

OLD FRENCH SERIES • VOLUME 1

THE VOYAGE OF SAINT BRENDAN

Séquence de sainte Eulalie
La Vie de saint Léger
La Vie de saint Alexis
Le Voyage de saint Brendan
Le Bestiaire

The Voyage of Saint Brendan
with Eulalia, Leger, Alexis, and the Bestiary

with a word-for-word interlinear English translation
preserving the original word order

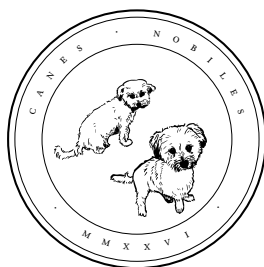


CANES NOBILES · MMXXVI

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Volume 1 of the Canes Nobiles Old French interlinear texts

The Old French text follows Eduard Koschwitz's *Les plus anciens monuments de la langue française, I: Textes critiques*, fourth edition (Leipzig, 1920), for the Eulalia sequence and, in Gaston Paris' text, the Life of Saint Leger; Gaston Paris, *La Vie de saint Alexis, texte critique* (Paris, 1885); E. G. R. Waters, *The Anglo-Norman Voyage of St. Brendan* (Oxford, 1928); E. Walberg, *Le Bestiaire de Philippe de Thaün* (Lund and Paris, 1900)

Set from page scans of the editions and, for the Alexis,
from the Wikisource keying of Paris' text

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Five spellings, each as its editor prints it and none harmonized to the others: the Eulalia and the Leger keep the ninth- and tenth-century forms their manuscripts give, the Alexis the eleventh-century orthography Gaston Paris restored, and the Brendan and the Bestiary the Anglo-Norman of their scribes. A word in square brackets is the editor's supplement; *** marks a verse the manuscript has lost.

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ANONYMOUS

Séquence de sainte Eulalie

The Sequence of Saint Eulalia

The Passion of Eulalia

Eulalia was a good maiden, fair in body and fairer in soul, and God's enemies wished to make her serve the devil. Neither gold nor silver nor a king's threat could bend her, and she was brought before Maximian, who ruled the pagans in those days; he urged her to renounce the name of Christian, and she would sooner suffer torment than lose her virginity. They threw her into the fire and it did not burn her, and the king had her beheaded; she left the world calling on Christ and flew to heaven in the shape of a dove.

Buona pulcella fut Eulalia,

Good maiden was Eulalia

bel auret corps, bellezour anima.

fair she-had body fairer soul

Voldrent la veintre li Deo inimi,

Wished her to-vanquish the (of-)God enemies

voldrent la faire diaule servir.

wished her to-make devil to-serve

Elle nont eskoltet les mals conselliers,

She not-thereof listened-to the evil counselors

qu'elle Deo raneiet chi maent sus en ciel,

that-she God should-deny who dwells above in heaven

ne por or ned argent ne paramenz,

not for gold nor silver nor ornaments

por manatce regiel ne preiement;

for threat royal nor entreaty

niule cose non la pouret omque pleier

no thing not her could ever to-bend

10 la polle sempre non amast lo Deo menestier.

the maiden always not should-love the (of-)God service

E por o fut presentede Maximien,

And for that was presented (to-)Maximian

chi rex eret a cels dis soure pagiens.

who king was in those days over pagans

Il li enortet, dont lei nonque chielt,

He her exhorts of-which to-her never it-matters

qued elle fuiet lo nom christien.

that she should-flee the name Christian

15 Ell' ent adunet lo suon element.

She thereof gathered the her spirit

Melz sostendriet les empedementz

Rather she-would-endure the torments

qu'elle perdesse sa virginitet.

than-she should-lose her virginity

Por o s furet morte a grand honestet.

For that herself she-was dead with great honor

Enz en l fou lo getterent com arde tost.

Within in the fire her they-threw so-that she-burn quickly

Elle colpes non auret, por o no s coist.

She sins not had for that not herself she-burned

20

A czo no s voldret concreidre li rex pagiens.

To that not himself would to-believe the king pagan

Ad une 'spede li roveret tolir lo chief.

With a sword to-her he-ordered to-take the head

La domnizelle celle kose non contredist,

The damsel that thing not gainsaid

volt lo seule lazsier, si ruovet Krist.

she-wished the world to-leave so she-calls-on Christ

In figure de colomb volat a ciel.

In shape of dove she-flew to heaven

Tuit oram que por nos degnet preier

All let-us-pray that for us she-deign to-pray

25

qued auuisset de nos Christus mercit

that may-have on us Christ mercy

post la mort et a lui nos laist venir

after the death and to him us he-let to-come

par souue clementia.

through his clemency

ANONYMOUS

La Vie de saint Léger

The Life of Saint Leger

Leger at Court and in the Church

I

The poet calls on his hearers to praise God, and says he will tell first of the honors Leger had of two lords and then of what his body suffered at the hands of Ebroin. Brought as a child to King Clothar, Leger was given to Bishop Dido of Poitiers to be schooled, served God in good faith, became abbot of Saint Maixent, and was made bishop of Autun. When Clothar died the Frankish barons fell out over the succession; Ebroin, overborne for refusing Childeric, took the tonsure in his grief, and Childeric made Leger his counselor.

Domine Dieu devems loder,

Lord God we-must to-praise

et a sos sanz honor porter;

and to his saints honor to-bear

en soe amor cantoms dels sanz

in his love let-us-sing of-the saints

qui por lui avrent granz aanz.

who for him had great sufferings

Et or est temps et si est biens

And now is time and so is good

que nos cantoms de sant Ledgier.

that we sing of saint Leger

5

Primes dirai vos dels honors

First I-shall-tell you of-the honors

que il avret od dous seinors;

that he had with two lords

apres dirai vos dels aanz

after I-shall-tell you of-the sufferings

10 que li sos corps sostint si granz,

that the his body endured so great

et d'Evruin, cel dieumentit,

and of-Ebroin that God-denier

qui lui a grand torment ocist.

who him with great torment slew

Quant enfes fut, donc a cels temps

When a-child he-was then in those days

al rei lo duistrent sui parent

to-the king him led his kinsmen

15 qui donc regnevet a cel di:

who then reigned in that day

ço fut Lodiers fils Baldequi.

that was Clotbar son (of-)Baltbild

Il l'enamat, Dieu lo covit,

He him-loved God it desired

rovat que letres apresist.

he-bade that letters he-should-learn

Didon l'evesque de Peitieus,

Dido the-bishop of Poitiers

20 lui l'comandat cil reis Lodiers:

to-him him-entrusted that king Clotbar

il lo reçut, tant bien en fist:

he him received so well thereof did

od un magistre sempre l'mist,
with a master straightway him-be-put
 qui lo duist bien de cel saveir
who him instructed well in that knowledge
 dont Dieu serveit par buone feit.
whereby God he-served in good faith

Et com il l'aut duit de cele art,
And when he him-had instructed in that art
 rendit lo qui lui l'comandat.
he-gave-back him (to-him-)who to-him him-entrusted

25

Il lo reçut, bien lo nodrit:
He him received well him nourished
 ço fut loncs temps od sei lo tint.
that was long time with himself him he-kept
 Dieus l'exaltat cui il servit:
God him-exalted whom he served

de sant Maxenz abes devint.
of saint Maixent abbot he-became

30

Ne fut nuls huom del son jovent
Not was any man of-the his youth
 qui mielde fust donc a cels temps:
who better were then in those days
 perfiz esteit en caritet,
perfect he-was in charity
 feit aut il grant et veritet,
faith had he great and truth

35 et en raisons bels aut sermons;

and in discourse fair had speech

humilitet aut par trestot.

humility he-had in everything

Ço sempre fut et ja si iert:

That always was and ever so shall-be

qui fait lo bien lodez ent iert.

who does the good praised thereof shall-be

Et sanz Ledgiers sempre fut buons,

And saint Leger always was good

40 sempre fist bien o que il puot:

always did good where that he could

davant lo rei ent fut lodez;

before the king thereof was praised

com il l'odit fut lui amet.

when he it-heard was (by-)him loved

A sei l'mandat et ço li dist:

To himself him-be-summoned and this to-him said

a cort fust, sempre lui servist.

at court he-be always him be-serve

45 Il l'exaltat et l'honorat,

He him-exalted and him-honored

et sa gracie li pardonat,

and his favor to-him granted

et anc tant bien que il ent fist
and ever so well that he thereof made
 de Ostedun evesque en Crist.
of Autun bishop in Christ

Quandis vesquit cil reis Lodiers,
As-long-as lived that king Clothar

bien honorez fut sanz Ledgiers.
well honored was saint Leger

Il se fut morz, danz i fut granz:
He himself was dead loss there was great

ço controverent baron franc,
that debated barons Frankish

por ço que fut de buone feit,
for that that he-was of good faith

de Chelperin feissent rei.
of Childeric they-should-make king

Un comte i aut, prist ent l'estrit:
A count there was took thereof the-quarrel

cil eps nom avret Evruin.
that same name had Ebroin

Ne volst recevoir Chelperin,
Not would he-receive Childeric

mais lo son fredre Theodri;
but the his brother Theuderic

50

55

ne l'condignat nuls de sos pers,

not him-approved any of his peers

60 rei vuelent faire estre son gret.

king they-wish to-make against his will

Il lo prisdrent toit a conseil:

They him took all in counsel

estre son gret ent fisdrent rei;

against his will thereof they-made king

et Evruins aut ent grant duol,

and Ebroin had thereof great grief

por o que veintre ne l's ent puot;

for that that to-vanquish not them thereof he-could

65 por cel tel duol rovat clergiet,

for that such grief he-sought clerical-orders

si s'ent entrat en un monstier.

and himself-thence entered into a monastery

Reis Chelperis tant bien ent fist:

King Childeric so well thereof did

de sant Ledgier consilier fist.

of saint Leger counselor made

Quandis al son conseil edrat,

As-long-as by-the his counsel he-went

70 encontre Dieu bien se guardat;

against God well himself he-kept

lei consentit et observat,

law he-consented-to and observed

et son regnet bien dominat.

and his kingdom well governed

The King's Anger and the Retreat to Luxeuil

II

An enemy of God accused Leger to Childeric, and the bishop, knowing the king's anger, said nothing of it. At Easter he sang his mass, gave the king communion, and left the court without leave; Childeric sent messengers after him promising his favor, but Leger answered that he would be his counselor no longer and asked leave to enter a monastery. He went to Luxeuil and found the clerk Ebrouin, who hated him out of envy; Leger rebuked him and begged him to make peace, and Ebrouin feigned it.

Ja fut tels huom, Dieu enemis,

Once was such man (of-)God enemy

qui l'encusat a Chelperin:

who him-accused to Childeric

l'ire fut granz com de seinor;

the-wrath was great as of lord

et sanz Ledgiers aut ent pavor:

and saint Leger had thereof fear

ja lo sout bien, il lo celat;

indeed it he-knew well he it concealed

a nul homne ne l'demonstrat.

to any man not it-he-showed

75

Quant cele ire tels esdevint,

When that wrath such became

80 pasques furent en eps cel di.

Easter was in very that day

Et sanz Ledgiers fist son mestier:

And saint Leger did his office

messe cantat, fist lo molt bien;

mass he-sang did it very well

poblent lo rei communiat,

publicly the king he-gave-communion

et sens comgiet si s'ent ralat.

and without leave so himself-thence he-went-back

85 Reis Chelperis, com il l'odit,

King Childeric when he it-heard

prisdret sos mes, a lui's tramist:

he-took his messengers to him-them he-sent

ço li mandat que revenist,

this to-him he-sent-word that he-return

et sa gracie par tot ovist;

and his favor through all he-should-have

et sanz Ledgiers ne s' sout mesfait:

and saint Leger not himself knew wrongdoing

90 com vit les mes, a lui ralat.

when he-saw the messengers to him he-went-back

Il ço li dist et adunat:

He this to-him said and added

»Tos consiliers ja non estrai.

Thy counselor ever not I-shall-be

Meie evesquiet ne m' leist teneir

My bishopric not to-me it-allows to-hold

por tei, qui sempre m'vols avoir;

for thee who always me-thou-wishest to-have

en un monstier me laisse entrer,

into a monastery me let to-enter

pois que nen pois lau vuoil ester.»

since that not I-can where I-wish to-stay

95

Enviz lo fist, non volontiers:

Unwillingly it he-did not willingly

laisset l'entrer en un monstier.

he-let him-to-enter into a monastery

Ço fut Lusos o il entrat,

That was Luxeuil where he entered

clerc Evruin iluoc trovat.

clerk Ebroin there he-found

Cil Evruins molt li volst mel,

That Ebroin much to-him wished ill

tot par envie, non por el.

all through envy not for else

100

Et sanz Ledgiers fist son mistier:

And saint Leger did his office

Evruin prist a castiier.

Ebroin he-began to to-rebuke

105 Cele ire grand et cel corrompt

That anger great and that rancor

ço li preiat laissast lo tot;

this to-him he-begged he-leave it all

fist lo por Dieu, ne l'fist por lui:

he-did it for God not it-he-did for him

ço li preiat, paiast s'od lui.

this to-him he-begged he-make-peace himself-with him

Et Evruins fist feinte pais:

And Ebroin made feigned peace

110 ço l'demonstrat que se paiast.

this him-he-showed that himself he-make-peace

Quandis en cel monstier estut

As-long-as in that monastery he-stayed

ço l'demonstrat amis li fust;

this him-he-showed friend to-him he-was

mais en avant vos ço odreiz

but in future you this shall-hear

com il edrat par mele feid.

how he went in evil faith

The Siege of Autun and the Blinding

III

Childeric died, and the kinsmen of both men urged each to return to his honors: Leger went back to his bishopric, while Ebroin let his tonsure grow out, gave himself to the devil, and raised an army that laid the kingdom waste with fire and sword. He came to Autun and besieged it, and Leger went out in procession with his clergy to beg him to spare the city. Ebroin had him seized, his eyes burst and his lips and tongue cut away, and sent him to prison at Fécamp, where God restored his speech and he preached again.

Reis Chelperis il se fut morz:

115

King Childeric he himself was dead

par lo regnet lo sovrent tost.

through the kingdom it they-knew soon

Vindrent parent et lor ami,

Came kinsmen and their friends

li sant Ledgier, li Evruin;

those (of-)saint Leger those (of-)Ebroin

ço confortent ad ambes dous

this they-urge on both two

que s'ent ralgent en lor honors.

120

that themselves-thence they-return to their honors

Et sanz Ledgiers donc firet bien,

And saint Leger then did well

que s'ent ralat en s'evesquie;

in-that himself-thence he-went-back to his-bishopric

et Evruins donc firet mel,

and Ebroin then did ill

que donc devint anatemez:

in-that then he-became anathematized

125 son quieu que il at coronet

bis head that he has tonsured

tot lo laiseret recimer.

all it he-let to-grow-again

Domine Dieu iluoc laissat,

Lord God there he-forsook

et s'a diable comandat.

and himself-to devil he-committed

Qui donc fut mels et a lui vint

Who then was wicked and to him came

130 il volontiers sempre retint:

he willingly always retained

com folc en aut grand adunet,

when host thereof he-had great gathered

lo regne prist a devaster.

the kingdom he-began to to-lay-waste

A fou a flamme vait ardent,

With fire with flame he-goes burning

et a glavies persecutant:

and with swords persecuting

135 por quant il puot tant fait de mel,

for as-much he could so-much he-does of ill

por Dieu ne l'vuolt il observer.

for God not it-wishes he to-forgo

Cil ne fut nez de medre vifs

That-one not was born of mother alive

qui tel exercite vedist.

who such an-army had-seen

A Ostedun, a celle cit,

To Autun to that city

dom sant Ledgier vait asalir.

140

lord saint Leger be-goes to-assail

Ne puot entrer en la citet:

Not could to-enter into the city

defors l'asist, fist i grant mel;

outside it-be-besieged did there great harm

et sanz Ledgiers molt en fut trists

and saint Leger much thereof was sad

por cel tel mel que defors vit.

for that such harm that outside be-saw

Sos clerks a pris et revestiz,

145

His clerks he-has taken and vested

et od ses crois fors s'ent eissit.

and with his crosses out himself-thence be-went

Por o ent eist, volst li preier

For that thereof be-goes-out he-wished him to-entreat

que tot cel mel laissast por Dieu:

that all that harm he-leave for God

cil Evruins quel hore l'vit,

that Ebroin what hour him-be-saw

150 prendre l'rovat, liier lo fist.

to-take him-be-ordered to-bind him be-made

Hore en odreiz les peines granz

Now thereof you-shall-hear the torments great

que il ent firet, li tiranz.

that he thereof made the tyrant

Li perfides tant fut crudels,

The treacherous-one so was cruel

les uoils del quieu li fait crever.

the eyes of-the head to-him he-makes to-burst

155 Com si l'aut fait, mist l'en reclus:

When so it-be-had done he-put him-thence shut-up

ne sout nuls huom qu'est devenuz.

not knew any man what-is become

Ambes levres li fait talier,

Both lips to-him he-makes to-cut

anc la langue que aut en quieu.

and-also the tongue that be-had in head

Com si l'aut tot vituperet,

When so him-be-had all abused

160 dist Evruins, qui tant fut mels:

said Ebroin who so was evil

»Hor at perdut don Dieu parler;

Now he-has lost whereby God to-speak

ja nen podrat mais Dieu loder.»

ever not he-shall-be-able more God to-praise

A terre jout, molt fut affliz;

On ground he-lay much was afflicted

nen aut od sei cui en calsis.

not he-bad with himself whom thereof it-concerned

Sovre les piez ne puot ester,

Upon the feet not he-could to-stand

que toz les at il condamnez.

for all them has he crippled

Hor at perdut don Dieu parler,

Now he-has lost whereby God to-speak

ja non podrat mais Dieu loder.

ever not he-shall-be-able more God to-praise

165

Sed il nen at langue a parler,

If he not has tongue to to-speak

Dieu exodist les sons pensers;

God heard the his thoughts

et sed il nen at uoils carnels,

and if he not has eyes carnal

ancor les at espiritels;

still them he-has spiritual

170

et sed en corps at grant torment,

and if in body be-has great torment

l'aneme ent avrat consolement.

the-soul thereof shall-have consolation

175 Guenin aut non cui l'comandat:

Waningus had name (to-)whom him-be-entrusted

la jus en cartres l'ent menat,

there below into prison him-thence be-led

et en Fescan, en cel monstier,

and in Fēcamp in that monastery

iluoc recludrent sant Ledgier.

there they-shut-up saint Leger

Domine Dieus en cel flaiel

Lord God in that scourge

180 visitet at Ledgier son serf.

visited has Leger his servant

Les levres li at restoret:

The lips to-him be-has restored

si com desanz Dieu prist loder;

so as as-before God he-began to-praise

et anc ent aut mercit si grant,

and ever thereof he-had mercy so great

parler lo fist si com desanz.

to-speak him he-made so as as-before

Donc prist Ledgiers a predier:

Then began Leger to to-preach

lo puople bien fist creidre en Dieu.

the people well he-made to-believe in God

185

The Martyrdom

IV

Ebroin would not believe that Leger spoke again until he saw it, and gave him to Lodebert with orders to torment him night and day. Lodebert proved a good man: he took Leger into his house, and when a great light came down from heaven he told the others that God loved this man. The people of the country came to hear Leger preach, and Ebroin sent four armed men to behead him. Three fell at his feet and were absolved; the fourth, Vadart, struck off his head, and the body stood upright until its feet were cut away.

Et Evruins, si com l'odit,

And Ebroin so when it-he-beard

creidre ne l'pout entroque l'vit:

to-believe not it-he-could until it-he-saw

com il lo vit, fut corçoçs;

when he it saw he-was wrathful

donc aut od lui dures raisons:

then he-had with him harsh words

el cuor exastret al tirant,

the heart grew-fierce in-the tyrant

peis li promist ad en avant.

worse to-him he-promised for in future

190

A grant furor, a grant flaiel,

With great fury with great scourge

si l'recomandet Lodebert:

so him-be-entrusted (to-)Lodebert

195 ço li rovat, et noit et di

this to-him he-ordered both night and day

mel li fesist dentro qu'il vit.

harm to-him he-should-do so-long as-he lives

Cil Lodeberz furet buons huom,

That Lodebert was good man

et sant Ledgier duist a son duom.

and saint Leger he-brought to his house

Il li volst faire molt amet:

He to-him wished to-make much pleasing

200 beivre li ruovet aportet;

drink to-him he-bids to-bring

guardat, si vit grant claritet:

he-looked and saw great brightness

de ciel vindret, fut de par Deu:

from heaven it-came was from by God

eissi com ruode en ciel est granz,

just as wheel in heaven is great

eissi com flamme est cler ardan.

just as flame is bright burning

Cil Lodeberz, quel hore l'vit,

205

That Lodebert what hour it-be-saw

tornat s'als altres, si lor dist:

turned himself-to-the others and to-them said

»Cest homne, cel, molt aime Dieus,

This man him much loves God

por cui tels cose vient de ciel.»

for whom such thing comes from heaven

Por cels signes que vidrent tels

For those signs that they-saw such

Dieu prisdrent molt a conloder.

210

God they-began much to to-praise

Toit li homne de cest pais

All the men of this land

trestoit lai prisdrent a venir;

all thither began to to-come

et sanz Ledgiers les prediat:

and saint Leger them preached-to

domine Dieu il les lucrât,

(for-)Lord God he them won

rendit cel fruit espirituel

215

he-rendered that fruit spiritual

que Dieus li avret pardonet.

that God to-him had granted

Et Evruins com il l'odit

And Ebroin when he it-heard

creidre ne l'pout entroque l'vit.

to-believe not it-he-could until it-he-saw

Cil biens qu'il fist, cil li pesat:

That good that-he did that to-him grieved

220 a ocidre lo comandat.

to to-kill him he-ordered

Quatre homnes i tramist armez,

Four men there he-sent armed

qui lui alassent decoller.

who him should-go to-behead

Li treis vindrent a sant Ledgier,

The three came to saint Leger

jus se giterent a sos piez:

down themselves they-threw at his feet

225 de lor pequiez que avrent faiz

of their sins that they-had done

il les asolst et pardonat.

he them absolved and forgave

Li quarz, uns fel, nom aut Vadart,

The fourth a felon name had Vadart

od un espet lo decollat.

with a sword him he-beheaded

Et com il l'aut tolut lo quieu,

And when he him-had taken-off the head

li corps esteret sovre l's piez:

the body stood upon the-his feet

ço fut loncs dis que non cadit,

that was long time that not it-fell

lai s'aproismat qui lui ferit:

thither himself-drew-near who him struck

entro taliat les piez dejus,

until he-cut the feet below

li corps esteret sempre sus.

the body stood always up

230

Del corps asez l'avez odit,

Of-the body enough it-you-have heard

et dels flaiels que granz sostint.

and of-the scourges that great he-bore

L'aneme reçut domine Dieus:

The-soul received Lord God

als altres sanz ent vait en ciel.

to-the other saints thence it-goes into heaven

Il nos aiut od cel seinor

He us help with that lord

por cui sostint tels passions!

for whom he-bore such sufferings

235

240

ANONYMOUS

La Vie de saint Alexis

The Life of Saint Alexis

The Age of the World, and the Birth of Alexis

I

The poet mourns a better age — the time of Noah, Abraham, and David, when faith and justice and love were kept — and says the world has grown old and frail. In Rome there lived a great lord, Eufemien, first among the emperor's counts, who married a noble wife; long childless, they prayed for a son and were given one. The child was baptized Alexis, schooled in letters, and set to serve the emperor; and his father, having no other heir, bought him a wife, the daughter of a noble Frank.

Bons fut li siecles al tens ancienor,

Good was the age in-the time ancient

quer feit i ert e justise et amor,

for faith there was and justice and love

si ert credance, dont or n'i at nul prot;

so was belief whereof now not-there is any profit

toz est mudez, perdude at sa color:

all is changed lost has its color

ja mais n'iert tels com fut als ancessors.

ever more not-shall-be such as it-was to-the ancestors

5

Al tens Noe et al tens Abraam

In-the time (of-)Noah and in-the time (of-)Abraham

et al David, cui Deus par amat tant,

and in-the (of-)David whom God much loved so

bons fut li siecles: ja mais n'iert si vaillanz;

good was the age ever more not-shall-be so worthy

vielz est e frailes, tot s'en vait declinant,
old it-is and frail all itself-thence goes declining

- 10 si'st empeiriez toz biens vait remanant.
so-is worsened all good goes ceasing

Puis icel tens que Deus nos vint salver,
Since that time that God us came to-save

nostre ancessor ourent crestientet,
our ancestors had Christendom

si fut uns sire de Rome la citet;
so was a lord of Rome the city

riches om fut, de grant nobilitet:
rich man he-was of great nobility

- 15 por çol vos di d'un suen fil vueil parler.
for that-it you I-tell of-a his son I-wish to-speak

Eufemiens, ensi out nom li pedre,
Eufemien thus had name the father

cons fut de Rome del mielz qui donc i eret;
count he-was of Rome of-the best who then there was

sour toz ses pers l'amat li emperedre.
above all his peers him-loved the emperor

Donc prist moillier vaillant et onorede,
Then he-took wife worthy and honored

- 20 des mielz gentilz de tote la contrede.
of-the best noble of all the country

Puis converserent ensemble longement.

Then they-lived together long

Qued enfant n'ourent peiset lor en fortment;

That child not-they-had grieved them thereof greatly

Deu en apelent andoi parfitement:

God thereon they-call both perfectly

«E! reis celestes, par ton comandement

O king heavenly by thy commandment

enfant nos done qui seit a ton talent!»

child to-us give who be to thy pleasure

25

Tant li preierent par grant umilitet

So-much him they-prayed with great humility

que la moillier donat feconditet:

that to-the wife he-gave fruitfulness

un fil lor donet, si l'en sourent bon gret.

a son to-them he-gives and him-thereof they-knew good thanks

De saint batesme l'ont fait regenerer:

By holy baptism him-they-have made to-be-reborn

bel nom li mistrent solonc crestientet.

fair name to-him they-put according-to Christendom

30

Batisiez fut, si out nom Alexis:

Baptized he-was and had name Alexis

qui l'out portet volentiers le nodrit;

she-who him-had borne gladly him nursed

puis li bons pedre ad escole le mist:

then the good father to school him put

tant aprist letres que bien en fut guarniz;

so-much he-learned letters that well thereof he-was furnished

35 puis vait li enfes l'emperedor servir.

then goes the child the-emperor to-serve

Quant veit li pedre que mais n'avrat enfant,

When sees the father that more not-he-shall-have child

mais que cel sol cui il par amat taut,

but than that alone whom he much loved so

donc se porpenset del siecle ad en avant:

then himself he-bethinks of-the world for in future

or vuelt que prenet moillier a son vivant;

now he-wishes that he-take wife in his lifetime

40 donc li achatet filie ad un noble franc.

then for-him he-buys daughter of a noble Frank

The Wedding Night and the Flight

II

The bride was a count's daughter and an only child, and the two fathers appointed the wedding. Alexis was married with honor but wanted nothing of the bargain. When night fell his father sent him to his wife; he looked at the bed and at the maiden, thought of his heavenly lord, and preached to her the frailty of mortal life, giving her his sword-belt and the ring he had wed her with. At midnight he fled the country, took ship, came to Laodicea and then to Edessa, gave away all he had, and sat among the poor.

Fut la pulcele de molt halt parentet,

Was the maiden of very high parentage

filie ad un conte de Rome la citet:

daughter of a count of Rome the city

n'at plus enfant, lei vuelte molt onorer.

not-he-has more child her he-wishes much to-honor

Ensemble en vont li doi pedre parler:

Together thereon go the two fathers to-speak

lor dous enfanz vuelent faire assembler.

their two children they-wish to-make to-be-joined

45

Noment le terme de lor asselement;

They-name the term of their wedding

quant vint al faire, donc le font gentement:

when it-came to-the doing then it they-do nobly

danz Alexis l'esposat belement;

lord Alexis her-espoused fairly

mais de cel plait ne volsist il neieut:

but of that bargain not would he nothing

50 de tot en tot a Deu at son talent.

of all in all to God he-has his desire

Quant li jorz passet et il fut anoitiet,

When the day passed and it was fallen-night

ço dist li pedre: «Filz, quer te vai colchier

this said the father Son now thee go to-lie

avuec ta sponse, al comant Deu del ciel.»

with thy bride at-the bidding (of-)God of-the heaven

Ne volst li enfes son pedre corrocier:

Not wished the child his father to-anger

55 vait en la chambre ou eret sa moillier.

he-goes into the chamber where was his wife

Com vit le lit, esguardat la pulcele,

When he-saw the bed he-looked-at the maiden

donc lui remembret de son seignor celeste,

then to-him it-recalls of his lord heavenly

que plus at chier que tote rien terrestre:

whom more he-holds dear than every thing earthly

«E! Deus,» dist il, «si forz pechiez m'apresset!

O God said he how strong sin me-press

60 S'or ne m'en fui, molt criem que ne t'en perde.»

If-now not myself-thence I-flee much I-fear that — thee-thereof I-lose

Quant en la chambre furent tot sol remes,

When in the chamber they-were all alone left

danz Alexis la prist ad apeler:

lord Alexis her began to to-address

la mortel vide li prist molt a blasmer,

the mortal life to-her he-began much to to-blame

de la celeste li mostret veritet;

of the heavenly to-her he-shows truth

mais lui ert tart qued il s'en fust tornez.

but to-him it-was late that he himself-thence were turned

65

«Oz tu, pulcele? Celui tien ad espos

Hearest thou maiden That-one bold as spouse

qui nos redenst de son sanc precios.

who us redeemed with his blood precious

En icest siecle nen at parfite amor;

In this world not is perfect love

la vide est fraile, n'i at durable onor,

the life is frail not-there is lasting honor

ceste ledice revert a grant tristor.»

this joy turns to great sorrow

70

Quant sa raison li at tote mostrede,

When his reasoning to-her he-has all shown

donc li comandet les renges de sa spede

then to-her he-commends the belt of his sword

et un anel dont il l'out esposede.

and a ring wherewith he her-had espoused

Donc en ist fors de la chambre son pedre:

Then thereon he-goes out of the chamber (of-)his father

75 en mie nuit s'en fuit de la contrede.

in mid night himself-thence he-flees from the country

Donc vint edrant dreitement a la mer:

Then he-came traveling straight to the sea

la nef est prest ou il deveit entrer;

the ship is ready where he was-to to-embark

donet son pris et enz est aloez;

he-gives his fare and aboard is lodged

drecent lor sigle, laissent corre par mer:

they-raise their sail they-let to-run through sea

80 la pristrent terre ou Deus lor volst doner.

there they-took land where God to-them wished to-give

Dreit a Lalice, ço fut citet molt bele,

Straight to Laodicea that was city very fair

iluec arrivet sainement la nacele.

there arrives safely the little-ship

Donc en eissit danz Alexis a terre,

Then thereon went-out lord Alexis to land

mais ço ne sai com longes i converset:

but this not I-know how long there he-dwells

85 ou qued il seit de Deu servir ne cesset.

where that he be from God to-serve not he-ceases

Puis s'en alat en Alsis la citet

Then himself-thence he-went to Edessa the city

por une imagine dont il odit parler,

for an image whereof he heard to-speak

qued angele firent par comandement Deu

that angels made by commandment (of-)God

el nom la virgene qui portat salvetet,

in-the name (of-)the virgin who bore salvation

sainte Marie, la medre Damnedeu.

holy Mary the mother (of-)Lord-God

90

Tot son avoir qu'ot sei en at portet,

All his goods that-with himself thereof has carried

tot le depart, que giens ne l'en remest:

all it he-shares-out so-that at-all not to-him-thereof remained

larges almosnes par Alsis la citet

generous alms through Edessa the city

donat als povres ou qu'il les pout trover;

he-gave to-the poor where that-he them could to-find

por nul avoir ne volst estre encombrez.

for any goods not he-wished to-be encumbered

95

Quant son avoir lor at tot departit,

When his goods to-them he-has all shared-out

entre les povres s'assist danz Alexis,

among the poor himself-sat lord Alexis

reçut l'almosne quant Deus la li tramist;

he-received the-alms when God it to-him sent

tant en retient dont son cors puet guarir:

so-much thereof he-keeps whereby his body can to-live

100 se lui'n remaint, sil rent als poverins.

if to-him-thereof remains so-it he-gives to-the paupers

The Grief at Rome, and the Servants at Edessa

III

His father, mother, and bride learned that he had fled, and the whole country lamented. Eufemien sent his best servants through many lands; two came as far as Edessa and gave alms to Alexis without knowing him, for his tender flesh was so changed, and he praised God that he took charity from his own men. They returned to Rome having found nothing. The mother stripped her chamber bare and hung it with sackcloth, and the bride vowed to live like a turtledove and to stay with her, the two women mourning together.

Or revendrai al pedre et a la medre

Now I-shall-return to-the father and to the mother

et a la sponse qui sole fut remese.

and to the bride who alone was left

Quant il ço sourent qued il fuiz s'en eret,

When they this learned that he fled himself-thence was

ço fut granz duels qued il en demenerent

that was great grief that they thereat made

105 e granz deplainz par tote la contrede.

and great lamentation through all the country

Ço dist li pedre: «Chiers filz, com t'ai perdut!»

This said the father Dear son how thee-I-have lost

Respont la medre: «Lasse! qu'est devenuz?»

Answers the mother Wretched what-is he-become

Ço dist la sponse: «Pechiez le m'at tolut.

This said the bride Sin him from-me-has taken

Amis, bels sire, si pou vos ai out!

Friend fair lord so little you I-have had

Or soi si graime que ne puis estre plus.»

Now I-am so sorrowful that not I-can to-be more

110

Donc prent li pedre de ses meillors serjanz:

Then takes the father of his best servants

par moltes terres fait querre son enfant.

through many lands he-makes to-seek his child

Jusque en Alsis en vindrent doi edrant:

As-far-as to Edessa thereof came two traveling

iluec troverent dam Alexis sedant;

there they-found lord Alexis sitting

mais ne conurent son vis ne son semblant.

but not they-knew his face nor his likeness

115

Si out li enfes sa tendre charn mudede

So had the child his tender flesh changed

nel reconurent li doi serjant son pedre:

not-him recognized the two servants (of-)his father

a lui medisme ont l'almosne donee;

to him himself they-have the-alms given

il la reçut come li altre fredre.

he it received as the other brothers

120 Nel reconurent, s'ens s'en retournerent.

Not-him they-recognized straightway themselves-thence they-turned-back

Nel reconurent ne ne l'ont enterciet.

Not-him they-recognized nor not him-they-have identified

Danz Alexis en lodet Deu del ciel

Lord Alexis thereof praises God of-the heaven

d'icez suens sers cui il est almosniers;

of-these his servants of-whom he is almsman

il fut lor sire, or est lor provendiers:

he was their lord now is their pensioner

125 ne vos sai dire com il s'en firet liez.

not to-you I-know to-tell how he himself-thereat made glad

Cil s'en repaidrent a Rome la citet,

They themselves-thence returned to Rome the city

noncent al pedre que nel pourent trover.

they-announce to-the father that not-him they-could to-find

Sed il fut grains ne l'estuet demander.

Whether he was grieved not it-is-needful to-ask

La bone medre s'en prist a dementer,

The good mother herself-thereat began to to-lament

130 e son chier fil sovent a regreter.

and her dear son often to to-mourn

«Filz Alexis, por queit portat ta medre?

Son Alexis for what-thee bore thy mother

Tu m'ies fuiz, dolente en soi remese.

Thou to-me-art fled sorrowful thereof I-am left

Ne sai le lieu ne ne sai la contrede

Not I-know the place nor not I-know the country

ou t'alge querre: tote en soi esguarede.

where thee-I-may-go to-seek all thereof I-am bewildered

Ja mais n'ier liede, chiers filz, ne n'iert tes pedre.» 135

Ever more not-I-shall-be glad dear son nor not-shall-be thy father

Vint en la chambre, pleine de marrement,

She-came into the chamber full of mourning

si la desperet que n'i remest neient:

so it she-strips that not-there remained nothing

n'i remest palie ne neul ornement.

not-there remained hanging nor any ornament

A tel tristor atornat son talent

To such sorrow she-turned her heart

onc puis cel di nes contint liedement.

140

ever since that day not-herself she-behaved gladly

«Chambre,» dist ele, «ja mais n'estras parede,

Chamber said she ever more not-thou-shalt-be adorned

ne ja ledice n'iert en tei demenede!»

nor ever joy not-shall-be in thee made

Si l'at destruite com s'ost l'oust predede;

So it-she-has destroyed as if-a-host it-bad ravaged

sas i fait pendre e cinces deramedes:

sackcloth there she-makes to-hang and rags torn

145 sa grant onor a grant duel at tornede.

her great honor to great grief she-has turned

Del duel s'assist la medre jus a terre,

Of-the grief herself-sat the mother down on ground

si fist la sponse dam Alexis a certes:

so did the bride (of-)lord Alexis in truth

«Dame,» dist ele, «jo ai fait si grant pertel!

Lady said she I have made so great loss

Des or vivrai en guise de tortrele:

From now I-shall-live in manner of turtledove

150 quant n'ai ton fil, ensemble ot tei vueil estre.»

since not-I-have thy son together with thee I-wish to-be

Respont la medre: «S'ot mei te vuels tenir,

Answers the mother If-with me thee thou-wishest to-hold

sit garderai por amor Alexis

so-thee I-shall-keep for love (of-)Alexis

ja n'avras mal dont te puisse guarir.

ever not-thou-shalt-have ill whereof thee I-may to-beal

Plaignons ensemble le duel de nostre ami,

Let-us-lament together the grief of our friend

155 tu por seignor, jol ferai por mon fil.»

thou for lord I-it shall-do for my son

Ne puet altre estre, metent l'el considrer;

Not can other to-be they-put it-in-the resigning

mais la dolor ne puedent obliger.

but the sorrow not they-can to-forget

Danz Alexis en Alsis la citet

Lord Alexis in Edessa the city

sert son seignor par bone volentet:

serves his lord with good will

ses enemis nel puet onc enganer.

his enemy not-him can ever to-beguile

160

The Image Speaks, and Alexis Returns

IV

Seventeen years he served God in Edessa. Then the image of the Virgin spoke to the sacristan and bade him bring in the man of God, who sat behind the door; and when the whole land honored Alexis for it, he fled again at midnight, taking ship at Laodicea for Tarsus. The wind carried him instead to a port near Rome. He feared that his kinsmen would know him and hold him, but reasoned that so many years had passed they could not; he went up through the streets and met his own father coming with his household.

Dis e set anz, n'en fut neient a dire,

Ten and seven years not-thereof was nothing to to-tell

penat son cors el Damnedeu service:

be-tormented his body in-the (of-)Lord-God service

por amistiet ne d'ami ne d'amie

for friendship neither of-friend nor of-friend

ne por onors qui lui fussent tramises

nor for honors that to-him were sent

165 n'en vult torner tant com il at a vivre.

not-thereof he-wishes to-turn so-long as he has to to-live

Quant tot son cuer en at si atornet

When all his heart thereon he-has so set

que ja son vueil n'eistrat de la citet,

that ever his will not-shall-go-out of the city

Deus fist l'imagene por soe amor parler

God made the-image for his love to-speak

al servitor qui serveit a l'alter;

to-the servitor who served at the-altar

170 ço li comandet: «Apele l'ome Deu.»

this to-him it-bids Call the-man (of-)God

Ço dist l'imagene: «Fai l'ome Deu venir

This said the-image Make the-man (of-)God to-come

enz el mostier, quer il l'at deservit,

within in-the church for he it-has deserved

et il est dignes d'entrer en paradis.»

and he is worthy to-enter into paradise

Cil vait, sil quiert, mais il nel set choisir,

He goes so-him he-seeks but he not-him knows to-single-out

175 icel saint ome de cui l'imagene dist.

that holy man of whom the-image spoke

Revint li costre a l'imagene el mostier:

Came-back the sacristan to the-image in-the church

«Certes,» dist il, «ne sai cui entercier.»

Certainly said he not I-know whom to-identify

Respont l'imagene: «Ço'st cil qui tres l'uis siet.

Answers the-image That-is he who behind the-door sits

Pres est de Deu e del regne del ciel:

Near he-is to God and to-the kingdom of-the heaven

par nule guise ne s'en vult esloignier.»

by any manner not himself-thence he-wishes to-remove

180

Cil vait, sil quiert, fait l'el mostier venir.

He goes so-him he-seeks makes him-into-the church to-come

Es vos l'essemble par trestot le pais

Behold you the-example through all the land

que cele imagene parlat por Alexis:

that that image spoke for Alexis

trestoit l'onorent, li grant e li petit,

all him-honor the great and the small

e toit li prient que d'els aiet mercit.

and all to-him pray that of-them he-have mercy

185

Quant il ço veit quel vuelent onorer:

When he this sees that-him they-wish to-honor

«Certes,» dist il, «n'i ai mais ad ester;

Certainly said he not-there I-have more to to-stay

d'iceste onor nem revueil encombrer.»

of-this honor not-me I-wish to-encumber

En mie nuit s'en fuit de la citet:

In mid night himself-thence he-flees from the city

190 dreit a Lalice rejoint li suens edrers.

straight to Laodicea turns-again the his journey

Danz Alexis entrat en une nef:

Lord Alexis entered into a ship

drecent lor sigle, laissent corre par mer;

they-raise their sail they-let to-run through sea

dreit a Tarson espeiret arriver,

straight to Tarsus he-hopes to-arrive

mais ne puet estre; aillors l'estuet aler:

but not it-can to-be elsewhere him-it-bebooves to-go

195 tot dreit a Rome les portet li orez.

all straight to Rome them carries the wind

Ad un des porz qui plus est pres de Rome,

To one of-the ports that most is near to Rome

iluec arrivet la nef a cel saint ome.

there arrives the ship with that holy man

Quant veit son regne, molt fortment s'en redotet

When he-sees his realm very greatly himself-thereat he-dreads

de ses parenz, qued il nel reconnoissent

of his kinsmen that they not-him recognize

200 e de l'onor del siecle ne l'encombrent.

and of the-honor of-the world not him-they-encumber

«E! Deus,» dist il, «bels reis qui tot governes,

O God said he fair king who all governest

se tei ploust, ici ne volsisse estre.

if to-thee it-pleased here not I-should-wish to-be

S'or me conoissent mi parent d'este terre,

If-now me recognize my kinsmen of-this land

il me prendront par pri o par podeste:

they me will-take by prayer or by power

se jos en creit, il me trairont a perdre.

if I-them thereof believe they me will-draw to to-perish

205

«Mais neporuec mes pedre me desidret,

But nevertheless my father me desires

si fait ma medre plus que feme qui vivet,

so does my mother more than woman who lives

avuec ma sponse que jo lor ai guerpide.

with my bride whom I to-them have forsaken

Or ne lairai nem mete en lor bailie:

Now not I-shall-leave not-me I-put in their keeping

nem conoistront, tanz jorz at que nem vidrent.»

not-me they-will-know so-many days there-is that not-me they-saw

210

Ist de la nef e vait edrant a Rome:

He-goes-out of the ship and goes journeying to Rome

vait par les rues dont il ja bien fut cointes,

he-goes through the streets whereof he once well was acquainted

altre puis altre, mais son pedre i encontret,

one after other but his father there he-meets

ensemble ot lui grant masse de ses omes;

together with him great throng of his men

215 sil reconut, par son dreit nom le nomet:

so-him he-recognized by his right name him he-names

Seventeen Years beneath the Stair

V

Alexis begged his father for a pallet beneath the stair, for the love of the son he had lost, and Eufemien wept and granted it, setting a servant to keep him. Father, mother, and bride saw him often and never knew him, and he watched their grief and said nothing. He lived on the leavings of the table and gave the rest away, while the household servants mocked him and threw their washing-water over his bed; he prayed God to forgive them. Feeling his end after seventeen years there, he asked for ink and parchment and wrote his life.

«Eufemiiens, bels sire, riches om,

Eufemien fair lord rich man

quer me herberge por Deu en ta maison:

now me lodge for God in thy house

soz ton degret me fai un grabatum

under thy stair to-me make a pallet

empor ton fil dont tu as tel dolor.

for-the-sake-of thy son for-whom thou hast such grief

220 Tot soi enfers, sim pais por soe amor.»

All I-am sick so-me feed for his love

Quant ot li pedre la clamor de son fil,
When hears the father the appeal of his son
 plorent si ueil, ne s'en puet astenir:
weep his eyes not himself-thereat he-can to-restrain
 «Por amor Deu e por mon chier ami
For love (of-)God and for my dear friend
 tot te donrai, bons om, quant que m'as quis,
all thee I-shall-give good man whatever that from-me-thou-hast asked
 lit et ostel e pain e charn e vin.»
bed and lodging and bread and meat and wine

225

«E! Deus,» dist il, «quer ousse un serjant
O God said he now might-I-have a servant
 quil me guardast! Jo l'en fereie franc.»
who-him me should-keep I him-thereof would-make free
 Un en i out qui sempres vint avant:
One thereof there was who straightway came forward
 «Es me,» dist il, «quil quart par ton comant:
Behold me said he who-him I-keep by thy bidding
 por toe amor en soferrai l'ahan.»
for thy love thereof I-shall-bear the-toil

230

Cil le menat endreit soz le degret:
He him led right under the stair
 fait li son lit ou il puet reposer;
he-makes for-him his bed where he can to-rest
 tot li amanvet quant que bosoinz li ert:
all to-him he-provides whatever that need to-him was

vers son seignor ne se vult mesaler;
toward his lord not himself he-wishes to-misconduct

235 par nule guise ne l'en puet om blasmer.
by any manner not him-thereof can one to-blame

Sovent le vidrent e li pedre e la medre
Oftn him they-saw both the father and the mother

e la pulcele qued il out esposede:
and the maiden whom he had espoused

par nule guise onques ne l'aviserent,
by any manner ever not him-they-marked

n'il ne lor dist, ned il nel demanderent,
nor-he not to-them said nor they not-it they-asked

240 quels om esteit ne de quel terre il eret.
what man he-was nor of what land he was

Soventes feiz les veit grant duel mener,
Oft times them he-sees great grief to-make

e de lor uelz molt tendrement plorer,
and from their eyes very tenderly to-weep

e tot por lui, onques neient por el:
and all for him ever nothing for else

il les esguardet, sil met el considrer;
he them beholds so-it puts in-the resigning

245 n'at soing que veiet, si est a Deu tornez.
not-he-has care that he-see so he-is to God turned

Soz le degret ou gist sour une nate,

Under the stair where he-lies upon a mat

iluec paist l'om del relief de la table.

there feeds one-him of-the leavings from the table

A grant poverte deduit son grant parage;

In great poverty he-passes his great lineage

ço ne vult il que sa medre le sacht:

this not wishes he that his mother it know

plus aimet Deu que trestot son lignage.

more he-loves God than all his kindred

250

De la viande qui del herberc li vient

Of the food that from-the lodging to-him comes

tant en retient dont son cors en sostient:

so-much thereof he-keeps whereby his body thereby he-sustains

se lui'n remaint, sil rent als almosniers;

if to-him-thereof remains so-it he-gives to-the almsmen

n'en fait musjode por son cors engraissier,

not-thereof he-makes board for his body to-fatten

mais als plus povres le donet a mangier.

but to-the most poor it he-gives to to-eat

255

En sainte eglise converset volentiers:

In holy church he-dwells gladly

chascune feste se fait acomungier;

every feast himself he-makes to-be-communicated

sainte escripture ço ert ses conseilliers:

holy scripture that was his counselor

del Deu servise le ruevet esforcier;

of-the (of-)God service him it-bids to-strive

260 par nule guise ne s'en vult esloignier.

by any manner not himself-thence he-wishes to-remove

Soz le degret ou il gist e converset,

Under the stair where he lies and dwells

iluec deduit liedement sa poverte.

there he-passes gladly his poverty

Li serf son pedre qui la maisniede servent

The servants (of-)his father who the household serve

lor lavedures li gietent sour la teste:

their washings on-him throw upon the head

265 ne s'en corocet ned il nes en apelet.

not himself-thereat he-angers nor he not-them thereat he-accuses

Toit l'escharnissent, sil tienent por bricon:

All him-mock so-him they-hold for fool

l'aive li gietent, si moillent son liçon;

the-water on-him they-throw so they-wet his bedding

ne s'en corrocet giens cil saintismes om,

not himself-thereat angers at-all that most-holy man

ainz priet Deu qued il le lor pardoinst

rather he-prays God that he it to-them forgive

270 par sa mercit, quer ne sevent que font.

by his mercy for not they-know what they-do

Iluec converset ensi dis e set anz:

There he-dwells thus ten and seven years

nel reconut nuls suens appartenanz;

not-him recognized any his kinsfolk

ne neuls om ne sout les suens ahanz,

nor any man not knew the his toils

fors sol le lit ou il at geut tant:

except only the bed where he has lain so-long

ne puet muder ne seit aparissant.

not it-can to-change that it-be apparent

275

Trente quatre anz at si son cors penet;

Thirty four years he-has so his body tormented

Deus son servise li vult guedredoner:

God his service to-him wishes to-require

molt li engrieget la soe enfermetet;

much on-him grows-heavy the his sickness

or set il bien qued il s'en deit aler:

now knows he well that he himself-thence must to-go

cel suen serjant at a sei apelet.

that his servant he-has to himself called

280

«Quier mei, bels fredre, et enque e parchamin

Seek for-me fair brother both ink and parchment

et une pene, ço pri toe mercit.»

and a pen this I-beg (of-)thy mercy

Cil li aportet, receit les Alexis;

He to-him brings-them receives them Alexis

de sei medisme tote la chartre escrist,

of himself same all the charter he-wrote

285 com s'en alat e com il s'en revint.

how himself-thence he-went and how he himself-thence came-back

Tres sei la tint, ne la volst demonstrer,

Behind himself it he-kept not it he-wished to-show

nel reconoisent usque il s'en seit alez.

not-him they-recognize until he himself-thence be gone

Parfitement s'at a Deu comandet.

