexte aiums.
ET or mustrum des jurs des anz ki funt lur curs.
 El primer jur qu'il veint le Diameine tent ;
 El altre, çeo vus di, veint-il le Vendresdi ;
 Le terz an al Mecresdi, e le .iiij. al Luesdi ;
 Le quint al Samadi, e le siste al Juesdi ;

son why we keep it.—Because in truth, as I have related,—and as Helpericus says truly in his writing,—if we paid so little attention as not to count it,—there would come in three hundred and sixty-three years—so great and so full and so mortal disturbance,—when we ought to keep and celebrate the day—of the resurrection, then it will come by right—to keep that day when God came to save us.

But now let us see the reason why we keep it—rather in the month of February than in the month of January.—Because it is shorter, as Gerland says,—in the ninth chapter of his book,—and he explains how we may know—when will be bissextus, and in what year it is.—And thus it is without any deception,—if we take the years of the incarnation—which God would take on earth, to obtain possession of our souls,—and we divide them rightly by four,—if there be no remainder,—in the year which shall come will be the *bissextus*.—If there remain one year, know that in the other year—which will come after that, will be the bissextile.—As many years as will be remaining,—we shall have so many again before we have the bissextile.

And now we will show what are the courses of the days of the year.—On the first day it comes, it has the Sunday ;—on the second, I tell you, it comes the Friday ;—the third year on the Wednesday, and the fourth the Monday ;—the fifth on the Saturday, and the sixth the Thursday ;—and when the seventh comes, it

E le setime quant veint enz el Marsdi aveint ;
 D'iloc veint à cel jur ù cumencat sun tur.
 Tut tens si avendrad, ne jà fin ne prendrat,
 Devant çeo qu'il vendrad al jur qu'il cumencat.
 E si devez saveir, e ben creire pur veir,
 Que .xxx. jurz cuntum en cele luneisun,
 Que en Fevever aveent, quant le bisexte atent,
 Par un jur que i metum, ke plus nus ne solum.
 E s'il veent al Luesdi, sacez que le Marsdi
 Iloc serad cunted al demain e guarded ;
 E si vent al Marsdi, iloc le Mecresdi,
 Si il vent al Mecresdi, iloc ert le Juesdi ;
 E s'il vent al Joesdi, iloc al Vendresdi ;
 E s'il vent al Vendresdi, iloc ert Samadi ;
 S'il vent al Samadi, iloc ert icel di
 Que apelum Dimaine, le jur Jhesu demeine.

Et issi ert sum curs tuz tens e tuz jurz,
 Ne jà fin ne prendrat tant cum cest tens durad.

ET or veum raisun, quant nus garder devum
 La feste saint Mathie, dunt mulz humes die
 Qu'il ne seve[n]t garder, ne quel jur celebrer.
 Quant li bisextes vent el jur que aprof veent,
 Sulunc entendement de cest humaine gent.
 Or le vus di brefment, veez i sultilment ;
 El jur que plus près vent que sa vigile tent,
 Hume ne deit duter, ne jur entreposer
 Entre icel saint jur e la vigile jur ;
 Mais iloc ert gardée la feste, e celebrée,
 Issi cum Turkil dit par veir en sun escrit,
 ¶ el primer capitele qu'il fait del secund livre.
 Mais de iceste raisun ne ferai plus sermun,
 Ne voil ore plus parler, altre voil demustrer.

happens on the Tuesday ;—thence it comes to the day where began its circuit.—Thus will it ever happen, nor will it end,—till it come to the day on which it began.—And you must know and believe for truth,—that we count thirty days in that luration—which happens in February, when it is bissextile,—by a day which we add more than usual.—And if it happen the Monday, know that the Tuesday—shall be reckoned and kept on the morrow ;—and if it happen the Tuesday, the Wednesday ;—if the Wednesday, the Thursday ;—if the Thursday, the Friday ;—and if the Friday, it will be the Saturday ;—if it happen on the Saturday, there will be that day—which we call Sunday, Jesus's own day.—And thus will be its course at all times and all days,—it will not end as long as time lasts.

And now we see the reason, when we ought to keep—the feast of St. Matthew, of which many men say—that they do not know how to keep it, or which day to celebrate.—When the bissextile falls on the following day,—according to the understanding of mankind,—I tell you briefly, pay close attention,—on the day which comes nearest that keeps its vigil,—it is not to be doubted, a day must not be interposed—between that holy day and the vigil day ;—but therein the feast shall be kept and celebrated,—as Turkil says for truth in his writing,—in the first chapter of the second book.—But of this matter I will make no more discourse,—I will say no more, but treat of another subject.

DEL bisexte truver à la lune [e] garder,
 Dirai vus en brefment, sulunc men entendement.
 L'autre, dum ai parled, cil est des jurz furmed,
 E cest est par raisuns furmed des luneisuns ;
 E si devez saveir, e ben creire pur veir,
 Que .xxx. jurz cuntum en cele luneisun
 Qu'en Feverer avent, quant le bisexte vent.
 E pur çeo que avum le terme par raisun,
 Cum nus devum garder pasches e celeb[r]er,
 Si cum fud cumandet as Judeus e ruvet.
 Que dunc sacrificassent e lur paschas guardassent,
 Tant tost cum il vereient e qu'il par veir savereient
 Que la lune en sun curs avereit .xiiiij. jurs
 Aprof cele saisun que est equinoctium.
 Et equinoctium en Franceis raisun,
 Ceo est que nuit e jur sunt de vele lungur,
 Si cum jo dit vus ai quant des signes traitai.
 Dous en sunt en verted, si cum je l'ai truverd ;
 Li uns si est vernals, e li autres autumnals.
 E del vernal est dite ceste reule e escrete,
 Que nus devum garder pasches e celebrer,
 Par vereie raisun, en icele saisun.
 ¶ en pur çeo cuntum .xxx. jurz, par raisun,
 Enz el mais de Feverer, que ne aium encumbrer
 Que ben ne sait guardée pasches e truvé,
 Ne que ne sait dampnée la reule que ai dunée.
 E cel jur que mentum plus que nus ne solium,
 En dreite verited est bisexte appelled,
 ¶ est alued là ù l'autre est posed,
 Ke tut ensement vait cum li autres fait.
E CEO devez saveir, e ben creire par veir,
 Que .xxx. jurz cuntum en une luneisun,

Of finding and keeping the lunar bissextile,—I will tell you briefly, according to my understanding.—The other, of which I spake, that is formed of days,—and this is rightly formed of lunations ;—and you ought to know and believe for truth, —that we reckon thirty days in that lunation—which happens in February, when the bissextile comes.—And because we have correctly the term,—how we ought to keep and celebrate Easter,—as it was commanded and enjoined to the Jews,—who sacrificed and kept their Easter then,—as soon as they saw and knew for truth,—that the moon in her course should have fourteen days,—after that season which is the equinox.—And equinox means in French,—that night and day are of equal length,—as I told you when I discoursed of the signs.—There are two of them in truth, as I have found ;—the one is vernal, and the other autumnal. —And of the vernal is said and written this rule,—that we ought to keep and celebrate Easter,—according to right reason, in that season.—And therefore we count rightly thirty days—in the month of February, that we may have no confusion in it—in the right keeping and finding of Easter,—and that the rule which I have given may not be condemned—And that day which we place more than customary,—in right truth is called bissextile,—and is put where the other is placed,—which goes just as the other does.

And this you ought to know and believe for truth,—that we reckon thirty days

E en l'altre en sun curs cuntum .xxix. jurs,
 Si cum Egyptien e li compotistien
 Unt enquis e guardet, e forment esprued,
 Que sulunc lur raisun chascune luneisun
 Cuntent .xx. 7 .ix. jurs e demi en sun curs.
 Momenz 7 atometes, que nus clamum huretes,
 Dunt dirum à present, se Dés le nus consent.

*Momentum est quadragesima pars unius ores. Athomus
 quinquagesima sexagesima pars unius momenti.*

E SACEZ par reisun de tutes luneisuns,
 Que de icel mais serunt ù celes finirunt.
 S'il cumenced en Genever, 7 ele finist en Feverer,
 N'ert pas en Genever, ainz serad de Feverer.
 E iço guarderez tut les altres mais,
 Quant nus demusterums des ebolismeisuns.
 Mais or demusterum cum nus aluum
 Le demi jur que avum chascune luneisun.
 L'une laissum passer, ne l' volum pas cunter ;
 En l'altre luneisun le demi jur parnum,
 Ensemble les metum, 7 un jur en furmum.
 Dunc ad la luneisun .xxx. jurz par raisun.
 E cest ordeinement guardum nus veirement,
 Que la lune ad .xxx. jurs, le altre .xx. 7 .ix. jurs,
 Pur iceste raisun que nus mustret avum.

ET or demusterum que nus *salt* apellum.
 Ceo est salt, que tressaillum un sul jur, par raisun
 De cele luneisun que nus en Join avum.
 Un jur en sustraium, que nus *salt* appellum,
 7 en sa luneisun .xx. e .ix. jurs cuntum ;
 .xxx. doust avoir, iço sacez par veir,

in one lunation,—in the other in its course we reckon twenty-nine days,—as the Egyptians and Compotists—have sought out and kept and very much proved,—that according to their doctrine each lunation—has twenty-nine days and a half in its course.—Moments and atoms, which we call 'houret,'—of which we will now speak with God's permission.

And know by right of all lunations,—they shall be of that month in which they end.—If it began in January and ended in February,—it will not be of January, but of February.—And you shall keep that all the other months,—when we shall explain the embolisms.—But now we will explain how we place—the half day that we have each lunation.—We let one pass, we will not reckon it;—in the other lunation we take the half day,—we put them together and form one day of it.—Then the lunation has rightly thirty days.—And this arrangement let us keep truly,—that one moon as thirty days, the other twenty-nine,—for this cause that we have shown.

And now we will explain what we call *saltus*.—It is *saltus*, because we leap over one day, by reason—of that lunation which we have in June.—We take from it one day, which we call *saltus*,—and we reckon in its lunation twenty-nine days;—thirty it ought to have, know this for truth.—But we subtract one day

Mais nus en sustraium un jur, par grant raisun,
 De çeo trai à guarand maister Bede e Gerland,
 Turkil e Elpari, e Nebrot, que issi
 L'unt enquis e guardet, e jeo ben esproved,
 Que si grant encumbrier nus vendrait si plener,
 En .cc. saissante anz 7 en .xx. e .v. anz,
 Quant deverium garder le sun renuveler,
 De .xv. jurs serait, cest mal nus en vendrait.
 E pur çeo tressaillum icel jur, par raisun.
 E si vus demandez e forment enquerez,
 Purquei il fud trued, e dum il fu furmed ;
 Bede le tempered vus dirad verited.

Pur çeo ne l' voil cunter, ainz me plaist demustrer
 Par vereies raisuns des ebolismeisuns.

EMBOLISME est creissance, sulunc nus habundance ;
 E sacez par verted de urettes est furmed,

De momenz, de atometes, que apellum huretes,
 Qui sunt les luneisuns, si cum nus dit avums.
 E si vus requerez cument il sunt furmez,
 Gerland le vus dirat, ki ben esproved l'at,
 Enz en quint capitele qu'il ad fait de sun livre,
 E Turkil el terz livre 7 el nome capitele.

Pur çeo ne l' voil cunter, anceis voil demustrer,
 Quant il venent, quant nun, e quant nus le gardum.
 Veez i sultifment, dirai le brefment.

Par .xix. anz vunt, e lur pleners curs funt,
 E en la luneisun .xxx. jurz acuntum,
 Quant l'embolisme vent, pur un jur que i vent
 Plus en la luneisun, dunt embolisme ad nun,
 Ke çeo est abundement, sulunc la Griu gent.
 E li primers ki vent el terz nus avent,

from it with good reason,—of this I call as witnesses Master Bede and Gerland,—Turkil and Helpericus, and Nebrot, who thus—have found it out and kept it, and proved well,—that so great and wide confusion would come upon us,—in two hundred and twenty-five years, when we ought to hold its renewal,—it would be fifteen days wrong, this evil would arise from it.—And therefore we overleap this day rightly.—And if you ask and inquire urgently.—why it was invented and of what it was formed ;—Bede the temperate will tell you the truth.—Therefore I will not tell of it, but I will explain—by right reasons the embolismus.

Embolismus means increase, or, as I would say, abundance ;—and know for truth it is formed of hourets,—of moments, of atoms, which we call hourets,—which are the lunations, as we have said.—And if you inquire again how they are formed,—Gerland, who has proved it, will tell you,—in the fifth chapter of his book,—and Turkil in the third book and ninth chapter.—Therefore I will not speak of it, but will show—when they come, when not, and when we hold them.—Pay close attention, I will tell it briefly.—They go and make their full course in nineteen years,—in the lunation we reckon thirty days,—when the embolism comes, for one day that comes there—more in the lunation, whereby it has the name of embolism,—which means abounding, according to the Grecians.—And

Les .iiij. nones ki tent de Decembre quant vent;
 E si secund quant vent les .iiij. nones tent
 De Septembre en verted, si cum est esproved.
 E si il vent el sist an, par veir e senz engan,
 E li terz quant il vent en l'vitme an nus avent,
 Les dous nones maintent de Marz quant il avent;
 E li quart que aprof vent, en l'unzime an vent,
 Les .iiij. nones tent de Novembre quant vent,
 E les .vi. que avum el .xv. an guardum,
 El mais de Aust avent, s'es .iiij. nones tent.
 Le setme queque tarz es .iiij. nones de Marz,
 Nus vendrat senz engan li dederains des anz;
 E cest ordenement senz nul redutement
 Tut tens nus avendrat, tant cum cist tens durat.
 E .xxx. jurz averum tut tens el luneisun,
 Quant ebolisme serat, tut tens jà n'i faudrat.
 Mais de ceste raisun ne ferai or plus sermun,
 Ke ore voil cumencer altre dunt voil parler.

De la Lune que l'um veit, ainz que nuvele sait.

PLUSURS en unt cited, e bel raisun cumenced;
 ¶ or en traiterai sulum çeo que jeo sai.
 La lune en verited, si cum est espruved,
 Par .xxx. anz veit, e sun plener curs fait;
 Quant sun curs ad furnit, e de tut l'ad emplit,
 Par esse la charere s'en repaired arere.
 En tanz anz veivement, senz nul redutement,
 Irat sum curs feisant ¶ arere ¶ avant.
 E de une luneisun veez ore par reisun,
 Quantes hures, qui jurs, nus truvum en sun curs.

the first which comes happens in the third,—which holds the four nones of December when it comes;—and if it come in the second, it has the four nones—of September, in truth, as is proved.—And if it come in the sixth year, truly and without guile,—and the third when it happens in the eighth year,—it maintains the two nones of March when it arrives;—and the fourth which comes after, falls in the eleventh year,—it holds the four nones of November when it comes,—and the six which we have we keep in the fifteenth year,—it happens in the month of August in the six nones.—The seventh though late in the three nones of March,—will come without fail the last of the years;—and this ordinance, without any doubt,—will happen always, so long as time lasts.—And we shall have thirty days always in the lunation—when the embolismus shall be, it must always be so.—But on this subject I will make no more talk,—but will now begin another of which I will speak.

Of the moon which we see, when it is new.—Many have spoken of it, and begun to give a good explanation;—and now I will treat of it, according to what I know.—The moon in truth, as it is proved,—goes through thirty years and makes its full course;—when it has finished its course, and has entirely completed it,—it returns back to recommence its career.—In so many years truly, without any doubt,—it will perform its course both backwards and forwards.—And now see the explanation of a lunation,—how many hours and days we find in its course.—

Primes de atometes, que apellum huretes,
 .xl. 7 .viij. i ad, treis cenx, ki 's cunterat,
 E .xx. e .ix. momenz, ço est demure tens,
 E duzze hures formées e .xx. e .ix. journées,
 Itant ad par raisun chascune luneisun.
 E ço funt ces huretes, momenz, ces atometes,
 Que hom la lune veit ainz que nuvele seit
 En nostre kalender, ço vus voil nuncier ;
 Ceo dit Bede, e Gerlant, e Nebrot le vaillant,
 & Elpari le dit par veir en sun escrit,
 E ço qu'il en dit, senz nul cuntredit,
 Par veir est esproved e très ben afermed,
 E que plus en dirat, sacez en vein serad.
 Pur ço ne l' voil cunter, ainz me plaist à demustrer
 Purquei el pert plus alte une feice que altre,
 E purquei ad luur plus la nuit que le jur,
 E purquei est cuntée tut tens en la vesprée ;
 Or veez par reisun l'ordre des questiuns.

Quare luna diversis statibus appareat.

LA lune peert plus halte une feice que altre ;
 E pur quei ad lur plus la nuit que le jur,
 Sulum le véement de cest humaine gent.
 Mais nent est jà n'ert alte plus une feice que altre.
 Mais quant est prof de nus, dunc apert alt sun curs ;
 E quant est esluignée, dunc pert estre abassée.
 Veez en par semblance dreite signifiante.
 Se çï ert uns musters, ki alques fust pleners
 De lampes alumées velement alt levées,
 E luinz e luinz posées, e en ordre ordenées ;
 Sacez qui en luin serait e qui 's esgarderait,

First of 'atometes' which we call 'hourettes,'—there are forty-eight and three hundred, if counted,—and twenty-nine moments, that is the time it takes,—and twenty nine days and twelve hours,—so much according to calculation has each lunation.—And this make those hourettes, moments, and atoms,—that we see the moon as it is new,—in our calendar, that I will tell you ;—that says Bede, and Gerland, and the estimable Nebrot,—and Helpericus says it for truth in his writing, —and what he says of it, without any contradiction,—is proved to be true and very well affirmed,—and whoever shall say more of it, know that it will be in vain.—Therefore I will not relate it, but I will rather show—why it appears higher at one time than at another,—and why it has more light by night than by day,—and why it is counted always in the evening ;—now see by argument the order of the questions.

The moon appears higher at one time than another ;—and it has more light by night than by day,—as it appears to this human race.—But it neither is nor was higher one time than another.—But when it is near us, then its course appears high ;—and when it is distant, then it appears to be lowered.—Behold the exact explanation by a comparison.—If there were here a monastery, which was all full—of lighted lamps, raised equally high,—and placed at distances, and arranged in order ;—know that if there were any one at a distance who should look at them,—he

Cele qui prof serait plus alte conceverait,
 L'autre qu'en lung serait basse li semblerait,
 Cum plus luin seraient [plus] basses li sembleraient,
 Sulum sun véement, e nent autrement.

E issi par raisun sulum la questiun,
 Del solail e de la lune e d'esteile chascune.

E le altre questiun, veez par raisun,

PURQUEI il ad luur plus la nuit que le jur :

Se ici ert aluemet un castel u un ret,

E de juste le red fust un cirge lumed,

Jà qui de luin serait le cirge ne vereit,

Pur la grande clarted que isterait de cel red ;

Mais quant il descendrait, li cirges aparereit,

Cume la lune fait, quant li solails se trait

En icele cuntrée qu'est occident numée.

LA terze questiun veez ore par raisun,

Purquei ele est cuntée tuz tens en la vesprée.

En un livere divin que apellum Genesin,

Iloc lisant truvum que Dés fist par raisun

Le solail e la lune j esteile chascune,

En pur iço cuntum la lune par raisun

Tut tens en la vesprée, e nent la matinée.

Encor est questiun, sulunc m'entenciu,

Pur quei nus l'apellum chascune luneisun

Prime que vele seit, qu'ele maint jur estait,

Sulunc le véement de cest humaine gent,

& est dit ceste raisun e la soluciu.

ET or mustrum raisun de fol entenciu,

Qu'alquant volent jurer del son renuveler ;

Ceo dient senz dutance, aiez i remembrance,

would conceive that to be the highest which was nearest,—the other which was far off would appear to him lowered,—as the furthest would appear low to him,—according to his sight, and not otherwise.—And thus by argument we solve the question,—concerning the sun and the moon and each star.—And the other question, here it is explained ;—

Why it has more light by night than by day ;—if there were here set on fire a castle or a pile,—and near the pile a candle were lighted,—he who should be at a distance would not see the candle,—on account of the great light which would issue from this pile ;—but if he goes nearer, the candle would appear,—as the moon does, when the sun withdraws—into that district which is called west.

See now the third question explained,—why it is counted always in the evening.—In a divine book, which we call Genesis,—reading there we find that God made by right—the sun and the moon and every star,—and therefore we count the moon by right—always in the evening, and not in the morning.—Again there is a question, according to my understanding,—why we call it each lunation—prime that it be equal, that it was many a day,—according to the sight of this human race,—and this reason and its solution is said.

And now let us set right a foolish conception,—that some people will swear of its renewing ;—this they say without doubt, keep it in memory,—that when

Que quant est en versée, dunc ert pluie aprestée
 En cele luneisun par lur entenciun ;
 E s'ele est en esclém, sacez çeo provet l'em,
 Qu'en icele luneisun averum bele saisun.
 Mais sacez par verted, que çeo est grant falted,
 E primes fud truvé de alcun hume desvée.
 E veez par raisun si çeo n'est dreit sermun.
 Dés fist solail e lune ꝑ esteile chascune,
 Sacez pur tute gent, senz nul redutement ;
 Dunc di jeo pur verted, que cele tempested
 Que ele signefie en cest mortel vie,
 Sulanc le véement de cest humaine gent,
 Vendreit tut velement par veir à tute gent ;
 Mais çeo est beffe provée, ke en ceste cuntrée
 Avum nus bel ored quant il fait tempested
 En altre regiun, senz nule duteisun.
 Eins Bede le dit par veir en sun escrit,
 Que çeo est grant folie que hom unkes le die.
MAIS çeo devez saveir e ben creire par veir,
 Cele part enlumine li soleils quant decline,
 E veez par raisun, quant prime le cuntum,
 Purquei ele n'ad luur ne mais que un poi en l'ur,
 Plate est cume scuele, runde cumme ruele,
 Dunc l'atent la luur tant sulement en l'ur,
 E çeo poez vedeir si l' volez saveir.
PÉRNEZ un mirreur, esguardez le en l'ur,
 La furme que i verez torte le conceverez,
 Si l' volez esluigner, dreit devant vus drecer,
 Verez la figure de cele creature,
 Qui de devant serad, tele cum il la verat ;
 Cum plus le drecez, melz e melz la verez.

it is inserted, then there will be rain prepared—in that lunation, according to their understanding;—and if it is ascendant, know that they assert,—that in that moon we shall have fine weather.—But know for truth, that that is a great mistake,—and was first invented by some one who was out of his mind.—And see by argument if this is not a right discourse.—God made the sun and the moon and every star,—know, for every body, without any doubt;—I say then for truth, that the weather—that it signifies in this mortal life,—according to the sight of this human race,—would come in truth equally to all people;—but that is proved error, because in this district—we have fair weather when it is tempestuous—in another region, without any doubt.—Thus Bede says for truth in his writing,—that it is great folly that anybody ever said it.

But this you ought to know and believe for truth,—that side the sun illumines when it descends—and see by argument, when we count it prime,—why it has light no more than a little on the edge,—it is flat like a saucer, round as a wheel,—therefore the light holds it but on the edge,—and that you may see, if you will know.

Take a mirror, look at it edge-ways,—the form that you will see there you will conceive it distorted,—if you will move it to a distance, and raise it straight before you,—you will see the figure of this creature,—which will be in front, just as he will see it;—as you raise it more, you will see it better and better.—Therefore I

Pur çeo l'ai issi dit par semblance d'escrit,
 Ke si ad sa luur la lune e resplendur,
 Quant ele receit lumere de tutes parz plenere,
 ¶ ele s'est esluignée dreit al soleil drecée ;
 Ceo dit Pitagoras, que sage fu des arz,
 Que l'an n'ert plenere de tute sa lumere,
 S'el n'en ad .xv. jurs tuz jurs enz en sun curs.

ET ore veez raisun que *eclipsium* apellum ;
 Ceo est deviseement, sulum Romaine gent,
 De lumere en verted, si cum est espruved :
 Ceo dit Plinius, ki ert bons philosophus.
 Içeo sacez enfin, içeo est eclipsin
 Del solail, quant la lune nus fait si grant racune,
 Qu'ele est tant alée qu'ele ad acuveitée
 Tute terre velement, e issi faiterement,
 Que li solails li vent dreit de sus, dunc revent
 Sa clarted, sa luur, fait nus grant tenebrur,
 E çeo est eclipsin, si cum dient divin.
 E çeo est à garder en sun renuveler,
 Si cum dit Plinius, que numai là desus,
 E Macrobe le dit par veir en sun escrit,
 Que el renovement est cest asemblement,
 Que apellum *caitum* en Franceise raisun.

ET or mustrum raisun del fol entencion,
 Que Judeu vunt disant, qui tant sunt mescreant,
 Que quant li creaturs murut pur pecheurs,
 Ceo dient li mastin que dunc fud eclipsin.
 Taisent s'en li gluton, n'en unt nent de raisun,
 Ke dunc out en sun curs la lune .xv. jurs,
 Ne huem ne deit duter, s'il ne volt forsener ;
 E çeo est veirs veirement, senz nul deceivement,

have said it thus by comparison,—that the moon has its light and brilliance,—when it receives full light in all parts,—and it is at a distance raised straight in face of the sun.—That says Pythagoras, who was learned in the arts,—that the moon will not be complete in all its light,—if it has not always fifteen days in its course.

And now see the explanation of what we call *eclipse* ;—that is the dividing, according to the Romans,—of light, in truth, as it is proved ;—that says Pliny, who was a good philosopher.—Know this at all events, this is an eclipse—of the sun, when the moon makes us so great deficiency,—that she is so far gone as to have covered—all the earth equally, and thus truly,—that the sun comes straight above it, then retakes—her brightness, her light, causes us great darkness,—and this is eclipse, as the Theologians say.—And this is to keep in its renewing,—as Pliny says, whom I mentioned above,—and Macrobius says it for truth in his writing,—that at the renewing is this meeting,—which we call *caitum* in French.

And now we will show the right of the foolish conception,—that the Jews say, who are such unbelievers,—that when the Creator died for sinners,—this say the dogs that there was then an eclipse.—Let the wretches hold their tongues, they are not at all right,—that then the moon had fifteen days in its course,—nor can any one doubt it, unless he be mad ;—and this is quite true, without any guile,

Li soleils e la lune, ʒ esteile chascune
 En cel tens se obscurent, unc luur ne dunerent,
 E depecerent peres de diverses maneres,
 E la terre tremblat quant li spiriz s'en alat ;
 E ʒeo lisant truvum enz en la Passiun,
 Grant fud la signifiace, aiez en remembrance.

ET or mustrum la fin de lunal eclipsin,
 Quant il vent e quant nun, e quant nus le guardum.

Il veent quant est plenere de tute sa lumere,
 Quant ele ad .xv. jurs, e nent plus, en sun curs,
 Si cum Plinius dit par veir en sun escrit ;
 Quant ele est tant alée, que la terre est posée
 De devant sa luur, dunc depert sa color,
 De tut est obscurée, nent n'est enluminée
 Ni poet tucher raiede à icele feiede
 Del solail en verted, si cum est espruved.
 Ceo est verted pruvée, jà nen ert enluminée,
 Si par le solail nun, si cum dit par raisun
 Li bers Saint Austin, en un livre devin,
 Qui est exposiciun del salter par raisun,
 Del solail ad luur la lune e le resplendur.

CEO est descrivement, qui est al firmament ;

E issi est en nature cum est ceste figure,
 E tut ai poset le melz dunt ai parlet.

CEO est li cels de defors, qui trestut ad enclos ;

Les signes envirun poset par grant raisun,

Par .xii. deviset, si cum jo ai acuntet ;

ʒ es altres reiuns sunt enposet les nuns

Des esteiles reials, que apellum principals,

Que en Latin numuns planetes par raisuns.

—the sun and the moon and all the stars—on that occasion were darkened, they gave no light at all,—and the stones broke to pieces in divers manners,—and the earth trembled when the spirit departed from him ;—and this we find reading in the passion,—great was the meaning, remember it well.

And now we will show the end of the lunar eclipse,—when it comes and when not, and when we keep it.—It comes when it is full with all its light ;—when it has fifteen days, and not more, in its course,—as Pliny says for truth in his writing ;—when it is gone so far that the earth is placed—before its light, then its colour departs,—it is obscured entirely, it is no more enlightened,—nor can it receive a ray at that time—of the sun in truth, as is proved.—This is proved for truth, it was never enlightened—except from the sun, as says rightly—the good St. Augustine in a theological book,—which is the exposition of the Psalter by right,—the moon has light and resplendency from the sun.

