MEDIEVAL LATIN SERIES · VOLUME 80

The Aviary and the Bestiary

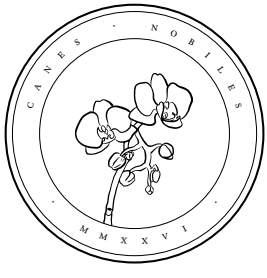
Hugh of Fouilloy
Theobaldus
Marbod of Rennes

De Bestiis et Aliis Rebus
Physiologus
Liber Lapidum

The Aviary and the Bestiary
Hugh of Fouilloy, Theobaldus, and Marbod of Rennes

---

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

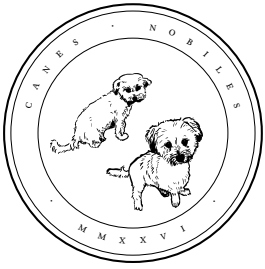


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is in the public domain



Volume 80 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Migne's text, Patrologia Latina 177 and 171 (Paris, 1854), with the first two of the four books of De bestiis et aliis rebus

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

CONTENTS

HUGH OF FOUILLOY

Prologue to Brother Rainer 13
The Second Prologue 15
Book One · The Three Doves 16
The Dove's Feet, Feathers, and Eyes 23
The Changing Sea and the Two Winds 29
The Hawk and Its Molt 34
The Hawk on the Fist, the Turtledove, and the Palm 39
The Turtledove's Nest 47
Lebanon, the Cedar, and the Sparrows 52
The Sparrow's House 58
The Pelican 64
The Raven 69
The Cock 77
The Ostrich, the Hawk, and the Falcon 85
The Vulture and the Cranes 99
The Kite and the Swallow 106
The Stork and the Blackbird 112

HUGH OF FOUILLOY

(continued)

The Horned Owl and the Jackdaw 117
The Goose, the Heron, and the Caladrius 123
The Phoenix, the Partridge, and the Quail 129
The Hoopoe, the Swan, and Solomon's Fleet 137
The Peacock and the Eagle 144
The Ibis and the Coot 152
Book Two · On Beasts 156
The Lion and the Antelope 157
The Onocentaur, the Hedgehog, the Fox, and the Unicorn 162
The Hydrus, the Crocodile, and the Beaver 168
The Hyena, the Onager, and the Apes 174
The Goat and the Hart 179
The Ibex, the Salamander, the Dogs, and the Weasel 184
The Fire-Stones and the Wolf 191
The Viper, the Serra, and the Panther 198
The Dragon and the Elephant 208
The Elephant Again and the Pelican 213
The Lizards and the Ant 219
The Asps, the Charadrius, and the Sirens 225
The Onocentaur Again and the Adamant 232
The Pearl-Bearing Shell 237
The Aspidochelone 245

THEOBALDUS

The Lion 251
The Eagle 253

THEOBALDUS

(continued)

The Serpent 255
The Ant 259
The Fox 260
The Hart 262
The Spider 264
The Whale 265
The Sirens and the Homocentaur 268
The Elephant 269
The Turtledove 272
The Panther 273

MARBOD OF RENNES

Gems and Stones 279
Prologue 279
I · The Adamant 281
II · The Agate 283
III · The Alectorius 285
IV · The Jasper 287
V · The Sapphire 288
VI · The Chalcedony 290
VII · The Emerald 290
VIII · The Sardonyx 293
IX · The Onyx 294
X · The Sard 295
XI · The Chrysolite 296

MARBOD OF RENNES

(continued)

XII · The Beryl 297
XIII · The Topaz 298
XIV · The Jacinth 299
XV · The Chrysoprase 301
XVI · The Amethyst 301
XVII · The Chelidonius 302
XVIII · The Jet 304
XIX · The Magnet 305
XX · The Coral 308
XXI · The Alabandine 309
XXII · The Carnelian 310
XXIII · The Carbuncle 311
XXIV · The Ligurius 312
XXV · The Aetites 313
XXVI · The Selenite 315
XXVII · The Gagatromeus 316
XXVIII · The Ceraunius 317
XXIX · The Heliotrope 318
XXX · The Hieracites 320
XXXI · The Epistites 321
XXXII · The Hematite 322
XXXIII · The Asbestos 324
XXXIV · The Paeanites 325
XXXV · The Sada 325
XXXVI · The Medus 326

XXXVII · The Gelacia 328
XXXVIII · The Hexecontalithos 328
XXXIX · The Chelonites 329
XL · The Prase 330
XLI · The Crystal 330
XLII · The Galactites 332
XLIII · The Orites 333
XLIV · The Hyaenia 334
XLV · The Liparea 335
XLVI · The Enhydros 336
XLVII · The Iris 337
XLVIII · The Androdragma 338
XLIX · The Opallius 339
L · The Pearls 339
LI · The Pantherus 341
LII · The Apsyctos 342
LIII · The Chalcophonos 343
LIV · The Molochites 343
LV · The Gecolithos 344
LVI · The Pyrite 345
LVII · The Diadochos 345
LVIII · The Dionysia 346
LIX · The Chryselectrus 347
LX · The Chrysopassus 348
LXI · The Ring and the Gem 349

HUGH OF FOUILLOY

De Bestiis et Aliis Rebus

The Aviary and the Bestiary

Prologus ad Raynerum conversum

PROLOGUE TO BROTHER RAINER

Hugh greets Rainer, a knight turned lay brother, and promises him a picture of a dove and a hawk, so that the unlettered may learn through the eye what the learned read in Scripture. Both sit on one perch: Hugh from the clergy, Rainer from the knighthood, joined in the religious life.

Hugo Raynero suo salutem.
Hugh to-Rainer his greeting
Desiderii tui petitionibus, charissime, satisfacere cupiens,
of-desire your to-the-requests dearest to-satisfy desiring
columbam, cujus pennæ sunt deargentatæ; et posteriora
the-dove whose feathers are covered-with-silver and the-hinder-parts
dorsi ejus in pallore auri (Psal. LXVII), pingere, et per
of-back its in paleness of-gold Ps LXVII to-paint and through
picturam mentes ædificare decrevi, ut quod simplicium animus
the-picture minds to-edify I-decided that what of-the-simple the-mind
intelligibili oculo capere vix poterat, saltem carnali
with-the-intelligible eye to-grasp scarcely could at-least with-the-fleshly
discernat; et quod vix concipere poterat auditus, percipiat
it-may-discern and what scarcely to-conceive could the-hearing may-perceive
visus. Nec tantum volui columbam formando pingere, sed
the-sight nor only did-I-wish the-dove by-forming to-paint but
etiam dictando describere, et per scripturam demonstrare
also by-dictating to-describe and through writing to-show
picturam, ut cui non placuerit simplicitas picturæ, placeat
the-picture so-that to-whom not has-pleased the-simplicity of-the-picture may-please
saltem moralitas scripturæ. Tibi ergo, cui datæ sunt pennæ
at-least the-morality of-the-writing to-you therefore to-whom given are the-wings
columbæ, qui elongasti fugiens, ut in solitudine maneres et
of-the-dove who have-gone-far fleeing that in solitude you-might-remain and

requiesceres, qui non quæris dilationem in voce corvina, cras,
you-might-rest who not seek delay in the-voice of-the-crow tomorrow
cras ingeminante, sed contritionem in gemitu columbino,
tomorrow repeating but contrition in the-moaning of-the-dove
tibi, inquam, non tantum ad præsens columbam, sed etiam
to-you I-say not only for the-present the-dove but also
accipitrem pingam. Ecce in eadem pertica sedent accipiter et
the-hawk I-shall-paint behold on the-same perch sit the-hawk and
columba. Ego enim de clero, tu de militia ad conversionem
the-dove I for from the-clergy you from soldiery to conversion
venimus, ut in regulari vita quasi in pertica sedeamus, et qui
have-come so-that in the-regular life as-if on a-perch we-may-sit and who
rapere consueveras domesticas aves, nunc bonæ operationis
to-seize you-had-been-accustomed domestic birds now of-good working
manu silvestres ad conversionem trahas, id est sæculares.
by-the-hand the-wild to conversion you-may-draw that is secular-men
Gemat igitur columba, gemat et accipiter vocemque doloris
let-moan therefore the-dove let-moan also the-hawk and-the-voice of-sorrow
emittat. Vox enim columbæ, gemitus, vox accipitris,
let-it-send-forth the-voice for of-the-dove a-moaning the-voice of-the-hawk
questus. In principio hujus operis idcirco præposui
complaint in the-beginning of-this work for-this-reason I-placed-before
columbam, quia Spiritus sancti gratia semper præparatur
the-dove because of-the-Spirit Holy the-grace always is-prepared
pœnitenti, nec nisi per gratiam pervenitur ad veniam. De
for-the-penitent nor except through grace is-arrived at pardon about
accipitre vero post columbam subjungitur, per quem nobilium
the-hawk however after the-dove is-subjoined by which of-nobles
personæ designantur. Cum enim aliquis nobilium convertitur,
the-persons are-designated when for anyone of-the-nobles is-converted
per exemplum bonæ operationis pauperibus præsentatur.
through the-example of-good working to-the-poor he-is-presented

De quibusdam vero, tam volucribus quam animalibus, quæ
about certain however as-well birds as animals which
ad exemplum morum divina Scriptura commemorat, quanto
for the-example of-morals the-divine Scripture mentions as
citius potero breviter assignare tentabo.
quickly as-I-shall-be-able briefly to-assign I-shall-try

Prologus alter

THE SECOND PROLOGUE

Writing for the unlettered, Hugh asks the reader not to wonder at his plain words or think it levity that he paints a hawk and a dove, since Job and David left such birds for teaching: what Scripture hints to the learned, the picture shows the simple. He labors to please the simple rather than to pour water into a full vessel, as one does who instructs the wise.

Cum scribere illitterato debeam, non miretur diligens lector,
when to-write for-the-unlettered I-ought not let-wonder the-diligent reader
si ad ædificationem illitterati de subtilibus simplicia dicam.
if for the-edification of-the-unlettered from subtle-things simple-things I-say
Nec imputet levitati, quod accipitrem vel columbam
nor let-him-impute-it to-levity that the-hawk or the-dove
pingam, cum beatus Job et propheta David hujusmodi volucres
I-paint since blessed Job and the-prophet David of-this-kind birds
nobis reliquerint ad doctrinam. Quod enim doctioribus
to-us have-left for teaching what for to-the-more-learned
innuit scriptura, hoc simplicibus pictura. Sic ut enim
hints scripture this to-the-simple the-picture just as for
sapiens delectatur de subtilitate scripturæ, sic simplicium
the-wise-man is-delighted by the-subtlety of-scripture so of-the-simple
animus detinetur simplicitate picturæ. Ego autem plus laboro
the-mind is-held by-the-simplicity of-the-picture I however more labor

ut simplicibus placeam, quam ut doctioribus loquar et
that the-simple I-may-please than that to-the-more-learned I-may-speak and
quasi vasculo pleno latices infundam. Qui enim sapientem
as-if into-a-vessel full waters I-may-pour who for the-wise-man
verbis instruit, quasi pleno vasculo latices infundit.
with-words instructs as-if into-a-full vessel waters pours

Liber primus

BOOK ONE · THE THREE DOVES

Scripture names three doves: Noah's, David's with the gold on its back, and Christ's, on whom the Spirit descended at the Jordan. The dove is then the Church, whose beak gathers the grain of the two Testaments and whose wings are the active and contemplative lives, and the faithful soul, whose wings are love of neighbor and of God.

Cap. I. De tribus columbis, quarum Scriptura meminit.
Chapter I about three doves of-which Scripture makes-mention
Si dormiatis inter medios cleros, pennæ columbæ deargentatæ
if you-sleep among the-middle lots the-wings of-the-dove covered-with-silver
et posteriora dorsi ejus in pallore auri (Psal. LXVII).
and the-hinder-parts of-back its in paleness of-gold Ps LXVII
In sacra Scriptura, frater, tres columbas legendo reperi,
in holy Scripture brother three doves by-reading I-found
ex quibus, si attente consideretur, simplicium mentes ad
from which if attentively it-be-considered of-the-simple the-minds to
perfectionem poterunt edoceri, columbam scilicet Noe,
perfection will-be-able to-be-taught the-dove namely of-Noah
columbam David, columbam Jesu Christi. Noe requies, David
the-dove of-David the-dove of-Jesus Christ Noah rest David
manu fortis, Jesus Salvator interpretatur. Peccatori autem
by-hand strong Jesus Savior is-interpreted to-the-sinner however

dicitur: Peccasti (Eccli. XXI), quiesce. Si igitur vis esse
it-is-said you-have-sinned Ecclus XXI be-at-rest if therefore you-wish to-be
Noe, quiesce a peccatis. Ut David esse possis, operare
Noah rest from sins that David to-be you-may-be-able do
fortia. Si salvari desideras, a Salvatore salutem postula.
strong-things if to-be-saved you-desire from the-Savior salvation ask
Diverte igitur a malo, et fac bonum, inquire pacem (Psal.
turn-aside therefore from evil and do good seek peace Ps
XXXIII). Diverte ad arcam Noe. Prælіare cum David prælia
XXXIII turn-aside to the-ark of-Noah fight with David the-battles
Domini. Inquire pacem cum Jesu in Jerusalem. Diverte
of-the-Lord seek peace with Jesus in Jerusalem turn-aside
ad quietem mentis, resiste tentationibus, exspecta patienter
to the-quiet of-mind resist temptations await patiently
salutis beneficium. De columba vero Noe dicitur: Reversa
of-salvation the-benefit about the-dove however of-Noah it-is-said returned
est columba ad vesperam ferens in ore ramum virentis olivæ
has the-dove at evening bearing in mouth a-branch of-green olive
(Gen. VIII). Ad arcam Noe columba revertitur, cum ad
Gen VIII to the-ark of-Noah the-dove returns when to
quietem mentis ab exterioribus animus revocatur. Revertitur
the-quiet of-mind from outward-things the-mind is-recalled it-returns
ad vesperam, cum deficiente luce mundanæ felicitatis, vanæ
at evening when with-failing the-light of-worldly happiness of-vain
gloriæ fugit pompam, timens ne incurrat obscuritatem mentis,
glory it-flees the-pomp fearing lest it-incur the-darkness of-mind
id est profunditatem perpetuæ damnationis. Olivam gerit, quia
that is the-depth of-perpetual damnation the-olive it-bears because
misericordiam quærit. Olivam in ore portat, dum indulgere
mercy it-seeks the-olive in mouth it-carries while to-pardon
sibi quod deliquit precibus exorat. De columba vero
to-itself what it-has-sinned with-prayers it-entreats about the-dove however

David dicitur. Et posteriora dorsi ejus in pallore auri. In
of-David it-is-said and the-hinder-parts of-back its in paleness of-gold in
posterioribus dorsi aurum habetur, quia bene operanti,
the-hinder-parts of-the-back gold is-had because well to-the-one-working
in futuro venia promittitur. Similiter et de Salvatore legitur
in the-future pardon is-promised likewise also about the-Savior it-is-read
quod in descensu columbæ super eum hæc vox audiretur: Hic
that at the-descent of-the-dove upon him this voice was-heard this
est Filius meus dilectus, in quo mihi bene complacui. (Matth.
is Son my beloved in whom to-me well I-am-pleased Matt
III). Columba est Spiritus sancti gratia, quæ super Jesum in
III the-dove is of-the-Spirit Holy the-grace which upon Jesus in
Jordane descendisse cernitur, quia cuilibet humili a peccatis
the-Jordan to-have-descended is-seen because for-any humble-one from sins
mundato gratia præparatur. Pœnitenti igitur fit misericordia,
cleansed grace is-prepared to-the-penitent therefore is-done mercy
operanti promittitur venia, diligenti datur gratia.
to-the-one-working is-promised pardon to-the-one-loving is-given grace