Perfectly himself-he-has to God commended

Sa fin apruismet, ses cors est agravez,

His end draws-near his body is weighed-down

290 de tot en tot recesset del parler.

of all in all he-ceases from-the speaking

The Voice, the Search, and the Death

VI

A voice came three times in the city, out of the sanctuary, bidding Rome seek the man of God lest the earth swallow it. Pope Innocent and the emperors Arcadius and Honorius prayed with all the people, and the voice named the house of Eufemien, who knew nothing of it, nor did any servant of his. While they sat in council the soul of Alexius went to paradise. His keeper told Eufemien that the pensioner was dead, and the charter in the dead man's hand would yield to nobody until the pope asked for it and a clerk read it aloud.

En la semaine qued il s'en dut aler

In the week that he himself-thence was-to to-go

vint une voiz treis feiz en la citet

came a voice three times in the city

hors del sacrarie par comandement Deu,

out of-the sanctuary by commandment (of-)God

qui ses fedelz li at toz envidez:

who his faithful to-him has all invited

prest est la glorie qued il li vult doner.

ready is the glory that he to-him wishes to-give

295

A l'autre voiz lor fait altre somonse,

At the-second voice to-them it-makes another summons

que l'ome Deu quiergent qui est en Rome,

that the-man (of-)God they-seek who is in Rome

si li deprient que la citet ne fondet

so to-him they-pray that the city not it-sink

ne ne perissent la gent qui enz fregondent:

nor not perish the people who therein dwell

300 qui l'ont odit remainent en grant dote.

who it-have heard remain in great dread

Sainz Innocenz ert idonc apostolies.

Saint Innocent was then pope

A lui en vindrent e li riche e li povre,

To him thereon came both the rich and the poor

si li requierent conseil d'icele chose

so to-him they-ask counsel of-that thing

qu'il ont odide, qui molt les desconfortet:

that-they have heard which much them dismayes

305 ne guardent l'ore que terre les enclodet.

not they-look-for the-hour that earth them enclose

Li apostolies e li emperedor,

The pope and the emperors

li uns Arcadie, li altre Onorie out nom,

the one Arcadius the other Honorius had name

e toz li pueples par comune oreison

and all the people by common prayer

deprient Deu que conseil lor en doinst

beseech God that counsel to-them thereof be-give

310 d'icel saint ome par cui il guariront.

of-that holy man by whom they shall-be-healed

Ço li deprient, la soe pietet,

This to-him they-beseech (by-)the his pity

que lor enseint oul puissent recovrer.

that to-them he-show where-him they-may to-recover

Vint une voiz qui lor ad enditet:

Came a voice which to-them has declared

«En la maison Eufemiien querez,

In the house (of-)Eufemien seek

quer iluec est, iluec le troverez.»

for there he-is there him you-shall-find

315

Toit s'en retornent sour dam Eufemiien;

All themselves-thence they-turn upon lord Eufemien

alquant le prenent fortment a blastengier:

some him take strongly to to-upbraid

«Iceste chose nos dousses noncier,

This thing to-us thou-shouldst-have to-announce

a tot le pueple qui ert desconseilliez.

to all the people that was without-counsel

Tant l'as celet molt i as grant pechiet.»

So-long it-thou-hast hidden much thereat thou-hast great sin

320

Il s'escondit com li om qui nel set,

He himself-excuses as the man who not-it knows

mais ne l'en creident: al herberc sont alet.

but not him-thereof they-believe to-the lodging they-are gone

Il vait avant la maison aprester;

He goes ahead the house to-make-ready

fortment l'enquiert a toz ses menestrels:

strongly it-he-asks-after of all his servants

325 icil respondent que neuls d'els nel set.

these answer that none of-them not-it knows

Li apostolies e li emperedor

The pope and the emperors

siedent es bans pensif e corroços.

sit on-the benches thoughtful and troubled

Il les esguardent toit cil altre seignor:

They them behold all those other lords

deprient Deu que conseil lor en doinst

beseech God that counsel to-them thereof be-give

330 d'icel saint ome par cui il guariront.

of-that holy man by whom they shall-be-healed

En tant dementres com il iluec ont sis

In so-much meanwhile as they there have sat

deseivret l'aneme del cors saint Alexis:

departs the-soul from-the body (of-)saint Alexis

tot dreitement en vait en paradis

all straightway thence it-goes into paradise

a son seignor qu'il aveit tant servit.

to his lord whom-he had so served

335 E! reis celestes, tu nos i fai venir!

O king heavenly thou us there make to-come

Li bons serjanz quil serveit volentiers

The good servant who-him served gladly

il le nonçat son pedre Eufemien;

he it announced to-his father Eufemien

soef l'apelet, si li at conseiliet:

softly him-he-calls and to-him has said

«Sire,» dist il, «morz est tes provendiers,

Lord said he dead is thy pensioner

e ço sai dire qu'il fut bons crestiens.

and this I-know to-say that-he was good Christian

340

«Molt longement ai ot lui converset:

Very long I-have with him dwelt

de nule chose certes nel sai blasmer,

of any thing certainly not-him I-know to-blame

e ço m'est vis que ço est li om Deu.»

and this to-me-is seen that this is the man (of-)God

Toz sols s'en est Eufemiiens tornez,

All alone himself-thence is Eufemien turned

vint a son fil ou gist soz son degret.

he-came to his son where he-lies under his stair

345

Les dras sozlievet dont il esteit coverz:

The cloths he-lifts wherewith he was covered

vit del saint ome le vis e cler e bel;

he-saw of-the holy man the face both clear and fair

en son poing tient sa chartre li Deu sers,

in his hand holds his charter the (of-)God servant

ou at escrit trestot le suen convers:

where has written all the his life

350 Eufemiens vult saveir qued espelt.

Eufemien wishes to-know what it-declares

Il la vult prendre, cil ne li vult guerpir.

He it wishes to-take he not to-him wishes to-give-up

A l'apostolie revient toz esbadiz:

To the-pope he-comes-back all astounded

«Ore ai trovet ço que tant avons quis:

Now I-have found that which so-long we-have sought

soz mon degret gist uns morz pelerins;

under my stair lies a dead pilgrim

355 tient une chartre, mais ne li puis tolir.»

he-holds a charter but not to-him I-can to-take

Li apostolies e li emperedor

The pope and the emperors

vient devant, gietent s'ad oreisons,

come forward they-cast themselves-to prayers

metent lor cors en granz afflictions:

they-put their bodies in great afflictions

«Mercit, mercit, mercit, saintismes om!

Mercy mercy mercy most-holy man

360 Net coneumes n'encor net conoissons.

Not-thee we-knew nor-yet not-thee we-know

«Ci devant tei estont doi pechedor,

Here before thee stand two sinners

par la Deu grace vochiet emperedor;

by the (of-)God grace called emperors

ço'st sa mercit qu'il nos consent l'onor.

that-is his mercy that-he to-us grants the-honor

De tot cest mont somes nos jugedor:

Of all this world are we judges

del tuen conseil somes tot bosoignos.

of-the thy counsel we-are all needy

365

«Cist apostolies deit les anemes baillir;

This pope must the souls to-govern

ço'st ses mestiers dont il at a servir;

that-is his office whereof he has to to-serve

done li la par la toe mercit:

give to-him it by the thy mercy

ço nos dirat qu'enz troverat escrit,

this to-us it-shall-tell that-within it-shall-find written

e ço doinst Deus qu'ore en poissons guarir!»

and this grant God that-now thereby we-may to-be-saved

370

Li apostolies tent sa main a la chartre;

The pope stretches his hand to the charter

sainz Alexis la soe li alaschet:

saint Alexis the his to-him loosens

lui la consent qui de Rome esteit pape.

to-him it he-grants who of Rome was pope

Il ne la list ned il dedenz n'esguardet:

He not it reads nor he within not-looks

375 avant la tent ad un bon clerc e savie.

forward it be-holds-out to a good clerk and wise

Li chanceliers cui li mestiers en eret

The chancellor whose the office thereof was

cil list la chartre, li altre l'escolterent.

he reads the charter the others it-listened-to

D'icele geme qued iluec ont trovede

Of-that gem that there they-have found

le nom lor dist, del pedre e de la medre,

the name to-them it-tells of-the father and of the mother

380 e ço lor dist de quels parenz il eret;

and this to-them it-tells of what kindred he was

e ço lor dist com s'en fuit par mer,

and this to-them it-tells how himself-thence he-fled by sea

com en alat en Alsis la citet,

how thence he-went to Edessa the city

e com l'imagene Deus fist por lui parler,

and how the-image God made for him to-speak

e por l'onor dont nes volst encombrer

and for the-honor whereof not-himself he-wished to-encumber

385 s'en refuit en Rome la citet.

himself-thence he-fled-again to Rome the city

The Charter Read, and the Laments

VII

The father tore his white beard, crying that he had kept ill watch under his own stair and had seen his son so often without knowing him, and mourned the lands and honors that now had no heir. The mother came running, beat her breast, tore her hair, and reproached the son who had let her look on him so long and never spoken. The bride came last: she had waited in his father's house, had wept and watched the road, and now called herself a widow who would take no man but would serve God.

Quant ot li pedre ço que dit at la chartre,

When hears the father this that said has the charter

ad ambes mains deront sa blanche barbe:

with both bands he-tears his white beard

«E! filz,» dist il, «com doloros message!

O son said he what sorrowful message

Vis atendeie qued a mei repaidrasses,

Alive I-waited that to me thou-shouldst-return

par Deu mercit que tum reconfortasses.»

by (of-)God mercy that thou-me shouldst-comfort

390

A halte voiz prist li pedre a crider:

With loud voice began the father to to-cry

«Filz Alexis, quels duels m'est presentez!

Son Alexis what grief to-me-is shown

Malvaise garde t'ai fait soz mon degret.

Evil watch of-thee-I-have kept under my stair

A! las pechables, com par fui avoglez!

Ab wretched sinner how much I-was blinded

395 Tant l'ai vedut, si nel poi aviser!»

So-often him-I-have seen and not-him I-could to-recognize

«Filz Alexis, de ta dolente medre!

Son Alexis of thy sorrowing mother

Tantes dolors at por tei enduresdes,

So-many griefs she-has for thee endured

e tantes fains e tantes seiz passedes,

and so-many hungers and so-many thirsts undergone

e tantes lairmes por le tuen cors ploredes!

and so-many tears for the thine body wept

400 Cist duels l'avrat encui par acorede.

This grief her-shall-have today utterly heart-broken

«O filz, cui ierent mes granz ereditez,

O son to-whom shall-be my great inheritances

mes larges terres dont jo aveie assez,

my broad lands whereof I had plenty

mi grant palais en Rome la citet?

my great palaces in Rome the city

Empor tei, filz, m'en esteie penez:

For-the-sake-of thee son myself-thereat I-was troubled

405 puis mon deces en fusses onorez.

after my decease thereby thou-shouldst-be honored

«Blanc ai le chief e la barbe ai chanude:

White I-have the head and the beard I-have gray

ma grant onor aveie retenude

my great honor I-had kept

empor tei, filz, mais n'en aveies cure.

for-the-sake-of thee son but not-thereof thou-hadst care

Si grant dolor ui m'est apareude!

So great grief today to-me-is appeared

Filz, la toe aneme seit el ciel assolude!

Son the thine soul be in-the heaven absolved

410

«Tei covenist helme e bronie a porter,

To-thee it-would-behoove helm and byrnie to to-wear

espede ceindre come toi altre per;

sword to-gird as thy other peers

ta grant maisniede dousses gouverner,

thy great household thou-shouldst to-govern

le gonfanon l'emperedor porter,

the gonfanon (of-)the-emperor to-bear

com fist tes pedre e li tuens parentez.

as did thy father and the thy kindred

415

«A tel dolor et a si grant poverte,

To such grief and to so great poverty

filz, t'ies deduiz par alienes terres!

son thee-thou-art led through alien lands

E d'icel bien qui toz doust tuens estre

And of-that wealth which all should thine to-be

pou en perneies en ta povre herberge:

little thereof thou-tookest in thy poor lodging

420 se Deu ploust, sire en dousses estre.»

if to-God it-pleased lord thereof thou-shouldst to-be

De la dolor que demenat li pedre

Of the grief that led the father

grant fut la noise, si l'entendit la medre:

great was the noise so it-heard the mother

la vint corant com feme forsenede,

there she-came running like woman frenzied

batant ses palmes, cridant, eschavelede;

beating her palms crying disbeveled

425 veit mort son fil, a terre chiet pasmede.

she-sees dead her son to earth she-falls swooning

Qui donc li vit son grant duel demener,

Whoever then her saw her great grief to-lead

son piz debatre e son cors degeter,

her breast to-beat and her body to-cast-down

ses crins detraire e son vis maiseler,

her hairs to-tear and her face to-claw

e son mort fil baisier et acoler,

and her dead son to-kiss and to-embrace

430 n'i out si dur ne l'estoust plorer.

not-there was so hard-one not him-it-bebooved to-weep

Trait ses chavels e debat sa peitrine,

She-tears her hairs and beats her breast

a grant duel met la soe charn medisme:

to great grief she-puts the her flesh itself

«E! filz,» dist ele, «com m'ous enhadide!

O son said she how me-thou-hast hated

E jo, dolente, com par fui avoglide!

And I sorrowful how much I-was blinded

Nel conoissee plus qu'onques nel vedisse.»

Not-him I-knew more than-ever not-him I-had-seen

435

Plorent si ueil e si gietet granz criz;

Weep her eyes and so she-casts great cries

sempres regretet: «Mar te portai, bels filz!

straightway she-mourns Ill thee I-bore fair son

E de ta medre que n'aveies mercit?

And of thy mother why not-thou-hadst mercy

Por teim vedeies desidrer a morir:

For thee-me thou-sawest to-long to to-die

ço'st grant merveille que pitiet ne t'en prist!

that-is great wonder that pity not thee-thereat took

440

«A! lasse mesdre, com oi fort aventure!

Ah wretched mother what I-had strong fortune

Ci vei jo morte tote ma portedure.

Here see I dead all my offspring

Ma longe atente a grant duel est venude.

My long waiting to great grief is come

Que podrai faire, dolente, malfadude?

What shall-I-be-able to-do sorrowing ill-fated

445 Ço'st grant merveille que li miens cuers tant duret!

That-is great wonder that the my heart so-long endures

«Filz Alexis, molt ous dur corage

Son Alexis much thou-hadst hard heart

quant adossas tot ton gentil lignage!

when thou-turnedst-from all thy noble lineage

Sed a mei sole vels une feiz parllasses,

If to me alone at-least one time thou-hadst-spoken

ta lasse medre si la reconfortasses

thy wretched mother so her thou-shouldst-have-comforted

450 qui si'st dolente, chiers filz, buer i alasses.

who so-is sorrowing dear son well thereat thou-hadst-gone

«Filz Alexis, de la toe charn tendre!

Son Alexis of the thine flesh tender

A quel dolor deduit as ta jovente!

To what grief led hast thy youth

Por queim fuis? jat portai en mon ventre;

For what-me fleddest-thou indeed-thee bore in my womb

e Deus le set que tote soi dolente:

and God it knows that all I-am sorrowing

455 ja mais n'ier lie de por ome ne por feme.

ever more not-I-shall-be glad for man nor for woman

«Ainz que t'ousse en fui molt desidrose;
Before that thee-I-had thereof I-was much desirous
 ainz que nez fusses si'n fui molt angouïsose;
before that born thou-wert so-thereof I-was much anguished
 quant jot vi net si'n fui liede e joïose;
when thee-I saw born so-thereof I-was glad and joyful
 or te vei mort, tote en soi corroçose:
now thee I-see dead all thereat I-am wrathful
 ço peiset mei que ma fin tant demoret.
this grieves me that my end so-long delays

460

«Seignor de Rome, por amor Deu, mercit!
Lords of Rome for love (of-)God mercy
 Aidiez m'a plaindre le duel de mon ami.
Help me-to to-lament the grief of my friend
 Granz est li duels qui sour mei est vertiz;
Great is the grief which upon me is turned
 ne puis tant faire que mes cuers s'en sazit:
not I-can so-much to-do that my heart itself-thereat sate
 nen est merveille: n'ai mais filie ne fil.»
not is wonder not-I-have more daughter nor son

465

Entre le duel del pedre e de la medre
Amid the grief of-the father and of the mother
 vint la pulcele qued il out espoused:
came the maiden whom he had espoused
 «Sire,» dist ele, «com longe demorede!
Lord said she what long delay

Atendut t'ai en la maison ton pedre

Awaited thee-I-have in the house (of-)thy father

470 ou tum laissas dolente et esguarede.

where thou-me leftest sorrowing and bewildered

«Sire Alexis, tanz jorz t'ai desidret,

Lord Alexis so-many days thee-I-have desired

e tantes lairmes por le tuen cors ploret,

and so-many tears for the thine body wept

e tantes feiz por tei en loinz guardet

and so-many times for thee into distance looked

se revenisses ta sponse conforter,

if thou-shouldst-return thy bride to-comfort

475 por felonie nient ne por lastet!

for wickedness not-at-all nor for weariness

»O chiers amis, de ta jovente bele!

O dear friend of thy youth fair

Ço peiset mei que podrirat en terre.

This grieves me that it-shall-rot in earth

E! gentilz om, com dolente puis estre!

Ab noble man how sorrowing I-can to-be

Jo atendeie de tei bones noveles,

I awaited from thee good tidings

480 mais or les vei si dures e si pesmes!

but now them I-see so hard and so grievous

«O bele boche, bels vis, bele faiture,

O fair mouth fair face fair fashion

com vei mudede vostre bele figure!

how I-see changed your fair figure

Plus vos amai que nule creature.

More you I-loved than any creature

Si grant dolor ui m'est apareude!

So great grief today to-me-is appeared

Mielz me venist, amis, que morte fusse.

Better to-me it-would-have-come friend that dead I-were

485

«Se jot sousse la jus soz le degret,

If thee-I had-known there below under the stair

ou as geut de longe enfermetet,

where thou-hast lain of long sickness

ja tote gent nem soussent torner

ever all people not-me should-have-been-able to-turn

qu'ensemble ot tei n'ousse converset:

that-together with thee not-I-had dwelt

se mei leust, si t'ousse guardet.

if to-me it-were-allowed so thee-I-should-have kept

490

«Or par soi vedve, sire,» dist la pulcele:

Now indeed I-am widow lord said the maiden

«Ja mais ledice n'avrai, quer ne puet estre,

Ever more joy not-I-shall-have for not it-can to-be

ne charnel ome n'avrai ja mais en terre.

nor carnal man not-I-shall-have ever more on earth

Deu servirai, le rei qui tot governet:

God I-shall-serve the king who all governs

495 il nem faldrat, s'il veit que jo lui serve.»

he not-me shall-fail if-he sees that I him serve

Tant i plorarent e li pedre e la medre

So-much thereat they-wept both the father and the mother

e la pulcele que toït s'en allasserent.

and the maiden that all themselves-thereat wearied

En tant dementres le saint cors conrederent

In so-much meanwhile the holy body they-made-ready

toït cil seignor e bel l'acostumerent:

all those lords and fairly it-they-arrayed

500 com felix cil qui par feit l'onorerent!

how happy those who by faith it-honored

«Seignor, que faites?» ço dist li apostolies.

Lords what do-you this said the pope

«Que valt cist criz, cist duels ne ceste noise?

What avails this crying this grief nor this noise

Cui que seit duels, a nostre ues est il joie,

To-whom that be grief to our profit is it joy

quer par cestui avrons bone adjutorie:

for by this-one we-shall-have good succor

505 si li preiuns que de toz mals nos tolget.»

so to-him let-us-pray that of all ills us be-deliver

The Burial and the Miracles

VIII

They bore the body singing through streets so packed that neither king nor count could pass; the emperors scattered gold and silver before the poor to clear a way, and the people would have none of it. The body was laid in the church of Saint Boniface, kept seven days above ground, and then, with censers and golden candlesticks, put in a coffin of marble adorned with gems. Sick and blind and crippled were healed at it. Father, mother, and bride never parted again, and the poem ends bidding its hearers say a Pater noster.

Trestit le prenent qui pourent avenir;

All it take who could to-come

chantant en portent le cors saint Alexis,

singing thence they-bear the body (of-)saint Alexis

e ço li prient que d'els aiet mercit.

and this to-him they-pray that of-them he-have mercy

N'estuet somondre icels qui l'ont odit:

Not-it-is-needful to-summon those who it-have heard

toit i acorent li grant e li petit.

all there run the great and the small

510

Si s'en commurent tote la gent de Rome

So themselves-thereat stirred all the people of Rome

plus tost i vint qui plus tost i pout corre.

more soon there came who more soon there could to-run

Par mi les rues en viennent si granz torbes

Through amid the streets thereon come such great crowds

ne reis ne cons n'i puet faire entrerote,

neither king nor count not-there can to-make a-way-through

515 ne le saint cors ne pudent passer oltre.

nor the holy body not they-can to-pass beyond

Entre els en prenent cil seignor a parler:

Among themselves thereon begin those lords to to-speak

«Grant est la presse, nos n'i podrons passer,

Great is the press we not-there shall-be-able to-pass

por cest saint cors que Deus nos at donet.

for this holy body that God to-us has given

Liez est li pueples qui tant l'a desidret:

Glad is the people that so-much it-has desired

520 toit i acorent, nuls ne s'en vult torner.»

all there run any not himself-thence wishes to-turn

Cil en respondent qui l'empirie baillissent:

Those thereon answer who the-empire govern

«Mercit, seignor! nos en querrons mecine:

Mercy lords we thereof shall-seek remedy

de noz aveirs ferons granz departides

of our goods we-shall-make great distributions

la main menude qui l'almosne desidret:

the hand small that the-alms desires

525 s'il nos font presse, donc en iermes delivre.»

if-they to-us make press then thereof we-shall-be free

De lor tresor prenent l'or et l'argent,
Of their treasure they-take the-gold and the-silver
 sil font geter devant la povre gent:
so-it they-make to-cast before the poor folk
 par iço coident avoir descombrement;
by this they-think to-have a-clearing
 mais ne puet estre; cil n'en ruevent neient:
but not it-can to-be they not-thereof ask nothing
 a cel saint cors ont tornet lor talent.
to that holy body they-have turned their desire

530

Ad une voiz crident la gent menude:
With one voice cry the folk small
 «De cest avoir certes nos n'avons cure.
Of this wealth certainly we not-have care
 Si grant ledice nos est apareude
So great joy to-us is appeared
 d'icest saint cors n'avons soing d'altre mune;
of-this holy body not-we-have need of-other gift
 quer par cestui avrons nos bone aiude.»
for by this-one shall-have we good help

535

Onques en Rome nen out si grant ledice
Ever in Rome not was so great joy
 com out le jorn als povres et als riches
as there-was the day to-the poor and to-the rich
 por cel saint cors qu'il ont en lor baillie:
for that holy body that-they have in their keeping

ço lor est vis que tiengent Deu medisme;

this to-them is seen that they-hold God himself

540 trestoz li pueples lodet Deu e gracet.

all the people praises God and gives-thanks

Sainz Alexis out bone volentet:

Saint Alexis had good will

poruec en est ui cest jorn onorez.

therefore thereat is today this day honored

Li cors en gist en Rome la citet,

The body thereof lies in Rome the city

e l'aneme en est enz el paradis Deu:

and the-soul thereof is within in-the paradise (of-)God

545 bien puet liez estre qui si est aloez.

well can glad to-be who so is lodged

Qui at pechiet bien s'en puet recorder:

Whoever has sinned well himself-thereat can to-bethink

par penitence s'en puet tres bien salver.

by penance himself-thereat he-can very well to-save

Bries est cist siecles: plus durable atendez.

Brief is this world more lasting await

Ço depreions la sainte trinitet

This let-us-besech-of the holy Trinity

550 qu'ot lui ensemble poissons el ciel regner.

that-with him together we-may in-the heaven to-reign

Sorz ne avuegles ne contraiz ne lepros

Deaf nor blind nor crippled nor leprous

ne muz ne orbs ne nuls palasinos,

nor mute nor sightless nor any palsied

ensourquetot ne neuls langoros,

above-all nor any languishing

nul n'en i at qui'n alget malendos,

any not-thereof there is who-thereof goes sick

cel n'en i at qui'n report sa dolor.

that not-thereof there is who-thereof carries-back his pain

555

N'i vient enfers de nule enfermetet

Not-there comes sick-one of any sickness

quant il l'apelet sempres n'aïet santet.

when he him-calls straightway not-he-have health

Alquant i vont, alquant se font porter.

Some there go some themselves make to-be-carried

Si veirs miracles lor at Deus demostrez

Such true miracles to-them has God shown

qui vint plorant chantant l'en fait raler.

who came weeping singing him-thence he-makes to-return

560

Cil doi seignor qui l'empirie governent,

Those two lords who the-empire govern

quant il i veident les vertuz si apertes,

when they there see the powers so manifest

il le receivent, sil portent e sil servent:

they it receive so-it they-bear and so-it they-serve

alques par pri e le plus par podeste

somewhat by prayer and the more by power

565 vont en avant, si derompent la presse.

they-go thereon forward so they-break the press

Sainz Boneface, qued om martir apelet,

Saint Boniface whom one martyr calls

aveit en Rome une eglise molt bele:

had in Rome a church very fair

iluec en portent saint Alexis a certes

there thereon they-bear saint Alexis in truth

et atement le posent a la terre.

and fittingly it they-lay on the ground

570 Felix li lieus ou ses sainz cors herberget!

Happy the place where his holy body lodges

La gent de Rome, qui taut l'ont desidret,

The people of Rome who so-much it-have desired

set jorz le tienent sour terre a podestet.

seven days it they-keep above ground by force

Grant est la presse, ne l'estuet demander:

Great is the press not it-is-needful to-ask

de totes parz l'ont si avironet

from all sides it-they-have so surrounded

575 que avisonques i puet om abiter.

that scarcely there can one to-abide

Al setme jorn fut faite la herberge
On-the seventh day was made the lodging
 a cel saint cors, a la geme celeste;
for that holy body for the gem heavenly
 en sus se traient, si alaschet la presse:
thereon back themselves they-draw so slackens the press
 vueillent o non, sil laissent metre en terre;
wish-they or not so-it they-let to-be-put in earth
 ço peiset els, mais altre ne puet estre.
this grieves them but other not it-can to-be

580

Ad encensiers, ad ories chandelabres
With censers with golden candlesticks
 clerc revestut en albes et en chapes
clerks vested in albs and in copes
 metent le cors enz el sarcueu de marbre.
they-put the body within in-the coffin of marble
 Alquant i chantent, li pluisor gietent lairmes:
Some there sing the most cast tears
 ja le lor vueil de lui ne desevrassent.
ever the their will from him not they-would-part

585

D'or e de gemes fut li sarcueus pazez
Of-gold and of gems was the coffin adorned
 por cel saint cors qu'il i deivent poser;
for that holy body that-they there must to-lay
 en terrel metent par vive podestet.
in earth-it they-put by living power

Ploret li pueples de Rome la citeit:

Weeps the people of Rome the city

590 soz ciel n'at ome quis puisset conforter.

under heaven not-there-is man who-them can to-comfort

Or n'estuet dire del pedre e de la medre

Now not-it-is-needful to-tell of-the father and of the mother

e de la sponse com il le regreterent;

and of the bride how they him mourned

quer toit en ont lor voiz si atempredes

for all thereof have their voices so tuned

que toit le plainstrent e toit le doloserent:

that all him lamented and all him bewailed

595 cel jorn i out cent mil lairmes ploredes.

that day there were hundred thousand tears wept

Desoure terre nel pourent mais tenir:

Above earth not-it they-could more to-keep

vueillent o non, sil laissent enfodir;

wish-they or not so-it they-let to-be-buried

prenent congiet al cors saint Alexis,

they-take leave of-the body (of-)saint Alexis

e si li prient que d'els aiet mercit,

and so to-him they-pray that of-them he-have mercy

600 al suen seignor il lor seit bons plaidis.

to-the his lord he to-them be good advocate

Vait s'en li pueples. E li pedre e la medre

Goes himself-thence the people And the father and the mother

e la pulcele onques ne desevrerent:

and the maiden ever not parted

ensemble furent jusque a Deu s'en ralerent.

together they-were until to God themselves-thence they-went

Lor compaignie fut bone et onorede:

Their company was good and honored

par cel saint ome sont lor anemes salvedes.

by that holy man are their souls saved

605

Sainz Alexis est el ciel senz dotance

Saint Alexis is in-the heaven without doubt

ensemble ot Deu, en la compaignie als anges,

together with God in the company to-the angels

ot la pulcele dont se fist si estranges;

with the maiden from-whom himself he-made so estranged

or l'at ot sei, ensemble sont lor anemes:

now her-he-has with himself together are their souls

ne vos sai dire com lor ledice est grande.

not to-you I-know to-tell how their joy is great

610

Com bone peine, Deus, e com bon service

What good toil God and what good service

fist cil sainz om en ceste mortel vide!

made that holy man in this mortal life

Quer or est s'aneme de glorie replenide:

For now is his-soul with glory filled

ço at ques vult, n'en est neient a dire,
this he-has whatever he-wishes not-thereof is nothing to to-tell

615 ensourquetot e si veit Deu medisme.
above-all and so he-sees God himself

Las! malfadut! com esmes encombret!
Wretched ill-fated how we-are burdened

Quer ço vedons que tot somes desvet.
For this we-see that all we-are mad

De noz pechiez somes si avogiet
By our sins we-are so blinded

la dreite veie nos font tresoblidier:
the straight way to-us they-make wholly-to-forget

620 par cest saint ome doussons ralumer.
by this holy man we-should to-be-relit

Aions, seignor, cest saint ome en memorie,

Let-us-have lords this holy man in memory

si li preions que de toz mals nos tolget:

so to-him let-us-pray that of all ills us be-deliver

en icest siecle nos achat pais e joie,

in this world to-us be-purchase peace and joy

et en cel altre la plus durable glorie

and in that other the more lasting glory

en ipse verbe: si'n dimes Pater noster.

in the-very word so-thereon we-say Pater noster

Amen!

Amen

625

BENEDEIT

Le Voyage de saint Brendan

The Voyage of Saint Brendan

Prologue

I

Benedeit greets Queen Adeliza a thousand times — the lady through whom divine law prospers, the land's law grows, and war ceases before King Henry's arms. At her bidding he has put the life of the good abbot Brendan into writing and into romance, as far as his understanding reaches, and he asks that it not be mocked: a servant who does what he can is not to be blamed, only one who can and will not.

Donna Aaliz la reïne,

Lady Adeliza the queen

par qui valdrat lei divine,

by whom shall-prevail law divine

par qui creistrat lei de terre

by whom shall-increase law of land

e remandrat tante guerre,

and shall-cease so-much war

por les armes Henri lu rei,

for the arms (of-)Henry the king

par le conseil qui ert en tei,

by the counsel that shall-be in thee

salüet tei mil e mil feiz

greet the thousand and thousand times

li apostoiles danz Benedeiz.

the apostolic sir Benedeit

Que comandas, ço ad enpris,

What thou-badest that he-has undertaken

secund sun sens en letre mis,

according-to his understanding in writing put

5

10

en letre mis e en romanz

in writing put and in romance

esi cum fud li teons cumanz,

even as was the thy bidding

de saint Brendan le bon abeth.

of saint Brendan the good abbot

Mais tul defent ne seit gabeth,

But thou-him protect lest be mocked

15 quant dit que set e fait que peot:

when he-says what he-knows and does what he-can

itel servant blasmer ne steot;

such servant to-blame not it-behooves

mais cil qui peot e ne voile,

but he who can and not wishes

dreiz est que cil mult s'en doile.

right is that he much himself-thereat grieve

Saint Brendan

II

Brendan was born of kings, of Irish stock, and aimed at a noble end because he came of a royal line. Knowing what scripture says of the man who flees this world's delight, the royal heir forsook false honors for true and took the monk's habit to be lowly, an exile in the world. He was chosen abbot against his will, and by his skill three thousand monks in various places came under him and took their example from his virtue.

Icist seinz Deu fud ned de reis

This saint (of-)God was born of kings

de naisance fud des Ireis;

by birth he-was of-the Irish

pur ço que fud de regal lin,

for this that he-was of royal line

pur oc entent a noble fin.

for that he-aims at noble end

Ben sout que la scripture dit:

Well he-knew what the scripture says

‘Ki de cest mund fuit le delit,

Who from this world flees the delight

od Deu de cel tant en avrat

with God of heaven so-much thereof shall-have

que demander plus ne savrat.’

that to-ask more not he-shall-know

Pur oc guerpit cist reials eirs

For that forsook this royal heir

les fals honors pur iceals veirs —

the false honors for those true

20

25

dras de moine — pur estre vil

garments of monk to to-be lowly

30 en cest secle cum en eisil.

in this world as in exile

Prist e l'ordre e les habiz,

He-took both the-order and the habits

puis fud abes par force esliz.

then he-was abbot by force chosen

Par art de lui mult i vindrent

By skill of him many there came

qui al ordre bein se tindrent:

who to-the order well themselves held

35 tres mil suz lui par divers leus

three thousand under him in divers places

munies aveit Brandan li pius,

monks had Brendan the pious

de lui pernanz tuz ensample

from him taking all example

par sa vertud que ert ample.

by his virtue that was ample

His Desire to See the Other World

III

Brendan, a man of great sense and hard counsels, prayed without ceasing for himself, for his line, and for the dead and the living alike. One desire returned oftenest: that God would show him the paradise where Adam was first set, the inheritance sin lost for us. He believed its glory on the word of true history, but wished to see the seat the good are to have, and hell too, and what pains the proud who make war on God will suffer there.

Li abes Brendan prist en purpens,

The abbot Brendan took into purpose

cum hoem qui ert de mult grant sens,

as man who was of very great sense

de granz cunseilz e de rustes,

of great counsels and of hard-ones

cum cil qui ert forment justes,

as he who was greatly just

de Deu prier ne faiseit fin

of God to-pray not be-made end

pur sei e pur trestut sun lin,

for himself and for all his line

e pur les morz e pur les vifs —

and for the dead and for the living

quer a trestuz eret amis;

for to all he-was friend

mais de une ren li prist talent,

but of one thing him took desire

dunt Deu prier prent plus suvent,

whereof God to-pray he-takes more often

40

45

que lui mustrast cel paraïs

that to-him he-show that paradise

50 u Adam fud primes asis,

where Adam was first set

icel qui est nostre heritét

that which is our heritage

dun nus fumes deseritét.

whereof we were disinherited

Bien creit qu'ileoc ad grant glorie,

Well he-believes that-there is great glory

si cum nus dit veire storie,

so as to-us tells true history

55 mais nepurtant voldret vetheir

but nevertheless he-would-wish to-see

u il devreit par dreit setheir,

where he should by right to-sit

mais par peccét Adam forfist,

but by sin Adam transgressed

pur quei e sei e nus fors mist.

for which both himself and us out he-put

Deu en priet tenablement

God thereof he-prays steadfastly

60 cel lui mustret veablement;

that to-him he-show visibly

ainz qu'il murget voldreit saveir

before that-he die he-would-wish to-know

quel sed li bon devrunt avoir,

what seat the good shall to-have

quel lu li mal avoir devrunt,

what place the wicked to-have shall

quel merite il recevrunt;

what reward they shall-receive

enfern priéd vetheir oveoc,

hell he-prays to-see also

e quels peines avrunt ileoc

and what pains they-shall-have there

icil felun qui par orguil

those felons who through pride

ici prennent par eols escuil

here take by themselves a-rush

de guerreer Deu e la lei,

of to-war-on God and the law

ne entre eols nen unt amur ne fai.

nor among themselves not they-have love nor faith

65

70

The Narrative of Barintus

IV

Wanting to experience what he longed for, Brendan first made his confession to Barintus, a hermit of good manners and holy life who kept three hundred monks in a wood. Barintus told him what he had seen on sea and land when he went to seek his godson Mernoc, who had left their house for a more solitary place. Mernoc had put out to sea and come to an island no one enters but the pious, where no storm blows and the fragrance of paradise feeds those who live there.

Içço dunt lui pris est desir

This-very whereof to-him taken is desire

voldrat Brandans par Deu sentir.

shall-wish Brendan through God to-feel

Od sei primes conseil en prent

With himself first counsel thereof he-takes

qu'a un Deu serf confés se rent:

that-to a (of-)God servant confessed himself he-renders

75 Barinz out nun cil ermite,

Barintus had name that hermit

murs out bons e sainte vitte;

manners he-had good and holy life

li fedeilz Deu en bois estout,

the faithful (of-)God in wood dwelt

tres cenx moines od lui i out;

three hundred monks with him there were

de lui prendrat conseil e los,

from him he-shall-take counsel and advice

80 de lui voldrat avoir ados.

from him he-shall-wish to-have support

Cil li mustrat par plusurs diz,

He to-him showed by several sayings

beals ensamples e bons respiz,

fair examples and good maxims

qu'il vit en mer e en terre

that-be saw on sea and on land

quant son filioli alat querre:

when his godson he-went to-see

ço fud Mernoc, qui ert frerre

that was Mernoc who was brother

del liu u cist abes ere,

of-the place where this abbot was

mais de ço fud mult voluntif,

but of that he-was much desirous

que fust ailurs e plus sultif.

that he-be elsewhere and more solitary

Par sun abeth e sun parain

By his abbot and his godfather

en mer se mist, e nun en vain,

to sea himself he-put and not in vain

quer puis devint en itel liu

for then he-came into such place

u nuls n'entret fors sul li piu:

where any not-enters save only the pious

ço fud en mer en un' isle

this was in sea in an isle

u mals orrez nuls ne cisle,

where evil storm any not whistles

85

90

- 95 u fud poüz de cel odor
where he-was fed with that fragrance
 que en paraïs gettent li flur;
which in paradise cast the flowers
 quer cel' isle tant pres en fud,
for that isle so near thereof was
 u sainz Mernoc esteit curud,
where saint Mernoc was sailed
 de paraïs out la vie
of paradise he-had the life
- 100 e des anges out l'oïde.
and of-the angels he-had the-bearing
 E puis Barinz la le requist,
And then Barintus there him sought
 u vit içço qu'a Brandan dist.
where he-saw this-very that-to Brendan he-told

Brendan Chooses Fourteen Companions

V

The vision confirmed Brendan's purpose. He chose fourteen of his best monks, told them what he intended, and they answered as one that he had undertaken it valiantly and begged to be taken along; he first asked their assurance, wishing to be sure of them lest he repent of it afterward. In chapter he bade them pray and fast forty days, three days a week, until God sent an angel to show him the whole journey. Then he committed his brothers to the prior, kissed them, and left them weeping.

Quant ot Brandan la veüe

When heard Brendan the vision

que cist out la receüe,

that this-one had it received

de meilz en creit le soen conseil,

of better thereat he-believes the his counsel

e plus enprent sun apareil.

and more he-undertakes his preparation

De ses munies quatorze eslit,

Of his monks fourteen he-chooses

tuz les meilurs que il i vit,

all the best that he there saw

e dit lur ad le soen purpens;

and told to-them he-has the his purpose

savrat par eols si ço ert sens.

he-shall-know by them if this be sense

Quant oïrent iço de lui,

When they-heard this-very from him

dunc en parlerent dui e dui;

then thereon they-spoke two and two

105

110

respudent lui comunament

they-answer him in-common

que ço enprist mult vassalment;

that this he-undertook very valiantly

115 prierent l'en ques meint od sei

they-prayed him-thereof that-them he-lead with himself

cum les seons filz soïrs en fei.

as the his sons sure in faith

Ço dist Brandan: 'Pur cel vos di

This said Brendan For that to-you I-say

que de vos voil ainz estre fi

that of you I-wish first to-be sure

que jo d'ici vos en meinge,

that I from-here you thence lead

120 al repentir puis m'en prenge.'

to-the repenting after myself-thereof I-take

Cil promettent suurance

They promise assurance

pur eols ne seit demurance.

for them not be delay

Dunc prent l'abes iceols esliz,

Then takes the-abbot those chosen

puis que out oït d'els tuz les diz,

after that he-bad heard of-them all the words

125 en capitle les ad menez,

into chapter them he-has led

iloec lur dit cum hoem senez:

there to-them he-says as man wise

'Seignurs, ço que en pensed avum,

Lords this that in mind we-have

cum el est gref nus nel savum,

how it is grievous we not-it know

mais prium Deu que nus enseint,

but let-us-pray God that us he-instruct

par sun plaisir la nus en meint;

by his pleasure there us thereon lead

e enz el nun al saint Espirit

and within in-the name of-the holy Spirit

juine faimes que la nus guit,

fast let-us-make that there us he-guide

e junum la quarenteine

and let-us-fast the forty-days

sur les treis jurs la semaine.'

upon the three days the week

Dunc n'i ad nul qui se target

Then not-there is any who himself delays

de ço faire qu'il lur charget

of this to-do that-he to-them charges

ne li abes ne nuit ne jurn

nor the abbot neither night nor day

des ureisuns ne fait tresturn,

of-the prayers not makes turning-away

de ci que Deus li enveiat

from here until God to-bim sent

le angele del cel, quil aveiat

the angel of-the heaven who-bim should-guide

de tut l'eire cum il irat;

of all the-journey how he shall-go

130

135

140

enz en sun quer sil aspirat

within in his heart so-him be-inspired

que tres bien veit e certamente

that very well he-sees and certainly

cum Deus voldrat seon alement.

how God shall-wish his going

145 Dunc prent cungé a ses freres,

Then he-takes leave of his brothers

as quels il ert mult dulz peres,

to whom he was very sweet father

e dit lur ad de seon eire

and told to-them he-has of his journey

cument a Deu le volt creire.

how to God it he-wishes to-entrust

A sun priur tuz les concreit,

To his prior all them he-commits

150 dit lui cument garder les deit;

he-tells him how to-keep them he-must

cumandet eals lui obeïr,

he-commands them him to-obey

cum lur abét mult bien servir.

as their abbot very well to-serve

Puis les baiset Brandan e vait.

Then them kisses Brendan and goes

Plurent trestuit par grant dehait

Weep all with great sorrow

155 que mener ne volt lur peres

that to-lead not wishes their father

fors quatorze de lur freres.

save fourteen of their brothers

Preparations for the Voyage

VI

Brendan went toward the great sea, never turning aside toward his kindred, until land ran out at the rock the countryfolk now call Brendan's Leap, which juts over the ocean like a snout with a narrow harbor beneath it. There he had timber brought down and a ship built, pine within and wrapped without in oxhide, greased to run gliding with the wave; he stowed the tools it could carry and food for no more than forty days.

Vait s'en Brandan vers la grant mer

Goes himself-thence Brendan toward the great sea

u sout par Deu que dout entrer.

where he-knew by God that he-was-to to-enter

Unc ne turnat vers sun parent:

Ever not he-turned toward his kindred

en plus cher leu aler entent.

to more dear place to-go he-intends

Alat tant quant terre dure,

He-went so-far as land lasts

del sujourner ne prist cure;

of-the tarrying not he-took care

vint al roceit que li vilain

he-came to-the rock that the countryfolk

or apelent le Salt Brandan.

now call the Leap (of-)Brendan

Icil s'estent durement luin

That-one stretches greatly far

sur l'occean si cume un gruin,

over the-ocean just like a snout

160

165

e suz le gruign aveit un port

and under the snout there-was a harbor

par un la mer receit un gort,

through which the sea receives a channel

mais petiz ert e mult estreit —

but small it-was and very narrow

170 del derube veneit tut dreit.

from-the cliff it-came all straight

Altres, ço crei, avant cestui

Another this I-believe before this-one

ne descendit aval cel pui.

not descended down that height

Ci aloeces fist atraire

Here to-this-spot he-made to-be-brought

mairen dunt sa nef fist faire,

timber whereof his ship he-made to-make

175 tute dedenz de fust sapis,

all within of wood pine

defors l'avolst de quir bovin;

outside it-be-wrapped with hide of-ox

uindre la fist que sculante

to-grease it he-made so-that gliding

od l'unde fust, e curante;

with the-wave it-be and running

ustilz i mist tant cum estout,

tools there he-put so-many as it-behooved

180 e cum la nef porter en pout;

and as the ship to-carry thereof could

la guarisun i mist odveoc
the provision there he-put with-it
 qu'il aveient portét illoc,
that-they had brought there
 ne plus que a quarante dis
not more than for forty days
 de viande n'i out enz mis.
of food not-there had within put

The Three Intruding Monks

VII

He bade the brothers go aboard, the wind being good, and followed them in. Then three came running and crying his name with their palms stretched toward him: they had set out from his monastery and followed him this far, and begged to sail with him. Brendan knew them and took them, foreseeing well what would come of it, and did not hide it: two of them Satan would have, with Abiram and Dathan, and the third would be sorely tempted but sustained by God.

Dist as freres: 'Entrez enenz.

185

He-said to-the brothers Enter within

Deu graciez, bons est li venez.'

God thank good is the wind

Enz entrent tuit e il après.

Within enter all and he after

Ast vos ja tres curanz adés,

Behold you now three running incessantly

a haltes voiz Brandan crient

with loud voices Brendan crying

e lor palmes vers lui tendant:

190

and their palms toward him stretching

'De ton muster sumes meüd

From thy monastery we-are set-out

e desque ci t'avum seüd.

and as-far-as here thee-we-have followed

Lai nus, abes, a tei entrer,

Let us abbot to thee to-enter

e od tei, donz, par mer errer.'

and with thee sir by sea to-journey

195 Il les cunut e sis receit;

He them knew and so-them receives

qu'en avendrat, bien le purveit.

what-thereof shall-come well it be-foresees

Ço que par Deu l'abes purvit

That which by God the-abbot foresaw

ne lur celet, ainz lur ad dit:

not to-them he-hides rather to-them he-has said

'Les dous de vus avrat Satan

The two of you shall-have Satan

200 od Abiron e od Dathan.

with Abiram and with Dathan

Li tierz de vus mult ert tempteiz,

The third of you much shall-be tempted

mais par Deu ert bien sustenteiz.'

but by God shall-be well sustained

The First Voyage

VIII

Brendan raised his hands, prayed God to keep his faithful from torment, and blessed them; they set mast and sail and ran west before an east wind until all sight but sea and clouds was lost. After fifteen days the wind failed, and the abbot told them to sail when there was wind and to row when there was none. They rowed a whole month, until food and strength gave out; then land rose before them, high and rock-walled, and after three days' searching they found a harbor cut in the gray stone, wide enough for one ship.

Quant out ço dit l'abes Brandans,

When had this said the-abbot Brendan

dunc drechet sus ambes les mains,

then he-raises up both the hands

e Deu priet escordement

and God he-prays heartily

les seons fetheilz guard de turment;

the his faithful he-keep from torment

e puis levet sus la destre,

and then he-lifts up the right-hand

tuz les signet li sainz prestre.

all them signs the holy priest

Drechent le mast, tendent le veil,

They-raise the mast they-spread the sail

vunt s'en a plain li Deu fetheil.

go themselves-thence at full the (of-)God faithful

L'orrez lur veint del orïent

The-wind to-them comes from-the east

quis en meinet vers occident.

which-them thence leads toward west

205

210

Tutes perdent les veüthes

All they-lose the sights

fors de la mer e des nües.

save of the sea and of-the clouds

215 Pur le bon vent ne se feignent,

For the good wind not themselves they-spare

mais de nager mult se peinent,

but of to-row much themselves they-labor

e desirent pener lur cors

and they-desire to-pain their bodies

a ço vetheir pur quei vunt fors.

to that to-see for which they-go forth

Si cururent par quinze jurs,

So they-ran through ffteen days

220 desque li venz tuz lur fud gurz;

until the wind wholly to-them was gone

dunc s'esmaient tuit li frere

then themselves-dismay all the brothers

pur le vent qui falit ere.

for the wind that failed was

Li abes dunc les amonestet,

The abbot then them admonishes

qui curages unc ne cestet:

whose courage ever not ceased

225 'Metez vus en Deu maneie,

Put yourselves in (of-)God keeping

e n'i ait nul qui s'esmaie.

and not-there be any who himself-dismay

Quant averez vent, siglez sulunc;

When you-shall-have wind sail accordingly

cum venz n'i ert, nagez idunc.'

as wind not-there shall-be row then

As aviruns dunc se metent,

To-the oars then themselves they-put

la grace Deu mult regretent,

the grace (of-)God much they-long-for

quer ne sevent quel part aler,

for not they-know what part to-go

ne quels cordes deient haler,

nor what ropes they-ought to-haul

quel part beitrer, quel part tendre,

what part to-tack what part to-stretch

ne u devrunt lur curs prendre.

nor where they-must their course to-take

Un meis sanz vent nagent tut plein

One month without wind they-row all full

tuit li frere par nul desdeign;

all the brothers by no unwillingness

tant cum durat lur vitale

so-long as lasted their victual

pener pourent sanz defaile.

to-labor they-could without failing

Force perdent e viande;

Strength they-lose and food

pur oc ourent poür grande.

for that they-bad fear great

Cum lur avient li granz busuinz,

When to-them comes the great need

a ses fetheilz Deus nen est luinz;

to his faithful God not is far

230

235

240

pur oc ne deit hoem mescreire.

for that not must man to-misbelieve

Cil ki enprent pur Deu eire

He who undertakes for God journey

245 tant en face cum faire pout;

so-much thereof let-him-do as to-do he-can

Deus li truverat ke lui estout.