This is the description, which is in the firmament ;—and thus it is in nature as is this figure,—and I have placed it all the best of which I have spoken.

This is the heaven without, which incloses all ;—the signs placed round about with great reason,—divided by twelve, as I have related ;—and in the other regions are placed the names—of the royal stars, which we term principals,—which we rightly name in Latin planets.

LA terre dedenz pent, l'airs tut entour s'estent,
 Si cum truvum lisant en Ovide le grant,
 Enz as divisemenz qu'il fait des elemenz.
 Des esteiles reials que apellum journals,
 Del solail, de la lune, eclipsin de chascune,
 Ici ai alued sicum est esprued ;
 Mais de ceste reisun ne ferai plus sermun,
 Asez en ai cunted, od l'aie de Dé ;
 Ne voil ore plus traiter, altre m'estot cumencer.

ES jurs de l'an parnum ces reguleres que avum,
 Or le vus di brefment, veez i suftilment,
 Se vus parnez les jurs que l'an tent en sun curs,
 N'en alez pas dutant, tant cum dis là devant,
 .Ccc. saissante jurs e .v. ad en lur curs ;
 E ces jurz que ai numez par .xxx. devisez,
 .V. en i remaindrunt qui regulers serrunt
 De Marz en verited, si cum est esprued ;
 Mais de ces autres mais autrement trouverais,
 Les regulers qui vunt de tuz .iiij. que il sunt.
 E issi faiterement, senz nul deceivement,
 Marz ad .xxx. .i. jur, .v. reules en sun tur,
 Ensemble les metez .xxx. e .vj. i avez.
 E qui les partirat par .vii., un remaindrat,
 Les regulers que averez de Averil le secunt mais.
 Tut tens les jurs parnums, les regulers que avums,
 Del mais qui est passet, par .vij. ert deviset,
 Le remanant qu'avum pur regulers tenum
 Del mais qu'est à venir ; si vus devez guarnir,
 Si nent i remaindrat, .vij. regulers averat.
 Le mais qui prof vendrat, ne jà ne passerat

The earth hangs in the middle, the air is spread all round,—as we find reading in Ovid the great;—in the divisions which he makes of the elements.—Of the royal stars which we call diurnals,—of the sun, of the moon, of both their eclipses,—I have here treated, as is proved;—but on this manner I will make no longer discourse,—I have said enough of it with the aid of God;—I will say no more of it now, it behoves me to begin another subject.

In the days of the year let us take their regulers which we have;—now I tell you briefly, pay careful attention to it,—if you take the days which the year comprises in its course,—do not doubt that, as I stated before,—it has in its course three hundred and sixty-five days;—and divide these days which I have named by thirty,—there will remain five which will be regulars—of March in truth, as is proved;—but of the other months you will find it otherwise,—the regulars to all the rest are four.—And thus certainly, without any deceit,—March has thirty-one days, five regulars in his turn,—put them together, you will have thirty-six.—And if any one will divide them by seven, one will remain,—the regular which you will have for April the second month.—Let us always take the days, the regulars that we have,—from the month which is past, it shall be divided by seven,—let us hold the remainder for the regulars—of the month which is to come; you ought to be aware,—if there be no remainder, it will have seven regulars.—The month

Est nombre qu'ai dit, issi cum Gerland dit.
 7 or veez brefment, senz nul redutement,
 Quantes reulers unt li meis qui en l'an sunt.
 Marz ad .v., e Novembre; seet Septembre e Decembre;
 Aprilis, Julius, un en unt, e nent plus;
 Maius, Januarius, .iij. unt; Feverer, Junius, .vi. en ad;
 7 Vitovere .ii. ad, 7 Aust .iiij, jà plus n'en i averad.
 Tut issi par nature, cum veez sa figure,
 Les mais i ai poset, les jurz dunt ai parlet;
 Ceo les reules sunt que aprof les mais vunt,
 E issi devez saveir, e bien creire pur veir,
 Qu'es movent chascun mais, e ne pur quant li reis
 Qui primes les truvat, en Marz les cumencat.

*Regulares ad feriam
 inveniendam.*

Mar. v.	Dies .xxxj.
Apr. i.	Dies .xxx.
Mai. iij.	Dies .xxxj.
Jun. vj.	Dies .xxx.
Julius, i.	Dies .xxxj.
Aug. iiij.	Dies .xxxj.
Sept. vij.	Dies .xxx.
Oct. ij.	Dies .xxxj.
Nov. v.	Dies .xxx.
Dec. vij.	Dies .xxxj.
Janu. iij.	Dies .xxxj.
Febr. vi.	Dies .xxvij.

MAIS ore mustrum par raisun des concurenz que avum,
 Dunt venent, e cument, que en est cumencement.
 Des jurs del an parnun les concurenz que avum,
 E issi faiterement senz nul redutement
 Les jurs que nus trovums en l'an par .vij. partums,
 Et un sul que avum tut sul senz cumpaigun,
Concurent l'apellum en Latin raisun,
 En Franceis est itant çeo est *ensemble curant*.
 E cist ad vertu grant, testimoine Gerlant;
 Les jurs vus fait muer, chascun an tresturner.
 E or veez cument, senz nul deceivement.
 Marz est li primers mais que Romulus li reis
 Primerement truvat, quant il l'an cumenzat;
 Or feignez par raisun que nuz l'an cumenzum
 En cel jur qu'apellum Diemaine par nun,
 En l'an qe aprof vendrat al Luesdi enterat,

which shall come after, will never exceed—this number that I have said, as Gerland says.—And now see briefly, without any doubt,—how many regulars the months in the year have.—March has five, and November; seven, September and December;—April and July have one, and no more;—May and January have three; February and June have six;—and October has two, and August four, and there will be no more.—Thus by nature, as you see its figure,—I have placed the months, and the days of which I have spoken;—those are the regulars which follow the months,—and thus you ought to know and believe entirely for truth,—that they move each month, and nevertheless the king—who first instituted them, began them in March.

But now we will explain the *concurrents* which we have,—whence they arise, and how, and what is the beginning of them,—of the days of the year let us take the concurrents which we have,—and thus truly without any doubt—let us divide by seven the days which we find in the year,—and one which we have all alone without companion,—we call it *concurrent* in Latin,—is as much as to say in French *running together*.—And it has great force, as Gerland witnesses;—it makes the days change and alter every year:—and now see how, without any deceit.—March is the first month which king Romulus—found at the commencement, when he began the year:—now suppose rightly that we begin the year—on the day which we call by name Sunday,—in the year following it will enter on

El terz al Marsdi, el quart al Mecresdi,
 El quint an, çeo vus di, veent il al Vendresdi.
 Mais un jur ai passet, que jeo n'ai pas numed,
 Pur un jur que metum el quart an par raisun
 Plus que nus ne solum, que bisexte apellum,
 Si cum jeo dit vus ai quant iço de li traitai ;
 E sacez par verted, si cum est espruved,
 Ces concurenz qui i sunt par .xx. ʒ .viij. anz vunt ;
 Li primer an n'out nule, mais li secunz out une.
 E veez sultilment pur quei n'out concurrent,
 Ke eles sunt contruvéés, des jurs de l'an furmées,
 Si cum jeo dis brefment enz el cumencement,
 E pur çeo n'en out nule, maiz li secunz out une ;
 De iço trai à guarant le vaillant clerc Gerlant,
 Qu'il enz en sum livre, ʒ enz el terz capitele,
 En demustret raisun, de fol entenciu
 Que alquant clerc truverent le bisexte e garderent
 Od une concurrent issi faiterement ;
 ʒ encore veirement reprant il altre gent,
 Que el quart an poserent le bisexte, e dunerent
 Od lui v. concurenz, cum veez çï dedenz.
 Ne devum pas saillir, de çeo vus voil guarnir,
 Devant çeo, par raisun, que le bisexte avum ;
 Pur çeo di veirement, si cum est pruvement,
 Que il en ad raisun e bon entenciu.
 ʒ or veez brefment tut lur ordenement,
 Cum eles sunt posées e par an ordenées.
 E issi sunt par nature, cum mustret sa figure ;
 E le cumencement iloc est veirement
 U jeo ai la croiz mise od le bisexte asise ;
 E issi devez saveir, e ben creire par veir,

Monday,—in the third on Tuesday, in the fourth on Wednesday,—in the fifth year, I tell you, it comes on Friday.—But one day I have passed, which I have not named,—for one day which we rightly place in the fourth year—more than usual, which we call *bisextus*,—as I told you when I treated of it ;—and know for truth, as is proved,—these concurrents which are there go by twenty-eight years :—the first year has none, but the second has one.—And see particularly why there is no concurrent,—that they are invented and formed from the days of the year,—as I said briefly at first,—and on that account it has none,—but the second had one ;—of this I call to witness the worthy scholar Gerland,—that he in his book, and in the third chapter—demonstrates the cause of it, and of the foolish understanding—according to which some clerks find the bissextile and keep it—with a concurrent thus in truth ;—and also he truly reprehends other people,—who place the bissextilis in the fourth year, and give—with it five concurrents, as you see here.—We ought not to leap, I warn you of that,—before that, rightly, that we have the bissextilis ;—therefore I say truly, as there is proof,—that he is right, and has good understanding.—And now behold briefly all their arrangement,—how they are placed and yearly ordered.—And thus they are by nature, as the figure shows ;—and the beginning is truly there—where I have placed the cross with the bissextilis stationed ;—and thus you ought to know, and believe for truth,—that when

Que des que à .vij. vendrunt, al plus que eles averunt,
 E veez sutilment qu'els valent e cument.
 Se vus ces concurenz as regulers tut tens
 Jungnez, dunt jeo traitai, çï devant ennumai,
 De an en an cum eles sunt, e cum eles lur curs funt,
 Ben saverez senz engan de tuz les meis de l'an,
 Par qués jurz enterunt, e quant il avendrunt.
E VEEZ sutilment or sunt dui concurent ;
 Marz ad .v. regulers, de çeo saiez ben clers,
 Se ensemble les justez, .vij. en i truverez ;
 En pur çeo, le vus di, Marz entre à Samadi.
 Ensement enterait de tuz ces autres mais.

Flos Eve
 cluens
 gente
 Et causa

deitate
 ab
 furen ti
 beemot, atrigenus
 exime divum.
 Cui belue genus.
 furit ꝝ discordia
 bella. Gere fer

dña clipeum
 bellan-
 tibus
 . astans.

Mais çeo devez garder, ne devez nent passer
 Ultre en verted, si cum est espruved ;
 Si le nombre creist tant que .vij. alt trespasant,
 .Vij. en devez geter, le remanant garder ;
 Tant cum i remaindrat, en tant jurz enterat
 Li mais dunt vus querez, si que jà n'i faldrez.
 E si vus di brefment que lur cumencement
 Est es .xij. kalendes de Marz, que ben l'entendes
 Illoc deivent muer, tuz tens renuveler.
 Asez en ai or dit, e sutilment descrit :
 N'en voil ore plus traiter, altre voil cumencer.

they shall come to seven, it is the most that they will have,—and see exactly how much they are worth and how.—If you join these concurrents to the regulars always,—which I have treated of and named before,—from year to year as they are, and as they make their course,—you will know without error all the months of the year,—what days they will enter, and when they will happen.

And see exactly now there are two concurrents ;—March has five regulars, be very certain of that,—if you join them together you will find seven of them ;—and therefore, I tell you, March enters on Saturday.—Thus would it enter for all the other months.

But that you ought to keep, you ought not to pass—further, in truth, as is proved ;—if the number increases so as to pass seven,—you should throw out seven, and keep the remainder ;—as long as there shall be any remainder, in so many days will enter—the month you seek, without fail.—And I tell you briefly that their beginning—is in the 12 kal. of March, that you may understand it well,—there they ought to change, and always renew.—I have now said enough of it, and described it minutely :—I will treat of it no more, but begin another subject.

SACEZ en verited, si cum est esproved,
 Cez regulers que avum des jurs de l' an parnum ;
 E issi faitement senz nul deceivement
 Les jurs de l'an partum par .xxx. par raisun,
 Del remanant avum cinc jurz, [qe apelum]
 Regulers en verted, si cum est espruved :
 7 Septembre cel mais cestes ad, seo saceis.
 Pur çeo que Egyptien e li compotistien
 Bons furent, les truverent, 7 iloc les poserent.
 E or veez raisun cume les autres truvum,
 Que li altre meis unt, que aprof icel sunt.
 La lune en verted si cum est espruved,
 Chascune luneisun itant ad par raisun ;
 L'une .xx. .ix. jurs, le altre .xxx. en sun curs.
 Pur cel di par raisun, gardez la luneisun
 Que Septembre tendrat, les regulers que il ad,
 Ensemble les justez .xxxv. en averez.
 Si les .xxx. en ostenz, e les .v. retenez,
 Le regular averez de Octovre icel mais.
 Li altre ensemment unt ceste ordeinement,
 Sulum çeo par raisuns que il unt les luneisuns.
 7 or veez brefment tut lur ordeinement ;
 E issi sunt par nature, cum veez sa figure.
 Le mais i ai posée de devant, en vertet,
 Des regulers que avums des .xij. luneisuns.
ET or veez raisun des *epactes* que avum.
 Sulum Gregesse gent çeo est *adoisement*.
 Chascun an les creisum par .xi. par raisun ;
 Mais si il vait ultre .xxx., de iço aez entente,
 .xxx. en devez geter, le remanant garder,
 De iço vus voil garnir, çeo est l'epacte à tenir

Know in truth, as it is proved,—these regulars which we have we take from the days of the year ;—and thus truly, without any guile,—we rightly divide the days of the year by thirty,—in the remainder we have five days, which we call—regulars, in truth, as is proved :—and the month of September has them, you must know. Because the Egyptians and the calculators of the *compotus*—were good, they found them, and placed them there.—And now you see the manner how we find the others,—which the other months have which come after this one.—The moon in truth, as is proved,—each lunation has so many rightly ;—the one has twenty-nine days, the other thirty in its course.—Therefore I say rightly, keep the lunation—which will happen in September, and its regulars,—add them together, you will have 35.—If you take 30 from them, and retain the 5,—you will have the regular of the month of October.—The others similarly have this arrangement,—according rightly as they have the lunations.—And now see briefly all their arrangement ;—and thus they are by nature, as you see the figure.—I have placed the months, in truth, before—the regulars which we have from the twelve lunations.

And now see the explanation of the *epacts* which we have.—According to the Grecian people, that is, adding to.—Every year we increase them by 11 rightly ;—but if it exceed 30, attend to that,—you must throw out 30, and keep the remainder,—of that I will warn you, that is the *epact* to be held—in the year which shall

En l'an que aprof vendrat, jà çeo ne vus faldrat.
 E sacez par raisun, que de l'an les parnum
 El soleil en verted, si cum est espruved.
 E si l' di as plusurs, que il sacent ben sun curs :
 E sacez senz engan, la lune rat sun an,
 .ccc. cinquante jurs e .iiij. ad en sum curs ;
 E issi cum Gerland dit par veir en sun escrit,
 Dedenz le quint capitele qu'il fait de sun livre,
 Ceo sunt les enters jurs que ele ad en sun curs.
 Mais il i ad huretes, momenz, ⁊ athometes,
 Dunt faimes par raisuns l'embolismeisuns,
 E issi cum Gerlant dit en cel meme escrit.
 D'icest ne traiterai, ke nul mester n'en ai :
 Gerland en ad ditet, ⁊ asez esclariet,
 Des epactes truver, e cum les devum garder.
 Unz jurz ad en l'an del solail senz engan,
 Plus que en l'an nen ad que la lune furmat ;
 E ces jurz apeluns *epactes* par raisuns.
 Par .xix. anz vunt e lur pleners curs funt ;
 Li primers ans n'out nule, si cum dit sa figure.
 E ben le vus dirai pur quei nulla j'ai
 Enz el chef aluée, enz en la croiz est posée ;
 Dedenz sunt par raisuns les embolismeissuns,
 E la salt senz engan enz el dederein an.
 Que seit *salt*, çeo ai dit là desus e descrit.
 En pur çeo le vus di, que ben saiez guarni,
 Que nus garder devums les embolismeisuns ;
 E issi est en nature cum mustret sa figure.
 Et veez or brefment de mun entendement.
 Li primers an n'out nule epacte en nature ;
 Ke cument li vendrait le epacte qu'il averait,

come after, without fail.—And know rightly that we takè them from the solar year—in truth, as is proved.—And I tell it to many, that they may know well its course:—and know without guile, the moon has its year,—three hundred and fifty-four days it has in its course;—and as Gerland says for truth in his writing,—in the fifth chapter of his book,—these are the complete days which it has in its course.—But there are hourets, moments, and atomets,—of which we rightly make the embolismi,—as Gerland says in this same treatise.—Of this I will not treat, because I have no need of it;—Gerland has spoken of it, and sufficiently explained—how to find the epacts, and how we ought to keep them.—There are eleven days in the solar year, without dispute,—more than there are in the year which the moon forms;—and these days we call *epacts*.—They go and make their full course every nineteen years;—the first year had none, as its figure says.—And I tell you well why I have placed none—in the head, it is placed in the cross;—the embolisms are rightly within,—and the *saltus* without dispute in the last year.—What the *saltus* is, I have said and explained above.—On that account I tell you, that you be well warned,—that we ought to keep the embolisms;—and thus it is in nature, as its figure shows.—And now see briefly, this is my understanding of it.—The first year had no epact naturally;—for how could it happen to have an epact,—

Cum eles senz engan venent del primer an,
 E icest est dunée al secund e posée?
 E issi est veirement cum est del concurrent.
 Li primers an n'out nule, li secu[n]z out une,
 E çeo est ensemment en cest ordeinement
 Que epactes apellum en Latine raisun.
 E or vus voil mustrer cument devez uverer :
 Les epactes parnez, as regulers justez,
 Dunt çï devant traitai, que lunals apellai,
 De an en an cum eles vunt e cum ens lur curs funt ;
 E par iço saverez, si que jà n'i faldrez,
 Quanz jurz la lune averat quant le meis enterat ;
 Itant jurz averat cum li nombres tendrat.
 Mais s'il vait ultre .xxx., jeter devez les .xxx.,
 E çeo que remaindrat si nus demusterat
 Quanz jurz la lune averat quant le meis enterat.
 Pur çeo li ruis jeter, le remanant garder,
 Que la lune en sum curs n'at plus que .xxx. jurz.
 Mais çeo devez saveir, e ben creire pur veir,
 Qu'il avent par .iiij. anz de icés dis e nof anz,
 Que eles lur curs funt, si cum dis là à munt,
 Que nus pas ne l'avum issi cum nus solun.
 E les anz vus dirai, issi cum jeo sai ;
 En l'vitme, en l'unzime an, ¶ el dis e nofme an ;
 De iço trai à guarant e Turchil e Gerlant,
 Que ben l'unt espruved que issi est en verted.
ET sacez par raisun, ces *epactes* que avum,
 Que lur cumencement e que lur muement
 En Septembre en serat, tut tens jà n'i faldrat ;
 E tut tens vunt curant desque à Marz de devant

when without dispute they come from the first year,—and it is given to and placed in the second?—And so it is truly as it is with the concurrent.—The first year had none, the second had one,—and it is similarly in this arrangement—that we call *epacts* in the Latin language.—And now I will show you how you ought to work :—take the epacts, join them to the regulars,—of which I treated before, which I called lunals,—as they go from year to year and as they do in their course ;—and by this you will know, without fail,—how many days the moon will have at the month's entry ;—it will have as many days as the number will indicate.—But if it goes beyond 30, you ought to throw out the 30,—and the remainder will show us—how many days the moon will have at the entry of the month.—On this account I direct to throw out, and keep the remainder,—because the moon has not more than 30 days in its course.—But you ought to know this, and believe it quite true,—that it happens for three years of these nineteen years—(which they make in their course, as we said above),—that we have them not as we usually have.—And I will tell you those years are, as I know,—in the eighth, eleventh and nineteenth years ;—of this I bring as witness both Turkil and Gerland,—who have well proved that it is so in truth.

And know by reason, these *epacts* which we have,—that their beginning and their movement—will be in September, and will never fail ;—and always they go

Les lunals regulers, de çeo saiez ben clers ;
 Puis funt asemblement des que al cumencement,
 U els pristrent lur curs, issi curent tuz jurs,
 Tant cum cist tens durat, jà çeo ne vus faldrat :
 Mais de iceste raisun ne ferai plus sermun,
 N'en voil ore plus traiter, altre voil cumencer.

C'EST *equinoctium* en Franceise raisun,
 Que la nuit e le jur sunt de vele lungur,
 Dous en sunt en verted, si cume est esprued ;
 Li uns d'eus est vernals, li autres autumnals.
 Li vernals quant vent, el mais de Marz avent,
 7 es .xij. kalendes de Averil, que ben l'entendes ;
 L'autumnal par raisun en Septembre le avum,
 7 es .xij. kalendes de Octobre, que ben l'entendes.
 E sacez par verted iloc sunt alued,
 Issi cum Bede dit par veir en sun escrit,
 El trentisme capitele que funt del secunt livre.

E DE solsticiuns iloc musterat raisuns :
 Li uns est estivals, li autres yvernals ;
 E l'estival guardum en Juing par raisun ;
 L'ivernals en verted en Decembre est posed.
 Or veez par raisun que sait *solsticiun* :
 Ceo est li soleils se estait qu'il unques ne vait ;
 Ainz est dit par figure, e par divine cure,
 Quant alt ne pot aler ne plus bas avaler
 Qu'en Capricornum, dunc est à solsticiun.

ET or mustrum raisun quant nus garder devum
 Icés jejuneisuns que nus en l'an tenums,
 Que'l funt devisement sulunc m'entendement.
 Or veez par raisun que melz fait e qui nun.

running till March before—the lunar regulars, of this be quite certain ;—then they make a meeting until the commencement,—where they took their course, thus they run always,—as long as time shall last, without fail :—but of this matter I will make no further discourse,—I will treat of it no more, I will begin another.

It is equinox [as it is called] in French,—when the night and day are of equal length,—there are two in truth, as is proved ;—one of them is vernal, the other autumnal.—The vernal, when it comes, arrives in the month of March,—and on the 12 kal. of April, as you understand well ;—the autumnal we have rightly in September,—and on the 12 kal. of October, as you understand well.—And know truly they are there placed,—as Bede says for truth in his writing,—in the thirtieth chapter of the second book.

And I will here show the meaning of the solstices :—one is summer, the other winter ;—and the summer solstice we hold in June rightly ;—the winter in truth is placed in December.—Now see by explanation what is *solstice* ;—it is the sun which stops itself and goes no further ;—thus it is said by figure, and by theological doctrine,—when it can go no higher nor descend lower—than Capricorn, then it is at the solstice.

And now we will explain when we ought to keep—those fasts which we hold in the year,—what they are severally according to my understanding.—Now see

.xij. evesches ruverent que à Manguce alerent,
 Juner al empirie qui estait al concilie,
 En icele semaine que ert de Marz primeraine ;
 Le altre tut tens guardassent, en Junie celebrassent,
 En icele semaine après le primeraine ;
 E la terce en Septembre, e le quart en Decembre.
 Mais qui si le ferat, suvent jejunerat
 Ainz Quareme en verted, si cum est espruved.
 Mais qui ben le ferad, les apostles siverad,
 E saint Gregorium e saint Jeronimum,
 Qui primes les garderent e le lai reentruverent.
 La primere truverent en Quareme, e ruverent
 Que ele fust guardée e tuz tens celebrée ;
 En Pentecosten asistrent la secunde, si distrent
 Que iloc fust celebrée e tut tens ben guardée ;
 E la terce en Septembre, e la quarte en Decembre ;
 E issi les ordenerent qui primes les truverent.
 E qui si les garderat, sacez que ben ferat,
 Queque il a gent disant u queque il a gent feisant ;
 Ne voil ore plus cunter, altre voil cumencer.

OR veez par raisun que *termes* appellum :
 Ceo est terme en verted, si cum est espruved,
 Que la lune en sun curs n'ad nent mais de .x. jurs,
 Allera encloant, testimoine Gerlant ;
 Si iço est al Joesdi, de cel jur al terz di ;
 Si çeo est al Diemaine, en altre Diemaine
 Allera encloun, si que jà n'i faldrum.
 Mais quant bisexte vent, qui el quart an avent,
 .xi. jurs i cuntum, par mut grant raisun,
 Pur le terme truver de allera garder,

by reason who does best and who not.—Twelve bishops who went to Mentz, ordered—the emperor, who was at the council, to fast—in that week which was the first in March;—the second fast that they should keep and celebrate always in June,—in the week after the first;—and the third in September, and the fourth in December.—But he who shall do so, will often repeat his fasts—before Lent in truth, as is proved.—But he who will do it well shall follow the apostles,—and St. Gregory and St. Jerome,—who first held them and found the rule.—The first they found in Lent, and ordered—that it should be kept and celebrated always;—at Pentecost they placed the second, and said—that it should be celebrated and always kept at that time;—and the third in September, and the fourth in December;—and thus they who first found them ordained.—And he who shall thus keep them, know that he will do well,—however some people may say and do;—I will not say any more about it, but begin another subject.

Now see the explanation of what we call *terms*:—that is a term in truth, as is proved,—that the moon in its course has no more than ten days,—on Septuagesima Sunday, witness Gerland;—if this (term) be on the Thursday, on the third day from that day;—if this is on the Sunday, the other Sunday—shall be Septuagesima, without fail.—But when bissextile comes, which happens on the fourth year,—we there count eleven days, with very great reason,—to find the term to

Issi cum Gerlant dit, [e] Nebrot en sun escrit.
 Mais que n'agez errant de cest petit folant,
 Uncore le vus dirai, e melz l'esclarierei:
 La lune en verted, si cum est esprued,
 Par .xix. anz veit, e sum plener curs fait;
 A chascun en verted en sun nombre posed;
 En trestuz kalenders un an ad li primers,
 Si sunt de tuz furmez e très ben ordenez;
 E pur çeo de an en an, savum nus senz engan
 Cume la lune vait e cum ele sun curs fait.

Terminus Septuagesimæ.

PUR çeo me plaist cunter, e as pruveires mustrer,
 La lai unt à tenir, de çeo les voil guarnir,
 U par cest l'atendrunt u viaz i faldrunt;
 Qui cest nombre prendrat que la lune tendrat
 Enz el mais de Genever, que des mais est primer,
 Des .vi. Ides avant entresque dis cuntant,
 E ù idis (li dis?) li vendrat, sun terme conceverat,
 De allera encloant, si cum dit là devant,
 7 .xj. cunterat, si cel an bisexte ad.
ET or veez raisun, quel terme nus tenum,
 De Quaresme truver cum le devum garder;
 Quant la lune en sun curs nen ad mais deus jurs
 Puis les nones Feverier, que est aprof Genever.
[OR] de Pasches mustrum le terme par raisun;
 Dunc est en verted, si cum est esprued,
 Quant la lune en sun curs maintet .xiiiij. jurs
 Puis le equinoctiu iversal par raisun;
 U enz en ices jurs, s'el ad tant en sun curs.
 7 uncor en verted, si cum est esprued,

keep Septuagesima,—as Gerland says, and Nebrot in his writing.—But that you may not go in error by this little discourse,—I will tell you more of it, and will explain it better:—the moon in truth, as is proved,—goes through nineteen years to make its complete course;—to each in truth it is placed in its number;—in all calendars the first has one year,—so they are of all formed and very well ordained;—and therefore from year to year, we know without contradiction,—how the moon goes and how it makes its course.

Therefore it pleases me to relate, and to show to priests,—the law they have to keep, of it I will warn them,—either by this they will expect it, or they will need ways;—he who will take that number which the moon shall hold—in the month of January, which is the first of the months,—counting from the 6 Ides onward to the 10,—and where the ten occur to him, he will obtain his term—of Septuagesima, as is said before;—and he shall count eleven, if that year has the bissextile.

And now see the right, what term we hold,—to find how we ought to keep Lent;—when the moon in its course has not more than two days—from the nones of February, which is after January.