Cap. II. De columbæ ad Ecclesiam collatione.
Chapter II about of-the-dove to the-Church the-comparison

Si dormiatis inter medios cleros, pennæ columbæ deargentatæ,
if you-sleep among the-middle lots the-wings of-the-dove covered-with-silver
et posteriora dorsi ejus in pallore auri (Psal. LXVII). Columba
and the-hinder-parts of-back its in paleness of-gold Ps LXVII the-dove
deargentata est Ecclesia, doctrina divini eloquii erudita,
covered-with-silver is the-Church by-the-teaching of-the-divine word instructed
quæ per similitudinem fertur habere prædicationis rostrum
which through likeness is-said to-have of-preaching a-beak
ratione divisum, quo grana congregat hordei et frumenti,
by-reason divided with-which grains it-gathers of-barley and of-wheat
sententias scilicet Veteris et Novi Testamenti. Habet dextrum
the-sentences namely of-the-Old and New Testament it-has a-right

et sinistrum oculum, moralem et mysticum sensum: seipsam
and a-left eye the-moral and mystical sense itself
respicit sinistro, Deum vero contemplatur dextro. Duas alas
it-regards with-the-left God however it-contemplates with-the-right two wings
habet, activam et contemplativam vitam; his duabus alis
it-has the-active and contemplative life by-these two wings
sedens tegitur; his duabus volans ad cœlestia sublevatur.
sitting it-is-covered by-these two flying to heavenly-things it-is-raised
Volamus, cum mente excedimus. Sedemus, cum inter fratres
we-fly when in-mind we-go-out we-sit when among brothers
sobrii sumus. In his siquidem alis pennæ sunt. Pennæ vero
sober we-are in these indeed wings feathers there-are the-feathers however
sunt doctores, alis rectæ actionis et divinæ contemplationis
are the-teachers to-the-wings of-right action and of-divine contemplation
inhærentes. Cleros vero [Græce], sortes vocamus Latine. Duæ
clinging cleros however in-Greek lots we-call in-Latin two
sortes, duo sunt Testamenta. Inter quas sortes dormiunt,
lots two are Testaments between which lots sleep
qui auctoritatibus Veteris et Novi Testamenti concordant et
those-who with-the-authorities of-the-Old and New Testament agree and
acquiescunt. Et posteriora dorsi ejus in pallore auri. Dorsum
acquiesce and the-binder-parts of-back its in paleness of-gold the-back
columbæ illam partem corporis esse dicunt, cui radices
of-the-dove that part of-the-body to-be they-say in-which the-roots
alarum sese invicem naturaliter conjungunt. Ibidem cor
of-the-wings themselves mutually naturally join there the-heart
ponitur, quod dorso proximum, auro perpetuæ beatitudinis
is-placed which to-the-back nearest with-the-gold of-perpetual blessedness
in futuro operietur. Sicut aurum pretiosius est argento, sic
in the-future will-be-covered as gold more-precious is than-silver so
et beatitudo futuri sæculi pretiosior est felicitati præsente.
also the-blessedness of-the-future age more-precious is than-happiness present

Posteriora igitur dorsi columbæ in pallore auri erunt, quia
the-binder-parts therefore of-the-back of-the-dove in paleness of-gold will-be because
justi in æterna beatitudine nimia claritate fulgebunt.
the-just in eternal blessedness with-very-great brightness will-shine
Cap. III. De columbæ ad fidelem animam comparatione.
Chapter III about of-the-dove to the-faithful soul the-comparison
Si dormiatis inter medios cleros, pennæ columbæ deargentatæ,
if you-sleep among the-middle lots the-wings of-the-dove covered-with-silver
et posteriora dorsi ejus in pallore auri (Psal. LXVII).
and the-binder-parts of-back its in paleness of-gold Ps LXVII
Columba est quælibet fidelis et simplex anima; deargentata
the-dove is any faithful and simple soul covered-with-silver
in pennis, declarata in virtutibus per famam bonæ opinionis,
in feathers made-known in virtues through the-fame of-good repute
quæ tot in cibum colligit in seminum grana, quot
which as-many for food gathers in of-seeds grains as-many-as
ad bene operandum assumit sibi justorum exempla. Duos
for well doing it-takes to-itself of-the-just examples two
habet oculos, dextrum et sinistrum, memoriam scilicet et
it-has eyes the-right and the-left memory namely and
intellectum. In hoc futura prævidet, in illo transacta deflet.
understanding in this the-future it-foresees in that the-past it-weeps
Hos oculos clauserunt in Ægypto patres nostri, quoniam non
these eyes closed in Egypt fathers our since not
intellexerunt opera Dei, nec fuerunt memores multitudinis
they-understood the-works of-God nor were mindful of-the-multitude
misericordiæ ejus. Duas vero alas habet, amorem proximi
of-mercy his two however wings it-has the-love of-neighbor
et amorem Dei. Una extenditur per compassionem ad
and the-love of-God one is-stretched through compassion to
proximum, altera erigitur per contemplationem ad Deum.
the-neighbor the-other is-raised through contemplation to God

Ex his alis procedunt pennæ, id est virtutes animæ. Illæ
from these wings proceed feathers that is the-virtues of-the-soul those
pennæ argentea claritate resplendent, quando per famam
feathers with-silvery brightness shine-back when through the-fame
bonæ opinionis audientibus argenti more dulcem tinnitum
of-good repute to-the-hearers of-silver in-the-manner a-sweet ringing
præbent. Cleros vero Græce, sortes dicimus Latine. Quatuor
they-offer cleros however in-Greek lots we-call in-Latin four
autem sunt sortes, timor et spes, amor et desiderium. Sortes
however are lots fear and hope love and desire lots
sunt, quia paternæ hæreditatis locum distribuunt. Timor et
they-are because of-the-paternal inheritance the-place they-distribute fear and
desiderium sortes sunt extremæ, spes et amor mediæ. Timor
desire lots are extreme hope and love middle fear
animum conturbat, desiderium mentem cruciat, et nisi aliquid
the-mind disturbs desire the-mind tortures and unless something
medium intervenerit, animus a quiete recedit. Oportet
middle shall-have-intervened the-mind from quiet withdraws it-behooves
igitur ut inter desiderium et timorem, spem ponamus
therefore that between desire and fear hope we-place
et amorem. Spes igitur timorem recreat, amor desiderium
and love hope therefore fear restores love desire
temperat. Inter spem igitur et amorem, quasi inter medias
tempers between hope therefore and love as-if between the-middle
sortes quietus dormit, qui inter extremas, scilicet timorem et
lots quiet sleeps who between the-extreme namely fear and
desiderium, vigilat et obstupescit. Si igitur es columba, vel
desire keeps-watch and is-astounded if therefore you-are a-dove or
columbæ penna, dum times et desideras, inter extremas sortes
of-a-dove a-feather while you-fear and desire between the-extreme lots
vigilas. Dum speras et diligis, inter medias quietus dormis.
you-keep-watch while you-hope and love between the-middle quiet you-sleep

Et posteriora dorsi ejus in pallore auri. In dorso solent
and the-hinder-parts of-back its in paleness of-gold on the-back are-wont
onera portari. Et per hæc eadem possunt operum labores
burdens to-be-carried and through these same can of-works the-labors
designari. Per posteriora vero dorsi denotatur exspectatio
be-designated through the-hinder-parts however of-the-back is-denoted the-expectation
præmii. Post tolerantiam siquidem præsentium laborum, in
of-reward after the-endurance indeed of-present labors in
futuro subsequi credimus justis meritorum præmia. Reddet
the-future to-follow we-believe for-the-just of-merits the-rewards will-render
enim Deus sanctis mercedem laborum suorum, et deducet
for God to-the-saints the-reward of-labors their and will-lead
eos in via mirabili. Et hoc in pallore auri esse credimus, quia
them in a-way wonderful and this in paleness of-gold to-be we-believe because
pretiosa est in conspectu Domini mors sanctorum ejus (Psal.
precious is in the-sight of-the-Lord the-death of-saints his Ps
CXV). In pennis igitur argentum, quia in linguis eloquium;
CXV in the-feathers therefore silver because in the-tongues eloquence
in posterioribus vero aurum, id est post labores præmium.
in the-hinder-parts however gold that is after labors reward

The dove is likened to the prelate, free of the gall of malice, who sleeps between the earthly inheritance of the Old Testament and the eternal of the New; its red feet to the martyrs, the Church's feet reddened with their blood; its silvered feathers to the preachers; the sapphire of its wings to the contemplatives; its gold and paleness to purity of mind and mortified flesh; its saffron eyes to the Church's ripe forethought.

Cap. IV. De columbæ ad prælatum comparatione.
Chapter IV about of-the-dove to the-prelate the-comparison
Si dormiatis inter medios cleros, pennæ columbæ deargentatæ
if you-sleep among the-middle lots the-wings of-the-dove covered-with-silver
et posteriora dorsi ejus in pallore auri (Psal. LXVII).
and the-binder-parts of-back its in paleness of-gold Ps LXVII
Columba deargentata est absque felle malitiæ quælibet
the-dove covered-with-silver is without the-gall of-malice any
adhuc vivens prælatorum persona, quæ inter medios cleros
still living of-prelates person which among the-middle lots
dormit. Cleros Græce, Latine sors. Unde et cleronomia
sleeps cleros in-Greek in-Latin lot whence also cleronomia
proprie vocatur hæreditas quæ defertur ex testamento. Inde
properly is-called the-inheritance which is-conferred from a-testament thence
contingit ut filii Levi, inter filios Israel non haberent
it-happens that the-sons of-Levi among the-sons of-Israel not had
sortem, id est hæreditatis partem, sed ex decimis viverent.
a-lot that is of-the-inheritance a-part but from tithes lived
Duæ autem sunt hæreditates, terrena Veteris Testamenti, et
two however are inheritances the-earthly of-the-Old Testament and
æterna Novi. In medio igitur istarum dormit, qui in
the-eternal of-the-New in the-middle therefore of-these sleeps who in
contemptu terrenorum, et ipse cœlestium vitam finit, dum
contempt of-earthly-things and he of-heavenly-things life ends while

nec nimis ardenter præsentibus inhiat, et futura patienter
neither too ardently at-present-things gapes and the-future patiently
exspectat. Et posteriora dorsi ejus in pallore auri. Oculi
awaits and the-hinder-parts of-back its in paleness of-gold the-eyes
enim justorum videbunt regem in decore suo. Tunc enim
for of-the-just will-see the-king in beauty his then for
aurum in posterioribus habebis, cum apparuerit in futuro
gold in the-hinder-parts you-will-have when shall-have-appeared in the-future
gloria divinæ majestatis. Coronæ siquidem regum ex auro
the-glory of-the-divine majesty the-crowns indeed of-kings from gold
purissimo fabricantur, ex argento vero monetæ fiunt, quibus
most-pure are-made from silver however coins are-made on-which
imagines regum imprimuntur. In moneta notatur imitatio
the-images of-kings are-impressed in the-coin is-marked the-imitation
formæ, in corona signum victoriæ. Moneta siquidem divini
of-form in the-crown the-sign of-victory the-coin indeed of-the-divine
eloquii docet imitationem vitæ Christi, corona vero victoriæ.
word teaches the-imitation of-the-life of-Christ the-crown however of-victory
Post labores præsentis sæculi fiunt pugnæ. Ibi igitur
after the-labors of-the-present age are-made the-battles there therefore
quasi in posterioribus aurum, hic in pennis prædicationis
as-if in the-hinder-parts gold here in the-feathers of-preaching
argentum, quia cum ad illa dona columba pervenerit, jam
silver because when to those gifts the-dove shall-have-arrived now
prædicationis eloquio non indigebit, sed in eo quod pro
of-preaching the-eloquence not it-will-need but in that which for
retributione percipiet, in puritate perfectionis sine fine vivet.
reward it-will-receive in purity of-perfection without end it-will-live

Cap. V. De columbæ habentis pedes rubros ad Ecclesiam
Chapter V about of-the-dove having feet red to the-Church
comparatione.
the-comparison
De qua columba hic agitur, rubros pedes habere
of which dove here it-is-treated red feet to-have
perhibetur. Hæc columba est Ecclesia, quæ pedes habuit,
it-is-said this dove is the-Church which feet had
quibus totius mundi spatium perambulavit. Pedes sunt
with-which of-the-whole world the-space it-walked-through the-feet are
martyres, qui tot passibus terram perambulant quot
the-martyrs who with-as-many steps the-earth walk-through as-many-as
bonorum operum exemplis viam justitiæ sequentibus se
of-good works by-examples the-way of-justice to-those-following themselves
demonstrant. Terram tangunt, cum dignis increpationibus
they-show the-earth they-touch when with-worthy rebukes
actus et voluntates terrenas reprehendunt. Sed, dum terra
the-acts and wills earthly they-reprehend but while the-earth
premitur, asperitate terræ, id est terrenorum crudelitate,
is-pressed by-the-roughness of-the-earth that is of-earthly-things by-the-cruelty
pedes vulnerantur, et sic pedes Ecclesiæ rubri facti
the-feet are-wounded and thus the-feet of-the-Church red made
sunt, quia sanguinem suum pro Christi nomine martyres
are because blood their for of-Christ the-name the-martyrs
effuderunt. Rubor igitur pedum est cruor martyrum.
shed the-redness therefore of-the-feet is the-blood of-the-martyrs

Cap. VI. De pennis deargentatis columbæ, ad prædicatores
Chapter VI about the-feathers covered-with-silver of-the-dove to the-preachers
collatis.
compared
Quæ columba pedes rubros habere dicitur, pennas deargentatas
which dove feet red to-have is-said feathers covered-with-silver
habuisse verbis propheticis demonstratur. Pennæ, inquit
to-have-had by-words prophetic is-shown the-feathers says
David, columbæ deargentatæ (Psal. LXVII). Pennæ columbæ
David of-the-dove covered-with-silver Ps LXVII the-feathers of-the-dove
deargentatæ sunt prædicatores Ecclesiæ. Est autem argentum,
covered-with-silver are the-preachers of-the-Church is however silver
divinum eloquium; tinnitus argenti, dulcedo verbi: color,
the-divine word the-ringing of-silver the-sweetness of-the-word the-color
candor. Candorem vero argentum retinet, dum quilibet
the-whiteness the-whiteness however silver retains while any
doctor munditiam verbis prædicat, et munditiam in se
teacher cleanness with-words preaches and cleanness in himself
habet, dum quod docet diligit, et quod intus amat,
has while what he-teaches he-loves and what within he-loves
foris operibus ostendit. Hæc sunt eloquia Domini casta,
outside by-works he-shows these are the-words of-the-Lord chaste
argentum igne examinatum. Eloquia Domini casta, quia
silver by-fire tried the-words of-the-Lord chaste because
nulla sunt simulatione corrupta, nullo sunt semine cupiditatis
by-no are pretense corrupted with-no are seed of-greed
impræ̨gnata. Argentum examinatum igne, solidatum in
impregnated silver tried by-fire made-solid in
qualibet perturbatione. Candor igitur argenteus in pennis
any disturbance the-whiteness therefore silvery in the-feathers
est in linguis docentium lene blandimentum sermonis.
is in the-tongues of-those-teaching the-gentle allurement of-speech