God to-him shall-find what to-him is-needful

Terre veient grande e halte;

Land they-see great and high

li venz lur vient san defalte.

the wind to-them comes without failing

Qui de nager erent penét

Who from to-row were wearied

250 sanz tuz travalz la sunt menét,

without all toils there are led

mais n'i truvent nul' entrethe

but not-there they-find any entry

u lur nef fust eschipe,de,

where their ship might-be beached

quer de rocheiz ert aclose

for by rocks it-was enclosed

u nul d'eals tuz munter n'ose.

where any of-them all to-climb not-dares

255 Halt sunt li pui, en l'air tendant,

High are the heights into the-air reaching

e sur la mer en luin pendant.

and over the sea into distance hanging

Des creos desuz la mer resort,

From-the hollows beneath the sea rushes-back

pur quei peril i at mult fort.

for which peril there is very strong

Amunt, aval, port i quistrent,

Upward downward harbor there they-sought

e al querre treis jurs mistrent.

and in-the seeking three days they-spent

Un port truvent, la se sunt mis,

A harbor they-find there themselves are put

qui fud trenched al liois bis,

which was cut in-the limestone gray

mais n'i out leu fors de une nef;

but not-there was room save for one ship

cil fud faitiz el rocheit blef.

that was fashioned in-the rock blue-gray

260

The Uninhabited City

IX

They made the ship fast and followed a way that led to a castle like an emperor's seat, walled with hard crystal, its palaces all of marble, and its walls carved with gold and gems — but no man was in the city. Brendan seated himself in the highest hall and sent the brothers through the chambers, where they found food and drink in plenty and vessels of gold and silver. He bade them take some but not too much, and each pray that his faith not fail; for he foresaw what was coming.

265 Ferment la nef, eisent s'en tuit,

They-make-fast the ship go-out themselves-thence all

vunt la veie qui bien les duit;

they-go the way that well them leads

dreit les meinete a un castel

straight them it-leads to a castle

qui riches ert e grant e bel,

which rich was and great and fair

e resemblout mult regal leu,

and it-resembled much royal place

270 d'empereür mult riche feu.

of-emperor very rich fief

Entrerent enz dedenz le mur

They-entered within inside the wall

qui tuz ert faiz de cristal dur;

which all was made of crystal hard

paleiz veient tuz a marbre,

palaces they-see all of marble

n'i out maisun faite de arbre;

not-there was house made of timber

gemmes od l'or funt grant clartét

gems with the-gold make great brightness

dun entailét sunt li parét;

whereof carved are the walls

mais une rien mult lur desplout,

but one thing much to-them displeased

que en la citét hume n'i out.

that in the city man not-there was

Dunc esguardent l'alçur palais,

Then they-behold the-highest palace

entrent enenz el nun de pais.

they-enter within in-the name of peace

Enz el palais Brandan s'est mis,

Within in-the palace Brendan himself-has put

e sur un banc puis s'est asis.

and upon a bench then himself-has seated

Fors sul les soens altres n'i vit;

Save only the his-own others not-there he-saw

prent a parler, si lur ad dit:

he-begins to to-speak and to-them has said

'Alez querre par cez mesters

Go to-seek through these chambers

si rien i at dun est mesters.'

if anything there is whereof is need

Alerent cil e truverent

Went those and they-found

ço que plus dunc desirerent,

that which most then they-desired

ço fud sucurs de viande,

this was succor of food

275

280

285

- 290 e de beivre plentét grande,
and of drink plenty great
 de or e de argent la vaisele
of gold and of silver the vessels
 que forment fud bone e bele.
which greatly was good and fair
 Quanque voldrent tut a plentét
Whatever they-wished all in plenty
 trovent iloc u sunt entrét.
they-find there where they-are entered
- 295 L'abes lur dist: 'Portez nus ent.
The-abbot to-them said Carry to-us thereof
 N'en prengez trop, ço vus defent.
Not-thereof take too-much this to-you I-forbid
 E priez Deu chescun pur sei
And pray God each for himself
 que ne mentet vers Deu sa fai.'
that not lie toward God his faith
 Pur ço les volt li abes guarnir,
For this them wished the abbot to-warn
- 300 quer bien purvit que ert a venir.
for well he-foresaw what was to to-come
 Cil aportent asez cunrei,
Those bring enough provision
 e n'en prestrent a nul desrei;
and not-thereof they-took to any excess
 tant mangerent cume lur plout,
so-much they-ate as to-them pleased
 e cum idunc lur en estout.
and as then to-them thereof was-needful

De Deu loër ne se ubliënt,

Of God to-praise not themselves they-forget

mais sa merci mult la crient.

but his mercy much it they-cry-for

305

The Stolen Goblet

X

While the others slept, Satan tempted one of the three who had followed them aboard, holding out a golden cup, and the monk stole it, bagged it in secret, and went back to sleep; the abbot saw it all without a candle. After three days they left, Brendan forbidding them to carry off anything, and then wept and named the thief. The man confessed at his feet, and the abbot said they would see him die that day: the devil came out of him crying aloud, and after communion his spirit went to paradise.

Del herberger pregnant oser;

Of-the lodging they-take daring

quant fud l'ure, vunt reposer.

when was the-hour they-go to-rest

Cum endormit furent trestuit,

When asleep were all

ast vos Sathan qui l'un seduit:

behold you Satan who the-one seduces

mist l'en talent prendre an emblét

he-put in-him desire to-take by stealth

del or qu'il vit la ensemblét.

of-the gold that-he saw there gathered

310

L'abes veilout, e bien vetheit

The-abbot watched and well saw

cum diables celui teneit,

how devil that-one held

315 cum lui tendeit un hanap de or —

how to-him he-held-out a cup of gold

plus riche n'at en nul tresor.

more rich not-there-is in any treasure

Cil levet sus, prendre l'alat,

That-one rises up to-take it-he-went

e en repost tost l'enmalat;

and in secret quickly it-he-bagged

e puis que out fait le larecin,

and after that he-had done the theft

320 revint dormir en sun reclin.

he-came-back to-sleep in his couch

Tut vit l'abes u reposout,

All saw the-abbot where he-rested

cum cil freres par nuit errout;

how that brother by night went

pur tenebres ne remaneit:

for darkness not it-was-hindered

sanz candeile tut le vetheit,

without candle all it he-saw

325 quar quant ço Deus li volt mustrer,

for when this God to-him wisbes to-show

sur ço ne stout cirge alumer.

upon that not it-behooves candle to-light

Treis jurs enters sujournerent,

Three days entire they-tarried

e puis al quart s'en turnerent.

and then on-the fourth themselves-thence they-turned

Brandans lur dist: 'Seignurs, vus pri,

Brendan to-them said Lords you I-pray

n'en portez rien od vus d'ici,

not-thereof carry anything with you from-here

neïs un punt de cest cunrei,

not-even a bit of this provision

n'enteins l'aigue pur nule sei.'

nor-draw the-water for any thirst

Forment plurant dist as freres:

Greatly weeping he-said to-the brothers

'Veiez, seignurs, cist est leres.'

See lords this-one is thief

Cil s'aparceut que l'abes sout

That-one perceived that the-abbot knew

del larecin; cument il l'out

of-the theft how he it-had

cunuit; a tuz confés se rent,

he-confessed to all confessed himself renders

as pez le abét mercit atent.

at-the feet (of-)the abbot mercy he-awaits

Dist lur abes: 'Prïez pur lui,

Said to-them (the-)abbot Pray for him

vus le verrez murrir encui.'

you him shall-see to-die today

Devant trestuz tuz veables

Before all wholly visible

eisit criant li diables:

came-out crying the devil

330

335

340

'Cheles, Brandan, par quel raisun

Alas Brendan by what reason

gettes mei fors de ma maisun?'

castest me out of my house

345 Dist al frere ço que il volt,

He-said to-the brother that which he wished

mercit li fait, e puis l'asolt.

mercy to-him he-does and then him-absolves

Des que receut cumungement,

From that he-received communion

veanz trestuz la mort le prent;

seeing all the death him takes

le spirit en vait en paraïs,

the spirit thereon goes into paradise

350 en grant repos u Deus l'at mis.

into great rest where God it-has put

Al cors firent sepulture,

For-the body they-made burial

prient Deu qu'en prengent cure.

they-pray God that-thereof he-take care

Icist fud un des tres freres

This-one was one of-the three brothers

qu'en la nef receut li peres.

that-into the ship received the father

God Provides All Necessaries

XI

At the harbor a messenger met them with bread and drink and bade them take it, telling them to be sure of God whatever peril they saw, that they would find what they sought by his great power, and that their provisions would not fail before they reached the place where they would take on more. He bowed low and went away. So the servants of God knew by miracle that they sailed at his command and that he fed them, and not one of them failed to praise him.

Vindrent al port el rivage;

They-came to-the harbor on-the shore

ast vus mult tost un message:

behold you very soon a messenger

pain lur portet e le beivre,

bread to-them he-brings and the drink

e sis rovet cel recevoir.

and so-them he-bids that to-receive

Puis lur ad dit: 'Soür seez,

Then to-them he-has said Sure be

quelque peril que vus veiez;

whatever peril that you see

que que veiez, n'aëz poür:

what that you-see not-have fear

Deus vus durat mult bon oür,

God to-you shall-give very good fortune

e ço verrez que alez querant,

and this you-shall-see that you-go seeking

par la vertud de Deu la grant.

by the power of God the great

355

360

365 E de cunrei nen esmaëz

And of provision not be-dismayed

que vus ici asez n'aiez:

that you here enough not-have

ne frat faile desque vendrez

not it-shall-make failing until you-shall-come

en icel liu u plus prendrez.'

into that place where more you-shall-take

Parfunt clinant, saisit les en;

Deeply bowing he-invested them thereof

370 plus ne lur dist, meis alat s'en.

more not to-them he-said but went himself-thence

Or unt voüt li Deu servant

Now have seen the (of-)God servants

que il eirent par Deu cumant,

that they journey by (of-)God command

e unt pruvét tut a soüt

and they-have proved all to sureness

par miracles que unt voüt;

by miracles that they-have seen

375 e bien veient que Deus les paist.

and well they-see that God them feeds

De loër Deu nuls ne se taist.

Of to-praise God any not himself keeps-silent

The Isle of Sheep

XII

They sailed the greater part of a year before land appeared. Going ashore they found sheep beyond counting, each with a white fleece and every one as big as a stag. It was Maundy Thursday, and the abbot bade them stay three days and take one sheep for the Easter feast. On the Saturday a white-haired messenger brought them great white cakes and promised whatever else they lacked; he told them the sheep are never milked there and never sicken, and sent them to keep their feast on the island opposite.

Siglent al vent, vunt s'en adés,

They-sail with-the wind go themselves-thence onward

li cunduz Deu mult lor est pres.

the guidance (of-)God much to-them is near

Curent par mer grant part del an,

They-run through sea great part of-the year

e merveilles trestrent ahan.

and marvelously they-drew toil

Terre veient a lur espeir,

Land they-see to their hope

cum de plus luin lur pout pareir.

as from most far to-them it-could to-appear

Drechent lur nef icele part,

They-turn their ship that part

e n'i at nul del nager tart.

and not-there is any of-the rowing slow

Lascent cordes, metent veil jus,

They-loose ropes they-put sail down

ariverent e sailent sus.

they-landed and they-leap up

380

385

Veient berbiz a grant fuisun,

They-see sheep in great abundance

a chescune blanche tuisun;

on each white fleece

tutes erent itant grandes

all were so large

390 cum sunt li cerf par ces landes.

as are the stags through these heaths

Dist lur l'abes: 'Seignurs, d'ici

Said to-them the-abbot Lords from-here

ne nus muverum devant terz di.

not us we-shall-move before third day

Jusdi est oi de la ceine,

Thursday is today of the supper

cum li filz Deu souffrit peine.

when the son (of-)God suffered pain

395 Il nus est douz e prest amis,

He to-us is sweet and ready friend

qui prestement nus ad tramis

who readily to-us has sent

dunt poüm sa feste faire.

whereof we-may his feast to-make

Pensez de la nef sus traire.

Take-care of the ship up to-draw

De icez berbiz une pernez,

Of these sheep one take

400 al di pascal la cunreez;

on-the day paschal it prepare

a Deu cungét de ço ruvm,

of God leave for this let-us-ask

altre quant nus or n'i truvum.'

another when we now not-there find

Que cumandat, içço fait unt,

What he-commanded this-very done they-have

e par tres dis ileoc estunt.

and for three days there they-stay

Al samadi lur vient uns mes,

On-the Saturday to-them comes a messenger

de la part Deu salüet les.

from the part (of-)God he-greets them

Peil out chanut, oilz juvenilz;

Hair he-bad white eyes youthful

mult out vescu sanz tuz perilz.

much he-bad lived without all perils

Pain lur portet de sun país:

Bread to-them he-brings from his country

granz e mult blanz guasteus alis;

great and very white cakes unleavened

e si lur falt neüle rien,

and if to-them fails any thing

tut lur truverat, ço promet bien.

all to-them he-shall-find this he-promises well

L'estre d'iloc l'abes anquist;

The-state of-there the-abbot asked-after

ne sai s'osat, mais poi l'en dist.

not I-know if-he-dared but little it-thereof he-said

Ço respundit: 'Asez avum

This he-answered Enough we-have

quanque des quers penser savum.'

whatever of-the hearts to-think we-know

405

410

415

'E!' dist l'abes, 'berbiz ad ci,

Ab said the-abbot sheep there-are here

unc en nul leu tant grant ne vi.'

ever in any place so great not I-saw

Respunt lui cil: 'N'est merveille:

Answers to-him that-one Not-is marvel

420 ja ci traite n'ert öeile;

ever here milked not-shall-be ewe

l'ivers nen i fait rancune,

the-winter not there makes harm

ne d'enfertét n'i mort une.

nor of-sickness not-there dies one

A cel' isle que tu veis la,

To that isle that thou seest there

entre en ta nef, Brandan, e va.

enter into thy ship Brendan and go

425 En cel' isle anuit estras

In that isle tonight thou-shalt-be

e ta feste demain i fras.

and thy feast tomorrow there thou-shalt-make

Demain enz nuit en turnerez;

Tomorrow within night thence you-shall-turn

pur quei si tost, bien le verrez.

for what so soon well it you-shall-see

Puis revendrez, e sanz peril,

Then you-shall-come-back and without peril

430 bien pres siglant de cest costil;

well near sailing of this coast

e puis irez en altre liu,

and then you-shall-go into another place

u jo en vois e la vus siu,
where I thereon go and there you I-follow
 mult pres d'ici; la vus trouverai,
very near from-here there you I-shall-find
 asez cunrei vus porterai.'
enough provision to-you I-shall-bring

The Great Fish

XIII

Brendan sailed to the island he had been shown. The brothers went ashore, all but the abbot, kept their service, and set flesh from the ship to cook over a fire of gathered wood. As the meal was made ready the land itself moved and fled from the ship, and they cried out for him; he told them not to fear, and they scrambled aboard with their gear. Ten leagues off they could still see their fire burning. It was no land but a beast, the greatest fish of the sea, made first of all fishes.

Siglet Brandan, nel cuntredit,
Sails Brendan not-it he-gainsays
 vait al isle que il bien vit.
he-goes to-the isle that he well saw
 Vent out portant e tost i fud,
Wind he-had favoring and soon there he-was
 mais bien grant mer out trescurud;
but very great sea he-had crossed
 e issi vait qui Deus maine.
and so goes whom God leads
 Terre prennent, e sanz peine;
Land they-take and without pain

435

440

eissent s'en fors tuit li frere

go-out themselves-thence forth all the brothers

fors sul l'abes qui enz ere.

save only the-abbot who within was

Beal servise e mult entrin

Fair service and very sincere

firent la nuit e le matin.

they-made the night and the morning

445 Puis que unt tut fait lur servise

After that they-have all done their service

en la nef cum en iglise,

in the ship as in church

charn de la nef, qu'il i mistrent,

flesh from the ship that-they there put

pur quire la dunc la pristrent;

for to-cook there then there they-took

de la busche en vunt quere,

of the wood thereof they-go to-see

450 dunt le manger funt a terre.

whereof the meal they-make on land

Cum li mangers fud cunreez,

When the meal was made-ready

dist li bailis: 'Or aseez.'

said the steward Now be-seated

Dunc s'escrient mult haltement:

Then themselves-they-cry very loudly

'A! donz abes, quar nus atent!'

Ab sir abbot now us await

455 Quar la terre tute muveit,

For the land all moved

e de la nef mult s'en fuieit.

and from the ship much itself-thence it-fled

Dist li abes: 'Ne vus tamez,

Said the abbot Not you fear

mais Damnedeu mult reclamez;

but Lord-God much call-upon

e pernez tut nostre cunrei

and take all our provision

enz en la nef venez a mei.'

within into the ship come to me

460

Jetet lur fuz e bien luncs raps.

He-casts to-them wood and very long cables

Parmi tut ço muilent lur dras.

Amid all this they-wet their clothes

Enz en la nef entré sunt tuit;

Within into the ship entered are all

mais lur isle mult tost s'en fuit:

but their isle very quickly itself-thence flees

de dis liwes bien choisirent

from ten leagues well they-made-out

465

le fou sur lui qu'il i firent.

the fire upon it that-they there made

Brandan lur dist: 'Freres, savez

Brendan to-them said Brothers know-you

pur quei poür oüt avez?

for what fear had you-have

N'est pas terre, ainz est beste

Not-is at-all land rather is beast

u feïmes nostre feste,

where we-made our feast

470

pessuns de mer sur les greinurs.

fish of sea above the greatest

Ne merveillés de ço, seignurs.

Not marvel-you of this lords

Pur ço vus volt Deus ci mener

For this you wished God here to-lead

que il vus voleit plus asener.

that he to-you wished more to-instruct

475 Ses merveilles cum plus verrez,

His marvels as more you-shall-see

en lui mult mielz puis encrerrez;

in him much better after you-shall-believe

mielz le crerrez e plus crendrez,

better him you-shall-believe and more you-shall-fear

a sun comant plus vus prendrez.

to his commandment more yourselves shall-bold

Primes le fist li reis divins

First it made the king divine

480 devant trestuz pessuns marins.'

before all fishes marine

The Paradise of Birds

XIV

They came to a high bright land, drew the ship up a stream with ropes, and found at its head a tree white as marble, its top above the cloud, its branches shading far, and all beset with white birds. Brendan prayed to know what they were, and one flew down and alighted on the ship: they are angels who fell with the proud one, guiltless of his pride and so spared the worst pain, losing only the sight of God's glory. This is the Birds' Paradise, the bird said; one year of seven is past, and they will keep each Easter on the beast.

Quant out ço dit l'abes Brandan,

When had this said the-abbot Brendan

bien ad curut de mer grant pan.

well he-has run of sea great stretch

Veient terre halte e clere,

They-see land high and clear

si cum lur out dit cil frere.

so as to-them had said that brother

Venent i tost e arivent,

They-come there soon and they-land

ne del eisir ne s'eschivent,

nor of-the going-out not themselves-they-shrink

ne pur altre rien ne dutent,

nor for other thing not they-fear

mais a terre la nef butent;

but to land the ship they-push

amunt un duit s'en vunt süef,

up a stream themselves-thence they-go gently

e od cordes traient lur nef.

and with ropes they-draw their ship

485

490

Al chef del duit out une arbre

At-the head of-the stream was a tree

itant blanche cume marbre,

so-much white as marble

e les fuiles mult sunt ledes,

and the leaves very are broad

de ruge e blanc taceledes.

with red and white speckled

495 De haltece par vedue

Of height by sight

muntout l'arbre sur la nue;

mounted the-tree above the cloud

des le sumét desque en terre

from the top down-to on ground

la brancheie mult la serre

the branching much it presses

e ledement s'estent par l'air,

and widely itself-stretches through the-air

500 umbraiet luin e tolt l'esclair,

it-shades far and takes-away the-light

tute asise de blancs oiseus —

all beset with white birds

unches nuls hom ne vit tant beus.

ever any man not saw so fair

Li abes prent a merveiller,

The abbot begins to to-marvel

e priet Deu sun conseller

and he-prays God his counselor

505 que li mustret quel cose seit,

that to-him he-show what thing it-be

si grant plentét d'oiseus que deit,
so great abundance of-birds what it-means

quel leu ço seit u est venuz,
what place this be where he-is come

d'içço l'asent par ses vertuz.
of-this-very him-inform by his powers

Sa priere quant la laisat,
His prayer when it he-left

l'un des oiseus s'en devalat;
one of-the birds itself-thence came-down

tant dulcement sonat li vols
so sweetly sounded the flight

en eschele cum fait li cols;
in bell as does the blow

e puis qu'asist desur la nef,
and after that-it-alighted upon the ship

Brandan parlat bel e süef:
Brendan spoke fair and gently

'Si tu es Deu criature,
If thou art (of-)God creature

de mes diz dunc prenges cure.
of my words then take heed

Primes me di que tu seies,
First to-me tell what thou be

e en cest liu que tu deies,
and in this place what thou mean

e tu e tuit cil altre oisel
both thou and all those other birds

pur ço que mei semblez mult bel.'
for this that to-me you-seem very fair

510

515

520

L'oiseil respunt: 'Angele sumes,

The-bird answers Angels we-are

e enz en ceil jadis fumes;

and within in heaven formerly we-were

e chaïmes de halt si bas

and we-fell from high so low

od l'orguillus e od le las

with the-proud-one and with the wretched

525 par superbe qui revelat,

by pride which rebelled

vers sun seignur mal s'eslevat.

against his lord ill himself-raised

Cil fut sur nus mis a meistre,

He was over us set as master

de vertuz Deu nus doust paistre;

of powers (of-)God us he-should to-feed

pur oc que fut de grant saveir,

for that that he-was of great knowledge

530 sil nus estout a meistre avoir.

so-him to-us it-behooved as master to-have

Cil fud mult fels par superbe,

He was very felon by pride

en desdein prist la Deu verbe.

in scorn he-took the (of-)God word

Puis que out ço fait, lui servimes,

After that he-had this done him we-served

e cum anceis obedimes;

and as before we-obeyed

pur ço sumes deseritét

535

for this we-are disinherited

de cel regne de veritét.

of that realm of truth

Mais quant içço par nus ne fud,

But since this-very by us not was

tant en avum par Deu vertud:

so-much thereof we-have by (of-)God power

n'avum peine si cume cil

not-we-have pain such as those

qui menerent orguil cum il.

540

who bore pride as he

Mal nen avum fors sul itant,

Ill not we-have save only so-much

la majested sumes perdant,

the majesty we-are losing

la presence de la glorie,

the presence of the glory

e devant Deu la baldorie.

and before God the rejoicing

Le num del leu que tu quesís,

545

The name of-the place that thou soughtest

c'est as Oiseus li Paraïs.

that-is to-the Birds the Paradise

E il lur dist: 'Or ad un an

And he to-them said Now there-is one year

que avez suffert de mer le han;

that you-have suffered of sea the toil

arere sunt uncore sis

ahead are still six

550 anz que vengez en paraïs.

years before you-come into paradise

Mult suffereiz peines e mal

Much you-shall-suffer pains and ill

par ocean, amunt, aval,

through ocean upward downward

e chescun an frez la feste

and each year you-shall-make the feast

de la Pasche sur la beste.'

of the Easter upon the beast

555 Puis que out ço dit, si s'en alat

After that it-had this said so itself-thence it-went

ensum l'arbre dun devalat.

to-the-top-of the-tree whence it-came-down

Quant vint del jurn al declinant,

When came of-the day to-the declining

vers le vespre dunc funt un cant;

toward the evening then they-make a song

od dulces voiz mult halt criënt,

with sweet voices very loud they-cry

560 e enz el cant Deu mercient

and within in-the song God they-thank

c'or unt veüd en lur eisil

that-now they-have seen in their exile

itel cumfort cum erent cil.

such comfort as were those

Humaine gent unches anceis

Human folk ever before

n'i enveiat li suverains reis.

not-there sent the sovereign king

Dunc dist l'abes: 'Avez oïd

Then said the-abbot Have-you heard

cum cist angele nus unt goïd?

how these angels us have welcomed

Loëz en Deu e graciez:

Praise thereof God and give-thanks

plus vus aïmet que ne quïez.'

more you be-loves than not you-think

La nef leisent en l'aiguage,

The ship they-leave in the-watercourse

e mangerent al rivage;

and they-ate on-the shore

e puis chantent la cumplie

and then they-sing the compline

halt od mult grant psalmodie.

loud with very great psalmody

Puis enz as liz tuit se spandent

Then within to-the beds all themselves stretch

e a Jesu se cumandent.

and to Jesus themselves they-commend

Dorment cum cil qui sunt lassét

They-sleep as those who are wearied

e tanz perilz qui unt passét;

and so-many perils that they-have passed

565

570

575

mais nepurtant a chant de gals

but nevertheless at song of cocks

matines dient ainz jurnals,

matins they-say before daybreak

e as refreiz ensemble od eals

and to-the refrains together with them

580 respunt li cors de cez oiseals.

answers the choir of those birds

Preparations for the Second Year

XV

At sunrise their provisioner came again, promising food enough and without cost until the octave of Pentecost and telling them to rest there two months; he came back twice a week. When the time to sail came they tightened the ship and covered it afresh with oxhides, keeping spares, and he gave them bread and drink for eight full months — as much as the ship could carry. They kissed and parted weeping, and the bird came to the mast to say that eight months of tossing lay ahead before the isle of Ailbe, where they would keep Christmas.

En prime main al cler soleil

In first morning at-the clear sun

ast vus venant le Deu fedeil

behold you coming the (of-)God faithful-one

par qui asen unt cest avei,

by whose instruction they-have this guidance

e par sun dun unt le cunrei.

and by his gift they-have the provision

Cil lur ad dit: 'De viande

He to-them has said Of food

jo vus troverai plentét grande;

I to-you shall-find plenty great

asez averez, e sanz custe,

enough you-shall-have and without trouble

desque uitaves Pentecuste.

until the-octave (of-)Pentecost

Puis les travalz estout sujurn:

After the toils it-bebooves rest

dous meis estrez ici enturn.'

two months you-shall-be here about

Dunc prent cungé e s'en alat,

Then he-takes leave and himself-thence he-went

e al terz di la repairat;

and on-the third day there he-returned

dous feiz tuzdis la semaine

two times always the week

cil revisdout la cumpaine.

he revisited the company

Cum lur ad dit, eissil firent;

As to-them he-has said even-so-it they-did

en sun enseign tut se mistrent.

in his teaching all themselves they-put

Quant vint li tens de lur errer,

When came the time of their journeying

lur nef prengnent dunc a serrer;

their ship they-begin then to to-tighten

de quirs de buf la purcurent,

with hides of ox it they-sew-over

585

590

595

- 600 quar cil qu'i sunt a plein usent;
for those that-there are to full wear-out
 asez en unt a remüers
enough thereof they-have for changings
 que estre puisset lur baz enters.
that be may their vessel whole
 E bien de tut se guarnissent,
And well of all themselves they-furnish
 pur defalte ne perisent.
for lack not they-perish
- 605 Cil lur liverat pain e beivre
He to-them delivered bread and drink
 cum il voldrent plus recevoir;
as they wished more to-receive
 tut ad cunté a pleins uit meis:
all he-has reckoned for full eight months
 la nef ne pout plus suffrir peis.
the ship not could more to-bear weight
 Quant cil e cil baisét se sunt,
When these and those kissed themselves are
- 610 prengnent cunget e puis s'en vunt.
they-take leave and then themselves-thence they-go
 Cil lur mustrat od mult granz plurs
He to-them showed with very great weepings
 quel part dourent tendre lur curs.
what part they-should to-set their course
 Ast vus l'oiseil desur le mast;
Behold you the-bird upon the mast
 dist a Brandan que s'en alast.
it-said to Brendan that himself-thence he-go

Grant curs li dist qu'ad a faire,

615

Great course to-him it-says that-he-has to to-do

e mult ennois ad a traire;

and much trouble he-has to to-endure

uit meis enters estreit baïs

eight months entire he-shall-be waiting

ainz que pusset entrer païs,

before that he-may to-enter land

ainz qu'al isle vengent Albeu,

before that-to-the isle they-come (of-)Ailbe

u estreient al Naël Deu.

620

where they-would-be at-the Christmas (of-)God

Puis qu'out ço dit, plus ne targe;

After that-it-had this said more not it-tarries

vait s'en al vent tost la barge.

goes itself-thence with-the wind soon the barge

The Isle of Ailbe

XVI

After four months land appeared, but they reached it only in the sixth month and spent forty days more finding a harbor among the rocks. Ashore they found two springs, clear and muddy, and the abbot forbade them to drink before they had spoken with the people. An old monk led them in silence to an abbey whose community came out vested in gold to meet them. Their host told them what they were: twenty-four monks gathered to Saint Ailbe, who died eighty years since; their food appears each day unasked, and their lamps burn without wax or oil. Brendan would gladly have stayed, but was told to go on and to die where he was born.

Vunt s'en mult tost en mer siglant,

They-go themselves-thence very soon on sea sailing

de tant bon vent Deu graciënt.

for so-much good wind God thanking

625 Crut lur li venz, e mult suvent

Grew for-them the wind and very often

crement peril e grant turment.

they-fear peril and great storm

Puis quatre meis veient terre,

After four months they-see land

mais fort lur est a cunquerre;

but hard to-them it-is to to-win

e nepurtant a la parfin

and nevertheless at the end

630 al siste meis virent la fin.

in-the sixth month they-saw the end

Prengent terre, mais nepuroec

They-take land but nevertheless

nul' entree truvent iloc;

no landing they-find there

virun en vunt quarante dis,

around thereon they-go forty days

ainz que en nul port se seient mis,

before that into any harbor themselves they-be put

quar li rocheit e li munt grant

for the rocks and the mountains great

a la terre lur sunt devant.

to the land to-them are before

Puis mult a tart truvent un cros

Then very at late they-find a hollow

que fait uns duiz, qui lur ad os.

that makes a stream which to-them has use

Cil cundüent lur nef amunt;

They lead their ship up

reposit sei, quar lassét sunt.

they-rest themselves for wearied they-are

Puis dist l'abes: 'Eisums en fors,

Then said the-abbot Let-us-go thereof forth

querums que seit mester as cors.'

let-us-seek what be need for-the bodies

Eisent s'en tuit e uns e uns,

They-go-out themselves-thence all both one and one

l'abes ovoec ses cumpaignuns,

the-abbot with his companions

e fontaine trovent duble,

and spring they-find double

635

640

645

l'une clere, l'autre truble.

the-one clear the-other muddy

Vunt i curant cum sedeillus.

They-go there running as thirsty

Dist lur l'abes: 'Retenez vus.

Said to-them the-abbot Restrain yourselves

Prendre si tost jol vus defent,

To-take so soon I-it you forbid

650 d'ici que avum parlé od gent.

until that we-have spoken with folk

Quel nature nus ne savum

What nature we not know

aient li duit trovez que avum.'

have the streams found that we-have

Les diz l'abét cil les crement,

The words (of-)the-abbot they them fear

e lur grant seif mult la prement.

and their great thirst much it they-press

655 Hastivement, e nun a tart,

Hastily and not at late

ast vus current un grant veillard.

behold you running a great old-man

Poür oussent, ne fust l'abit —

Fear they-would-have-had not were the-habit

quar moines ert — mais rien ne dit.

for monk he-was but anything not he-says

Vient enchaër as pez Brandan;

He-comes to-fall at-the feet (of-)Brendan

660 drechet lui sus cil par la main.

raises him up he by the hand

Clinet parfunt e humlement,

He-bows deeply and humbly

le abét e tuz baiser enprent.

the abbot and all to-kiss he-undertakes

Puis prent Brandan par la destre

Then takes Brendan by the right-hand

pur mener l'en a sun estre;

for to-lead him-thence to his dwelling

as altres dist par sun signe

to-the others he-said by his sign

vengent vedeir leu mult digne.

they-come to-see place very worthy

Cum alouent, l'abes ad quis

As they-went the-abbot has asked

quels leus ço seit u se sunt mis;

what place this be where themselves they-are put

mais cil se taist, respuns ne fait,

but he himself keeps-silent answer not makes

goït les fort od mult duz hait.

he-gladdens them strongly with very sweet cheer

Tant unt alét que ore veient

So-far they-have gone that now they-see

le leu u il aler deient:

the place where they to-go must

abeïe bele e bone,

abbey fair and good

plus sainte n'at suth le trone.

more holy not-there-is under the throne

665

670

675 L'abes del leu fait porter fors

The-abbot of-the place makes to-be-carried out

ses reliques e ses tresors:

bis relics and bis treasures

cruz e fertres e les tistes

crosses and shrines and the book-covers

bien engemmez de amestistes,

well begemmed with amethysts

de or adubez e de peres

of gold adorned and of stones

680 precieuses e enteres,

precious and whole

od encensers de or amassét,

with censers of gold heaped

e les gemmes enz encassét.

and the gems within encased

Li vestiment sunt tuit a or —

The vestments are all of gold

en Arabie nen at si sor —

in Arabia not is so reddish-golden

685 od jagunces e sardines

with jacinths and sards

forment grandes e entrines;

greatly large and perfect

od tupazes e od jaspes

with topazes and with jaspers

itant cleres sunt les haspes.

so-much bright are the clasps

Tuit li moine sunt revestud,

All the monks are vested

od lur abét sunt fors eisud.

690

with their abbot are forth gone-out

Od grant goie e grant douceur

With great joy and great sweetness

processiun funt li seignur;

procession make the lords

e quant baisét se sunt trestuit,

and when kissed themselves are all

chescun le altre par la main duit.

each the other by the hand leads

Meinent en lur abeïe

695

They-lead into their abbey

Brandan e sa cumpainie;

Brendan and his company

servise funt bel e leger —

service they-make fair and light

nel voleient trop agreger —

not-it they-wished too-much to-burden

puis vunt manger en refraitur,

then they-go to-eat in refectory

u tuit taisent fors li litur.

700

where all keep-silent save the reader

Devant eals unt dulz e blanc pain,

Before them they-have sweet and white bread

bien savurét e forment sain;

well savored and greatly wholesome

racines unt en lu de mes,

roots they-have in place of dishes

qui sur deintez saüent les.

which above dainties satisfy them

- 705 Puis unt beivre mult savurét:
Then they-have drink very savory
 aigue dulce plus de murét.
water sweet more than mead
 Quant sunt refait, levét s'en sunt,
When they-are refreshed risen themselves-thence they-are
 e verseilant al muster vunt;
and chanting to-the church they-go
 vunt verseilant miserere
they-go chanting miserere
- 710 desque en estals tuit li frere,
until into stalls all the brothers
 fors sul iceals qui servirent:
save only those who served
 en refreitur cil resirent.
in refectory they sat-in-turn
 Quant l'eschele fud sonnee,
When the-bell was rung
 puis que l'ure fud chantee,
after that the-hour was chanted
- 715 l'abes del leu fors les meinēt;
the-abbot of-the place forth them leads
 d'els e de lui lur enseignēt,
of-them and of him to-them he-tells
 qui sunt, cument, des quant i sunt,
who they-are how since when there they-are
 de qui, par qui succurs i unt:
from whom by whom succor there they-have

'Nus sumes ci vint e quatre

We are here twenty and four

qui conversum en cest atre.

who dwell in this cloister

Uitante anz ad que prist sa fin

Eighty years there-is that took his end

a saint Albeu le pelerin.

of saint Ailbe the pilgrim

Riches hom fud, de mult grant fiu,

Rich man he-was of very great fief

mais tut guerpit pur icest leu.

but all he-forsook for this place

Quant alat en tapinage,

When he-went in seclusion

apparut lui Deu message;

appeared to-him (of-)God messenger

ça l'amenat, trovat lui prest

hither him-he-led he-provided for-him ready

icest muster qu'uncore i est.

this church that-still there is

Quant oïmes en plusurs leus

When we-beard in several places

que ci maneit Albeus li pius,

that here dwelt Ailbe the pious

par Deu ci nus asemblames

by God here us we-gathered

pur lui que nus mult amames.

for him whom we much loved

Tant cum vesquit, lui servimes,

So-long as he-lived him we-served

720

725

730

e cume abét obeïmes.

and as abbot we-obeyed

735 Puis que le ordre nus out apris,

After that the rule to-us he-bad taught

e fermement nus out asis,

and firmly us he-bad established

dunc lui prist Deus de sei mult pres;

then him took God to himself very near

uitante anz ad que prist decés.

eighty years there-is that he-took decease

Deus nus ad puis si sustenuz

God us has since so sustained

740 que nuls mals n'est sur nus venuz,

that any ill not-is upon us come

de nostre cors nul' enfertét,

of our body no sickness

ne peisance ne amertét.

nor heaviness nor bitterness

De Deu nus veint — el n'en savum —

From God to-us comes else not-thereof we-know

la viande que nus avum;

the food that we have

745 nus n'i avum nul loreür,

we not-there have any laborer

ne n'i veduns aporteür,

nor not-there we-see bringer

mais chescun jurn tut prest trovum,

but each day all ready we-find

sanz ço qu'ailur nus nel ruvum,

without this that-elsewhere we not-it ask-for

tute veie le jurn uvrer

all ways the day working

entre les dous un pain enter;

between the two a loaf whole

a di festal ai tut le men

on day festal I-have all the mine

pur super, e chascun le son;

for to-sup and each the his

e des dous duiz que veïstes,

and of-the two streams that you-saw

dunt pur un poi ne preïstes,

whereof for a little — you-took

li clers est freiz, que al beivre avum,

the clear is cold which for-the drinking we-have

li troubles calz, dun nus lavum.

the muddy hot wherewith we wash

E as hures que nus devam

And at-the hours that we must

en noz lampes fou recevum,

in our lamps fire we-receive

ne pur l'arsun que cist fous fait

nor for the-burning that this fire makes

cire ne oile le plus n'en vait;

wax nor oil the more not-thereof goes

par lui emprent, par lui esteint,

by it it-kindles by it it-quenches

n'avum frere de ço se paint.

not-we-have brother of this himself troubles

Ici vivum e sanz cure;

Here we-live and without care

750

755

760

nule vie n'avum dure.

any life not-we-have hard

765 Ainz que vostre venir sousum,

Before that your coming we-knew

volt Deus qu'a vus cunrei ousum;

wished God that-for you provision we-might-have

il le dublat plus que ne solt:

he it doubled more than not he-is-wont

bien sai que vus recevoir volt.

well I-know that you to-receive he-wishes

Des Thephanie al uitme di

From Epiphany to-the eighth day

770 dunc a primes muverez d'ici;

then at soonest you-shall-move from-here

desque dunches sujurnerez,

until then you-shall-tarry

puis a primes vus an irez.'

then at first you thence shall-go

Dunc dist Brandans: 'N'est liu si chers

Then said Brendan Not-is place so dear

u mansisse si volunters.'

where I-should-dwell so gladly

775 Respunt l'abes: 'Ço va quere

Answers the-abbot That go to-seek

pur quei moüs de ta terre;

for which thou-movedst from thy land

puis revendras en tun païs,

then thou-shalt-return into thy country

ileoc muras u tu nasquis.

there thou-shalt-die where thou wast-born

Muveras d'ici la semaine

Thou-shalt-move from-here the week

as uitaves de Thephaine.'

at-the octave of Epiphany

780

The Intoxicating Spring

XVII

They sailed long from Ailbe's isle with no sight of land, and the wind and their food failed together; the sea lay thick as marsh, and God at last sent a storm that carried them to shore. They found a clear stream full of fish and herbs in the mire, and the abbot warned them not to drink too freely. Those who drank in secret fell into a sleep of one, two, or three days, and he prayed until they came to their senses ashamed. Better honest hunger, he told them, than forgetting God.

Quant vint le jorn que l'abes mist,

When came the day that the-abbot set

Brandan de lui le cungé prist.

Brendan of him the leave took

Li uns abes l'autre cunduit,

The one abbot the-other conducts

ensemble od lui li moine tuit.

together with him the monks all

Entrent en mer, vent unt par Deu

They-enter into sea wind they-have by God

quis esluinet del isle Albeu.

which-them removes from-the isle (of-)Ailbe

Curent en mer par mult lunc tens,

They-run in sea for very long time

mais de terre unt nul asens.

but of land they-have no sign

785

Failent al vent e a cunreid,

They-fail of-the wind and of provision

790 crut l'egre faim e l'ardant seid;

grew the-sharp hunger and the-burning thirst

e la mer fud tant paisible

and the sea was so calm

pur quei le curs unt peinible:

for which the course they-have painful

espesse fud cume palud;

thick it-was as marsh

tel i out enz ne creit salud.

such there was within not believes safety

795 Deus les succurt par orage:

God them succors by storm

terre veient e rivage,

land they-see and shore

e bien sevent li afamét

and well know the starved

que de Deu sunt forment amét.

that by God they-are greatly loved

Trovent tele lur entree

They-find such their entry

800 cum se lur fust destinee.

as if to-them it-were destined

Un duit unt cler e pessuns denz,

A stream they-have clear and fishes within

si em pernent a plus que cenx.

so thereof they-take to more than hundred

Mester lur unt virun l'umeit

Need to-them have around the-moist-place

herbes qui sunt el betumeit.

herbs that are in-the mire

L'abes lur dist: 'N'aiez cure

The-abbot to-them said Not-have care

de beivre trop sanz mesure.'

of to-drink too-much without measure

Cil em pristrent secund lur seid;

Those thereof took according-to their thirst

as diz abét ne tenent feid.

to-the words (of-the-)abbot not they-keep faith

Tant em pristrent puis a celét

So-much thereof they-took then in secret

pur quei furent fol apelét,

for which they-were fools called

quar li sumnes lur cureit sus

for the sleep to-them ran upon

dum il dormant giseient jus;

whereof they sleeping lay down

qui trop bebeit giseit enclins,

who too-much drank lay prostrate

tel jurn, tel dous, tel tres entrins.

such day such two such three entire

Brandan priout pur ses muines,

Brendan prayed for his monks

que il vedeit tuz suduines.

whom he saw all overcome

Des que en lur sens cil revindrent,

From that into their senses those came-back

805

810

815

pur fols forment tuit se tindrent.

for fools greatly all themselves they-held

Dist lur abes: 'Fuium d'ici,

Said to-them the-abbot Let-us-flee from-here

820 que ne chaiez meis en ubli.

that not you-fall more into forgetfulness

Mielz vient souffrir honeste faim

Better it-comes to-suffer honest hunger

que ublier Deu e sun reclaim.'

than to-forget God and his invocation

Friends Revisited

XVIII

By Maundy Thursday they were back at the isle of the sheep, where their white-haired host had pitched a tent, bathed them, and set out new clothes. On the Saturday they sailed to the fish and found the cauldron they had lost the year before still on Jasconius' back; they kept Easter there more boldly than the first time. Then they sailed to the tree and its birds, which sang them in from far off. A bird came down to say that all seven years would run this round: Christmas at Ailbe's isle, the maundy with their host, Easter on the beast.

Par mer d'ileoc se sunt tolud,

By sea from-there themselves are removed

desque al jusdi vint absolud;

until to-the Thursday came absolved

825 dunc reparat peres Brandan

then returned father Brendan

en la terre u fud l'altre an.

into the land where he-was the-other year

Ast lur hoste, le veil chanud.

Behold to-them host the old white-haired

Al port lur ad un tref tendud;

At-the harbor for-them he-has a tent pitched

bained i ad les travailez,

batbed there he-has the wearied

e nuveals dras apareilez.

and new clothes made-ready

Funt la ceine e lur mandét,

They-make the supper and their maundy

cum en escrit est cumandét,

as in scripture is commanded

e sunt ileoc desque al terz di.

and they-are there until to-the third day

Turnerent s'en al samadi,

They-turned themselves-thence on-the Saturday

e vunt siglant sur le peisun.

and they-go sailing upon the fish

L'abes lur dist: 'Fors en eisum.'

The-abbot to-them said Forth thereof let-us-go

Lur caldere qu'il perdirent

Their cauldron that-they lost

en l'an devant, or la virent;

in the-year before now it they-saw

li Jacoines l'ad gwardee,

the Jasconius it-has kept

or l'unt sur lui retruvee;

now it-they-have upon it found-again

plus asoür sur lui estunt,

more assured upon it they-stand

830

835

840

e lur feste plus bele i funt.
and their feast more fair there they-make

Tute la nuit desque al matin
All the night until to-the morning

de festier ne firent fin;
of to-feast not they-made end

845 le di paschur celebrïent,
the day paschal they-celebrate

de lur hures ne s'ublient.
of their hours not themselves-they-forget

Plus de midi ne targerent,
More than midday not they-tarried

mais dunc lur nef rechargerent;
but then their ship they-reloaded

tut a leisir e tut süef
all at leisure and all gently

850 entrent d'iloc enz en lur nef.
they-enter from-there within into their ship

Alat s'en tost e curt li sainz
Went himself-thence quickly and runs the saint

vers les oiseus u furent ainz;
toward the birds where they-were before

bien unt choisit l'arbre blanche
well they-have made-out the-tree white

e les oiseals sur la branche.
and the birds upon the branch

855 De luin en mer bien oïrent
From afar on sea well they-heard

cum li oisel les goïrent;
how the birds them gladdened

de lur canter ne firent fin

of their singing not they-made end

desque arivé sunt li marin.

until landed are the mariners

Traient lur nef amunt le gort

They-draw their ship up the channel

u l'an devant ourent lur port.

where the-year before they-had their harbor

Ast lur hoste chi tent un tref;

Behold to-them host who pitches a tent

cunrei portet pleine sa nef.

provision he-brings full his ship

Dist lur: 'Ci streiz del tens un poi.

He-said to-them Here you-shall-stay of-the time a little

A voz cungez jo m'en revoi.

At your leaves I myself-thence go-back

Ici mandrez, e sanz custe,

Here you-shall-dwell and without cost

desque uitaves Pentecoste.

until the-octave (of-)Pentecost

Ne dutez rien, ne demurai;

Not doubt anything not I-shall-delay

quant mesters ert, vus succurrai.'

when need shall-be you I-shall-succor

Ferment lur nef od chaeines,

They-make-fast their ship with chains

e sunt iloc uit semaines.

and they-are there eight weeks

Quant vint le tens de lur aler,

When came the time of their going

860

865

870

l'un des oiseals prent avaler;
one of-the birds begins to-come-down

sun vol ad fait tut a cerne,
its flight it-has made all in circle

puis s'est asis sur la verne.
then itself-is set upon the alder

875 Parler voldrat; Brandan le veit,

To-speak it-shall-wish Brendan it sees

dist a chescun que em pais seit.
he-said to each that in peace be-be

'Seignurs', ço dist, 'a cest sujurn
Lords this it-says at this sojourn

tuz cez set anz freiz vostre turn,
all these seven years you-shall-make your round

e chascun an al Naël Deu
and each year at-the Christmas (of-)God

880 sujurnerez en l'isle Albeu;

you-shall-sojourn in the-isle (of-)Ailbe

la ceine freiz e le mandét
the supper you-shall-make and the maundy

u vostre hoste l'at cumandét;
where your host it-has commanded

e chescun an freiz la feste
and each year you-shall-make the feast

de la Pasche sur la beste.'
of the Easter upon the beast

885 Quant out ço dit, si s'en alat

When it-had this said so itself-thence it-went

ensum l'arbre dum devalat.

to-the-top-of the-tree whence it-came-down

La nef en mer parfunt flotet;

The ship in sea deep floats

l'oste chescuns abootet,

the-host each hails

chi del venir ne s'est targét.

who of-the coming not himself-is delayed

Vent de cunrei sun bat chargét,

890

He-comes with provision his boat laden

e de sa nef charget la lur

and from his ship he-loads the theirs

od bon cunrei de grant valor.

with good provision of great worth

Puis apelet Filz Marie

Then he-calls-on Son (of-)Mary

que quart cele cumpainie.

that he-keep that company

Del revenir metent termes.

895

Of-the returning they-set terms

Al departir fundent lermes.

At-the parting they-shed tears

The Fight of the Sea-Serpents

XIX

They ran west over a dead calm for six weeks, and then a sea-serpent came at them faster than the wind, breathing fire like a furnace mouth and bellowing louder than fifteen bulls. Brendan told them not to doubt: whoever is in God's keeping need not fear a beast that bellows, and he prayed. A second monster rose to meet the first, and the two joined battle with fire leaping from their nostrils, until the newcomer tore the first into three pieces and went back to its own place. Next morning they saw land.

Trestout curent al portant vent

Straight they-run with-the bearing wind

chis fait errer vers occident.

which-them makes to-journey toward west

Dormante mer unt e morte,

Sleeping sea they-have and dead

900 chi a sigler lur est forte.

which to to-sail to-them is hard

Puis q'unt curut tres quinzeines,

After that-they-have run three fortnights

freidur lur curt par les veines,

chill to-them runs through the veins

poür lur surt forment grande,

fear to-them rises greatly great

que lur nef est tut' en brande,

that their ship is all in tossing

905 e poi en falt pur turmente

and little thereof lacks for storm

la nef od eals que n'adente.

the ship with them that not-it-capsize

Puis lur veint el dun s'esmaient

Then to-them comes something whereof themselves-they-dismay

plus que pur nul mal qu'il traient:

more than for any ill that-they endure

vers eals veint uns marins serpenz,

toward them comes a marine serpent

chis enchaced plus tost que venz.

which-them pursues more quickly than wind

910

Li fus de lui si enbraise

The fire from it so blazes

cume buche de fornaise;

as mouth of furnace

la flamme est grant, escalfed fort,

the flame is great beated strongly

pur quei icil crement la mort.

for which these fear the death

Sanz mesure grant ad le cors,

Without measure great it-has the body

915

plus halt braiet que quinze tors;

more loud it-bellows than fifteen bulls

peril n'i oust fors sul de denz,

peril not-there were save only of teeth

sil fuireient mil e cinc cenx.

so-it they-would-flee thousand and five hundred

Sul les undes que il muveit,

Only the waves that it moved

pur grant turment plus ne stuveit.

for great tumult more not needed

920

Cum aprismout les pelerins,

As it-drew-near the pilgrims

dunc dist Brandan li veirs divins:

then said Brendan the true diviner

'Seignurs, n'entrez en dutance:

Lords not-enter into doubting

Deus vus en ferat la venjance.