Now we will show the term of Easter rightly;—it is then in truth, as is proved,—when the moon in its course has fourteen days—since the winter equinox;—or within those days, if it has so many in its course—And again in truth,

Cest terme truveras, si que jà n'i faldras ;
 E issi faitement, veez i sultilment,
 Le terme que asout, quel que unkes l'an fut,
 E la Pasche posée que avez celebrée ;
 Si cest terme parnez, j avant vint cuntez,
 E si vus i vint cuntez enceis que vus vengez
 Enz es .xiiij. kalendes de Mai, que ben l'entendes,
 Iloc tun terme averas de l'an que tu queras.
 E si ne poez aver .xx., iço deies saveir,
 Arere turner, e tun nombre garder
 Enz es .xii. kalendes d'Averil, que ben l'entendes,
 Icel nombre creisteras tresque .xx., dunc averas
 Tun terme en verted, si cum est esprued.
 Jà çeo ne te faldrat, tant cum cist tens durat,
 Fors as dederains anz de ces .xix. anz ;
 .xix. deis cunter cel an ben, pur ben garder
 Le terme que averas, si que jà n'i faldras.

A PROF des ruveisuns les termes demustrums,
 Sulunc m'entenciu, qui dunc sunt par raisun
 Quant la lune en sun curs n'ad nent plus de .xx. jurs
 Aprof le .viij. kalendes de Mai, que ben l'entendes.

E VEEZ par raisun, Pentecuste guardum
 Quant la lune en sum curs ne ad ne mais .iiij. jurs
 Puis les nones de Mai, de iço guarnid vus ai.

D ES avenz del Noel, de la grant feste anuel,
 Or veez par raisun quele reule nus dunum ;
 Qui ben voldrat garder l'advent e celebrer,
 Sacez e ben l'entendes, devant les .v. kalendes
 De Decembre en verted ne deit estre esguardé ;
 Ne aprof les .iiij. nones de icel meimes mais ;
 Mais entre dous vendrat, tut tens jà n'i faldrat ;

as is proved,—this term you will find, and that without fail;—and thus truly, look to it minutely,—the term that followed(?), whatever be the year,—and the Easter placed which you have celebrated;—if you take this term and count 20 onwards,—and if you go on counting till you come—to the 13 kal. of May, as you understand well,—there you will have your term of the year which you seek.—And if you cannot have 20, you ought to know this,—turn back, and keep your number—to the 12 kal. of April, as you understand well,—this number you will increase to 20, then you will have—your term in truth, as is proved.—This will never fail you, as long as time lasts,—except in the last year of these nineteen years;—19 you ought to count that year, to hold well—the term which you shall have, without any fail.

After we will show the terms of the roventions,—according to my understanding, which are by right then—when the moon in its course has not more than twenty days—after the 8 kal. of May, as you understand well.

And lo! rightly, we keep Pentecost—when the moon in its course has not more than four days—after the nones of May, of this I have warned you.

Of the advents of Christmas, of the great annual feast,—now see by right what rule we give;—he who will keep and celebrate the advent well,—know and understand well, before the 5 kal.—of December in truth it ought not to be kept;—nor after the 3 nones of that same month;—but it will come between the two, it will

U iloc en verted que ai determined.
 E sacez pur verted, si cum est espruved,
 Les reules qu'ai dunées sunt de sainz confermées,
 E qui si's guarderat, mult ben l'en avendrat,
 Jà n'en ert encuset, ne en sened blasmēt.
ET or demustrum que sait *clef* par raisun ;
 Ke içest est maisterie ne leraï ne l' vus die,
 ʒ hom qui dait valeir içest deit ben saveir.
 Si .xix. parnez, ʒ à .viij. les justez,
 .xx. e .vi. i averez, çeo est la clef que tendrez
 Enz es primerains ans de ces .xix. anz,
 Dunt je là sus parlai quant des termes traitai :
 De cest nombre en vertad qui .xi. en sustrairat,
 .xv. en i remaindrat, çeo est la clef qu'il tendrat
 En le altre an en verted, si cum est espruved.
 Si à .xv. ajustez .xix., si averez
 .xxx.iiij. en cel an, çeo est la clef del terz an.
 Ensement d'an en an le ferez chascun an,
 .xi. en devez sustraire, e .xix. atraire,
 Que te iraiē acuntant? se tun nombre creis tant
 Que il vengez à .xl., .xxx. ostenz des .xl.,
 E çeo que i remaindrat, la clef demusterat
 De l' an que est à venir, jà n'i puras faillir.
 Or veez par raisun cum nus les aluum ;
 La clef sacez itant de allera encloant,
 Es .viij. ides par veir de Jenver deit sedeir.
E LA clef de Quaresme, par veir,
 Tuz tens es .v. kalendes de Feverer, ben l'entendes ;
 La clef de Pascha rez enz el Marz içel mais,
 Es .v. ides serat tut tens, jà n'i faldrat.

never fail ;—or there in truth where I have determined.—And know for truth, as is proved,—the rules that I have given are confirmed by wise men,—and he who shall keep them, he shall be the better for it,—he shall not be accused or blamed for it.

And now we will explain what is the *clavis* ;—that this is 'maistrie,' I will not omit to tell you,—and a man who is to have any worth ought to know it well.—If you take 19, and add them to 7,—you will have 26, that is the *clavis* which you will hold—in the first year of those nineteen years,—of which I spoke above when I treated of the terms :—from this number in truth he who shall subtract 11,—there will remain 15, that is the *clavis* which he shall keep—in the second year in truth, as is proved.—If to the 15 you add 19, you will have—34 in this year, that is the *clavis* of the third year.—Similarly from year to year you shall do it each year,—you must subtract 11, and add 19,—why should I go on counting? if your number increase so much—that it comes to 40, take 30 from the 40, and that which will remain, will show the *clavis*—of the year which is to come, you can never fail in it.—Now see rightly how we place them ;—know that the *clavis* of Septuagesima—ought in truth to fall on the 7 Ides of January.

And the *clavis* of Lent, in truth,—always in the 5 kal. of February, you understand well ;—you have the *clavis* of Easter in the month of March,—on the 5 ides it shall be always, and never fail.

LA clef des ruveisuns, sacez par raisuns,
 Es .xvij. kalendes de Mai est, ben l'entendes.
DE Pentecuste averez la clef, jà n'i faldrez,
 En Averil, ben l'entendes, 7 ens .iiij. kalendes
 De Mai est en verted, si cum est esprued.
OR ai dit par raisun ù nus les aluum ;
 Si par ces vuel truver e les termes garder,
 Garde quel chief serat cel an qui enterat,
 Dunt tu vuldrais prover e le terme garder ;
 Averil deis cumencer iloc al kalender
 U la clef truveras del terme que queras ;
 D'iloc iras avant, tute veie cuntant,
 Tant cum la chief tendrat, tun terme te vendrat,
 Par veir e senz engan se si l' fais de an en an,
 Jà n'i purras faillir de tun terme tenir.

The clavis of the rovatons, know by right,—is on the 17 kal. of May, you understand well.

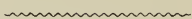
The clavis of Pentecoste you will have, and never fail,—in April, understand well, and on the 3 kal.—of May in truth, as is proved.

Now I have explained where we place them ;—if by these you will find and keep the terms,—look what the clavis will be that year which will enter,—of which you would find and keep the term ;—April you should begin there in the calendar—where you shall find the clavis of the term you seek ;—from thence you shall go forward always counting,—as long as the clavis shall hold, your term will come to you,—truly and without contradiction if you do thus from year to year,—you will never fail to find your term.

THE BESTIARY

OF

PHILIPPE DE THAUN.



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

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

PHILIPPE de Taun en Franceise raisun
Ad estrait Bestiaire, un livre de gramaire,
Pur l'onur d'une gemme, ki mult est bele femme,
Aliz est numée, reine est coronée,
Reine est de Engleterre, sa ame n'ait jà guere !
En Ebreu en verité est Aliz laus de Dé.
Un livre voil traier, Dés sait al cumencer !

LEO quoque est rex omnium animalium,
De quo liber loquitur, ideo præponitur ;
Et ejus formatio et compaginatio
Magnum quid significat, ut liber notificat.

Philippe de Thaun into the French language—has translated the Bestiary, a book of science,—for the honour of a jewel, who is a very handsome woman,—Aliz is she named, a queen she is crowned,—queen she is of England, may her soul never have trouble!—In Hebrew, in truth, Aliz means praise of God.—I will compose a book, may God be with its commencement.

CEO que en Griu est leun, en Franceis *rei* ad nun ;
 Leuns en mainte guise mates bestes justise,
 Pur çeo est reis leuns, or orez les facuns.
 Il ad le vis heduz, gros le col e kernuz,
 Quarré lu piz devant, ardez e combatant ;
 Greille ad le trait derere, cue de grant manere,
 E le gambe ad plates juste les pez aates ;
 Les pez ad gros cupez, luns ungles e curvez ;
 Quant faim ad u maltalent, bestes mangue ensement ;
 Cum il cest asne fait, ki rechane e brait.
 Or oez senz dutance d'ïceo signefiance.
LI leun signefie le Fiz Sancte Marie ;
 Reis est de tute gent, senz nul redutement ;
 Poanz est par nature sur tute creature ;
 E fer contenement, e od fer véement,
 A Judeus se parrat, quant il les jugerat,
 Pur çeo qu'il forfrent quant en croiz le pendirent,
 E pur çeo forfait unt, que de ous nul rei nen unt.
 Force de Deité demustre piz quarré ;
 Le trait qu'il ad derere, de mult greille manere,
 Demustre humanité qu'il out od Deité ;
 Par la cue justise, ki de sur nus est mise ;
 Par la gambe qu'at plate, mustre Dés ert aate,
 E cuvenable estait que pur nus se dureit ;
 Par le pé qu'ad cupez, demonstrance est de Dé,
 Que le mund endorat, en sum puin le tendrat ;
 Par les ungles entent des Judeus vengeance ;
 E par le asne entendum Judeu, par grant raisun :
 Asne est fol par nature, si cum dit Escripture,

What is in Greek *leun*, has in French the name *king* ;—the lion in many ways rules over many beasts,—therefore is the lion king, now you shall hear how.—He has a frightful face, the neck great and hairy,—he has the breast before square, hardy and pugnacious ;—his shape behind is slender, his tail of large fashion,—and he has flat legs constrained down to the feet ;—he has the feet large and cloven, the claws long and curved ;—when he is hungry or ill-disposed, he devours animals without discrimination ;—as he does the ass, which resists and brays.—Now hear without doubt the signification of this.

The lion signifies the son of St. Mary ;—he is king of all people, without any gainsay ;—he is powerful by nature over every creature ;—and fierce in appearance and with fierce look—he will appear to the Jews, when he shall judge them,—because they made themselves guilty when they hanged him on the cross,—and therefore they have merited to have no king over them.—The square breast shows strength of the Deity ;—the shape which he has behind, of very slender make,—shows humanity which he had with Deity ;—by the tail is indicated justice, which is placed over us ;—by the leg which he has flat, he shows that God was constrained,—and it was convenable that he should give himself for us ;—by the foot which he has cloven, is demonstrance of God,—who will clasp the world, will hold it in his fist ;—by the claws, is meant vengeance upon the Jews ;—by the ass, we understand the Jews very rightly ;—the ass is foolish by nature, as the Scripture

Jà tusterat de sa rute, se l'en ne li tolt tute,
 Tut itel nature unt li Judeu ki fol sunt,
 Jà en Deu ne crerunt, si par force ne l' funt ;
 Jà n'erent converti, si Deu n'en ait merci.
 Oez del altre nature, sulunc Saint Escripiture.

LEUNS quant volt chacer, e perie volt manger,
 De sa cue en verté, si cum est esprové,
 Une cerne fait en terre, quant volt praie conquere,
 Si laisse une baée, que iço seoit enreiee
 As bestes qu'il desire, dunt volt faire sa prise ;
 E tel est sa nature, que jà n'ert beste nule
 Ki puisse trespasser sun merc, ne ultre aler.
 Ceo mustre la peinture, si est dit par figure.

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

LA cue par nature mustre Saint Escripiture ;
 E la cue est justise ki desur nus est mise ;
 Par le cerne entendum Parais par raisun ;
 E la breche est entrée ki nus est aprestrée,
 Si nus le ben feisum e le mal guerpisum.
 E nus signefium les bestes par raisun.

LEUNS quant irez, il se peint od ses piez,
 En terre se peindrat, quant il mariz serat,
 J iceste nature mustre ceste peinture.

JHESU Crist entendum en semblant del leun ;
 E nus sa terre sumes, j en faiture d'umes ;
 Lores quant nus castie, que ne façun folie,
 Par acun enferté, dunt avum volenté,
 Ceo s' ire signefie, e pendre en tel baillie.

says,—he will turn from his way, if one does not drag him entirely to it,—just such nature have the Jews who are fools,—they will never believe in God, unless they do it by force ;—they will never be converted, unless God have mercy on them.

The lion when he will hunt, and will eat prey,—with his tail in truth, as is proved,—he makes a track on the earth, when he will gain prey,—and leaves an opening, that it may be an entrance—to the beasts which he desires, of which he will make his prize ;—and such is his nature, that there will never be any beast—which can pass over his mark, nor go beyond it.—This shows the painting, and it is said by figure.

The tail by its nature shows Holy Scripture ;—and the tail is justice which is placed upon us ;—by the track we understand Paradise rightly ;—and the breach is the entry which is prepared for us,—if we do good and avoid evil.—And we give signification to the beasts rightly.

The lion when he is angry, he hangs himself with his feet,—he will hang himself in the earth, when he is enraged,—and this nature the painting shows us.

We understand Jesus Christ in the semblance of the lion ;—and we are his earth, and in the fashion of men ;—when he chastises us, that we may not do folly,—by any weakness, of which we have the desire,—that signifies his anger, and to hang in such baillie.

QUANT Dés ne fait à gent à trestut lur talent,
 U il sunt en careté u en enfermeté,
 Dunc dient li dolent, Dés ne's aime nent,
 Ne ne l'unt deservi que il si les casti;
 Ne sevent li dolent que devant lur nés pent.
 Tels met Dés en liens, ki mult seraient dolens
 Si il regner poaient e faire çeo que voldraient.
 Pur çeo les lie en mal, qu'il pechent mais tal;
 Mult ad Dés celui cher, que il volt castier.
 Aiez en remembrance çeo est signefiance.

UNCORE dit Escripture leuns ad tele nature,
 Quant l'om le vait chazant, de sa cue en fuiant
 Desfait sa trace en terre, que hom ne l' sace querre;
 Ceo est grant signefiance, aiez en remembrance.

LI leuns en fuiant sa trace vait cuverant;
 La trace del leun mustre incarnaciun,
 Que Dés volt prendre en terre, pur noz ames conquere.
 E issi faitement le fist cuvertement,
 Es degrez se meteit, dunt chascun ordre esteit,
 De prophetes, de apostle, e tres qu'il vint al nostre,
 Tant qu'il hume fud carnel, e pur nus fud mortel,
 E par ordre acceptable, e issi venquit diable.
 Diable hume decut; Dés hom, qu'il ne cunnut,
 Venquid puis diable par vertud cuvenable;
 Si diable seust que Dés hom mortel fust,
 Jâ à çeo ne l' menast, que il le crucifiast.
 Si fist Dés cointement e senz parceivement,
 Que angeles ne l' cunuisseient ki enz el cel esteient.
 Pur çeo quant le Fiz Deu vint en sa majesté,
 Dunt il ançois turnad, quant pur nus s'encharnad,

When God does not do for people all at their will,—when they are in distress or in infirmity,—then the wretches say, God does not love them at all,—nor have they deserved that he should chastise them so;—the wretches do not know what hangs before their nose.—God puts in bonds those, who would be very wretched—if they could reign and do what they would.—Therefore he binds them in ill-doing, that they should do no more so;—God holds him very dear, whom he chooses to chastise.—Remember that this is a signification.

Again scripture says the lion has this nature,—when we hunt him, with his tail in flying—he erases his track on the ground, that we may not know how to seek him;—remember this is a great signification.

The lion in flying covers his track;—the track of the lion means incarnation—which God would take on earth, to gain our souls.—And thus truly he did covertly,—he placed himself in degrees, of which each order was,—of prophets, of apostles, and till he came to ours,—until he was carnal man, and was mortal for us,—and by order acceptable, and thus he vanquished the devil.—The devil deceived man; God man, whom he knew not,—afterwards vanquished the devil by convenable force;—if the devil had known that God was mortal man,—he would never have led him so far as to crucify him.—So God acted slyly and without being perceived,—that angels did not know it, who were in heaven.—Therefore when the Son of God came in his majesty,—from which he thus turned when he incarnated himself

As angeles demanderent ki ensemble od lui erent,
 “Ki est cist reis de glorie ki repaire od victorie?”
 Cil qui od Deu esteient icest respuns rendeient,
 “Ceo est li reis de glorie, ki repaire od victorie.”
 & uncore demanderent angeles ki el cel erent,
 “Purquei ad vesteure de vermeille figure?”
 Li angele e nostre sire respudent, “pur martire
 Que avum sufert en terre pur noz ames conquere.”
 ¶ içoo entendum par traite del leun.
 ¶ Li leuns blanc coc crent, de char le cri ki en vent ;
 E si ad itel sort, que à uilz uverte dort ;
 ¶ içoo entendez, es furmes que veez.

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

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

Ratio quare sic cantantur hore.

*In matutino damnatur tempore Christus,
 Quo matutini cantantur tempore psalmi.*
 Urum nuit e jur al nostre Créatur ;
 Pur çeo cantent devin matines al matin,
 Lores fud Dés juget, batud, e lied ;

for us,—they demanded of the angels who were with him,—“Who is this king of glory who comes with victory?”—Those who were with God gave this answer,—“It is the king of glory who returns with victory.”—And again the angels who were in heaven demanded,—“Why has he a garment of red?”—The angels and our Lord answered, “For martyrdom—which we have suffered on earth to gain the souls which are ours.”—And this we understand by the track of the lion.

The lion fears the white cock, detects the cry which comes from him ;—and he has such a nature, that he sleeps with open eyes ;—and this you understand which you see in the figure.

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

Let us pray night and day to our Creator ;—on this account the divines chant matins in the morning,—then was God judged, beaten and bound ;—and at sun-

ʒ el solail levant prime sunt clerç cantant,
 Ke dunc resuscitat Dés e de mort nus gerat ;
 E pur çeo terçe cantum quant terçe est par raisun,
 Ke Deus fud dunc pened, ʒ en la croiz leved.

Sexta sunt tenebræ mundi per climata factæ.

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

rise the clerks chant prime,—because then God was raised and recovered us from death ;—and for this reason we chant tierce when tierce is rightly,—because God was then punished and raised on the cross.

And the hour of mid-day the clerks chant at mid-day,—then it was darkened when he was wounded on the cross,—the sun became obscured and gave no light,—on account of the true light which then suffered pain,—according to humanity, not according to deity.—And this we find reading in the Passion,—remember, it is great signification.—For this reason we chant nones, because at that time—the spirit departed, and the earth trembled,—and the stones split in divers manners.—Remember this is great signification.—And we chant vespers in the evening for this reason,—because then his true body was inclosed in the sepulchre.—Afterwards vespers is completed, and that signifies,—that God has accomplished all and vanquished the Devil ;—therefore is *silentium*, which we call silence.—In the first evening we repose, and then we are silent,—and the devils stir themselves, who always work by night.—When we cease to work, then they can wander ;—by night the evil ones have power to work,—for they are the sons of Nairun, which we call darkness ;—on that account when day comes, then they fly the light,—and we at the approach of day rise to the Creator,—at the approach of day we rise and say our prayers.—Now hear, by science, what the cart signifies.

LI chars note en verté quatre des feelz Dé,
 Marc, Matheu senz engan, Lucas, e le bon Sain Johan ;
 E li criz signefie la mort del Fiz Marie,
 Que nuncierent el mund, par quei gent raient sunt,
 Que Jhesu se cremeit sulunc çeo que hom esteit.

ET sacez del leun un altre entenciun ;
 Qu'il ad itel sort que à oilz uvert dort ;
 Sacez çeo signefie le Fiz Sancte Marie
 Enz en sa mort veillat, quam par mort mortuat ;

Diable apelat mort, dist qu'il serait sa mort
 E sun destruiement, nostre respunsement,
 ¶ en sa mort veillad quant Diable liad ;
 Par la mort Damne-Dé nus est repos duné,
 Par sa mort venqui Satan nostre enemi ;
 E içeo entendum par le dormir del leun.

ET uncor par figure leuns ad tel nature,
 Le jur que primes humme veit, icel jur trembler deit ;
 E çeo poez saveir par cez furmes veir.

LE trembler del leun demustre par raisun,
 Que Dés se humiliad quant pur hume encarnad,
 Quant il od deité commust humanité,
 Cum anme e cors est un, issi fud Dés ¶ hum ;
 Tant sufist de çeo dire, or oez de altre martire.

SACEZ que la leune, s'un mort feun feune,
 E dunc sen feun tent, si li leuns i survent,
 Tant veit entur e crie que al terz jur vent à vie,
 ¶ iceste nature mustre ceste figure.

SACEZ que Sancte Marie leone signefie,
 E li leun cel Crist ki pur gent mort se fist ;

The cart denotes in truth four of God's lieges,—Mark, Matthew, without deception, Luke and the good St. John ;—and the cry signifies the death of the son of Mary, —which they announced in the world, by which people are assured,—that Jesus had fear according to his humanity.

And know another signification of the lion ;—that he has such a nature, that he sleeps with his eyes open ;—know, that signifies, the son of St. Mary—was awake in his death, when he died by death ;—the devil he called death, said that he would be his death—and his destruction, our responsibility,—and in his death was awake when he bound the devil ;—by the death of the Lord God repose is given to us,—by his death he conquered Satan our enemy ;—and this we understand by the sleeping of the lion.

And again by figure the lion has this nature,—the day when he first sees man, that day he must tremble ;—and that you may know by these forms here.

The trembling of the lion shows rightly,—that God humbled himself when he became incarnate for man,—when he took humanity in exchange for deity,—as the soul and body is one, so was God and man ;—so much is enough to say of this, now hear of another matter.

Know that the lioness, if she bring forth a dead cub,—she holds her cub, and the lion arrives,—he goes about it and cries till it revives on the third day,—and this nature shows this figure.

Know that the lioness signifies St. Mary,—and the lion, Christ, who gave himself

Par treis jurz jut en terre pur noz ames conquere,
Sulunc humanité, nent sulum deité,
Si cum Jonas fist, ki el peissun se mist.

PAR le cri del leun la vertud Deu parnum,
Par quei resuscitad Crist [e] enfern despuillat,
Ceo est signefiance, aez en remembrance,
Del leun en verité ceo dit auctorité ;
Mais de ceste raisun ne ferai plus sermun,
Ke or voil cumencer de altre beste à traiter.

MONOSCEROS est beste, un corn ad en la teste,
Pur ceo ad si à nun, de buc ad façun ;
Par pucele est prise, or oez en quel guise.
Quant hom le volt cacer e prendre ¶ enginner,
Si vent hom al forest ù sis repairs est ;
Là met une pucele hors de sein sa mamele,
E par odurement monosceros la sent ;
Dunc vent à la pucele, e si baiset sa mamele,
En sun devant se dort, issi vent à sa mort ;
Li hom survent atant, ki l'ocit en dormant,
U trestut yif le prent, si fait puis sun talent.
Grant chose signefie, ne larei ne l' vus die.

MONOSCEROS Griu est, en Franceis *un corn* est :
Beste de tel baillie Jhesu Crist signefie ;
Un Deu est e serat e fud e parmaindrat ;
En la virgine se mist, e pur hom charn i prist,
E pur virginited pur mustrer casteed ;
A virgine se parut e virgine le conceut,
Virgine est e serat e tuz jurz parmaindrat.
Or oez brefment le signefiement.

to death for the people ;—three days he lay' in the earth to gain our souls,—according to humanity, not according to deity,—as Jonah did, who entered the fish.

By the cry of the lion we understand the power of God,—by which Christ was restored to life and robbed hell,—this is the signification, have it in remembrance,—of the lion, in truth, as we learn from authority ;—but of this matter I will make no further discourse,—but will now begin to treat of another animal.

Monosceros is an animal which has one horn on its head,—therefore it is so named ; it has the form of a goat,—it is caught by means of a virgin, now hear in what manner.—When a man intends to hunt it and to take and ensnare it,—he goes to the forest where is its repair ;—there he places a virgin, with her breast uncovered,—and by its smell the monosceros perceives it ;—then it comes to the virgin, and kisses her breast,—falls asleep on her lap, and so comes to its death ;—the man arrives immediately, and kills it in its sleep,—or takes it alive and does as he likes with it.—It signifies much, I will not omit to tell it you.

Monosceros is Greek, it means *one horn* in French :—a beast of such a description signifies Jesus Christ ;—one God he is and shall be, and was and will continue so ;—he placed himself in the virgin, and took flesh for man's sake,—and for virginity to show chastity ;—to a virgin he *appeared* and a virgin conceived him,—a virgin she is, and will be, and will remain always.—Now hear briefly the signification.

CESTE beste en verté nus signefie Dé ;
 La virgine signefie sacez Sancte Marie ;
 Par sa mamele entent sancte eglise ensemment ;
 E puis par le baiser çeo deit signefier,
 E (?Que) hom quant il se dort en semblance est de mort :
 Dés cum hom dormi, ki en la cruiz mort sufri,
 E sa destructiun nostre redemptiun,
 E sun travaillement nostre reposément,
 Si deceut Dés Diable par semblant cuvenable ;
 Anme e cors sunt un, issi fud Dés 7 hom,
 E çeo signefie beste de tel baillie.

PANTERE est une beste de mult precius estre ;
 7 oez de sun nun significatiun :

Pan en Griu *trestut* est ; ke de tel nature est,
 Ele ad multes valurs, si ad plusurs colurs ;
 Duce est 7 atemprée, de bestes est amée,
 Tut aime par raisun fors sulement le dragon ;
 Icest beste mue divers mangers manjue ;
 Quant saul serat, en sa fosse enterat,
 Trais jurs si dormirat, al terz esveillerat ;
 Quant ele se dreceerat, un grant cri jeterat ;
 7 el cri qu'ele ferat, de sa buche isterat
 Un tel odurement cum fust basme u piement.
 Les bestes ki l'orunt, ki prof e luinz serunt,
 Lorès se assemblerunt, l'odurement siverunt
 Ki de la buche isterat, que pantere ferad.
 Li draguns sulement, ki ot l'enviement,
 Mult grand pour le prent, fuit en l'odurement,
 En terre mucherat cum mort, se girat
 Lait e desfiguret, cum se il fust tued
 Muver ne se purrat : signefiance i ad.

This animal in truth signifies God ;—know that the virgin signifies St. Mary ;—by her breast we understand similarly Holy Church ;—and then by the kiss it ought to signify,—that a man when he sleeps is in semblance of death ;—God slept as man, who suffered death on the cross,—and his destruction was our redemption,—and his labour our repose,—thus God deceived the Devil by a proper semblance ;—soul and body were one, so was God and man,—and this is the signification of an animal of that description.

Panther is an animal of very precious being ;—and hear the signification of its name :—*πᾶν* in Greek is all ; it is of such a nature,—it has many values, and various colours ;—it is mild and of a good disposition, it is loved by animals,—all rightly love it except the dragon alone ;—this little animal eats divers meats ;—when it shall be satisfied, it will enter into its den,—three days it will sleep, on the third it will awake ;—when it shall arise, it will emit a great cry ;—and at the cry which it shall make, from its mouth will issue—an odour like as it were balm or piement.—The animals that shall hear it, whether they be near or far,—will then assemble, they will follow the smell—that shall issue from its mouth, which the panther shall make.—The dragon alone, who had the hatred,—great fear seizes upon him, he flies from the smell,—will lay himself on the ground as dead, will lay down—torn and disfigured, as if he were killed—he will not be able to move : there is a signification.