Cap. VII. De sapphirino colore alarum columbæ ad
Chapter VII about the-sapphire color of-the-wings of-the-dove to
contemplativos collato.
the-contemplatives compared
Alarum colorem non reperi scriptum, sed ex similitudine
of-the-wings the-color not I-found written but from the-likeness
materialis columbæ potest assignari, ut si columbam
of-the-material dove it-can to-be-assigned so-that if the-dove
pictam respicias, colorem materialis columbæ eam habere
painted you-look-at the-color of-the-material dove it to-have
non contradicas. Alarum enim superficies sapphirino colore
not you-may-deny of-the-wings for the-surface with-sapphire color
superfunditur, quia cœli speciem animus contemplantis
is-overspread because of-heaven the-appearance the-mind of-the-contemplating-one
imitatur. Sed color sapphirinus candidis lineis distinguitur,
imitates but the-color sapphire with-white lines is-distinguished
ut sapphirino colore niveus misceatur. Color enim niveus
so-that with-the-sapphire color snowy be-mixed the-color for snowy
sapphirino mistus designat munditiam carnis et amorem
with-sapphire mixed designates the-cleanness of-the-flesh and the-love
contemplationis.
of-contemplation
Cap. VIII. De coloribus columbæ ad mores collatis.
Chapter VIII about the-colors of-the-dove to morals compared
Posteriora dorsi columbæ deargentatæ (Psal LXVII).
the-hinder-parts of-back of-the-dove covered-with-silver Ps LXVII
Propheta commemorat, et postea finem vitæ præsentis in
the-prophet mentions and afterward the-end of-life present in
quolibet homine moraliter demonstrat. In auro puritatem
any man morally he-shows in gold the-purity
mentis, in pallore vero auri designat mortificationem
of-mind in paleness however of-gold he-designates the-mortification

carnis. Est enim pallor animi patientis, et mortificatæ
of-the-flesh is for paleness of-the-mind suffering and of-mortified
carnis innatus color. Posteriora igitur columbæ deargentatæ
flesh the-innate color the-hinder-parts therefore of-the-dove covered-with-silver
in pallore auri erunt, dum puritas mentis et mortificatio
in paleness of-gold will-be while the-purity of-mind and the-mortification
carnis finem cujuslibet morientis obtinebunt. Sed et
of-the-flesh the-end of-anyone dying will-possess but also
ideo color aureus in posterioribus dorsi columbæ
for-this-reason the-color golden in the-hinder-parts of-back of-the-dove
colori sapphirino jungitur, quia contemplantis animum
to-the-color sapphire is-joined because of-the-contemplating-one the-mind
futuræ beatitudinis gloria subsequetur. Color igitur aureus
of-future blessedness the-glory will-follow the-color therefore golden
in posterioribus designat æternæ retributionis munus.
in the-hinder-parts designates of-eternal retribution the-gift

Cap. IX. De oculis croceis et cautione columbæ ad
Chapter IX about the-eyes saffron and the-caution of-the-dove to
Ecclesiæ cautionem comparatis.
of-the-Church the-caution compared

Oculi tui columbarum (Cant. I). Columba super aquas sedere
eyes your of-doves Song I the-dove upon waters to-sit
sæpissime solet, ut cum viderit umbram supervenientis
very-often is-wont so-that when it-shall-have-seen the-shadow of-the-approaching
accipitris fugiens declinet. Ecclesia vero scripturis se
hawk fleeing it-may-turn-aside the-Church however with-scriptures itself
munit, ut insidiantis diaboli fraudes evitare possit.
fortifies so-that of-the-lying-in-wait devil the-frauds to-avoid it-can
Hæc igitur columba croceos oculos habet, quia Ecclesia
this therefore dove saffron eyes has because the-Church
matura consideratione futuros casus ostendit, et providet.
with-ripe consideration future events shows and foresees

Color itaque croceus in oculis discretionem designat maturæ
the-color therefore saffron in the-eyes discretion designates of-ripe
considerationis, dum enim aliquis quid agat, vel quid
consideration while for anyone what he-may-do or what
cogitet mature considerat, quasi croceo spirituales oculos
he-may-think ripely considers as-if with-saffron the-spiritual eyes
adornat. Habet enim crocus colorem maturi fructus. Croceus
he-adorns has for saffron the-color of-ripe fruit saffron
igitur oculus est maturitas sensus.
therefore eye is the-ripeness of-sense

THE CHANGING SEA AND THE TWO WINDS

The dove's shifting color is likened to the troubled sea, and the sea to the flesh. Its other properties are read morally, and the north wind and the south wind stand for temptation and the warmth of the Holy Spirit.

Cap. X. De colore reliquo columbæ mutabili ad mare
Chapter X about the-color remaining of-the-dove changeable to the-sea
turbatum, et de mari ad carnem comparato.
troubled and about the-sea to the-flesh compared
Color reliqui corporis imitatur colorem turbati maris.
the-color of-the-remaining body imitates the-color of-the-troubled sea
Mare motu fluctuum sæviens ebullit. Caro motu
the-sea with-the-motion of-the-waves raging boils-up the-flesh with-the-motion
sensuum ebulliens sævit. Mare perturbationibus suis arenas
of-the-senses boiling-up rages the-sea with-disturbances its the-sands
movet et sublevat. Caro delectationibus suis animi levitatem
moves and raises the-flesh with-delights its of-the-mind the-levity
pulsat. Mare terminos suos egrediens aquis dulcibus occurrit.
strikes the-sea the-bounds its going-beyond the-waters sweet meets

Caro lasciviens lacrymarum dulces rivulos obtundit. Mare
the-flesh wanton of-tears the-sweet rivulets blunts the-sea
diversis procellarum turbinibus navigantium cursus impedit.
with-various of-storms whirlwinds of-sailors the-courses hinders
Caro procellosa recte viventium mores in profundum
the-flesh stormy rightly of-those-living the-morals into the-deep
mergit. Dum tantis mare tempestatibus agitatur, undarum
sinks while with-such-great the-sea tempests is-tossed of-the-waves
collisione terra fluctibus immiscetur, et sic ex collisione
by-the-collision the-earth with-the-waves is-mingled and thus from the-collision
maris et terræ, colorem mistum recipit mare. Similiter
of-the-sea and of-the-earth a-color mixed receives the-sea likewise
dum caro suggerit et animus non consentit, quasi ex
while the-flesh suggests and the-mind not consents as-if from
nigro et niveo quidam in corpore color efficitur, qui ex
black and snowy a-certain in the-body color is-made which from
diversis factus color medius appellatur. Marinus igitur color
different-things made color middle is-called sea therefore color
in pectore columbæ tribulationem designat in humana mente.
on the-breast of-the-dove tribulation designates in the-human mind
Cap. XI. De diversis columbæ proprietatibus.
Chapter XI about the-various of-the-dove properties
In diversis locis diversas columbæ proprietates reperi, quas
in various places various of-the-dove properties I-found which
inserens huic operi, tibi, frater, annotare curavi. Prima
inserting into-this work for-you brother to-note I-took-care the-first
vero columbæ proprietas est quod pro cantu gemitum
however of-the-dove property is that for song moaning
profert; secunda, quod felle caret; tertia, quod osculis instat;
it-utters the-second that gall it-lacks the-third that with-kisses it-is-busy
quarta, quod gregatim volat; quinta, quod ex raptu non vivit;
the-fourth that in-flocks it-flies the-fifth that from plunder not it-lives

sexta, quod grana meliora colligit; septima, quod non vescitur
the-sixth that grains better it-gathers the-seventh that not it-feeds
cadavere; octava, quod nidificat in petræ foraminibus; nona,
on-carrion the-eighth that it-nests in of-the-rock the-holes the-ninth
quod super fluenta aquarum residet, ut, visa accipitris
that over the-streams of-waters it-sits so-that with-seen of-the-hawk
umbra, venientem citius devitet; decima, quod geminos
the-shadow the-one-coming more-quickly it-may-avoid the-tenth that twin
nutrit pullos. Columba pro cantu utitur gemitu, quia quod
it-nourishes chicks the-dove for song uses moaning because what
libens fecit, plangendo gemit. Caret felle, id est irascibilitatis
willingly it-did by-lamenting it-moans it-lacks gall that is of-irascibility
amaritudine. Instat osculis, quia delectatur in multitudine
the-bitterness it-is-busy with-kisses because it-is-delighted in the-multitude
pacis. Gregatim volat, quia conventus amat. Non vivit ex
of-peace in-flocks it-flies because assemblies it-loves not it-lives from
raptu, quia non detrahit proximo. Colligit grana meliora,
plunder because not it-detracts from-the-neighbor it-gathers grains better
id est meliora dicta. Non vescitur cadaveribus, id est
that is better sayings not it-feeds on-carrion that is
desideriis carnalibus. Nidificat in foraminibus petræ, quia
on-desires carnal it-nests in the-holes of-the-rock because
spem ponit in Christi passione. Super fluenta aquarum residet,
hope it-places in of-Christ the-passion over the-streams of-waters it-sits
ut, visa accipitris umbra, venientem citius devitet,
so-that with-seen of-the-hawk the-shadow the-one-coming more-quickly it-may-avoid
quia in Scripturis studet ut supervenientis diaboli fraudem
because in the-Scriptures it-studies so-that of-the-approaching devil the-fraud
declinet. Geminos nutrit pullos, id est amorem Dei
it-may-turn-aside twin it-nourishes chicks that is the-love of-God

et amorem proximi. Qui igitur has naturas habet, assumat
and the-love of-neighbor who therefore these natures has let-him-take
sibi contemplationis alas, quibus ad cœlum volet.
to-himself of-contemplation the-wings with-which to heaven he-may-fly
Cap. XII. De aquilone et austro ventis.
Chapter XII about the-north and south winds
Surge, aquilo, et veni, auster (Cant. IV), etc. Aquilo
arise north-wind and come south-wind Song IV etc the-north-wind
frigidissimus ventus est. Ab aquilone, inquit, Jeremias,
the-coldest wind is from the-north says Jeremiah
pandetur omne malum (Jerem. I). Ibi sedes Satanæ. Inde
shall-be-opened all evil Jer I there the-seat of-Satan thence
ruinæ principium. Ventus aquilo gravis est tentatio. Flatus
of-ruin the-beginning the-wind north-wind heavy is temptation the-blast
aquilonis suggestio tentationis; frigus, negligentiæ torpor.
of-the-north-wind the-suggestion of-temptation the-cold of-negligence torpor
Aquilo igitur venit, quando gravis tentatio mentem
the-north-wind therefore comes when heavy temptation the-mind
cujuslibet invadit. Aquilo vero surgit, quando ab animo
of-anyone invades the-north-wind however arises when from the-mind
tentatio recedit. Ab aquilone, inquit, venient et mari
temptation withdraws from the-north he-says they-will-come and from-the-sea
(Isa. XLIX), Aquilo tentatio, mare mundus. Ab aquilone
Isa XLIX the-north-wind temptation the-sea the-world from the-north
igitur et mari Christus suos congregat, cum a tumultu
therefore and from-the-sea Christ his-own gathers when from the-tumult
tentationum non tantum justos, sed et peccatores sequestrat.
of-temptations not only the-just but also sinners he-separates
Ponam, inquit, sedem meam ad aquilonem, et ero similis
I-shall-place he-says seat my at the-north and I-shall-be like
Altissimo (Isa. XIV). Sedem ad aquilonem ponere desiderat,
to-the-Most-High Isa XIV a-seat at the-north to-place desires

quem penna superbiæ sursum levat. Esse similis Altissimo
he-whom the-feather of-pride upward raises to-be like to-the-Most-High
concupiscit, cum illi cui subesse debet, per arrogantiæ
he-longs when to-him to-whom to-be-subject he-ought through of-arrogance
spiritum se æqualem facit, et, ut plus dicam, non tantum
the-spirit himself equal he-makes and that more I-may-say not only
se magistro suo æquiparat, sed etiam se illo meliorem
himself to-master his he-equals but also himself than-him better
esse putat. Cecidit diabolus, cum se exaltare voluit.
to-be thinks fell the-devil when himself to-exalt he-wished
Humiliatur homo, cum se exaltare concupiscit. Auster
is-humbled man when himself to-exalt he-longs the-south-wind
calidissimus ventus est. Deus, inquit ab austro veniet (Habac.
the-hottest wind is God he-says from the-south will-come Hab
III). Ibi sedes Altissimi, ibi dilectionis ardor. Inde sinceritas
III there the-seat of-the-Most-High there of-love the-ardor thence the-sincerity
veritatis. Auster a serena regione procedit, quia Deus in
of-truth the-south-wind from a-serene region proceeds because God in
serenitate morum requiescit, ibi pascit, ibi cubat, ibi quies
the-serenity of-morals rests there he-feeds there he-lies there the-quiet
mentis, ibi refectio contemplationis. Auster Spiritus
of-mind there the-refreshment of-contemplation the-south-wind of-the-Spirit
sancti gratiam designat, flatus austri benignitatem
Holy the-grace designates the-blast of-the-south-wind the-kindness
Spiritus sancti, calor amorem. Auster igitur venit, quoties
of-the-Spirit Holy the-heat love the-south-wind therefore comes as-often-as
gratia Spiritus sancti mentem cujuslibet accendit. Surgit quoties
the-grace of-the-Spirit Holy the-mind of-anyone kindles it-arises as-often-as
a mente gratia recedit. Deus, inquit, ab austro veniet. Ab
from the-mind grace withdraws God he-says from the-south will-come from
aquilone diabolus, ab austro Deus. Ille ignorantiæ tenebras
the-north the-devil from the-south God that-one of-ignorance the-darkness

inhabitat, iste serenitatem charitatis amat. Frigus aquilonis
inhabits this-one the-serenity of-charity loves the-cold of-the-north-wind
poros carnis stringit, calor austri clausos aperit. Quod
the-pores of-the-flesh binds the-heat of-the-south-wind the-closed opens what
enim frigus avaritiæ stringendo retinet, apertis eleemosynæ
for the-cold of-avarice by-binding retains with-opened of-alms
manibus charitas larga præbet. Penna siquidem vetus in
hands charity generous offers the-feather indeed old into
infernum mergit, nova vero animum ad cœlestia desideria
hell sinks the-new however the-mind to heavenly desires
sustollit. Peccata enim gravant, virtutes vero sublevant.
lifts-up sins for weigh-down the-virtues however lift-up

THE HAWK AND ITS MOLT

The hawk spreads its wings to the south wind to molt, as the converted soul opens itself to the Spirit to put off its old ways. The wild and the tame hawk are one bird at different times: the wild devours its prey, the tame keeps it for its master, as the spiritual father draws worldly men to conversion; the tame molt in the cloister.