God for-you thereof shall-make the vengeance

925 Gardez que pur fole poür

Beware that for foolish fear

Deu ne perdez ne bon oür;

God not you-lose nor good fortune

quar qui Deus prent en sun cunduit

for whom God takes into his guidance

ne deit cremer beste qui muit.'

not must to-fear beast that bellows

Puis que out ço dit, a Deu urat;

After that he-had this said to God he-prayed

930 ço qu'out urét ne demurat.

that which-he-had prayed not delayed

Altre beste veient venir,

Another beast they-see to-come

qui bien le deit cuntretenir.

which well it must to-withstand

Dreit cum ceste vers la nef traist,

Straight as this-one toward the ship drew

l'autre qui veint a rage braist;

the-other which comes with rage bellows

935 ceste cunuit sa guarrere,

this-one knew its adversary

guerpit la nef, traist s'arere.

it-forsook the ship it-drew itself-back

Justedes sunt les dous bestes;

Joined-in-combat are the two beasts

drechent forment halt les testes;

they-raise greatly high the heads

des narines li fous lur salt,

from-the nostrils the fire to-them leaps

desque as nûes qui volet halt;

up-to to-the clouds which flies high

colps se dunent de lur noës,

blows themselves they-give of their flippers

tels cum escuz, e des podes.

such as shields and of-the paws

A denz mordanz se nafrent,

With teeth biting themselves they-wounded

qui cum espez trenchant erent;

which as swords cutting were

salt en li sanz as aigres mors

leaps thereof the blood at-the fierce bites

que funt li dent en cez granz cors;

that make the teeth in those great bodies

les plaies sunt mult parfundes,

the wounds are very deep

dun senglantes sunt les undes.

whereof bloody are the waves

La bataille fud estulte,

The battle was fierce

en la mer out grant tumulte.

in the sea there-was great tumult

E puis venquit la dereine,

And then conquered the last

940

945

950

morte rent la primereine;

dead it-renders the first

a denz tant fort la detirat

with teeth so hard it it-tore

que en tres meitez la descirat;

that in three parts it it-rent

955 e puis que fist la venjance,

and after that it-made the vengeance

realat a sa remanance.

it-went-back to its dwelling

Ne deit li hom mais desperer,

Not must the man more to-despair

ainz deit sa fait plus averer,

rather must his faith more to-affirm

quant veit que Deus si prestement

when he-sees that God so readily

960 vivere trovet e vestement,

food he-finds and clothing

e tanz succurs en perilz forz,

and so-many succors in perils hard

e estorses de tantes morz.

and rescues from so-many deaths

L'abes lur dist: 'Laisum tut el:

The-abbot to-them said Let-us-leave all else

seignur servir bien deit l'um tel'

lord to-serve well must one such

965 Cil respunent mult volunters:

They answer very gladly

'Quar bien savum que nus ad chers.'

For well we-know that us be-has dear

Puis al demain terre veient,

Then on-the morrow land they-see

e ariver bien se creient.

and to-land well themselves they-believe

The Voyagers Are Miraculously Fed

XX

They pitched their tent on the grass and drew the ship up dry. The weather turned foul, the wind stood against them, and their food ran out, but the abbot had preached them past all misbelief. Soon the sea drove ashore a third part of the fish that had been their enemy, and Brendan told them to see how what had threatened them now fed them by God's grace: they were to lay in three months' stores. They filled their casks from the springs, took on wood, and sailed when the wind came.

Vunt i mult tost e sailent fors

They-go there very quickly and leap forth

pur reposer lur penez cors.

970

for to-rest their weary bodies

Sur l'erbeie tendent lur tref,

Upon the-grass they-pitch their tent

e sus traient al secc lur nef.

and up they-draw to-the dry their ship

Cum a terre ariverent,

As to land they-came

les tempestes aviverent;

the storms grew-keen

cunuit Brandans al air pluius

975

knew Brendan by-the air rainy

que li tens ert mult annuus.

that the weather was very grievous

Li venez lur est cuntresailiz,

The wind to-them is sprung-against

e li cunreiz lur est failiz;

and the provision to-them is failed

mais cil pur oc ne s'esmaient,

but they for that not themselves-they-dismay

980 quelque peril que il traient:

whatever peril that they endure

l'abes lur ad tant sermunét,

the-abbot to-them has so-much preached

e Deus par tut asez dunét,

and God through all enough given

que ne poient puint mescreire

that not they-can at-all to-misbelieve

de nule rien en lur eire.

of any thing in their journey

985 Puis après ço, nient a tart,

Then after this not at late

del peisun veint la terce part;

of-the fish comes the third part

l'unde de mer tant la serre

the-wave of sea so-much it presses

que ariver lur fait a terre;

that to-land to-them it-makes to earth

la turmente sus la chacet,

the storm up it drives

990 pur ço que a cez aise facet.

for this that to these ease it-make

Dunc dist Brandans: 'Veiez, frere,

Then said Brendan See brothers

ki enemis ainz vos ere

who enemy before to-you was

or nus succurt par Deu grace;

now us succors by (of-)God grace

mangerez en grant espace.

you-shall-eat in great space

Ne dutez rien, il nus ert past,

Not doubt anything it to-us shall-be food

quelque semblant qu'il nus mustrast;

whatever semblance that-it to-us should-show

tant en pernez, as voz suspeis,

so-much thereof take at your stores

que ne failet devant tres meis.'

that not it-fail before three months

Al sun cumant cil le firent:

At-the his command they it did

a tant de tens se guarnirent.

for so-much of time themselves they-furnished

D'eigue dulce des funtaines

Of-water sweet from-the springs

funt lur tunes tutes pleines,

they-make their casks all full

e de busche se guarnissent.

and of wood themselves they-furnish

Puis q'unt l'uré, si s'en issent.

Then that-they-have the-wind so themselves-thence they-go-out

995

1000

Griffin Versus Dragon

XXI

A flaming griffin came down out of the air with claws stretched to take them, its jaws alight, and its talons able to carry off a board of the ship; the wind of its wings almost turned them over. Then a bright dragon came flying, wings beating and neck stretched, and the two fought overhead with fire and blows and bites while the crew watched. The griffin, the greater but the less fierce, fell dead into the sea, and the dragon went off victorious; they gave God the glory and sailed on.

1005 De miracles Deus ne cesset.

Of miracles God not ceases

Altre peril les apresset.

Another peril them presses

Si fust primers, ne fust meindres

If it-were first not it-were less

icist perilz, enz fust graindres;

this peril rather it-were greater

mais ne crement pur le purpens

but not they-fear for the thought

1010 qu'il unt de Deu, e le defens.

that-they have of God and the defense

Uns grips flammanz del air descent,

A griffin flaming from-the air descends

pur eals prendre les ungles tent,

for them to-take the claws it-stretches

e flammantes ad les goës,

and flaming it-has the jaws

e trenchantes fort les poës.

and cutting hard the paws

Bord de la nef n'i ad si fort

1015

Board of the ship not-there is so strong

sul od l'ungle que nel en port;

only with the-claw that not-it thence it-carry

pur sul l'air e le sun vent

by only the-air and the its wind

pur poi la nef achant ne prent.

for little the ship on-edge not it-takes

Cum les caçout eisi par mer,

As them it-chased thus through sea

vint uns draguns flammanz mult cler;

1020

came a dragon flaming very bright

mot les eles e tent le col,

it-moves the wings and stretches the neck

vers le gripun drechet sun vol.

toward the griffin it-turns its flight

La bataile sus est en l'air;

The battle above is in the-air

li fus d'els dous fait grant esclar;

the fire of-them two makes great lightning

colps e flammes e mors e buz

1025

blows and flames and bites and thrusts

se entredunent veiant eals tuz.

themselves they-exchange in-view-of them all

Li grips est granz, draguns maigres;

The griffin is great dragon lean

cil est plus forz, cist plus aigres.

that is more strong this more fierce

Morz est li grips, en mer chaït

Dead is the griffin into sea it-fell

1030 vengét en sunt kil unt haït.

avenged thereof are who-it have hated

Vait s'en draguns od victorie;

Goes itself-thence dragon with victory

cil en rendent Deu la glorie.

they thereof render (to-)God the glory

Vunt s'en icil d'iloec avant;

Go themselves-thence those from-there onward

par le spirit Deu bien sunt savant.

by the spirit (of-)God well they-are wise

The Congregation of Sea-Monsters

XXII

On the feast of Saint Peter, slain in Nero's field, the abbot sang the service loud and clear. The brothers begged him to sing lower: the water was so clear that they could see the bottom and the great cruel fish there, and they feared the noise would rouse them. Brendan smiled at them for fools — they had come through worse perils with God for warrant — and sang louder still. The beasts leapt out of the sea and circled the ship rejoicing in the feast until the day ended, and then each took its own way.

1035 Vint la feste de saint Perrunt,

Came the feast of saint Peter

ki fud ocis el pred Nerunt;

who was slain in-the field (of-)Nero

feste li funt cil e glorie,

feast to-him make these and glory

a saint Perrunt l'apostorie.

to saint Peter the-apostle

Cum l'abes fist le servise,

As the-abbot made the service

si cum la lei est asise,

so as the rule is laid-down

chantout mult halt, a voiz clere.

he-sang very loud with voice clear

Dunc li dïent tuit li frere:

Then to-him say all the brothers

'Beal pere chers, chante plus bas,

Fair father dear sing more low

u si ço nun, perir nus fras;

or if this not to-perish us thou-shalt-make

quar tant cler' est chascun' unde,

for so clear is each wave

u la mer est plus parfunde,

where the sea is most deep

que nus veüm desque en terre,

that we see down-to on ground

e de peissuns tante guerre.

and of fishes so-much war

Peissuns veüm granz e crüels —

Fishes we-see great and cruel

unc n'oïmes parler de tels.

ever not-we-beard to-speak of such

Si la noise les en commout,

If the noise them thereat stirs

sachez murir que nus estout.'

know to-die that us it-behooves

L'abes surrist, e sis blasmat,

The-abbot smiled and so-them blamed

1040

1045

1050

e pur mult fols les aasmat.

and for very fools them he-judged

1055 'Seignurs, de rien pur quei dutez?

Lords of anything for what fear-you

Voz creances cum debutez!

Your beliefs how you-drive-out

Perilz avez suffert plus granz,

Perils you-have suffered more great

vers tuz vus fud Deus bons guaranz.

toward all you was God good warrant

Uncore ore ne vus vint cist.

Still now not to-you came this

1060 Clamez culpe!' Brandans lur dist.

Cry fault Brendan to-them said

Chantat plus halt e forment cler.

He-sang more loud and greatly clear

Sailent bestes ruistes de mer,

Leap beasts fierce from sea

vunt costeant la nef enturn,

they-go skirting the ship around

goïsant la feste del jurn.

rejoicing-in the feast of-the day

1065 Puis q'unt chantét que al jurn partint,

After that-they-have sung until at-the day it-parted

chescun peissun sa veie tint.

each fish its way took

The Great Pillar and Canopy

XXIII

They saw a great pillar standing clear in the high sea, all of jacinth and sapphire, rising above the clouds and going down to the sea floor, with a canopy of wrought gold spread around it. Brendan sailed in under the canopy with ship and monks, and found an altar of emerald where the pillar entered the water, a sanctuary of sardonyx, a pavement of chalcedony, and lamps of beryl. They stayed three days and each sang his mass. Then, judging that God's secrets are not to be searched, the abbot took a crystal chalice and led them out.

Avant curent, e veient cler

Forward they-run and they-see clear

en mer halte un grant piler;

in sea high a great pillar

de naturel fud jargunce,

of nature it-was jacinth

d'altre mairein n'i out unce;

of-other matter not-there was ounce

de jargunce fud saphire;

of jacinth it-was sapphire

riches estreit ki'n fust sire.

rich he-would-be who-thereof were lord

Desqu'as nües muntout ensus,

Up-to-the clouds it-mounted above

as funs de mer descendeit jus.

to-the depths of sea it-descended below

Uns paveiluns enturn i tent;

A canopy around there it-stretches

des le sumét en mer descent,

from the top into sea it-descends

1070

1075

de or precius uvrét sutil —

of gold precious wrought subtle

pur tut le mund faiz ne fust il.

for all the world made not was it

Siglet Brandan icele part;

Sails Brendan that part

1080 ainz qu'i venget semblet lui tart.

before that-there he-come it-seems to-him late

Sigle levét entret en tref

Sail raised he-enters into tent

od ses muines e od sa nef.

with his monks and with his ship

De smaragde veit un alter

Of emerald he-sees an altar

u li pilers descent en mer;

where the pillar descends into sea

1085 li sacraires fud sardoine,

the sanctuary was sardonix

li pavemenz calcedoine.

the pavement chalcedony

Enz el piler fermét aveit

Within in-the pillar fixed there-was

tref de fin or: ço susteneit;

beam of fine gold this it-sustained

e les lampes sunt de beril.

and the lamps are of beryl

1090 Cil ne crement ci nul peril;

They not fear here any peril

ici estunt desque al terz jurn.

here they-stay until to-the third day

Messes chantent tuit al lur turn.

Masses they-sing all at their turn

Brandans en prent purpens en sei,

Brendan thereat takes thought in himself

ne deit querre le Deu secrei.

not he-must to-seek the (of-)God secret

Dist as muines: 'Creés mun sen:

1095

He-said to-the monks Believe my sense

toluns d'ici, alum nus en.'

let-us-remove from-here let-us-go ourselves thence

Un chalice mult festival

A chalice very festal

prent li abes, tut de cristal;

takes the abbot all of crystal

bien set, de Deu ne resortet,

well he-knows from God not it-comes-back

pur servir l'en quant l'en portet.

1100

for to-serve him-thereof when it-thence carries

Grant curs unt fait li pelerin,

Great course have made the pilgrims

mais uncore ne sevent fin;

but still not they-know end

e nepurtant ne s'en feignent,

and nevertheless not themselves-thereat they-spare

mais cum plus vunt, plus se peinent,

but as more they-go more themselves they-labor

ne de peiner ne recrerrunt

1105

nor of to-labor not they-shall-give-up

de ci que lur desir verrunt.

from here that their desire they-shall-see

The Smithy of Hell

XXIV

A murky land appeared, smoking and stinking, and the wind drove them toward it however they steered; Brendan told them they were being carried to hell and made the sign of the cross over them. Burning plates flew out of the pits, sparks and rocks put out the daylight, and a fiend came from a forge with an iron mallet and hurled a red-hot mass at them, which passed over and set the sea burning behind them. As they fled they looked back at the lit island and its smoke, saw devils in thousands, and heard the crying of the damned.

Apparut lur terre truble,

Appeared to-them land murky

de neir calin e d'enuble;

of black haze and of-cloud

de flaistre fum ert fumante,

of stinking smoke it-was smoking

1110 de caruine plus puante;

of carrion more foul

de grant nerçun ert enclose.

of great blackness it-was enclosed

Cist ne rovent estre am pose,

These not ask to-be at rest

e de mult luign unt or oït

and from very far they-have now heard

que la ne erent guaires goït.

that there not they-would-be much welcomed

1115 Mult s'esforcent de ailurs tendre,

Much themselves-they-strive of elsewhere to-steer

mais ça estout lur curs prendre,

but hither it-behooves their course to-take

quar li venz la les em meinet;

for the wind there them thereon leads

e li abes bien les enseignet,

and the abbot well them instructs

e dit lur ad: 'Seignurs, sachez

and said to-them he-has Lords know

que a enfern estes cachez.

that to hell you-are driven

N'oustes mester unc mais si grant

Not-you-bad need ever before so great

cum or avez de Deu guarant.'

as now you-have of God warrant

Brandans ad fait sur eals la cruz:

Brendan has made over them the cross

bien set, pres est d'enfern li puz.

well he-knows near is of-hell the pit

Cum plus pres sunt, plus veient mal,

As more near they-are more they-see ill

plus tenebrus trovent le val.

more dark they-find the valley

Des parfunz vals e des fosses

From-the deep vales and from-the pits

lammes ardanz volent grosses;

plates burning fly great

de fous sufflanz li venz enruit,

of fires blowing the wind roars

nuls tuneires si halt ne muit.

any thunder so loud not sounds

Estenceles od les lammes,

Sparks with the plates

1120

1125

1130

roches ardanz e les flammes

rocks burning and the flames

par cel aïr tant halt volent

through that air so high fly

le cler del jurn que lur tolent.

the light of-the day that to-them they-take-away

1135 Cun alouent endreit un munt,

As they-went beside a mountain

virent un fed dunt poür unt;

they-saw a creature whereof fear they-have

forment fud granz icil malfez,

greatly was great that devil

d'enfern eisit tuz eschalfez;

from-bell he-came-out all beated

un mail de fer en puin portout —

a mallet of iron in fist he-carried

1140 a un piler asez i out.

for a pillar enough there was

Cum s'aparçout par sun regard

As he-perceived by his gaze

as uilz flammanz cum fus chi art,

with-the eyes flaming as fire which burns

e veit iceals, a tart li est

and he-sees these to late to-him it-is

que sun turment tut i ait prest.

that his torment all there be-have ready

1145 Jetant flammes de sa gorge,

Casting flames from his throat

a granz salz curt en sa forge.

with great leaps he-runs into his forge

Revint mult tost od sa lamme

He-came-back very soon with his plate

tute ruge cume flamme;

all red as flame

es tenailes dun la teneit

in-the tongs wherewith it be-held

fais a dis bofs bien i aveit.

load for ten oxen well there was

Halcet la sus vers la nue,

He-heaves it up toward the cloud

e dreit vers eals puis la rue;

and straight toward them then it be-hurls

esturbeiluns plus tost ne vait,

whirlwind more quickly not goes

quant sus en l'air li venz le trait,

when up into the-air the wind it draws

ne li quarels d'arbaleste,

nor the bolt of-crossbow

ne de funde la galeste.

nor of sling the pebble

Cum plus halcet, e plus enprent,

As more it-rises and more it-kindles

e en alant forces repret;

and in going strength it-takes-again

primes depart, puis amasset.

first it-parts then it-gathers

Ne cheot sur eals, ainz les passet.

Not it-falls upon them rather them it-passes

1150

1155

1160

U cheit en mer, iloeches art
Where it-falls into sea there it-burns

cum brüiere en un asart;
as beather in a clearing

e mult lunc tens art la lame
and very long time burns the plate
 enz en la mer a grant flamme.
within in the sea with great flame

1165 Li venz la nef ad cunduite,
The wind the ship has led
 pur quei d'iloec pregnant fuite.
for which from-there they-take flight

Al vent portant s'en alerent,
With-the wind bearing themselves-thence they-went
 mais la suvent regarderent;
but there often they-looked-back
 l'isle virent alumee
the-isle they-saw lit

1170 e cuverte de fumece.
and covered with smoke

Malsfeiz veient millers plusurs,
Devils they-see thousands many
 criz de dampnez oënt e plurs.
cries of damned they-bear and weepings

Puur lur vent, mult forment grant,
Stench to-them comes very greatly great
 del fum chi luign par l'air se spant.
from-the smoke which far through the-air itself spreads

1175 Endurerent cum melz pourent,
They-endured as best they-could

eschiverent cum plus sourent.

they-shunned as more they-knew

Sainz hoem cum ad plusurs travailz —

Holy man as he-has many toils

de faim, de seif, de freiz, de calz,

of hunger of thirst of cold of heat

ainxe, tristur e granz poürs —

anguish sorrow and great fears

de tant vers Deu creist sis oürs.

of so-much toward God grows his fortune

Eisi est d'els, puis q'unt voüd

Thus it-is of-them after that-they-have seen

u li dampnét sunt reçoüd.

where the damned are received

En Deu ferment lur fiance,

In God they-fix their trust

n'i aturnent mescreance.

not-there they-turn misbelief

Vunt s'en avant, ne dutent rien,

They-go themselves-thence forward not they-fear anything

quar ço sevent que espleitent bien.

for this they-know that they-fare well

1180

1185

The Smoke-Capped Mountain

XXV

By morning a cloud-covered mountain stood beside them, and the wind drove them to its shore. It was so high that none of them could make out its top, sheer to the water's edge, and the earth all black, such as they had seen nowhere on the voyage. One of the three intruders leapt ashore and was gone; they all heard what he said, but only the abbot saw the hundred devils dragging him away shrieking. They turned and fled, and looking back saw the mountain uncovered of its smoke and hell standing open, casting fire and pitch and sulfur to the clouds.

Ne demurat fors al matin,

Not it-lasting save till-the morning

virent un lu pres lur veisin:

they-saw a place near to-them neighbor

un munt cuvert de nublece;

a mountain covered with cloud

1190 las meinet vent par destrecce.

them-there leads wind by constraint

Vindrent i tost al rivage,

They-came there soon to-the shore

mais mult ert de halt estage;

but very it-was of high height

nuls d'els trestuz choisir ne pout

any of-them all to-make-out not could

la haltece que li munz out;

the height that the mountain had

1195 vers la rive plus ne descent

toward the bank more not it-descends

que la u plus amunt s'estent;

than there where most upward itself-stretches

e la terre est tute neire —

and the earth is all black

tele nen out en tut l'eire.

such not was in all the-journey

Pur quel chose il ne sourent

For what cause they not knew

salt en l'uns fors; puis nel ourent.

1200

leaps thereof the-one forth then not-him they-had

Tuit unt oïd qu'il lur ad dit,

All have heard what-be to-them has said

mais sul abes des uilz le vit:

but only the-abbot with-the eyes him saw

'Seignur, de vus or sui preiez,

Lords by you now I-am prayed-for

pur mes pecchez, bien le creez.'

for my sins well it believe

E li abes le veit traire

1205

And the abbot him sees to-be-drawn

a cent malfez chil funt braire.

by hundred devils which-him make to-sbriek

Turnent d'iloec, ailurs en vunt;

They-turn from-there elsewhere thence they-go

reguardent sei, quar poür unt.

they-look-back themselves for fear they-have

Del fum li munz est descuvert,

Of-the smoke the mountain is uncovered

enfern veient tut aüvert.

1210

hell they-see all opened

Enfers jetet fu e flammes,

Hell casts fire and flames

perches ardanz e les lammes,
poles burning and the plates
 peiz e sufre desque as nües,
pitch and sulfur up-to to-the clouds
 puis sis receit, quar sunt sües.
then so-them it-receives for they-are its

Judas

XXVI

On a rock in the sea they found a naked man, flayed and torn, clinging to a post while the waves struck him from every side. It was Judas, who had sold his lord, plundered what was entrusted to him, hidden the alms of the poor, and hanged himself unconfessed. The rock is his one respite — Sundays, the Christmas fortnight, the feasts of Mary, Easter, and Pentecost — and he set out the two bells between which each weekday carries him. The cloth over his face and the stone he holds are a cloak he once bought a beggar and a bridge he once built. Brendan held the devils off him for one night by the warrant of Jesus.

- 1215 Puis les meinete Brandans par mer,
Then them leads Brendan by sea
 des signacles les fait armer.
with-the signs-of-the-cross them he-makes to-arm
 Veient en mer une boche,
They-see in sea a mass
 si cum ço fust une roche;
just as this were a rock
 e roche fut verablement,
and rock it-was truly
 1220 mais nel quient creablement.
but not-it they-think believably

Dunc dist l'abes: 'Ne demurum;

Then said the-abbot Not let-us-delay

sachum que seit, si i curum.'

let-us-know what it-be so there let-us-run

Vindrent ila, si truverent

They-came thither so they-found

içço que poi espeirerent:

this-very that little they-expected

sur la roche u sunt venuð

upon the rock where they-are come

trovent seant un homme nud.

they-find sitting a man naked

Mult ert pelfiz e detirez,

Much he-was despoiled and torn

delacherez e descirez;

mangled and rent

d'un drap lied sun vis avait,

with-a cloth bound his face he-had

a un piler si se teneit.

to a post so himself he-beld

Fort se teneit a la pere,

Hard himself he-beld to the stone

que nel rusast l'unde arere;

that not-him thrust-back the-wave backward

undes de mer ferent le fort,

waves of sea strike the strong-one

pur quei n'ad fin la süe mort.

for which not-has end the his death

L'une le fert, pur poi ne funt;

The-one him strikes for little — he-founders

1225

1230

1235

l'autre detriers jetet l'amunt;

the-other behind casts him-upward

peril devant, peril desus,

peril before peril above

peril detriers, peril dejus;

peril behind peril below

turmente grant ad a destre,

torment great he-has to right

1240 nel ad menur a senestre.

not-it he-has less to left

Quant l'unde ad fait les empeintes,

When the-wave has made the buffets

mult lassement fait ses pleintes:

very wearily he-makes his laments

'Hai! pius Jesu, si jo osase,

Alas gentle Jesus if I dared

mercit de mei! jo criasse.

mercy of me I would-cry

1245 Hai! Jesu, reis de majestét,

Alas Jesus king of majesty

faldrat ma morz n'ivern ne estét?

shall-fail my death nor-winter nor summer

Jesu, chi moz tut le trone,

Jesus who movest all the throne

ja est ta mercit itant bone;

ever is thy mercy so-much good

Jesu, tant es misericors;

Jesus so-much thou-art merciful

1250 ert nul' hure que seie fors?

shall-be any hour that I-be out

Jesu, li nez de Marie,

Jesus the born of Mary

ne sai si jo mercit crie.

not I-know if I mercy cry

Ne puis, ne n'os, quar tant forfis

Not I-can nor not-I-dare for so-much I-trespassed

que jugemenz de mei est pris.'

that judgment of me is taken

Quant le oit Brandans issi plaindre,

When him heard Brendan thus to-lament

unches dolor nen out graindre;

ever grief not be-had greater

levet sa main, tuz les seignet,

he-raises his hand all them be-signs

d'apresmer la mult se peinet.

of-to-draw-near there much himself be-labors

Cum apresmout, la mer ne mot,

As be-drew-near the sea not stirs

ne venz ne orrez ne la commot.

neither wind nor gale not it moves

Dist lui Brandans: 'Di mei, dolenz,

Said to-him Brendan Tell to-me wretched

pur quai suffres icez turmenz.

for what thou-sufferest these torments

De part Jesu, qui tu crïes,

On part (of-)Jesus whom thou criest

jo te cumant quel mei dïes;

I thee command that-it to-me thou-tell

e certainement me di qui es,

and certainly to-me tell who thou-art

1255

1260

1265

e le forfait pur quei ci es.'

and the trespass for which here thou-art

Pur le plurer Brandans ne pout

For the weeping Brendan not could

avant parler, mais dunc se tout.

further to-speak but then himself he-kept-silent

Cil respundit a voiz basse —

He answered with voice low

1270 mult ert roie, forment lasse:

much it-was hoarse greatly weary

'Jo sui Judas, qui serveie

I am Judas who served

Jesu, que jo traïseie.

Jesus whom I betrayed

Jo sui qui mun seignur vendi,

I am he-who my lord sold

e pur le doul si me pendi;

and for the grief so myself I-hanged

1275 semblant d'amur fis pur baiser,

semblance of-love I-made for to-kiss

descordai quant dui apaiser.

I-set-at-strife when I-should to-reconcile

Jo sui qui sun avoir guardai,

I am he-who his goods kept

en larrecin le debardai;

in theft it I-plundered

e l'offrande que hom li portout —

and the-offering that one to-him brought

1280 tut' as povres il l'enhortout —

all to-the poor he it-urged

jo celoue en mes burses:

I hid in my purses

pur oc me sunt peines surses;

for that to-me are pains arisen

e quidoué que fust celét

and I-thought that it-were hidden

a lui qui fist cel estelét.

to him who made that starry-sky

As povres Deu bien defendi;

To-the poor (of-)God well I-refused

or sunt riche, e jo mendi.

now they-are rich and I beg

Jo sui li fels qui Deu hai,

I am the felon who God hated

le simple agnel as lus trahi.

the simple lamb to-the wolves betrayed

Quant vi que as mains ert Pilate,

When I-saw that in-the hands he-was (of-)Pilate

dunc oi chere forment mate.

then I-had face greatly downcast

Quant vi que as mains ert as Judus,

When I-saw that in-the hands he-was to-the Jews

a ceals crüels liverez li plus,

to those cruel delivered the gentle-one

quant vi que as gabs l'aürouent,

when I-saw that with-the jests him-they-worshipped

e de spines coronouent,

and with thorns they-crowned

quant vi vilment que fud traitez,

when I-saw vilely that he-was handled

1285

1290

1295

sachez que fui mult dehaitez.

know that I-was very grieved

Puis vi que fud menez tüer,

Then I-saw that he-was led to-slay

le dulz costed vi sanc süer.

the sweet side I-saw blood to-sweat

Quant vi qu'en cruz esteit penduz,

When I-saw that-on cross he-was hanged

1300 e fud a mort de mei venduz,

and was to death by me sold

les deners tost offri trente;

the pence quickly I-offered thirty

cil ne voldrent cuilir rente.

they not wished to-take payment

Repentance nen oi sage,

Repentance not I-had wise

ainz me tuai par ma rage;

rather myself I-killed by my rage

1305 e quant confés ne me rendi,

and since confessed not myself I-rendered

dampnez en sui de di en di.

damned thereof I-am from day to day

Tu ne veiz rien de ma peine

Thou not seest anything of my pain

que enz en enfern jo demaine;

that within in hell I lead

cist est repos de mun peril,

this is rest from my peril

1310 que al samadi prenc al seril.

that on-the Saturday I-take at-the evening

Diëmaine trestut le jurn

Sunday all the day

desque al vespre ai tel sujurn,

until to-the vespers I-have such sojourn

e del Noël la quinzeine

and of-the Christmas the fortnight

ici deport ma grant peine,

here I-put-off my great pain

e as festes la Marie

and at-the feasts (of-)the Mary

mes granz peines n'ai dunc mie;

my great pains not-I-have then at-all

pasches e a Pentecoste

Easter and at Pentecost

fors tant cum veiz n'ai plus custe;

save so-much as thou-seest not-I-have more cost

a feste altre en trestut l'an

at feast other in all the-year

n'ai entrebat de mun ahan.

not-I-have respite from my toil

Diëmaine al aserir

Sunday at-the evening

d'ici m'en voi pur asperir.'

from-here myself-thence I-go for to-be-embittered

Dunc dist Brandans: 'Ore me di,

Then said Brendan Now to-me tell

itel repos quant as ici,

such rest when thou-hast here

1315

1320

- 1325 en quels endreiz te demeines
in what places thyself thou-leadest
 es turmentes e es peines?
in-the torments and in-the pains
 E es peines quel liu as tu?
And in-the pains what place hast thou
 D'ici quant moz, u en vas tu?'
From-here when thou-movest where thence goest thou
 Respunt Judas: 'Pres est li lius
Answers Judas Near is the place
- 1330 as diables u est li fius;
to-the devils where is the fire
 n'i ad guaires fors sul un poi:
not-there is much save only a little
 tant en sui luign que ci nes oi.
so-much thereof I-am far that here not-them I-hear
 Dous enfers ad ci dejuste;
Two bells there-are here beside
 de souffrir les est grant custe.
of to-suffer them is great cost
- 1335 Mult pres d'ici sunt dui enfern
Very near from-here are two bells
 qui ne cessent esteit ne ivern.
which not cease summer nor winter
 Li plus legiers est horribles,
The more lighter is horrible
 a ceals qu'i sunt mult penibles;
to those that-there are very painful

ço quident cil qui la peinent

this think those who there suffer

que altre vers eals mal ne meinent.

that other beside them ill not lead

Fors mei ne set uns suls de nus

Save me not knows a single of us

li quels des dous seit plus penus;

the which of-the two be more painful

n'est nuls plus ait que l'un des dous,

not-is any more may-have than the-one of-the two

mais jo chaitis ai amedous.

but I wretched have both

L'uns est en munt e l'autre en val,

The-one is in mountain and the-other in valley

e sis depart la mer de sal;

and so-them parts the sea of salt

les dous enfers, mer les depart,

the two bells sea them parts

mais merveille est que tute n'art.

but marvel it-is that all not-it-burns

Cil del munt est plus penibles,

That of-the mountain is more painful

e cil del val plus horribles:

and that of-the valley more horrible

cil pres del air calz e sullenz,

that near of-the air hot and stifling

cil pres de mer freiz e pullenz.

that near of sea cold and foul

Ovoec la nuit un jurn sui sus,

With the night one day I-am above

1340

1345

1350

puis altretant demoir enjus.

then as-much I-remain below

1355 Al un jurn munt, l'altre descent,

On one day I-mount the-other I-descend

n'est altre fin de mun turment;

not-is other end of my torment

ne change enfern pur aleger,

not I-change hell for to-lighten

mais pur les mals plus agreger.

but for the ills more to-aggravate

Par le lundi e nuit e jurn

Through the Monday both night and day

1360 en la roe sui en tresturn,

in the wheel I-am in turning

e jo chaitis, encroëz enz,

and I wretched booked within

turni tant tost cum fait li venz;

I-turn as fast as does the wind

venz la conduit par tut cel air,

wind it leads through all that air

totdis m'en voi, totdis repair.

always myself-thence I-go always I-return

1365 Puis el marsdi en sui galiz,

Then on-the Tuesday thence I-am snatched

cum cil qui est tot acaliz;

as he who is all driven

ultre la mer vol enz el val

beyond the sea I-fly within into-the valley

al altre enfern u tant ad mal.

to-the other hell where so-much there-is ill

Iloes sui tost ferliez,

There I-am soon fettered

de diables mult escriez;

by devils much shouted-at

el lit sui mis sur les broches,

in-the bed I-am put upon the spikes

sur mei mettent plums e roches;

upon me they-lay leads and rocks

iloes sui si espeez

there I-am so spitted

que tant percét mun cors veez.

that so-much pierced my body you-see

Al mecredi sus sui rüez,

On-the Wednesday up I-am hurled

u li perilz mei est müez:

where the peril for-me is changed

pose del jurn buil en la peiz,

part of-the day I-boil in the pitch

u sui si teinz cum ore veiz;

where I-am so dyed as now thou-seest

puis sui ostét e mis en rost,

then I-am taken-out and put on roasting

entre dous fus lied al post.

between two fires bound to-the post

Li post de fer fichét i est;

The post of iron fixed there is

se pur mei nun, pur el n'i est.

if for me not for else not-there it-is

1370

1375

1380

Tant est ruges cum si dis anz

So-much it-is red as if ten years

en fu goüst as fols sufflanz;

in fire it-had-lain at-the bellows blowing

1385 e pur la peiz li fus s'i prent

and for the pitch the fire itself-there takes

pur enforcer le men turment;

for to-strengthen the mine torment

e dunc resui en peiz rüez,

and then again-I-am into pitch hurled

pur plus ardeir sui enlüz.

for more to-burn I-am oiled

Nen est marbres nuls itant durs

Not is marble any so-much hard

1390 ne fust remis, se fust mis surs;

not it-were melted if it-were put upon-it

mais jo sui fait a cest' ire,

but I am made for this suffering

que mis cors ne poit defire.

that my body not can to-be-destroyed

Itel peine, que que m'anuit,

Such pain what -ever me-it-grieve

ai tut un jurn e une nuit.

I-have all one day and one night

1395 Puis al jusdi sui mis en val,

Then on-the Thursday I-am put into valley

e pur souffrir contrarie mal

and for to-suffer contrary ill

dunches sui mis en un freid leu,

then I-am put into a cold place

mult tenebrus e forment ceu;

very dark and greatly frozen

tant i ai freid que mei est tart

so-much there I-have cold that to-me it-is slow

qu'el fu seie qui si fort art;

that-in-the fire I-be which so hard burns

1400

e dunc m'est vis n'est turmente

and then to-me-is seen not-is torment

que del freid dunt plus me sente;

than of-the cold whereof more me it-burts

e de chescun si m'est avis

and of each so to-me-is seen

ne seit si fort quant enz sui mis.

not it-be so hard as-when within I-am put

Al vendresdi revenc amunt,

On-the Friday I-come-back up

1405

u tantes morz cuntre mei sunt.

where so-many deaths against me are

Dunc me scorcent trestut le cors,

Then me they-flay all the body

que de la pel n'at puint defors;

that of the skin not-there-is point outside

en la suie ovoec le sel

in the soot with the salt

puis me fulent od l'ardant pel;

then me they-trample with the-burning skin

1410

puis me revent hastivement

then to-me come-back hastily

tuz nuvels quirs a cel turment.

all new skins to that torment

Dis feiz le jurn bien me scorcent,

Ten times the day well me they-flay

el sel entrer puis m'esforcent;

into-the salt to-enter then me-they-force

1415 e puis me funt tut cald beivre

and then me they-make all hot to-drink

le plum remis od le queivre.

the lead melted with the copper

Al samedi jus me rüent,

On-the Saturday down me they-burl

u li altre mals me müent;

where the other ills for-me they-change

e puis sui mis en gaiole —

and then I-am put into dungeon

1420 en tut enfern n'at si fole,

in all hell not-there-is so vile

en tut enfern n'at si orde —

in all hell not-there-is so filthy

en li descen, e sanz corde.

into it I-descend and without rope

Iloeces gis — n'i ai luur —

There I-lie not-there I-have light

en tenebres e en puur.

in darkness and in stench

1425 Puurs i vent itant grande

Stench there comes so-much great

ne quart quant mes quers espande;

not I-look-out when my heart burst

ne puis vomir pur le queivre

nor I-can to-vomit for the copper

que cil la me firent beivre;

that they there me made to-drink

puis enfle fort, e li quirs tent;

then it-swells hard and the skin stretches

anguisus sui, pur poi ne fent.

anguished I-am for little — it-splits

Tels calz, tels freiz e tels ulurs

Such beats such colds and such stench

suffret Judas, e tels dolurs.

suffers Judas and such pains

Si cum fud er al samedi,

So as it-was yesterday on-the Saturday

vinc ci entre nune e midi;

I-came here between nones and midday

hui mei repos a cest sedeir.

today myself I-rest at this sitting

Eneveies avrai mal seir:

Straightway I-shall-have ill evening

mil deiabables senés vendrunt;

thousand devils at-once shall-come

ne avrai repos quant mei tendrunt.

not I-shall-have rest when me they-shall-hold

Mais si tu es de tel saveir,

But if thou art of such knowledge

anuit me fai repos avoir.

tonight for-me make rest to-have

Si tu es de tel merite,

If thou art of such merit

1430

1435

1440

anuit me fai estre quite.

tonight for-me make to-be quit

Bien sai que tu sainz es e pius,

Well I-know that thou holy art and pious

quant sanz reguarz vens a tels lius.'

when without dread thou-comest to such places

1445 Plurout Brandans a larges plurs

Wept Brendan with large weepings

d'içço que cist ad tanz dolurs;

of-this-very that this-one has so-many pains

comandet lui que lui diët

he-commands him that to-him he-say

que li dras deit dum se liet,

what the cloth means wherewith himself he-binds

e la pere u il se tint.

and the stone where he himself held

1450 Demandet dunt e de qui vint.

He-asks whence and from whom it-came

Cil lui respunt: 'En ma vie

He to-him answers In my life

fis poi bien e mult folie.

I-did little good and much folly

Li bien e mal or me perent

The good and ill now to-me appear

quel enz el quer plus chier m'erent.

which within in-the heart more dear to-me-were

1455 Del almoine que jo guardai

Of-the alms that I kept

a un nud fed drap acatai;

to a naked wretch cloth I-bought

pur cel ai cest dun me lie
for that I-have this wherewith me it-binds

par la buche, que ne nie;
by the mouth that not I-drown

quant l'unde vent el vis devant,
when the-wave comes on-the face before

alques par cest ai de guarant;
somewhat by this I-have of shelter 1460

mais en enfern ne me valt rien,
but in hell not to-me it-avails anything

quant de propre ne fud mun bien.
since of own not was my good

A un' aigue fis un muncel,
At a stream I-made a mound

e puis desus un fort puncel,
and then upon-it a strong little-bridge

u mult home periseient,
where many men perished 1465

mais puis bien i guariseient;
but then well there they-were-saved

pur oec ai ci refrigerie
for that I-have here refreshing

de si grande ma miserie.'
of so great my misery

Cum apresmout vers le primseir,
As it-drew-near toward the nightfall

dunc vit Brandans que cil dist veir:
then saw Brendan that he said true 1470

veit i venir deiables mil

he-sees there to-come devils thousand

od turmentes e grant peril;

with torments and great peril

e venent dreit a cel dolent;

and they-come straight to that wretched-one

salt l'uns avant, al croc le prent.

leaps the-one forward with-the hook him takes

1475 Brandans lur dist: 'Laissez l'ici

Brendan to-them said Leave him-here

desque al matin que seit lunsdi.'

until to-the morning that be Monday

Cil li dïent e calengent

They to-him say and dispute

ne lairunt pas que nel prengent.

not they-shall-leave at-all that him they-take

Dunc dist Brandans: 'Jol vus comant,

Then said Brendan I-it you command

1480 e de Jesu faz mun guarant.'

and of Jesus I-make my warrant

Cil le laissent, e a force;

They him leave and by force

n'i unt nïent al estorce.

not-there they-have anything at-the wrestling

Brandans estait illoc la nuit;

Brendan stayed there the night

n'i ad malfez qui mult n'annuit.

not-there is devil that much not-annoys

1485 Deiables sunt del altre part;

Devils are of-the other side

ainz que seit jurz mult lur est tart;

before that be day much to-them it-is slow

a grant greine, a voiz trouble,

with great wailing with voice troubled

dient que avrat peine duble.

they-say that he-shall-have pain double

Respunt l'abes: 'Ne avrat turment

Answers the-abbot Not he-shall-have torment

plus que ad oüd par jugement.'

more than he-has had by judgment

E puis qu'il fud cler ajurnét,

And after that-it was clear dawned

od tut Judas s'en sunt turnét.

with together Judas themselves-thence are turned

Brandans s'en vait d'iloec avant.

Brendan himself-thence goes from-there onward

Bien set, de Deu ad bon guarant;

Well he-knows of God he-has good warrant

e li muine bien sevent tuit

and the monks well know all

que segur sunt el Deu conduit.

that safe they-are in-the (of-)God guidance

Mercient Deu de lur veies

They-thank God for their ways

e de tutes lur agreies.

and for all their gear

1490

1495

A Monk Mysteriously Disappears

XXVII

Counting themselves, the companions found one short and could not tell what had become of him or where he was held. They knew how the other two of the three had fared, but this third left them perplexed. The abbot, who knew it all, told them that God had done what pleased him: they were to have no doubt of it but hold their course, and know that the man had his judgment, whether it was of rest or of torment.

Cum se numbrent li cumpaignun,

As themselves they-number the companions

1500 en lur cunte failent al un,

in their count they-fail of-the one

e ne sevent qu'est devenuz,

and not they-know what-is he-become

ne en quel leu est detenuz;

nor in what place he-is detained

des dous sevent cum unt errét,

of-the two they-know how they-have fared

mais de cest terz sunt enserrét.

but of this third they-are perplexed

1505 L'abes lur dist, qui tut le sout:

The-abbot to-them said who all it knew

'Deus en ad fait ço que li plout.

God thereof has done that which to-him pleased

D'içço n'aiez nule dute,

Of-this-very not-have any doubt

ainz tenez bien vostre rute.

rather hold well your course

Sachez qu'il ad sun jugement,

Know that-he has his judgment

u de repos u de turment.'

either of rest or of torment

1510

Paul the Hermit

XXVIII

A high mountain stood alone in the sea, and Brendan climbed it alone until an old man came out, greeted him by name, and named each brother he called up after him. He was Paul the hermit, clothed only in his own white hair, ninety years on that rock and quit of all pain, waiting there in flesh and bone for the judgment. An otter had brought him three fish and dry wrack to cook them with, three days a week for thirty years; then God gave him a spring instead. He told Brendan to go back to his host, who would lead him into paradise, and to carry water of that spring with him.

Si cum il vunt, veient ester

So as they go they-see to-stand

un munt mult halt tut sul en mer.

a mountain very high all alone in sea

Tost i venent, mais la rive

Soon there they-come but the shore

roiste lur est e escive.

steep to-them is and forbidding

L'abes lur dist: 'Istrai m'en fors.

The-abbot to-them said I-shall-go-out myself-thence forth

Ne movet uns fors sul mun cors.'

Not let-move one save only my body

1515

Puiet le munt e lunges vait

He-climbs the mountain and long he-goes

ainz que trovét nule rien ait.

before that found any thing he-have

Par un rochét sa veie tint,

By a rock his way he-held

1520 une bodne puis i survint.

a boundary-stone then there appeared

Eisit uns hom tost de cel liu,

Came-out a man quickly from that place

religius semblout e piu.

religious he-seemed and pious

Cil apelet Brandan avant —

He calls Brendan forward

quar par Deu fud sun nun savant —

for by God he-was his name knowing

1525 puis le baiset; ses compaignuns

then him he-kisses his companions

dist qu'amenget: ne failet uns.

he-said that-he-bring not let-fail one

Vait i Brandans, fait les venir,

Goes there Brendan makes them to-come

funt al rochét la nef tenir.

they-make at-the rock the ship to-bold

Cil les ad tuz numez par sei:

He them has all named by themselves

1530 'Venez avant e baisez mei.'

Come forward and kiss me

Cil li firent. Puis les menet

They to-him did-so Then them he-leads

a sun estre, lur enseignet.

to his dwelling to-them he-shows

Cil reposent cum lur ad dit.

They rest as to-them he-has said

Merveillent lui e sun habit:

They-marvel-at him and his habit

n'ad vestement fors de sun peil,

not-he-has clothing save of his hair

dum est cuvert si cum de veil;

wherewith he-is covered so as with a-veil

reguard avait angeliel,

countenance he-had angelic

e tut le cors celestiel;

and all the body celestial

n'est si blanche neifs ne clere

not-is so white snow nor clear

cume li peilz d'icest frere.

as the hair of-this brother

Dist lui Brandans: 'Beal pere chers,

Said to-him Brendan Fair father dear

di mei qui es.' Cil: 'Volunters.

tell to-me who thou-art He Gladly

Jo ai nun Pols li hermites.

I have name Paul the hermit

De tuz dolurs sui ci quites.

Of all pains I-am here quit

Ci ai estét grant e lunc tens,

Here I-have been great and long time

1535

1540

1545

e ça m'en vinc par Deu asens.

and hither myself-thence I-came by (of-)God assent

El secle fui hermite en bois:

In-the world I-was hermit in wood

cele vie pris en mun cois.

that life I-took in my choice

Secund le sens, que aveie poi,

According-to the sense that I-had little

1550 Deu serveie si cume soi;

God I-served just as I-know

il le cuilit par sa buntét,

he it accepted by his goodness

qu'a plus que n'est le m'at cuntét.

that-to more than not-it-is it to-me-he-has reckoned

La me mandat, ci venisse

Thither me he-summoned here I-should-come

u ma glorie attendisse.

where my glory I-should-await

1555 Cument i vinc? En nef entrai

How there I-came Into ship I-entered

tute preste cum la truvai;

all ready as it I-found

Deus me cunduist tost e süef;

God me led quickly and gently

quant arivai, ralat la nef.

when I-landed went-back the ship

Nunante anz ad qu'ai ci estét,

Ninety years there-is that-I-have here been

1560 beal tens i ad, tuzdis estét;

fair weather there is always summer

ici atent le juïse,

here I-await the judgment

de Deu en ai cumandise;

of God thereof I-have commandment

trestut i sui en carn e os,

wholly there I-am in flesh and bone

sanz mal que ai sui en repos.

without ill that I-have I-am in rest

Dunc a primes al jugement

Then at first at-the judgment

le spirit del cors frat seivrement;

the spirit from-the body shall-make parting

od les justes resuscitrai

with the just I-shall-rise-again

pur la vie que segut ai.

for the life that followed I-have

Un sergant oi trent' anz pleiners,

A servant I-had thirty years full

de mei servir ert suveners:

of me to-serve he-was mindful

uns lutres fud, qui m'aportout

an otter it-was who to-me-brought

suvent peisun dun il me pout,

often fish whereof he me fed

tuzdis tres jurs la semaine;

always three days the week

unckes nule ne fud vaine

never any not was empty

que treis peisuns ne me portast,

that three fishes not to-me should-bring

1565

1570

1575

dun aveie mult pleiner past.

whereof I-had very full meal

Al col pendud, marin werec

At-the neck hung sea wrack

plein un sacel portout tut sec,

full a little-sack he-carried all dry

dun mes peisuns pouse quire.

wherewith my fishes I-might to-cook

1580 Par qui ço fud, bien ert sire.

By whom this was well was lord

Es primers anz que vinc ici

In-the first years that I-came here

tuz les trent' anz fui poüd si;

all the thirty years I-was fed so

des peisuns fui poüd si bien

of-the fishes I-was fed so well

que n'oi mester de beivre rien;

that not-I-had need of to-drink anything

1585 n'ennuiout puint nostre Seignur

not-it-wearied at-all our Lord

de tel cunreid, ne de greignur.

of such provision nor of greater

Puis les trent' anz ne revint cil;

After the thirty years not came-back that-one

nel fist surpeis, ne ne m'out vil,

not-it made surfeit nor not me-he-had base

mais Deus ne volt que plus de fors

but God not wished that more from outside

1590 venist cunreid pur sul mun cors.

should-come provision for only my body

Ici me fist la funtaine,

Here for-me he-made the spring

de tuz cunreiz qui est pleine;

of all provisions which is full

ço li est vis, qui rien en beit,

this to-him is seen who anything thereof drinks

de tuz cunreiz que saüls seit.

of all provisions that sated he-be

De aigue ai vescu anz seisante,

Of water I-have lived years sixty

trent' a peisun, sunt nonante;

thirty with fish they-are ninety

e el mund fui anz cinquante:

and in-the world I-was years fifty

mis ethez est cent quarante.

my age is hundred forty

Frere Brandan, or tei ai dit

Brother Brendan now to-thee I-have said

cument ici ai mun delit.

how here I-have my delight

Mais tu iras en paraïs;

But thou shalt-go into paradise

pres ad set anz que tu l'as quis.

near there-is seven years that thou it-hast sought

Arere fras anceis return

Backward thou-shalt-make first return

al bon hoste, u ous sujern;

to-the good host where thou-hadst sojourn

il te menrat, e tu le siu,

he thee shall-lead and thou him follow

1595

1600

1605

en paraïs u sunt li piu.

into paradise where are the pious

D'icest' aigue port'en od tei,

Of-this water carry-thereof with thee

dum guarisses de faim e sei.

whereby thou-mayest-be-saved from hunger and thirst

Entre en ta nef, ne demurer;

Enter into thy ship not to-delay

1610 ne deit sun vent hom sururer.'

not must his wind man to-overstay

Dunet cunget, e cil le prent;

He-gives leave and he it takes

de ses bienfaiz graces l'en rent.

of his benefits thanks him-thereof he-renders

The End of the Seventh Year

XXIX

They turned back toward their host through a thick cloud, and came with great labor to the isle on Maundy Thursday, staying as they always had. On the Saturday they went to the fish and kept the feast as in other years, knowing now that for seven years it had been their servant by God's sure power. Next day they moved on to the birds, where they were to stay two months and wait for the good host, who would make the journey with them and who furnished them with everything, knowing how far it was. They put to sea with him, never to come back there.