PANTERE mustre vie del Fiz Sancte Marie ;
 E nus signefium les bestes par raisun ;
 E li draguns Diable, par semblant cuvenable.
 Dés treis jurz jut en terre pur noz ames conquere,
 Al terz resuscitat, sun pople rapellat,
 Tuz les sons asemblat, e Diable acravantad,
 Sulunc cele semblance del dragun, sen dutance.
 Dés al prince de mort nus tolit par sa mort ;
 De mort nus deliverat, nostre dolor portat,
 E çeo avum oï del prophete Davi :
 Jhesu en alt muntad, nostre dolor portat.
 Quant Dés nus assemblat, pantere resemlat ;
 A leon resemlat, quant il nus resuscitat.
 De çeo dit Salomon, que *pan* est sun dreit nun ;
Pan çeo est “ tu, Dés, es *pan*, par veir e senz engan ;”
 Uns est en deité, tut en humanité ;
 Dés est tut fundament, e ben de tute gent.
 Si cum li sols uns est, ki del mund lumere est ;
 E si raiz sunt plusurs, ki sunt del salveur ;
 E si est Dés luur, e nus si raie plusur ;
 Uns est multiplianz, sultiz, nobles, vaillanz ;
 Tut ad fait quantque est, pur çeo *tut* sis nuns est.
 E le cri de la beste demustre voiz celeste ;
 Puis que Dés fud leved, de mort resuscitet,
 Par trestute la cuntrée en fud la renumée.
 E sancte ureisun par l’odur entendum ;
 Tut ad Dés uveret par la sue bunted,
 Quant que Saint Escripture nus disait par figure ;
 Devencud ad Diable par vertud cuvenable,
 Sur Christene gent n’en averait mais nent,
 Se il ne funt peched, par quei seient lied.

The panther shows the life of the Son of St. Mary ;—and we are rightly the signification of the animals ;—and the dragon means the Devil by right semblance.—God lay three days in the earth to gain our souls,—on the third he revived, he called his people,—all his own he assembled, and the Devil he frightened,—according to this semblance of the dragon, without doubt.—God by his death took us from the prince of death ;—he delivered us from death, he bore our punishment,—and that we have heard of the prophet David :—Jesus mounted on high, he bore our grief.—When God assembled us, he resembled the panther ;—he resembled the lion, when he raised us from the dead.—Therefore saith Solomon, that *pan* (*παν*) is his right name ;—*pan*, that is, “ thou, God, art all, in truth, and without deceit ;” —one he is in deity, all in his humanity ;—God is all foundation and good of all mankind.—As the sun is one, which is the light of the world ;—and its rays are many, which are of the Saviour ;—and so is God light, and we his many rays ;—he is one multiplying, subtle, noble, precious ;—he made all that is, wherefore All is his name.—And the cry of the beast shews celestial voice ;—since God was raised, resuscitated from death,—through the whole country was the fame of it.—And by the smell we understand holy prayer ;—God by his goodness has made all,—that Holy Scripture said to us figuratively ;—he conquered the Devil by suitable force,—he will have no more force over Christian people,—if they do no sin, by which they are

E sacez que le dragun del serpent ad façon ;
 Crestuz est ꝓ elez, dous pez ad, si est dentez ;
 Par cue se defent, e mal fait à la gent.
 Cue demustre fin, si cum dient devin ;
 Ceo est l'entendement, qu'en la fin veirement
 Diable destrurierat ki en mal finerat.
 Ne voil ore plus traiter, altre voil cumencer.

PORCON en Griu est nun que nus chevere apellum :

E si est itel beste, ki munte alt pur paistre ;
 E çeo dit escripture, fer ad reguardure
 El hum k'il verad, ki juste lui serat ;
 Très ben seet purpenser se il deit luinz aler.

Mult aime à manger en halt munte el rocher.

BESTE de tel baillie nus demustre la vie

Que Dés menat en terre, pur noz ames conquere ;

Quant Jhesu prechout, altement parlout,

E li prudume le oient ki le ben reteneient.

Cil sunt alt cumme munt, ki ben dient e funt ;

Il sunt de muz vertuz, de icés est Dés pouz ;

Sur ces est sun estal, ki se guardent de mal ;

ꝓ il est lur pulture, si cum dit escripture.

DES veit tuz ces ki sunt, ki furent, e serunt ;

Dés prof e luinz vait, issi cum faire deit ;

Dés conquist tute gent, e lur faiz ensement,

Tut çeo qu'il fait unt, qu'il funt e ferunt,

Dés conquist les erranz e tuz les surviva[n]z ;

Dés seet ben esgarder, ki luinz doivent errer ;

Cil en luinz irrunt, ki en enfern irrunt,

Ferement les verad, pur çeo qu'il les arad :

E cil surjurnerunt ki od Deu remaindrunt.

enslaved.—And know, that the dragon has the form of the serpent ;—it is crested and winged, it has two feet, and is toothed ;—by its tail it defends itself, and does harm to people.—Tail, means end, as the theologians say ;—this is the meaning, that in the end truly—the Devil will destroy those who shall end in evil.—I will treat of it no longer, but will begin another.

Porcon in Greek is the name by which we call a goat :—and it is an animal of that nature which mounts high to feed ;—and as Scripture says, it has a fierce look—to the man whom it shall see, who shall be near it ;—it knows very well to deliberate if he ought to go far :—it loves much to eat in an elevated position, it mounts on the rock.

An animal of this sort shows us the life—which God led on earth, to gain our souls ;—when Jesus preached, he spoke high,—and the goodmen heard it and retained it well.—They are high like a mount, who say and do well ;—they have many virtues, of these God is feared ;—on these is his seat, who keep themselves from evil ;—and he is their food, as Scripture saith.

God sees all those who were, who are, and who shall be ;—God sees near and far, as he ought to do ;—God knows all people, and their deeds likewise,—all that they have done, that they are doing, and will do,—God knows the wanderers and all the survivors ;—God is well able to see those, who shall wander to a distance ;—they will wander far, who shall go to hell,—he will look at them fiercely, because he will hate them ;—and they who shall remain will dwell with God.—And

E çeo sacez senz faille, ki eiresi travaille,
 E cil travaillerunt ki en enfern irrunt ;
 Aez en remembrance çeo est signefiance.

IDRUS est beste e nage d'un estrange curage ;

A colovere est semblance, ^(sic) en isle est conversable ;

γ Phisologus içeo dit, que ydrus

Volenters est en idles, mult pareet cocodrilles,

Par engin li quert mort quant buche uverte dort,

Quant l'ad aparceud, met sai en la palud,

Quant se est enboée e del limun luée,

Quant pot escolurger e sa buche mucher,

Dunc vent à cocodrille là ù il dort en le idle,

En la buche se met petit e petitet,—

Or oez, quel merveille ! li cocodrille s'esveille,

γ itant par est glut que tut vif le stranglut ;

Idrus el cors li entre, la buele de sa ventre

Li trenche, e depart, si l'ocit par tel art,

Puis s'en ist vif del cors, sa buele en get hors.

Ceo est allegorie, grant chose signefie.

LE ydrus en verté nus signefie Dé :

Dés pur redemptiun prist incarnatiun,

Ke devint en pudnete, e puldre en boete,

De boe vint limun, e de char quir avum ;

Dés de char fud vestud, dunt Satan fud vencud,

Qu'en eie acuntant par altre tel semblant ?

Dés devenquid Diable par semblant cuvenable.

CCODRILLE signefie diable en ceste vie ;

Quant buche uverte dort, dunc mustre enfern e mort ;

Enfern ert en repos buche uverte nent clos ;

Ainz que le Fiz Dé presist humanité,

know this without fail, that who works heresy,—and those who work that shall go to hell ;—have in remembrance that this is the signification.

Idrus is a beast and swims with a strange force ;—it resembles a snake, it lives in an island ;—and Physiologus says, that the ydrus—willingly is in an island, it hates much the crocodile,—by cunning it seeks his death when he sleeps with his mouth open,—when it has perceived him, it puts itself in the fen,—when it is covered with mud and slime,—when it can strain and cover its mouth,—then it comes to the crocodile where he sleeps in the isle,—puts itself in his mouth by little and little,—now hear, what a wonder ! the crocodile awakes,—and is so greedy that he swallows it all alive ;—idrus enters into his body, the bowel of his belly—it cuts, and separates, and slays him by this means,—then issues alive from his body, and throws out his bowels.

The idrus in truth signifies God :—God for our redemption took incarnation,—which became in dust, and dust into mud,—of mud came slime, and of flesh we have skin ;—God was clothed with flesh, whereby Satan was vanquished,—why should I go on telling it by another similitude ?—God vanquished the Devil by a fit similitude.

Crocodile signifies the Devil in this life ;—when he sleeps with his mouth open, then he represents hell and death ;—hell rests with mouth open, not closed ;—when the Son of God took humanity,—he took openly to save all mankind,—hell

A seur tute gent parneit apartement,
 Enfern Deu reculli e vif le strangluti ;
 Ceo est qu'en enfern entrat, e les sons en getat,
 Sulunc sa deité, nent en humanité ;
 Issi d'enfern fud morz, fors nus mist par tel sors,
 Vis entrat en enfern e vis issit de enfern ;
 D'enfern les bons getat, e les mals i lassat.

ET Phisologus dit que cocodrillus
 En l'eve naist del Nil, e mult est beste vil ;
 Quatre pez ad la beste, e mult est de fer estre ;
 De terre e de eve vit, si cum Ysidres dit,
 Vint sotes de lungur trovet l'un le greignur ;
 Granz denz 7 ungles ad, durs est li quirz que il ad ;
 Pur pierre n'iert rumpud, jà tant n'iert ferud ;
 S'il pot hom devure, quant manget ad si plure.
 Atant fine ma raisun, altre cumencerum.

LI cers ad itel nature, si cum dit escripture,
 Qu'il vait fosse querant ù serpent sait gisant,
 Quant trued ad serpent, en sa buche eve prent,
 Si l'ad verset dedenz, puis fait suflemenz,
 Tant i sufle 7 alaine, fors le trait à grant peine ;
 Li cerf est curucez, puis l'ocist od ses pez.
 Or oez par maistrie, que iço signefie.

PAR cest cerf par raisun Jhesu Crist entendum ;
 L'eve sapience est, ki en sa buche est ;
 E saint espirement entent par suflement ;
 E par serpent Diable, par semblant cuvenable ;
 E par sa fosse entent le cors de mainte gent ;
 Fut destruit e damned, de cors de gent jeted.
 Sacez que cors de gent ert fosse de serpent ;

took up God and swallowed him alive ;—that is, he entered hell, and threw out his own people,—according to his godhead, not in humanity ;—thus of hell he was the death, by such circumstance he put us out,—he entered hell alive and alive he issued from hell ;—he threw the good out of hell, the bad he left there.

And Physiologus says that the crocodile—is bred in the water of the Nile, and is a very vile beast ;—he lives on land and on water, as Isidore says,—twelve yards(?) long is found the largest ;—it has great teeth and claws, hard is the skin that it has ;—it will not be burst by stone, however hard it shall be struck ;—if it can devour a man, when it has eaten him it cries.—Thus ends what I say of it: we will begin upon another.

The stag has that nature, as the writing says,—that he goes seeking a hole where there is a serpent lying,—when he has found a serpent he takes water in his mouth,—and throws it in, and then blows,—he blows there and breathes so long, that he draws it out with great labour ;—the stag is angry, and kills it with his feet.—Now hear by science, what that signifies.

By this stag rightly we understand Jesus Christ ;—the water is wisdom, which is in his mouth ;—and holy inspiration is understood by his blowing ;—and by the serpent the Devil, by a fit resemblance ;—and by the hole is understood the body of many people ;—he was destroyed and damned, cast out of many people.—Know that the body of people is the hole of the serpent ;—that by the serpent Satan

Ke par serpent Satan deceut Eve ꝓ Adam.

N'en voil ore plus traier, altre voil cumencer.

APTALON çeo est beste, si est de tant fer estre,
Que hom n'i pot aprismer, ne ne la pot plaier,
Se par un engin nun, que dirai par raisun.

Dous cornes ad agues, trenchanz, ꝓ esmolues,

E si sunt endentées cum facilles curvées,

Que el pot detrencher granz arbres e racher ;

E quant ele ad sai grant, une eve vait querant

Ki veint de Parais, ù hume fud primes mis,

Ceo est Eufraten, issi le apelet l'em ;

Puis vait à un buissunet menu ꝓ esspesset,

U ele sout juer e ses cornes forcer ;

Cest buissun est numé en Griu *erechiné*,

Mult ad sultif vergetes, menues, delietes.

Unc ne set mot la beste, quant pris est par la teste,

E que se est enlancet, e el buisun lied ;

Quant ne pot escaper, dunc cumence à crier ;

& al cri que el fait li veneres i vait,

Si la troved lied, e al bussun enlaced.

La beste fait grant dol, faiture ad de cheverol ;

Li veneres la prent, si l'ocit en turment ;

Issi est en nature, çeo est ceste figure.

BESTE de tel baillie est hume de ceste vie ;

Dous leis Dés li dunat, que hom pur corn escat ;

La velz lai e la nuvele, que mult est saint e bele,

Par que hom pot destruire pechet, Diable, e ire,

Cum la beste fait le arbre ki contre stait.

Par les arbres entent corruptiun de gent,

deceived Eve and Adam.—I will not now treat any more of it, but I will begin another.

Aptaleon is an animal, and is of a very fierce kind,—which a man can neither tame, nor can he appease it,—except by a trick, which I will explain.—It has two horns, sharp-pointed, cutting, and slender,—and they are indented like curved sickles,—so that it can cut down and fell great trees ;—and when it has great thirst, it goes to seek a water—which comes from Paradise, where man was first placed,—that is, the Euphrates, so they call it ;—then it goes to a small and thick bush,—where it knows how to play and force its horns ;—this bush is called in Greek *erechine*,—it has very subtle sprigs, little and slender.—The animal knows not a word more, when it is taken by the head,—and when it has entwined and bound itself in the bush ;—when it cannot escape, then it begins to cry ;—and at the cry which it makes the hunter goes there,—and finds it bound and entwined in the bush.—The beast makes great lament ; it has the shape of a goat ;—the hunter takes it, and kills it in torment ;—thus it is in nature, thus is the figure.

A beast of such character is man in this life ;—God gave him two laws, which are held for horns ;—the old law and the new, which is very holy and beautiful,—by which man can destroy sin, the Devil, and wrath,—as the beast does the tree which stands against him.—By the trees is understood the corruption of mankind,

Nof pechez c[ri]minals par quei hum est mortels,
 Ceo est adulterium e le altre fornicatiun,
 Superbe ꝓ averice, injurie, malveise vice,
 Le siste detractiun, le .vij. omicidium,
 Usure, ebrietas, tut ceo fait Sathanas,
 Hom destruit rai[su]nable, ceo est vertud de Diable,
 Si cum la beste fait l'arbre quæ contre stait.

MAIS quant la beste bait de l'eve quæ ele vait,
 Al buissun vait freier, ses cornes enlacer,

E dunc est retenue e prise e deceue ;
 E ceo est allegorie, car le eve signefie
 Iveresce, e li buissun putaine, par grant raisun ;
 Par le veneur entent Sathan, ki hume prent,
 Quant putain l'ad lied, surpris, ꝓ enginned ;
 Ceo pot Diable faire, si cum dit Bestiaire ;
 Ceo dit Escripiture, vin e femme unt une nature,
 Que funt del sage fol, tribucher el pol ;
 Aiez en remembrance, ceo est signefiance
 De la beste, en verted, ceo dit auctorited.
 Ne voil ore plus traier, altre voil cumencer.

ICEO dit Salemun del furmie par raisun,
 E de hume pareceus ki atent les baus jurs ;

Ne saiez escharni, esgarde le furmi,
 Mult aported del blet à sa fosse en ested,
 En iver se guarnist par le travail qu'il fist.

CEO dient escriptures, que furmie ad .iiij.^{es} natures ;
 Il ad tel naturete, quant ist de sa fossette,

En ordre par matin tut dreit sun chemin,
 E quant grain ad trued de tuz maneres de bled,

—nine criminal sins on account of which man is mortal,—that is, adultery, and the second, fornication,—pride and avarice, injustice, wicked vice,—the sixth, detraction, the seventh, homicide,—usury, drunkenness, all this does Satan,—reasonable man destroys it, that is, the power of the Devil,—as the beast does the tree which stands against it.

But when the beast drinks the water which it sees,—it goes and pushes into the bush, entangles its horns,—and then it is caught, and taken, and deceived ;—and that is an allegory, for the water signifies—drunkenness, and the bush, a whore, very rightly ;—by the huntsman is understood Satan, who catches man,—when the strumpet has bound him, surprised and ensnared him ;—that the Devil can do, as the Bestiary says ;—that says Scripture, that wine and woman have a nature,—which makes the wise man a fool, and to fall in the pool (?) ;—bear in remembrance, that is the signification—of the beast, in truth, as the authority says.—I will say no more about it, but will begin another subject.

This saith Solomon of the ant rightly,—and of the idle man who waits for the fine weather ;—be not slothful, look at the ant,—it carries much corn to its hole in summer,—in winter it sustains itself by the work it has performed.

This say writings, that the ant has three natures ;—it has such a nature, when it issues from its hole,—orderly in the morning right on its way,—and when it has found grain of all sorts of corn,—it knows well which is wheat, by the smell alone ;

Ben set quel est furment, par sul le odurement ;
 De grain d'orge n'ad cure, itel est sa nature ;
 Mais si est grain de furment, od sa buche la ^(sic) prent,
 Porte le à sun niz, en yver en est guarniz.

E QUANT furmi encuntre, ne li fait lait ne hunte,
 Ne li tolt sa annune, ne l'demande ne dune ;
 Li furmiz ki veziez est en la trace se mest,
 Dum li furmiz turnad ki le grain aportad,
 Ki porte le furment, prenez en esparment.

Quant ceste mue beste nus mustre si bel estre,
 Li hom memement en dait prendre esparment.

ET oez senz dutance d'ïceo altre semblance ;
 Ke çeo dit Escripiture, .v. virgines, par figure,
 E .v. lampes pleners de olie e de lumers,
 A unes noces alerent, ardantes les porterent ;
 .V. foles en i out, en lur lampes nent n'i out ;
 Iceles i entrerent ki pleners les porterent,
 Li mari les cunut, à joie les receut ;
 Les foles n'i entrerent, ki nent n'i aporterent.
 Ceo est grant signefiance, aiez en remembrance.

Hic .v. virgines quinque sensus corporis significat.

PAR cinc virgines entent cinc sens veraïement,
 Veer, oir, parler, tucher, ⁊ odurer ;
 E la virginité demustre casteet,
 E ki çeo averat, as noces ben vendrat,
 Ceo est al jugement vendrat seurement,
 U li mariz serat ki les granz duns durat,
 Içeo ert Dampne-Deu ki ert en majesté.

E LE lamppe signefie aneme en ceste vie ;
 Le olie, Christiented ; le fu, le Spirit de Dé.

—it does not care for grain of barley, such is its nature ;—but if it is grain of wheat, it takes it with its mouth,—carries it to its nest, is supported with it in winter.

And when it meets an ant, it does him no disgrace or shame,—nor takes from him his property, nor asks nor gives ;—the ant, which is cunning, puts itself in the track—from which the ant turned who brought the grain ;—who brings the wheat, take of it experience.—Since this little beast shows us the good condition,—man in the same manner ought to take of it experience.

And hear without doubt another similitude of it ;—for Scripture says, by figure, five virgins,—and five lamps full of oil and light,—went to a wedding, they carried them burning ;—there were five foolish, their lamps were empty ;—those entered who carried them full,—the bridegroom knew them, and received them joyfully ;—the foolish ones entered not, who brought nothing there.—This is a great signification, have it in remembrance.

By the five virgins are understood truly the five senses,—seeing, hearing, talking, touching, and smelling ;—and virginity represents chastity,—and who has that, shall be welcome to the wedding,—that is, he shall come safely to the Judgment,—where will be the bridegroom who shall give the great gifts,—that is the Lord God, who will be in majesty.

And the lamp signifies the soul in this life ;—the oil, Christianity ; the fire, the

Ceste entenciun par le formi avum :
 Oez le altre nature, sulunc Saint Escripture ;
 Le gernet qu'il ad en dous parz la tendrat,
 Issi le fait cointement, qu'en iver faim la prent.

Hic formica dividit grana, et allegorice dicitur.

[E]T os tu, hom de Dé, çeo est auctorité,
 Tant semence est escrit, si cum Ysidres dit,
 En dous la deis departir pur en yver guarir ;
 Ceo est espiritalemment, 7 estoriablement,
 Qu'el jur del jugement venges seurement.
 Ke par yver entent le jur del jugement ;
 E pur çeo Saint Pol dit par veir en sun escrit,
 "Leis est espirital, e nent corporal ;
 La lettre occit e dit, e li esprit vit."
 Ceo est dit pur essample, que en aiez remembrance.
 Judeus li traiture tant entent de Scripture,
 Nent en allegorie, ne seet que signefie.

De formica quod intelligit adoratu quod signat granum frumenti.

MAIS os tu hum de Dé, entent auctorité,
 7 oies escripture, e la terce nature
 Del furmi, qu'il entent par sun odurement
 Quel grain est de furment e que d'orge ensemment ;
 Quant grain d'orge ad trued, 7 il ad oduret,
 Lores se baise atant le furment vait querant ;
 Quant l'esspie ad truvet, sus est senes munted,
 Prent del grain la flurete, e met la en sa fosette ;
 Melz aime la florete qu'il ne fait la paillete.

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

Spirit of God.—We have this meaning by the ant;—hear the other nature, according to Holy Scripture;—the grain which it has it separates in two parts,—thus it does cunningly, that in winter it may take of it for support.

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

But, hear, thou man of God, understand authority,—and hear Scripture, and the third nature—of the ant, that it understands by its smell—which is grain of wheat, and similarly, which is of barley;—when it has found a grain of barley, and has smelt it,—then it stoops and goes to seek the wheat;—when it has found an ear, it mounts wisely upon it,—takes the flour of the grain, and puts it in its hole;—it collects rather the flower than the straw.

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

Hic ostenditur quare formica ordeum non diligit.

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

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

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

Hic Salomon quemlibet sapientem hominem significat.

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

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

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

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

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

Est formica a fortitudine et mica nomen accepit.

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

Est quedam maneries formicarum primum in mundum canum.

UNCOR Ysodorus de altre furmi dit plus :
 En Ethiope en sunt ki del grain deceu funt ;
 Uns fluvies iloc est, le grain d'or en nest,
 Qu'il à lur pez asemblent, e de gent la defendent,
 N'i osent aprismer, prendre ne atucher ;
 Ki cil furmi mordrunt, meimes le pas murrunt ;
 Hom n'i ose aprismer, tant sunt li furmi fer.
 Si hum volt de cel or pur faire sun tresor,
 Par un engin qu'il funt de l'or grant plenté unt.
 Uns ives unt afamées, de nuvel pulainées,
 Puis al terz jur truverez un petit decolez
 Sur les dos des jumenz lur lient fermement,
 Le eve lur funt passer pur de l'or apoter,
 E les traient à un préee ki de herbe ad grant plentée ;
 Li furmi iloc sunt, là ù les yves vunt,

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

Also Isidore speaks further of another ant :—In Ethiopia there are some who make a mystery of the grain ;—there is a river there, the grain of gold is produced in it,—which they collect with their feet, and defend it from people,—people dare not approach there, to take or touch it ;—whom these ants bite, they die immediately ;—no one dares approach there, the ants are so fierce.—If any one will have some of that gold to make his treasure of,—by a stratagem they contrive they have great plenty of the gold.—They keep without food mares which have newly colted, —then on the third day, as you will find, a little basket—on the backs of the mares they bind firmly,—they make them pass the river to bring the gold,—and draw them to a meadow which has great plenty of grass,—the ants are there where

Es tros funt lur mucher e les yves charger,
 Quant eles sunt saulées, chargie, e trusées,
 Par esse le charere s'en repairent arere,
 As pulains vunt curant là ù sunt hennissant,
 Que li hom hunt lied, juste le eve atachet ;
 Issi faiterement vunt l'or cele gent.

Est formicaleon invisum anma (sic) formicis.

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

De onescentauro, et ejus quid significat.

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

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

HOM quant dit verité à dreit hume est numé,
 E asne signefie quant il fait vilainie ;
 En pur çeo dit Davi, que hom ne s'entendi,
 Amment se preisat quant il le onur laissat ;
 Ki nie verité asne seit apelé ;

the mares go,—they make their cells in the basket and load the mares,—when they are satisfied, charged, and filled,—they repair back behind them,—they run to the colts where they are neighing,—which the men have bound and attached by the river ;—thus truly that people get the gold.

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

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

Man, when he says truth, is rightly named man,—and ass, signifies, when he does villany ;—wherefore David says, that man did not attend to himself,—little he valued himself when he left the honour ;—who denies verity, let him be called an

Ke Dés est verité, çeo dit auctorité ;
 E içeo signefie beste de tel baillie.
 Atant fine ma raisun, de altre beste dirum.

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

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

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

CASTOR en ceste vie saint hume signefie,
 Ki luxurie guerpist e le pechet qu'il fist,
 Al Diable le lait, ki pur çeo le aie li fait ;
 Quant Diable ad temptez saint hom 7 espruvez,
 Ne mal n'i pot truver, lores le leisse ester,
 E li hum od Deu vit, si cum mustre l'escrit ;
 E tel signefiance castor fait, senz dutance.
 Ne voil ore plus traiter, de altre voil cumencer.

De hyena, et ejus natura.

HYENA est Griu num, que nus beste apellum,
 Ceo est lucervere, oler vait e mult est fere ;

ass ;—the authority says that God is verity ;—and that is the signification of this quality of beast.—So ends my discourse ; we will speak of another beast.

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

The castor signifies in this life the holy man,—who deserts luxury and the sin which he did,—he leaves it to the Devil, who, on that account, hunts him about ;—when the Devil has tempted and proved the holy man,—and can find no evil in him, then he lets him be,—and the man lives with God, as the writing shows ;—and such is the signification of the castor, without doubt.—I will treat of it no more ; I will begin another.

Hyena is a name in Greek, which we give to a beast,—that is, the stag-wolf ; it

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

Hyena hic pingitur, que cupidum hominem significat.

HYENE signefie, ne lerrai ne l' vus die,
 Hume aver cuveitus, ki est luxurius ;
 Li deit estre estable, ʒ en ben parmailable,
 Tel deit estre en nature, si cum dit escripture ;
 E quant est cuveitus, à femme trait des murs ;
 Hume est de ferme curage e femme de volage,
 E iço signefie beste de tel baillie.

* * * * ki puis fait pur quei dolt.

UNCORE dit escripture, la beste ad tel nature,
 Que el oil ad une pere ki mult est bon e chere ;
 Se hum suz sa lange l'at, s'il volt devinerat ;
 Or fin cest raisun, altre cumencerum.

IL est une bestete, ki ad à nun mustelete,
 Dunt nostre lai defent que nen manjuce nent ;
 E Phisologus de mustele dit plus,
 La semence que dune sis males dunt feune,
 En sa buche receit, en tel guise conceit ;
 E quant feunerat, par l'oreille naisterat.
 Grant chose signefie, oez le allegorie.

ISSI sunte mainte gent volenterivement,
 Ohen le sermun Dé, qu'il unt puis en vilté ;
 Si l' funt diversement, ʒ escars sunt de gent ;

stinks and is very fierce ;—our law forbids that we should eat it ;—there is nothing like it, it is filthy and disagreeable ;—Jeremiah says of it in his writing,—his heredity was made like its den in wickedness ;—and Physiologus says further of the beast,—that it is male and female, and therefore a filthy beast.

The hyena signifies, I will not omit to tell you,—a man covetous of wealth, who is luxurious ;—he ought to be firm, and persisting in good,—such he ought to be in nature, as the writing says ;—and when he is covetous he imitates the manners of a woman ;—a man is of steady mind, and a woman changeable,—which is the signification of a beast of this quality.— who afterwards does that for which he grieves.

Scripture says also, the beast has such a nature,—that in its eye it has a stone which is very good and dear ;—if a man has it under his tongue, if he choose, he will divine ;—now ends this discourse ; we will begin another.

There is a little beast which is named mustele,—of which our law forbids us to eat ;—and Physiologus says further of the mustele,—the seed which the male gives of which it bring forth young,—it receives in its mouth, and conceives in that manner ;—and when it will bring forth young, it will be born by the ear.—That has a great signification ; listen to the allegory.

Thus are many people voluntarily ;—they hear the word of God, and afterwards hold it in contempt ;—and they do it diversely ; and are niggards of people ;—he who hears it by the mouth, returns it by the ear ;—he who has it by the mouth,

Ki par buche l'entent par l'oreille le rent ;
 Icil ki par buche ot, par le oreille dit mot.
 Ceo est del serf pullent, ki cuntre Deu se prent,
 Ki fait cuntre nature, si cum dit escripture.