Cap. XIII. De accipitre quomodo plumescat expandens
Chapter XIII about the-hawk how it-grows-feathers spreading
alas suas ad austrum.
wings its to the-south
Nunquid per sapientiam tuam plumescit accipiter, expandens
surely-not through wisdom your grows-feathers the-hawk spreading
alas suas ad austrum? (Job XXXIX.) Unde beatus Gregorius:
wings its to the-south Job XXXIX whence blessed Gregory
«Agrestibus accipitribus mos est ut flante austro
for-wild hawks the-custom is that with-blowing the-south-wind
alas expandant, quatenus eorum membra ad laxandam
the-wings they-spread so-that their limbs for loosening

pennam veterem venti tepore concalescant. Cum vero
the-feather old of-the-wind by-the-warmth may-grow-warm when however
ventus deest, alis contra radium solis expansis atque
the-wind is-lacking with-the-wings against the-ray of-the-sun spread and
percussis tepentem sibi auram faciunt, sicque apertis
struck a-warm for-themselves air they-make and-thus with-opened
poris vel veteres pennæ exsiliunt, vel novæ succrescunt.»
the-pores either the-old feathers leap-out or new grow-up
Quid est ergo accipitrem in austro plumescere, nisi quod
what is therefore the-hawk in the-south to-grow-feathers except that
unusquisque sanctorum tactus flatu sancti Spiritus
each of-the-saints touched by-the-breath of-the-Holy Spirit
concalescit, et usum vetustæ conversationis abjiciens, novi
grows-warm and the-use of-old conduct casting-off of-the-new
hominis formam sumit? Quod sanctus Paulus apostolus
man the-form takes which holy Paul the-apostle
admonet, dicens: Exspoliantes vos veterem hominem cum
admonishes saying stripping-off yourselves the-old man with
actibus suis, et induentes novum (Coloss. III). Et rursum:
acts his and putting-on the-new Col III and again
Licet is qui foris est noster homo corrumpatur, tamen
although that which outside is our man be-corrupted nevertheless
is qui intus est renovatur de die in diem (II Cor.
that which within is is-renewed from day to day II Cor
II). «Vetustam autem pennam projicere est inveterata studia
II the-old however feather to-cast-off is the-inveterate pursuits
dolosæ actionis amittere. Et novam pennam sumere est
of-deceitful action to-lose and a-new feather to-take is
mitem, et simplicem bene vivendi sensum tenere. Penna
a-gentle and simple well of-living sense to-hold the-feather
namque veteris conversationis gravat. Et pluma novæ
for of-old conduct weighs-down and the-plumage of-new

immutationis sublevat, et ad volatum tanto leviorem,
change raises and for flight by-so-much lighter
quanto noviorem reddit. Et bene ait: expandens alas suas
by-as-much-as newer it-renders and well he-says spreading wings its
ad Austrum. Alas quippe nostras ad austrum expandere
to the-South the-wings indeed our to the-south to-spread
est per adventum sancti Spiritus nostras confitendo
is through the-coming of-the-Holy Spirit our by-confessing
cogitationes aperire, ut jam non libeat defendendo nos
thoughts to-open so-that now not it-please by-defending ourselves
tegere, sed accusando publicare. Tunc ergo accipiter
to-cover but by-accusing to-publish then therefore the-hawk
plumescit, cum ad austrum alas expandit, quia tunc se
grows-feathers when to the-south wings it-spreads because then himself
unusquisque virtutum pennis induit, cum sancto Spiritui
each of-virtues with-feathers clothes when to-the-Holy Spirit
cogitationes suas confitendo substernit. Qui enim confitendo
thoughts his by-confessing he-lays-under who for by-confessing
vetera non detegit, novæ vitæ opera minime producit.
the-old-things not uncovers of-new life the-works by-no-means produces
Qui nescit lugere quod gravat, non valet proferre quod
who knows-not to-mourn what weighs-down not is-able to-bring-forth what
sublevat, ipsa namque compunctio poros cordis aperit,
raises the-very for compunction the-pores of-the-heart opens
plumas virtutum fundit, cumque se studiose mens de pigra
the-plumes of-virtues pours-forth and-when itself zealously the-mind of sluggish
vetustate redarguit, aliqua novitate juvenescit. Dicatur ergo
oldness convicts by-some newness it-grows-young let-it-be-said therefore
cum beato Job: Nunquid per sapientiam tuam plumescit
with blessed Job surely-not through wisdom your grows-feathers
accipiter, expandens alas suas ad Austrum? Id est, nunquid
the-hawk spreading wings its to the-South that is surely-not

cuilibet electo tu intelligentiam contulisti, ut flante Spiritu
to-any elect you understanding have-conferred that with-blowing the-Spirit
sancto cogitationum alas expandat, quatenus pondera
Holy of-thoughts the-wings he-may-spread so-that the-weights
vetustæ conversationis abjiciat, et virtutum plumas in
of-old conduct he-may-cast-off and of-virtues the-plumes for
usum novi volatus sumat, ut hinc videlicet colligat,
the-use of-new flight he-may-take so-that hence namely he-may-gather
quod vigilantiam sensus in semetipso ex se non habet,
that vigilance of-sense in himself from himself not he-has
qui hanc ex se conferre aliis nequaquam valet.
who it from himself to-confer on-others by-no-means is-able

Cap. XIV. De duabus accipitrum speciebus.

Chapter XIV about the-two of-hawks species

Duæ sunt species accipitrum, domesticus scilicet et silvester,
two are species of-hawks the-domestic namely and the-wild
iidem tamen sunt. Sed diversis temporibus potest esse
the-same nevertheless they-are but at-various times can to-be
silvester et domesticus. Silvester rapere consuevit domesticas
wild and domestic the-wild to-seize is-accustomed domestic
volucres, et domesticus silvestres. Silvester quas rapit
birds and the-domestic wild-ones the-wild those-which it-seizes
continuo devorat, domesticus captas domino suo relinquendas
at-once devours the-domestic the-caught to-master its to-be-left
servat. Porro dominus ejus captarum volucrum ventres aperit,
keeps further the-master its of-the-caught birds the-bellies opens
et eorum corda accipitri in cibum tribuenda sumit. Interiora
and their hearts to-the-hawk for food to-be-given takes the-inner-parts
ventris cum fimo ejicit, qui intus remanens putredinem
of-the-belly with the-dung he-throws-out which within remaining corruption
carnium cum fetore gignit. Moraliter: silvester accipiter captas
of-the-flesh with stench begets morally the-wild hawk the-caught

volucres et rapit et devorat, quia quilibet perversus actus et
birds both seizes and devours because any perverse-one the-acts and
cogitationes simplicium dissipare non cessat. Domesticus vero
thoughts of-the-simple to-scatter not ceases the-domestic however
accipiter est spiritualis pater, qui toties silvestres volucres
hawk is the-spiritual father who as-often wild birds
rapit, quoties sæculares ad conversionem prædicando trahit.
seizes as-often-as secular-men to conversion by-preaching he-draws
Captas occidit, dum sæculares mundo mori per carnis
the-caught he-kills while secular-men to-the-world to-die through of-the-flesh
mortificationem cogit. Dominus autem ejus et omnipotens
mortification he-compels the-master however its and almighty
Deus ventres earum aperit, quando mollitiem carnalium per
God the-bellies of-them opens when the-softness of-the-carnal through
Scripturas increpando solvit. Corda vero extrahit, dum
the-Scriptures by-rebuking he-loosens the-hearts however he-draws-out while
cogitationes sæcularium per confessionem manifestas facit.
the-thoughts of-secular-men through confession manifest he-makes
Interiora ventris cum fimo ejicit, quando memoriam
the-inner-parts of-the-belly with dung he-throws-out when the-memory
peccanti fetentem reddit. Ad mensam itaque Domini
to-the-sinner stinking he-renders to the-table therefore of-the-Lord
captæ volucres veniunt, dum in corpus Ecclesiæ peccatores
the-caught birds come while into the-body of-the-Church sinners
doctorum dentibus masticati sese convertunt.
of-teachers by-the-teeth chewed themselves convert

Cap. XV. De domesticorum accipitrum curatione.
Chapter XV about of-domestic hawks the-care

Domesticis accipitribus, quo melius plumescere debeant,
for-domestic hawks so-that better to-grow-feathers they-ought
munita ac tepentia requiruntur loca. Loca munita sunt claustra,
fortified and warm are-required places places fortified are cloisters

in quibus dum silvester accipiter ponitur, ut domesticus
in which while the-wild hawk is-placed that domestic
fiat, clausus tenetur. Ibi veteres pennas amittit, et novas
it-may-become shut-in it-is-held there the-old feathers it-loses and new
assumit, quia quilibet claustralis, qui pristinis vitiis spoliatur,
takes because any cloisterer who of-former vices is-stripped
novi hominis virtutibus adornatur, nec inde extrahitur, nisi
of-the-new man with-the-virtues is-adorned nor thence is-drawn-out unless
prius ejectis veteribus pennis, novæ solidentur. Sed cum
first with-thrown-out the-old feathers the-new be-made-firm but when
firmus in volatu fuerit, ad manum venit. Similiter si
firm in flight it-shall-have-been to the-hand it-comes likewise if
aliquis conversus de claustro exeat necesse est ut ad manum
any convert from the-cloister go-out necessary it-is that to the-hand
bonæ operationis accedat, et inde emissus volet, ut ad
of-good working he-come and thence sent-out he-may-fly so-that to
desideranda cœlestia toto adnisu mentis seipsum levet.
desirable heavenly-things with-all effort of-mind himself he-may-raise

THE HAWK ON THE FIST, THE TURTLEDOVE, AND THE PALM

The hawk carried on the left hand, its perch, jesses, and leash are read as the discipline of the religious life. The turtledove and the sparrow introduce the palm, to which the just man, the Church, and the faithful soul are compared.

Cap. XVI. De accipitris in læva gestatione.
Chapter XVI about of-the-hawk on the-left the-carrying
Accipiter in sinistra manu gestari solet, ut in dextram
the-hawk in the-left hand to-be-carried is-wont so-that into the-right
ad aliquid capiendum emissus volet: Læva, inquit, ejus
for something to-be-caught sent-out it-may-fly the-left he-says his

sub capite meo, et dextra illius amplexabitur me (Cant.
under head my and the-right his will-embrace me Song
II). Læva sunt bona temporalia, dextera vero sunt æterna.
II the-left are goods temporal the-right however are eternal
In læva igitur sedet qui bonis temporalibus præsidet. In
on the-left therefore sits he-who over-goods temporal presides to
dexteram vero volat qui toto mentis affectu æterna
the-right however flies he-who with-all of-mind affection eternal-things
desiderat. Ibi capit accipiter columbam, id est quilibet
desires there catches the-hawk the-dove that is anyone
mutatus in melius sancti Spiritus gratiam recipit.
changed for the-better of-the-Holy Spirit the-grace receives
Cap. XVII. De pertica, super quam stat aut sedet accipiter.
Chapter XVII about the-perch on which stands or sits the-hawk
Pertica accipitris designat nobis rectitudinem vitæ regularis,
the-perch of-the-hawk designates to-us the-rightness of-life regular
quæ a terra longe suspenditur quia a terrenis desideriis
which from the-earth far is-hung because from earthly desires
hujusmodi vita separatur. In hac pertica ligatus sedet, qui
of-this-kind life is-separated on this perch bound sits he-who
regularis vitæ statuta firmiter tenet. Duobus parietibus
of-the-regular life the-statutes firmly holds to-two walls
inhærere dicitur, a quibus ex utraque parte sustentatur.
to-cling it-is-said by which on each side it-is-supported
Duo parietes, qui perticam sustentant sunt activa et
the-two walls which the-perch support are the-active and
contemplativa vitæ, quæ pie viventium rectitudinem portant.
contemplative lives which piously of-those-living the-rightness carry

Cap. XVIII. De accipitrum pedicis seu compedibus.
Chapter XVIII about of-hawks the-jesses or fetters
Quasi compedes in pedibus accipiter habere consuevit, ne
as-if fetters on feet the-hawk to-have is-accustomed lest
cum voluerit, exorta qualibet occasione volare possit.
when it-shall-have-wished with-arisen any occasion to-fly it-can
Pedes accipitris quasi compedibus stringit qui timore
the-feet of-the-hawk as-if with-fetters binds he-who by-fear
judicii et dolore supplicii mentis affectus premit. Et
of-judgment and by-sorrow of-punishment of-mind the-affections presses and
humiliaverunt, inquit Psalmista, in compedibus pedes ejus
they-humbled says the-Psalmist in fetters feet his
(Psal. CIV). Pedes Joseph in compedibus humiliat qui, ad
Ps CIV the-feet of-Joseph in fetters he-humbles who to
memoriam reducens præsentem et æternam pœnam, ne ad
memory bringing-back the-present and eternal punishment lest to
optata progrediantur affectus animi ligat.
things-wished they-proceed the-affections of-the-mind binds
Cap. XIX. De loro seu corrigia, et ligamine accipitris.
Chapter XIX about the-thong or strap and the-tie of-the-hawk
Corrigia, per quam accipiter ligatur in pertica, est mortificatio
the-strap by which the-hawk is-bound on the-perch is the-mortification
carnis, per quam quilibet conversus tenetur in regulari
of-the-flesh by which any convert is-held in regular
vita. Corrigia siquidem, quæ fit de corio mortui animalis,
life the-strap indeed which is-made of hide of-a-dead animal
designat mortificationem carnis. Non rumpitur hæc corrigia,
designates the-mortification of-the-flesh not is-broken this strap
sed solvitur, cum ad capiendum aliquid accipiter impellitur.
but is-loosed when for catching something the-hawk is-driven
Similiter si quilibet frater ad aliquid temporale exeat, non
likewise if any brother for something temporal go-out not

rumpitur propositum, sed cum revertitur, eadem corrigia,
is-broken the-resolve but when he-returns with-the-same strap
qua prius, seipsum firmius ligat.
by-which before himself more-firmly he-binds
Cap. XX. De turture et passere.
Chapter XX about the-turtledove and the-sparrow
Post columbæ gemitum et accipitris questum, rogas
after of-the-dove the-moaning and of-the-hawk the-complaint you-ask
charissime, ne diutius differam, sed planctum turturis
dearest lest longer I-delay but the-lament of-the-turtledove
et clamorem passeris tibi velocius scribam. Nec tantum
and the-cry of-the-sparrow to-you more-quickly I-write nor only
scribam, sed etiam pingam qualiter turtur eremi secretum
I-write but also I-paint how the-turtledove of-the-desert the-secrecy
diligat, et passer solitarius in tecto clamare non desinat,
loves and the-sparrow solitary on the-roof to-cry not ceases
ut sub exemplo turturis teneas munditiam castitatis,
so-that under the-example of-the-turtledove you-may-hold the-cleanness of-chastity
et sub exemplo passeris ames custodiam cautæ
and under the-example of-the-sparrow you-may-love the-guard of-careful
circumspectionis, ut et vivas caste, et ambules caute.
circumspection so-that both you-may-live chastely and you-may-walk carefully
Cap. XXI. De palma, quomodo ei comparatur justus.
Chapter XXI about the-palm how to-it is-compared the-just-man
Sicut palma multiplicabo dies (Job XXIX). Palma multiplicat
as the-palm I-shall-multiply days Job XXIX the-palm multiplies
dies, quia tarde proficit, priusquam in altum crescat. Similiter
days because slowly it-advances before on high it-grows likewise
justus tarde proficit, priusquam ad hoc perveniat ad quod
the-just-man slowly advances before to this he-arrive to which
tendit. Est enim justi desiderium, ut perveniat ad
he-tends it-is for of-the-just-man the-desire that he-arrive at