Or returnent vers lur hoste,

Now they-return toward their host

si unt niule mult enposte.

so they-have cloud very thick

Siglent lunges ainz qu'i veingent,

They-sail long before that-there they-come

ja seit ço que dreit curs teingent,

though be this that straight course they-bold

e al jusdi de la ceine

and on-the Thursday of the supper

la i venent a grant peine;

there there they-come with great pain

iloec estunt cum soleient,

there they-stay as they-used

desque de la muver deient.

until from there to-move they-must

Le samadi al peisun vunt;

The Saturday to-the fish they-go

cum altres anz la feste i funt,

as other years the feast there they-make

e bien sevent qu'or ad set anz

and well they-know that-now there-is seven years

que li peisuns est lur servanz;

that the fish is their servant

Deu en loënt, n'i unt perte,

God thereof they-praise not-there they-have loss

par la vertud de Deu certe.

by the power of God sure

E l'endemain d'iloec movent

And the-morrow from-there they-move

a itel vent cum il trovent;

with such wind as they find

vers les oiseals tut dreit en vunt,

toward the birds all straight thereon they-go

1615

1620

1625

- 1630 la u dous meis sujournerunt;
there where two months they-shall-sojourn
 iloec estunt a grant deduit,
there they-stay in great delight
 e attendent le bon conduit
and they-await the good guidance
 del bon hoste, qui frat od eals
of-the good host who shall-make with them
 l'eire qui est tant bons e beals.
the-journey which is so good and fair
- 1635 Cil aprestet tuz lur busuinz,
He makes-ready all their needs
 quar bien saveit que l'eire est luez;
for well he-knew that the-journey is far
 e bien set tut que lur estot,
and well he-knows all what to-them is-needful
 pur ços guarnist de quanque poet.
for that-them he-furnishes with whatever he-can
 Entrent en mer, l'ostes ovoec;
They-enter into sea the-host along
- 1640 ne revendrunt ja mais iloec.
not they-shall-come-back ever more there

Paradise

xxx

They steered east forty days to the haze that encloses paradise, which blinds whoever enters without God's leave; at their host's word it parted to the width of a street and they ran three days along it. Beyond stood a wall whiter than snow, thick-set with chrysolite, jacinth, topaz, and beryl on mountains of marble crowned with fine gold. Dragons guarded the gate and a turning sword hung point downward, until a youth named and kissed them, quieted the dragons, and had an angel hold the sword. Within were flowering meadows, rivers of milk, honey sweated from the dew, and no want at all. He let them hear the angels, then sent them back with stones for tokens.

Tendent lur curs vers orïent;

They-set their course toward east

del esguarer n'i funt nient:

of-the straying not-there they-make anything

tel i at enz en qui cunduit

such there is within in whose guidance

vunt a goie e a deduit.

they-go to joy and to delight

A curs entrin, sanz defalte,

At course entire without failing

quarante dis en mer halte

forty days on sea high

eisi curent que ne lur pert

so they-run that not to-them appears

fors mer e cel qui sur eals ert;

save sea and heaven which above them was

1645

e par l'otreid del rei divin

and by the-grant of-the king divine

1650 or aprisment vers le calin

now they-draw-near toward the haze

qui tut aclot le paraïs

which all encloses the paradise

dunt Adam fud poësteïs.

whereof Adam was master

Nües grandes tenerge funt,

Clouds great darkness make

que li sun eir return n'i unt.

that the its heirs return not-there have

1655 Li granz calins tant aorbet,

The great haze so-much blinds

qui i entret, tuz asorbet,

who there enters all goes-blind

si de Deu n'at la veüe

if of God not-be-has the sight

qui poust passer cele nue.

who might to-pass that cloud

Dunc dist l'ostes: 'Ne vus targez,

Then said the-host Not you delay

1660 mais le sigle de vent chargez.'

but the sail with wind load

Cum aprisment, part la nue

As they-draw-near parts the cloud

al espace d'une rue;

to-the space of-a street

cil se metent enz el calin,

they themselves put within into-the haze

e parmi unt un grant chemin.

and through-it they-have a great road

Mult se fient en lur hoste

Much themselves they-trust in their host

pur la nue qu'unt encoste;

because-of the cloud that-they-have alongside

grant est forment, e serree,

great it-is greatly and close

de ambes parz est amasee.

on both sides it-is heaped

Treis jurz curent tut a plein curs

Three days they-run all at full course

par le chemin qui lur est surs;

by the road which to-them is sure

el quart issent de cel calin;

on-the fourth they-issue from that haze

forment sunt led li pelerin.

greatly are glad the pilgrims

De la nue eisut s'en sunt,

From the cloud gone-out themselves-thence they-are

e paraïs bien choisit unt.

and paradise well made-out they-have

Tut en primers uns murs lur pert,

All in first a wall to-them appears

desque as nûes qui halcez ert;

up-to to-the clouds which raised was

n'i out chernel ne aleür

not-there was battlement nor rampart-walk

ne bretesche ne nule tur.

nor brattice nor any tower

1665

1670

1675

Nuls d'els ne set en feid veire

Any of-them not knows in faith true

1680 quel il seit faiz de materie,

of-what it be made of matter

mais blancs esteit sur tutes nefes:

but white it-was above all snows

faitres en fut li suverains reis.

maker thereof was the sovereign king

Tuz ert entrins, sanz antaile,

All it-was entire without carving

unc al faire n'out travaille —

ever at-the making not-there-was labor

1685 mais les gemmes funt granz luurs,

but the gems make great lights

dum purplantez esteit li murs.

wherewith set-thick was the wall

As gutes d'or grisolites

At-the drops of-gold chrysolites

mult i aveit d'isselites;

much there was of-choice-ones

li murs flammet, tut abrase,

the wall flames all it-blazes

1690 de topaze, grisopase,

with topaz chrysoprase

de jargunce, calcedoine,

with jacinth chalcedony

de smaragde e sardoine;

with emerald and sardonyx

jaspes od les amestistes

jaspers with the amethysts

forment luisent par les listes;

greatly shine along the borders

li jacinctes clers i est il

the hyacinth clear there is it

od le cristal e le beril;

with the crystal and the beryl

l'un al altre dunet clartét.

the-one to-the other gives brightness

Chis asist fud mult enartét.

Who-it set was very skilled

Luur grande s'entreportent

Light great each-other-they-lend

des colurs chi si resortent.

of-the colors which so shine-back

Li munt sunt halt, de marbre dur,

The mountains are high of marble hard

u la mer bat mult luign del mur;

where the sea beats very far from-the wall

e desure le munt marbrin

and above the mountain marble

la muntaine est, tute d'or fin;

the mountain is all of-gold fine

e puis desus estait li murs,

and then upon-it stands the wall

de paraïs qui clot les flurs.

of paradise which encloses the flowers

Tels est li murs, si surplantez,

Such is the wall so set-on-high

1695

1700

1705

qui doust estre de nus hantez.

which should to-be by us frequented

Tendent tut dreit vers la porte,

They-steer all straight toward the gate

1710 mais l'entree mult ert forte:

but the-entry very was strong

draguns i at qui la guardent;

dragons there are which it guard

si cume fus trestut ardent.

just as fire wholly burning

Dreit al entrer pent uns glavies —

Straight at-the entering hangs a sword

qui cel ne creint nen est savies —

who that not fears not is wise

1715 la mure aval, le helt amunt;

the point downward the bilt upward

n'est merveille si poür unt.

not-is marvel if fear they-have

En aines pent, e turniet;

On suspension it-hangs and it-turns

sul del vedeir esturdiet;

only of-the seeing it-stuns

fer ne roche ne adamant

iron nor rock nor adamant

1720 ne pot guarir a sun trenchant.

not can to-be-safe from its cutting

Puis unt veüd un juvencel

Then they-have seen a youth

qui veint cuntre eals, mult forment bel;

who comes toward them very greatly fair

e cil se fait Deu message,

and he himself makes (of-)God messenger

dist que vengent a rivage.

he-said that they-come to shore

Il arivent; cil les receipt,

They land he them receives

tuz les numet par lur nun dreit;

all them he-names by their name right

puis dulcement les ad baisez,

then sweetly them he-has kissed

e les draguns tuz apaisez:

and the dragons all appeased

fait les gesir cuntre terre

he-makes them to-lie against earth

mult humlement e sanz guerre;

very humbly and without strife

e le glaive fait retenir

and the sword he-makes to-be-held

a un angele qu'il fait venir,

by an angel that-he makes to-come

e l'entree est uverte.

and the-entry is opened

Tuit entrent en glorie certe.

All enter into glory sure

Avant en vait cil juvenceals,

Forward thereon goes that youth

par paraïs vait ovoec eals.

through paradise he-goes with them

1725

1730

1735

De beals bois e de rivere

Of fair woods and of river

veient terre mult plenere;

they-see land very abounding

gardins est la prairie,

garden is the meadow-land

1740 qui tuzdis est beal flurie.

which always is fairly flowered

Li flur süef mult i flairent,

The flowers sweet much there smell

cum la u li piu repairent,

as there where the pious dwell

d'arbres, de flurs delicios,

of-trees of flowers delicious

de fruiz, d'udurs mult precius.

of fruits of-scents very precious

1745 De runceie ne de cardunt

Of bramble nor of thistle

ne de orthie n'i ad fusun;

nor of nettle not-there is abundance

d'arbre n'erbe n'i ad mie

of-tree nor-herb not-there is at-all

ki süaté ne rechrie.

which sweetness not sends-out

Flurs e arbres tuzdis chargent,

Flowers and trees always bear

1750 ne pur saisun unc ne targent;

nor for season ever not they-delay

esteit süef tuzdis i est,

summer sweet always there is

li fruiz de arbres e de flurs prest,

the fruit of trees and of flowers ready

bois repleniz de veneisun,

woods filled with venison

e tut li flum de bon peisun.

and all the rivers with good fish

Li flum i sunt qui curent lait.

The rivers there are which run milk

Cele plentét par tut en vait.

That abundance through all thereof goes

La ruseie süet le mel

The dew sweat the honey

par le ruseit qui vient del cel.

by the dewfall which comes from-the heaven

Si munt i at, cil est tut d'or;

If mountain there is that is all of-gold

si grant pere, i at tensor.

if great stone there is treasure

Sanz fin i luist li clers soleil,

Without end there shines the clear sun

ne venz n'orez n'i mot un peil;

neither wind nor-gale not-there moves a hair

n'i vient nule nue del air

not-there comes any cloud from-the air

qui del soleil tolget l'esclair.

which of-the sun take-away the-brightness

Chi ci estrat, mal n'i avrat,

Who here shall-be ill not-there shall-have

ne dunt mals vent ja nel savrat,

nor whence ill comes ever not-it shall-know

1755

1760

1765

ne chalz, ne freiz, ne dehaite,

nor heat nor cold nor sorrow

ne faim, ne seit, ne suffraite;

nor hunger nor thirst nor want

de tuz ses bons avrat plentét.

of all his goods be-shall-have plenty

1770 Ço que plus est sa voluntét,

That which most is his will

cel ne perdrat, suurs en est;

that not be-shall-lose sure thereof be-is

tuzdis l'avrat e truvrat prest.

always it-be-shall-have and shall-find ready

Bien vait Brandans cele goie.

Well sees Brendan that joy

L'urel semblet forment poie

The-hour-to-him seems very little

1775 qu'il i estait a ço vedeir;

that-he there stands at this to-see

lunges voldrat iloec sedeir.

long be-would-wish there to-sit

Mult bien avant l'ad cil menét,

Very well forward him-has he led

de multes riens l'ad asenét;

of many things him-be-has informed

bien diviset, e si li dit

well be-explains and so to-him be-tells

1780 de quel avrat chascuns delit.

of what shall-have each delight

Vait cil avant, e cist après,

Goes he forward and this-one after

sur un halt munt cume ciprés;

upon a high mountain like cypress

d'ici veient avisiuns

from-here they-see visions

dum ne sevent divisiuns.

whereof not they-know explanations

Angeles veient, e sis oient

Angels they-see and so-them they-hear

pur lur venir cum s'esgoient;

for their coming how themselves-they-rejoice

oient lur grant melodie,

they-hear their great melody

mais nel poient suffrir mie:

but not-it they-can to-bear at-all

lur nature ne poet prendre

their nature not can to-take

si grant glorie, ne entendre.

so great glory nor to-comprehend

Cil lur ad dit: 'Returnum nus,

He to-them has said Let-us-return us

avant d'ici ne menrai vus;

forward from-here not I-shall-lead you

ne vus leist pas aler avant,

nor to-you it-is-permitted at-all to-go forward

quar poi estes a ço savant.

for little you-are of this knowing

Brandans, tu veis cest paraïs

Brendan thou seest this paradise

que tu a Deu mult requéis.

that thou of God much soughtest

1785

1790

1795

De la glorie cent milie tant
Of the glory hundred thousand as-much
 que n'as veüd, ad ça avant.

that not-thou-hast seen there-is here forward

A ore plus n'i aprendras,

At now more not-there thou-shalt-learn

1800 devant içço que revendras.

before this-very that thou-shalt-return

O or venis si carnalment

Where now thou-camest so carnally

tost revendras spiritalment.

soon thou-shalt-return spiritually

Or t'en reva; si revendras,

Now thee-thence go-back so thou-shalt-return

le juïse ci atendras.

the judgment here thou-shalt-await

1805 De cez peres en fai porter

Of these stones thereof make to-be-carried

a enseignes de conforter.'

for tokens of to-comfort

Puis que out ço dit, il en alat,

After that he-had this said he thence went

a enseignes peres portat.

for tokens stones he-carried

Brendan's Return and Death

XXXI

Brendan took his leave of God and of the dear saints of paradise, and the youth brought them to their ship and signed them with the cross; their host stayed behind, paradise being his rightful fief. In three months they were in Ireland, and word went through the land that he had come back from paradise. His brothers were gladdest of all, and he told them again and again how they had fared and how God had provided whatever they asked. Many of them became saints by the power they saw in him, and when his time came he went where God appointed.

Brandans de Deu cunget ad pris

Brendan of God leave has taken

e as chers sainz de paraïs.

and of-the dear saints of paradise

Li juvenceals les en cunduit,

The youth them thence conducts

desqu'en la nef sunt entrét tuit,

until-in the ship are entered all

puis ad sur eals seignacle fait.

then be-has upon them sign-of-the-cross made

Mult tost unt sus lur sigle trait.

Very soon they-have up their sail drawn

Iloec remist lur hostes pius,

There remained their host pious

quar paraïs fud sis dreiz fius.

for paradise was his rightful fief

E cil s'en vunt haitiement,

And they themselves-thence go joyfully

nen unt d'orez retenement;

not they-have of-winds holding-back

1810

1815

en treis meis sunt en Irlande

in three months they-are in Ireland

1820 par la vertud de Deu grande.

by the power of God great

Ja nuvele vait par païs

Now news goes through land

que venuz est de paraïs.

that come he-is from paradise

Ne sunt haitét sul si parent,

Not are gladdened only his kinsmen

ainz sunt trestuz comunement.

rather are all in-common

1825 Sur tuz sunt lied si cher frere

Above all are glad his dear brothers

de ço qu'or unt lur dulz pere.

of this that-now they-have their sweet father

Suvent lur dit cum unt errét,

Often to-them he-tells how they-have fared

u furent bien, u enserrét;

where they-were well where beset

e si lur dist cum prest truvat

and so to-them he-said how ready he-found

1830 quanque busuign a Deu ruvat;

whatever need to God he-asked

e l'un e l'el, trestut lur dist,

and the-one and the-other all to-them he-told

cum il truvat ço que il quist.

how he found that which he sought

Li plusur d'els ensaintirent

The most of-them became-saints

par la vertud qu'en lui virent.

by the power that-in him they-saw

Tant cum Brandans el secle fud,

So-long as Brendan in-the world was

a mulz valut par Deu vertud.

to many he-availed by (of-)God power

Quant vint al tens que il finat,

When came to-the time that he died

ralat u Deus lui destinat.

he-went-back where God to-him appointed

El regne Deu, u alat il,

In-the kingdom (of-)God where went he

par lui en vunt plusur que mil.

by him thereon go more than thousand

1835

1840

PHILIPPE DE THAON

Le Bestiaire

The Bestiary

Prologue: To Queen Adeliza

I

Philippe of Thaon has drawn a Bestiary into French, a book of learning, in honor of a gem of a woman: Adeliza, crowned queen of England, courteous and wise, of good manners and generous. Her name, he says, is Hebrew and means praise of God. He dares not praise her formally, lest envy seize him, but writes so that she be remembered and praised the more; and he begins his book with God.

Philippes de Taün

Philippe of Thaon

en franceise raisun

in French speech

at estrait Bestiaire,

has drawn Bestiary

un livre de gramaire,

a book of learning

pur l'onur d'une gеме

for the-honor of-a gem

ki mult est bele feme

who very is fair woman

e est curteise e sage,

and is courteous and wise

de bones murs e large:

of good manners and generous

Aaliz est numee,

Adeliza is named

reïne est corunee,

queen she-is crowned

reïne est d'Engleterre;

queen she-is of-England

5

10

[sue] anme n'ait ja guere!

her soul not-have ever war

E oëz de sun num

And bear of her name

que en ebreu truvum:

what in Hebrew we-find

15 Aaliz sis nuns est;

Adeliza her name is

loënge de Dé est

praise of God it-is

en ebreu en verté

in Hebrew in truth

Aaliz, laus de Dé.

Adeliza praise of God

N'en os faire loënge,

Not-thereof I-dare to-make praising

20 qu'envire ne me prenge,

that-envy not me take

mais qu'el seit remembrece

but that-she be remembered

e tuz jurz mais loëe

and all days more praised

cest livre voil traitier;

this book I-wish to-treat

Deus seit al cumencier!

God be at-the beginning

The Lion

II

The lion is king of beasts, and Philippe reads him part by part — bristling face, square breast, slender hindquarters, cloven feet, curved claws — as a figure of Christ, king of all people. Several natures follow. The lion rings his prey with his tail and leaves one gap, as paradise is walled with a single entry made ready for us; angered, he paints the ground with his feet, as God chastises those he loves; fleeing, he covers his track, as God hid the incarnation from the devil. He sleeps with open eyes, as Christ watched in death; and the lioness's cub, born dead, is roared to life on the third day.

Ço qu'en griu est leün

25

That which-in Greek is lion

en franceis rei at num.

in French king has name

Leüns en mainte guise

Lion in many-a manner

multes bestes justise,

many beasts rules

pur ço est reis leüns;

for this is king lion

or oëz ses façuns:

now bear his fashions

il at le vis herdu,

he has the face bristling

gros le col e kernu,

thick the neck and shaggy

quaré le piz devant,

square the breast before

30

- hardi e cumbatant;
bold and fighting
- 35 graille at le trait deriere,
slender he-has the shape behind
- cue de grant maniere,
tail of great manner
- e les jambes at plates,
and the legs he-has flat
- juste les piez aates;
close-to the feet nimble
- les piez at gros culpez,
the feet he-has thick cloven
- 40 luns ungles e curvez.
long claws and curved
- Quant faim at, maltalent,
When hunger he-has ill-humor
- bestes meine ensement
beasts he-drives likewise
- cum il cest asne fait,
as he this ass does
- ki rechanë e brait.
which brays and bellows
- 45 Or oëz senz dutance
Now hear without doubt
- d'iço signefiance.
of-this signification
- Li leüns signefie
The lion signifies
- le fiz Sainte Marie;
the son (of-)Saint Mary

reis est de tute gent

king he-is of all people

senz nul redutement;

without any fearing

poanz est par nature

mighty he-is by nature

sur tute creature,

above all creature

od fier cuntenement

with fierce bearing

e od fier vengeance.

and with fierce vengeance

As Judeus s'aparar

To-the Jews himself-he-shall-show

quant il les jugerat,

when he them shall-judge

pur iço qu'il forfirent

for this that-they transgressed

quant en croiz le pendirent,

when on cross him they-hanged

e pur ço forfait unt

and for this transgressed they-have

qu'il d'els nul rei nen unt.

that-they of-them any king not have

Force de deité

Strength of deity

demustre piz quaré;

shows breast square

50

55

60

le trait qu'il at deriere

the shape that-be has behind

de mult graille maniere

of very slender manner

65 demustre humanité

shows humanity

qu'il out od deïté;

that-be had with deity

par la cue justise

by the tail justice

ki desur nus est mise;

which above us is set

par la jambe qu'at plate

by the leg that-be-has flat

70 mustre Deus ert aate

shows God was prompt

e cuvenable esteit

and suitable be-was

que pur nus se dureit;

that for us himself be-should-give

par le pié qu'at culpé

by the foot that-be-has cloven

demustrance est de Dé,

demonstration it-is of God

75 que le munt enclorat,

that the world be-shall-enclose

en sun puin le tendrat;

in his fist it be-shall-bold

par les ungles entent

by the claws he-means

des Judeus vengeance,

of-the Jews vengeance

e par l'asne entendum

and by the-ass we-understand

Judeus par grant raisun.

Jews by great reason

Asne est fols par nature,

Ass is foolish by nature

si cum dit escripture;

so as says scripture

ja n'istrat de sa rute

ever not-it-shall-go-out of its track

se l'em ne li tolt tute.

if one not from-him takes-away all

Tute itel nature unt

All such nature have

li Judeu ki fol sunt;

the Jews who foolish are

ja en Dé ne crerunt

ever in God not they-shall-believe

se par force nel funt;

if by force not-it they-do

ja n'ierent cunverti

ever not-they-shall-be converted

se Deus n'en ait merci.

if God not-thereof have mercy

80

85

90

Oëz l'altre nature

Hear the-other nature

sulunc sainte escripture.

according-to holy scripture

Leüns quant volt chacier

Lion when he-wishes to-hunt

e preie volt mangier,

and prey he-wishes to-eat

95 de sa cue en verté,

with his tail in truth

si cum est espruvé,

so as is proved

un cerne fait en tere,

a circle he-makes on ground

quant preie volt cunquere,

when prey he-wishes to-win

s'i laisse une bace,

so-there he-leaves a gap

100 que iço seit entree

that this be entry

as bestes qu'il desire,

to-the beasts that-he desires

dunt volt faire sa prise.

whereof he-wishes to-make his catch

E tel est sa nature

And such is his nature

que ja n'iert beste nule

that ever not-shall-be beast any

ki puisse trespasser

which may to-cross

sun merc, ne ultre aler.

his mark nor beyond to-go

Ço mustre la peinture,

This shows the picture

si est dit par figure.

so is it-said by figure

La cue par nature

The tail by nature

mustre sainte escripture,

shows holy scripture

u la cue est justise

where the tail is justice

ki desur nus est mise;

which above us is set

par le cerne entendum

by the circle we-understand

paraïs par raisun,

paradise by reason

e la breche est entree

and the breach is entry

ki nus est aprestee,

which for-us is made-ready

105

110

115

se nus le bien faisum

if we the good do

e le mal guerpissum;

and the evil forsake

e nus signefium

and we signify

120 les bestes par raisun.

the beasts by reason

Leüns quant est iriez

Lion when he-is angered

il se peint od ses piez,

he himself paints with his feet

en tere se peindrat

on ground himself he-shall-paint

quant il mariz serat;

when he vexed shall-be

125 e iceste nature

and this nature

mustre ceste peinture.

shows this picture

Jesu Crist entendum

Jesus Christ we-understand

en semblant del leün,

in likeness of-the lion

e nus sa tere sumes

and we his earth are

130 e en faiture d'umes,

and in fashon of-men

lores quant nus chastie

then when us he-chastises

que ne façum folie,

that not we-do folly

par alcune enferté,

by some sickness

dunt avum volenté:

whereof we-have will

ço s'ire signifie

this his-anger signifies

e peindre en tel baillie.

and to-paint in such manner

Quant Deus ne fait a gent

When God not does to folk

a trestut lur talent,

to all their desire

u il sunt enchartré

or they are imprisoned

u en enfermeté,

or in sickness

dunc dient li dolent

then say the sorrowing

Deus nes aime neient,

God not-them loves nothing

ne ne l'unt deservi

nor not it-they-have deserved

qu'il les chastit issi.

that-he them chastises thus

135

140

- 145 Ne sevent li dolent
Not know the sorrowing
 que devant lur nes pent:
what before their nose hangs
 tels met Deus en liens
such puts God in bonds
 ki fereient dolenz
who would-make sorrowing
 mainz, se regner poeient,
many if to-reign they-could
- 150 faire ço que voldreient:
to-do that which they-would-wish
 pur ço les lie en mal
for this them he-binds in ill
 qu'il ne facent le mal;
that-they not do the ill
 mult at Deus celui chier
much has God that-one dear
 que il volt chastier.
that he wishes to-chastise
- 155 Aiez en remembrance,
Have in remembrance
 ço est signefiance.
this is signification
 Uncor dit escripture
Still says scripture
 leüns at tel nature:
lion has such nature
 quant l'om le vait chaçant,
when one him goes chasing

de sa cue en fuiant

with his tail in fleeing

desfait sa trace en tere,

he-undoes his track on ground

que om nel sace quere.

that one not-it know to-see

C'est grant signefiance,

This-is great signification

aiez en remembrance.

have in remembrance

Li leüns en fuiant

The lion in fleeing

sa trace vait cuvrant:

his track goes covering

la trace del leün

the track of-the lion

mustre incarnatiun

shows incarnation

que Deus volt prendre en tere

that God wished to-take on earth

pur noz anmes cunquere.

for our souls to-win

Issifaitierement

In-this-manner

le fist cuvertement:

it he-did secretly

es degrez se meteit

in-the degrees himself he-put

dunt chascun ordre esteit,

of-which each order was

160

165

170

175 de prophete, d'apostle,
of prophet of-apostle
 entresqu'il vint al nostre,
until-that-he came to-the ours
 tant qu'il om fut charnels
so that-he man was fleshly
 e pur nus fut mortels,
and for us was mortal
 e par ordre acceptable
and by order acceptable

180 issi venquit diable.
thus he-vanquished devil
 Diable ume deçut;
Devil man deceived
 Deus om, qu'il ne cunut,
God man that-he not knew
 venquit puis le diable
vanquished then the devil
 par vertu cuvenable.
by power fitting

185 Se diables seüst
If devil had-known
 que Deus om mortels fust,
that God man mortal were
 ja a ço nel menast
ever to this not-him he-would-have-led
 qu'il le crucifiast.
that-he him should-crucify

[Sil] fist Deus cuintement

So-it did God cunningly

senz aperceivement.

without perceiving

Issi Deus se cuvri

Thus God himself covered

cuntre nostre enemi

against our enemy

ne sout que Deus om fu

not he-knew that God man was

devant qu'il l'ot veü.

before that-he him-had seen

Issi se cuvrit Dés

Thus himself covered God

qu'angeles espirités

that-angels spiritual

neïs nel cunuisseient

even not-him knew

ki enz el ciel esteient.

who within in-the heaven were

Pur ço, quant li fiz Dé

For this when the son (of-)God

vint en sa majesté,

came in his majesty

dunt il anceis turnat

whence he before turned

quant pur nus s'encharnat,

when for us himself-he-made-flesh

190

195

200

as anges demanderent

to-the angels they-asked

ki ensemble od lui erent:

who together with him were

205 »Ki est cist reis de gloire

Who is this king of glory

ki repaire od victoire?»

who returns with victory

Cil ki od Dé esteient

Those who with God were

icest respuns rendeient:

this answer rendered

»Ço est li reis de gloire

This is the king of glory

210 ki repaire od victoire.«

who returns with victory

E uncor demanderent

And still asked

angele ki el ciel erent:

angels who in-the heaven were

»Pur quei at vesteüre

For what has-he clothing

de vermeille figure?»

of vermilion figure

Li angele e Nostre Sire

215

The angels and Our Lord

respondent: »Pur martire

answer For martyrdom

qu'avum sufert en tere

that-we-have suffered on earth

pur noz anmes cunquere.«

for our souls to-win

E iço entendum

And this we-understand

par trace de leün

220

by track of lion

que Deus se volt mucier

that God himself wisbed to-bide

pur diable engignier.

for devil to-outwit

Li leüns blanc coc crient,

The lion white cock fears

de char le cri ki vient;

of cart the cry which comes

e si at itel sort

225

and so has such lot

que a uiz uverz dort.

that with eyes open he-sleeps

E iço entendez

And this understand

es furmes que veez.

in-the forms that you-see

Li blans cos signefie

The white cock signifies

230 umes de sainte vie,

men of holy life

ki ainz que Deus fust mort

who before that God were dead

anuncierent sa mort,

announced his death

que il forment cremeit

which he greatly feared

sulunc ço qu'om esteit,

according-to this that-man he-was

235 si cum mustre l'escrit

so as shows the-writing

que Deus meïsmes dit:

that God himself says

»Pere, pardune mei

Father pardon me

la mort que avoir dei;

the death that to-have I-must

ne remaigne pur mei

not remain for me

240 la volenté de tei!«

the will of thee

Par ço que mort dutout

By this that death be-feared

ume se demustrout.

man himself he-showed

Cum anme e cors est om,

As soul and body is man

si est Crist Deus e om.

so is Christ God and man

E saciez a Saint Piere

And know to Saint Peter

dist Deus en tel maniere:

said God in such manner

treis feiz le neiereit,

three times him he-would-deny

ainz que cos chantereit.

before that cock would-crow

Cos chante en sue onur

Cock sings in his honor

les ures nuit e jur,

the hours night and day

e nus tut altresi

and we all likewise

prime, tierce e midi.

prime terce and midday

E urum nuit e jur

And let-us-pray night and day

al nostre creatur.

to-the our creator

Pur ço chantent devin

For this sing divines

matines al matin:

matins at-the morning

lores fut Deus jugiez

then was God judged

e batuz e liez.

and beaten and bound

245

250

255

E el soleil levant

And at-the sun rising

260 prime sunt clerch chantant,

prime are clerks singing

kar dunc resuscitat

for then he-rose-again

Deus de mort nus getat.

God from death us drew

Pur ço tierce chantum,

For this terce we-sing

quant tierce est par raisun.

when terce is by reason

265 Kar Deus fut dunc penez

For God was then tormented

e en la croiz levez.

and on the cross raised

E l'ure de midi

And the-hour of midday

chantent clerch a midi:

sing clerks at midday

lores fut obscurté

then was darkness

270 quant fut en croiz nafré;

when he-was on cross wounded

li soleiz s'obscurat

the sun itself-darkened

ne luur ne dunat

nor light not gave

pur la veire luur

for the true light

ki dunc sufrit dolor

which then suffered pain

sulunc humanité,

according-to humanity

nient sulunc deïté.

not according-to deity

E ço lisant truvum

And this reading we-find

enz en la passiun.

within in the passion

Aiez en remembrance,

Have in remembrance

c'est grant signefiance.

this-is great signification

275

280

Pur ço nune chantum

For this nones we-sing

kar en cele saisun

for in that season

l'espiriz s'en alat

the-spirit itself-thence went

e la tere tremblat

and the earth trembled

285 e depecierent pieres

and broke-apart stones

de diverses manieres.

of divers manners

Aiez en remembrance,

Have in remembrance

c'est grant signefiance.

this-is great signification

E la vespre est chantee

And the vespers is sung

290 pur ço en la vespree

for this in the evening

kar lores sis veirs cors

for then his true body

fut el sepulcre enclos.

was in-the sepulcher enclosed

Puis vespres est cumplie,

After vespers is compline

e iço signefie

and this signifies

295 Deus at tut acumpli,

God has all accomplished

kar diable venqui;

for devil he-vanquished

pur çost silencium

for that-is silencium

que silence apelum.

which silence we-call

El primseir reposum

At-the nightfall we-rest

e lores nus taisum.

and then we keep-silence

E diable s'esmovent

And devils themselves-stir

ki tuz jurz par nuit ovrent;

who all days by night work

quant nus cessum d'urer,

when we cease of-to-pray

dunc poent il erer;

then can they to-wander

la nuit unt poësté

the night they-have power

de travailler malfé,

of to-torment fiends

kar il sunt fiz Neirun,

for they are sons (of-)Nero

que nus neir apelum.

whom we black call

Pur ço, quant vient le jur,

For this when comes the day

dunc fuient la luur,

then they-flee the light

300

305

310

e nus cuntre le jur

and we toward the day

loüm le creatur,

praise the creator

cuntre le jur levuns,

toward the day we-rise

dimes noz uraisuns.

we-say our prayers

315 Or oëz par maistrie

Now hear by mastery

que li chars signefie.

what the cart signifies

Li chars note en verté

The cart denotes in truth

quatre des feeiz Dé:

four of-the faithful (of-)God

Marc, Matheu senz engan,

Mark Matthew without deceit

320 Lucas e Saint Johan;

Luke and Saint John

e li criz signefie

and the cry signifies

la mort del fiz Marie,

the death of-the son (of-)Mary

que nuncierent el munt,

which they-announced in-the world

par quei gent raient sunt:

by which people ransomed are

que Jesus se cremeit

325

that Jesus himself feared

sulunc ço qu'om esteit.

according-to this that-man he-was

E saciez del leün

And know of-the lion

une altre ententiu,

an other meaning

que il at itel sort

that he has such lot

que a uiz uverz dort.

330

that with eyes open he-sleeps

Saciez ço signefie

Know this signifies

le fiz Sainte Marie:

the son (of-)Saint Mary

enz en sa mort veillat

within in his death he-watched

quant par mort mort tuat;

when by death death he-slew

diable apelat mort,

335

devil he-called death

dist qu'il sereit sa mort

he-said that-he would-be his death

e sis destruiemenz,

and his destruction

nostre reposemenz.

our repose

E en sa mort veillat

And in his death he-watched

340 quant diable liat;

when devil he-bound

par sa mort devenqui

by his death he-vanquished

Sathan nostre enemi;

Satan our enemy

par la mort Damnedé

by the death (of-)Lord-God

nus est repos duné.

to-us is rest given

345 E iço entendum

And this we-understand

el dormir del leün.

in-the sleeping of-the lion

E uncor par figure

And still by figure

leüns at tel nature

lion has such nature

le jur que primes veit

the day that first he-sees

350 ume, trembler en deit;

man to-tremble thereof he-must

e ço poëz saveir

and this you-can to-know

par cez furmes vecir.

by these forms to-see

Li trembler del leün

The trembling of-the lion

demustre par raisun

shows by reason

que Deus s'umiliat

that God himself-humbled

quant pur ume encharnat.

when for man he-took-flesh

Quant il od deïté

When he with deity

cunjuinst humanité:

joined humanity

cum anme e cors est om,

as soul and body is man

issi fut Deus e om.

so was God and man

Tant sufist de ço dire,

So-much suffices of this to-say

oëz d'altre matire.

bear of-other matter

Saciez que la leüne

Know that the lioness

sun feün mort feüne;

her cub dead brings-forth

e quant sun feün tient

and when her cub she-holds

li leüns i survient.

the lion there comes-up

355

360

365

Tant vait entour e crie

So-long he-goes around and cries

qu'al tierz jur vient a vie.

that-at-the third day it-comes to life

E iceste nature

And this nature

370 mustre ceste figure.

shows this figure

Saciez Sainte Marie

Know Saint Mary

leüne signefie

lioness signifies

e li leüncels Crist,

and the lion-cub Christ

qui pur gent morz se fist;

who for people dead himself made

375 par treis jurz jut en tere

by three days he-lay on earth

pur noz anmes cunquere.

for our souls to-win

Sulunc humanité,

According-to humanity

nient sulum deïté,

not according-to deity

si cume Jonas fist

so as Jonah did

380 ki el peissun se mist.

who in-the fish himself put

Par le cri del leün

By the cry of-the lion

la vertu Dé pernum

the power (of-)God we-take

par quei resuscitat

by which he-rose-again

Crist enfer despuillat.

Christ hell despoiled

Ço est signefiance,

This is signification

aiez en remembrance.

have in remembrance

Del leün en verté

Of-the lion in truth

ço dit auctorité.

this says authority

Mais de ceste raisun

But of this matter

ne ferai plus sermun,

not I-shall-make more sermon

kar or voil cumencier

for now I-wish to-begin

d'altre beste a traitier.

of-another beast to to-treat

385

390

The Monoceros

III

The monoceros has one horn in its head and the fashion of a be-goat, and is taken by a maiden: a girl with her breast bared is set in the forest where it haunts, and the beast, drawn by the scent, kisses her and sleeps in her lap, where the hunter kills or takes it. It signifies Christ, one God, who put himself into the virgin and took flesh for man; the maiden is Saint Mary, her breast is holy church, and the kiss is peace.

Monosceros est beste,

Monoceros is beast

un cor at en la teste,

one horn it-has in the head

395 pur ço issi at num,

for this thus it-has name

de buket at façun.

of be-goat it-has fashion

Par pulcelë est prise;

By maiden it-is taken

or oëz en quel guise:

now bear in what manner

quant om le volt chacier

when one it wishes to-hunt

400 e prendre e engignier,

and to-take and to-outwit

si vient [en la] forest

so one-comes into the forest

u sis repaires est,

where its haunt is

la met une pulcele,

there one-puts a maiden

hors del sein sa mamele;

out of-the bosom her breast

e par l'odurement

and by the-scent

Monosceros la sent,

Monosceros her smells

dunc vient a la pulcele

then it-comes to the maiden

si baise sa mamele,

so it-kisses her breast

en sun devant se dort,

in her lap itself it-sleeps

issi vient a sa mort.

thus it-comes to its death

Li om survient atant

The man comes-up then

ki l'ocit en dormant

who it-kills in sleeping

u trestut vif le prent,

or wholly alive it takes

[sin] fait puis sun talent.

so-thereof he-does then his pleasure

Grant chose signefie,

Great thing it-signifies

ne larai nel vus die.

not I-shall-leave not-it to-you I-say

Monosceros griu est,

Monosceros Greek is

en franceis un cor est.

in French one horn it-is

405

410

415

Beste de tel baillie

Beast of such nature

420 Jesu Crist signifie:

Jesus Christ signifies

uns Deus est e serat

one God he-is and shall-be

e fut e permaindrat;

and was and shall-remain

en la virgine se mist

into the virgin himself he-put

e pur ume char prist,

and for man flesh he-took

425 e pur virginité,

and for virginity

pur mustrer chasteé

for to-show chastity

a virgine s'aparut

to virgin himself-he-showed

e virgine le cunçut;

and virgin him conceived

virgine est, fut e serat

virgin she-is was and shall-be

430 e tuz jurz permaindrat.

and all days shall-remain

Or oëz brief[e]ment

Now hear briefly

le signefiement.

the signification

Ceste beste en verté

This beast in truth

nus signefie Dé;

to-us signifies God

la virgine signefie,

the virgin signifies

saciez, Sainte Marie;

know Saint Mary

par sa mamele entent

by her breast he-means

sainte eglise ensement,

holy church likewise

e pais par le baisier,

and peace by the kissing

ço deit signefier.

this must to-signify

E om quant il se dort

And man when he himself sleeps

en semblance est de mort:

in semblance he-is of death

Deus cum ume dormit

God as man slept

qu'en la croiz mort sufrit,

who-on the cross death suffered

e al prince de mort

and to-the prince of death

la sue mort fut mort,

the his death was death

435

440

445

e sa destructiun

and his destruction

nostre redemption,

our redemption

e sis travaillemenz

and his travelling

450 nostre reposemenz;

our reposing

si deçut Deus diable

so deceived God devil

par semblant cuvenable.

by semblance fitting

Diable ume deçut,

Devil man deceived

Deus om, qu'il ne cunut,

God man that-he not knew

455 deçut issi diable

deceived thus devil

par vertu cuvenable:

by power fitting

cum anme e cors est om

as soul and body is man

issi fut Deus e om.

so was God and man

E iço signefie

And this signifies

460 beste de tel baillie.

beast of such nature

The Panther

IV

The panther is sweet and temperate, of many colors, loved by the beasts, and loving all of them but the dragon. Sated, she sleeps three days in her den and wakes on the third with a great cry, and from her mouth comes a scent like balm that draws every beast that hears it; only the dragon flees and lies as dead in the earth. She shows Christ, who lay three days and rose on the third, gathered his people and overthrew the devil; her cry is the voice of heaven and her scent holy prayer.

Pantere est une beste

Panther is a beast

de mult precïus estre.

of very precious being

E oëz de sun num

And hear of her name

significatiun:

signification

Pan en griu trestut est,

Pan in Greek all is

kar de tel nature est:

for of such nature she-is

ele at multes valurs

she has many virtues

si at plusurs colours,

so has several colors

dulce est e atempree

sweet she-is and temperate

e de bestes amee;

and by beasts loved

465

470

tut aime par raisun

all she-loves by reason

fors sulement dragun.

save only dragon

Iceste beste mue

This beast dumb

divers mangiers manjue;

divers foods eats

475 quant saüle serat

when sated she-shall-be

en sa fosse enterat,

into her den she-shall-enter

treis jurz s'i dormirat,

three days herself-there she-shall-sleep

al tierz s'esveillerat.

on-the third herself-she-shall-wake

Quant el se leverat

When she herself shall-rise

480 un grant cri geterat,

a great cry she-shall-cast

e el cri qu'el ferat

and in-the cry that-she shall-make

de sa buchë istrat

from her mouth shall-issue

un tel odurement

a such scent

cum fust basme u piment,

as were balm or spice

485 les bestes ki l'orunt,

the beasts which it-shall-bear

ki prof e luinz serunt,

which near and far shall-be

eles s'assemblerunt,

they themselves-shall-gather

l'odurement sivrunt

the-scent they-shall-follow

ki de la buche istrat,

which from the mouth shall-issue

que pantere ferat.

that panther shall-make

Li draguns sulement

The dragon only

quant ot le muiement

when he-bears the roaring

mult grant poür le prent,

very great fear him takes

fuit en l'odurement,

he-flees at the-scent

en tere mucerat,

in earth he-shall-hide

cume mort se girat,

as dead himself he-shall-lie

laiz e desfigurez

ugly and disfigured

cum se il fust tuëz,

as if he were slain

muveir ne se purat;

to-move not himself he-shall-be-able

signefiance i at.

signification there is

490

495

500

Pantere mustre vie

Panther shows life

del fiz Sainte Marie,

of-the son (of-)Saint Mary

e nus signefium

and we signify

les bestes par raisun,

the beasts by reason

505 e li draguns diable

and the dragon devil

par semblant cuvenable.

by semblance fitting

Deus treis jurz jut en tere

God three days lay in earth

pur noz anmes cunquere;

for our souls to-win

al tierz resuscitat,

on-the third he-rose-again

510 sun pople rapelat,

his people he-called-back

tuz les sons asemblat,

all the his he-gathered

diable acraventat,

devil he-overthrew

sulunc cele semblance

according-to that semblance

del dragun senz dutance.

of-the dragon without doubt

Deus al prince de mort

515

God from-the prince of death

nus tolit par sa mort,

us took-away by his death

de mort nus delivrat,

from death us he-delivered

nostre dolor portat.

our sorrow he-bore

E o avum oï

And this we-have heard

del prophete Davi

of-the prophet David

Jesus en halt muntat,

Jesus on high mounted

nostre dolor portat.

our sorrow he-bore

Quant Deus nus asemlat

When God us gathered

pantere resemlat,

panther he-resembled

e leün resemlat

525

and lion he-resembled

quant il resuscitat.

when he rose-again

Deus, o dit Salemun

God this says Solomon

que pan est sun dreit num;

that pan is his right name

Pan c'est tut, Deus est pan

Pan that-is all God is pan

530 par veir e senz engan:

for true and without deceit

uns est en deïté,

one be-is in deity

tut en humanité;

all in humanity

Deus est tut fundement

God is all foundation

e bien de tute gent:

and good of all people

535 si cum li sols uns est

so as the sun one is

ki del munt lumiere est

which of-the world light is

e si rai sunt plusur

and his rays are several

ki sunt de sa luur,

which are of his brightness

issi est Deus luur

so is God brightness

540 e nus si rai plusur.

and we his rays several

Uns est multiplianz,

One be-is multiplying

sultiz, nobles, vaillanz,

subtle noble valiant

nez, veirs, pius, amiables,

pure true pious amiable

bons, suës, cuvenables,

good sweet fitting

[ferz], seürs e estables,

strong sure and steadfast

poanz e purveables;

mighty and provident

tut at fait quant que est,

all he-has made whatever that is

pur ço tut sis nuns est.

for this all his name is

E li criz de la beste

And the cry of the beast

demustre voiz celeste:

shows voice heavenly

puis que Deus fut levez,

after that God was raised

de mort resuscitez,

from death risen-again

par trestute cuntree

through all country

en fut la renumeë.

thereof was the renown

E saintë uraisun

And holy prayer

par l'odur entendum.

by the-scent we-understand

545

550

555

Tut at Deus averé

All has God verified

par la sue bunté

by the his goodness

quant que sainte escripture

whatever that holy scripture

560 nus diseit par figure.

to-us said by figure

Devencu at diable

Vanquished he-has devil

par vertu cuvenable;

by power fitting

sur crestiène gent

over Christian people

nen avrat mais neient,

not he-shall-have more nothing

565 se il ne funt pechié

if they not do sin

par quei seient lié.

by which they-be bound

E saciez que dragun

And know that dragon

de serpent at façon;

of serpent has fashion

crestuz est e elez,

crested he-is and winged

570 dous piez at, sist dentez;

two feet he-has so-is toothed

par cue se defent

by tail himself he-defends

e mal fait a la gent.

and ill he-does to the people

Cue demustre fin,

Tail shows end

si cum dient devin:

so as say divines

ço est l'entendement

this is the-meaning

qu'en la fin veirement

that-in the end truly

diabiles destruirat

devil shall-destroy

ki en mal finerat.

who in ill shall-end

N'en voil or plus traitier,

Not-thereof I-wish now more to-treat

altre voil cumencier.

another I-wish to-begin

575

580

The Wild Goat

V

Dorcon in Greek is the goat, which climbs high to graze, looks fiercely, and knows from a man close by whether to go far. It shows the life God led on earth: the high mountains are the worthy men who say and do good, the mountains of virtues on which he feeds and stands. God sees all who are, were, and shall be, near and far alike, and knows who must stray into hell and who shall rest with him.