ET uncor est une beste ki de gent mustre estre,
 Asidam l'apelum, si ad itel facun,
 De cameil dous pez ad, d'oiseil dous eles ad,
 Halt ne vole nent, juste terre s'estent.
 ¶ Ysayas dit d'icest en sun escrit,
 El cel conuist sun tens, quant ele pundrat tut tens,
 Ben set que pundre dait, quant une steile vait,
 Vigilia ad nun le steile dunt parlum,
 En Jungnet chascun an se aparist, senz engan ;
 Lores asida, quant cele steile verat,
 Une fosse ferat ù eles ses os poindrat,
 Là ù sablun serat, de iço les cuvererat ;
 Si tost cum çeo ad fait, ublie les si's lait,
 E del chal del sablun del soleil, par raisun,
 Li of eschaferunt, e oisel en isterunt ;
 Issi venent à vie ; grant chose signefie.

SACEZ icest oisel nus mustre essample bel :
 Issi fait hom sened que Dés ad espired ;
 Ses aus guerpist en terre pur l'amur Deu conquere,
 Celui ki l'engendrat, la mere ki le portat,
 Tuz ces de sun linage, tant est de sainte curage,
 Si cum funt saint canonie, ermite, e saint monie ;
 E cel merite averunt de tut le ben qu'il funt,
 Si cum la beiste fait quant il ses oiseilz laist ;
 E cist laissent al mort ensevelir le mort,
 Ki guerpissent le munt, les richeises qu'il unt,

says not a word by the ear.—That is said of the stinking servant, who opposes God,—who acts against nature, as the writing says.

There is also a beast which is of elegant appearance,—we call it asida, and it is of the following form,—it has two feet of a camel, and two wings of a bird,—it does not fly high, it continues near the earth.—And Isaiah says of it in his writing,—By the heaven it knows its time always when it will lay,—it knows well that it is about to lay, when there goes a star,—the star of which we speak is called *Vigilia*,—it appears in the July of each year, without fable ;—then the asida, when it shall see this star,—will make a hole where it shall lay its eggs,—where there shall be sand, with that it will cover them ;—as soon as it has done that, it forgets and leaves them,—and of the warmth of the sand by the sun, of a certainty,—the eggs will become warm, and the birds will issue from them ;—thus they come to life ; it signifies a great thing.

Know, this bird shows us a good example :—thus does the wise man whom God has inspired ;—he leaves his eggs on the earth to obtain the love of God,—him who begat him, the mother who bore him,—all those of his lineage, he is of so holy a mind,—as do the holy canons, the hermits, and the holy monks ;—and that merit they will have of all the good which they will do,—as the beast does when it leaves its young birds ;—and these leave to the dead to bury the dead,—who leave the world, and the riches which they have,—have hope to reign in heaven,

El ceæl unt esperance de regner senz dutance.
 Dés doinst à tute gent cest signefiement !
 Nen voil ore plus traier, altre voil cumencer.
 [GR]YLIO est bestete fait cumme la serete,
 De li dit Salemun, qu'en reial maisun
 Deit estre e converser, pur essample duner ;
 E Phisologus de la beste dit plus,
 Que ele est de tele nature, si el vent par aventure
 U fu ardant serat, seines le steindrat,
 Tant est freide la beste, e si est de tel estre,
 Feu arder ne purrat ù ele enterat,
 Ne encumbrer n'avendrat en lui ù ele serat :
 Ceo est signefiance, aiez en remembrance.
BESTE de tel baillie tels homes signefie
 Cum fud Ananias, e cum fud Azarias,
 E cum fud Misael, ki Deu servirent bel ;
 Cist trei del fu ardant eissire[n]t de li loant,
 Si cum Davi nus dit par veir en sun escrit ;
 E Saint Pol en verté dit que li feel Dé
 Par sul fai surmuntouent fu, e liuns justisouent ;
 Ceo est l'entendement ; ki fait ad sulement,
 Jà de fu mal ne averat, ne enfern ne l'arderat ;
 Li saint hum vit de fai, si cum dit nostre lai.
 ʒ Ysayas dit par veir en sun escrit,
 Li sainz hom ki faid ad, par mi fu passerat,
 Jà mal ne li ferad, ne pail n'i bruiserat.
 Ceste beste numum uncor un altre nun,
 Salamandre est dit, si cum truvum escrit,
 En pumers solt munter, pumes envenimer,
 ʒ el puiz ù charat l'eve envenimerat ;
 Or fine cest raisun, altre cumencerum.

without doubt.—May God give to all people this meaning!—I will not treat more of it, I will begin another.

[Gr]ylio is a little beast made like a lizard,—of it Solomon says, that in a king's house—it ought to be and to frequent, to give example ;—and Physiologus says further of this beast,—that it is of such a nature, if it come by chance—where there shall be burning fire, it will immediately extinguish it,—the beast is so cold, and also it is of such a quality,—fire will not be able to burn where it shall enter,—nor will trouble happen in the place where it shall be :—That is a signification ; keep it in memory.

A beast of such quality signifies such men—as was Ananias, and as was Azarias,—and as was Misael, who served God fairly ;—this three issued from the fire praising God,—as David tells us of a truth in his writings ;—and as Saint Paul in truth says that the faithful of God—by faith alone overcame fire, and gave law to lions ;—This is the meaning ; he who has faith only,—will never have hurt from fire, nor will hell burn him ;—the holy man lives by faith, as our law says.—And Isaiah says of a truth in his writing,—the holy man who has faith, shall pass through the midst of fire,—it will never do him any hurt, nor will it bruise a straw there.—This beast we name also by another name,—it is called salamander, as you find written,—it is accustomed to mount into apple-trees, poisons the apples,—and in the well where it shall fall it will poison the water ;—now this discourse ends ; we will begin another.

[S]ERENA en mer ante, cuntre tempeste cante,
 E plure en bel tens, itels est sis talens ;
 E de femme ad faiture entresque la ceinture,
 E les pez de falcun, e cue de peissun.
 Quant se volt dejuer, dunc chante alt e cler ;
 Si dunc l'ot notuners ki naiant hat par mers,
 La nef met en ubli, senes est endormi ;
 Aiez en remembrance çeo est signefiance.

SERAINES ki sunt, richeises sunt del mund ;
 La mer mustre cest mund, la nef gent ki i sunt ;
 E l'aneme est notuner, e la nef cors que dait nager ;
 Sacez maintes faiez funt li riche ki sunt el mund
 L'anme el cors pecher, çeo nef e notuner
 L'anme enpechet dormir, ensurquetut perir.

L ES richeises del munt mult grant merveil funt,
 Esparolent, e volent, par pez prennent, e noent ;
 Par çeo del falcun les sereines peignum ;
 Li riches hom parole, de lui la fame vole,
 E les poveres destreint, e noe quant le faint.

SERENE est de itel estre, qu'il cante en tempeste ;
 Ceo fait richeise el mund, quant riche hom çeo funt,
 Ceo est canter en tempestes quant riches est sis maistres,
 Que hum pur li se pent 7 ocit à turement.
 La sereine en bel tens plure e plaint tut tens ;
 Quant hume dune richeise, e pur Deu la depreise,
 Lores est bel ore, e la richeise plure.
 Sacez çeo signefie richeise en ceste vie.

UNE beste truvum que elefant apelum ;
 D'icest en sun escrit Phisologus dit.

Siren lives in the sea, it sings at the approach of a storm,—and weeps in fine weather ; such is its nature ;—and it has the make of a woman down to the waist, —and the feet of a falcon, and the tail of a fish.—When it will divert itself, then it sings loud and clear ;—if then the steersman who navigates the sea hears it, —he forgets his ship, and immediately falls asleep ;—remember that this has a meaning.

The sirens are riches of the world ;—the sea shows this world, the ship the people who are in it ;—and the soul is the steersman, and the ship the body which ought to swim ;—know that many times the rich who are in the world make—the soul sin in the body, that ship and steersman—the soul hinders from sleeping, and furthermore from perishing.

Riches of the world effect great wonders,—they talk, and fly, take by the feet, and drown ;—for this we paint the sirens with falcon's feet ;—the rich man talks, the fame of him flies,—and distrains the poor, and drowns when he fascinates him.

The siren is of such a nature, that he sings in the storm ;—so do riches in the world, when the rich man does this,—that is to sing in the tempest when the rich man is his master,—that man for him pains himself and kills himself with torture.—The siren in fair weather weeps and complains always ;—when a man gives riches, and sets them at small account for God's sake,—then it is fair weather, and the riches weep.—Know that is the signification of riches in this life.

We find a beast which we call elephant ;—Physiologus speaks of it in his wri-

Ele est beste entendable, nent suvent founable ;
 E quant cel tens vendrat que ele founerat,
 Dunc vait en orient, sa femele od sai prent,
 Tresque al Parais ù hume fud primes mis ;
 Iloc uns arbres est, mandragona ceo est,
 Del fruit primerement la femele enprent,
 Pur sun male enginner, e si l'en fait manger ;
 Quant del fruit manjet unt, lores se conjundrunt,
 Lur volenté ferunt, par quei il founerunt.
 La femele conceit, si cum femele deit,
 Pur creme de dragun, feune sun feun
 En une eve parfunde, tresque à sun ventre l'unde ;
 Si fors de l'eve esteit, li draguns le prendrait,
 Tut vif le mangerait, u senes le ocirait.
 Li males i serat, sun feun garderat,
 Pur creme del dragun là garde sun feun.
 Aiez en remembrance, ceo est grant signefiance.

BESTES de tel baillie Eve ⁊ Adam signefie,
 Ki el saint Parais terrestre furent mis,
 U li serpent entrat ki primes les temptat,
 Par le fruit del pumer que il lur fist manger,
 Sur le fens de Dé, e ultre sa volenté ;
 Primes Eve en mangat, e puis ad Adam dunat :
 Tut ensemment funt ces bestes en cest mund,
 Ki remembrent le fait de l'ancien forfait
 Que Eve ⁊ Adam firent, que puis en mer chairent,
 E puis engendrerent, e lur peché plurerent.

MER cest mund signefie sulunc allegorie ;
 E nus emes feun, e Diabes dragun ;
 En mer sunt tempestez, pluies, e mals orez,

ting.—It is a beast of understanding, and does not often breed,—and when the time shall come that it will breed,—then it goes to the east, takes its female with it,—to Paradise where man was first placed ;—there there is a tree, it is the mandragora ;—the female first takes of the fruit,—to seduce her male, and makes him eat of it ;—when they have eaten of the fruit, then they couple,—do their will, by which they will breed.—The female conceives, as a female ought ;—for fear of the dragon, she brings forth a young one—in a deep water, the water being up to her belly ;—if it were out of the water, the dragon would take it,—would eat it all alive, or would kill it immediately.—The male will be there, he will guard his young one,—for fear of the dragon he guards there his young one.—Have in remembrance ; that is a great signification.

A beast of this quality signifies Eve and Adam,—who were placed in the holy terrestrial Paradise,—where the serpent entered which first tempted them—by the fruit of the apple-tree which he made them eat,—in spite of the order of God, and against his will ;—Eve ate of it first, and then gave to Adam :—just so do these beasts in the world,—which keep in memory the fact of the ancient erime—which Eve and Adam did, who fell afterwards into the sea,—and then engendered, and wept for their sin.

Sea signifies this world according to the allegory ;—and we are the young ones, and the Devil the dragon :—in the sea are tempests, rains, and bad weather ;—so

Ensement enz el munt ire, plur, gent çeo funt ;
 Pur çeo preiad Davi en sunt Salterii,—
 “Fai mai salf, Sire Dé, de mer de tempesté !”
 Quant Diables out fait que Adam fud sustrait
 De sun saint Parais, ù ert furmé e mis,
 Grant enjurie aveit que hom aver deveit
 Le lui dunt trebuchat par orguil qu’il pensat,
 Pur çeo volt exiller Adam ꝓ sa mulier ;
 Mult fist Adam guere, sun fiz ocist en terre ;
 E pur çeo li Fiz Dé vint de sa majesté,
 E pur hom charn prist, en grant peine se mist,
 Puis dunat à sa gent à tuz ferm fundement ;
 Sur pere nus asist, à praier nus aprist,
 E sur pere se sist, sa ureisun escrist,
 Pere signifie, ne larrai ne l’vus die,
 Ferm estabilité ù Dés nus ad posé ;
 Quant dimes sa ureisun, *Pater noster* disum ;
 E si devum urer Jhesu Christ aurer,
 Quant par sa passiun avum redemption.
ET Physiologus de l’elefant dit plus,
 La ù l’os en ardrad, u le peil bruillerat,
 De l’hodur ki’n istrat le serpent cacerat,
 E venim e ordure, itels est sa nature ;
 Si faiterement sunt surmunté serpent,
 E venim e vermine, çeo dit letre divine,
 Par les overes de Dé e par sa pousté.

De factura elephantum et virtute, et quomodo capiuntur.

ET Ysidres nus dit, ki le elefant descrit,
 Grant sunt à desmesure, e de bucs unt faiture,
 E les denz qu’il unt tut d’ivoire sunt ;

in the world anger, lamentation ; people make it ;—therefore prayed David in his Psaltery,—“Make me safe, Lord God, from the tempestuous sea !”—When the Devil had caused Adam to be withdrawn—from his holy Paradise, where he was formed and placed,—it was a great mortification to him that man was to have—the place from which he fell by the pride of his thought,—therefore he wished to exile Adam and his wife ;—he made great war on Adam, slew his son on earth ;—and for that the Son of God came in his majesty,—and took flesh for man, put himself in great pain,—then gave to his people, to all, firm foundation,—placed us on a stone, taught us to pray,—and placed himself on a stone, wrote his prayer,—stone signifies, I will not omit to tell you,—firm stability where God has placed us ;—when we say his prayer, we say *Pater noster* ;—and so we ought to pray, to adore Jesus Christ,—since by his passion we have redemption.

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

And Isidore, in his description of the elephant, tells us,—that he is beyond measure great, and has the shape of goats,—and the teeth which he has are all of ivory ;

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

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

CIL dit de mandragora, que tels dous racines ad,
 K'itels faitures unt cum hume e femme sunt ;
 La femele racine à femme e meschine ;
 La femele est fuillue cum feuille de laitue ;
 Li male fuilluz rest si cum la beste est.
 Par engin est cuillie, oez en quel baillie.

Homo qui eam vult colligere.

HOM ki la deit cuillir, entur la deit fuir,
 Suavet belement qu'il ne l'atuchet nent ;
 Puis prenge un chen lied, à li sait atachet,
 Ki ben seit afermée, treis jurs ait junée,

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

He (Isidore) says of the mandragore, that it has two roots,—which have the make of man and woman ;—the female root resembles woman and girl,—the female is leaved like a leaf of lettuce ;—the male remains leaved as the beast is (i. e. has the leaves peculiar to the plant).—It is gathered by a stratagem ; listen in what manner.

The man who is to gather it must fly round about it,—must take great care that he does not touch it ;—then let him take a dog bound, let it be tied to it,—which

E pain li seit mustrez, de luinz seit apelez ;
 Li chens à sai trarat, la racine rumperat,
 ʒ un cri geterat, li chens mort encharat
 Pur le cri qu'il orat ; tel vertu cel herbe ad,
 Que nuls ne la pot oir, sempres n'estoce murrir.
 E se li hom le oait, enes le pas murreit :
 Pur çeo deit estuper ses orailles, e garder
 Que il ne oi le cri, qu'il morge altresì,
 Cum li chens ferat ki le cri en orat.

Radix mandragore contra omnes infirmitates valet.

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

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

ASPIS est un serpent ki signefie gent,
 Cointe est e veziez, e de mal enseignez ;
 Quant il aparceit gent ki funt enchantement,
 Ki volent encanter, prendre, ʒ enginner,
 Les oreilles que il ad tresben estuperat,
 L'un à terre apreinderat, en le altre mucerat
 Sa cue fermement, que ele en n'ot nent :
 Grant chose signefie, ne larrai ne l' vus die.

Aspis hic pingitur, et quomodo obturat aures.

DE itel manere funt la riche gent del mund ;
 L'une oraille unt en terre pur richeise conquere,
 L'atre estupe pechet, dunt il sunt enginnet :
 Par cue de serpent entent pechez de gent.

has been close shut up and has fasted three days,—and let it be shown bread, and called from afar ;—the dog will draw it to him, the root will break,—it will send forth a cry, the dog will fall down dead—at the cry which he will hear ; such virtue this herb has,—that no one can hear it but he must always die.—And if the man heard it, he would directly die :—therefore he must stop his ears, and take care—that he hear not the cry, lest he die,—as the dog will do which shall hear the cry.

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

Aspis is a serpent which signifies people ;—it is cunning and sly, and aware of evil ;—when it perceives people who make enchantment,—who want to enchant, take, and ensnare it,—it will stop very well the ears it has,—it will press one against the earth, in the other it will stuff—its tail firmly, that it hears nothing of it.—This signifies a great thing, I will not omit to tell it you.

In this manner do the rich people of the world ;—one ear they have on the earth to obtain riches,—the other sin stops up, by which they are ensnared :—by the

Riche hom volt çeo qu'il vait, sait à tort u à drait ;
 Puis que tolait l'averad, almone ne ne frat,
 Ne pited ne li prent de mal faire à la gent,
 Ne volent devoir ne faire sum plaisir ;
 Un jur uncor verunt que il caitif lorunt,
 Al jur del jugement, dunc lorunt li dolent
 Ki en enfern irunt, que il deservi averunt.
 Itel signefiance fait aspis senz dutance.

Yas Grece, venenum dicitur Latine.

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

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

De serra, et ejus natura, quid significat.

SERRA est beste de mer, eles ad pur voler,
 E teste ad de liun, e cue ad de peissun ;

tail of the serpent is understood the sins of people.—The rich man will have what he sees, be it with wrong or with right ;—after he shall have taken it, he will not do any alms,—nor has he any compunction to do people injury,—if they will not owe and do his pleasure ;—yet they will see a day when the caitiffs shall wail,—at the Day of Judgment ; then the wretches will wail—who will go into hell, which they have deserved.—This is the signification of the aspis without doubt.

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

Serra is a beast of the sea ; it has wings to fly,—and it has the head of a lion,

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

Hic serra et pisces et naves et mare pinguntur, et serra significat Diabolum, et pisces significant animas.

Significat et navis corpus hominis, et mare mundum significat.

SERRA en ceste vie Diable signefie ;
 E la mer, çeo est mund ; la nef, gent ki i sunt ;
 E saint aspirement entendum par le vent.
 Quant serra nef susprent, dunc li sustrait le vent ;
 Isi Diable gent tolt saint espirement ;
 Quant il oent sermun e predicatium,
 Ne l' volent esculter, volent le desturber ;
 Diable çeo lur fait, Saint Espirit lur sustrait ;
 Pur çeo dit Damne-Dé as suens en verté,
 " Icil ki sunt de Dé oent le sermun désiré."
N'EST gueres hom mortals ki ne penst ben e mal ;
 Quant est en mal pensé, serra l'ad dunc serré ;
 Quant hom à ben repaire, serra ne l' pot meffaïre ;
 Quant ne pot saint tempter, ne à mal tresturner,
 Dunc se plunge en mer pur peisun devorer ;
 Ceo que il se met el munt, humes prent e confunt
 Que il trove en mal, en pechet criminal,
 Cum serra le peissun ; çï fine la raisun.

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

Serra in this life signifies the Devil ;—and the sea, that is the world ; the ship, the people who are in it ;—and we understand holy inspiration by the wind.—When serra surprizes the ship, then it withdraws from it the wind ;—so the Devil takes from people holy inspiration ;—when they hear sermon and preaching,—they will not listen to it, but will interrupt it ;—the Devil does it to them, he withdraws the Holy Spirit from them ;—therefore said the Lord God to his people in truth,—" They who are of God hear the desired speech."

There is hardly a mortal man who does not think well and ill ;—when he is in evil thoughts, then serra has seized upon him ;—when man returns to good, serra cannot injure him ;—when he (the Devil) cannot tempt the holy man, nor turn him to evil,—then he plunges into the sea to devour the fish ;—that is, he puts himself in the world ; he takes and confounds men—whom he finds in evil, in criminal sin,—as serra does the fish ; here ends the discourse.

De hericione et ejus natura, qui Diabolum significat.

OEZ del herizun, que par lui entendum.

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

Hic hericius pingitur.

PAR le vigne entendum hume, par grant raisun ;

E par le grape entent aneme veraïement ;
 E par le hericun Diable entendum ;
 Par le raisin entent bunté de aneme ensement.
 Sacez que li malfé à hume tolt bunté
 E joie en l'autre vie, çeo est allegorie,
 E çeo dit Bestiaire, un livre de gramaire.

GULPIS de beste est nun, que gupilz apellum ;

Gupilz est mult livrié e forment vezié ;
 Quant prairie volt conquere, met sai en ruge terre,
 Tut s'i enpuldtrat, cum mort se girat,
 Là gist gule baée, sa lange ors getée ;
 Li oisel ki la veit, quide que mort seit,
 Al gupil vent volant là ù fait mort semblant,
 Lores li volt manger, si la prent à bechieer,
 En la buche li met sun chef e sun bech,

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

By the vine we understand man, very rightly ;—and by the cluster of grapes truly is understood the soul ;—and by the hedgehog we understand the Devil ;—by the grape we understand equally the goodness of the soul.—Know that the Devil takes from man goodness—and joy in the other life ; that is allegory ;—and that says the Bestiary, a book of science.

Vulpis is the name of a beast, which we call fox ;—the fox is very sly and very cunning ;—when it will catch its prey, it puts itself on red earth,—will powder itself over with it, and will lie down as dead,—then it lays with its mouth gaping open, its tongue hanging out ;—the bird which sees it thinks that it is dead,—it comes flying to the fox where it pretends to be dead,—then it will eat it, and takes to pecking it ;—in its mouth it puts its head and its beak,—the fox takes it with a

Li gupilz en eslure li oisel prent e devure ;
 Aez en remembrance ceo est grant signefiance.

LI gupilz signefie Diabie en ceste vie ;
 A gent en carn vivant demustre mort semblant,
 Tant que en mal sunt entré, en sa buche enferré,
 Dunc les prent en eslure, si's ocit e desvure,
 Si cum li gupilz fait li oisel quant l'a atrait.
 E Davi en verté dit, cil ki mort pur Dé
 " En main de glaive irunt, de gupil parsevrunt ;"
 E Erode en verté à gupil fud esmé ;
 E Nostre Sire dit par veir en sun escrit,
 " Dites à la gupille qu'il fait grant merveille ;"
 A la terre fait lait des fosses que ele i fait ;
 Par terre entendum homo par grant raisun ;
 E par fosse peché, dunt hume est enginné,
 Que Diabie i fait, par quei hom à sei trait.
 Ne voil ore plus traiter, altre voil cumencer.

ONAGER par raisun asne salvage ad nun ;
 D'icest en sun escrit Phisologus dit,
 Quant Marz ad en sun curs parfait .xx. e .v. jurs,
 Lores cel jur del mais rechane duze faiz,
 E la nuit ensement, par cest ordenement,
 Que icele saisun est equinoctium,
 Ceo est que nuit e jur est d' vele longur ;
 Par duze fait qu'il fait sun rechan e sun brait,
 Mustre que nuit 7 jur duze ures unt entur.
 Li asne est marri lores quant fait sun cri,
 Que la nuit e le jur unt vele lungur ;
 Melz aime la lungur de la nuit que del jur.
 Or oez senz dutance de ceo signefiance.

jump, catches and devours the bird :—have in remembrance, this is a great signification.

The fox signifies the Devil in this life ;—to people living in the flesh he shows semblance of being dead,—till they are entered into evil, caught in his mouth,—then he takes them by a jump, and slays and devours them,—as the fox does the bird when he has allured it.—And David in truth says, "They who die for God—will go into the hand of the sword, following the fox ;"—and Herod in truth was likened to the fox ;—and Our Lord said for truth in his writing,—"Say to the fox that it does a great marvel ;"—to the earth it does mischief by the holes which it makes there ;—by earth we understand man, with great reason ;—and by the hole, sin, by which man is ensnared,—which the Devil makes there, by which he draws man to him.—I will discourse no more of it, but will begin another.

Onager by right is named the wild ass ;—of it Physiologus says in his speech,—when March in its course has completed twenty-five days,—then that day of the month he brays twelve times,—and also in the night, for this reason,—that that season is the equinox,—that is, that night and day is of equal length ;—by the twelve times that it makes its braying and its crying,—it shows that night and day have twelve hours in their circuit.—The ass is grieved when he makes his cry,—that the night and the day have equal length ;—he likes better the length of the night than of the day.—Now hear without doubt the signification of this.

ONAGER signifie Diable en ceste vie ;
 E par Marz entendum tut les tens que avum,
 Ke en cel saisun tut fist Dés par raisun,
 E çeo trovent devin li saint en Genesin ;
 Dés jur numat luur, e la nuit tenebrur ;
 Par le jur entendum bone gent par raisun,
 Ki en luur irrunt, e od Deu regnerunt ;
 ʒ par nuit entendum ces qui erent Nairun ;
 E par ures entent le nombre de la gent.
 E quant Diable sent que decreissent sa gent,
 Cume les ures funt ki enz en la nuit sunt,
 Puis l'equinoctium vernal que en Marz avum,
 Dunc cumence à crier, forement à guainter,
 Cum li asnes fait ki rechane e brait.

ET equinoctium çeo est demustreusun,
 Que aprof le vivement senz nul redutement
 Pareis ert senz fin ʒ enfern velin.
 Aez en remembrance, çeo est signefiance.

LI singe par figure, si cum dit escripture,
 Ceo que il vait contrefait, de gent escar hait ;
 E quant il est iret senes est merguillet ;
 E les feuns qu'il ad, ces ki plus chers averat,
 Devant sei porterat, ces que il arrad,
 A sun dos les lairad ; signefiance i ad.

LI signe senz dutance de Diable ait semblance ;
 Il est feus e veins, de mals faiz echivains ;
 Il escharnist la gent que il en mal suprent,
 E issi merguillerat celui ki l' servirat,
 Devant sei les metrat en enfern ù irat,
 E à sun dos lairad bons humes que arrat,
 Ceo est, od Deu remaindrunt ; Dés tel grace nus doinst !

Onager signifies the Devil in this life ;—and by March we understand all the time we have,—since at this season God made all things, by right,—and that the holy theologians find in Genesis ;—God named the light day, and the darkness night ;—by the day we understand good people, by right,—who will go in light, and will reign with God ;—and by night we understand those who were Neros ;—and by hours we understand the number of people.—And when the devil perceives that his people decrease,—as do the hours which are in the night,—after the vernal equinox which we have in March,—then he begins to cry, to deplore greatly,—as the ass does which brays and cries.

And the equinox is to show—that after this life, without any fear,—Paradise will be without end, and hell equally.—Bear in remembrance, this is the signification.

The monkey by figure, as the writing says,—counterfeits what it sees, it mocks people ;—and when it is angry, immediately it is misled ;—and the young ones it has, those which it will have most dear,—it will carry before it ;—those which it will hate,—it will leave them at its back ; there is a meaning in it.

The monkey without doubt resembles the Devil ;—he is false and vain, fond of evil deeds ;—he mocks the people whom he surprizes in evil,—and thus misleads him who will serve him,—he will place them before him in hell where he will go,—and will leave at his back the good men whom he will hate,—that is, they will remain with God ; may God give us such grace !

CETUS çeo est mult grant beste, tut tens en mer converse ;
 Le sablun de mer prent, sur sun dos l'estent,
 Sur mer s'esdreceerat, en pais si esterat.
 Li notuners la veit, quide que ille sait,
 Illoc vait ariver sun cunrei aprester.
 Li balain le fu sent e la nef e la gent,
 Lores se plungerat, si il pot, si's neierat.

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

LI cetus Diable est, e la mer cest mund est ;
 E les graveles sunt les richeises del mund ;
 E le anme, notuner ; cors, nef k'il deit garder ;
 E li fuis est amur, que hume aime sun or,
 Sun or e sun argent, quant çeo Diable sent,
 E melz seur serat, lores le neierat.