cœleste regnum. Sed hoc desiderium mundus impedit, ne ad
the-heavenly kingdom but this desire the-world hinders lest to
optata nisi tarde pervenire possit. Palma dies multiplicat,
things-wished except slowly to-arrive he-can the-palm days multiplies
nec tamen eam frigus hiemis vel nimius calor æstatis
nor nevertheless it the-cold of-winter or the-too-great heat of-summer
impediunt, quin semper viridescat. Similiter justus vivit,
hinder from-being always it-be-green likewise the-just-man lives
nec ab aliquo impeditur, quin in proposito bonæ operationis
nor by anything is-hindered from-being in the-purpose of-good working
perseveret. Frigus hiemis est torpor vel negligentia refrigeratæ
he-persevere the-cold of-winter is the-torpor or negligence of-a-chilled
mentis. Nimius calor æstatis est calor libidinis, vel iracundiæ
mind the-too-great heat of-summer is the-heat of-lust or of-anger
flamma, seu incendium cupiditatis. Sicut igitur palma nec
the-flame or the-fire of-greed as therefore the-palm neither
marcescit hiemis frigore, nec nimio æstatis uritur calore,
withers of-winter by-the-cold nor by-too-great of-summer is-burned heat
sic justus non perimitur qualicunque prosperitatis vel
so the-just-man not is-destroyed by-whatever of-prosperity or
adversitatis tentatione. Aliter palma dies multiplicat, quia
of-adversity temptation otherwise the-palm days multiplies because
justus dies antiquos ad memoriam reducit et annos æternos
the-just-man days ancient to memory brings-back and years eternal
in mente tractat. Paucitatem enim dierum suorum nuntiat
in mind treats the-fewness for of-days his he-announces
sibi, et ex alia parte longitudinem dierum in futuro
to-himself and on the-other side the-length of-days in the-future
sperat. Qui hæc igitur intra se colligit, multiplicando
he-hopes who these-things therefore within himself gathers by-multiplying
dies sicut palma vincendo mundum in altum crescit.
days as the-palm by-conquering the-world on high grows

Cap. XXII. Quomodo ei comparentur Ecclesia et anima
Chapter XXII how to-it be-compared the-Church and the-soul
fidelis.
faithful
Statura tua assimilata est palmæ (Cant. VII). Statura
stature your likened is to-the-palm Song VII the-stature
Ecclesiæ, vel cujuslibet fidelis animæ assimilatur palmæ. In
of-the-Church or of-any faithful soul is-likened to-the-palm in
statura cujuslibet hominis notatur parvitas vel magnitudo in
the-stature of-any man is-marked smallness or greatness in
membris per lineamenta corporis. Habet autem staturam
the-limbs through the-lineaments of-the-body has however the-stature
palmæ justus, si apud se est modicus, apud Deum
of-the-palm the-just-man if before himself he-is small before God
magnus, in se humilis, coram Deo sublimis. Hæc palma est
great in himself humble before God sublime this palm is
Christus, cui assimilatur justus. Dum enim tribulationes,
Christ to-whom is-likened the-just-man while for the-tribulations
quas passus est Christus, patitur, staturæ palmæ justus
which suffered has Christ he-suffers to-the-stature of-the-palm the-just-man
assimilatur. Unde Apostolus: Qui erunt participes tribulationum,
is-likened whence the-Apostle who will-be sharers of-the-tribulations
erunt participes et gloriæ (II Cor. V). Qui igitur membrum
will-be sharers also of-the-glory II Cor V who therefore a-member
corporis est, quæ sunt capitis, sentire debet. Jam palma
of-the-body is what-things are of-the-head to-feel ought already the-palm
crevit in altum. Jam cacumen illius penetravit cœlum. Jam
has-grown on high already the-top of-it has-penetrated heaven already
cum capite sunt capitis comæ, quæ sunt elatæ palmarum,
with the-head are of-the-head the-locks which are the-spathes of-palms
id est electæ animarum. Adhuc stipes rugoso cortice,
that is the-chosen of-souls still the-trunk with-wrinkled bark

id est Ecclesia circumdata tribulationum asperitate, in
that is the-Church surrounded of-tribulations by-the-roughness in
terra figitur, et rami, id est sancti in æterna felicitate
the-earth is-fixed and the-branches that is the-saints in eternal happiness
gloriantur: Justus enim ut palma florebit (Psal. XCI).
they-glory the-just-man for like the-palm will-flourish Ps XCI
Justus plantatur, floret et fert fructum, plantatus in domo
the-just-man is-planted flourishes and bears fruit planted in the-house
Domini, in atriis domus Dei nostri. Domus Dei nostri
of-the-Lord in the-courts of-the-house of-God our the-house of-God our
est domus conversionis. Est autem atrium ante interiorem
is the-house of-conversion is however the-court before the-inner
domum. Ante domum siquidem conversionis est atrium
house before the-house indeed of-conversion is the-court
renuntiationis. Qui enim mundo renuntiat, palmam victoriæ,
of-renunciation who for to-the-world renounces the-palm of-victory
qua mundum vincit, in atriis domus Domini plantat.
by-which the-world he-conquers in the-courts of-the-house of-the-Lord plants
Plantatur igitur in domo conversionis, floret per famam
he-is-planted therefore in the-house of-conversion flourishes through the-fame
bonæ opinionis, fert fructum bonæ operationis. Sed quorsum
of-good repute bears the-fruit of-good working but whither
figit radicem? quomodo crescit? quomodo roboratur?
fixes-it the-root how does-it-grow how is-it-strengthened
Radicatur per fidem, crescit per spem, roboratur per
it-is-rooted through faith grows through hope is-strengthened through
charitatem. Mirum est tamen quod de justis dicitur:
charity wonderful it-is nevertheless that of the-just is-said
Plantati in domo Domini, in atriis domus Dei nostri
planted in the-house of-the-Lord in the-courts of-the-house of-God our
florebunt (ibid.). Mirum est quod plantantur in domo, et
they-will-flourish ibid wonderful it-is that they-are-planted in the-house and

florent in atrio. Sed fortasse per fidem plantantur intus;
flourish in the-court but perhaps through faith they-are-planted within
per exemplum boni operis florent exterius, et sic per
through the-example of-good work they-flourish outside and thus through
famam bonæ opinionis foras exit odor floris. Vel aliter:
the-fame of-good repute outside goes the-odor of-the-flower or otherwise
Plantantur in domo, florent in atrio, quia justi plantantur
they-are-planted in the-house they-flourish in the-court because the-just are-planted
in præsenti Ecclesia, et flore immarcescibili florebunt in
in the-present Church and with-flower unfading will-flourish in
æterna vita. Ibi enim cum flore recipient fructum, id est
eternal life there for with the-flower they-will-receive the-fruit that is
cum munditia carnis et animæ, futuræ retributionis præmium.
with the-cleanness of-flesh and of-soul of-future retribution the-reward

The turtledove nests in the palm, the faithful soul in the cross by faith in the Passion; the palm in the victor's hand is the just man's victory over the world, the flesh, and the devil. Its voice is the penitent's moaning, heard in our own land, the mind shared with master and brothers, not in the foreign land of Babylon; and its widowed chastity figures the Church, whose husband is Christ.

Cap. XXIII. De nido turturis, id est fidelis animæ
Chapter XXIII about the-nest of-the-turtledove that is of-the-faithful soul
in palma, id est arbore crucis per fidem passionis. Et
in the-palm that is the-tree of-the-cross through faith of-the-passion and
quomodo palma portetur in manu victoris.
how the-palm be-carried in the-hand of-the-victor
Ascendam in palmam, et apprehendam fructus ejus (Cant.
I-shall-go-up into the-palm and I-shall-take-hold-of the-fruits its Song
VII). Palma juxta terram est gracilis et aspera, versus cœlum
VII the-palm near the-ground is slender and rough toward heaven
grossior et pulchra. Est igitur ascensus difficilis, sed fructus
thicker and beautiful is therefore the-ascent difficult but the-fruit
dulcis. Minuitur ascendentis labor, dum fructus in arbore
sweet is-lessened of-the-one-ascending the-labor while of-the-fruit on the-tree
sentitur odor, difficultatem ascensus aufert dulcedo gustus.
is-perceived the-odor the-difficulty of-the-ascent takes-away the-sweetness of-the-taste
Palma est Christus, fructus ejus salus: Dic, inquit David,
the-palm is Christ the-fruit his salvation say says David
animæ meæ: Salus tua ego sum (Psal XXXIV); et: Gustate
to-soul my salvation your I am Ps XXXIV and taste
et videte quoniam suavis est Dominus (Psal. XXXIII). Spes
and see that sweet is the-Lord Ps XXXIII the-hope
salutis in ligno crucis. Ascende igitur in palmam, id
of-salvation in the-wood of-the-cross go-up therefore into the-palm that

est attende crucis victoriam. Per scalam siquidem crucis
is attend-to of-the-cross the-victory by the-ladder indeed of-the-cross
ascendes ad solium victoris. Tolle et tu crucem tuam, et
you-will-go-up to the-throne of-the-victor take also you cross your and
sequere eum. Qui affligit carnem suam, tollit crucem suam.
follow him who afflicts flesh his takes-up cross his
Palma manum victoris ornat, et justus palmam victoriæ
the-palm the-hand of-the-victor adorns and the-just-man the-palm of-victory
in manu bene operando portat. Tria dicuntur esse, de
in hand well by-doing carries three-things are-said to-be over
quibus justus victoriam debet acquirere, scilicet mundus,
which the-just-man victory ought to-acquire namely the-world
caro, diabolus. Justus mundum vincit, cum eum suis
the-flesh the-devil the-just-man the-world conquers when it with-its
oblectationibus contemnit; carnem superat, dum eam per
delights he-despises the-flesh he-overcomes while it through
abstinentiam domat; diabolo dominatur, et eum subjicit,
abstinence he-tames the-devil he-masters and him subjects
cum eum a suis finibus expellit. Palmam igitur in manu
when him from his borders he-drives-out the-palm therefore in hand
gestat, qui de his tribus bene operando triumphat.
carries who over these three well by-doing triumphs

Cap. XXIV. De voce turturis ad animam comparata,
Chapter XXIV about the-voice of-the-turtledove to the-soul compared
et de terra nostra et aliena.
and about land our and foreign

Vox turturis audita est in terra nostra (Cant.
the-voice of-the-turtledove heard has-been in land our Song
II). Vox turturis est dolor læsæ mentis. Vox
II the-voice of-the-turtledove is the-sorrow of-a-wounded mind the-voice
turturis gemitum designat cujuslibet animæ pœnitentis.
of-the-turtledove the-moaning designates of-any soul penitent

Terra de qua hic agitur, est animus, qui terrenæ
the-land about which here it-is-treated is the-mind which of-earthly
fragilitatis occupationibus irretitur. Est autem terra nostra,
frailty by-the-occupations is-ensnared there-is however land our
et terra aliena. Terra aliena est mens diaboli dominio
and land foreign the-land foreign is the-mind of-the-devil to-the-dominion
subjugata. Unde: Alieni insurrexerunt adversum me, et
subjugated whence strangers have-risen-up against me and
fortes quæsierunt animam meam (Psal. LIII). Terra aliena
the-strong have-sought soul my Ps LIII the-land foreign
est Babylonia, terra nostra Jerusalem. Babylonia confusio;
is Babylon the-land our Jerusalem Babylon confusion
Jerusalem visio pacis interpretatur. Terram nostram alieni
Jerusalem the-vision of-peace is-interpreted land our strangers
devorant, quando dæmones suis incursionibus mentem
devour when demons with-their incursions the-mind
vastant. In Babylonia tenemur captivi. In Jerusalem sumus
lay-waste in Babylon we-are-held captive in Jerusalem we-are
liberi. Quomodo cantabimus canticum Domini in terra aliena?
free how shall-we-sing the-song of-the-Lord in a-land foreign
(Psal. CXXXVI.) Terra esse nostra dicitur, dum nihil in
Ps CXXXVI the-land to-be ours is-said while nothing in
mente nostra proprium reperitur. Terram nostram esse dicimus,
mind our own is-found the-land ours to-be we-say
dum mentem nostram cum magistro et fratribus possidemus,
while mind our with the-master and brothers we-possess
ut animus Deo devotus, serviat per dilectionem fratribus,
so-that the-mind to-God devoted may-serve through love to-the-brothers
per compassionem proximo, per modestiam sibi, et sic
through compassion to-the-neighbor through modesty to-itself and thus

communis fiat. In terra igitur nostra vox turturis
common it-may-become in the-land therefore our the-voice of-the-turtledove
auditur, dum ad pœnitentiam auris interior humiliter inclinatur.
is-heard while to penitence the-ear inner humbly is-inclined
Cap. XXV. De turture Ecclesiæ, et fideli animæ
Chapter XXV about the-turtledove to-the-Church and to-the-faithful soul
comparata, et de nido ejus, et de Christo marito talis
compared and about the-nest its and about Christ the-husband of-such
turturis.
turtledove
Turtur secretum deserti diligit, quandoque tamen ad
the-turtledove the-secrecy of-the-desert loves sometimes nevertheless to
hortulos pauperum, et agros cultorum descendit, ut
the-little-gardens of-the-poor and the-fields of-the-farmers it-descends so-that
grana seminum colligat, unde vivat. Turtur est
the-grains of-seeds it-may-gather whence it-may-live the-turtledove is
Ecclesia, vel quælibet fidelis anima; secretum deserti, solitudo
the-Church or any faithful soul the-secrecy of-the-desert the-solitude
claustri; grana seminum, sententiæ doctorum. Hortuli
of-the-cloister the-grains of-seeds the-sentences of-the-teachers the-little-gardens
vel agri sunt doctorum libri. Ex his animus reficitur. In iis
or fields are of-the-teachers the-books from these the-mind is-refreshed in these
vita spiritus. Sic enim vivitur, et in talibus vita spiritus
the-life of-spirit thus for one-lives and in such-things the-life of-spirit
mei. In locis tutissimis et delectabilibus invenit turtur
my in places safest and delightful finds the-turtledove
sibi nidum, ubi reponat pullos suos. Inter ramos arboris
for-itself a-nest where it-may-lay chicks its among the-branches of-a-tree
condensæ nidum collocat, ova ponit, unde suo tempore
dense the-nest it-places eggs it-lays whence in-its time
procreentur pulli. Per arborem intelligimus crucem; per
may-be-produced the-chicks by the-tree we-understand the-cross by

nidum, salutem; per ova, spem; per pullos geminam
the-nest salvation by the-eggs hope by the-chicks twin
charitatem, amorem scilicet Dei et proximi. Quæramus
charity the-love namely of-God and of-neighbor let-us-seek
igitur nidum turturis, quæramus ovum in nido, nidum in
therefore the-nest of-the-turtledove let-us-seek the-egg in the-nest the-nest in
arbore, id est spem salutis in ligno crucis. Notum etiam
the-tree that is the-hope of-salvation in the-wood of-the-cross known also
compluribus esse reor naturam turturis esse talem, ut si
to-very-many to-be I-think the-nature of-the-turtledove to-be such that if
semel socium amiserit, absque socio semper eat. Christus
once its-mate it-shall-have-lost without a-mate always it-goes Christ
est sponsus Ecclesiæ, vel cujuslibet fidelis animæ. Ascendens
is the-bridegroom of-the-Church or of-any faithful soul ascending
Christus in arborem crucis, undique nidum contraxit.
Christ into the-tree of-the-cross on-all-sides the-nest drew-together
Ascendam, inquit, in palmam (Cant. VII), id est crucem,
I-shall-go-up he-says into the-palm Song VII that is the-cross
et: Cum exaltatus fuero omnia traham ad meipsum
and when lifted-up I-shall-have-been all-things I-shall-draw to myself
(Joan. XII). Mortuus est Christus, exspectat eum Ecclesia,
John XII died has Christ awaits him the-Church
vel quælibet fidelis anima, donec redeat, et castæ societatis
or any faithful soul until he-return and of-chaste companionship
interim legem servat. Redit sæpius ad arborem, frequentat
meanwhile the-law keeps it-returns more-often to the-tree frequents
nidum, videt effusionem sanguinis, judicium videlicet mortis,
the-nest sees the-shedding of-blood the-judgment namely of-death
dum hæc attendit, gemit. Similiter quælibet anima fidelis
while these-things it-attends-to it-moans likewise any soul faithful
sæpius ad memoriam reducit mysterium crucis, attendit
more-often to memory brings-back the-mystery of-the-cross attends-to

pretium sanguinis, quæ, dum attente considerat, multiplicatis
the-price of-blood which while attentively it-considers with-multiplied
gemitibus mentem ad lamenta vocat.
moans the-mind to laments calls

LEBANON, THE CEDAR, AND THE SPARROWS

In a good sense the cedar of Lebanon is Christ, cut down to profit many, and its nesting sparrows are preachers and rulers of monasteries; in a bad sense the cedars the Lord did not plant are the proud rich, broken by penitence or by vengeance. The sparrow that migrates to the mountain is the unstable mind, the proud man or the heretic.