Dorcon en griu est nuns

Dorcon in Greek is name

que nus chievre apeluns;

which we goat we-call

e si est itel beste

and so is such beast

ki munte halt pur paistre.

which climbs high for to-graze

585 E ço dit escripture

And this says scripture

fiere at reguardeüre;

fierce it-has look

e l'ume qu'il verat

and the-man that-it shall-see

ki juste lui serat,

who close-to it shall-be

tres bien set purpenser

very well it-knows to-consider

590 se il deit luintz aler.

whether it must far to-go

Mult aimë a mangier

Much it-loves to to-eat

en halt munt, en rochier.

on high mountain on rock

Beste de tel baillie

Beast of such nature

nus demustre la vie

to-us shows the life

que Deus menat en tere

that God led on earth

pur noz anmes cunque,

for our souls to-win

quant Jesus preechout

when Jesus preached

e haltement parlout

and loftily spoke

e prudume l'oeient

and worthy-men him-heard

ki le bien reteneient.

who the good retained

Cil sunt halt cume munt

Those are high as mountain

ki bien dient e funt,

who good say and do

il sunt munt de vertuz,

they are mountains of virtues

d'icels est Deus peüz;

of-those is God fed

595

600

- 605 sur cels est sun estal
upon those is his standing
 ki se guardent de mal,
who themselves keep from ill
 e il est lur pulture,
and he is their food
 si cum dit escripture.
so as says scripture
 Deus veit tuz cez ki sunt,
God sees all those who are
- 610 ki furent e serunt,
who were and shall-be
 Deus e prof e luinz veit
God both near and far sees
 issi cum faire deit;
so as to-do be-must
 Deus cunuist tute gent
God knows all people
 e lur faiz ensement,
and their deeds likewise
- 615 tut ço que il fait unt,
all this that they done have
 que il funt e ferunt;
that they do and shall-do
 Deus cunuist les eranz
God knows the journeying
 e tuz les surjurnanz,
and all the sojourning

Deus set bien esguarder

God knows well to-discern

ki luinz deivent erer:

who far must to-journey

cil en luinz ererunt

those into far shall-journey

ki en enfer irunt

who into hell shall-go

— fierement les verat

fiercely them he-shall-see

pur ço qu'il les barat —

for this that-he them cheats

e cil surjurnerunt

and those shall-sojourn

ki od Dé remaindrunt.

who with God shall-remain

E ço saciez senz faille:

And this know without fail

ki eire si travaille,

who journeys so travails

e cil travaillerunt

and those shall-travail

ki en enfer irunt.

who into hell shall-go

Aiez en remembrance,

Have in remembrance

ço est signefiance.

this is signification

620

625

630

The Hydrus and the Crocodile

VI

The hydrus is a water beast like a snake that hates the crocodile. Finding it asleep with its mouth open, the hydrus rolls in mire until it can slip inside; swallowed alive, it cuts the crocodile's bowels and comes out living. So God took flesh — dust made mire — and vanquished Satan: the open mouth is hell, which he entered alive and from which he drew out his own. Isidore's crocodile follows, twenty cubits long, its hide unbreakable by stone, weeping over the man it has eaten.

Ydrus est beste evage

Hydrus is beast aquatic

d'un estrange curage;

of-a strange disposition

635 a culovre est semblable,

to snake it-is like

en ille est cunversable.

in island it-is dwelling

E Physiologus

And Physiologus

iço dit que ydrus

this says that hydrus

volentiers est en illes,

gladly is in islands

640 mult par het cocodrilles,

very much it-hates crocodiles

par engin li quiert mort

by craft to-it it-seeks death

quant buche uverte dort.

when mouth open it-sleeps

Quant l'at aperceü

When it-it-has perceived

met sei en la palu;

it-puts itself into the marsh

quant s'est bien enboëe

when itself-it-is well bemired

e del limun luëe,

and with-the slime smeared

quant pot escolurgier,

when it-can to-slip

en sa buche mucier,

into its mouth to-hide

dunc vient al cocodrille

then it-comes to-the crocodile

la u il dort en l'ille,

there where it sleeps in the-island

en la buche se met

into the mouth itself it-puts

petit e petitet.

little and little-by-little

Or oëz quel merveille:

Now hear what marvel

cocodrilles s'esveille,

crocodile itself-wakes

e itant par est glut

and so much is greedy

que tut vif le transglut.

that all alive it it-swallows

Ydrus el cors li entre,

Hydrus into-the body to-it enters

645

650

655

la [boille] de sun ventre

the bowel of its belly

li trenchë e depart

to-it it-cuts and parts

660 si l'ocit par tel art;

so it-it-kills by such art

puis s'en ist vis del cors,

then itself-thence it-goes-out alive from-the body

sa [boille] en gete hors.

its bowel thereof it-casts out

Ço est allegorie,

This is allegory

grant chose signefie.

great thing it-signifies

665 Ydrus en verité

Hydrus in truth

nus signefie Dé;

to-us signifies God

Deus pur redemptiun

God for redemption

prist incarnation,

took incarnation

char devint enpuldree

flesh became bedusted

670 e puldrë enboëe.

and dust bemired

De boe vient limuns

Of mire comes slime

e de char quir avuns;

and of flesh skin we-have

Deus de char fut vestuz

God with flesh was clothed

dunt sathan fut vencuz.

whereby Satan was vanquished

Que ireie acuntant

What I-should-go recounting

par altretel semblant?

by other-such semblance

Deus devenquit diable

God vanquished devil

par semblant cuvenable.

by semblance fitting

Cocodrils signefie

Crocodile signifies

diable en ceste vie;

devil in this life

quant buche uverte dort

when mouth open he-sleeps

dunc mustre enfer e mort.

then he-shows hell and death

Enferz ert en repos,

Hell was in rest

uverz esteit nient clos,

open it-was not closed

ainz que li fiz de Dé

before that the son of God

presist humanité;

took humanity

675

680

685

a seür tute gent

in surety all people

perneit apertement.

he-took openly

Enferz Dé recueillit

Hell God received

690 e vif le transglutit,

and alive him swallowed

c'est qu'en enfer entrat

that-is that-in hell he-entered

e les sons en getat

and the his thereof he-drew

sulunc sa deïté,

according-to his deity

nient en humanité.

not in humanity

695 Issi d'enfer fut mort,

Thus of-hell was death

fors nus mist par tel sort:

out us he-put by such fate

vis entrat en enfer

alive he-entered into hell

e vis issit d'enfer,

and alive he-issued from-hell

d'enfer les bons getat

from-hell the good he-drew

700 e les mals i laissat.

and the wicked there he-left

Issi fut Deus morsure,

Thus was God bite

si cum dit escripture.

so as says scripture

E Physiologus

And Physiologus

dit que cocodrillus

says that crocodile

en l'ève naist del Nil

in the-water is-born of-the Nile

e mult est beste vil.

and very is beast vile

Quatre piez at la beste

Four feet has the beast

e mult est de fier estre;

and very is of fierce being

de tere e d'ève vit,

of earth and of-water it-lives

si cum Ysidres dit.

so as Isidore says

Vint cutes de lungur

Twenty cubits of length

trove l'em le gaignur;

finds one the greater

granz denz e ungles at,

great teeth and claws it-has

durs est li quirs qu'il at,

hard is the hide that-it has

pur pierre n'iert rumpuz,

by stone not-it-shall-be broken

ja tant nen iert feruz.

ever so-much not it-shall-be struck

705

710

715

S'il pot, ume devure,

If-it can man it-devours

quant mangié l'at, si plure.

when eaten it-it-has so it-weep

Atant fin ma raisun,

Thereupon I-end my matter

720 altre cumencerum.

another we-shall-begin

The Stag

VII

The stag seeks the pit where a serpent lies, takes water in its mouth and pours it in, then blows until with great labor it draws the serpent out, and kills it with its feet. The stag is Christ, the water the wisdom in his mouth, the blowing the Holy Spirit, the serpent the devil, and the pit the body of many people; by the stag's feet is meant the end, when the devil was destroyed and cast out of the people's body.

Li cers at tel nature,

The stag has such nature

si cum dit escripture,

so as says scripture

qu'il vait fosse querant

that-it goes pit seeking

u serpenz seit gisant;

where serpent be lying

quant truvé at serpent

when found it-has serpent

en sa buche eve prent

in its mouth water it-takes

si la verse dedenz

so it it-pours within

puis i fait suflemez;

then there it-makes blowings

tant i sufle e aleine

so-much there it-blows and breathes

fors l'en trait a grant peine.

out it-thence draws with great difficulty

Li cers est curuciez,

The stag is angered

puis l'ocit od ses piez.

then it-it-kills with its feet

Or oëz par maistrie

Now hear by mastery

que iço signifie.

what this signifies

Par cest cerf par raisun

By this stag by reason

Jesu Crist entendum:

Jesus Christ we-understand

l'eve sapience est

the-water wisdom is

ki en sa buchë est,

which in his mouth is

725

730

735

e saint espirement

and holy inspiration

740 entent par suflement,

he-means by blowing

e par serpent diable

and by serpent devil

par semblant cuvenable;

by semblance fitting

e par sa fosse entent

and by his pit he-means

le cors de mainte gent,

the body of many people

745 e par piez del cerf fin;

and by feet of-the stag end

e diable e[n] la fin

and devil in the end

fut destruis e damnez,

was destroyed and damned

de cors de gent getez

from body of people cast

par espir, par saveir,

by spirit by knowledge

750 iço creüm par veir.

this we-believe for true

Saciez que cors de gent

Know that body of people

ert fosse de serpent,

was pit of serpent

kar par serpent sathan

for by serpent Satan

deçut Eve e Adam.

deceived Eve and Adam

N'en voil or plus traitier,

Not-thereof I-wish now more to-treat

altre voil cumencier.

another I-wish to-begin

755

The Antelope

VIII

The antelope has two sharp toothed horns that can cut down great trees, and no man can approach it or wound it. Grown thirsty it drinks at the Euphrates, then rubs its horns in a fine thicket called erechine, is caught there, and cries out until the hunter comes and kills it. Its horns are the two laws by which a man destroys sin; the water is drunkenness, the thicket a harlot, and the hunter Satan — for wine and woman make fools of the wise.

Aptalon ço est beste,

Antelope this is beast

si est de tant fier estre

so is of so-much fierce being

qu' om n'i pot aprismier

that man not-there can to-approach

ne ne la pot plaier

nor not it can to-wound

se par un engin nun

except by a device not

que dirai par raisun.

which I-shall-tell by reason

760

Dous cornes at aguës,

Two horns it-has sharp

trenchanz e esmulues;

cutting and whetted

765 e si sunt endentees,

and so are toothed

cum falcilles curvees,

as sickles curved

qu'ele pot detrenchier

that-it can to-cut-down

granz arbres esrachier.

great trees to-uproot

E quant ele at sei grant

And when it has thirst great

770 une eve vait querant

a water goes seeking

ki vient de paraïs,

which comes from paradise

u om fut primes mis,

where man was first put

si at num Eufraten,

so it-has name Euphrates

issi l'apele l'em.

so it-calls one

775 Puis quiert un buissunet

Then it-seeks a little-thicket

menu e espesset,

fine and thicket

u el se vient juër

where it itself comes to-play

e ses cornes froter.

and its horns to-rub

Cist buissuns est numé

This thicket is named

en griu erechine.

in Greek erechine

Mult at sultiz vergetes,

Very it-has slender twigs

menues, delïetes;

small delicate

unc ne set mot la beste

ever not knows word the beast

quant prise est par la teste

when taken it-is by the head

e qu'ele est enlaciee

and that-it is entangled

e el buissun liée.

and in-the thicket bound

Quant ne pot eschaper

When not it-can to-escape

dunc cumence a crier,

then it-begins to to-cry

780

785

e al cri qu'ele fait

and at-the cry that-it makes

790 li veneres i vait

the hunter there goes

si la trove liee

so it he-finds bound

al buissun enlaciee.

in-the thicket entangled

La beste fait grant dol,

The beast makes great grief

— faiture at de chevrol —

fashion it-has of roebuck

795 li venere la prent

the hunter it takes

si l'ocit a turment.

so it-he-kills with torment

Issi est en nature

Thus it-is in nature

cum est ceste figure.

as is this figure

Beste de tel baillie

Beast of such nature

800 est om de ceste vie;

is man of this life

dous leis Deus li dunat

two laws God to-him gave

que om pur cornes at,

which man for horns has

la viez e la nuvele

the old and the new

ki mult est sainte e bele,

which very is holy and fair

par quei om pot destruire

by which man can to-destroy

pechié, diable e ire,

sin devil and wrath

cume la beste fait

as the beast does

l'arbre ki cuntrestait.

the-tree which withstands

Par les arbres entent

By the trees he-means

corruptiun de gent,

corruption of people

nof pechiez criminals

nine sins criminal

par quei om est mortals,

by which man is mortal

c'est adulterium

that-is adultery

e fornicatiun

and fornication

superbe e avarice,

pride and avarice

envire, malvais vice,

envy evil vice

805

810

815

ço est detractiun

this is detraction

e homicidium,

and homicide

luxure, ebrietas,

lechery drunkenness

820 tut ço fait sathanas;

all this does Satan

e om destruit raisnable

and man destroys reasonable

[ceste] vertu diable,

this power devil

si cum la beste fait

so as the beast does

l'arbre ki cuntrestait.

the-tree which withstands

825 Mais quant la beste beit

But when the beast drinks

de l'ève qu'ele veit,

of the-water that-it sees

al buissun vait freier

to-the thicket it-goes to-rub

ses cornes enlacier,

its horns to-entangle

e dunc est retenue

and then it-is held-back

830 e prise e deceüe.

and taken and beguiled

E c'est allegorie,

And this-is allegory

kar l'eve signefie

for the-water signifies

ivrece, e le buissun

drunkenness and the thicket

putain par grant raisun;

harlot by great reason

par veneür entent

by hunter he-means

Sathan ki ume prent

Satan who man takes

quant pute l'at lié,

when whore him-has bound

supris e engignié:

surprised and beguiled

ço pot diables faire,

this can devil to-do

si cum dit Bestiaire.

so as says Bestiary

E ço dit escripture

And this says scripture

vins e feme unt nature

wine and woman have nature

que funt del sage fol

which make of-the wise fool

e trebuchier el pol.

and to-stumble in-the mire

Aiez en remembrance,

Have in remembrance

ço est signefiance.

this is signification

835

840

845

De la beste en verté,

Of the beast in truth

ço dit auctorité.

this says authority

N'en voil or plus traitier,

Not-thereof I-wish now more to-treat

850 altre voil cumencier.

another I-wish to-begin

The Ant

IX

Solomon sends the slothful man to look at the ant, and Philippe gives it three natures. It goes out straight in the morning and knows wheat from barley by the scent alone, carrying home only wheat — as the five wise virgins, who are the five senses, carried full lamps to the wedding, which is the judgment. It splits each grain in two, as scripture is to be read spiritually as well as historically. It leaves the barley, which is the reasoning of heretics and the deceit of usurers. Isidore adds the ants of Ethiopia, big as dogs, that guard a river of golden grain, and the mares laden with it while their foals are kept away.

Iço dit Salemun

This says Solomon

del furmi par raisun:

of-the ant by reason

»Di va, om pareçus,

Tell now man slothful

ki atenz les bels jurz,

who awaitest the fair days

855 ne seiez escharni,

not be-thou mocked

esgarde le furmi!«

look-at the ant

Mult aporte del blé

Much it-carries of-the grain

a sa fosse en esté;

to its den in summer

en iver se guarnist

in winter itself it-furnishes

par le travail qu'il fist.

by the labor that-it did

Ço dient escriptures,

This say scriptures

furmix at treis natures:

ant has three natures

il at tel naturete

it has such little-nature

quant ist de sa fossete

when it-goes-out of its little-den

en ordre par matin,

in order in morning

tut dreit tient sun chemin;

all straight it-holds its way

e quant grain at truvé

and when grain it-has found

de [tuz gendres] de blé

of all kinds of grain

bien set quels est furment

well it-knows which is wheat

par sul l'odurement;

by only the-scent

860

865

870

de grain d'orge n'at cure,

of grain of-barley not-it-has care

itel est sa nature,

such is its nature

mais s'est grains de furment

but if-it-is grain of wheat

od sa buche le prent,

with its mouth it it-takes

875 porte le a sun ni,

it-carries it to its nest

en iver est guarni.

in winter it-is furnished

E quant furmi encuntre

And when ant it-meets

ne li fait lait ne hunte,

not to-it it-does harm nor shame

ne li tolt pas s'anune,

not to-it it-takes at-all its-store

880 ne cil pas ne li dune;

nor that at-all not to-it gives

li furmiz ki vuiz est

the ant which empty is

en la trace s'en est

into the track itself-thence is

dum li furmiz turnat

whence the ant turned

ki le grain aportat,

which the grain carried

885 reporte le furment;

it-brings-back the wheat

prenez en esperment!

take thereof example

Quant ceste mue beste

When this dumb beast

nus mustre si bel estre,

to-us shows so fair being

li om meïsmement

the man likewise

en deit prendre esperment.

thereof must to-take example

890

E oëz senz dutance

And hear without doubt

d'ïço altre semblance;

of-this another likeness

kar ço dit escripture

for this says scripture

.V. virgines par figure

five virgins by figure

od .v. lampes plenieres

with five lamps full

895

d'oïlë e de lumieres

of-oil and of lights

a granz noces alerent,

to great wedding went

ardantes les porterent.

burning them they-carried

.V. foles en i out,

five foolish thereof there was

en lur lampes nient n'out;

in their lamps anything not-was

900

iceles i entrerent

those there entered

ki pleines les porterent,

who full them carried

li mariz les cunut,

the bridegroom them knew

a joie les reçut;

with joy them received

905 les foles n'i entrerent

the foolish not-there entered

ki nient n'i apporterent.

who anything not-there brought

C'est grant signefiance,

This-is great signification

aiez en remembrance.

have in remembrance

Par cinc virgines entent

By five virgins he-means

910 cinc sens veraïement:

five senses truly

veeir, oïr, parler,

to-see to-bear to-speak

tuchier e odurer,

to-touch and to-smell

e la virginité

and the virginity

demustre chastée;

shows chastity

e ki iço avrat

and who this shall-have

as noces bien vendrat,

to-the wedding well shall-come

ço est al jugement

this is at-the judgment

vendrat seürement

he-shall-come surely

u li mariz serat

where the bridegroom shall-be

ki les granz duns durat:

who the great gifts shall-give

iço iert Damnedé

this shall-be Lord-God

ki iert en majesté.

who shall-be in majesty

E lampe signefie

And lamp signifies

anmë en ceste vie,

soul in this life

l'oile crestienté,

the-oil Christianity

li fus l'esperit Dé;

the fire the-spirit (of-)God

e ceste ententiu

and this meaning

par le furmi avum.

by the ant we-have

915

920

925

Oëz l'altre nature

Hear the-other nature

930 sulunc sainte escripture:

according-to holy scripture

le grenet que il at

the little-grain that it has

en dous parz le fendrat;

in two parts it it-shall-split

issi fait cuintement

thus it-does cunningly

qu'en iver faim nel prent.

that-in winter hunger not-it takes

935 E oz tu, om de Dé,

And bearest thou man of God

ço est auctorité:

this is authority

la semence est escrit,

the seed is writing

si cum Ysidres dit;

so as Isidore says

en dous la deiz partir

in two it thou-must to-part

940 pur en iver guarir,

for in winter to-be-saved

c'est espirtualment

that-is spiritually

e istorialment,

and historically

qu'al jur del jugement

that-at-the day of-the judgment

venges seürement,

thou-come surely

kar par iver entent

for by winter he-means

le jur del jugement.

the day of-the judgment

E pur ço Sainz Pols dit

And for this Saint Paul says

par veir en sun escrit

for true in his writing

lei est espirital

law is spiritual

e neient corporal;

and not corporal

la letre ocit, ço dit,

the letter kills this it-says

e li espiriz vit.

and the spirit lives

Ço est dit pur essample

This is said for example

qu'en aiez remembrance.

that-thereof you-have remembrance

Judeus literature

Jews literal-sense

tant entent d'escripture,

so-much understand of-scripture

n'entent allegorie,

not-understand allegory

945

950

955

ne set que signefie.

nor know what it-signifies

Mais oz tu, om de Dé,

But hearest thou man of God

960 entent auctorité,

understand authority

e oies escripture

and hear scripture

e la tierce nature

and the third nature

del furmi, qu'il entent

of-the ant that-it perceives

par sun odurement

by its scent

965 quels grains est de furment

which grain is of wheat

e quels d'orge ensemement.

and which of-barley likewise

Quant grain d'orge at truvé

When grain of-barley it-has found

e il l'at oduré,

and it it-has smelled

lores le laisse atant,

then it it-leaves thereupon

970 le furment vait querant;

the wheat goes seeking

quant l'espi at truvé

when the-ear it-has found

sus est senes munté,

up it-is at-once climbed

prent del grain la flurete,

it-takes of-the grain the little-flower

met la en sa fossete:

it-puts it in its little-den

mielz aime la flurete

better it-loves the little-flower

qu'il ne fait la paillete.

than-it — does the little-straw

O om de sainte vie,

O man of holy life

entent que signefie:

understand what it-signifies

issi fai d'escripture

so do of-scripture

cum ceste creature.

as this creature

Kar par la letre entent

For by the letter he-means

la paille del furment,

the straw of-the wheat

la flur en signefie,

the flower thereof signifies

saces, l'allegorie.

know-thou the-allegory

975

980

985 E quant nus mustre l'estre

And when to-us it-shows the-being

de ceste mue beste

of this dumb beast

que ço que ele fait

that this that it does

a trestuz biens retrait,

to all goods draws

li om meïsmement

the man likewise

990 en deit prendre esperment.

thereof must to-take example

E ço dit escripture

And this says scripture

furmiz n'at d'orge cure;

ant not-has of-barley care

grant chose signefie,

great thing it-signifies

oëz l'allegorie.

bear the-allegory

995 Li orges est pulture

The barley is food

a mue creature,

for dumb creature

e ço dit Jop neïs:

and this says Job even

»Pur furment orge quis.«

For wheat barley I-sought

Aiez en remembrance,

Have in remembrance

ço est signefiance:

this is signification

par orgë entendum

by barley we-understand

d'erites la raisun.

of-heretics the matter

E ço dit Salemun

And this says Solomon

par veir en sun sermun:

for true in his sermon

»Pur furment me dunerent

For wheat to-me they-gave

orge ki ne m'amerent.«

barley who not me-loved

Altresi funt gabliers,

Likewise do usurers

Deus lur duinst encumbriers!

God to-them give hindrances

Pur orge prent furment

For barley he-takes wheat

de sun proçain parent

of his near kinsman

que il vait supernant,

whom he goes overreaching

tost le fait pain querant;

soon him he-makes bread seeking

ne li est pas ami

not to-him he-is at-all friend

puis qu'il l'at apovri,

after that-he him-has impoverished

1000

1005

1010

- 1015 lores le cuilt en hé
then him he-holds in hate
 e si l'at en vilté.
and so him-be-has in vileness
 Saciez par Salemun
Know by Solomon
 sage gent entendum,
wise people we-understand
 e par gabliers entent
and by usurers he-means
 1020 cuveitus, male gent,
covetous evil people
 e par orge boisdie,
and by barley deceit
 pechié e eresie.
sin and heresy
 Ki volt a Dé plaisir
Who wishes to God to-please
 tricheürs deit guerpier.
tricksters must to-forsake
 1025 Fotin, Sabellium,
Photinus Sabellius
 Donet, Arrianum;
Donatus Arius
 icist furent erite
these were heretics
 si avrunt mal merite,
so they-shall-have ill reward
 ne creüm lur folie,
not let-us-believe their folly

laissum lur eresie.

1030

let-us-leave their heresy

Uncor de furmi dit

Still of ant says

Ysidre en sun escrit

Isidore in his writing

e bien mustre raisun

and well he-shows reason

pur quei furmi at nun:

for what ant has name

forz est e porte mie,

strong it-is and carries crumb

1035

sil cist nuns signefie.

so-it this name signifies

Il nen est creature

There not is creature

de tant brieve figure

of so-much small figure

ki port de sun endroit

which carries of its own-part

tel fais cum il fereit.

such burden as it would-do

1040

Il porte de sun grant

It carries of its size

de plum sun fais pesant;

of lead its burden heavy

iço ne pot nient faire

this not can at-all to-do

cheval ne dromedaire.

horse nor dromedary

- 1045 Uncor est ceste beste
Still is this beast
 de tant vezié estre,
of so-much cunning being
 s'il plot sur sun furment
if-it rains upon its wheat
 gete le fors al vent,
it-casts it out to-the wind
 e s'il est sains dedenz
and if-it is sound within
- 1050 dunc l'espargnë al tens
then it-it-s pares for-the time
 ki en iver vendrat,
which in winter shall-come
 lores le mangerat.
then it it-shall-eat
- Uncor Ysidorus
Still Isidore
 d'altre furmi dit plus:
of-another ant says more
- 1055 en Ethïopie en sunt
in Ethiopia thereof are
 ki del grant del chien sunt.
which of-the size of-the dog are
 Uns fluives iloc est,
A river there is
 li grains tut d'or en est,
the grain all of-gold thereof is

qu'il a lur piez asemblent

which-they at their feet gather

e de gent la defendent;

and from people it they-defend

n'i osent aprismier,

not-there they-dare to-approach

prendre ne atuchier:

to-take nor to-touch

cui cil furmi mordrunt

whom those ants shall-bite

eneslepas murunt.

straightway they-shall-die

Om n'i ose aprismier,

Man not-there dares to-approach

tant sunt li furmi fier;

so-much are the ants fierce

se om volt de cel or

if man wishes of that gold

pur faire sun tresor,

for to-make his treasure

par un engin qu'il funt

by a device that-they make

de l'or grant plenté unt.

of the-gold great plenty they-have

Ives unt afamees

Mares they-have starved

de nuvel pulainees,

of new foaled

1060

1065

1070

puis al tierz jur troëz

then on-the third day troughs

u petiz bercelez

or little baskets

1075 sur les dos des jumenz

upon the backs of-the mares

lur lient fermement,

to-them they-bind firmly

l'eve lur funt passer

the-water to-them they-make to-cross

pur de l'or apporter.

for of the-gold to-bring

Els traient a un pré

Them they-lead to a meadow

1080 ki d'erbe at grant plenté.

which of-grass has great plenty

Li furmi iloc sunt

The ants there are

la u les ives vunt;

there where the mares go

es tros vunt l'or mucier

in-the troughs they-go the-gold to-hide

e les ives chargier.

and the mares to-load

1085 Quant els sunt saülees,

When they are sated

chargeies e trussees,

laden and trussed

par esse la chariere

by that-same the road

s'en repairent ariere,

themselves-thence they-return backward

as pulains vunt curant

to-the foals they-go running

la u sunt henissant,

there where they-are neighing

que li ume unt lié

whom the men have bound

juste l'eve atachié:

close-to the-water tied

issifaitierement

in-this-manner

pernent l'or cele gent.

they-take the-gold those people

Uncor est une beste

Still is a beast

ki de furmi mustre estre,

which of ant shows being

formicaleüns est,

ant-lion it-is

iço sis nuns dreiz est,

this its name right is

de furmiz est leün,

of ants it-is lion

pur ço issi at num.

for this thus it-has name

C'est beste petitete,

This-is beast very-small

1090

1095

1100

met sei en la puldrete

it-puts itself into the little-dust

la u li furmiz vait,

there where the ant goes

forment li fait grant lait.

greatly to-it it-does great harm

1105 Mais de ceste raisun

But of this matter

ne ferai plus sermun,

not I-shall-make more sermon

kar or voil cumencier

for now I-wish to-begin

altre dunt voil traitier.

another whereof I-wish to-treat

The Onocentaur

X

The onocentaur is man as far as the girdle and ass behind, onos being ass in Greek. A man who speaks truth is rightly named man; when he does villainy he is the ass. So David says that man did not understand himself and was likened to a beast of burden when he left honor; and whoever denies truth should be called an ass, for God is truth.

Ço dit Ysidorus

This says Isidore

est onoscentaurus

1110

is onocentaurus

ki d'umë at faiture

which of-man has fashion

entresqu'a la ceinture

as-far-as-to the girdle

e deriere at façon

and behind has shape

d'asne par grant raisun.

of-ass by great reason

Onos en griu at num,

1115

Onos in Greek has name

asne issi l'apelum.

ass thus we-it-call

Oëz que signefie

Hear what signifies

beste de tel baillie.

beast of such nature

Om quant dit verité

Man when says truth

1120 a dreit om est numé,

by right man is named

e asne signefie

and ass signifies

quant il fait vilainie.

when he does villainy

Enpur ço dit Davit

Therefore this says David

que om ne s'entendit,

that man not himself-understood

1125 a jument se preisat

to beast-of-burden himself he-likened

quant il onur laissat;

when he honor left

ki nie verité

who denies truth

asnes seit apelé,

ass let-him-be called

kar Deus est verité,

for God is truth

1130 ço dit auctorité.

this says authority

E iço signefie

And this signifies

beste de tel baillie.

beast of such nature

Atant fin ma raisun,

Thereupon I-end my matter

d'altre beste dirum.

of-another beast we-shall-tell

The Beaver

XI

The beaver castrates itself of its own will, and its testicles are good to put in medicine. When hunters press it, it cuts them off and throws them down before the man, who takes them and leaves the beast alone; chased again, it shows its hindquarters as a sign that there is nothing to take. It is the holy man who forsakes lechery and leaves his sin to the devil; when the devil has tempted and proved him and can find no ill, he lets him be.

Castor de beste est nuns

1135

Castor of beast is name

que nus bievere apeluns;

which we beaver we-call

chastre sei de sun gré,

it-castrates itself of its will

pur ço est si numé.

for this it-is so named

Bon sunt si genitaire,

Good are its testicles

si cum dit Bestiaire,

1140

so as says Bestiary

a metre en medicine;

to to-put in medicine

oëz cum castor fine.

bear how beaver ends

Quant om le vait chaçant

When one it goes chasing

e de prendre aprochant,

and of to-take approaching

1145 trenche sa genitaire,

it-cuts its testicle

quant el ne set que faire,

when it not knows what to-do

gete la li devant,

it-casts it to-him before

puis si s'en vait fuiant;

then so itself-thence it-goes fleeing

li venere les prent

the hunter them takes

1150 ki de ço at talent,

who of this has desire

puis laisse ester la beste

then he-lets to-be the beast

ki est de si fier estre.

which is of so fierce being

Se puis l'alout chaçant

If afterward it-he-went chasing

el li vendreit devant,

it to-him would-come before

1155 sun detries mustereit

its binder-parts it-would-show

e signe li fereit

and sign to-him it-would-make

que chastree sereit,

that castrated it-would-be

pur nient la chacereit.

for nothing it he-would-chase

Aiez en remembrance,

Have in remembrance

c'est grant signefiance.

this-is great signification

1160

Castor en ceste vie

Beaver in this life

saint ume signefie

holy man signifies

ki luxure guerpist

who lechery forsakes

e le pechié qu'il fist,

and the sin that-he did

al diable le lait

to-the devil it he-leaves

1165

ki pur ço mal li fait.

who for this ill to-him does

Quant diable at tempté

When devil has tempted

saint ume e espruvé

holy man and proved

ne mal n'i pot truver,

nor ill not-there can to-find

lores le laisse ester,

then him he-lets to-be

1170

e li om od Dé vit,

and the man with God lives

si cum mustre l'escrit;

so as shows the-writing

e tel signefiance

and such signification

Castor fait senz dutance.

Beaver makes without doubt

1175 N'en voil or plus traitier,

Not-thereof I-wish now more to-treat

d'altre voil cumencier.

of-another I-wish to-begin

The Hyena

XII

The hyena — the lynx, clear-sighted and fierce — is forbidden food by our law, being both male and female and therefore foul; Jeremiah likens an inheritance to its den. It signifies the miserly, covetous, lecherous man: a man should be steadfast and of firm heart, and when he is covetous he takes on a woman's fickle ways, willing and unwilling at once. In its eye is a precious stone that gives the power of divining to whoever holds it under his tongue.

Hyena est grius nuns

Hyena is Greek name

que nus beste apeluns,

which we beast we-call

ço est luvecerviere,

this is lynx

1180 cler veit e mult est fiere;

clear it-sees and very is fierce

e nostre lei defent

and our law forbids

qu'om [n'en] manjuce nient

that-one not-thereof eat anything

ne chose a li semblable,

nor thing to it like

orde est, nient cuvenable.

foul it-is not fitting

D'iceste en sun escrit

Of-this in his writing

Jeremias nus dit

Jeremiab to-us says

faite ert s'eredité

made was his-heritage

cum sa fosse en malté.

as its den in evil

E Phisiologus

And Physiologus

de la beste dit plus,

of the beast says more

que masle e femele est,

that male and female it-is

pur ço orde beste est.

for this foul beast it-is

Hyene signefie,

Hyena signifies

ne larai nel vus die,

not I-shall-leave not-it to-you I-say

ume aver, cuveitus,

man miserly covetous

1185

1190

1195

ki est luxurius.

who is lecherous

Li om deit estre estables

The man must to-be steadfast

e en bien permainables,

and in good abiding

tels deit estre en nature,

such he-must to-be in nature

1200 si cum dit escripture;

so as says scripture

e quant est cuveitus

and when he-is covetous

a feme trait des murs:

to woman he-resembles of-the manners

om est de ferm curage

man is of firm heart

e feme de volage.

and woman of fickle

1205 E iço signefie

And this signifies

beste de tel baillie,

beast of such nature

om ki volt e ne volt,

man who wishes and not wishes

ki puis fait pur quei dolt.

who then does for which he-grieves

Uncor dit escripture

Still says scripture

la beste at tel nature

the beast has such nature

qu'en l'oil at une pierre

that-in the-eye it-has a stone

ki mult est bone e chiere;

which very is good and precious

s'om suz sa langue l'at,

if-one under his tongue it-has

s'il volt, devinerat.

if-he wisbes he-shall-divine

Or fin ceste raisun,

Now I-end this matter

altre cumencerum.

another we-shall-begin

1210

1215

The Weasel

XIII

The weasel is another creature our law forbids to eat. Physiologus says she takes her male's seed in her mouth and conceives so, and brings forth by the ear. So do many people who hear God's sermon willingly and afterward hold it in contempt: what they take in by the mouth they give out by the ear — the foul servant who sets himself against God and acts against nature.

Il est une bestete

There is a little-beast

ki at num mustelele,

which has name little-weasel

dunt nostre lei defent

whereof our law forbids

1220 qu'om n'en manjuce nient.

that-one not-thereof eat anything

E Phisiologus

And Physiologus

de mustele dit plus:

of weasel says more

la semence que dune

the seed that gives

sis masles, dunt feüne,

her male whereby she-brings-forth

1225 en sa buche receit,

in her mouth she-receives

en tel guise cunceit;

in such manner she-conceives

e quant feünerat
and when she-shall-bring-forth

par l'oreille naistrat.
by the-ear it-shall-be-born

Grant chose signefie,
Great thing it-signifies

oëz l'allegorie. 1230
hear the-allegory

Issi funt mainte gent
Thus do many people

volenterivement,
willingly

oent le sermun Dé
they-bear the sermon (of-)God

qu'il unt puis en vilté;
which they-have afterward in vileness

cil funt diversement 1235
they do diversely

e eschars sunt de gent:
and mockeries they-are of people

ki par buche l'entent
who by mouth it-hears

par l'oreille le rent,
by the-ear it renders

icil ki par buche ot
he who by mouth hears

par l'oreille dit mot; 1240
by the-ear says word

ço est del serf pulent

this is of-the servant foul

ki cuntre Dé se prent,

who against God himself sets

ki fait cuntre nature,

who does against nature

si cum dit escripture.

so as says scripture

The Ostrich

XIV

Assida has two camel's feet and two bird's wings, and keeps close to the earth. Isaiah says it knows its season in the sky: when the star Virgilia shows in July it digs a pit, lays its eggs in the sand, covers them and forgets them, and the heat of sand and sun brings them to life. So the wise man forsakes his heirs on earth, his father and mother and all his lineage, for the love of God — as holy hermits and monks do, who leave the dead to bury the dead.

1245 Uncor est une beste

Still is a beast

ki de gent mustre estre,

which of noble shows being

Assidam l'apelum,

Assida we-it-call

si at itel façon:

so it-has such fashion

de chameil dous piez at,

of camel two feet it-has

1250 d'oiseil dous eles at,

of-bird two wings it-has

halt ne vole neient,

high not it-flies at-all

juste tere se tient.

close-to earth itself it-keeps

E Ysaïas dit

And Isaiah says

d'iceste en sun escrit

of-this in his writing

el ciel cunuist sun tens

in-the sky it-knows its season

quant el pundrat tuz tens;

when it shall-lay all times

bien set que pundre deit

well it-knows that to-lay it-must

quant une esteile veit.

when a star it-sees

Virgilia at num

Virgilia has name

l'esteile dunt parlam;

the-star whereof we-speak

en juignet chascun an

in July each year

s'aparist senz engan.

itself-it-shows without deceit

E lores Assida,

And then Assida

quant l'esteile vera,

when the-star it-shall-see

1255

1260

- 1265 une fosse ferat
a pit it-shall-make
 u el ses os pundrat,
where it its eggs shall-lay
 la u sabluns serat,
there where sand shall-be
 d'iço les cuverat.
with-this them it-shall-cover
 Si tost cum ço at fait
So soon as this it-has done
- 1270 ublie les, sis lait,
it-forgets them so-them it-leaves
 e del chalt del sablun,
and by-the beat of-the sand
 del soleil par raisun,
of-the sun by reason
 li of eschalferunt
the eggs shall-warm
 e oisel en istrunt:
and birds thereof shall-issue
- 1275 issi vienent a vie;
thus they-come to life
 grant chose signefie.
great thing it-signifies
 Saciez icest oisel
Know this bird
 nus mustre essample bel:
to-us shows example fair

issi fait om sené

thus does man wise

que Deus at espiéré,

whom God has inspired

ses eirs guerpist en tere

his heirs he-forsakes on earth

pur l'amur Dé cunquere,

for the-love (of-)God to-win

celui ki l'engendrat,

him who him-begot

la mere kil portat,

the mother who-him bore

tuz cels de sun lignage,

all those of his lineage

tant est de saint curage,

so-much he-is of holy heart

si cum funt saint chanuine,

so as do holy canons

saint ermite e saint muine.

holy hermits and holy monks

El ciel merite avrunt

In-the heaven reward they-shall-have

de tut le bien qu'il funt;

of all the good that-they do

al ciel deivent garder,

to-the heaven they-must to-look

a l'esteile orinel,

to the-star orient

1280

1285

1290

si cum la beste fait

so as the beast does

quant ele ses os lait.

when it its eggs leaves

1295 E cist laissent al mort

And these leave to-the dead

ensevelir le mort

to-bury the dead

ki guerpissent le munt,

who forsake the world

les richeises qu'il unt;

the riches that-they have

el ciel unt esperance

in-the heaven they-have hope

1300 de regner senz dutance.

of to-reign without doubt

Deus duinst a tute gent

God grant to all people

cest signefiement!

this signification

N'en voil or plus traitier,

Not-thereof I-wish now more to-treat

altre voil cumencier.

another I-wish to-begin

The Salamander

xv

Syllo is a little beast made like a lizard, which Solomon says should dwell in a king's house for an example. It is so cold that it quenches any fire it comes into, and where it is, fire cannot burn. It signifies Ananias, Azarias, and Misael, who came out of the burning praising God, and every man of faith, who shall pass through fire without a hair singed. It is also called the salamander; it climbs apple trees to poison the apples, and poisons any well it falls into.

Syllo est bestete

1305

Syllo is little-beast

faite cum laisardete.

made as little-lizard

De li dit Salemun

Of it says Solomon

que en reial maisun

that in royal house

deit estre e cunverser

it-must to-be and to-dwell

pur essample duner.

1310

for example to-give

E Physiologus

And Physiologus

de la beste dit plus,

of the beast says more

qu'ele est de tel nature,

that-it is of such nature

s'el vient par aventure

if-it comes by chance

1315 u fus ardanz serat,

where fire burning shall-be

senes le desteintrat.

at-once it it-shall-quench

Tant est freide la beste,

So-much is cold the beast

e si est de tel estre

and so is of such being

fus ardeir ne purat

fire to-burn not shall-be-able

1320 la u ele enterat,

there where it shall-enter

n'encumbriers n'avendrat

nor-hindrance not-shall-come

en liu u el serat.

in place where it shall-be

Ço est signefiance,

This is signification

aiez en remembrance.

have in remembrance

1325 Beste de tel baillie

Beast of such nature

tels umes signefie

such men signifies

cum fut Ananias,

as was Ananias

cum fut Azarias

as was Azarias

e cum fut Misael,

and as was Misael

ki Dé servirent bel:

who God served fairly

cist trei del fu ardant

these three from-the fire burning

issirent Dé loant,

went-out God praising

si cum Davit nus dit

so as David to-us says

par veir en sun escrit.

for true in his writing

E Sainz Pols en verté

And Saint Paul in truth

dit que li feeil Dé

says that the faithful (of-)God

par sul fei surmuntouent

by only faith overcame

fu, leüns justisouent.

fire lions they-mastered

Ço est l'entendement,

This is the-meaning

ki fei at sulement

who faith has only

ja de fu mal n'avrat

ever of fire ill not-he-shall-have

ne enfers ne l'ardrat.

nor hell not him-shall-burn

1330

1335

1340

Li sainz om vit de fei,

The holy man lives by faith

si cum dit nostre lei,

so as says our law

1345 e Ysaïas dit

and Isaiah says

par veir en sun escrit:

for true in his writing

li sainz om ki fei at

the holy man who faith has

par mi fu passerat,

through amid fire shall-pass

ja mal ne li ferat

ever ill not to-him it-shall-do

1350 ne peil n'i bruillerat.

nor hair not-there shall-singe

Ceste beste numum

This beast we-name

uncor un altre num,

still an other name

salamandrë est dit,

salamander it-is called

si cum truvum escrit.

so as we-find written

1355 En pumiers solt munter,

On apple-trees it-is-wont to-climb

pumes envenimer,

apples to-envenom

e el puiz u charat
and in-the well where it-shall-fall

l'eve envenimerat.
the-water it-shall-envenom

Or fin ceste raisun,
Now I-end this matter

altre cumencerum.
another we-shall-begin

1360

The Siren

XVI

The siren lives in the sea, sings against a storm and weeps in fair weather, and is woman as far as the girdle, with a falcon's feet and a fish's tail. Her singing puts the boatman to sleep and he forgets his ship. She is the riches of the world: the sea is this world, the soul the boatman, and the body his ship. Riches speak, fly, and swim, as the rich man's fame flies; she sings in the storm when riches master a man, and weeps in fair weather when he gives them up for God.

Serena en mer hante,
Siren in sea dwells

cuntre tempeste chante
against tempest she-sings

e plurë en bel tens,
and she-weeps in fair weather

itels est sis talenz;
such is her desire

e de feme at faiture
and of woman she-has fashion

1365

entresqu'a la ceinture,
as-far-as-to the girdle

e les piez de falcun

and the feet of falcon

e cue de peissun.

and tail of fish

Quant se volt dejuër

When herself she-wishes to-disport

1370 dunc chante halt e cler;

then she-sings loud and clear

se dunc l'ot notunier

if then her-bears boatman

ki najant [vait] par mer,

who rowing goes by sea

la nef met en ubli,

the ship he-puts in forgetting

senes est endormi.

at-once he-is fallen-asleep

1375 Aiez en remembrance,

Have in remembrance

ço est signefiance.

this is signification

Les sereines ki sunt

The sirens which are

richeises sunt del munt;

riches are of-the world

la mer mustre cest munt,

the sea shows this world

1380 la nef gent ki i sunt,

the ship people who there are

e l'anme est notunier,

and the-soul is boatman

nef cors ki deit nagier.

ship body which must to-row

Saciez maintes feiz funt

Know many times make

les richeises del munt

the riches of-the world

l'anme e le cors pechier

the-soul and the body to-sin

— c'est nef e notunier —

this-is ship and boatman

l'anme en pechié dormir,

the-soul in sin to-sleep

ensurquetut perir.

above-all to-perish

Les richeises del munt

The riches of-the world

mult granz merveilles funt,

very great marvels make

els parolent e volent,

they speak and fly

par piez prenent e noent;

by feet they-take and swim

pur ço de tel façon

for this of such fashion

les sereines peignum:

the sirens we-paint

li riches om parole,

the rich man speaks

de lui la fame vole,

of him the fame flies

1385

1390

1395

e les povres destreint

and the poor he-oppresses

e noe quant se feint.

and he-swims when himself he-feigns

Sereine est d'itel estre

Siren is of-such being

1400 qu'ele chante en tempeste;

that-she sings in tempest

ço fait richeise el munt

this does riches in-the world

quant riche ume cunfun

when rich man it-confounds

— c'est chanter en tempeste

this-is to-sing in tempest

quant richeise est sis maistre —

when riches is his master

1405 que om pur li se pent

that man for it himself hangs

e ocit a turment.

and kills with torment

La sereine en bel tens

The siren in fair weather

plurë e plaint tuz tens:

weeps and laments all times

quant om dune richeise

when man gives riches

1410 e pur Dé la depreise,

and for God it despises

[i]lores est bele ure

then is fair hour

e la richeise plure.

and the riches weeps

Saciez ço signefie

Know this signifies

richeise en ceste vie.

riches in this life

The Elephant

XVII

The elephant breeds seldom. When its time comes it goes east to paradise, where the female takes the fruit of the mandrake and makes the male eat of it; she brings forth standing in deep water for fear of the dragon, and the male guards the young. They are Eve and Adam, who ate in paradise against God's forbidding and fell into the sea of this world, where we are the young and the devil the dragon. Burnt elephant bone drives off serpents and venom. Isidore adds their size, their ivory, and the single leg-joint that keeps them from lying down — so hunters cut the tree or undermine the wall they lean on to sleep.

Une beste truvum

A beast we-find

qu'elefant apelum.

which-elephant we-call

D'iceste en sun escrit

Of-this in his writing

Physiologus dit:

Physiologus says

ele est beste entendable,

it is beast understanding

1415

- 1420 nient suvent feünable;
not often breeding
 e quant cil tens vendrat
and when that time shall-come
 qu'ele feünerat,
that-it shall-breed
 dunc vait en orïent,
then it-goes into east
 sa femele od sei prent,
its female with itself it-takes
- 1425 tresque al paraïs,
as-far-as to-the paradise
 u om fut primes mis.
where man was first put
 Iloc uns arbrë est,
There a tree is
 Mandragora ço est;
Mandragora this is
 del fruit premierement
of-the fruit first
- 1430 la femelë enprent
the female begins
 pur sun masle engignier,
for her male to-beguile
 e si l'en fait mangier.
and so him-thereof she-makes to-eat
 Quant del fruit mangié unt
When of-the fruit eaten they-have
 lores se cunjuindrunt,
then themselves they-shall-join

lur volenté ferunt

their will they-shall-do

par quei feünerunt;

by which they-shall-breed

la femele cunceit,

the female conceives

si cum femele deit.

so as female must

Pur crieme de dragun

For fear of dragon

feüne sun feün

she-brings-forth her young

en une eve parfunde,

in a water deep

tresqu'a sun ventre en l'unde;

as-far-as-to her belly in the-wave

se fors de l'eve esteit

if outside of the-water it-were

li draguns le prendreit,

the dragon it would-take

tut vif le mangereit

all alive it would-eat

u senes l'ocireit.

or at-once it-would-kill

Li masles i serat,

The male there shall-be

sun feün guarderat;

his young he-shall-guard

1435

1440

1445

pur crieme del dragun

for fear of-the dragon

1450 la garde sun feün.

there guards his young

Aiez en remembrance,

Have in remembrance

c'est grant signefiance.

this-is great signification

Beste de tel baillie

Beast of such nature

Eve, Adam signefie,

Eve Adam signifies

1455 ki el saint paraïs

who in-the holy paradise

terestre furent mis,

earthly were put

u li serpenz entrat

where the serpent entered

ki primes les temptat

who first them tempted

par le fruit del pumier

by the fruit of-the apple-tree

1460 que il lur fist mangier

that he to-them made to-eat

sur le defens de Dé,

against the forbidding of God

ultre sa volenté.

beyond his will

Primes Eve en manjat,

First Eve thereof ate

puis a Adam dunat;
then to Adam she-gave
 e tut ensement funt
and all likewise do
 cez bestes en cest munt,
these beasts in this world
 ki remembrent le fait
which recall the deed
 de l'ancien forfait
of the-ancient trespass
 que Eve e Adam firent,
that Eve and Adam did
 ki puis en mer chaïrent,
who then into sea fell
 e puis i engendrèrent
and then there begot
 e lur pechié plurerent.
and their sin wept
 Mer cest munt signifie
Sea this world signifies
 sulunc allegorie,
according-to allegory
 e nus esmes feün,
and we are young
 e diables dragun.
and devil dragon
 En mer sunt tempestez,
In sea are tempests
 pluies e mals orez;
rains and evil storms

1465

1470

1475

ensement en cest munt

likewise in this world

1480 ire e plur gent cunfunt.

wrath and weeping people confound

Pur ço preiat Davi

For this prayed David

en sun saltier issi:

in his psalter thus

»Fai mei salf, Sire Dé,

Make me safe Lord God

de mer, de tempesté!«

from sea from tempest

1485 Quant diables out fait

When devil had done

que Adam fut sustrait

that Adam was withdrawn

de sun saint paraïs

from his holy paradise

u ert furmez e mis,

where he-was formed and put

grant envirë aveit

great envy he-had

1490 que om avoir deveit

that man to-have should

le liu dunt trebuchat

the place whence he-fell

par orgoil qu'il pensat;

by pride that-he devised

pur ço volt exillier

for this he-wished to-exile

Adam e sa muillier;

Adam and his wife

mult fist a Adam guere,

much he-made against Adam war

sun fiz ocist en tere.

his son he-slew on earth

E pur ço li fiz Dé

And for this the son (of-)God

vint de sa majesté

came from his majesty

e pur ume char prist,

and for man flesh took

en grant peine se mist;

into great pain himself put

puis dunat a sa gent,

then he-gave to his people

a tuz, ferm fundement,

to all firm foundation

sur pierre nus asist,

upon stone us he-set

a preier nus aprist,

to to-pray us he-taught

e sur pierre se sist,

and upon stone himself he-sat

s'uraisun i escrist.

his-prayer there he-wrote

E pierre signefie,

And stone signifies

1495

1500

1505

ne larai nel vus die,

not I-shall-leave not-it to-you I-say

ferme estabilté

firm steadfastness

1510 u Deus nus at posé,

where God us has placed

quant dimes s'uraisun,

when we-say his-prayer

Pater Noster dium;

Pater Noster we-say

e si devum urer,

and so we-must to-pray

Jesu Crist aürer,

Jesus Christ to-adore

1515 quant par sa passiun

since by his passion

avum redemption.

we-have redemption

E Phisiologus

And Physiologus

de l'elefant dit plus:

of the-elephant says more

la u l'os en ardrat

there where the-bone thereof shall-burn

1520 u li peils bruillerat,

where the hair shall-singe

de l'odur kin istrat

by the-scent which-thereof shall-issue

les serpenz chacerat

the serpents it-shall-drive-away

e venim e ordure,

and venom and filth

itel est sa nature.

such is its nature

Issifaitierement

1525

In-this-manner

sunt surmunté serpent

are overcome serpents

e venins e vermine,

and venoms and vermin

ço dit letre devine,

this says letter divine

par les ovres de Dé

by the works of God

e par sa poësté.