ECEO dit escripture, cetus ad tel nature,
 Que quant il volt manger, cumence a balier
 ꝑ el baliement de sa buche odor rent,
 Tant suef e tant bon que li petit peissun,
 Ki l'odor amerunt, en sa buche enterunt,
 Ilores (sic) les ocirat, issi les transgluterat ;
 E Diable ensement strangluerat la gent,
 Ki issi le amerunt, que en sa buche enterunt.
 Içeo dit Bestiaire, un livre de gramaire.

PERDIX de oisel est nun, e pur çeo ad tel nun,
 Que pert sa nureture, oez en quel mesure.
 Perdix altre deceit, quant altrui os vait,
 Se ele pot si's emblerat, en sun ni les metrat,

Cetus is a very great beast ; it lives always in the sea ;—it takes the sand of the sea, spreads it on its back,—raises itself up in the sea, and will be in tranquillity.—The sea-farer sees it, thinks that it is an island,—goes to arrive there to prepare his meal.—The whale feels the fire and the ship and the people,—then he will plunge, if he can, and will drown them.

The cetus is the Devil, and the sea is the world ;—and the sands are the riches of the world ;—and the soul, the steersman ; the body, the ship which he ought to keep ;—and the fire is love, because man loves his gold,—his gold and his silver ; when the devil perceives that,—and he shall be the more sure, then he will drown him.

And this says the writing, cetus has such a nature,—that when he wants to eat, he begins to gape,—and the gaping of his mouth sends forth a smell,—so sweet and so good that the little fish,—who will like the smell, will enter into his mouth,—and then he will kill them, thus he will swallow them ;—and similarly the Devil will strangle the people,—who shall love him so much that they will enter into his mouth.—This saith the Bestiary, a book of science.

Perdix is the name of a bird, and therefore it has the name,—because it loses its brood, hear in what measure.—One perdix deceives another, when it sees the eggs of another,—if it can it will steal them, it will put them in its own nest,—then it will

Lores les cuverat, e tant les nurirat,
 Que il porrunt ben manger, voler, e os purchacer ;
 Se dunc oent lur pere, ù la voiz de la mere,
 Par le voiz entendrunt que de lur linage sunt,
 Icés deguerpirunt ki nuriz les averunt ;
 Pur çeo melz valt nature, que ne fait nurette ;
 E çeo en sun escrit Jeremias nus dit :
 La perdix crierat, e si assemblerat
 Ceo que altre cuvat, ki pur fol se tendrat.
 Aez en remembrance, çeo est signefiance.
LA perdix felunesse, ki se fait larenesse,
 Ki issi tolt al frunt çeo que altre perdix pont,
 Diable est en tele guise, ki tolt à saint eglise
 Ceo que aveit baptizez, cum ses os merchiez ;
 Mais quant li perdizel sunt parcreu oisel,
 Qu'il entendent le pere e la voiz de la mere,
 Laissent lur nurette, venent à lur nature,
 E cil ki's ad nurri se tent pur escharni ;
 Ceo est tut ensemment quant Christiene gent
 Oent de Deu en tele guise e voiz de saint eglise,
 Que il guerpissent Diable par semblant cuvenable ;
 Ki se tent pur huni quant se vait deguerpi ;
 Sacez çeo signefie oisel de tel baillie.

*His quoque monstratur Deus, homo, et Diabolus, pro exem-
 plo gentibus, et hi modo volucres sunt Deum desig-
 nantes et carnales homines, et est avis aquila que di-
 citur regia in Deo præposita.*

EGLE est rei de oisel ; mult mustre essample bel ;
 En Latine raisun *cler-veant* le apellum,

sit on them, and will breed them so long,—till they can eat well, fly, and obtain eggs ;—if then they hear their father, or the voice of their mother,—they will understand by the voice that they are of their kin,—they will desert those who shall have bred them ;—therefore nature is more powerful than breeding ;—and that Jeremiah tells us in his writing :—the partridge will cry, and will collect—what another laid, which will hold itself for a fool.—Have in remembrance, this is a signification.

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

Eagle is the king of birds ; he affords a very fine example ;—in the Latin tongue

Ke le solail verat quant il plus cler serat,
 Tant dreit le esgarderat jà le oisel ne cillerat,
 De alt en funz de mer ben vait peisun noer ;
 E de alt vent volant, la peissun prent noant,
 A la rive le trait, sa volunted en fait.

E QUANT li oiselet sunt el nid petitet,
 Entre ses pez les prent, porte les belement
 Al soleil, quant est cler, si lur fait esgarder,
 E celui k'il verad ki plus dreit garderat,
 Cel tent de sun linage, garde le, mult est sage ;
 Al oisel fait grant lai, ki n'esgarde le rai,
 Ne l'tent de sun linage, de lui le fait sauvage,
 Jà puis ne l'nurirat ; e grant essample i at.

PHYSIOLOGUS de l'egle dit plus,
 Que quant il enveillist, e ses eles apesantist,
 E le vue li falt, lores munte en le air alt,
 En la calur se bruille, e ses eles i uille,
 E le cal de ses oilz, tant est cuintes e duiz ;
 Quant li egles ad çeo fait, en orient en vait,
 Veit une fontaine dunt l'eve est cler e saine,
 E tels est sa nature, si cum dit escripture,
 Quant treis faiz se est plunget, dunc se est rejuvened.
 En pur çeo dit Davi enz el Salter issi,
 "Juvent seit renuvelé cum egles est mué."
 Aiez en remembrance, çeo est grant signefiance.

LI egles signefie le Fiz Sancte Marie,
 Reis sur tute gent, senz nul redutement ;
 E alt maint e luinz vait, ben set que faire dait.
 La mer mustre cest mund ; peisuns, gent ki i sunt.

we call it clear-seeing,—which will look at the sun when it shall be most bright.—it will look at it so straight, yet it will not wink ;—from aloft into the depth of the sea it sees well the fish swim,—and it comes from aloft flying, seizes the fish as it swims,—drags it to the shore, and does its will with it.

And when the young birds are very small in the nest,—it takes them in its feet, carries them fairly—to the sun, when it is bright, and makes them look at it,—and the one which it shall see look at it most direct,—it looks upon it as of its kin, and keeps it, it is very wise ;—it does great despite to the bird which cannot look at the sun's beam,—it does not look upon it as of its kin, it is estranged from it,—it will no longer breed it ; and there is a great example.

Physiologus says further of the eagle,—that when it becomes old, and feels its wings heavy,—and its sight fails, then it mounts high in the air,—and burns itself in the heat, and scorches its wings,—and the darkness of its eyes, it is so cunning and knowing ;—when the eagle has done that, it goes into the east,—sees a fountain, of which the water is clear and salutary,—and such is its nature, as the writing says,—when it has dipped itself in three times, then it becomes young again.—Therefore saith David in the Psalter thus,—“Be youth renewed as the eagle is changed.”—Have in remembrance ; this is a great signification.

The eagle signifies the Son of Saint Mary,—king over all people, without any doubt ;—and he dwells on high and sees far, he knows well what he ought to do.—The sea represents this world ; the fishes, the people who are in it.—For us

Pur nus vint Dés en terre, pur noz anmes conquere ;
 A nus vint à volant, del mund par tel semblant
 Nus traist par raisun, cum egle le peissun.

CEO qui li egles veit le oisel ^(sic) itant dreit,
 Quant il plus cler serat, que jà n'en cillerat,
 Signefie itant, seiez i atendant,
 Que Crist vait ensemment sun Pere apartement ;
 E tut icil de mund ki veir Christien sunt,
 Lores quant finerunt, altresi Deu verunt.

ICEO que li egles prent ses oisels belement,
 E porte les en halt à l'oiseil ^(sic) quant est cald,
 Nus dune entendement que li angele ensemment
 Deit noz anmes porter, devant Deu presenter,
 La digne receverat, jà nuls nen il arrat.
 E le rejuvener de l'egle e del plunger
 Baptesme signefie en ceste mortel vie.

E sacez orient demustre naissement,
 Si cum mustre l'escrit que Dés meimes dit,
 " En Pareis neirat, ne de Dé luinz serat."

PUR general pechet est enfés baptizet ;
 E quant il est leved, cum egle est removed,
 Vertut e veement en baptisterie prent ;
 E quant Deu tal essample nus mustre par dutance,
 En mue creature, si cum dit escripture,
 Hom le dait mult melz faire, si cum dit Bestiaire ;
 Son fiz dait deguerpir se Deu ne volt servir ;
 Lores le deit geter, si Deu ne volt aurer,
 Cum li egles fait, ki sun oisel lait,
 Quant le solail ne vait cum il faire dait.

God came on the earth to obtain possession of our souls ;—he came flying to us, from the world by such semblance—he drew us, by right, as the eagle does the fish.

That the eagle sees the sun so direct,—when it shall be most bright, that it will not wink,—it signifies as much, attend to what I say,—as that Christ sees similarly his Father openly ;—and all those of the world who are true Christians, —when they shall end, similarly will see God.

That the eagle takes its children fairly,—and carries them on high to the sun when it is hot,—gives us to understand that the angel similarly—is to carry our souls, to present them before God ;—the worthy he will receive, he will hate none of them.—And the restoration to youth of the eagle and the dipping—signify baptism in this mortal life.—And know that the east signifies birth,—as the writing shows that God himself said,—“ He shall be born in Paradise, nor shall he be far from God.”

For general sin is the child baptized ;—and when it is raised up, it is made new like the eagle,—it takes strength and sight in the baptistery ;—and since God shows us such an example without doubt—in a little creature, as the scripture says,—man ought to do it much better, as the Bestiary says ;—he ought to desert his son if he will not serve God ;—then he ought to cast him away, if he will not adore God,—as the eagle does, who leaves its young bird,—when it does not look at the sun as it ought to do.—We ought to look towards God, that we may not

Vers Deu garder devum, que nus ne forslignum.
Aiez en remembrance, çeo est grant signefiance :
Ne voil ore plus traier, de altre voil parler.

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

CALADRIUS est nun de un oisel que truvum
Trestut blanc en verté, cum mave est furmé,
En un livre çeo di ; Deuteronomi
La defent à manger, ke mult est l'oisel cher.

ET Phisologus dit que caladrius
En curt à rei deit estre, e de une chose est maistre,
Que il set ben choisir hume ki dait murir
De enfermeté que hum ad, ki devant lui vendrat ;
Se il dait murir par veir, ne l' deignerad veir ;
Mais se il volt veer, tresben sacez pur vair,
Que par sun veement le mal de l'hume prent,
Tut le mal à sei trait, e li hum sain se vait.

AL oisel ad un os enz en la quisse gros ;
Se hum la muele ad, qui la veue faldrat
E les oilz en uindrat, senes repairarat ;
E içeo demustrum par çeo que çï peinum.

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

KALADRE signefie Jhesu le Fiz Marie ;
Tut est blancs espurget e mundes de pechet,
Sulunc çeo que Dés dit meme en sun escrit,
E par tai fait cler que par tei sei cher,

become disinherited.—Have in remembrance, this is a great signification.—I will not treat of it any more, but will speak of another.

Caladrius is the name of a bird which we find—all white in truth ; it is shaped like the thrush,—in a book it is said ; Deuteronomy—forbids to eat it, for the bird is very dear.

And Physiologus says that caladrius—ought to be in the court of a king, and it is learned in one thing,—that it knows well how to distinguish a man who must die—of the infirmity which he has, who shall come before it ;—truly, if he must die, it will not deign to look at him ;—but if it will look at him, know very well for truth,—that by its look it takes the man's ill,—it draws all the disease to itself, and the man recovers.

The bird has a great bone in its thigh ;—if one has the marrow, who shall be blind—and will anoint his eyes with it, immediately he will recover them ;—and that we show by what we paint here.

Caladrius signifies Jesus the Son of Mary ;—he is all white, purged and cleansed of sin,—according to what God himself said in his writing,—and by thee makes

Unches pechet ne fist ne l' pensat ne ne l' dit,
Par çeo venquit Diable par vertud cuvenable.

DES vint Judeus salver, ne l' voldreit receter,
Pur çeo nus regardat e les Judeus laissat ;
De pechet e de mort nus guari par sun confort,
Judeus mururent, pur çeo deivent murir ;
Mais nus que il volt veer vendrum à sum voleir,
Par çeo que nus avum de sun nun le surnun,
Dex prist Critien, e issi nus nume l'em.

CEO que en Griu est *cristus*, en Latin est *unctus*,
E çeo que est *uinz* en Franceis, en Jhesu Crist li rais
Sunt baptizez e oinz, e nus de crisme uinz,
E içeo signifie baptesme en ceste vie,
La muole de l'os de l'oiseil ki est gros,
Par quei Cristiens vait, ki ainz avogle esteit ;
Ceo est signefiance, aez en remembrance.

FENIX est uns oisais ki mult [est] genz e bals,
En Arabe est truvé, cume cisne est formé ;
Nuls hom ne set tant quere que plus en truist en terre ;
El mund tut suls est, e trestut purprins est ;
.v.c. anz vit e plus, çeo dit Ysidorus ;
Quant se veit enveillir, vergettes vait cuillir
De precius sarment de bon odurement,
Cum fule le prent, aprof desus s'estent,
Par la raie del solail recet la fue fedail,
Volentrivement ses eles i esprent,
Iloc art de sun gré, en puldre est tresturné,
Par le fu del sarment, par le bon uignement
Del chalt e del humur la puldre prent dulcur,

it clear that by thee I am dear,—he never did sin, or thought it, or said it,—therefore he conquered the Devil by proportional strength.

God came to save the Jews, they would not receive him,—therefore he looked upon us, and left the Jews ;—he cured us of sin and death by his comfort,—the Jews died, and for that they ought to die ;—but we whom he will look at shall come to his will,—because we have the surname of his name,—God takes the Christian, and thus we are named.

What is in Greek *χρυσός*, is in Latin *unctus*,—and in French *uinz* ; in Jesus Christ the kings—are baptized and anointed, and naked are anointed with the chrism,—and that signifies baptism in this life,—the marrow of the bone of the bird which is great,—by which the Christian sees, who before was blind ;—that is the meaning, keep it in remembrance.

Phoenix is a bird which is very elegant and handsome,—it is found in Arabia, and is shaped like a swan ;—no man can seek so far as to find another on the earth ;—it is the only one in the world, and is all purple ;—it lives five hundred years and more, Isidore says so ;—when it perceives age coming on, it goes and collects twigs—of precious spice of good odour,—as leaves it takes them, and spreads itself upon it,—by the sun's ray it takes the pure fire (of the heaven),—voluntarily it spreads its wings over it,—there it burns of its own will and is reduced to powder,—by the fire of the spice, by the good ointment—of the heat and humour the

E tel est sa nature, si cum dit escripture,
 Al terz jur vent à vie : grant chose signefie.
DE lui dit Bestiaire chose que mult est maire,
 ¶ Phisologus dit uncore plus ;
 Fenix cinc cenz anz vit ¶ un poi plus, ceo dit,
 Puis volt rejuvener, sa vellesce laisser,
 Lores le basme prent de là dunt il desent,
 Treis feiz se plungerat, tut sun cors uindrat ;
 Puis que il ad ceo fait enes le pas se vait,
 E tant par est membré, vent à une cité,
 Ceo est Eliopolis, ù repaire tut dis,
 Dunc cumence à nuncier que il volt rejuvener ;
 Iloc est uns alters, ne qui que il sait mais tels,
 Uns prestres en tel guise al oisel fait servise,
 Ke ben entent le crie qu'il ad de lui oie,
 Qu'il volt rejuvener e sa veillesce leser ;
 En Marz u en Averil ceo fait l'oisel gentil.

LI prestres quil sarment, sur sun alter l'esprent,
 E fenix vent volant, el fu se met ardant ;
 Quant ars est li sarment e le oisels ensement,
 Li clers vent al autel, jamais nen orez tel,
 Iloc truve un verment, suef alout petitet,
 Al secund jur revent, furme d'oisel tent,
 Quant repaire al terz jur l'oisel trove greignur,
 Tut est fait e furmé, al cleric dit tan *vale* ;
 Içeo est Dés te salt ; puis repaire el guald,
 Dunt il anceis turnat, ainceis qu'il se bruillat.
 Sacez tel est sort, de sun gré vent à mort,
 E de mort vent à vie ; oez que signefie.

powder takes sweetness,—and such is its nature, as the writing says,—on the third day it comes to life : it has a great signification.

Of it the Bestiary says a thing which is much greater,—and Physiologus says still more ;—the Phoenix lives five hundred years and a little more, it says,—when it will become young again and leave its old age,—then it takes the balm from there whence it descends,—three times it will dip itself, it will anoint all its body ;—after it has done that immediately it goes,—and it is so strong of limb, it comes to a city,—which is Heliopolis, where it repairs always,—then it begins to announce that it wishes to be made young again ;—there is an altar, I do not think there is another like it,—a priest in such manner does service to the bird,—that he understands well the cry that he has heard from it,—that it wishes to become young again and leave its old age ;—in March or in April the beautiful bird does that.

The priest collects spice, burns it upon his altar,—and the phoenix comes flying, puts itself in the burning fire ;—when the spice is burnt, and the bird likewise,—the clerk comes to the altar, you will never hear of such a one,—there he finds a vermin, softly it went very little,—on the second day he returns, it has the form of a bird,—when he repairs on the third day he finds the bird bigger,—it is all made and formed, to the clerk it says so much, *vale* ;—that is, God save thee ; then it repairs to the wood,—from whence it formerly turned, when it burnt itself.—Know, that is its lot, it comes to death of its own will,—and from death it comes to life ; hear what it signifies.

FENIX signefie Jhesu le Fiz Marie,
 Ke il out pousté murir de sun gré,
 E de mort vent a vie, fenix çeo signefie ;
 Pur sun pople salver se volt en croiz pener.
 Fenix dous eles ad, signefiance i ad :
 Par ces eles entent dous lais veraiemt,
 La velz lai e la nuvele, ki mult est saint e bele ;
 Ceo vint Dés pur emplir, pur sum pople guarir.
 Or fine la raisun, altre cumencerum.

Pulli ejus oculos eruere volunt, quapropter interficit.

PELLICANUS est nun de oisel [de] tel façon,
 Ceo est grue en verté, en Egypte est trové ;
 Dous maneres en sunt ; de juste le Nil vunt ;
 L'une en eves abite, de peissun est sa vite ;
 L'autre manjue es illes lesardes, cocodrilles,
 Serpent, pullentes bestes, mult sunt de malveis estres ;
Honocrotalia en Griu itel nun ha,
 En Latine sermun çeo est *lignum costrum*, (sic)
 En Franceis *lunc bec* est ; e de tel nature est,
 Quant vent à ses oisels, ¶ il sunt granz e bels,
 E le volt joir, de ses eles cuverir,
 Li oiselet sunt fer, prenent le à becher,
 Volent le devorer e ses dous oilz crever ;
 Dunt le[s] bech e prent, si's ocit à turement,
 E puis les lesse atant, mort les lesse gisant,
 Puis repaire al terz jur, mort les trove à dolur,
 Dunc en fait dol si fort quant ses oisels vait mort,
 De sun bec fert sun cors que li sancs einst fors,

Phœnix signifies Jesus the Son of Mary,—that he had power to die of his own will,—and from death came to life, Phœnix signifies that ;—to save his people he chose to suffer on the cross.—Phœnix has two wings, there is a meaning in it :—by these wings are meant the two laws, truly,—the old law and the new, which is very holy and beautiful ;—God came to fulfil that, to cure his people.—Now ends the subject, we will begin another.

Pellicanus is the name of a bird of such make,—that is the crane in truth, it is found in Egypt ; there are two kinds ; they live close to the Nile ;—the one dwells in the water, it lives upon fish ;—the other eats in the isles lizards, crocodiles,—serpents, stinking beasts, they are of very bad nature ;—it has the name *ὄνοκρόταλος* in Greek,—in the Latin tongue that is *longum rostrum*,—in French it is *long-beak* ; and of such a nature it is,—when it comes to its young birds, and they are great and handsome,—and it will fondle them, cover them with its wings,—the little birds are fierce, take to pecking it,—desire to eat it and pick out its two eyes ;—then it pecks and takes them, and slays them with torment,—and thereupon leaves them, leaves them lying dead,—then returns on the third day, is grieved to find them dead,—and makes such great lamentation when it sees its little birds dead,—with its beak it strikes its body that the blood issues forth,—

Li sancs vait degutant sur ses oisels caant ;
 Li sancs ad tel baillie, par lui venent en vie,
 E iço demustrum par çeo que si's peignum.

Et pellicanus Christum significat, et pulli ejus Judeos designant.

CEST oisel signefie le Fiz Sancte Marie,
 E nus si oisel sumes en faiture de humes ;
 Si sumes relevé, de mort resuscité,
 Par le sanc precius que Dés laissat pur nus,
 Cume li oisel funt ki par treis jurs mort sunt.
 Or oez par maisterie que iço signefie,
 Pur quei li oiselet bec al pere le oillet,
 E li peres est marri quant les ocit issi ;
 Ki nie verité, si volt crever le oil Deu,
 E Dés de cele gent prendrat vengeance :
 Aez en remembrance, çeo est signefiance.

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

UNS colums est, çeo dit Ysidre en sun escrit,
 Ki à sum columber altres fait reparer,
 E quant sunt assemblez tut unt lur volentez ;
 De plusurs colurs sunt li columb ki là vunt.
 Or oez senz dutance de tut signefiance.
LI colums signefie Jhesu le Fiz Marie,
 E nus ses colums sumes, e en faiture de humes,
 E à sun columber nus fait tuz reparer,
 Ceo est Saint Eglise, reparam al servise ;
 Iloc quant asemblum trestut ben i truvum,
 Nul prophete fist que il nus raensist,
 Ne apostle ne angele, saint ne archangele,

the blood goes dropping and falls on its young birds ;—the blood has such quality, by it they come to life,—and that we show by painting them here.

This bird signifies the Son of St. Mary,—and we are the young birds in the shape of men ;—who are raised, restored from death,—by the precious blood which God shed for us,—as the little birds are which are dead during three days.—Now hear by science what that signifies,—why the little birds peck at the father's eye,—and the father is angry when it kills the birds thus ;—he who denies truth, will put out the eye of God,—and God of that people will take vengeance :—have in remembrance, that is the meaning.

There is a dove, as Isidore says in his writing,—which makes others come to its dove-cot,—and when they are assembled they have all their wills ;—of various colours are the doves which go there.—Now hear without doubt the signification of the whole.

The dove signifies Jesus the Son of Mary,—and we are his doves, and in shape of men,—and to his dove-cote he causes us all to repair,—that is, Holy Church, we repair to the service ;—there when we meet we find everything well there,—no prophet did so much as to redeem us,—nor apostle nor angel, saint nor archangel,—but God loved us so much, he sent his Son,—in guise of a dove

Mais Dés tant nus amat, sun Fiz renvaiad,
 En guise de columbe, Saint Espirit vint el monde.
 Oez pur quei plusurs li columbe unt colurs ;
 Se uns colums ad plusurs en ses pennes colurs,
 Prophetes signefie solunc allegorie,
 Ki distrent Éscriptures de diverses mesures,
 E icele colur ki retrait à bisur,
 Icele signefie, ne larai ne l' vus die,
 Que Elyas fud portet là sus, en l'air levet.

E LA bloie colur que columbe unt plusur,
 Zonam mustre en verté, ki fud par mer porté
 El ventre del ceti, en Inde fud ravi.

PAR colur d'or entent treis enfanz veirement,
 Abdenago, Sydrac, e li terz fud Misac,
 Ki de tant ne de quant ne firent le cumant
 Nabogodonosor, ki fist ymages d'or,
 Que fesaient aurer e pur deus apeller ;
 Pur çeo demustrent or, que il destlrstrent (sic) dés d'or.

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

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

the Holy Ghost came into the world.—Hear why the doves have various colours ; —it signifies prophets according to the allegory.—A dove has various colours in its feathers,—which denote Scriptures of different measures,—and that colour which approaches to brown,—that signifies, I will not omit to tell it you,—that Elias was carried up above, raised in the air.

And the blue colour which many doves have,—in truth denotes Jonah, who was carried by sea—in the whale's belly, he was carried off to India.

By the colour of gold is meant truly three children,—Abednego, Shadrach, and the third was Meshach,—who on no terms would do the command—of Nebuchadnezzar, who made images of gold,—which they caused people to worship and call upon as gods ;—they show gold because they contemned gods of gold.

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

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

E CEO truvum escrit, que Bestiaire dit,
 En Ynde uns arbres est, dunt li fruiz si dulz est,
 Ke estut le vunt requere li colum de la tere,
 Li fruit en mangerunt, en l'arbre se serrunt,
 Lores sunt en repos tant cum sunt desrains clos.
UNS draguns est en tere ki as oisels fait guere ;
 Le dragun crement tant l'arbre, que tant ne quant
 N'i ose aprismer, ne à l'ombre atucher,
 Mais deluinz entur vait, si il pot lait lur fait ;
 Se l'ombre est à destre, dunc se vait à senestre,
 Se il est à senestre, li draguns vait à destre.
LI columbe tel sens unt ki sus el arbre sunt,
 Quant veient le dragun aler tut environ,
 Qui aguaitant les vait, mais il nul mal ne les fait,
 Ne jà nul mal nen averunt, tant cum en l'arbre sunt,
 Ne il ne lur pot faire laenge ne contraire ;
 Al arbre vunt suvent pur le defendement,
 Jà tant cu'i serunt pur le dragun mal nen averunt,
 Mais quant l'arbre larunt, e il departirunt,
 E li draguns vendrat, lores les ocirat.
 Ceo est grant signefiance, aiez en remembrance.
CEST arbre signefie Jhesu le Fiz Marie,
 E nus ses colum sumes en faiture d'ummes ;
 E li draguns, Diables, ki nus est aguaitables ;
 L'ombre, Saint Espirit, qui en meime Deu vit ;
 E à Sancte Marie dist li angele en tel baillie.
 Que Saint Espirit decendreit, e tut le obumbereit.
SEIGNURS, ben nus guardun encuntre cest dragun ;
 Ensemble nus tenum, cest arbre cultivum ;

And we find it written, that the Bestiary says,—in India there is a tree, of which the fruit is so sweet,—that the doves of the earth go seeking it above all things,—they eat the fruit of it, seat themselves in the tree,—then they are in repose as long as they are sheltered behind it.

There is a dragon in the earth which makes war on the birds ;—the dragon fears so much the tree, that on no account—dare it approach it, nor touch the shadow,—but it goes round at a distance, and, if it can, does them injury ;—if the shadow is to the right, then it goes to the left,—if it is to the left, the dragon goes to the right.

The doves have so much understanding which are above in the tree,—when they see the dragon go all round,—which goes watching them, but it does them no harm,—nor will they ever have any harm, as long as they are in the tree,—nor can it do them any injury or contrariety ;—they often go to the tree for defence,—as long as they shall be there they will have no hurt from the dragon,—but when they leave the tree and depart,—and the dragon shall come, then it will kill them.—This is a great meaning, have it in remembrance.

This tree signifies Jesus the Son of Mary,—and we are his doves in the shape of men ;—and the dragon is the Devil, who is on the wait for us ;—the shadow is the Holy Ghost, which lives in God himself ;—and to Saint Mary the angel said in such quality,—that the Holy Ghost should descend, and entirely overshadow her.

Lords, let us guard ourselves well against this dragon ;—let us hold together,

Bon i est à abiter ensemble pur urer ;
 Deu devum aurer e forement mercier,
 Quant trestut fist pur gent pur prendre esperement ;
 Ne n'est ren en cest mund ki essample ne dunt,
 Ki l' saverait demander, enquere, ʒ espruver.
 Ne voil ore plus traier, altre voil cumencer.

TURTRE ʒeo est oisel simple, caste, e bel,
 E sun malle aime tant, que jà à sun vivant
 Altre malle nen averat, ne puis que il murrat
 Jà altre ne prendrat, tut tens puis le plaindrat,
 Ne sur vert ne serad ; signefiance i ad.

PAR turtre par raisun Sainte Eglise entendum,
 Humle e caste est, e Dés sis malles est ;
 Ke Dés quant fud penez, en croiz à mort nafrez,
 Saint Eglise enplurat, ne ainz ne puis ne laissat.
 Pur ʒeo dient divin, k'itel ert tresque en fin,
 Ensemble od Deu serat, salf ert, jà n'i faldrat.
 E turtre signefie sacez Sancte Marie,
 U saint anme en verté, ʒeo dit auctorité.
 Dés nus otreit le sens ben de la turtre ! Amen.