Cap. XXVI. De Libano et cedro mysticis Et de
Chapter XXVI about Lebanon and the-cedar mystical and about
passeribus in ramis cedri nidificantibus.
the-sparrows in the-branches of-the-cedar nesting
In bona significatione Libanus et cedrus quandoque ponuntur,
in good signification Lebanon and the-cedar sometimes are-placed
sicut in Canticis canticorum per Salomonem dicitur:
as in the-Song of-Songs through Solomon it-is-said
Species ejus ut Libani, electus ut cedri (Cant. V).
the-appearance his like of-Lebanon chosen like the-cedars Song V
Libanus est mons Phœniciæ terminus Judææ contra
Lebanon is a-mountain of-Phoenicia the-border of-Judea toward
septentrionem. Arbores illius proceritate, specie et robore
the-north the-trees of-it in-height in-appearance and in-strength
cæterarum silvarum ligna præcellunt. Per montem Libani
of-the-other forests the-woods surpass by the-mountain of-Lebanon
sane intelligere possumus eminentiam virtutum. Terminus
indeed to-understand we-can the-eminence of-virtues the-border

est Judææ contra septentrionem, ne diabolus mentes vere
is of-Judea toward the-north lest the-devil the-minds truly
confitentium intret per tentationem. Arbores illius proceritate,
of-those-confessing enter through temptation the-trees of-it in-height
specie et robore alias arbores præcellunt, dum quælibet
in-appearance and in-strength other trees surpass while any
fideles animæ proceritate desiderii, specie castitatis, robore
faithful souls in-height of-desire in-appearance of-chastity in-strength
perseverantiæ alias antecedunt. Per cedrum intelligimus
of-perseverance others precede by the-cedar we-understand
Christum. Hæc est cedrus alta Libani, conformata hyssopo,
Christ this is the-cedar high of-Lebanon conformed to-the-hyssop
qui, cum esset sublimis, factus est humilis. De his dictum
who when he-was sublime made was humble about these said
est per Prophetam: Saturabuntur ligna campi, et cedri
it-was through the-Prophet will-be-filled the-trees of-the-field and the-cedars
Libani quas plantavit, illic passeres nidificabunt (Psal. CIII).
of-Lebanon which he-planted there the-sparrows will-nest Ps CIII
Passeres sunt prædicatores. Pulli sunt ii qui verbo
the-sparrows are the-preachers the-chicks are those who by-the-word
prædicationis sunt procreati; nidus, quietæ mentis locus.
of-preaching are begotten the-nest of-the-quiet mind the-place
In hac ergo cedro nidificant, qui tranquille vivendo,
in this therefore cedar nest those-who tranquilly by-living
de æterna beatitudine non desperant. Sunt cedri Libani
of eternal blessedness not despair there-are the-cedars of-Lebanon
quas plantavit Dominus. Cedri Libani sunt divites hujus
which planted the-Lord the-cedars of-Lebanon are the-rich of-this
mundi. Passeres sunt cœnobiorum rectores; pulli, discipuli;
world the-sparrows are of-the-monasteries the-rulers the-chicks the-disciples
nidus, officinarum locus. In his cedris passeres nidificant
the-nest of-the-workshops the-place in these cedars the-sparrows nest

quia rectores animarum in possessionibus divitum cœnobia
because the-rulers of-souls in the-possessions of-the-rich monasteries
locant, ibi passeres clamare non cessant, ut sibi a
place there the-sparrows to-cry not cease so-that for-themselves from
Deo escam quærant. A Deo sibi escam quærunt, qui
God food they-may-seek from God for-themselves food they-seek who
verbis divini eloquii quasi cibo satiari volunt. Die
with-the-words of-the-divine utterance as-if with-food to-be-filled wish by-day
ac nocte clamitant, quia pro suis benefactoribus toto nisu
and night they-cry-out because for their benefactors with-all effort
mentis Deum rogant. In nido tranquillæ mentis pennas
of-mind God they-ask in the-nest of-the-tranquil mind the-feathers
contemplationis nutriunt, quibus ad prædictam cedrum,
of-contemplation they-nourish with-which to the-aforesaid cedar
quanto citius possint, advolare contendant. Circa ligna
as quickly as-they-can to-fly-to they-strive around the-woods
Libani volitant, quia vitam seu mores vivorum sublimium
of-Lebanon they-flit because the-life or the-morals of-the-living sublime-ones
scire desiderant. Ex his lignis Libani Salomon ferculum
to-know they-desire from these woods of-Lebanon Solomon a-litter
fecisse legitur (Cant. III), quia Ecclesia de viris sublimibus
to-have-made is-read Song III because the-Church from men sublime
et infatigabilibus ædificatur. Sunt cedri quas non plantavit
and untiring is-built there-are cedars which not planted
Dominus. Non plantavit in propria voluntate, non dilatavit
the-Lord not he-planted in his-own will not he-spread
cupiditate. Omnis autem plantatio, quam non plantavit Pater
by-greed every however planting which not planted Father
meus cœlestis, eradicabitur (Matth. XV). Hæ cedri Libani
my heavenly will-be-rooted-up Matt XV these cedars of-Lebanon
sunt divites superbi. In his nidificant herodii et accipitres
are the-rich proud in these nest falcons and hawks

(Psal. CIII), id est raptores. Nidos componunt, quia in
Ps CIII that is robbers nests they-build because in
possessionibus divitum raptores munitiones construunt. Pulli
the-possessions of-the-rich robbers fortifications construct the-chicks
sunt complices raptorum seu ministri. Hæ volucres in cedris,
are the-accomplices of-robbers or servants these birds in the-cedars
ut rapiant, latent, quia raptores nocendi potentiam a
that they-may-seize lie-hidden because robbers of-harming the-power from
principibus perversis habent. Sed Dominus confringet cedros
princes perverse have but the-Lord will-break the-cedars
Libani (Psal. XXVIII), id est divites mundi, quosdam per
of-Lebanon Ps XXVIII that is the-rich of-the-world some through
pœnitentiam, quosdam per vindictam. Per Pœnitentiam,
penitence some through vengeance through Penitence
quia sicut vitulum Libani comminuet. Comminuet sicut
because like the-calf of-Lebanon he-will-break-small he-will-break-small like
vitulum Libani (Psal. XXVIII), ad imitationem vitæ
the-calf of-Lebanon Ps XXVIII to the-imitation of-the-life
Christi, ut fiat vitulus sacrificiis aptus, ut carnem
of-Christ that he-may-become a-calf for-sacrifices fit that the-flesh
mortificet, et cum Christo crucem portet. Per vindictam
he-may-mortify and with Christ the-cross he-may-carry through vengeance
confringet alios, quos æterno igni reservabit concremandos.
he-will-break others whom for-eternal fire he-will-reserve to-be-burned
Prædicta cedrus succisa multum proficit, quia Christus
the-aforesaid cedar cut-down much profits because Christ
morte propria mundum redemit. Nisi enim granum frumenti
by-death his-own the-world redeemed unless for a-grain of-wheat
cadens in terram, mortuum fuerit, ipsum solum manet.
falling into the-earth dead shall-have-been itself alone remains
Si autem mortuum fuerit, multum fructum affert
if however dead it-shall-have-been much fruit it-brings

(Joan. XII). Cedrus ergo succiditur, dum Christus moritur.
John XII the-cedar therefore is-cut-down when Christ dies
Mors siquidem Christi multis profuit. Descendens enim ad
the-death indeed of-Christ many profited descending for to
inferos captivam abduxit captivitatem; surgens a mortuis,
the-lower-world captive he-led captivity rising from the-dead
et ascendens ad cœlos, spem resurgendi morientibus dedit.
and ascending to the-heavens the-hope of-rising to-the-dying gave
Quid enim prodesset misere vivere, tribulationibus concuti,
what for would-it-profit wretchedly to-live by-tribulations to-be-shaken
ad extremum mori, nisi sequeretur spes resurgendi? Et quid
at the-last to-die unless followed the-hope of-rising and what
prodesset resurrexisse, nisi fides constans esset hominem
would-it-profit to-have-risen unless faith constant were man
immortalem, absque supplicio, sine fine manere? Similiter cum
immortal without punishment without end to-remain likewise when
cedrus, quam plantavit Dominus, succiditur, multum proficit,
the-cedar which planted the-Lord is-cut-down much it-profits
quia ad æternæ beatitudinis ædificium transfertur. Si autem
because to of-eternal blessedness the-building it-is-transferred if however
cedrus, quam non plantavit Dominus, succisa fuerit, non
the-cedar which not planted the-Lord cut-down shall-have-been not
minimæ utilitatis erit, quia quæ nullum fructum ferebat in
of-the-least utility it-will-be because which no fruit bore on
Libano, id est in sæculo, pondus ædificii succisa sustinet
Lebanon that is in the-world the-weight of-the-building cut-down supports
in spirituali templo. Ita dico, si cedri superbiam succidas,
in the-spiritual temple so I-say if of-the-cedar the-pride you-cut-down
per pœnitentiam. Si vero per vindictam succidas,
through penitence if however through vengeance you-cut-down
gehennæ incendiis illam concremandam in perpetuum servas.
of-gehenna for-the-fires it to-be-burned for ever you-keep

Cap. XXVII. Quis per passerem sit mystice intelligendus.
Chapter XXVII who by the-sparrow be mystically to-be-understood
In Domino confido, quomodo dicitis animæ meæ, Transmigra
in the-Lord I-trust how do-you-say to-soul my migrate
in montem sicut passer? (Psal. X.) Sub passeris nomine
to the-mountain like a-sparrow Ps X under of-the-sparrow the-name
designatur instabilitas mentis in quolibet homine. Est enim
is-designated the-instability of-mind in any man is for
passer avis inconstans et instabilis, et ideo designat
the-sparrow a-bird inconstant and unstable and therefore it-designates
mobilitatem mentis. Porro per montem intelligimus elationis
the-mobility of-mind further by the-mountain we-understand of-elation
altitudinem. Quasi passer enim in montem transmigrat,
the-height as-if a-sparrow for to the-mountain migrates
qui de valle humilitatis mentem in superbiam levat.
he-who from the-valley of-humility the-mind into pride raises
Potest et aliter dici, ut per passerem intelligamus quemlibet
it-can also otherwise be-said that by the-sparrow we-understand any
infidelem, mons vero supradictus sit eminentia sensus.
unbeliever the-mountain however above-said be the-eminence of-sense
Si quis in hunc montem impingit, navem frangit. Quasi
if anyone on this mountain strikes the-ship he-breaks as-if
passer igitur in hunc montem transmigrat, qui humilitatem
a-sparrow therefore to this mountain migrates he-who the-humility
Incarnationis Christi deserens, Christum Deum et hominem
of-the-Incarnation of-Christ deserting Christ God and man
esse negat. Hæreticis itaque fidei repugnantibus Propheta
to-be denies to-heretics therefore to-the-faith resisting the-Prophet
respondens dicit se non discessurum a fide, quia in
answering says himself not about-to-depart from the-faith because in

Domino confidit. Non enim in virtute sua confidit, nec
the-Lord he-trusts not for in strength his he-trusts nor
in multitudine divitiarum suarum gloriatur.
in the-multitude of-riches his glories

THE SPARROW'S HOUSE

The sparrow that finds a house is the worldly man who lifts his mind to the house in heaven, nesting in the rock, Christ's Passion; its watch on the roof is the new monk's, and its escape from the three snares of demons, heretics, and the flesh is the soul's, by grace. The two sparrows sold for a farthing and the five for two, and the leper's two sparrows, are explained.