1530

and by his power

E Ysidres nus dit,

And Isidore to-us says

ki l'elefant descrit,

who the-elephant describes

grant sunt a desmesure

great they-are beyond measure

e de bos unt faiture,

and of oxen they-have fashion

1535 e les denz que il unt

and the teeth that they have

tutes d'ivoire sunt;

all of-ivory are

un chastel portereit

a castle it-would-carry

se sur sun dos esteit;

if upon its back it-were

si at entendement

so it-has understanding

1540 e grant remembrement.

and great memory

Es jambes par nature

In-the legs by nature

nen at qu'une jointure;

not it-has but-one joint

il ne pot pas gesir

it not can at-all to-lie-down

quant il se volt dormir,

when it itself wishes to-sleep

1545 kar se culchiez esteit

for if lain-down it-were

par sei ne levereit,

by itself not it-would-rise

e en liu de culchier

and in place of to-lie-down

li estot apuier

to-it it-behooves to-lean

u a arbre u a mur,

either against tree or against wall

idunc dort a seür.

1550

then it-sleeps in safety

E la gent de la tere

And the people of the land

ki le volent cunquere,

who it wish to-win

le mur enfunderunt

the wall they-shall-undermine

u l'arbre enciserunt:

or the-tree they-shall-cut

quant l'elefanz vendrat

1555

when the-elephant shall-come

ki s'i apuierat,

which itself-there shall-lean

l'arbre u li murs charat

the-tree or the wall shall-fall

e il trebucherat;

and it shall-tumble

issifaitierement

in-this-manner

le pernent cele gent.

1560

it take those people

Saciez li elefant

Know the elephants

que il vunt en saltant.

that they go in leaping

La femele en verté

The female in truth

sun fiz, ainz qu'il seit né,

her son before that-it be born

1565 dous anz le porterat,
two years him she-shall-carry
 en ver se cuncevrat.
in spring herself she-shall-conceive
 E treis cenz anz vivrunt;
And three hundred years they-shall-live
 en Inde Majur sunt.
in India Greater they-are

The Mandrake

XVIII

The mandrake has two roots shaped like a man and a woman, the female leafed like lettuce and the male like the beet, and the female root is medicine for women. It must be dug around gently and left untouched, then tied to a dog starved three days, which is called from far off with bread held out: the dog breaks the root, the root casts a cry, and the dog falls dead of it. A man must stop his ears or die likewise. The root can heal every sickness but death.

E li mandragora
And the mandragora
 1570 dous tels racines a
two such roots has
 ki tels faitures unt
which such fashions have
 cum om e feme sunt.
as man and woman are
 La femele racine
The female root
 a feme est me[di]cine;
for woman is medicine

la femele est foillue

the female is leafy

cum foille de laitue,

as leaf of lettuce

li masles foilluz rest

the male leafy in-turn-is

si cume la [bete] est;

so as the beet is

par engin est cuillie,

by craft it-is gathered

oëz en quel baillie.

hear in what manner

Om ki la deit cuillir

Man who it must to-gather

entur la deit fuïr

around it he-must to-dig

suavet, belement,

softly gently

qu'il ne l'atuche nient;

that-be not it-touch at-all

puis prenge un chien lié,

then let-him-take a dog bound

a li seit atachié,

to it let-it-be tied

ki bien seit afamé,

which well be starved

treis jurz ait jeüné;

three days have fasted

e pains li seit mustrez,

and bread to-it let-it-be shown

1575

1580

1585

- 1590 de luinz seit apelez.
from afar let-it-be called
 Li chiens a sei trarat
The dog to itself shall-draw
 la racine rumprat,
the root it-shall-break
 e un cri geterat,
and a cry it-shall-cast
 li chiens morz en charat
the dog dead thereof shall-fall
- 1595 pur le cri qu'il orat,
by the cry that-it shall-bear
 tel vertu cele erbe at.
such power that herb has
 Rien ne la pot oïr
Anything not it can to-bear
 ne l'estoce murir;
nor him-it-behooves to-die
 e se li om l'oeit
and if the man it-heard
- 1600 eneslepas mureit.
straightway he-would-die
 Pur ço deit estuper
For this he-must to-stop
 ses oreilles, garder
his ears to-take-care
 qu'il n'en oie le cri,
that-he not-thereof bear the cry

qu'il ne morge altresi

that-be not die likewise

cume li chiens ferat

as the dog shall-do

ki le cri en orat.

which the cry thereof shall-bear

Ki at ceste racine,

Who has this root

mult valt a medicine;

much it-avails for medicine

de trestute enferté

of every sickness

pot trametre santé,

it-can to-send health

fors sulement de mort,

save only of death

u il n'at nul resort.

where there not-has any remedy

N'en voil or plus traitier,

Not-thereof I-wish now more to-treat

altre voil cumencier.

another I-wish to-begin

1605

1610

The Asp

XIX

The asp is crafty, and when it perceives enchanter coming it stops both ears, pressing one to the ground and filling the other with its tail, so as to hear nothing. So are the rich of the world: one ear in the earth to win riches, the other stopped with sin. They will not hear God now, and shall hear him at the judgment. Several kinds are told apart by their stings; and Cleopatra, wise in the arts, put them to her paps and died of them.

1615 **Aspis est un serpent**

Asp is a serpent

ki signifie gent.

which signifies people

Cuinte est e veziez

Cunning it-is and crafty

e de mal enseigniez;

and of evil taught

quant il aperceit gent

when it perceives people

1620 **ki funt enchantement,**

who make enchantment

kil volent enchanter,

who-it wish to-entant

prendre e enganer,

to-take and to-beguile

les oreilles qu'il at

the ears that-it has

tres bien estuperat;

very well it-shall-stop

l'une a tere apriendrat,

the-one to earth it-shall-press

en l'autre mucerat

in the-other it-shall-hide

sa cue fermement,

its tail firmly

qu'il n'en oie neient.

that-it not-thereof hear anything

Grant chose signefie,

Great thing it-signifies

ne larai nel vus die.

not I-shall-leave not-it to-you I-say

D'itel maniere sunt

Of-such manner are

la riche gent del munt,

the rich people of-the world

l'une oreille unt en tere

the-one ear they-have in earth

pur richeise cunquere,

for riches to-win

l'autre estupe pechié

the-other stops sin

dunt il sunt engignié:

whereby they are beguiled

par cue de serpent

by tail of serpent

entent pechiez de gent.

he-means sins of people

Riche om volt ço qu'il veit,

Rich man wishes this that-he sees

1625

1630

1635

1640 seit a tort u a dreit;
be-it by wrong or by right
 puis que toleit l'avrat
after that taken-away it-he-shall-have
 almosne n'en ferat,
alms not-thereof he-shall-make
 ne pitié ne li prent
nor pity not to-him takes
 de mal faire a la gent.
of ill to-do to the people

1645 Ne volent Dé oïr
Not they-wish God to-bear
 ne faire sun plaisir;
nor to-do his pleasure
 un jur uncor verunt
one day still they-shall-see
 que il chaitif l'orunt,
that they wretched him-shall-bear
 al jur del jugement,
at-the day of-the judgment

1650 dunc l'orunt li dolent
then him-shall-bear the sorrowing
 ki en enfer irunt
who into hell shall-go
 qu'il deservi avrunt.
that-they deserved shall-have
 Itel signefiance
Such signification
 fait aspis senz dutance.
makes asp without doubt

As en griu venim est,

As in Greek venom is

dunt aspis numez est;

whereof asp named it-is

il envenime e mort,

it envenoms and bites

par ço trait gent a mort.

by this it-draws people to death

Plusur gendrë en sunt

Several kinds thereof are

ki serpent sunt del munt,

which serpents are of-the world

diverses unt natures

divers they-have natures

e diverses pintures:

and divers stings

cil cui alquant puindrunt

those whom some shall-sting

eneslepas murunt,

straightway they-shall-die

e alquant enflerunt,

and some shall-swell

puis a lunc tens murunt;

then after long time they-shall-die

alquant seeillerunt

some shall-thirst

e par ardur murunt,

and by burning they-shall-die

1655

1660

1665

[e] alquant sanc bevrunt

and some blood shall-drink

1670 de cels que il puindrunt.

of those that they shall-sting

Ço sout Cleopatras

This knew Cleopatra

ki sage fut des arz

who wise was of-the arts

— reïne ert apelee

queen she-was called

d'Egypte la cuntree —

of-Egypt the country

1675 cestes merveilles fist:

these marvels she-did

a ses traianz les mist,

to her paps them she-put

e tant fort l'alaitierent

and so hard her-they-suckled

que le sanc en suchierent;

that the blood thereof they-sucked

morte en fut la reïne.

dead thereof was the queen

1680 Atant la raisun fine.

Thereupon the matter ends

The Sawfish

xx

Serra is a sea beast with wings, a lion's head, and a fish's tail. Seeing a ship on the high sea it raises its wings, runs before the wind, and holds the wind back so that the ship cannot make way; when it cannot overtake, it draws in its wings and dives to devour fish. Serra is the devil, the sea this world, the ship the people in it, and the wind holy inspiration, which the devil takes from those who will not hear preaching; when he cannot tempt the holy he dives for those he finds in sin.

Serra beste est de mer,

Serra beast is of sea

eles at pur voler

wings it-has for to-fly

e teste at de leün

and head it-has of lion

e cue at de peissun.

and tail it-has of fish

Quant veit nef en mer halt

1685

When it-sees ship on sea high

ses eles leve en halt,

its wings it-raises on high

a la nef fait grant lait

to the ship it-does great harm

kar devant le vent vait,

for before the wind it-goes

e si retient le vent

and so it-holds-back the wind

qu'ele n'en at neient,

1690

that-it not-thereof has anything

ne la nef en tant d'ure

nor the ship in so-much of-hour

de neient ne pot cure.

of at-all not can to-run

Quant la beste at ço fait

When the beast has this done

ses eles a sei trait;

its wings to itself it-draws

1695 quant ne pot surmunter

when not it-can to-overtake

la nef laissë aler;

the ship it-lets to-go

lores se plunge en mer

then itself it-plunges into sea

pur peissuns devurer,

for fishes to-devour

la nef s'en vait najant

the ship itself-thence goes sailing

1700 cui ele alout nuisant.

which it went harming

E iço demustrum

And this we-show

es furmes que peignum.

in-the forms that we-paint

Serra en ceste vie

Serra in this life

diable signefie,

devil signifies

1705 e la mer icest munt,

and the sea this world

la nef gent ki i sunt,

the ship people who there are

e saint espirement

and holy inspiration

entendum par le vent.

we-understand by the wind

Quant serra nef suprent

When serra ship overtakes

dunc li sustrait le vent:

then to-it it-takes-away the wind

issi diable a gent

thus devil from people

tolt saint espirement;

takes-away holy inspiration

quant il oent sermun

when they hear sermon

e predication,

and preaching

nel volent esculter,

not-it they-wish to-listen-to

volent le desturber,

they-wish it to-binder

diabes ço lur fait,

devil this to-them does

saint Espir lur sustrait.

holy Spirit to-them takes-away

Pur ço dist Damnedé

For this said Lord-God

as Judeus en verté:

to-the Jews in truth

1710

1715

1720

»Icil ki sunt de Dé

Those who are of God

oent le sermun Dé.»

bear the sermon (of-)God

N'est guaires om mortal

Not-is much man mortal

ki ne penst bien e mal;

who not think good and ill

1725 quant est en mal pensé

when be-is in ill thought

Serra l'a dunc seré;

Serra him-bas then seized

quant om a bien repaire

when man to good returns

Serra nel pot mesfaire.

Serra not-him can to-harm

Quant ne pot saint tempter

When not it-can holy-one to-tempt

1730 ne a mal tresturner,

nor to ill to-turn

dunc se plungë en mer

then itself it-plunges into sea

pur peissuns devurer,

for fishes to-devour

c'est qu'il se met el munt,

that-is that-it itself puts in-the world

umes prent e cunfunt

men it-takes and confounds

1735 que il trovë en mal,

whom it finds in ill

en pechié criminal,

in sin criminal

cum serra le peissun.

as serra the fish

Ci fine la raisun.

Here ends the matter

The Hedgehog

XXI

The hedgehog climbs into the vine at harvest, strikes down the ripest cluster, comes down and rolls on the grapes until it is laden with them, and so carries food to its young. The vine is man, the cluster his soul, the grapes his goodness, and the hedgehog the devil, who takes a man's goodness from him and with it his joy in the other life.

Oëz del heriçun

Hear of-the hedgehog

que par lui entendum:

what by it we-understand

Phisiologus dit

Physiologus says

de lui en sun escrit

of it in his writing

faiz est cume purcel,

made it-is like piglet

espinuse at la pel.

prickly it-has the skin

1740

- 1745 El tens de vendengier
In-the season of to-harvest
 lores munte el palmier,
then it-climbs into-the vine
 la u la grape veit
there where the cluster it-sees
 ki plus meüre seit,
which most ripe be
 sin abat le raisin,
so-thereof it-strikes-down the grape
- 1750 mult li est mal voisin.
very to-it it-is bad neighbor
 Puis del palmier descent,
Then from-the vine it-descends
 sur les raisins s'estent,
upon the grapes itself-it-stretches
 puis dessus se volupe
then upon-them itself it-rolls
 ruunz cume pelute.
round as ball
- 1755 Quant est tres bien chargiez,
When it-is very well laden
 des raisins enbrochiez,
with-the grapes stuck
 issi porte pulture
thus it-carries food
 a ses fiz par nature.
to its young by nature
 C'est grant signefiance,
This-is great signification

aiez en remembrance.

1760

have in remembrance

Par la vigne entendum

By the vine we-understand

ume par grant raisun,

man by great reason

e par la grape entent

and by the cluster he-means

anme veraïement,

soul truly

e par le heriçon

1765

and by the hedgehog

le diable entendum;

the devil we-understand

par le raisin entent

by the grape he-means

bunté d'anme ensement.

goodness of-soul likewise

Saciez que vif malfé

Know that living fiend

a ume tolt bunté

1770

from man takes-away goodness

e joie en l'altre vie;

and joy in the-other life

ço est l'allegorie.

this is the-allegory

E ço dit Bestiaire,

And this says Bestiary

un livre de gramaire.

a book of learning

The Fox

XXII

The fox rolls in red earth and lies gaping as if dead; a bird takes it for carrion, comes to peck, puts its head into the open mouth, and is seized and devoured. So the devil shows a dead semblance to people living in the flesh until they are shut in his mouth. David says whoever does not die for God shall be the fox's share, Herod was likened to a fox, and Our Lord bade them tell the vixen she harms the earth, which is man, with the pits of sin she makes there.

1775 Vulpis de beste est nuns

Vulpis of beast is name

que gupil apeluns.

which fox we-call

Gupiz est mult luiriez

Fox is very crafty

e forment veziez;

and greatly cunning

quant preie volt cunquere

when prey it-wishes to-win

1780 met sei en ruge tere,

it-puts itself into red earth

tuz s'i enpulderat,

all itself-there it-shall-powder

cume mort se girat;

as dead itself it-shall-lie

la gist gule bae,

there it-lies maw gaping

sa langue hors getee.

its tongue out cast

Li oisels ki la veit

The bird which it sees

quide que morte seit,

thinks that dead it-be

al gupil vient volant

to-the fox it-comes flying

la u fait mort semblant;

there where it-makes dead semblance

lores le volt mangier

then it it-wishes to-eat

si le prent a bechier,

so it it-begins to to-peck

en la buche li met

into the mouth to-it it-puts

[e] sun chief e sun bec:

both its beak and its beak

li gupiz eneslure

the fox at-once

l'oiseil prent e devure.

the-bird takes and devours

Aiez en remembrance,

Have in remembrance

c'est grant signefiance.

this-is great signification

Li gupiz signefie

The fox signifies

diable en ceste vie:

devil in this life

1785

1790

1795

a gent en char vivant

to people in flesh living

1800 demustre mort semblant,

he-shows dead semblance

tant qu'en mal sunt entré,

until that-in ill they-are entered

en sa buche enseré;

in his mouth shut

dunc les prent eneslure

then them he-takes at-once

sis ocit e devure,

so-them he-kills and devours

1805 si cum li gupiz fait

so as the fox does

l'oiseil, quant l'at atrait.

the-bird when it-he-has drawn

Davit dit en verté:

David says in truth

»Ki ne morent pur Dé(?)

Who not die for God

en main de glaive irunt,

into hand of sword shall-go

1810 de gupil part serunt.«

of fox share they-shall-be

E Herode en verté

And Herod in truth

a gupil fut esmé;

to fox was likened

e Nostre Sire dit

and Our Lord says

par veir en sun escrit:

for true in his writing

»Dites a la gupille

1815

Say to the vixen

qu'el fait grant mirabille;

that-she makes great wonder

a la tere fait lait

to the earth she-does harm

des fosses qu'ele i fait.»

by-the pits that-she there makes

Par terë entendum

By earth we-understand

ume par grant raisun,

1820

man by great reason

e par fosse pechié

and by pit sin

dunt om est engignié,

whereby man is beguiled

que diables i fait,

that devil there makes

par quei ume a sei trait.

by which man to himself he-draws

N'en voil or plus traitier,

1825

Not-thereof I-wish now more to-treat

altre voil cumencier.

another I-wish to-begin

The Wild Ass

XXIII

The wild ass brays twelve times on the twenty-fifth day of March, and as often that night, because that is the equinox, when night and day are of equal length and each has twelve hours; it is vexed at that season, loving the long night better. It is the devil, and March all time, since God made all things in March; the hours are the number of his people, and when he feels them dwindle as the night's hours do after the equinox, he begins to cry and wail.

Onager par raisun

Onager by reason

asne salvage at num.

ass wild has name

D'icest en sun escrit

Of-this in his writing

1830 Phisiologus dit:

Phisiologus says

quant marz at en sun curs

when March has in its course

parfait .xx. e .v. jurz,

completed twenty and five days

lores cel jur del meis

then that day of-the month

rechane duze feiz,

it-brays twelve times

e la nuit ensement

and the night likewise

par cest ordenement

by this ordering

que icele saisun

that that season

est equinoctium,

is equinoctium

ço est que nuit e jur

this is that night and day

est d'uële lungur.

is of-equal length

Par duze feiz qu'il fait

By twelve times that-it makes

sun rechan e sun brait

its bray and its cry

mustre que nuit e jur

it-shows that night and day

duze ures unt en tur;

twelve hours have in turn

li asnes est mariz,

the ass is vexed

lores quant fait ses criz,

then when it-makes its cries

que la nuit e le jur

that the night and the day

unt uële lungur:

have equal length

1835

1840

1845

mielz aime la lungur

better it-loves the length

1850 de la nuit que del jur.

of the night than of-the day

Or oëz senz dutance

Now hear without doubt

de ço signefiance.

of this signification

Onager signefie

Onager signifies

diable en ceste vie

devil in this life

1855 e par marz entendum

and by March we-understand

tuz les tens que avum,

all the times that we-have

kar en cele saisun

for in that season

tut fist Deus par raisun.

all made God by reason

E ço trovent devin

And this find divines

1860 lisant en Genesin:

reading in Genesis

Deus jur numat luur

God day named light

e la nuit tenebrur;

and the night darkness

par le jur entendum

by the day we-understand

bone gent par raisun,

good people by reason

ki en luur irunt

who into light shall-go

e od Dé regnerunt,

and with God shall-reign

e par nuit entendum

and by night we-understand

cez qu'irunt od Neirun,

those who-shall-go with Nero

e par ures entent

and by hours he-means

le nombre de la gent.

the number of the people

E quant diables sent

And when devil feels

que decreissent sa gent,

that decrease his people

cume les ures funt

as the hours do

ki enz en la nuit sunt

which within in the night are

puis l'equinoctium

after the-equinoctium

vernal, qu'en marz avum,

vernal that-in March we-have

dunc cumence a crier,

then he-begins to to-cry

1865

1870

1875

forment a guaimenter,

greatly to to-wail

cume li asnes fait

as the ass does

1880 ki rechanë e brait.

which brays and bellows

E equinoctium

And equinoctium

ço est demustraisun

this is demonstration

qu'aprof le jugement

that-after the judgment

senz nul redutement

without any fearing

1885 paraïs iert sanz fin

paradise shall-be without end

e enfers uëlin.

and hell equally

Aiez en remembrance,

Have in remembrance

ço est signefiance.

this is signification

The Ape

XXIV

The ape counterfeits whatever it sees and makes mockery of people, and befouls itself when it is angered. Of its young it carries the dearer before it and leaves the hated one at its back. It has the likeness of the devil, felon and vain and grinning at evil deeds, who mocks those he catches in ill: those who serve him he will befoul and put before him into hell, and leave at his back the good men he hates, who shall remain with God.

Li singes par figure,

The ape by figure

si cum dit escripture,

so as says scripture

ço qu'il veit cuntrefait,

this that-it sees it-counterfeits

de gent eschar si fait;

of people mockery so it-makes

e quant il est iriez

and when it is angered

senes est merguilliez.

at-once it-is defiled

E les feüns qu'il at,

And the young that-it has

cels qu'il plus chiers avrat

those that-it more dear shall-have

devant sei porterat,

before itself it-shall-carry

1890

1895

e cels que il harat

and those that it shall-hate

a sun dos les larat;

at its back them it-shall-leave

1900 signefiance i at.

signification there is

Li singes senz dutance

The ape without doubt

de diable at semblance.

of devil has semblance

Il est e fel e vains,

He is both felonious and vain

de mals faiz eschignanz;

of evil deeds grinning

1905 il escharnist la gent

he mocks the people

que il en mal suprent,

whom he in ill surprises

issi merguillerat

thus he-shall-defile

celui kil servirat,

him who-him shall-serve

devant sei les metrat

before himself them he-shall-put

1910 en enfer u irat,

into hell where he-shall-go

e a sun dos larat

and at his back he-shall-leave

bons umes qu'il harat,

good men that-he shall-hate

c'est od Dé remaindrunt;

that-is with God they-shall-remain

Deus tel grace nus dunt!

God such grace to-us give

The Whale

XXV

Cetus takes sand from the sea and spreads it on its back, then lies still on the surface; the boatman takes it for an island, lands to make his meal, and when the whale feels the fire it plunges and drowns them. The whale is the devil, the sea this world, the sand the world's riches, the soul the boatman, and the body his ship. Its other nature is a sweet breath that draws the little fish into its open mouth, as the devil swallows the people who love him.

Cetus est mult grant beste,

1915

Cetus is very great beast

tuz tens en mer converse;

all times in sea it-dwells

le sablun de mer prent,

the sand of sea it-takes

desur sun dos l'estent,

upon its back it-it-spreads

sur mer s'esdregerat,

on sea itself-it-shall-raise

en pais si esterat.

1920

in peace so it-shall-stand

Li notuniers la veit,

The boatman it sees

quide que ille seit;

thinks that island it-be

iloc vait ariver,

there he-goes to-land

sun cunrei aprester.

bis provision to-prepare

1925 Li balains le fu sent

The whale the fire feels

e la nef e la gent,

and the ship and the people

lores se plungerat,

then itself it-shall-plunge

s'il pot, sis neierat.

if-it can so-them shall-drown

Li cetus diable est

The cetus devil is

1930 e la mer cist munz est,

and the sea this world is

e les graveles sunt

and the sands are

les richeises del munt;

the riches of-the world

e l'anme est notunier,

and the-soul is boatman

cors nef qu'il deit garder;

body ship which-he must to-guard

1935 e li fus est amur,

and the fire is love

qu'om aime cum seignur

that-one loves as lord

sun or e sun argent.

bis gold and bis silver

Quant ço diables sent

When this devil feels

e mielz seürs serat,

and more sure he-shall-be

lores le neierat.

then him he-shall-drown

E ço dit escripture:

And this says scripture

Cetus at tel nature

Cetus has such nature

que quant il volt mangier

that when it wishes to-eat

cumence a baaillier,

it-begins to to-gape

e el baaillement

and in-the gaping

de sa buche odor rent

from its mouth odor it-gives

tant suëf e tant bun

so sweet and so good

que li petit peissun

that the little fish

ki l'odor amerunt

which the-odor shall-love

en sa buche enterunt;

into its mouth shall-enter

ilores la clorat,

then it it-shall-close

si les transgluterat.

so them it-shall-swallow

1940

1945

1950

E diable ensemment

And devil likewise

transgluterat la gent

shall-swallow the people

1955 ki issi l'amerunt

who thus him-shall-love

qu'en sa buche enterunt.

that-into its mouth shall-enter

Iço dit Bestiaire,

This says Bestiary

un livre de gramaire.

a book of learning

The Partridge

XXVI

The partridge is so named because it loses what it rears: it steals another bird's eggs, broods them, and feeds the young until they can fly, and then, hearing the voice of their true father and mother, they know their lineage and forsake the bird that reared them — nature being worth more than nurture, and Jeremiah calls it a fool. The thieving partridge is the devil, who takes from holy church what she had baptized and marked as her own, and is left shamed when Christians hear the church's voice and forsake him.

Perdix d'oiseil est num,

Perdix of-bird is name

1960 e pur ço at tel num

and for that it-has such name

que pert sa nureture,

that it-loses its rearing

oëz en quel mesure:

hear in what measure

Perdix altre deceit,

Partridge another deceives

kar quant altrui os veit,

for when another's eggs it-sees

s'el pot, sis emblerat,

if-it can so-them it-shall-steal

en sun ni les metrat;

into its nest them it-shall-put

lores les cuverat

then them it-shall-brood

e tant les nurirat

and so-much them it-shall-nourish

qu'il purunt bien mangier,

that-they shall-be-able well to-eat

voler e purchacier.

to-fly and to-forage

Se dunc oent lur pere

If then they-hear their father

u la voiz de lur mere,

or the voice of their mother

par la voiz entendrunt

by the voice they-shall-understand

de lur lignage sunt,

of their lineage they-are

icez deguerpirunt

these they-shall-forsake

ki nuriz les avrunt:

who nourished them shall-have

1965

1970

1975

pur ço mielz valt nature

for that more is-worth nature

que ne fait nureture.

than not does rearing

E ço en sun escrit

And this in his writing

1980 Jeremias nus dit:

Jeremiah to-us says

la perdix crïerat

the partridge shall-cry

e si assemblerat

and so shall-gather

ço que altre cuvat,

that which another brooded

ki pur fol se tendrat.

who for fool himself shall-hold

1985 Aiez en remembrance,

Have in remembrance

ço est signefiance.

this is signification

La perdix felunesse

The partridge felonious

ki se fait larunesse,

which itself makes robber

ki issi tolt al frunt

which thus takes at-the face

1990 ço qu'altre perdix punt,

that which-another partridge lays

diable est en tel guise,

devil is in such guise

ki tolt a sainte eglise

who takes from holy church

ço qu'aveit baptizié,

that which-she-had baptized

cume ses os merchié.

as its eggs marked

Mais quant li perdizel

But when the partridge-chicks

sunt parcreü oisel,

are full-grown birds

qu'il entendent le pere

that-they hear the father

e la voiz de la mere,

and the voice of the mother

laissent lur nureture,

they-leave their rearing

vient a lur nature,

they-come to their nature

e cil kis at nuri

and he who-them has nourished

se tient pur escharni:

himself holds for mocked

ço est tut ensement

this is all likewise

quant crestiene gent

when Christian people

oent Dé en tel guise

hear God in such guise

e voiz de sainte eglise,

and voice of holy church

1995

2000

2005

qu'il guerpissent diable,

that-they forsake devil

par semblant cuvenable,

by semblance fitting

ki se tient pur huni

who himself holds for shamed

2010 quant se veit deguerpi.

when himself he-sees forsaken

Saciez ço signefie

Know this signifies

oisels de tel baillie.

bird of such nature

The Eagle

XXVII

The eagle is king of birds and is called clear-seeing, for it looks straight at the brightest sun without blinking and sees a fish swimming in the depths. It holds its young up to the sun and keeps only the one that looks straight, making itself wild toward the rest. Grown old and dim-eyed, it mounts into the heat, singes its wings, burns the mist from its eyes, and plunges three times in a clear eastern fountain to be young again, as David says. It signifies the son of Saint Mary; the fountain is baptism, and a father should cast off a son who will not look toward God.

Aigle est reis des oisels,

Eagle is king of-the birds

mult mustre essamples bels.

much it-shows examples fair

En latine raisun

2015

In Latin speech

cler-veant l'apelum,

clear-seeing we-it-call

kar le soleil verat

for the sun it-shall-see

quant il plus clers serat,

when it most bright shall-be

tant dreit l'esgarderat

so straight it-it-shall-behold

ja l'oïl ne cillerat;

2020

ever the-eye not it-shall-blink

de halt en funz de mer

from high in depth of sea

bien veit peissun noër,

well it-sees fish to-swim

e de halt vient volant,

and from high it-comes flying

le peissun prent noant,

the fish it-takes swimming

a la rive le trait,

2025

to the shore it it-draws

sa volenté en fait.

its will thereof it-does

E quant li oiselet

And when the little-birds

sunt el ni petitet,

are in-the nest tiny

entre ses piez les prent,

between its feet them it-takes

- 2030 porte les belement
it-carries them gently
 al soleil, quant est cler,
to-the sun when it-is bright
 si lur fait esgarder.
so to-them it-makes to-behold
 E celui qu'il verat
And him whom-it shall-see
 ki plus dreit guarderat,
who most straight shall-look
- 2035 cel tient de sun lignage,
that-one it-holds of its lineage
 garde le, mult est sage;
it-guards it very it-is wise
 a l'oiseil fait grant lai
to the-bird it-does great harm
 ki n'esgarde le rai,
which not-bebolds the ray
 nel tient de sun lignage,
not-it it-holds of its lineage
- 2040 de lui se fait salvage,
from it itself it-makes wild
 ja puis nel nurirat;
ever after not-it it-shall-nourish
 grant essamplë i at.
great example there is
 E Phisiologus
And Physiologus
 de l'aigle nus dit plus,
of the-eagle to-us says more

que quant il enveillist

that when it grows-old

e s'ele apesantist

and its-wing grows-heavy

e veüe li falt,

and sight to-it fails

lores munte en l'air halt,

then it-mounts into the-air high

en la chalur se bruille

in the heat itself it-burns

e ses eles i uille,

and its wings there it-singes

le [chalin] de ses uiz,

the mist from its eyes

tant est cuintes e duiz.

so it-is clever and skilled

Quant li aigle at ço fait

When the eagle has this done

en orient en vait,

into east thence it-goes

u veit une fontaine

where it-sees a fountain

dunt l'eve est clere e saine;

whose the-water is clear and wholesome

e tel est sa nature,

and such is its nature

si cum dit escripture,

so as says scripture

quant treis feiz est plungiez,

when three times it-is plunged

2045

2050

2055

- 2060 dunc est rejuveigniez.
then it-is rejuvenated
 Enpur ço dit Davi
For this says David
 enz el saltier issi:
within in-the psalter thus
 »Juvenz seit [renuvez],
Youth be renewed
 cum aiglë est muëz.«
as eagle is changed
- 2065 Aiez en remembrance,
Have in remembrance
 c'est grant signefiance.
this-is great signification
 Li aigle signefie
The eagle signifies
 le fiz Sainte Marie;
the son (of-)Saint Mary
 reis est sur tute gent
king he-is over all people
- 2070 senz nul redutement,
without any fearing
 e halt maint e luinz veit,
and high he-dwells and far he-sees
 bien set que faire deit.
well he-knows what to-do he-must
 La mer mustre cest munt,
The sea shows this world
 peissuns gent ki i sunt;
fishes people who there are

pur nus vint Deus en tere

2075

for us came God into earth

pur noz anmes cunquere;

for our souls to-win

a nus vint avolant,

to us he-came flying

del munt par tel semblant

from-the world by such likeness

nus traist par tel raisun

us he-drew by such reason

cum aigle le peissun.

2080

as eagle the fish

Ço que li aigle veit

That which the eagle sees

le soleil itant dreit,

the sun so straight

quant il plus clers serat,

when it most bright shall-be

que ja n'en cillerat,

that ever not-thereat it-shall-blink

signefië itant,

2085

signifies so-much

seiez i atendant,

be there attentive

que Crist veit ensement

that Christ sees likewise

sun pere apertement;

his father openly

- e tuit icil del munt
and all those of-the world
- 2090 ki veir crestien sunt
who true Christians are
 lores quant finerunt
then when they-shall-end
 altresí Dé verunt.
likewise God they-shall-see
 Iço que l'aigle prent
This that the-eagle takes
 ses oisels belement
its birds gently
- 2095 e porte les en halt
and carries them on high
 al soleil, quant est chalt,
to-the sun when it-is hot
 nus dune entendement
to-us gives understanding
 que li angele ensement
that the angels likewise
 deivent anmes porter
must souls to-carry
- 2100 devant Dé presenter;
before God to-present
 la digne recevrat,
the worthy he-shall-receive
 la nun digne larat.
the not worthy he-shall-leave

E li rejuveignier

And the rejuvenating

de l'aigle e li plungier

of the-eagle and the plunging

baptisme signefie

baptism signifies

en ceste mortel vie;

in this mortal life

e saciez orient

and know east

demustre naissement,

shows birth

si cum mustre l'escrit

so as shows the-writing

que Deus meïsmes dit:

that God himself says

ki d'eve e d'espirt

who of-water and of-spirit

ne naistrat, [i]ço dit,

not shall-be-born this he-says

en paraïs n'irat

into paradise not-be-shall-go

ne od lui ne serat.

nor with him not he-shall-be

Pur general pechié

For general sin

est enfes baptizié,

is child baptized

2105

2110

2115

e quant il est levez

and when he is raised

cum aigle est renuevez;

as eagle he-is renewed

quant il est baptiziez

when he is baptized

2120 dunc est rejuveigniez;

then he-is rejuvenated

vertu e veement

virtue and seeing

en baptisteire prent.

in baptistery he-takes

E quant Deus tal essample

And when God such example

nus mustre senz dutance

to-us shows without doubt

2125 en mue creature,

in mute creature

si cum dit escripture,

so as says scripture

om le deit mult mielz faire,

one it must much better to-do

si cum dit Bestiaire.

so as says Bestiary

Sun fiz deit deguerpir

His son he-must to-forsake

2130 se Dé ne volt servir;

if God not he-wishes to-serve

lores le deit geter
then him he-must to-cast-out

s'il nel volt aürer,
if-he not-him wishes to-adore

cume li aigle fait
as the eagle does

ki sun oisel[et] lait,
which its little-bird leaves

quant le soleil ne veit
when the sun not it-sees

[si] cum il faire deit;
so as it to-do must

vers Dé garder devum
toward God to-look we-must

que nus ne forslignum.
that we not degenerate

Aiez en remembrance,
Have in remembrance

c'est grant signefiance.
this-is great signification

N'en voil or plus traitier,
Not-thereof I-wish now more to-treat

d'altre voil cumencier.
of-another I-wish to-begin

2135

2140

The Caladrius

XXVIII

The caladrius is wholly white and formed like a gull, and Deuteronomy forbids the eating of it. It belongs in a king's court, for it can tell whether a sick man must die: if he must, it will not deign to look at him; if it looks, it draws the whole sickness into itself and the man goes away whole. The marrow of its thigh bone restores failing sight. It is Christ, white and cleansed of sin, who came to the Jews and was refused, and looked upon us instead.

Caladrius est nuns

Caladrius is name

d'un oisel que truvuns

of-a bird which we-find

2145 trestut blanc en verté,

wholly white in truth

cume mave est furmé.

as gull it-is formed

[E] uns livres, ço di,

And a book this I-say

deuteronomii,

of-Deuteronomy

le defent a mangier,

it forbids to to-eat

2150 kar mult est l'oisels chier.

for very is the-bird precious

E Physiologus

And Physiologus

dit que caladrius

says that caladrius

en curt a rei deit estre,

in court of king must to-be

e d'une chose est maistre,

and of-one thing it-is master

que il set bien choisir

that it knows well to-discern

ume ki deit murir

man who must to-die

d'enfermeté qu'om at

of-sickness that-one has

ki devant lui vendrat.

who before it shall-come

S'il deit murir par veir

If-he must to-die for true

nel deignerat veer,

not-him it-shall-deign to-see

mais s'il le volt veer,

but if-it him wishes to-see

tresbien saciez pur veir

full-well know for true

que par sun veement

that by its seeing

le mal de l'ume prent,

the ill of the-man it-takes

2155

2160

2165 tut le mal a sei trait
all the ill to itself it-draws

e li om sains se vait.
and the man whole himself goes

E l'oisels at un os
And the-bird has a bone

enz en la quisse, gros;
within in the thigh thick

se om la meüle at
if one the marrow has

2170 cui veüe faldrat,
whose sight shall-fail

e ses uiz en uindrat,
and his eyes therewith he-shall-anoint

senes repairerat.
at-once it-shall-return

E iço demustrum
And this we-show

par ço que ci peignum.
by that which here we-paint

2175 Kaladres signefie
Caladrius signifies

Jesu le fiz Marie:
Jesus the son (of-)Mary

tuz est blans espurgiez
all he-is white cleansed

e mundes de pechiez,
and clean of sins

sulunc ço que Deus dit

according-to that which God says

meïsme en sun escrit:

himself in his writing

»E, pere, fai tei cler,

And father make thee bright

que par tei seie cler!«

that by thee I-be bright

Unques pechié ne fist.

Ever sin not he-did

Nel pensat ne nel dist;

Not-it he-thought nor not-it he-said

par ço venquit diable

by that he-vanquished devil

par vertu cuvenable.

by power fitting

Deus vint Judeus salver,

God came Jews to-save

nel voldrent receter;

not-him they-wished to-receive

pur ço nus regardat

for that us he-looked-upon

e les Judeus laissat;

and the Jews he-left

de pechié e de mort

from sin and from death

nus guarit par sa mort.

us he-healed by his death

2180

2185

2190

Judeu murunt pur veir

Jews die for true

kar ne lui plaist veeir,

for not to-him it-pleases to-see

2195 ne volent repentir,

not they-wish to-repent

pur ço deivent murir;

for that they-must to-die

mais nus qu'il volt veeir

but us whom-he wishes to-see

vendrum a sun voleir

we-shall-come to his will

pur ço que nus avum

for that which we have

2200 de sun num le surnum:

of his name the surname

de Crist est crestïen,

from Christ is Christian

issi nus nume l'em.

thus us names one

Ço qu'en griu est cristus

That which-in Greek is christus

en latin est unctus,

in Latin is unctus

2205 e c'est uinz en franceis;

and this-is anointed in French

e Jesus Crist li reis

and Jesus Christ the king

fut baptiziez e uinz,

was baptized and anointed

e nus de cresse enuinz;

and we with chrism anointed

e iço signefie,

and this signifies

baptisme en ceste vie,

2210

baptism in this life

la meüle de l'os

the marrow of the-bone

de l'oiseil ki est gros,

of the-bird which is thick

par quei crestiens veit

by which Christian sees

ki ainz avogle esteit.

who before blind was

Ço est signefiance,

2215

This is signification

aiez en remembrance.

have in remembrance

The Phoenix

XXIX

The phoenix is found in Arabia, formed like a swan and wholly crimson, alone in the world, and lives five hundred years and more. Grown old, it gathers fragrant twigs, spreads itself upon them, takes fire from the sun's ray, burns willingly, and turns to dust, out of which on the third day it comes to life. Physiologus adds the priest at Heliopolis who kindles the branches on his altar in March or April; on the third day the bird is whole again and sings farewell to the clerk. It signifies Christ, who had power to die of his own will.

Fenix est uns oisels

Phoenix is a bird

ki mult [est] genz e bels,

which very is noble and fair

en Arabie est truvez,

in Arabia it-is found

2220 cume cisne est furmez;

as swan it-is formed

nuls om ne set tant quere,

any man not knows so-much to-see

que plus en truist en tere,

that more thereof be-find on earth

el munt [tres]tuz suls est

in-the world wholly alone it-is

e trestuz purprins est.

and wholly crimson it-is

2225 .V. C. anz vit e plus,

five hundred years it-lives and more

ço dit Ysidorus.

this says Isidore

Quant se veit enveillir

When itself it-sees to-grow-old

vergetes vait cuillir

twigs it-goes to-gather

de precïus sarment,

of precious vine-wood

de bon odurement.

of good fragrance

Cum sec fust il les prent,

As dry wood it them takes

aprof dessus s'estent,

after upon itself-it-stretches

par le rai del soleil

by the ray of-the sun

receit le fu feeil,

it-receives the fire faithful

volenterivement

willingly

ses eles i esprent;

its wings there it-kindles

illoc art de sun gré,

there it-burns of its will

en puldre est tresturné.

into dust it-is turned

Par le fu del sarment,

By the fire of-the vine-wood

par le bon uignement,

by the good ointment

2230

2235

2240

del chalt e de l'umur

of-the beat and of the-moisture

la puldre prent dulçur;

the dust takes sweetness

e tel est sa nature,

and such is its nature

si cum dit escripture,

so as says scripture

2245 al tierz jur vient a vie.

on-the third day it-comes to life

Grant chose signefie.

Great thing it-signifies

De lui dit Bestiaire

Of it says Bestiary

chose ki mult est maire,

thing which much is greater

e Phisiologus

and Physiologus

2250 de lui dit uncor plus:

of it says still more

Fenix cinc cenx anz vit

Phoenix five hundred years lives

e un poi plus, ço dit;

and a little more this he-says

puis volt rejuveignier,

then it-wishes to-rejuvenate

sa veillece laissier.

its old-age to-leave

Lores le basme prent

Then the balm it-takes

de la dunt il descent,

from there whence it descends

treis feiz se plungerat,

three times itself it-shall-plunge

tut sun cors en uindrat.

all its body therewith it-shall-anoint

Puis que il at ço fait

After that it has this done

eneslepas se vait,

straightway itself it-goes

e tant par est membré,

and so much it-is mindful

vient a une cité,

it-comes to a city

c'est Eliopolis

this-is Heliopolis

u repaire tuz dis;

where it-resorts all days

dunc cumence a nuncier

then it-begins to to-announce

qu'il volt rejuveignier.

that-it wishes to-rejuvenate

Iloc est uns alters,

There is an altar

ne qui qu'il seit mais tels;

not I-think that-it be ever such

2255

2260

2265

uns prestrë en tel guise

a priest in such guise

2270 a l'oisel fait servise,

to the-bird does service

kar bien entent le cri

for well he-understands the cry

qu'il at de lui oï,

that-he has from it heard

qu'il volt rejuveignier,

that-it wishes to-rejuvenate

sa veillece laissier.

its old-age to-leave

2275 En marz u en avril

In March or in April

ço fait l'oisel gentil.

this does the-bird noble

Li prestre cuilt sarment,

The priest gathers vine-wood

sur sun alter l'esprent,

upon his altar it-be-kindles

e fenix vient volant,

and phoenix comes flying

2280 el fu se met ardant;

into-the fire itself it-puts burning

iloc s'art de sun gré,

there itself-it-burns of its will

en puldre est tost turné.

into dust it-is soon turned

Quant ars est le sarment

When burned is the vine-wood

e l'oisei ensement

and the-bird likewise

li clers vient a l'altel

the clerk comes to the-altar

— ja mais ne verez tel —

ever more not you-shall-see such

ars trove le sarment

burned he-finds the vine-wood

e l'oisei ensement;

and the-bird likewise

illoc trove un vermet

there he-finds a little-worm

tut blanc e petitet.

all white and tiny

Al secunt jur revient:

On-the second day he-returns

furme d'oisei[et] tient;

shape of-little-bird it-holds

quant repaire al tierz jur

when he-returns on-the third day

l'oisei trove graignur;

the-bird he-finds greater

tut est fait e fûrmé,

all it-is made and formed

al clerc chante vale

to-the clerk it-sings farewell

— iço est »Deus te salt!« —

this is God thee save

2285

2290

2295

puis repairë el gualt

then it-returns into-the wood

dunt il anceis turnat,

whence it before turned

2300 anceis qu'il se bruillat.

before that-it itself burned

Saciez tel est sa sort

Know such is its lot

de sun gré vient a mort

of its will it-comes to death

e de mort vient a vie;

and from death it-comes to life

oëz que signefie.

bear what it-signifies

2305 Cist oisels signefie

This bird signifies

Jesu le fiz Marie,

Jesus the son (of-)Mary

kar il out poësté

for he bad power

de murir de sun gré

to to-die of his will

e de mort vint a vie,

and from death he-came to life

2310 Fenix ço signefie;

Phoenix this signifies

pur sun pople salver

for his people to-save

se volt en croiz pener.

himself he-wished on cross to-suffer

Fenix dous eles at,

Phoenix two wings has

signefiance i at:

signification there is

par cez eles entent

by these wings it-means

dous leis veraïement,

two laws truly

la viez e la nuvele,

the old and the new

ki mult est sainte e bele;

which very is holy and fair

ço vint Deus aemplir

this came God to-fulfill

pur sun pople guarir.

for his people to-beal

Or fine la raisun,

Now ends the matter

altre cumencerum.

another we-shall-begin

2315

2320

The Pelican

xxx

Pellicanus is a kind of crane found in Egypt: two sorts go beside the Nile, one living on fish, the other on lizards, crocodiles, and serpents. Its young grow fierce and peck at the father to devour him and burst his eyes; wounded, he kills them, and returning on the third day and finding them dead he strikes his own body with his beak until the blood drips over them and brings them to life. He is Christ, and we the birds; whoever denies truth would burst the eye of God.

Pellicanus est num

Pellicanus is name

d'oiseil de tel fa  un;

of-bird of such fashion

2325   o est grue en vert  ,

this is crane in truth

en Egypte est trouv  .

in Egypt it-is found

Dous manieres en sunt,

Two kinds thereof are

dejuste le Nil vunt;

beside the Nile they-go

l'une en eves abite,

the-one in waters dwells

2330 de peissuns est sa vite,

of fishes is its living

l'altre manjue es illes

the-other eats in-the islands

laisardes, cocodrilles,

lizards crocodiles

serpenz, pulentes bestes;

serpents stinking beasts

mult sunt de malvais estres.

very they-are of evil beings

Honocrotalia,

2335

Honocrotalia

en griu itel num a,

in Greek such name it-has

e en latin sermun

and in Latin speech

ço est longum rostrum;

this is long beak

en franceis lunc bec est,

in French long beak it-is

e de tel nature est:

2340

and of such nature it-is

quant vient a ses oisels

when it-comes to its birds

e il sunt granz e bels

and they are big and fair

e [il les] volt joïr,

and it them wishes to-caress

de ses eles cuvrir,

with its wings to-cover

li oiselet sunt fier,

2345

the little-birds are fierce

prenent le a bechier,

they-take him to to-peck

volent le devurer

they-wish it to-devour

e ses dous uiz crever.

and its two eyes to-burst

[Li pere] est curucié

The father is angered

2350 quant [il] se sent plaié,

when he himself feels wounded

dunc les bechë e prent

then them be-pecks and takes

sis ocit a turment,

so-them he-kills with torment

e puis les laisse atant,

and then them he-leaves thereupon

morz les laisse gisant.

dead them be-leaves lying

2355 Puis repaire al tierz jur,

Then he-returns on-the third day

morz les trove a dolur;

dead them he-finds with grief

dunc en fait dol si fort

then thereof he-makes mourning so strong

quant ses oisels veit mort,

when his birds he-sees dead

de sun bec fiert sun cors

with his beak he-strikes his body

2360 que li sans en ist fors.

that the blood thereof issues out

Li sans vait degutant

The blood goes dripping

sur les oisels chaant;

upon the birds falling

li sans at tel baillie

the blood has such power

par lui viennent a vie.

by it they-come to life

E iço demustrum

And this we-show

par ço que sis peignum.

by that which so-them we-paint

Cist oisels signefie

This bird signifies

le fiz Sainte Marie,

the son (of-)Saint Mary

nus si oiselet sumes

we his little-birds are

e en faiture d'umes,

and in fashion of-men

si sumes relevé,

so we-are raised-up

de mort resuscité

from death resurrected

par le sanc precïus

by the blood precious

que Deus laissat pur nus,

which God left for us

2365

2370

2375 cum li oiselet sunt
as the little-birds are

ki par treis jurz mort sunt.
which for three days dead are

Or oëz par maistrie
Now hear by mastery

que iço signefie,
what this signifies

pur quei li oiselet
for what the little-bird

2380 beche al pere l'oillet
pecks to-the father the-little-eye

e li pere est mari
and the father is grieved

quant les ocit issi:
when them he-kills thus

ki nie verité
who denies truth

si volt crever l'oïl Dé,
so wishes to-burst the-eye (of-)God

2385 e Deus de cele gent
and God of that people

prendrat sun vengement.
shall-take his vengeance

Aiez en remembrance,
Have in remembrance

ço est signefiance.
this is signification

The Dove

XXXI

Isidore tells of a dove that draws others to its dovecote, where all who gather have their desire, and the doves that come are of many colors. The dove is Christ, we are his doves, and the dovecote holy church. The colors are read one by one: gray for Elijah caught up into the air, blue for Jonah carried through the sea, gold for the three children who would not obey Nebuchadnezzar, white for Saint John who pointed with his finger, and purple for the passion.