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

HUPPE oisel apellum, teste ad cume poun,
 ʒ est de tel nature, si cum dit escripture,
 Quant il veit veil sun pere e enveilliz sa mere,
 Qu'il ne poent voler, ne veer, ne aler,
 Suz ses eles les prent, si's cove ensement,
 Cum sis peres fesait quant il en of esteit ;

let us cultivate this tree ;—it is good to inhabit there together to pray ;—we ought to worship God, and thank him very much,—when he made everything for people to take example ;—there is nothing in this world which does not give example,—if one knew how to ask, inquire, and prove it.—I will treat no more of this, but will begin another.

Turtle is a bird, simple, chaste, and fair,—and loves its male so much, that never during his life—will it have another male, nor after he shall be dead—will it ever take another, always afterwards it will lament him,—nor will it be any more on the branch ; there is a meaning in it.

By turtle rightly we understand Holy Church,—it is humble and chaste, and God is its male ;—because for God when he was punished, wounded to death on the cross,—Holy Church lamented ; neither before nor since did she leave him.—Therefore the theologians say, that she will be so to the end,—she will be with God, she will be safe, it will never fail.—And know, the turtle signifies Saint Mary,—or holy soul in truth, so says the authority.—May God give us the understanding of the turtle ! Amen.

Huppe is the name we give to a bird, it has a head like a peacock,—and is of such a nature, as the writing says,—when it sees its father become old, or its mother fallen into old age,—that they cannot fly, nor see, nor go,—it takes them under its wings, and cherishes them likewise,—as its father did when it was in

E par sun cuvement si li vent vehement,
 E que il pot ben aler, e la ù il volt voler.
 Aprof lur fait semblant qu'il firent altre tant
 A li quant ouef esteit, gueredun lur deveit.
 Ceo est signefiance, aiez en remembrance.

[E]NCOR dit escripture, que huppe ad tel nature,
 Ki del sanc hume oindraut quant il se dormirait,
 Diables viendraient, estrangler le voldreient ;
 Ceo li serait avis, dunc ferait mult alt criz.

Or oez par maisterie que iço signefie.
 CEO deit fiz fere à pere, ensur que tut à mere,
 Ki suef le portat, nuri, ⁊ alaitat ;
 Quant li pere enveillist e sa mere enfeblast,
 Qu'il sunt nun poant, qu'il vunt apoverissant,
 Li fiz lur dait aier, nurir, e cuveiller.

[E] SANC notat pechet dunt humes sunt lied ;
 Quant hum en pechet dort, pechet le trait à mort ;
 Deu le volt desoter Diable ⁊ estrangler ;
 De çeo devum loer Damne-Deu aurer,
 Quant itel esperement demustre à la gent ;
 Grant essample nus dit par huppe ki çeo fait.
 N'en voil ore plus traier, de altre voil parler.

[I]BEX d'oiseil [est] nun, que cigonie apelum ;
 De Egipte vint del Nil, mult par est beste vil ;
 Vil oisel est cigunie, e si vit de caruine ;
 Nen ose en eve entrer, ki ne set pas noer ;
 Juste la nue prent le mort peissun pullent,
 Culoveres e vermine, serpenz e salvagine ;
 De tel cose est sa vie : oez que signefie.

the egg ;—and by its cherishing it became strong,—till it could go well, and fly where it would.—After it makes semblance to them that they did as much to it—when it was young, it owes them the return.—That is a signification, have in remembrance.

The writing says further, that the huppe has such a nature,—if any one shall anoint a man with its blood when he shall be asleep,—devils would come, and would be strangling him ;—it would appear so to him, then he would make a very great cry.—Now hear by science what that signifies.

That a son ought to do to his father, and particularly to his mother,—who sweetly carried him, nourished him, and fed him with her breast ;—when the father becomes old and the mother feeble,—that they are without strength, and go into poverty,—the son ought to help, nourish, and cherish them.

The blood denotes sin with which men are bound ;—when a man sleeps in sin, sin draws him to death ;—the Devil will take him from God and strangle him ;—therefore we ought to praise God and worship him,—when he exhibits such example to people ;—he tells us a great example by the huppe which does this.—I will now treat no more of it, but will talk of another.

Ibex is the name of a bird, which we call stork ;—it comes from Egypt from the Nile : it is a very vile animal ;—a vile bird is the stork, and it lives of carrion ;—it dares not enter into the water, because it does not know how to swim ;—near the bank it catches the stinking dead fish,—snakes, and vermin, serpents and game ;—of such things it lives ; hear what it signifies.

OR oez, hom de Dé, ki en baptesme es né,
 Entre en eve entendable, en mer espiritabile ;
 Par eve entent saveir, iço sacez pur veir ;
 Par mer, Saint Escripiture, u cest mund par nature ;
 Li saveirs est viande que saint hum demande ;
 E la Saint Escripiture est à l'anme pulture,
 Ki la volt essercer, e sultiment traier ;
 ¶ hom ki le n'entent, ki ne fait escamement,
 Cil blasme çeo dit, cumme cigonie vit.

[E] KI ceo ne ferat, mais defors volerat,
 De caruine viverat e fruit de charn averat ;
 Fruit de charn par raisun par reformatiun,
 Usure u malveise vice, perjurie e avaricie ;
 Ceo funt li carnal, par quei hum est mortel ;
 Fruit espiritabile par quei l'en veint Diable,
 Iço est karité, feït, ¶ humilité,
 Joie e pais, honestée, e sainte castée.

EN pur çeo, hom de Dé, entent auctorité ;
 De sus mer deis voler, çeo est le munt surmunter ;
 Mult i ad feres bestes de engins e de mal estres ;
 Par les bestes entent Diables e male gent.
 Hom ki volt surmunter, ses eles deit lever ;
 Li hom dous mains unt, ki pur eles lur sunt ;
 Ses mains deit hum lever al cel Deu aurer,
 Ke del cel vint vertut dunt Satan fud vencud ;
 E par *signum crucis*, çeo entendum tut dis.
 E veir par semblance dreite signefiance :
 Li solail en terre est cler, quant ses rais pot mustrer ;
 Lune ses cors estent, quant lumere reprent ;
 Oisels quant volerat, ses eles estendrat ;

Now hear, man of God, he who is born in baptism,—enters in the intellectual water, in the spiritual sea ;—by water is meant knowledge, know that for truth ;—by sea, Holy Scripture, or this world by nature ;—knowledge is the food which the holy man asks ;—and Holy Scripture is food to the soul,—for him who will exercise it and treat it subtilly ;—and the man who does not understand it, and who does not make food of it,—this is his blame, he lives as the crane.

And he who shall not do that, but will fly out,—he will live on carrion and will have fruit of the flesh ;—fruit of the flesh rightly by fornication,—usury or bad vice, perjury and avarice ;—that is what carnal people do, by which man is mortal ;—spiritual fruit by which people vanquish the Devil,—that is charity, faith, and humility,—joy and peace, honesty and holy chastity.

And therefore, man of God, listen to authority ;—thou oughtest to fly above the sea, that is, to surmount the world :—there are there many fierce beasts of cunning and wicked natures ;—by the beasts are meant Devils and wicked people.—He who will surmount it, he must raise his wings ;—men have two hands, which are for wings to them ;—a man must raise his hands to heaven to worship God,—for from heaven came the force by which Satan was vanquished ;—and we always understand that by the sign of the cross.—And see by a similitude the right meaning :—the sun is bright on the earth, when it can show its rays ;—the moon extends its horns, when it receives light ;—when a bird will fly, it will extend its wings ;—a

Nef od vent aprestée curt tut sigle levé ;
 Pur essample mustrum çeo que nus dit avum :
 Oez altre semblance, si'n aiez remembrance.

MOYSES fud serf Dé, çeo dit auctorité :

Oez miracle bel ; le pople de Israel,
 Quant surmunter volait, ses mains al cel tendrait ;
 Amalec fud tirant, e Judeu mescreant,
 Mult fud fort hume en terre, vers Moyses prist guere ;
 Moises li venquit quant ses mains tendit,
 E quant jus le meteit, Amalech devenqueit.

EISSI deit hum noer, ses mains vers Deu lever,

Ceo est Dés deprier, de la croiz sei seigner ;
 E ki çeo ne ferat, e carnalment viverat,
 En sun peché murat, à Diable en irat.

De tel gent Dés nus dit pur veir en sun escrit,
 Que nus laissum le mort enseveliz à mort.

ET Phisologus de cigonie dit plus ;

Quant se volt espurger, sun detres volt muiller,

E sun bec en i met, sun detres fait tut net ;

Sacez de tel mester servent li losenger,

Ki ben dit de devant, derere vait mentant.

Or fine ceste raisun, de altre oisel dirum.

[F]ULLICA est volable, ⁊ oisel entendable,

E cointes e membrez, humles ⁊ atemprez,

E de honeste pulture ; de caruine n'ad cure ;

E cel lui volt maneir, ù il pais pot avoir,

S'i ad viand e pais, n'en turnerat jamais.

En eve fait sun ni, u sur pere altresì ;

Quant il fait tempesté, lores se plunge el gué ;

ship which is ready for the wind goes with all its sail raised ;—what we have said we show for example :—hear another similitude, and have remembrance of it.

Moses was the servant of God, as authority says :—hear a fair miracle ; when the people of Israel,—would overcome, he stretched his hands to heaven ;—Amalek was a tyrant, and the Jews misbelieving ;—he was a very strong man on the earth, made war against Moses ;—Moses vanquished him when he held up his hands,—and, when he put them down, Amalek conquered.

And thus ought man to swim, to raise his hands towards God,—that is, to pray to God, to sign himself with the cross ;—and he who shall not do that, and shall live carnally,—he shall die in his sin, and shall go to the Devil.—Of such people God tells us truly in his writing,—let us leave the dead to be buried by the dead.

And Physiologus says further of the crane ;—when it will cleanse itself, it will wet its hind part,—and puts its beak there, and makes its hind part quite clean ;—know that such is the practice of parasites,—he who speaks well before, goes lying behind.—Now this discourse finishes, we will speak of another bird.

Fullica is a thing which flies, and a bird which has understanding,—and cunning and strong, humble and moderate,—and of honest feeding ; it does not care for carrion ;—and will remain in that place, where it can have peace,—if there is food and tranquillity, it will never go away from it.—It makes its nest in the water, or else on a rock ;—when there is stormy weather, then it plunges into the water ;—

E quant est traveillet, lores le fait plus let.
 Ceo est grant signefiance, aez en remembrance.

OISEL de tel baillie saint hom signefie,
 Ki onestement vit, issi cum Davit dit ;
 Ki carn laisse à manger, pur sa charn acastier ;
 E ki pur ben urer sultivement volt ester,
 Ki ensultivement Deu prie e eschordement,
 Se il en ad talent, ço 'n est demustrement.
 Le ni que en ev fait, u sur pere le lait,
 Li nix est luis que abite, u sainz hom u ermite ;
 Ceo que en eve est mis, u sur pere se est asis ;
 L'eve est sens en Dé, pere stabilité.
 E iço signefie li oisels de tel vie.

[N]ICTICORAX, ço dit Davi en sun scrit,
 Que tut suls volt estre, que en leu erat de l'estre,
 N'ad cure de luur, melz aime tenebrur ;
 Envers vole e crie, e de ordure est sa vie.
 Oisels est nocturnals, e cante cuntre mals ;
 Fresaie le apelum en Franceise raisun ;
 D'itels est sa faiture, ço est ceste peinture.

[F]RESAIE signefie Judeus en ceste vie,
 Que quant li creaturs les volt mettre à luurs,
 E il les volt salver e de mort deliverer,
 Ne l' voldrent recuillir, ne ses cumanz oir,
 Distrent ne aveient rei ne mais Cesar en crei ;
 Pur ço Deus les lassa, e à nus repaire,
 E la prince de mort nus toli de sa mort.
 Laissames la veil lai que Judeu unt pur fei,
 Qu'il prud n'en[t]endirent (?), quant il Deu deguerpirent ;
 Ceo est lur lei e lur vie, cors dure signefie ;

and when it is laboured, then it makes it more glad.—This is great signification, have in remembrance.

A bird of such quality signifies the holy man,—who lives honestly, as David says ;—who avoids eating flesh, in order to chastise his flesh ;—and who, to pray well, will be solitary,—who prays to God solitarily and heartily,—if he has the power to do it, that is the signification of it.—The nest which it makes in the water, or which it leaves on the rock,—the nest is the place which the holy man or hermit inhabits ;—as for its being placed in the water, or seated upon a rock,—the water is sense in God, the stone stability.—And that is the meaning of a bird of such life.

Nycticorax, as David says in his writing,—that it likes to be quite solitary, that when it shall be in the situation to be so ;—it has no care of light, it loves better darkness ;—inversely it flies and cries, and it lives upon ordure.—It is a nocturnal bird, and sings at the approach of ill ;—we call it *Fresaie* in French ;—its form is such as is represented in this picture.

Fresaie signifies the Jews in this life,—because when the Creator would bring them to light,—and he would save them and deliver them from death,—they would not receive him, nor obey his commands,—they said that they had no king but Cæsar ;—therefore God left them and came to us,—and the Prince of death saved us by his death.—We left the old Law which the Jews have for their faith,—that they did not understand it prudently, when they deserted God ;—that is their

E si funt envers cum li oisel vole envers.
 Oisel est nocturnals, e cante cuntre mals ;
 E çeo est l'entendement, senz nul redutement :
 Enfern est senz luur, ù canterunt dolor ;
 E çeo truvum escrit que Dés meimes dit,
 " Li men fiz se esluignerent, à stranges sa (sic) aprimerent."
 Judeus ses fiz clamat, nus estranges numat.
 Li Juev se esloignerent, quant Deu crucifierent ;
 Nus sumes aprismed e Cristien baptizet.
 Or fine cest raisun, e des peres dirum.

TURROBOLEN sunt peres, ki unt itels maneres,
 Que quant prof à prof sunt, de eus fu geterunt,
 E se luinz à luinz sunt, jà fu de eus ne ferunt,
 Ne flambe n'en istrat, ne feu ne apparat.
 E cestes trovent gent ki sunt en orient,
 E l'une la faiture d'ume par nature,
 L'autre trovent mult bele en guise de fem[el]e ;
 Pere de tel faiture pinstre de sur la peinture.

PERE de tel baillie femme e hume signefie ;
 Quant prof à prof sunt, lur amur les sumunt ;
 Si se vunt eschalfant cum les peres ardant,
 Si cum li fu est desteint, e luxurie refraint ;
 Pur çeo sunt deseверé nunaines de moines e de abez :
 Aiez en remembrance, çeo est signefiance.
 Nuls hom ne se merveilt, ne il faire le dait,
 Si Diabes suprent par femmes saint gent ;
 Plus set engin truver, que hom ne set penser ;
 Adam e Salomun e David e Samsun,
 Il furent decauz e par femmes vencuz.
 Femme est porte à Diable, e sereit cuvenable,

Law and their life, it signifies hard body ;—and thus they do inversely as the bird flies inversely.—It is a bird of night, and sings at the approach of evil ;—and that is the meaning, without fear ;—hell is without light, where they shall sing lamentations ;—and we find it written, that God himself said,—“ My children departed from me, and strangers approached to me.”—He called the Jews his children, as he named strangers.—The Jews went away, when they crucified God ;—we are come near, and baptized Christians.—Now ends this discourse, and we will speak of stones.

Turroboles are stones which have such peculiarities,—that when they are near together, they will emit fire,—and if they are at a distance from each other, they will no longer emit fire,—neither will flame issue from them, nor fire appear.—And these people find who are in the east,—and the one has naturally the make of a man,—they find the other very beautiful in form of a female ;—a stone of such a make excels for painting.

A stone of such quality signifies woman and man ;—when they are near each other, their love inflames them ;—and they go on increasing in heat as the stones burn,—till the fire is extinguished, and the luxury restrained ;—therefore nuns are separated from monks and abbots :—have in remembrance, this is a signification.—No man wonders, nor ought he to do so,—if the Devil catches holy people by means of women ;—she knows more how to find snares, than man can think.—Adam and Solomon, and David and Samson,—they were deceived and conquered by women.—Woman is the Devil's door, and would be convenient,—when he catches holy

Quant de malveis talent les sainz humes suprent,
Ceo 'n est signefiance, aez en remembrance.

Or voil mun metre muer, pur ma raisum melz ordener ;

* [A leaf appears to be wanting.] *

E par là resplendur avum, que nus od Deu regner devum.

E çeo sacez vereiement que l'en l'adamas bruist en fent,

Par le sanc de buc e de plun, signefie grant raisun.

SEIGNURS, aez i ente[n]te, bucs est beste pulente ;

Par le sanc de buc entendum en nostre lai corruptiun ;

Par plum entendum peché, par quei hom sunt enginné ;

Ke li plums paise que fer, ki pechurs traite en emfer ;

Corruptiun [e] pechet nus fent, j'encontre Deu nus ofent.

E cel vertu ad en sei, le fer trait od sei ;

Signefie que Christiens traitent à la lur lei paens,

Quant il laissent lur eresie, e creient el Fiz Sancte Marie.

E çeo dit Phisologus, que adamas ad vertut plus ;

E si est uns munz en orient, u tue est de mainte gent,

E pur nuit gete grant luur, e nent n'apert contre le jur ;

Pur le soleil e pur le jur ne s'aparist sa resplendur.

E li must si ad tel manere, ne fer, ne fu, n'acer, ne pere.

E DE iceste adamas nus dit un prophete en sun escrit,

Qu'il vit un barun seant de de sur le munt d'aimant,

En sa main le adamant ot, j'en mi un pople stot.

Li bers dunt li prophete dit, qu'il sur le mund de aimant vit,

Fud Jhesu Christ le Fiz Marie, que l'aimant nus signefie ;

[E] çeo que sur le mur estout, sa victorie signefiout ;

[E] çeo que en estant esteit, mustre à bataille prest esteit ;

E çeo que ert sun pere aresté, nus mustre estabilité ;

E çeo qu'il adamant teneit, mustre que la semblance averait ;

men by evil contrivance.—That is a signification, have in remembrance.—Now I will change my metre, in order to arrange better my discourse ; * * * * thereby we have resplendency, that we are to reign with God.—And this know truly, that they break in pieces the loadstone,—with goat's blood and lead, it signifies a great matter.

Lords, pay attention to it, a goat is a stinking beast ;—by the blood of the goat we understand corruption in our law ;—by the lead we understand sin, by which men are ensnared ;—that the lead weighs the iron, which draws sinners to hell,—corruption and sin splits us, and makes us offend against God.—And this virtue it has in it, it draws the iron with it ;—it signifies that Christians draw pagans to their law,—when they leave their heresy, and believe in the Son of St. Mary.—This Physiologus says, that the adamant has a further virtue ;—and there is a mountain in the east, where it is found by many people,—and by night it emits great light, and it does not appear in the face of day ;—on account of the sun and the daylight its resplendency does not appear.—And the mountain has such a nature, as neither iron, nor fire, nor steel, nor stone.

And of this loadstone a prophet tells us in his writing,—that he saw a baron sitting upon the mount of loadstone,—he had the adamant in his hand, and stood in the midst of a people.—The baron of whom the prophet spoke, that he saw him upon the mountain of loadstone,—was Jesus Christ the Son of Mary, whom the loadstone signifies to us ;—and his being upon the mount, signified his victory ;—and his being standing, shows he was ready for battle ;—and his stone being fixed, shows us stability ;—and his holding the adamant, shows that he had simi-

Dés en guise d'aimant fud, puis que en char fud aparut,
 Ke fer ne fu, acer ne pere, ne li unt fait sa manere,
 A tut iço fud contrestant, çeo est la pere de aimant.
 Dés ne pot estre ocis par fer, ne ne l' pout fu d'enfer ;
 Arme d'acer ne l' put garder, ne pere ne pot seieler,
 Qu'il de mort ne resuscitast, e d'enfer ses fedailz getast.

CEO nus mustre l'aimant, Dés ot en tere le semblant,

Ki en la nuit dune luur, çeo est nostre tenebrur ;
 Si cum la pere trait le fer, e Jhesu Christ nus traist d'enfer.

DANIEL [dit] en sun sermun qu'il vestuz vit un barun

D'un vestement que unt nun baldui, çeo est veste de li ;

De tere naist tel vestement, e iço fait entendement,

Que Dés prist incarnatiun pur la nostre redemptiun.

E ceo que l'um trove la aimant de de sur la munt de oriant ;

Le munt demustre majesté à Jhesus Crist serat trové ;

E Dés ki est Pere e Fiz, e Dés ki nus en Saint Espiriz,

Il seit de nus maintenant, e de nus seit fundement !

De l'aimant ne voil or plus traiter, d'autres peres voil cumencer.

DUZE peres ad en cest mund, ki mult grant demustrum, (?)

Ne larai brefment ne die de cascun que signefie.

Jaspe ruge demustre amour, averte feiblanche, ducur ;

Saphire mustre ki fei ad, qu'ensemble od Deu regnerat ;

Castedoine ki est foin mustre que od Deu serum veisin ;

Smaragde demustre fei, que Christiens ad en sei ;

Sardonix mustre castée, entre sainz humilité ;

Sardius mustre dolor, qu'el munt ourent pur Deu amour ;

Crisolite ure celeste, qui ourent out vie terrestre ;

litude to it ;—God was in guise of loadstone, when he appeared in the flesh,—for iron nor fire, steel nor stone, have made him his manner,—he was opposed to all this, that is, the loadstone.—God could not be killed by iron, neither could the fire of hell do it,—arm of steel could not guard him, nor stone seal him up,—but he rose to life from death, and cast his lieges out of hell.

This the loadstone shows us, God had on earth the semblance of it,—which in the night gives light, that is our darkness ;—as the stone draws the iron, so Jesus Christ drew us from hell.

Daniel said in his discourse that he saw a baron clothed—with a vestment that is named *baldui*, that is his vest ;—such a vestment grows from the earth, and it gives to understand,—that God took incarnation for our redemption.—And as for the finding of the loadstone upon the mountain in the East ;—the mountain signifies majesty in which Jesus Christ shall be found ;—and God who is Father and Son, and God who is to us the Holy Ghost,—may he be a support to us, and may he be a foundation to us !—Of the loadstone I will now treat no more, I will begin of other stones.

There are twelve stones in this world, which have great signification,—I will not omit briefly to tell the signification of each.—The red jasper shows love, open weakness, sweetness ;—sapphire shows that he who has faith shall reign together with God ;—chalcedony which is fine, shows that we shall be neighbours with God ;—smaragdus shows faith, which the Christian hath in him ;—sardonyx shows chastity, humility among saints ;—sardius shows sorrow, which they had in earth for God's love ;—chrysolite the celestial happiness, which they had

Beril demustre espurgement, que sainz pronuntieret à gent ;
 Topacius nus signifie la corune de saint vie ;
 Crisopassus mustre luer, que li sainz hom averunt mult cher ;
 Jacinctus mustre luur que li saint unt del creatur ;
 Amatistus mustre çeo, qui le martire que Dés sufri.

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

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

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

UNION ad nun ceste pere, nule ne pot estre plus chere ;
 Pur çeo est union numée, jà sa per n'ert mais trovée.
 Or voil dire per raisun cument ele naist ù la trovum.
 Union naist par grant raisun en un isle Tapné ad nun ;
 En cele idle ad teles peres, ki sunt faites en tel maneres,
 Qu'il n'ad buche ne jointure ne echede ne creveure,
 Ainz sunt si plaines cumme glace, içeo voil que ben sace ;
 Icés peres unt pousté qu'eles se aoherent de lur gré, [ent,
 Del cel la ruseie receivent, de cele enpreingnent, de cel veie-
 Ceo fuserent vives creatures, puis se revugnent senz faitures ;

with the terrestrial life ;—beryl shows purification, which the saints pronounced to people ;—topaz signifies to us the crown of holy life ;—chrysoyassus shows the light, which the holy men shall hold very dear ;—jacinth shows the light of the Creator which the saints have ;—amethyst shows what the martyrs suffered for God.

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

Unio is the name of this stone, none can be more precious ;—therefore it is named unio, the equal of it was never found.—And now I will tell rightly how it grows where we find it.—The unio grows by great right in an isle named Tapné ;—in that isle are such stones, that are made in such manner,—that there is neither mouth nor juncture nor hole nor crevice,—but they are smooth as ice, I wish you to know that,—these stones have the power to open at their own will,—they receive the dew of heaven, become impregnated with it, and live by it,—as if they were living creatures, then become again without shapes ;—the dew is so long in

Tant est la rusée en la pere, que la rusée devient pere,
 E tuz jurz i est altretant cum mere porte sun enfant ;
 Puis si se aovere, si'n ist la pere, puis se joignent en tel ma-
 Jà puis ne sera deserée, ne crevace n'i ert truvé. [nere,
EN un livre dit de gramaire, que nus apelum Bestiaire,
 Que ceste pere naist en mer, concete le fait apeler,
 De sus mer en la matinée, 7 iloc receit la rusée ;
 La rusei en sei clorat, e puis as funz de mur viat,
 Tant cum la rusé i serat en meité charn parat ;
 E tant i serat la rusée qu'ele ert en pere tresturnée.
 Ceste pere est bon à porter, ki castement se pot garder ;
 A mult choses pot valeir, ki cestes peres pot avoir.
 Jà n'ert fors mort nul enfermeté dunt hom ne venge à santé,
 Ki od rusée le beverat, se il vrai fiance ad.

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

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

the stone, that the dew becomes stone,—and it is there always as long as the mother carries her child ;—then it opens itself, it issues from the stone, and they join in such manner,—that never after shall it be unclosed, nor will there be found a crack in it.

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

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

SEIGNURS, n'en aiez pas dutance ; ore en oez altre sem-
 Li berilz ad vertu en sei, le rai del solail trait à sei ; [blance.
 E li reis est de tel nature, li beriz passe senz frainture ;
 E li chalt est de l' altre part, que il esprent e bruille e art
 Estupes, tundre, drapellez, seches cosetes estramez.
 E iço est tel esperment, que veu est à mainte gent.
 Icil beril nus signefie Nostre Dame Sancte Marie ;
 Par le soleil, Deu entendum ; e par le rai sun Fiz parnum ;
 Ke si cum li rais de solail à ceste pere est fedeil,
 Que il entre en li senz uverture, ¶ ultre passe senz frainture ;
SACEZ que issi faitement, que Jhesu Christ veraïement,
 Si passe la Virgine entre sai, cum par mie pere lo rai ;
 Dés la furmad, e concut lui, e si fu pere e mere amdui ;
 Si fu Jhesu Christ pere, e Marie fille e mere,
 Pur fiz ne perdit nun de pere, ne el pur fille nun de mere.
CEO que li rais de altre part de la pere esprent ¶ art
 Estupes, tundre, drapelez, seches cosetes estramez,
 Signefie que Dampne-Deu, puis que la Virgine fud né,
 Nostre fragilité brui, ¶ an amur nus converti ;
 Ke feu signefie amur e Saint Espirit del Creatur ;
 Sainte est la pere ¶ espruvée ; atant est cest raisun finée.
DES est vive pere, çeo dit Saint Pol l'apostle en sun escrit,
 E çeo conferme Sain Johan veraïement e senz engan ;
 Pere esteit Dés, ceo li fud vis, e tristut coveret Parais ;
 D'iceste pere unt leur tutes les peres e color ;
 De ceste pere unt bunté tutes les peres e clarté ;
 D'icest pere veïement unt tutes peres fundament.

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

Know thus certainly that Jesus Christ truly—passes the Virgin, between himself, as the ray through the stone ;—God formed her, and she conceived him, and thus was both father and mother ;—Jesus Christ was father, and Mary was daughter and mother,—for son he did not lose the name of father, nor she for daughter the name of mother.

The circumstance that the ray on the other side of the stone sets fire to and burns—rags, tinder, pieces of cloth, dry things of straw,—signifies that the Lord God, after he was born of the Virgin,—burnt our frailty, and converted us to love ;—for fire signifies love and the Holy Spirit of the Creator ;—the stone is holy and proved ; and so is this discourse ended.

God is a living stone, as St. Paul the apostle says in his writing,—and St. John confirms it truly and without guile ;—God was a stone, and he was alive and covered all Paradise ;—from this stone all the stones have brightness and colour ;—from this stone all the stones have goodness and clearness ;—from this stone truly all stones have their foundation.—And know, the apostle St. Peter calls the

E sacez l'apostle Saint Pere les fianz apele vives peres ;
 Li saint sunt peres veirement, de Saint Eglise fundament,
 Ceo est qu'il funt e ferm e stable, ⁊ en Parais permainable ;
 Vives peres sunt apelées, pardurable vivent od Dé.