Cap. XXVIII. De domo quam passer invenit et de
Chapter XXVIII about the-house which the-sparrow found and about
passeris mansuefacti moribus.
of-the-sparrow tamed the-morals
Passer invenit sibi domum (Psal. LXXXIII). In domo
the-sparrow has-found for-itself a-house Ps LXXXIII in the-house
Patris mei mansiones multæ sunt (Joan. XIV). Passer qui
of-Father my mansions many are John XIV the-sparrow which
de ramo in ramum volare noverat, nunc de silvis ad domum
from branch to branch to-fly had-known now from the-woods to the-house
volat. Sic multi, qui sæculi diversis actibus inhærebant, nunc
flies thus many who of-the-world to-various acts clung now
mentem in domum manufactam quæ in cœlis est, levant.
the-mind to the-house made-with-hands which in the-heavens is raise
Passer, qui vestiebatur levibus plumis, id est sæcularibus
the-sparrow which was-clothed with-light plumes that is with-worldly
curis, nunc incedit pennatus virtutibus et præceptis. Ascendit,
cares now goes feathered with-virtues and precepts it-ascends

et nidum ponit. Dat autem Deus unde fiat nidus, Verbum
and the-nest places gives however God whence be-made the-nest the-Word
siquidem Patris induit se feno carnis. Et sic in altum
indeed of-the-Father clothed himself with-the-hay of-flesh and thus on high
nidus erigitur, quia supra angelicam creaturam humana natura
the-nest is-raised because above the-angelic creation human nature
collocatur. Nidificat in foraminibus petræ, quia spem ponit in
is-placed it-nests in the-holes of-the-rock because hope it-places in
Christi passione. Petra enim erat Christus (I Cor. X). Hæc alta
of-Christ the-passion the-rock for was Christ I Cor X this high
cedrus Libani, conformata Hyssopo, illic passeres nidificabunt.
cedar of-Lebanon conformed to-the-Hyssop there the-sparrows will-nest
Cap. XXIX. De vigilia passeris, idest monachi nuper
Chapter XXIX about the-vigil of-the-sparrow that-is of-the-monk lately
conversi.
converted
Vigilavi, et factus sum sicut passer solitarius in tecto
I-have-watched and become I-am like a-sparrow solitary on the-roof
(Psal. CI). Locum manendi in domo fidei passer invenit,
Ps CI a-place of-remaining in the-house of-faith the-sparrow has-found
et qui prius instabilis fuerat, ne ab accipitre rapiatur,
and which before unstable had-been lest by the-hawk it-be-seized
vigilare non cessat. Sic a quolibet fideli agitur, ne a
to-watch not ceases thus by any faithful-one it-is-done lest by
diabolo raptus teneatur. Vigilat sibi per custodiam,
the-devil seized he-be-held he-watches for-himself through guarding
vigilat proximo per doctrinam. In tecto passer habitat,
he-watches for-the-neighbor through teaching on the-roof the-sparrow dwells
ut a terrenis longe fiat. In domo manet, in tecto
that from earthly-things far it-may-be in the-house it-remains on the-roof
residet, qui fidei firmitatem tenet, de culmine virtutum
it-sits he-who of-faith the-firmness holds from the-summit of-virtues

subjectos docet. Ecce quomodo passer, qui prius ad
the-subjects he-teaches behold how the-sparrow which before to
montem perfidiæ transmigrare consueverat, nunc pro
the-mountain of-perfidy to-migrate had-been-accustomed now for
veritate fidei vigilans, de excelso clamat. Qui ideo dicitur
the-truth of-faith watching from on-high cries who therefore is-called
solitarius, quod a terrenis desideriis procul sit remotus.
solitary because from earthly desires far he-is removed
Cap. XXX. Quomodo passer assimiletur animæ vitando
Chapter XXX how the-sparrow be-likened to-the-soul by-avoiding
laqueos.
snares
Anima nostra sicut passer erepta est de laqueo venantium.
soul our like a-sparrow snatched has-been from the-snare of-the-hunters
Laqueus contritus est, et nos liberati sumus (Psal. CXXIII).
the-snare broken is and we freed are Ps CXXIII
Tenet anima similitudinem passeris, dum in his quæ
holds the-soul the-likeness of-the-sparrow when in these-things which
agit utitur exemplo calliditatis. Dum enim anima sæpius
it-does it-uses the-example of-cunning when for the-soul more-often
seipsam considerat, contingit quandoque ut ex usu assiduæ
itself considers it-happens sometimes that from the-use of-constant
considerationis animus callidior fiat, ut in via positum
consideration the-mind more-cunning become so-that in the-way placed
vitet laqueum. Sunt autem tres laquei venantium. Primus
it-may-avoid the-snare there-are however three snares of-hunters the-first
laqueus est fallax suggestio dæmonum; secundus, subtilis
snare is the-deceitful suggestion of-demons the-second the-subtle
deceptio hæreticorum; tertius, dulcedo vitæ carnalium. Hi
deception of-heretics the-third the-sweetness of-life of-the-carnal these
laquei ponuntur in semita, in via, in campo. Semita est
snares are-placed on the-path on the-way in the-field the-path is

arctior vita; via est lata vita; campus, spatiosa. Per
the-narrower life the-way is the-broad life the-field the-spacious through
arctam et arduam religiosi, per latam et rectam conjugati,
the-narrow and steep the-religious through the-broad and straight the-married
per spatiosam et deviam voluptuosi gradiuntur. Laqueus
through the-spacious and devious the-voluptuous walk the-snare
passerem captum retinet, dum diabolus mentem possidet, vel
the-sparrow caught holds while the-devil the-mind possesses or
dum dulcedo vitæ præsentis placet, seu dum hæreticus blanditiis
while the-sweetness of-life present pleases or while the-heretic with-flatteries
deceptum fovet. Sed laqueus rumpitur, et passer liberatur, si,
the-deceived cherishes but the-snare is-broken and the-sparrow is-freed if
abjectis carnalibus desideriis, anima ad Deum convertatur; hoc
with-cast-off carnal desires the-soul to God be-converted this
autem non fit per nostram potentiam, sed per gratiam.
however not is-done through our power but through grace
Adjutorium enim nostrum in nomine Domini (Psal. CXXIII).
the-help for our in the-name of-the-Lord Ps CXXIII

Cap. XXXI. De passerum duorum et quinque juxta

Chapter XXXI about of-the-sparrows two and five according-to
Evangelium pretio mystice explicando.
the-Gospel the-price mystically to-be-explained
Juxta seriem Evangelii duo passeres asse væneunt;
according-to the-series of-the-Gospel two sparrows for-a-penny are-sold
et quinque dipondio (Matth. X; Luc. XII). Passeres sunt
and five for-two-pence Matt X Luke XII the-sparrows are
homines vagi et inconstantes. Dipondium ex duobus
men wandering and inconstant the-two-pence of two
assibus constat, utrumque tamen parvi ponderis est. Asse
pennies consists each however of-little weight is for-a-penny
igitur et dipondio passeres venduntur, dum pro transitoriis
therefore and for-two-pence sparrows are-sold when for transitory

et temporalibus æterno igne cruciandi peccatores diabolo
and temporal-things in-eternal fire to-be-tortured sinners to-the-devil
subjiciuntur. Et tamen non erit in oblivione coram Domino
are-subjected and nevertheless not will-be in forgetfulness before the-Lord
unus ex illis; quia peccatoribus semper parata est misericordia
one of them because for-sinners always ready is the-mercy
redemptoris. Vos autem, inquit, multis passeribus pluris
of-the-redeemer you however he-says than-many sparrows of-more-worth
estis (Matth. X). Hoc de discipulis dixit. Sunt justi majoris
are Matt X this about the-disciples he-said are the-just of-greater
pretii. Dum enim justi se et sua pro Domino in
price when for the-just themselves and their-own for the-Lord in
præsenti sæculo tribuunt, in futura beatitudine pro transitoriis
the-present age give in the-future blessedness for transitory
et commutabilibus æterna possidebunt. Sunt quidam, qui
and changeable-things eternal-things they-will-possess there-are some who
duos passeres conjuncte animam et corpus interpretantur.
the-two sparrows jointly the-soul and the-body interpret
Quinque vero passeres ad quinque sensus corporis referunt.
the-five however sparrows to the-five senses of-the-body they-refer
Item: Nonne duo passeres asse væneunt, et unus ex illis
likewise are-not two sparrows for-a-penny are-sold and one of them
non cadet super terram absque Patre vestro? (Ibid.) Unde
not will-fall upon the-earth without Father your ibid whence
Hieronymus: «Si parva, inquit, alia, et vilia absque Deo
Jerome if small he-says other-things and cheap without God
actore non decidunt, vos qui æterni estis, non debetis timere
as-author not fall-down you who eternal are not ought to-fear
ne absque providentia vivatis.» Nolite ergo timere eos qui
lest without providence you-live do-not therefore fear those who
occidunt corpus, animam autem non possunt occidere (Ibid.).
kill the-body the-soul however not can to-kill ibid

Cap. XXXII. De duobus passeribus ex lege immolandis
Chapter XXXII about two sparrows by the-law to-be-sacrificed
pro mundatione a lepra.
for cleansing from leprosy
Lex Moysi præcepit quod si quis a lepra mundatus
the-law of-Moses commanded that if anyone from leprosy cleansed
fuerit, offerat duos passeres vivos, ex quibus unum
shall-have-been let-him-offer two sparrows living of which one
immolet sacerdos in vase fictili super aquas vivas, alterum
let-sacrifice the-priest in a-vessel earthen over waters living the-other
vero intingat in sanguine passeris immolati, et eum liberum
however let-him-dip in the-blood of-the-sparrow sacrificed and it free
in agrum avolare permittat (Levit. XIV). Duo passeres sunt
into the-field to-fly-away let-him-allow Lev XIV the-two sparrows are
corpus et anima. Vas fictile fragilitas carnis moribundæ,
the-body and the-soul the-vessel earthen the-frailty of-flesh dying
aquæ vivæ flumina divinæ Scripturæ, quæ nobis præstant
waters living the-rivers of-divine Scripture which to-us furnish
potum spiritalem, et ablutionem. Duos passeres offerimus,
drink spiritual and washing two sparrows we-offer
cum corpus et animam Deo consecramus. Quod vero unus
when the-body and the-soul to-God we-consecrate that however one
passer immolabatur, retorto ad pennulas capite, ita ut
sparrow was-sacrificed with-twisted-back to the-little-wings the-head so that
sanguis effunderetur, nec tamen caput a collo abrumperetur,
the-blood was-poured-out nor however the-head from the-neck was-broken-off
designat quod ita caro nostra affligenda est per abstinentiam,
designates that so the-flesh our to-be-afflicted is through abstinence
ut non pœnitus exstinguatur a vita. Quod vero alter
that not wholly it-be-extinguished from life that however the-other
passer liber in agrum avolare permittitur, moraliter designat
sparrow free into the-field to-fly-away is-allowed morally designates

quod anima nostra concupiscentiis carnalibus edomitis,
that the-soul our with-the-desires carnal tamed
pennis contemplationis ad cœlestia sit sublevanda.
with-the-wings of-contemplation to heavenly-things is to-be-raised

THE PELICAN

The pelican, said to kill its young, mourn them three days, and revive them with its own blood, figures Christ, who redeems by His blood; and the hermit, who eats only to live, is like the pelican, whose belly keeps no food. The night raven, which loves darkness and dwells in ruined walls, figures Christ fleeing vain glory and the just man who hides from the praise of men.

Cap. XXXIII. De pelicani natura.
Chapter XXXIII about of-the-pelican the-nature
Similis factus sum pelicano solitudinis (Psal. CI). Pelicanus
like become I-am to-the-pelican of-the-wilderness Ps CI the-pelican
est Ægyptia avis, habitans in solitudine Nili fluminis.
is an-Egyptian bird dwelling in the-solitude of-the-Nile river
Hæc avis rostro pullos suos fertur occidere, et per
this bird with-its-beak chicks its is-said to-kill and through
tres dies gemere super eos, post tres dies seipsam rostro
three days to-moan over them after three days itself with-its-beak
percutit, et suo sanguine pullos aspergit, et sic quos
it-strikes and with-its blood the-chicks sprinkles and thus those-whom
prius occiderat, asperso sanguine vivificando lavat. Mystice
before it-had-killed with-sprinkled blood by-vivifying it-washes mystically
pelicanus significat Christum; Ægyptus mundum. Pelicanus
the-pelican signifies Christ Egypt the-world the-pelican
habitat in solitudine, quia Christus solus de Virgine nasci
dwells in solitude because Christ alone from a-Virgin to-be-born

dignatus est sine virili copulatione. Est enim solitudo
deigned has without virile union is for the-solitude
pelicani, quod immunis est a peccato vita Christi. Hæc
of-the-pelican that free is from sin the-life of-Christ this
avis rostro pullos suos occidit, quia verbo prædicationis
bird with-its-beak chicks its kills because by-the-word of-preaching
incredulos convertit. Super pullos suos gemere non desinit,
the-unbelieving it-converts over chicks its to-moan not it-ceases
quia Christus, cum resuscitaret Lazarum, misericorditer
because Christ when he-raised Lazarus mercifully
flevit. Et sic post tres dies sanguine suos pullos lavando
wept and thus after three days with-blood its chicks by-washing
vivificat, quia Christus proprio sanguine suo redimendo lavat.
it-vivifies because Christ with-own blood his by-redeeming washes
Mors enim pelicani, passio est Christi, moraliter autem
the-death for of-the-pelican the-passion is of-Christ morally however
per pelicanum intelligere possumus non quemlibet justum,
by the-pelican to-understand we-can not any just-man
sed a carnali voluptate longe remotum. Per Ægyptum
but from carnal pleasure far removed by Egypt
vitam nostram ignorantiæ tenebris involutam. Ægyptus enim
life our of-ignorance with-darkness wrapped Egypt for
tenebræ interpretatur. In Ægypto igitur solitudinem facimus,
darkness is-interpreted in Egypt therefore solitude we-make
dum a curis et voluptatibus sæculi longe sumus.
when from the-cares and pleasures of-the-world far we-are
Sic et justus in civitate solitudinem facit, dum se
thus also the-just-man in the-city solitude makes when himself
immunem, in quantum humana natura patitur, a peccato
free in as-much-as human nature allows from sin
custodit. Rostro pelicanus pullos suos occidit, quia justus
he-keeps with-its-beak the-pelican chicks its kills because the-just-man

cogitationes et opera quæ male gessit, ore proprio judicat
the-thoughts and works which badly he-did with-mouth his-own judges
et confundit, dicens: Dixi; confitebor adversum me injustitiam
and confounds saying I-said I-shall-confess against me injustice
meam Domino, et tu remisisti impietatem peccati mei (Psal
my to-the-Lord and you remitted the-impiety of-sin my Ps
XXXI). Super eos triduo deflet, quia quidquid cogitatione,
XXXI over them for-three-days it-weeps because whatever in-thought
locutione, et opere male gesserint, lacrymis delere docet.
in-speech and in-work badly they-shall-have-done with-tears to-blot-out it-teaches
Et sic pullos suos aspersos sanguine vivificat, dum carnis
and thus chicks its sprinkled with-blood it-vivifies while of-the-flesh
et sanguinis opera minuit ac delet, et actus spiritales
and of-blood the-works it-diminishes and blots-out and the-acts spiritual
bene vivendo servat. Hujus etiam volucris natura talis dicitur
well by-living keeps of-this also bird the-nature such is-said
esse, quod semper afficitur fame, et quidquid glutit, cito
to-be that always it-is-affected by-hunger and whatever it-swallows quickly
digerit, quia venter ejus nullum habet diverticulum, in quo
it-digests because the-belly its no has side-pouch in which
retineat cibum. Non igitur cibus ille corpus impinguat, sed
it-may-retain food not therefore food that the-body fattens but
tantum sustinet et confortat. Huic siquidem pelicano eremitæ
only sustains and strengthens to-this indeed pelican of-the-hermit
vita fit similis, qui parvo pascitur, nec quærit repletionem
the-life becomes like who on-little is-fed nor seeks the-filling
ventris, qui non vivit ut comedat; sed comedit ut vivat.
of-the-belly who not lives that he-may-eat but eats that he-may-live

Cap. XXXIV. De nycticorace, id est noctua.