Uns coluns est, ço dit

A dove there-is this says

Ysidre en sun escrit,

Isidore in his writing

ki a sun columbier

which to its dovecote

altres fait repairier;

others makes to-resort

e quant sunt asemblez

and when they-are gathered

tuit unt lur volentez.

all have their desires

De plusurs colurs sunt

Of many colors are

li colum ki la vunt.

the doves which there go

Or oëz senz dutance

Now hear without doubt

de tut signefiance.

of all signification

2390

2395

Li coluns signefie

The dove signifies

2400 Jesu le fiz Marie

Jesus the son (of-)Mary

e nus si colum sumes,

and we his doves are

e en faiture d'umes,

and in fashon of-men

e a sun columbier

and to his dovecote

nus fait tuz repairier,

us he-makes all to-resort

2405 ço est a sainte eglise

this is to holy church

repairum al servise;

we-resort to-the service

illoc quant asemblum,

there when we-gather

trestuz biens i truvum.

all goods there we-find

Nuls prophete ne fist

Any prophet not did

2410 que il nus raensist,

that he us might-redeem

ne apostles ne angeles,

nor apostle nor angel

sainz ne sainte n'archangeles,

saint nor holy-woman nor-archangel

mais Deus tant nus amat

but God so-much us loved

sun fiz i enveiat,

his son there he-sent

en guise de colum

in guise of dove

2415

sainz Espirs vint el munt.

Holy Spirit came into-the world

Oëz pur quei plusurs

Hear for what many

li colum unt colurs:

the doves have colors

s'uns coluns at plusurs

if-a dove has many

en ses penes colurs,

in its feathers colors

2420

prophetes signefie

prophets it-signifies

sulunc allegorie,

according-to allegory

ki distrent escriptures

who spoke scriptures

de diverses mesures;

of diverse measures

e icele color

and that color

2425

ki retrait a bisur

which draws to gray

icele signefie,

that signifies

ne larai nel vus die,

not I-shall-leave not-it to-you I-say

qu'Elyas fut portez

that-Elijah was carried

2430 la sus en l'air levez.

there above into the-air raised

E la bloie colur

And the blue color

que colum unt plusur

which doves have many

Jonam mustre en verté

Jonah it-shows in truth

ki fut par mer porté,

who was by sea carried

2435 el ventre del ceti

in-the belly of-the whale

en Inde fut ravi.

into India he-was borne

Par colur d'or entent

By color of-gold he-means

treis enfanz veirement,

three children truly

Abdenago, Sydrac,

Abednego Shadrach

2440 e li tierz fut Misac,

and the third was Mesbach

ki de tant ne de quant

who of so-much nor of how-much

ne firent le cumant

not did the command

Nabogodonosor,

(of-)Nebuchadnezzar

ki fist images d'or

who made images of-gold

qu'il faiseit aürer

which-he made to-adore

2445

e pur deus apeler:

and as gods to-call

pur ço demustrent or

for that they-show gold

qu'il [destruistrent] deus d'or.

that-they destroyed gods of-gold

Li coluns ki est blans,

The dove which is white

seiez i entendanz,

be there attentive

2450

il mustre saint Johan

it shows saint John

par veir e senz engan,

for true and without deceit

ki demustrat al dei

who showed with-the finger

ço que diseit la lei,

that which said the law

que Deus venuz esteit,

that God come was

2455

sun pople salvereit.

his people he-would-save

Icist Dé anunçat

This-one God announced

e Deus cestui loat:

and God this-one praised

entre fiz de muilliers

among sons of women

2460 n'ert nez enfes plus chiers.

not-was born child more dear

E purprine colur

And purple color

mustre Nostre Seignur,

shows Our Lord

ki sufrit passiun,

who suffered passion

que par purpre entendum;

which by purple we-understand

2465 e purprin vestement

and purple garment

vestu out veirement,

worn he-had truly

dunt li serf sorz geterent

whereof the servants lots cast

ki en croiz le penerent.

who on cross him tortured

E Ysaïes dit

And Isaiah says

2470 de Dé en sun escrit;

of God in his writing

quant el ciel repairat

when to-the heaven he-returned

vermeil se demustrat;

red himself he-showed

signe ert de passiu.

sign it-was of passion

Or fin ceste raisun.

Now I-end this matter

The Peridexion Tree

XXXII

In India stands a tree whose fruit is so sweet that all the doves of the land come to eat it and sit in its branches, where they are safe. A dragon on the ground makes war on the birds but so fears the tree that it dares not come near even the shadow, keeping to the left when the shadow falls to the right; only when the doves leave the tree can it kill them. The tree is Christ, the doves are we, the dragon the devil, and the shadow the Holy Spirit that overshadowed Mary.

E ço truvum escrit

And this we-find written

que Bestiaires dit:

that Bestiary says

en Inde uns arbrë est

in India a tree there-is

dunt li fruiz si dulz est

whose the fruit so sweet is

trestuit le vunt requere

all it go to-seek

li colum de la tere,

the doves of the land

2475

2480

le fruit en mangerunt,

the fruit thereof they-shall-eat

en l'arbre se serrunt;

in the-tree themselves they-shall-sit

lores sunt en repos,

then they-are in rest

tant cum sunt des rains clos.

so-long as they-are by-the boughs enclosed

2485 Uns draguns est en tere

A dragon is on earth

ki as oisels fait guere;

whic to-the birds makes war

le dragun criement tant,

the dragon they-fear so-much

a l'arbre vunt fuiant;

to the-tree they-go fleeing

e li draguns crient tant

and the dragon fears so-much

2490 l'arbre, que tant ne quant

the-tree that so-much nor how-much

n'i ose aprismier

not-there he-dares to-approach

ne a l'umbre atuchier,

nor to the-shadow to-touch

mais de luinz entur vait.

but from afar around he-goes

Se il pot, lait lur fait.

If he can harm to-them he-does

Se l'umbrë est a destre

2495

If the-shadow is on right

dunc se vait a senestre,

then himself he-goes to left

se il est a senestre

if it is on left

li draguns vait a destre.

the dragon goes to right

Li colum tel sens unt

The doves such sense have

ki sus en l'arbre sunt:

2500

which above in the-tree are

quant veient le dragun

when they-see the dragon

aler tut environ,

to-go all around

ki aguaitant les vait

who lying-in-wait them goes

ne nul mal ne lur fait,

nor any harm not to-them he-does

ne ja mal n'en avrunt

2505

nor ever harm not-thereof they-shall-have

tant cum en l'arbre sunt,

so-long as in the-tree they-are

ne il ne lur pot faire

nor he not to-them can to-do

laienge ne cuntraire,

injury nor opposition

a l'arbre vunt suvent

to the-tree they-go often

2510 pur le defendement.

for the protection

Ja tant cum i serunt

Ever so-long as there they-shall-be

pur dragun mal n'avrunt,

from dragon harm not-they-shall-have

mais quant l'arbre larunt

but when the-tree they-shall-leave

e il departirunt

and they shall-depart

2515 e li draguns vendrat,

and the dragon shall-come

lores les ocirat.

then them he-shall-kill

C'est grant signefiance,

This-is great signification

aiez en remembrance.

have in remembrance

Cist arbre signefie

This tree signifies

2520 Jesu le fiz Marie,

Jesus the son (of-)Mary

e nus si colum sumes

and we his doves are

e en faiture d'umes,

and in fashon of-men

e li draguns diables

and the dragon devil

ki nus est aguaitables,

who to-us is lying-in-wait

l'umbre Saint Espirit

the-shadow (of-)Holy Spirit

2525

qu'en meïsme Dé vit;

which-in himself God lives

e a Sainte Marie

and to Saint Mary

dist l'angele en tel baillie:

said the-angel in such manner

sainz Espirs descendreit

Holy Spirit would-descend

e tute l'obumbreit.

2530

and wholly her-would-overshadow

Seignur, bien nus guardum

Lords well ourselves let-us-guard

encuntre cest dragun,

against this dragon

ensemble nus tenum,

together ourselves let-us-hold

cest arbre cultivum;

this tree let-us-cultivate

bons est a abiter

2535

good it-is to to-dwell

ensemble pur urer.

together for to-pray

Dé devum aürer

God we-must to-adore

e forment mercïer,

and greatly to-thank

quant trestut fist pur gent

when all he-made for people

2540 pur prendrë esperment;

for to-take example

nen est rien en cest munt

not is thing in this world

ki essample ne dunt,

which example not gives

kil savreit demander,

who-it would-know to-ask

enquere e espruver.

to-inquire and to-test

2545 N'en voil or plus traitier,

Not-thereof I-wish now more to-treat

altre voil cumencier.

another I-wish to-begin

The Turtledove

XXXIII

The turtledove loves her mate so well that she takes no other while he lives, and after his death never takes another but mourns him always and will not sit on anything green. She is holy church, humble and chaste, whose mate is God: when he was tormented and wounded to death on the cross she wept for him and never left him, before or after. She signifies Saint Mary too, or the holy soul, and the chapter prays God to grant us the turtledove's sense.

Turtre ço est oisels

Turtledove this is bird

simples, chastes e bels,

simple chaste and fair

e sun masle aime tant

and its male it-loves so-much

que ja a sun vivant

that ever in its lifetime

altre masle n'avrat,

another male not-it-shall-have

ne puis que il murat

nor after that he shall-die

ja altre ne prendrat,

ever another not it-shall-take

tuz tens puis le plaindrat,

all times after him it-shall-mourn

ne sur vert ne serrat;

nor upon green not it-shall-sit

signefiance i at.

signification there is

2550

2555

Par turtre par raisun

By turtledove by reason

sainte eglise entendum;

boly church we-understand

que umblë e chaste est

which humble and chaste is

2560 e Deus sis masles est;

and God her male is

e quant Deus fut penez,

and when God was tormented

en croiz a mort nafrez,

on cross to death wounded

sainte eglise en plurat,

boly church thereof wept

n'ainz ne puis nel laissat.

not-before nor after not-him it-left

2565 Pur ço dient devin

For this say divines

qu'itel iert tresqu'en fin,

that-such it-shall-be until-in end

ensemble od Dé serat,

together with God it-shall-be

sal[ve] iert, ja n'i faldrat.

saved it-shall-be ever not-there it-shall-fail

E turtre signefie,

And turtledove signifies

2570 saciez, Sainte Marie

know Saint Mary

u sainte anme en verté.

or boly soul in truth

Ço dit auctorité.

This says authority

Deus nus otreit le sen

God to-us grant the sense

de la turtre! Amen.

of the turtledove Amen

The Hoopoe

XXXIV

The hoopoe has a head like a peacock's. When it sees its father and mother grown old, unable to fly or see or walk, it takes them under its wings and broods them as its father once brooded it, until their sight returns and they can fly. So a son owes help, nourishment, and counsel to his aged father, and above all to the mother who bore and suckled him. Its blood, rubbed on a sleeper, brings devils to strangle him: blood is the sin a man sleeps in, which draws him to death.

Huppe oisel apelum,

Hoopoe bird we-call

teste at cume poün.

head it-has as peacock

E est de tel nature,

And it-is of such nature

si cum dit escripture,

so as says scripture

quant il veit vieil sun pere

when it sees old its father

e enveillir sa mere,

and to-grow-old its mother

2575

2580

qu'il ne poent voler

that-they not can to-fly

ne veoir ne aler,

nor to-see nor to-go

suz ses eles les prent

under its wings them it-takes

sis cuvë ensement

so-them it-broods likewise

2585 cum sis pere faiseit

as its father did

quant il en of esteit;

when it in egg was

e par sun cuvement

and by its brooding

si [lur] vient veement,

so to-them comes sight

qu'il [poent] bien voler,

that-they can well to-fly

2590 la u [volent], aler.

there where they-wish to-go

Aprof lur fait semblant

After to-them it-makes sign

qu'il firent altretant

that-they did as-much

a lui, quant os esteit,

to it when egg it-was

gueredun lur deveit.

reward to-them it-owed

2595 Ço est signefiance,

This is signification

aiez en remembrance.

have in remembrance

Uncor dit escripture

Still says scripture

que huppe at tel nature:

that hoopoe has such nature

ki del sanc ume uindreit

who with-the blood man would-anoint

quant il se dormireit,

when he himself would-sleep

diablë i vendreient,

devils there would-come

estrangler le voldreient,

to-strangle him they-would-wish

ço li sereit avis,

this to-him would-be seeming

dunc fereit mult halz criz.

then he-would-make very loud cries

Or oëz par maistrice

Now hear by mastery

que iço signefie.

what this signifies

Ço deit fiz faire a pere,

This must son to-do to father

ensurquetut a mere,

above-all to mother

ki suëf le portat,

who gently him bore

nurit e alaitat:

nourished and suckled

2600

2605

2610

quant li pere enveillist

when the father grows-old

e la mere enfeblist,

and the mother grows-feeble

que il sunt nun poant

that they are not able

e vunt apovrissant,

and go growing-poor

2615 li fiz lur deit aier,

the son to-them must to-help

nurir e cunseillier.

to-nourish and to-counsel

E sans note pechié

And blood marks sin

dunt ume sunt lié:

whereby men are bound

quant om en pechié dort,

when one in sin sleeps

2620 pechiez le trait a mort;

sin him draws to death

dunc le volt desuter

then him wishes to-take-by-surprise

diable e estrangler.

devil and to-strangle

De ço devum loër

For this we-must to-praise

Damnedé aürer,

Lord-God to-adore

quant itel esperment

when such example

demustrë a la gent;

he-shows to the people

grant essample nus trait

great example to-us he-draws

par huppe ki ço fait.

by hoopoe which this does

N'en voil or plus traitier,

Not-thereof I-wish now more to-treat

d'altre voil cumencier.

of-another I-wish to-begin

2625

2630

The Stork

XXXV

Ibex, the stork, comes from the Nile, lives on carrion, and dares not enter the water because it cannot swim, taking dead fish and vermin from the bank. Against it Philippe sets the man of God, born in baptism, who enters the water of knowledge and the sea of holy scripture: knowledge is the soul's food, and whoever mocks it lives on carrion and bears the fruits of the flesh. A man is to fly above the sea, raising his two hands as wings — as Moses' raised hands defeated Amalek — and to sign himself with the cross.

Ibex d'oisel est nuns

Ibex of-bird is name

que ciguigne apeluns;

which stork we-call

d'Egypte vient del Nil,

from-Egypt it-comes from-the Nile

mult par est beste vil.

very much it-is beast vile

2635 Vils oisels est ciguigne

Vile bird is stork

e si vit de charuigne;

and so it-lives on carrion

nen ose en eve entrer

not it-dares into water to-enter

kar ne set pas noër;

for not it-knows not to-swim

juste la rive prent

beside the bank it-takes

2640 le mort peissun pulent,

the dead fish stinking

culovres e vermine,

snakes and vermin

serpenz e salvagine,

serpents and wild-things

de tel chose est sa vie;

of such thing is its life

oëz que signefie.

bear what it-signifies

2645 Or oëz, om de Dé,

Now bear man of God

ki en baptesme es né:

who in baptism art born

entre en eve entendable,

enter into water understandable

en mer espiritale.

into sea spiritual

— Par eve entent saveir,

By water understand knowledge

iço saciez pur veir,

this know for true

par mer sainte escripture

by sea holy scripture

u cest munt par nature;

or this world by nature

li saveir est viande

the knowledge is food

que sainte anme demande,

which holy soul asks

e la sainte escripture

and the holy scripture

est a l'anme pulture,

is to the-soul food

ki la volt essercier

who it wishes to-exercise

e sultifment traitier.

and subtly to-treat

E om ki ne l'entent,

And man who not it-understands

kin fait escharnement,

who-thereof makes mockery

ki blasme ço que dit,

who blames that which it-says

cume ciguigne vit. —

as stork he-lives

2650

2655

2660

E ki ço ne ferat

And who this not shall-do

mais defors volerat,

but outside shall-fly

2665 de charuigne vivrat

on carrion shall-live

e fruit de char avrat:

and fruit of flesh shall-have

fruib de char par raisun

fruit of flesh by reason

est fornicatiun,

is fornication

luxure, malvais vice,

lust evil vice

2670 envire e avarice;

envy and avarice

ço sunt li fruit charnel

these are the fruits carnal

par quei om est mortel.

by which man is mortal

E fruit espiritale

And fruit spiritual

par quei om veint diable,

by which man conquers devil

2675 iço est charité,

this is charity

fei e humilité,

faith and humility

joie, pais, onesté

joy peace honesty

e sainte chastée.

and holy chastity

Enpur ço, om de Dé,

For this man of God

entent auctorité:

understand authority

desus mer deiz voler,

above sea thou-must to-fly

c'est le munt surmunter;

this-is the world to-overcome

mult i at fieres bestes

much there are fierce beasts

d'engins e de mals estres.

of-wiles and of evil ways

Par les bestes entent

By the beasts understand

diable e male gent.

devil and evil people

Om kis volt surmunter

Man who-them wishes to-overcome

ses eles deit lever:

his wings must to-raise

li ume dous mains unt

the men two hands have

ki pur eles lur sunt;

which for wings to-them are

2680

2685

2690

ses mains deit om lever

his hands must one to-raise

al ciel, Dé aürer,

to-the heaven God to-adore

kar del ciel vint vertu

for from-the heaven came power

dunt sathan fut vencu

whereby Satan was vanquished

2695 e par signum crucis,

and by sign of-cross

ço entendum tuz dis.

this we-understand all days

E veez par semblance

And see by likeness

dreite signefiance:

right signification

soleiz en tere est cler

sun on earth is bright

2700 quant ses raiz pot mustrer;

when its rays it-can to-show

lune ses corz estent

moon its horns spreads

quant lumiere reprent;

when light it-regains

oisels quant volerat

bird when it-shall-fly

ses eles estendrat;

its wings shall-spread

nef od vent apresté

ship with wind ready

curt tut sigle levé.

runs all sail raised

Pur essample mustrium

For example we-show

ço que nus dit avum.

that which we said have

Oëz altre semblance,

Hear another likeness

sin aiez remembrance.

so-thereof have remembrance

Moÿses fut sers Dé,

Moses was servant (of-)God

ço dit auctorité;

this says authority

oëz miracle bel:

hear miracle fair

le pople d'Israel

the people of-Israel

quant surmunter voleit,

when to-overcome he-wished

ses mains al ciel tendeit.

his hands to-the heaven he-stretched

Amalech fut tiranz

Amalek was tyrant

e Judeus mescreanz,

and Jew misbelieving

mult fut forz om en tere,

very he-was strong man on earth

2705

2710

2715

- 2720 vers Moÿses prist guere;
against Moses he-took war
 Moÿses le venquit
Moses him vanquished
 quant ses mains sus tendit,
when his hands up he-stretched
 e quant jus les meteit
and when down them he-put
 Amalech le venqueit.
Amalek him vanquished
- 2725 Issi deit om voler,
Thus must one to-fly
 ses mains vers Dé lever,
his hands toward God to-raise
 ço est Dé depreier,
this is God to-pray
 de la croiz sei seignier.
with the cross oneself to-sign
 E ki ço ne ferat
And who this not shall-do
- 2730 e charnalmart vivrat,
and carnally shall-live
 en sun pechié murat,
in his sin shall-die
 a diable en irat.
to devil thence shall-go

De tel gent Deus nus dit

Of such people God to-us says

pur veir en sun escrit

for true in his writing

que nus laissum le mort

that we let the dead

ensevelir le mort.

to-bury the dead

E Physiologus

And Physiologus

de ciguigne dit plus:

of stork says more

quant se volt espurgier

when itself it-wishes to-cleanse

sun detries vait muillier,

its hind-part it-goes to-wet

od sun bec eve i met,

with its beak water there it-puts

sun detries fait tut net.

its hind-part it-makes all clean

Saciez, de tel mestier

Know of such office

servent li losengier,

serve the flatterers

ki bien dient devant,

who well speak before

deriere vunt mentant.

behind go lying

2735

2740

2745

Or fin ceste raisun,

Now I-end this matter

d'altrë oisel dirum.

of-another bird we-shall-speak

The Coot

XXXVI

Fulica is a flying bird, clever and mindful, humble and temperate, of honest food and with no care for carrion; it settles where it can have peace and food, and never leaves. It nests on the water or on a stone, plunges into the ford when a storm comes, and grows the gladder for being troubled. It is the holy man who lives honestly, leaves flesh to chasten his own, and prays alone: the water is sense in God, the stone stability.

Fullica est volable

Fulica is flying

2750 e oisel entendable,

and bird understanding

e cuintes e membrez,

and clever and mindful

umbles e atemprez

humble and temperate

e d'oneste pulture,

and of-honest food

de charuigne n'at cure;

of carrion not-it-has care

2755 en tel liu volt maneir

in such place it-wishes to-dwell

u il pais pot aveir;

where it peace can to-have

s'i at viande e pais

if-there is food and peace

n'en turnerat ja mais.

not-thence it-shall-turn ever more

En eve fait sun ni

In water it-makes its nest

u sur pierre altresì;

or upon stone likewise

quant il fait tempesté

when it makes storm

lores se plonge el gué,

then itself it-plunges into-the ford

e quant est travailliez

and when it-is troubled

lores se fait plus liez.

then itself it-makes more glad

C'est grant signefiance,

This-is great signification

aiez en remembrance.

have in remembrance

Oisels de tel baillie

Bird of such nature

saint ume signefie

holy man signifies

ki onestement vit,

who honestly lives

issi cum Davit dit,

thus as David says

2760

2765

2770

ki char laisse a mangier

who flesh leaves to to-eat

pur sa char chastier,

for his flesh to-chasten

e ki pur bien urer

and who for well to-pray

sultifment volt ester,

secretly wishes to-stand

2775 ki est sultivement,

who is solitarily

Dé prie escordement,

God prays heartily

se il en at talent,

if he thereof has desire

ç'on est demustrement.

this-thereof is showing

Le ni qu'en eve fait

The nest that-in water it-makes

2780 u sur pierre le lait,

or upon stone it it-leaves

li niz est lius qu'abite

the nest is place which-he-inhabits

u sainz om u ermite;

either holy man or hermit

ço que en eve est mis

that which in water is put

u sur pierre est asis,

or upon stone is set

2785 l'evë est sens en Dé,

the-water is sense in God

piere estabilté.

stone stability

E iço signefie

And this signifies

li oisels de tel vie.

the bird of such life

The Night-Raven

XXXVII

Nycticorax, which we call the screech-owl, wants the eaves rather than the light, loves darkness, flies backwards, cries, and lives on filth; it is a night bird and sings against ills. It signifies the Jews, who would not receive the creator when he came to bring them to the light and deliver them from death, and said they had no king but Caesar. So they go backward as the bird flies backward, and its singing against ills is hell, which is without light.

Nicticorax, ço dit

Nycticorax this says

Davit en sun escrit

David in his writing

que tels est li sons estre

that such is the his being

qu'en sevrunde volt estre.

that-in eaves it-wishes to-be

N'at cure de leur,

Not-it-has care of light

mielz aime tenebrur;

better it-loves darkness

2790

- 2795 envers volë e crie
backwards it-flies and cries
 e d'ordure est sa vie.
and of-filth is its life
 Oisels est nocturnals
Bird it-is nocturnal
 e chante cuntre mals;
and it-sings against ill
 fresaie l'apelum
screech-owl we-it-call
- 2800 en franceise raisun.
in French speech
 Ite est sa faiture
Such is its fashion
 cum est ceste peinture.
as is this picture
 Fresaie signefie
Screech-owl signifies
 Judeus en ceste vie;
Jews in this life
- 2805 que quant li creaturs
for when the creator
 les volt metre a luurs
them wished to-put to light
 e il les volt salver
and he them wished to-save
 e de mort delivrer,
and from death to-deliver

nel voldrent recueillir

not-him they-wished to-receive

ne ses cumanz oïr,

nor his commands to-hear

distrent n'aveient rei

they-said not-they-had king

ne mais Cesar, ço crei.

not but Caesar this I-believe

Pur ço Deus les laissat

For this God them left

e a nus repairat,

and to us he-returned

e al prince de mort

and from-the prince of death

nus tolit par sa mort;

us took-away by his death

laissames la viez lei

we-left the old law

que Judeu unt pur fei,

which Jews hold for faith

que il pru n'entendirent

which they well not-understood

quant il Dé deguerpirent;

when they God forsook

c'est lur lei e lur vie

this-is their law and their life

qu'ordure signefie.

which-filth signifies

2810

2815

2820

Issi sunt a envers

Thus they-are in reverse

cum l'oisels vole envers.

as the-bird flies backwards

2825 Oisels est nocturnals

Bird it-is nocturnal

e chante cuntre mals;

and it-sings against ill

e c'est l'entendement

and this-is the-meaning

senz nul redutement:

without any fearing

enferz est senz luur

hell is without light

2830 u chanterunt dolor.

where they-shall-sing grief

E ço truvum escrit

And this we-find written

que Deus meïsmes dit:

that God himself says

»Li mien fiz s'esluignierent,

The my sons themselves-estranged

estrange s'aprimierent.«

strangers themselves-drew-near

2835 Judeus ses fiz clamat,

Jews his sons he-called

nus estranges numat:

us strangers he-named

li Judeu s'esluignierent

the Jews themselves-estranged

quant Dé crucifierent;

when God they-crucified

nus sumes aprismié,

we are drawn-near

crestien baptizié.

Christians baptized

Or fin ceste raisun

Now I-end this matter

e des pieres dirum.

and of-the stones we-shall-speak

2840

The Fire-Stones

XXXVIII

Turroloen are stones found in the east, one shaped as a male and the other as a female, which cast fire when they are brought near each other and make none at all while they are kept apart. They signify man and woman, whose love kindles them when they are near and whose lust is quenched by distance — which is why nuns are kept apart from monk and abbot. Adam, Solomon, David, and Samson, the chapter adds, were all deceived and vanquished by women.

Turroloen sunt pieres

Turroloen are stones

ki unt itels manieres

which have such kinds

que quant prof a prof sunt

that when near to near they-are

d'eles fu geterunt,

from-them fire they-shall-cast

2845

e se luinz a luinz sunt

and if far to far they-are

ja fu d'els ne ferunt,

ever fire from-them not they-shall-make

ne flambe n'en istrat

nor flame not-thence shall-issue

2850 ne fus ne [s']aparāt.

nor fire not itself-shall-appear

E cestes trovent gent

And these find people

ki sunt en oriēt;

who are in east

e l'une [at] la faiture

and the-one has the fashion

de [masle] par nature,

of male by nature

2855 l'altre trovent mult bele

the-other they-find very fair

en guise de fem[el]e.

in guise of female

Piere de tel faiture

Stone of such fashion

[peinstrent] sur la [figure].

they-painted above the figure

Piere de tel baillie

Stone of such nature

2860 feme, ume signefie:

woman man signifies

quant il prof a prof sunt

when they near to near are

lur amur les sumunt,

their love them summons

si se vunt eschalfant,

so themselves they-go heating

cum les pieres ardent;

as the stones burning

si cum fu est destaint[e]

so as fire is quenched

luxurë e [restreinte],

lust and restrained

quant il sunt en verté

when they are in truth

[luinz a luinz] desevré.

far to far separated

Pur ço sunt desevré

For this are separated

nunains, muine e abé.

nuns monk and abbot

Aiez en remembrance,

Have in remembrance

ço est signefiance.

this is signification

Nuls om ne se merveit,

Any man not himself marvel

ne il faire le deit,

nor he to-do it must

2865

2870

2875 se diables suprent
if devil surprises
 par femes sainte gent;
through women holy people
 plus set engin truver
more he-knows wile to-find
 que om ne set penser.
than one not knows to-think

Adam e Salemun

Adam and Solomon

2880 e Davit e Samsun
and David and Samson

il furent deceü

they were deceived

e par femes vencu.

and by women vanquished

Feme est porte a diable

Woman is gate to devil

e sa rei cuvenable,

and his net fitting

2885 quant de malvais talent

when with evil desire

les sainz umes suprent.

the holy men she-surprises

Ç'on est signefiance,

This-thereof is signification

aiez en remembrance.

have in remembrance

Or voil [je] mun metre muër

Now wish I my meter to-change

pur ma raisun mielz ordener.

for my discourse better to-order

(lacuna)

2890

The Adamant

XXXIX

The adamant is burnt and split by the blood of a goat and by lead: the goat's blood is corruption, the lead sin, which weighs more than iron and draws sinners into hell. Its power of drawing iron to itself is the drawing of pagans to the Christian law. It lies on a mountain in the east and gives great light by night, showing nothing against the day. A prophet saw a baron standing on a wall of adamant with the stone in his hand: that was Christ, whom neither iron nor fire nor steel nor stone could undo.

[Qu]e par la resplendur avum

That by the splendor we-have

que nus od Dé regner devum.

that we with God to-reign must

E ço, saciez veraïement,

And this know truly

qu'om l'adamas brüist e fent

that-one the-adamant burns and splits

par le sanc de buc e de plum

by the blood of goat and of lead

[nus] signifie grant raisun.

to-us signifies great reason

2895

Seignur, aiez i [bone] entente,

Lords have there good attention

bus est [une] beste pulente;

goat is a beast stinking

par le sanc de buc entendum

by the blood of goat we-understand

2900 en nostre lei corruption

in our law corruption

[e] par plum entendum pechié

and by lead we-understand sin

par quei ume sunt engignié,

by which men are ensnared

kar li pluns peise [plus] que fer

for the lead weighs more than iron

ki pecheürs trait en enfer:

which sinners draws into hell

2905 corruption, pechiez nus fent

corruption sin us splits

e encuntre Dé nus ofent.

and against God us offends

E cele vertu [qu']at en sei

And that virtue which-it-has in itself

[l'adamas, que] fer trait od sei,

the-adamant that iron draws with itself

signefie que crestiens

signifies that Christians

2910 traient a la lur lei paiens,

draw to the their law pagans

quant il laissent lur eresie,

when they leave their heresy

creient el fiz Sainte Marie.

believe in-the son (of-)Saint Mary

Iço dit Physiologus

This says Physiologus

que adamas at vertu plus:

that adamant has virtue more

e sist uns munz en oriënt

2915

and sat a mount in east

u [truvez] est de mainte gent;

where found it-is by many people

e par nuit gete grant luur

and by night it-casts great light

e nient n'apert cuntre le jur:

and at-all not-appears against the day

pur le soleil e pur le jur

for the sun and for the day

ne s'aparist sa resplendur.

2920

not itself-shows its splendor

E [l'aïmanz] at tel maniere

And the-adamant has such nature

ne fers ne fus n'aciers ne piere

nor iron nor fire nor-steel nor stone

(lacuna)

(lacuna)

E d'icest adamas nus dit

And of-this adamant to-us says

uns prophetë en sun escrit

a prophet in his writing

2925 que il vit un barun [estant]

that he saw a baron standing

dedesur le [mur] d'aïmant,

upon the wall of-adamant

[enz] en sa main l'adamant out

within in his hand the-adamant he-had

e en mi un poplë estout.

and in midst a people he-stood

Li ber dunt li prophete dit

The baron of-whom the prophet speaks

2930 qu'il sur le [mur] d'aïmant vit

whom-he upon the wall of-adamant saw

fut Jesus Crist li fiz Marie,

was Jesus Christ the son (of-)Mary

que l'aïmanz nus signefie;

whom the-adamant to-us signifies

[e] ço que sur le mur estout

and that which upon the wall he-stood

sa victoire signefiout,

his victory it-signified

[e] ço que en estant esteit

and that which in standing he-was

mustre a bataille prest esteit;

shows for battle ready he-was

e ço qu'ert sur pierre aresté

and that which-was upon stone set

nus mustrë estabilté,

to-us shows stability

e ço qu'il adamant teneit

and that which-be adamant held

mustre que la semblance avreit:

shows that the likeness he-would-have

Deus en guise d'aïmant fu

God in guise of-adamant was

puis que en char fut aparü,

after that in flesh he-was appeared

kar fers ne fus, aciers ne pierre

for iron nor fire steel nor stone

ne li unt [des]fait sa maniere;

not to-him have undone his nature

a tut iço fut cuntrestant,

against all this he-was withstanding

[cum] est la pierre d'aïmant.

as is the stone of-adamant

Deus ne pout estre ocis par fer,

God not could to-be slain by iron

2935

2940

2945

ne nel pout [ardeir] fus d'enfer,

nor not-him could to-burn fire of-bell

arme d'acier nel pout guarder,

weapon of-steel not-him could to-guard

2950 ne piere ne pout seieler

nor stone not could to-seal

qu'il de mort ne resuscitast

that-he from death not should-rise-again

e d'enfer ses feeiz getast.

and from-bell his faithful should-cast

[I]ço nus mustre l'aïmant:

This to-us shows the-adamant

Deus out en tere le semblant,

God had on earth the likeness

2955 ki en la nuit dune luur,

which in the night gives light

ço est [en] nostre tenebrur;

this is in our darkness

si cum la piere trait le fer

so as the stone draws the iron

e Jesus Crist nus traist d'enfer.

and Jesus Christ us drew from-bell

Daniel [dit] en sun sermun

Daniel says in his sermon

2960 que il vestu vit un barun

that he clothed saw a baron

d'un vestement qu'[out] num baldin,

in-a garment which-had name baldin

[i]ço est veste[ment] de li[n];

this is garment of linen

de tere naist tel vestement,

from earth is-born such garment

e iço fait entendement

and this makes understanding

que Deus prist incarnation

that God took incarnation

pur la nostre redemptiun.

for the our redemption

E ço qu'om trove l'aïmant

And that which-one finds the-adamant

dedesur le munt d'orient,

upon the mount of-east

li munz demustre majesté

the mount shows majesty

u Jesus Crist serat truvé.

where Jesus Christ shall-be found

E Deus ki est Perë e Fiz,

And God who is Father and Son

Deus ki nus [est] Sainz Espiriz,

God who to-us is Holy Spirit

il seit de nus maintenemenz

he be of us upholding

e de nus seit [bons] fundemenz.

and of us be good foundation

2965

2970

The Twelve Stones

XL

Twelve stones carry great meaning, and Philippe reads each briefly: red jasper love and green faith, sapphire the man of faith who shall reign with God, fire-colored chalcedony our nearness to him, emerald the Christian's faith, sardonyx chastity, sard the sorrow suffered for God's love, chrysolite the heavenly life, beryl the cleansing the saints proclaimed, topaz the crown of holy life, chrysoprase their reward, jacinth their light, and amethyst the martyrdom God suffered. Whoever wants more should go and read the Lapidary.

- 2975 D'aïmant ne voil plus traitier,
Of-adamant not I-wish more to-treat
d'autres pieres voil cumencier.
of-other stones I-wish to-begin
Duze pieres at en cest munt
Twelve stones there-are in this world
ki mult grant demonstra[isun unt];
which very great showing have
ne larai brief[e]ment ne die
not I-shall-forbear briefly not I-say
2980 de chascune que signefie:
of each what it-signifies
jaspe ruge demustre amour,
jasper red shows love
[l]a verte, fei, blanche, dulçur;
the green faith white sweetness
saphires mustre ki fei at
sapphire shows who faith has
que ensemble od Dé regnerat;
that together with God he-shall-reign

chalcedoines, ki est fuïn,

2985

chalcedony which is fire-colored

mustre qu'od Dé serum veisin;

shows that-with God we-shall-be neighbor

esmaragde demustre fei

emerald shows faith

que [li] crestiens at en sei;

which the Christian has in himself

sardonix mustre chastée

sardonyx shows chastity

entre sainz [e] humilité;

2990

among saints and humility

sardius mustre [la] dolor

sard shows the sorrow

qu'el munt ourent pur Dé amur,

which-in-the world they-had for God love

crisolite [vie] celeste

chrysolite life heavenly

[qu'avrunt aprof] vie terestre;

which-they-shall-have after life earthly

beriz demustre espurgement

2995

beryl shows cleansing

que saint prononcierent a gent;

which saints proclaimed to people

topacius nus signefie

topaz to-us signifies

la corune de sainte vie;

the crown of holy life

crisopassus mustre luier

chrysopraxe shows reward

3000 que li saint ume avrunt mult chier;

which the holy men shall-have very dear

Ĵacinctus mustre luur

Jacintus shows light

que li saint unt del creatur;

which the saints have from-the creator

amatistus mustre, ço qui,

amethyst shows this I-think

le martire que Deus sufri.

the martyrdom which God suffered

3005 Ki plus volt saveir de cez pieres,

Who more wishes to-know of these stones

[de] lur vertuz e lur manieres,

of their virtues and their kinds

si alt lire de Lapidaire

so let-him-go to-read of Lapidary

ki est [ja] estrait de gramaire.

which is indeed drawn from learning

Ici n'en voil or plus traitier,

Here not-thereof I-wish now more to-treat

3010 d'une pierre voil cumencier

of-one stone I-wish to-begin

ki de tutes est fundemenz,

which of all is foundation

lumierë e maintenemenz;

light and upholding

de ceste pierre voil traitier,
of this stone I-wish to-treat
 or i seit Deus al cumencier!
now there be God at-the beginning

The Pearl

XLI

Union is the pearl's name, so called because its equal will never be found. On the isle of Tapne are stones smooth as ice, without mouth or joint, which open of their own will and conceive by the dew of heaven, carrying it as a mother carries her child until the dew becomes stone. The Bestiary says it is born in the sea; whoever drinks it with dew and true faith is healed of every sickness but death. The pearl is Christ and the stone Saint Mary; the beryl, which lets the sun's ray pass unbroken and kindles tow beyond it, is our Lady; and the chapter closes on the pearl as beginning and end, alpha and omega.

Union at num ceste pierre,
Union has name this stone
 nule ne pot estre plus chiere;
any not can to-be more precious
 pur ço est union numee
for this it-is union named
 [que] ja sa per n'iert mais truvee.
that ever its equal not-shall-be ever found
 E or voil dire par raisun
And now I-wish to-say by reason
 cument el naist, u la truvum.
how it is-born where it we-find

3015

3020

Union naist par grant raisun

Union is-born by great reason

en une ille, Tapnë at num;

in an island Tapne has name

en cele illë at itels pieres

in that island there-are such stones

ki sunt faites en tels manieres

which are made in such manners

3025 qu'il n'[i] at buche ne jointure

that-it not-there is mouth nor joint

ne escherde ne creveüre,

nor chip nor crack

ainz sunt si plaines cume glace,

rather they-are so smooth as ice

iço voil que [chascuns] bien sace.

this I-wish that each well know

Icez pieres unt poësté

These stones have power

3030 qu'eles s'aovrent de lur gré,

that-they themselves-open of their will

del ciel la rusee receivent,

from-the sky the dew they-receive

de cele enpreignent [e cunceivent],

by that they-grow-pregnant and conceive

[cum] fussent vives creatures;

as they-were living creatures

puis se rejuignent senz f[r]ai[n]tures.

then themselves they-rejoin without breakings

Tant est la rusee en la pierre

So-long is the dew in the stone

que la rusee devient pierre,

that the dew becomes stone

e tuz jurz i est altretant

and all days there it-is as-long

cum mere porte sun enfant;

as mother carries her child

puis si s'ovre, sin ist la pierre,

then so itself-it-opens so-thence issues the stone

[e] puis se joint en tel maniere,

and then itself it-joins in such manner

ja puis ne serat deseree,

ever after not it-shall-be sundered

ne crevace n'i iert truvee.

nor crack not-there shall-be found

[E] uns livres dit, de gramaire,

And a book says of learning

que nus apelum Bestiaire,

which we call Bestiary

que ceste pierre naist en mer

that this stone is-born in sea

— cuncete la fait apeler —

little-conch it makes to-call

de suz mer en la matinee,

from under sea in the morning

e iloc receit la rusee;

and there it-receives the dew

3035

3040

3045

la rusee i en sei clorat

the dew there in itself it-shall-close

3050 e puis as funz de mer irat.

and then to-the depths of sea it-shall-go

Tant cum la rusee i serat

So-long as the dew there shall-be

en meitié [de] char [a]parat,

in half of flesh it-appears

e tant i serat la rusee

and so-long there shall-be the dew

qu'ele iert en pierre tresturnee.

that-it shall-be into stone turned

3055 Ceste pierre est bone a garder,

This stone is good to to-keep

ki chastement se pot garder;

who chastely himself can to-keep

a mult[es] choses pot valeir

for many things it-can to-avail

ki cestes pieres pot avoir.

who these stones can to-have

Ja n'iert fors mort nule enferté

Ever not-shall-be except death any sickness

3060 dunt om ne vengë a santé

whereof one not come to health

ki od rusee la bevrat,

who with dew it shall-drink

se il veraie fiance at.

if be true faith has

Union ki naist de rusee

Union which is-born of dew

e ki en pierre est engendree,

and which in stone is engendered

Union Jesu signifie,

Union Jesus signifies

pierre dunt naist, Sainte Marie;

stone whence is-born Saint Mary

Union ki naist de rusee

Union which is-born of dew

signefie grace aprestee:

signifies grace prepared

par grace fut que li fiz Dé

by grace it-was that the son (of-)God

fut a la virgine présenté,

was to the virgin presented

par grace en cuillit le salu

by grace thereof she-received the greeting

e par grace fut cunceü.

and by grace he-was conceived

Cum la pierre ovre senz fraiture

As the stone opens without breaking

e el se joint senz creveüre,

and it itself joins without crack

cum la pierre fait la rusee,

as the stone makes the dew

si fut la virgine cunsecree,

so was the virgin consecrated

3065

3070

3075

issi cunçut e enfantat

thus she-conceived and she-gave-birth

la virgine ki Jesu portat;

the virgin who Jesus bore

virgine cunçut, virgine enfantat,

virgin she-conceived virgin she-gave-birth

3080 virgine permist e permaindrat.

virgin she-remained and shall-remain

Seignur, n'en aiez pas dutance,

Lords not-thereof have not doubt

ore en oëz altre semblance.

now thereof bear another likeness

Li beriz at vertu en sei,

The beryl has virtue in itself

le rai del soleil trait a sei.

the ray of-the sun it-draws to itself

3085 E li raiz est de tel nature

And the ray is of such nature

le beril passe senz fraiture;

the beryl it-passes without breaking

e li chalz est de l'autre part,

and the heat is on the-other side

que il esprent e bruille e art

that it kindles and burns and blazes

estupes, tundre, drapelez,

tow tinder rags

3090 seches chosetes, estramez;

dry little-things straws

e iço est tel esperment

and this is such example

ki veüz est a mainte gent.

which seen is by many people

Icil beriz nus signefie

That beryl to-us signifies

nostre Dame Sainte Marie,

our Lady Saint Mary

par le soleil Dé entendum

by the sun God we-understand

e par le rai sun fiz pernum;

and by the ray his son we-take

kar si cum li raiz de soleil

for so as the ray of sun

a ceste pierë est feeil,

to this stone is faithful

qu'il entre en li senz uverture

that-it enters into it without opening

e ultre passe senz fraiture,

and beyond passes without breaking

saciez issifaitierement

know in-this-manner

que Jesus Crist veraïement

that Jesus Christ truly

si passe la virgine entresai,

so passes the virgin straightway

cum par mie pierre le rai.

as through midst stone the ray

3095

3100

- 3105 Deus la furmat e cunçut lui
God her formed and she-conceived him
 e si fut pere e mere amdui;
and so he-was father and mother both
 si fut Jesus Crist [fiz e] pere
so was Jesus Christ son and father
 e Marie fillë e mere;
and Mary daughter and mother
 pur fiz ne perdit num de pere,
for son not he-lost name of father
- 3110 ne el pur fille num de mere.
nor she for daughter name of mother
 Ço que li raiz de [l']altre part
That which the ray on the-other side
 de la pierë esprent e art
of the stone kindles and burns
 estupes, tundre, drapelez,
tow tinder rags
 seches chosetes, estramez,
dry little-things straws
- 3115 signefie que Damnedé,
signifies that Lord-God
 puis que [par] la virgine fut né,
after that by the virgin he-was born
 nostre fragilité brüit
our frailty burned
 e en amur nus cunvertit;
and into love us converted

kar fus signefië amur

for fire signifies love

e Saint Espir del creatur.

and Holy Spirit of-the creator

Sainte est la pierre e espruvee.

Holy is the stone and proved

Atant est [la] raisun finée.

Thereupon is the matter ended

Deus est vive pierre, ço dit

God is living stone this says

saint Pol l'apostle en sun escrit,

saint Paul the-apostle in his writing

e ço cunferme Saint Johan

and this confirms Saint John

veraïement e senz engan:

truly and without deceit

pierre esteit Deus, ço li fut vis,

stone was God this to-him was seen

e trestut cuvreit paraïs.

and wholly it-covered paradise

De ceste pierë unt luur

From this stone have light

tutes les pieres e colur,

all the stones and color

de ceste pierë unt bunté

from this stone have goodness

tutes les pieres e clarté,

all the stones and brightness

3120

3125

3130

d'iceste piere veirement

from-this stone truly

unt tutes pieres fundement.

have all stones foundation

3135 E saciez l'apostles Sainz Pieres

And know the-apostle Saint Peter

les [sainz] apele vives pieres;

the saints calls living stones

li saint sunt pieres veirement,

the saints are stones truly

de sainte eglise fundement,

of holy church foundation

ço est qu'il sunt ferm e estable

this is that-they are firm and stable

3140 e en paraïs permainable.

and in paradise enduring

Vives pieres sunt apelé,

Living stones they-are called

perdurable vivent od Dé.

everlasting they-live with God

Ço dist [Jesus Crist a] Saint Piere

This said Jesus Christ to Saint Peter

qu'il ert pierë, e sur lui, Piere,

that-he was stone and upon him Peter

3145 d'eglise fereit fundement,

of-church he-would-make foundation

dureit li poësté de gent,

he-would-give to-him power over people

de lier e de deslier,

to to-bind and to to-unbind

[e] dureit li les cles del ciel.

and he-would-give to-him the keys of-the heaven

E tuit cil ki el ciel irunt

And all those who into-the heaven shall-go

cez uit boneürtez avrunt:

these eight blessings shall-have

vie, juvent, [santé], amur,

life youth health love

repos, joie, pais e luur.

rest joy peace and light

Union ço durat senz fin,

Union this shall-last without end

issi cum dient clerc devin.

thus as say clerks divine

Union e Sainte Marie

Union and Saint Mary

nus duinst icez .viii. duns de vie!

to-us give these eight gifts of life

E Deus li otreit majesté

And God to-her grant majesty

pur quei cist livres fut truvé!

for whom this book was composed

E tuit cist ki ço preierunt

And all those who this shall-pray

e Pater Noster en dirunt

and Pater Noster thereof shall-say

la merite aient Saint Johan,

the merit may-they-have (of-)Saint John

el sein seient Saint Abraam!

in-the bosom may-they-be (of-)Saint Abraham

3150

3155

3160

Union est Perē e Fiz,

Union is Father and Son

Union est Sainz Espiriz,

Union is Holy Spirit

3165 Union est cumencemenz,

Union is beginning

Union est definemenz,

Union is ending

Union est alpha e ω.

Union is alpha and omega

Benedicamus Domino!

Let-us-bless the-Lord

Beast, Bird, and Stone Together

XLII

The mute beast is bent toward the earth and seeks its food nowhere else, as the men of this world seek the riches that confound them; the bird flies straight up rejoicing toward heaven, as many people stretch their hearts that way; and the stone is firm and enduring by itself, the sign of the wise man whose heart is always set on good. Philippe has shown three kinds — beasts, birds, and stones — and each of them has a king, as God is king, three in person and one alone in deity.

[Beste mue est] encline [a] tere,

Beast mute is bent to earth

3170 aillurs ne volt pulture quere:

elsewhere not it-wishes food to-seek

tut issi funt ume del munt,

all thus do men of-the world

richeises quierent kis cunfunt,

riches they-seek which-them confound

quant tant les aiment a tenir

when so-much them they-love to to-hold

que pur Dé nes volent partir.

that for God not-them they-wish to-part

Li oisel vunt [tut] dreit volant

The birds go all straight flying

la sus [de]vers le ciel joiant:

there above toward the heaven rejoicing

tut issi est de mainte gent,

all thus is of many people

vers le ciel lur curages tent.

toward the heaven their heart stretches

Piere est ferme, par sei estable,

Stone is firm by itself stable

tuz jurz est chose permuable:

all days it-is thing enduring

signefiance est d'ume sage

signification it-is of-man wise

ki en bien tuz jurz at curage.

who in good all days has heart

[Beste] est demustrance d'enfant,

Beast is demonstration of-child

e oisels d'ume a Dé tendant.

and bird of-man to God striving

Mustré ai [or] de treis manieres,

Shown I-have now of three kinds

de bestes, d'oisels e de pieres;

of beasts of-birds and of stones

[ço] que de chascun[e] est uns reis,

that which of each is a king

3175

3180

3185

ço demustre que Deus est reis;

this shows that God is king

en personē est trinité

in person he-is trinity

3190 e uns suls est en deité.

and one alone he-is in deity

Icist Deus nus seit en aïe

This God to-us be in help

e la virgine Sainte Marie!

and the virgin Saint Mary

Icist Deus nus otreit veir sen

This God to-us grant true sense

e vie perdurable! Amen.

and life everlasting Amen