CEO dist Saint Pere, qu'il ert pere e sur lui pere,
 De Eglise ferait fundament, dureit li pousté de gent,
 Delier e dedeslier durait li les cles del cel,

E tut cil ki el cel irunt, ces oit bonuretez averunt,

.I. .II. .III. .IV. .V. .VI. .VII. .VIII.
 Vie, juvent, saint, amur, repos, joie, pais, e luur ;

Union çeo durat senz fin, issi cum dient clerc devin ;

Union e Sancte Marie nus doinst ices .viij. duns de vie !

E Dés li otreit sa majesté pur quei cest livre fud trové !

E tuz ces ki çeo prairerunt, e *Pater noster* en dirunt,

La merite aient Sain Johan, el sain saient saint Abraam.

Union est Pere e Fiz, union est Saint Espiriz ;

Union est cumencement, union est definement ;

Union est alpha ⁊ ω ; *Benedicamus Domino* !

CEO est ume encline terre, aillurs ne volt pulture quere ;

Tut issi funt li hom del mund, richeises queren ki's confunt ;

Quant tant les aiment à tenir, que pur Deu ne's volent partir.

Li oisel vunt dreit volant là sus vers le cel joiant,

Tut issi est de mainte gent, vers le cel lur curage tent.

Pere est ferme, par sei stable, tuz jur sest chose parmeinable ;

Signefiance est d'ume sage, ki en ben tuz jurs ad curage.

Cest est demustrance d'enfant, ⁊ oisel d'ume à Deu tendant.

MUSTRE ai de treis maneres, de bestes, de oisels, e de peres ;

Que de cascun de ces est un rai, çeo demustre que Dés
 [est rei,

believers living stones ;—the saints are stones truly, the foundation of Holy Church,—that is, they make it firm and stable and durable in Paradise ;—they are called living stones, they live for ever with God.

This St. Peter says, that he was stone and stone upon him,—he would make him the foundation of the Church, he would give him power of people,—he would give him the keys of heaven to bind and unbind,—and all those who shall go to heaven, shall have these eight good things,—life, youth, holiness, love, repose, joy, peace, and light ;—unio will give that without end, as the theologians say ;—may the unio and St. Mary give us these eight gifts of life !—And may God give his majesty to her for whom this book was made !—And may all those who will pray for that, and will say a Pater-noster for it,—have the merit of St. John, may they be in the bosom of holy Abraham !—Unio is Father and Son, unio is the Holy Ghost ;—unio is beginning, unio is end ;—unio is alpha and ω ; *Benedicamus Domino* !

That is, man inclines to the earth, elsewhere he will not seek food ;—just so do the men of the world, they seek riches which bring them to confusion,—when they love so much to keep them, that they will not let them go for the sake of God.—The birds go straight flying joyously up towards heaven,—just so it is with many people, their courage tends towards heaven.—A stone is firm and stable of itself, it is a thing always enduring ;—it means a wise man, who has courage always in doing good.—This is the demonstration of a child, and the bird of a man tending towards God.

I have shown of three kinds, of beasts, of birds, and of stones,—that of each

En persone est Trinité, 7 Un suls est en deité ;
Icist Dés nus sait en aie, e la Virgine Sancte Marie !
Icist Dés nus otreit veir sen, e vie pardurable ! AMEN.

of these there is a king, which shows that God is king,—in person he is Trinity, and One only in divinity ;—may this God be our aid, and the Virgin St. Mary !—May this God give us true sense and life everlasting ! AMEN.

FRAGMENT ON POPULAR SCIENCE,

FROM THE

EARLY ENGLISH METRICAL LIVES OF SAINTS.



THE riȝte put of helle is a-midde the urthe with-inne ;
Oure Loverd, that al makede i-wis, queynte is of ginne,
Hevene and urthe y-makede i-wis, and siththe alle thing that is.
Urthe is a lutel hurfte aȝen hevene i-wis ;
Hevene goth aboute the wordle evene hit mot weye ;
Urthe is a-midde the hevene as the streon a-midde theye.
Moche is that on more than that other, for the leste sterre i-wis
In hevene, as the boc ous saith, more than the urthe is ;
For ho so were an heȝ bi a sterre, if hit so miȝte beo,
So moche wolde the urthe thenche that he ne scholde hire noȝt
Ones goth the sonne aboute thurf dai and thurf niȝt ; [i-seo.
And the mone and the sterren with hire bereth the sonne briȝt.
For that is evene above thin heved, aboute the nones stounde,
Under thi fet evene hit is at mid-nyȝt under grounde ;
And cometh up whan the sonne a-rist, and over the is at none,
Evene heo maketh thus hire cours, and cometh aboute sone.
As an appel the urthe is round, so that evere mo
Half the urthe the sonne bi-schyneth, hou so hit evere go ;
And nou hit is her mid ous whan hit is her mid-nyȝt,
As me mai to sothe i-seo, ho so haveth god insiȝt.
And if thu hulde a cler candle bi an appel riȝt,
Evene helven-del than appel heo wolde ȝyve hire liȝt.
Ther beoth in the firmament suche as we i-seoth,
The ovemeste is the riȝte hevene in whan the sterren beoth ;
For ther above is Godes riche, that i-lasteth bouten ende,
That we beoth therto y-maked, God lete ous thider wende !
Ther byneth the sovene beoth, that ech of hem i-wis
A steorre hath with-oute mo that planete i-cleped is ;
Ich wole bi-gynne the sove names, and nemny the hexte.
Saturnus is above ; and Jubiter is the nexte ;
Thanne Mars byneth the him ; and thanne the sonne is ;
Venus siththe the clere sterre ; Mercurius thanne i-wis,
That selde is of ous i-seȝe ; the mone is next the grounde :
Thurf gret wit of clergie here names were furst i-founde.

For ech of the sovene mai gret vertu an urthe do,
 Bothe of weder and of frut, as here poer 3if therto ;
 And also men that beoth i-bore under here mi3te i-wis
 Schulle habbe diverse mi3te, and lyf, after that here vertu is,
 Summe lechours, and summe glotouns, and summe other ma-
 nere;

Natheles a man of god in-wit of alle thulke him mai skere :
 For planetes ne doth non other bote 3eveth in manes wille,
 To beo lither other god as here vertu wole to tille,
 And 3yveth also qualité to do so other so,
 And no3t for than bi his in-wit ech man may do.
 For such qualité nath noman to beo lechour other schrewe,
 That ne mai him witie ther a3en, ac natheles so doth fewe.
 Of this sove pla[ne]tes also gret poer 3e i-seoth,
 For sove dayes of the wyke ther-after i-cleped beoth ;
 Of Saturnus, Saterdag ; and Soneday of the sonne ;
 Of the mone, Moneday, ho so rekene conne.
 Of a planete eche day in the wyke i-cleped is,
 In Englisch other a Laty, bote 3e herkny amis ;
 And for Mars and Saturnus lither in here poer beoth,
 And lute God an urthe doth, as this clerkes i-seoth ;
 Therefore me schoneth moche thane Saterdag bigynne,
 And the Tuesdai, eni work for eni god on to wynne.
 Among alle the planetes the sonne a-midde is,
 As the kyng a-midde his men to wissen alle i-wis ;
 Ase the sonne mai schyne aboute hem echon,
 For alle hi habbeth li3t of hire, with hire no3t on.
 As me mai the mone i-seo while heo is nue ri3t,
 A lute rundel, as a sikel, me si3th therof that li3t ;
 And al that other del with-inne blac as a reven is,
 So blac is al the mone of him silve i-wis,
 Bote ther as the sonne schyneth that 3eveth hire li3t al,
 And maketh hire so schyne aboute as heo schynde in crestal ;
 For whan the sonne schyneth in crestal other in water cler,
 A gret leome hit 3eveth out a3en, and schyneth fur and ner,
 Also fareth the mone i-wis, the sonne schyneth a-doun ri3t
 Evene on hire, and a3en among ous sent his li3t.
 And for the sonne is fur above ri3t to-fore the prime,
 Bynethe hire the mone is evene and the sonne schyneth sum
 tyme.

In thother side al of the mone, and hider-ward ri3t nowi3t,
 Thanne ne seo we no3t of hire ne heo ne 3ifh no li3t,
 So that the sonne bifore goth lute and lute i-wis,
 And schyneth on the nerre half in thulke that ner him is,
 And maketh the mone wexe so lute and lute bistounde,
 So that whan hit he3ful is the sonne goth to grounde.

The mone bi-gynneth bi este a-rise evere aȝen hire riȝt,
 And in the half toward ous the sonne sent hire liȝt;
 Thanne is thother half durk and thother is al liȝt,
 And sent hire leom hider to ous, and schyneth al longe nyȝt,
 So that heo draweth hire ner the sonne, and lute and lute
 a-bac,
 And bileveth cler toward the sonne, thother del al blac;
 And atte laste toward ous atte monthes ende,
 And cler above as the sonne liȝt to hire doth sende;
 So that the sonne in halven-del schyneth ever mo,
 What above, what bynethe, hou so hit evere go:
 As me mai bi a candle i-seo, that is bisides a balle,
 That ȝeveth liȝt on hire halven-del, hou so hit evere falle.
 And whan the sonne is under ȝrthe, and mone above a-niȝt,
 Biside the ȝrthe in that on half the sonne sent on hire liȝt.
 An hondred sithe and vyve and sixti, as hit is i-write,
 The sonne is more than the mone, ho se hit wole i-wite;
 And the ȝrthe is more than the mone neoȝe sithe i-wis,
 The mone thinȝth the more, for heo so neȝ ous is.
 The sonne is heȝere than the mone more than suche threo
 Than hit beo hunne to the mone, the lasse heo is to seo.
 Moche is bituene hevene and ȝrthe, for the man that miȝte go
 Ech dai evene fourti myle upriȝt and eke mo,
 He ne scholde to the hexte hevene, that al day ȝe i-seoth,
 Come in eiȝte thousand ȝer, ther as the sterren beoth;
 And theȝ Adam oure furste fader hadde bi-gonne anon,
 Tho he was furst ȝ-maked, toward hevene gon,
 And hadde ech dai fourti myle evene upriȝt i-go,
 He nadde noȝt gut to hevene i-come bi a thousand ȝer and mo;
 Siker beo ȝe ic sigge soth, i-leove ho so hit i-leove;
 Hou schulde we that come so late after Adam and Eve?
 Ac whan a man is an ȝrthe ded, and his soule bi God,
 He nath of hire non hevynisse nother of flesch ne of blod;
 If he hath thanne soule with-oute sinne, he hath angles cunde,
 And mai beo nouthe her and ther as quic as manes munde.
 For as thu sixt the liȝtinge out of the cloude wende,
 That cometh in that on half of the wordle and as swithe is at
 thother ende,
 Swithere schet a manes soule, ȝe swithere than suche sovene,
 If hit is with-oute sinne, thane wey to the blisse of hevene;
 Wel rathere me mai to helle come, ful wel hit is i-sene,
 Wel mo thider goth, ic wene, ȝe mo than such tene.
 Bynethe theloweste hevene that the sterren beoth on i-broȝt,
 Beoth the four elementz, of wham we beoth i-wroȝt.
 Next the mone the fur is hext, echone hi beoth rounde;
 Their is thanne bynethe next, and taketh their to grounde;

Siththe the water and siththe the urthe, thuse foure beoth i-wis;
 Of thuse four elementz ech quik best y-maked is.
 Oure Loverd in eche of thuse scheweth al day his miȝte,
 As ȝe mowe in stede of fur i-seo a wonder siȝte,
 Sitte as hit a sterre were bi the lifte an heȝ,
 Ac the sterren beoth heȝe above, for their is swithe heȝ.
 This on mai her among ous gret strenȝthe and miȝte do,
 He draweth up the cunde of water and of urthe also ;
 Hit draweth up of urthe in drie wether, as hit were a drie breth,
 So that thurf the hete of the sonne above their hi geth,
 Whan hit cometh among the fur sone hit gynneth tende,
 And al bernynge hit schut forth forte hit beo i-brend to ende.
 Therefore me siȝth noȝt such thing, bote hit beo in hete ;
 Liȝtinge cometh ek therof, whan hit cometh to wete.
 For of thulke silve drie breth whan hit is i-drawe an heȝ,
 Thurf hete that was bifore and a cloude that is neȝ,
 Anon whan hit a-fure is, hit schit thurf the cloude,
 The while that hit in the water is hit gotheleth swithe loude,
 As theȝ ther come a slab of ire that glowinge a-fure were,
 In water hit wolde gotheli loude, that fur me schulde hit i-hure.
 Also that fur up an heȝ that bi the cloude is i-tent,
 Gotheleth in the water looude, as hit thurf out went.
 For that is thundre i-wis, and non other thing ;
 And whan that fur perceȝ thurthout, that is the liȝting,
 That schut abrod into al the wordle, and cometh after the dente ;
 Ac natheles he cometh bifore, for he ne mai noȝt astente.
 If ther were nou a post heȝ, and a man above sete,
 And me seȝe him smyte an heȝ godes dundes and grete,
 Thu scholdest i-seo wel longe him smyte dundes with thin eye,
 Er thu schuldest eni dunt i-hure, and he sete wel heȝe ;
 For me mai i-seo wel fur a thing anon so hit is i-do ;
 Iff ther beo eni thing bituene me, ne mai noȝt i-hure hit so.
 Whan that fur cometh into the water, gret noyse anon ther is ;
 Ac me ne hureth hit noȝt anon, for hit so fur is,
 Ac the liȝtnige we seoth anon, for whan hit is out i-broȝt,
 Therefore hit thinȝth hit cometh bifore, ac natheles hit ne doth
 For the liȝt is i-come anon we habbeth the siȝte, [noȝt ;
 Ac the soun ne mai noȝt so sone to ous a-liȝte.
 Nou nis the drie breth of the urthe nevere with-oute hete,
 To drawe up that cometh bifore naqueynt with-oute wete ;
 Therefore bote after hete me ne schal no thundre i-seo ne hure,
 And the weder smite in wete to makie quenchinge of fure,
 Ne in pur wynter nothe mo, for thanne nis non hete,
 To drawe up the riȝte cunde of the urthe for the mochele wete.
 Therefore me saith that wynter thundre me schal selde god i-seo,
 Forhe ne mai nevere thanne come bote the weder uncunde beo.

Ac bituene somer and wynter, as bituene Averyl and May,
 And eft-sone in harvest after Seint Clementes day,
 Thanne is thundre cunde y-nou3, and liztninge also ;
 For thanne is the weder wet y-nou3, and ofte hot therto.
 3e mowe sigge whan thundre is menginge of fur and wete,
 Hou is that hit quelleth men bi weyes and bi strete,
 And smyt a-doun grete treon, and doth meni other wonder ?
 Therefore ic mot 3u telle more of the cunde of thunder. [anon,
 Tho oure Loverd an urthe tholede deth, the devel he bond
 And debrusede helle 3ates, with thundre thider he come ;
 Therefore ever-est after-ward wher so develen beo,
 Of thundre hi beoth so sore agast that hi nute whoder fleo,
 And sleth men bi the wey as hi fleoth, as me mai ofte i-seo,
 That moche fere hem 3eve God that hem the worse ne beo.
 Another maner ther cometh of her of the thundre among,
 For theras the weder is, ther is turment strong
 Of wynd, of water, and of fur, and thaye threo were i-fere,
 A melston scholde al to-dryve, the3 he of bras were. [wonder,
 Whan the tempest is ther so strong, me thin3th hit nis no
 The3 ther come ofte som a-doun mid the dunt of the thunder ;
 Whan the fur and the wynd smyt thurf the water cloude,
 With gret stren3the hit smyt a-doun, as me mai i-hure loude,
 And smyt as hit were a dunt other a blast of grete mizte ;
 No wonder the3 hit smyte harde ther hit doth alizte, [wounder ;
 And breketh treon, and sleth men, and doth swithe gret
 In thisse manere cometh the harm that me sizth of thunder.
 Me sizth ofte liztnige berne hous and schrenche,
 That unethe schal eni water that fur therof aquenche ;
 For of the water cloude above the fur is out i-bro3t, [hit no3t.
 And for hit out of the water cometh, that water ne quenchem
 Nou esche we in what manere water cometh so he3e,
 And whar-of cometh reyn, and snow that we seoth mid e3e.
 The sonne that is al mayster here sent a-doun hire hete,
 And maketh wateres brethi up as hi schulde swete,
 Both of the see and of fersch water he draweth up the breth ;
 So that above in the lift thulke myst evene geth.
 Nou is ther up in the lifte a swithe cold stede i-wis ;
 For bituene hevene and urthe non so cold ther nis ;
 Ther-as the blake clouden beoth, and other wederes beoth also,
 Hit nis uprizt fram urthe bote mylen tuo.
 Whan the sonne hath thider i-drawe the mist thurf hire hete,
 Hit ne mai no fur for the colde, ac bicometh ther al to wete,
 And gadereth ther a water cloude, and hoveth ther a stounde,
 Forte the tyme come that hit ryne and droppinge falle to
 If hit is cold up an he3, the dropen falleth to snowe, [grounde.
 As hi freoseth a-doun-ward her er hi come so lowe ;

If hit is thurf out so cold that hi al i-frore beo,
 Thanne hit is hawel pur, as 3e mowe al day i-seo.
 The breth of the water that the sonne draweth up a3en eve,
 Whan the sonne is to grounde a-go, hit ne may no3t bileve,
 Whan nothing ne halth hit up, and the hete is al i-do,
 Thanne falleth hit softe a-doun, and to dewe bicometh so,
 And hongeth on lef and on gras forte the hete a-morwe come,
 And the sonne lute and lute hit habbe up y-nome.
 Hor-forst cometh whan hit is cold, so that hit freose3 a-ny3t,
 And the deu freose a-donward, and whan hit a-doun a-li3t,
 If the deu is up i-drawe and a-doun falle also,
 And therof cometh thulke mist and a cold forst ther-to,
 Thanne freoseth the thicke mist and hongeth on the treo,
 And therof cometh ren-forst, as thulke mist doth fleo,
 Hit cleveth in hegges al aboute and in wodes also,
 And ic wot in mi for-top hit haveth ofte i-do.
 In thisse manere 3e mowe i-seo the cunde of reyn and snowe,
 Of hawel, of deu, of reyn-forst, and hor-forst that freoseth so
 Of clouden and of myst, for a lothing hit is, [lowe,
 For alle hi cometh of water breth that the sonne draweth up
 Nou is ther water her an urthe more than of londe, [i-wis.
 For sum see with-oute mo is more ic understonde ;
 For the grete see of occian in his on ende i-wis
 Is more than the urthe beo, and wonder non hit nis ;
 For aboute al the urthe heo goth, and brod is therto,
 As the white goth aboute the 3olke, and more is also.
 Ech other see anante ous ne beo heo so grete non,
 Nis bote a lyme of thulke see ther-inne hi goth echon.
 Wellen cometh of grete wateres, and moche del of the see,
 Thurf veynes under urthe to the see hi wendeth a3e ;
 For ther beoth as hit veynes were under urthe meni on,
 That tilleth out of the see, and to the see goth echon ;
 Ther thurf urneth the wateres faste aboute fram the see,
 And at welles springth out, and eft cometh a3e.
 And as swithe as eche water cometh to the see in his ende,
 To the grete see of occian as swithe hit doth wende ;
 Therefore alle the wateres that to the see doth gon,
 The see mot evere nede beo as evere more bi on ;
 That heo floweth ofte and ebbeth and waxeth in a throwe,
 That is thurf cunde of the mone, and ri3t no3t thurf hire owe.
 Urthe is a-midde the see a lute bal and round,
 And pur helle a-midde the urthe, ho so so3te the ground.
 And 3ut as gret as urthe and as lute as heo is,
 Ther nis bote the sove del that men wonyeth on i-wis ;
 For her in the north half ho so lie nele,
 For hit is so fur fram the sonne noman ne woneth for chele ;

Ne in the south half nothe mo for the grete hete
 Of the sonne that is above, the leomes beoth so kete. [inne,
 And in meni other stedes eke the; men miȝte wonye ther-
 Hi ne bereth corn ne frut manes mete to wynne;
 So that the; the urthe were i-deld ho so hit miȝte do bi art,
 Ther nis to wonye inne men bote the sovethe part.
 Of this four elementz ech quik thing y-maked is,
 Of urthe, of water, and of eyr, and of fur, i-wis.

Man hath of urthe al his bodi, of water he haveth wete,
 Of eyr he haveth wynd, of fur he haveth hete. [lasse;
 Ech quik thing of alle this foure, of some hath more other
 Ho so haveth of urthe mest, he is slou as an asse;
 Of vad colour, of hard hide, boustes forme, and ded strong,
 Of moche thoȝt, of lute speche, of stille grounyng and wraththe
 A slou; wrecche and ferblet, fast and loth to ȝeve his god, [long,
 Sone old, and noȝt wilful, stable and stedefast of mod.

Wan water is mest, me schal beo whyt and fat also, [ther-to;
 Of nesche her and nothing strong, gret slepere, and slou;
 Snyvelinge nose, of wyd mouth, of lute word, and lute drinke,
 Of schort wraththand debonere, ferblet, and lute luste to swynke.
 Ho so haveth of fur mest, he schal beo smal and red,
 Other blak with crips her, lene, and somdel qued,
 Hynder and bosti y-nou;, hardi and wel he,
 Sweriere, of meni word, and a fol of lecherie,
 Prout wemod, and drinkere, in wraththe almost wod,
 Hardi, liȝt, and staleworde, and wakiere wel god.
 Ac ech the four elementz temprieth other i-wis,
 So that unethe eni of ham pur maister is;
 As if thu nymest riȝt hot water, and dost cold ther-to,
 Thu hit miȝt maki wlak and entempri so.
 Tho oure Lovedr makede man, the makede him silve i-wis,
 Of alle this four elementz that man ȝut is,
 Tho he makede cunde in eche man, as ȝe mowe alle wite,
 Bitwene man and womman of wham we beoth be-ȝite;
 Vyl a thing is that sed that man is mid i-sprenged,
 Bothe of man and of womman to-gadere hit is y-menged;
 Of whyt colour hit bileveth, as hit is i-write,
 Forte aboute the twelfthe day that hit is bi-ȝite,
 Ther kenneth furst therof smale bollen threo,
 Ac ech on other faste hongeth, ho so he miȝte i-seo;
 Of the hexte cometh the brayn, the hurte of thulke a-midde,
 The lyvere that is nythemest kenneth of the thridde;
 This beoth threo the hexte lymes that furst i-kenned beoth,
 And in hem is al a man lyf, as ȝe nouthe i-seoth.
 Ther nis non of thulke threo that hadde eni wounde,
 That ever-est i-heled beo, ac deyeth in a stounde.

After the tuelf furste dayes that the sed hath whyt i-beo,
 Hit bicometh to a thikke blod, and changeth his bleo ;
 Neo3e dayes hit thicketh so, forte thon and tuenteothe day,
 Thanne turneth hit furst to flesche, as the cunde may ;
 After the eĩte and tuenti dayes, forme hit gynneth to nyme,
 So that with-inne fourti dayes hit haveth everech lyme,
 And in lasse if hit is a knave, for he is of more hete. [grete ;
 Whan the lymes beoth furst y-maked, hi ne beoth no3t ful
 A smal web bi-clippeth hit al aboute, to holde hit to-gadere faste,
 Fram that hit is furst i-kend forte hit beo i-bore atte laste ;
 Al round hit lyth in the wombe, i-buyd as an hare,
 Whan he in forme lyth, for hit is somdel nare,
 Al i-buyd the legges, hit nolde no3t elles vie,
 The heles atte buttokes, the kneon in aither eye,
 The heved i-boued a-doun-ward, tharmes eke with-inne,
 Thelbowes to the schare, the fustes to the chynne,
 Al i-buyd is the rug, so that ne3 round hit is.
 Man, whar hastou al thi prute ? for ther nis non i-wis.
 Thu makest the se he3 her, and noman nelt bi-rue, [pue,
 Loke hou crokede thu were ther, and whar-to thu mi3test
 Thu ne mi3test no3t enes holde up thyn heved, ne undo thyn
 Whannes cometh hit siththe to bere the so he3e ? [e3e,
 Threosoules ther beoth in ech man, and no3t alle i-liche gode,
 As ic seide 3ou er of threo bollen, if 3e understode ;
 In the nythemeste bolle ther the lyvre doth out springe,
 Ther cometh tuo maner soulen atte bygynnyng,
 As hit were a maner lyf that sent men velinge,
 To the lymes al aboute and bringeth hem in waxinge,
 So that a manes norisschinge and waxinge also
 Of thulke furste soule cometh, and of the lyvre also ;
 Thulke manes soule is whan hit is ther-to i-bro3t,
 That manes lymes i-formed beoth that ther ne failleth no3t ;
 Thanne cometh ther-in the hurte, that thother bolle was,
 A soule that bringeth lyf ther nevere er non nas ;
 Thanne is the child quic anon, of stren3the naveth hit no3t
 Enes for to wawe, er hit beo forthe i-bro3t ;
 Of thulke soule hath ech man that may wawi and gon,
 His fullinge of his lyf al and his vyf wittes echon ;
 Thulke soule hath eche thing that mai vele other go,
 Best, fowel, and eke fisch, and eke worm also.
 The soule that bringeth lyf is atte hurte grounde,
 Therefore ho so beo ther i-smyte, he deith in a stounde ;
 Thulke soule cometh of manes cunde, and thother also,
 Therefore whan a man deith, hi deyeth bothe tuo.
 3ut ther is the thridde soule that here maister is ;
 For whan a child hath alle his lymes, ech lyme quik is ;

In the ende of the furste monthe that hit is bi-3itte
 Other sone ther-after, as hit is i-write,
 The cunde that oure Loverd made and purveide also,
 Tho he hadde first man y-made and in Parays i-do,
 To munge the cunde of hevne to manes cunde her,
 And ane soule of wit and lyf that is angles per,
 Cometh fram the cunde of angles, and in this forme a-li3t,
 And mengeth with the wrecch flesch, as oure Loverd hit hath
 And maketh the cunde that nas er bote as best unethe, [i-di3t,
 The cunde of angle with him bere forte he come to dethe ;
 Thulke soule nymeth his in and bileveth i-wis
 In the childes brayn an he3, that is the soule that hext is ;
 Thulke soule evere i-last and ne deyeth never mo,
 Ac went whan a man schal deye to joye other to wo.
 Al that a man hath bifore a best other more resoun can,
 Al he hit hath thurf thulke soule whar-thurf he is man :
 And whan man went out of thisse lyve thulke soule i-wis
 Bigynneth to departi fram the bodi the while he alyve is,
 And went wheder heo hath deserved, to joye other to pyne,
 The soulen that hire feren were thanne beoth atte fyne ;
 Thulke that halth manes lyf, that stiketh in his hurte,
 Whan he schal with the bodi deye that in strong angusse doth
 If he 3et that his felawe to the joye doth wende, [smurte,
 Therefore heo maketh signe of joye, and doth as the hende ;
 And whan heo deyeth with the bodi faire chere maketh and
 And in such poynt the bodi bileveth, as me mai i-seo ofte, [softe,
 The e3en i-closed faire y-nou, the mouth of faire chere,
 Ech lyme faire i-strei3t also, in god poynt as he were.
 The thridde soule is 3ut also that deyeth attan ende,
 That norislinge to al the bodi and to the lymes doth sende ;
 He doth ek signe in the bodi if hire felawe goth to gode,
 And bileveth that bodi in fair heu with other rode of blode.
 This soule deieth in a man whan the lyf is al i-do,
 That other whan he leveth his breth and his wawinge also ;
 Whan heo seoth hire felawe to turment i-brou3t,
 Lither semblant heo maketh, as hit ne liketh hire no3t,
 And bileveth that bodi in foul heu, the3en starynge,
 And the mouth with foul semblant and ofte grenninge.
 Suche signes that grisliche beoth ofte me mai i-seo,
 Beoth signes that the wrecche soules in lithere weye beo.
 Nou God that ous soule 3af, ous lete hire her so rede,
 That Seint Michel ous mote a fonge and to-fore him lede! AMEN.

THE END.



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