Chapter XXXIV about the-night-raven that is the-owl

Factus sum sicut nycticorax in domicilio (Psal. CI). Nycticorax

become I-am like the-night-raven in the-dwelling Ps CI the-night-raven

est avis, quæ amat tenebras noctis. In parietinis habitat,

is a-bird which loves the-darkness of-night in ruined-walls it-dwells

quia in ruinis maceriarum, quæ sunt sine tecto, domicilium

because in the-ruins of-walls which are without roof a-dwelling

servat. Lucem refugit, in nocte volitans cibos quærit. Mystice

it-keeps the-light it-flees in the-night flitting food it-seeks mystically

nycticorax Christum significat, qui noctis tenebras amat,

the-night-raven Christ signifies who of-night the-darkness loves

quia non vult mortem peccatoris, sed ut convertatur et

because not he-wills the-death of-the-sinner but that he-be-converted and

vivat (Ezech. XVIII). Ita enim Deus dilexit mundum, ut

he-live Ezek XVIII so for God loved the-world that

pro redemptione mundi morti traderet Filium suum (Joan.

for the-redemption of-the-world to-death he-gave Son his John

III). Quod autem peccatores tenebræ vocentur, Apostolus

III that however sinners darkness are-called the-Apostle

testatur, dicens: Fuistis aliquando tenebræ, nunc autem lux in

testifies saying you-were once darkness now however light in

Domino (Ephes. V). Habitat nycticorax in ruinis parietum,

the-Lord Eph V dwells the-night-raven in the-ruins of-walls

quia Christus nasci voluit de populo Judæorum. Non

because Christ to-be-born willed from the-people of-the-Jews not

sum, inquit, missus nisi ad oves quæ perierunt domus

I-am he-says sent except to the-sheep which perished of-the-house

Israel (Matth. XV). Sed Christus opprimitur a ruinis, quia

of-Israel Matt XV but Christ is-crushed by the-ruins because

occiditur a Judæis. Lucem refugit, quia vanam gloriam

he-is-killed by the-Jews the-light he-flees because vain glory

detestatur et odit. Cum enim leprosum curaret, ut nobis
he-detests and hates when for the-leper he-cured that to-us
exemplum humilitatis daret, dixit leproso: Vide, nemini,
an-example of-humility he-might-give he-said to-the-leper see to-no-one
dixeris (Matth. VIII). De hac luce dicitur: Auferetur ab
you-tell Matt VIII about this light it-is-said shall-be-taken-away from
impiis lux sua (Job XXXVIII), id est, præsentis vitæ gaudia.
the-impious light their Job XXXVIII that is of-present life the-joys
Ipse autem est lux inaccessibilis, quæ illuminat omnem
he-himself however is the-light inaccessible which enlightens every
hominem venientem in hunc mundum (Joan. I). Lux
man coming into this world John I the-light
igitur refugit lucem, id est veritas refugit mundanæ gloriæ
therefore flees the-light that is the-truth flees of-worldly glory
vanitatem. In nocte volitans escas quærit, quia peccatores
the-vanity in the-night flitting food it-seeks because sinners
in corpus Ecclesiæ prædicando convertit. Moraliter autem
into the-body of-the-Church by-preaching it-converts morally however
nycticorax non quemlibet justum innuit nobis, sed eum qui,
the-night-raven not any just-man indicates to-us but him who
inter homines degens, ab intuitu hominum se, in quantum
among men living from the-gaze of-men himself in as-much-as
potest, abscondit. Lucem refugit, quia humanæ laudis
he-can hides the-light he-flees because of-human praise
gloriam non attendit; de qua luce dicitur: Nonne lux
the-glory not he-attends-to about which light it-is-said shall-not the-light
impii exstinguetur, nec splendebit flamma ignis ejus? (Job
of-the-impious be-quenched nor will-shine the-flame of-fire his Job
XVIII.) Lucem dicit præsentis vitæ prosperitatem. Sed lux
XVIII the-light he-calls of-present life the-prosperity but the-light
impii exstinguitur, quia futuræ vitæ prosperitas cum ipsa
of-the-impious is-quenched because of-future life the-prosperity with it

terminatur. Nec splendebit flamma ignis ejus. Ignem dicit
is-ended nor will-shine the-flame of-fire his the-fire he-calls
temporalium desideriorum fervorem. Flamma est decor,
of-temporal desires the-fervor the-flame is the-comeliness
vel potestas exterior, quæ de interno ejus ardore procedit.
or power outward which from the-inner his ardor proceeds
Sed non splendebit, quia in die exitus omnis exterior
but not it-will-shine because in the-day of-departure all outward
decor, et potestas peribit. In nocte vigilat, dum peccatorum
comeliness and power will-perish in the-night it-watches while of-sinners
tenebras attendens, eorum errores vitat. Habitat in ruinis
the-darkness attending-to their errors it-avoids it-dwells in the-ruins
parietum, dum mundi defectum considerat, et exspectat
of-walls while of-the-world the-failing it-considers and awaits
occasum. Escam in nocte quærit, quia peccantium vitam
the-setting food in the-night it-seeks because of-sinners the-life
recogitans, de exemplis justorum mentem, et vitam pascit.
recalling from the-examples of-the-just the-mind and life it-feeds

THE RAVEN

The raven, which seeks the eye of corpses first, figures the devil and the sinner; the ravens that fed Elijah are sinners who feed the religious. In a good sense, with Gregory, it is the preacher, who feeds his disciples only when they have grown black in penance; and the ravens are also prelates who preach fasts and feast themselves.

Cap. XXXV. De corvo.
Chapter XXXV about the-raven
Corvus in divina pagina diversis modis accipitur, ut per
the-raven in the-divine page in-various ways is-taken so-that by
corvum aliquando prædicator (corvus enim crocitans est
the-raven sometimes the-preacher the-raven for croaking is

doctor prædicans) aliquando peccator, aliquando diabolus
the-teacher preaching sometimes the-sinner sometimes the-devil
intelligatur. Isidorus in libro Etymologiarum dicit quod
be-understood Isidore in the-book of-Etymologies says that
corvus primum in cadaveribus oculum petit. Corvus autem
the-raven first in corpses the-eye seeks the-raven however
est diabolus, qui in cadaveribus primo oculum petit, quia
is the-devil who in corpses first the-eye seeks because
in hominibus carnalibus intellectum discretionis exstinguit,
in men carnal the-understanding of-discretion he-quenches
et sic per oculum cerebrum extrahit, quia exstincto
and thus through the-eye the-brain draws-out because with-quenched
discretionis intellectu, sensum mentis evertit. Item per
of-discretion the-understanding the-sense of-the-mind he-overturns likewise by
corvum quilibet peccator intelligitur, qui quasi peccatorum
the-raven any sinner is-understood who as-if of-sins
plumis nigrescentibus vestitur. Sunt autem quidam
with-plumes blackening is-clothed there-are however some
peccatores, qui de misericordia Dei desperant. Sunt et
sinners who of the-mercy of-God despair there-are also
alii, qui ad hoc ut religiosorum precibus adjuventur, orant,
others who for this that of-the-religious by-the-prayers they-be-helped pray
de quibus dicitur: Corvi paverunt Eliam (III Reg. XVII).
about whom it-is-said the-ravens fed Elijah III Kings XVII
Per corvos igitur peccatores intelligi volunt, qui de
by the-ravens therefore sinners to-be-understood they-wish who from
sua substantia religiosos pascunt. Illos enim Elias significat,
their substance the-religious feed those for Elijah signifies
quos locus et habitus religionis occultat. Sunt autem alii,
whom the-place and habit of-religion hides there-are however others
qui desperant, terrenis inhiant, cum intus deberent esse,
who despair at-earthly-things gape when within they-ought to-be

foras spectant, de quibus Scriptura dicit: Corvus ad arcam
outside they-look about whom Scripture says the-raven to the-ark
non rediit (Genes. VIII), quia forsitan aquis diluvii
not returned Gen VIII because perhaps by-the-waters of-the-flood
interceptus periit vel cadaveribus inventis forsitan supersedit.
intercepted it-perished or corpses found perhaps it-sat-upon
Similiter peccator, qui carnalibus desideriis pascitur, quasi
likewise the-sinner who on-carnal desires is-fed as-if
corvus qui ad arcam non rediit, curis exterioribus detinetur.
the-raven which to the-ark not returned by-cares outward is-detained
Sed in bona significatione corvus accipitur, ut per corvum
but in good signification the-raven is-taken so-that by the-raven
quilibet doctus prædicator intelligatur. Unde per beatum
any learned preacher be-understood whence through blessed
Job, dicitur: Quis præparat corvo escam suam, quando
Job it-is-said who prepares for-the-raven food its when
pulli ejus ad Deum clamant, vagientes eo quod non
the-chicks its to God cry wailing on-that because not
habeant cibos? (Job XXXVIII.) «Corvus, sicut ait B.
they-have food Job XXXVIII the-raven as says blessed
Gregorius, est doctus quisque prædicator, qui magna voce
Gregory is learned each preacher who with-great voice
clamat, dum peccatorum suorum memoriam, quasi quamdam
cries while of-sins his the-memory as-if a-certain
coloris nigredinem portat. Cui quidam nascuntur in fide
of-color blackness he-carries to-whom certain are-born in faith
discipuli, sed fortasse adhuc considerare infirmitatem propriam
disciples but perhaps still to-consider weakness their-own
nesciunt, et fortasse a peccatis præteritis memoriam
they-know-not and perhaps from sins past the-memory
avertunt, et per hoc eam, quam assumi oportet contra
they-turn-away and through this that which to-be-assumed it-behooves against

hujus mundi gloriam, humilitatis nigredinem non ostendunt.
of-this world the-glory of-humility the-blackness not they-show
Hi velut ad capiendas escas os aperiunt, cum doceri
these as-if for taking food the-mouth open when to-be-taught
de secretis sublimibus quærunt. Sed eis doctor alimenta
about secrets sublime they-seek but to-them the-teacher the-nourishment
prædicationum sublimium tanto minus tribuit, quanto illos
of-preachings sublime so-much less gives by-as-much-as them
peccata præterita minus digne deflere cognoscit. Exspectat
the-sins past less worthily to-weep he-knows he-waits
quippe atque admonet, ut a nitore vitæ præsentis prius
indeed and admonishes that from the-brightness of-life present first
per pœnitentiæ lamenta nigrescant, et tunc demum congrua
through of-penitence laments they-grow-black and then at-last fitting
prædicationis subtilissimæ nutrimenta percipiant. Corvus in
of-preaching most-subtle the-nourishments they-may-receive the-raven in
pullis ora biantia respicit, sed ante in eis pennarum
the-chicks the-mouths gaping regards but first in them of-feathers
nigredine indui corpus quærit. Sic discretus doctor
with-the-blackness to-be-clothed the-body it-seeks thus the-discerning teacher
interna mysteria eorum sensibus non ministrat, quos adhuc
the-inner mysteries to-their senses not supplies whom still
ab hoc sæculo nequaquam se abjecisse considerat. Et
from this world by-no-means themselves to-have-cast-off he-considers and
quo se a temporali gloria minus evacuant eo
by-as-much-as themselves from temporal glory less they-empty by-so-much
magis a spirituali refectione jejunant. Si vero in confessione
more from spiritual refreshment they-fast if however in confession
vitæ præteritæ, lamenti sui gemitus velut nigrescentes plumas
of-life past of-lament their the-moans as-if blackening plumes
proferant, illico in contemplatione doctor ad escam de
they-bring-forth at-once in contemplation the-teacher to food from

sublimibus deferendam quasi pullorum refectionem cogitans,
sublime-things to-be-brought as-if of-the-chicks the-refreshment thinking
ut corvus volat eisque hiantibus in ore cibum revocat,
like a-raven flies and-to-them gaping into the-mouth food brings-back
dum ex ea intelligentia, quam ipse cepit, esurientibus
while from that understanding which he-himself took to-the-hungering
discipulis alimenta vitæ loquendo subministrat. Quos
disciples the-nourishments of-life by-speaking he-supplies whom
tanto ardentius de superioribus reficit quanto verius
so-much more-ardently from higher-things he-refreshes by-as-much-as more-truly
a mundi nitore nigrescere pœnitentiæ lamentatione
from of-the-world the-brightness to-grow-black of-penitence by-the-lamentation
cognoscit. Pulli autem, dum nigro se pennarum colore
he-knows the-chicks however when with-black themselves of-feathers color
vestiunt, de se etiam volatum promittunt, quia quo
clothe of themselves also flight promise because by-as-much-as
magis discipuli abjecta de se sentiunt, et sese
more the-disciples abject-things of themselves feel and themselves
despicientes affligunt, eo amplius spem proventus sui
despising afflict by-so-much more hope of-the-advance their
in altiora pollicentur. Unde et curat doctor festinantius
to higher-things they-promise whence also takes-care the-teacher more-hastily
alere, quos jam per quædam indicia providet posse
to-nourish those-whom already through certain signs he-foresees to-be-able
et aliis prodesse. Quæ doctrinæ discretio dum caute a
also to-others to-profit which of-teaching discretion while cautiously by
prædicatore custoditur, tunc ei divinitus largior copia
the-preacher is-guarded then to-him divinely more-generous abundance
prædicationis datur. Unde enim per charitatem compati
of-preaching is-given whence for through charity to-suffer-with
afflictis discipulis novit, dum per discretionem congruum
afflicted disciples he-knows while through discretion the-fitting

doctrinæ tempus intelligit, ipse non solum pro se,
of-teaching time he-understands he-himself not only for himself
sed etiam pro eis, quibus laboris sui studia impendit,
but also for them on-whom of-labor his the-pursuits he-spends
majora intelligentiæ munera percipit. Unde apte dicitur: Quis
greater of-understanding gifts receives whence fitly it-is-said who
præparat corvo escam suam, quando pulli ejus ad Deum
prepares for-the-raven food its when the-chicks its to God
clamant, vagientes eo quod non habeant cibum? Cum enim
cry wailing on-that because not they-have food when for
pulli ut satientur clamant, corvo esca præparatur, quia,
the-chicks that they-be-filled cry for-the-raven food is-prepared because
dum verbum Dei boni auditores esuriunt, pro reficiendis
while the-word of-God good hearers hunger-for for refreshing
eis majora doctoribus intelligentiæ dona tribuuntur.»
them greater to-the-teachers of-understanding gifts are-given
Cujus pulli, id est prædicatores ex eo editi, non in se
whose chicks that is the-preachers from him produced not in themselves
præsumunt, sed in viribus Redemptoris sui. Unde bene
presume but in the-strength of-the-Redeemer their whence well
dicitur: Quando pulli ejus ad Deum clamant, nihil enim
it-is-said when the-chicks its to God cry nothing for
sua virtute posse se sciunt. Et quamvis animarum
by-their-own strength to-be-able themselves they-know and although of-souls
lucra piis vocibus esuriant ab illo tamen qui cuncta
the-gains with-pious voices they-hunger-for from him nevertheless who all-things
intrinsecus operatur, hæc fieri exoptant. Vera enim
inwardly works these-things to-be-done they-desire with-true for
fide comprehendunt, quod neque qui plantat est aliquid,
faith they-grasp that neither he-who plants is anything
neque qui rigat, sed qui incrementum dat Deus. Quod
nor he-who waters but he-who the-increase gives God what

vero dictum est: vagientes eo quod non habeant cibos,
however said is wailing on-that because not they-have food
in hac vagitione nihil aliud quam piarum mentium ad
in this wailing nothing else than of-pious minds for
cibum salutarem per prædicationem, aut sacramentorum
food saving through preaching or of-the-sacraments
susceptionem vota signantur. Innatum est enim unicuique
the-reception the-wishes are-signified innate is for in-each
salutis suæ, et sciendi, ac cognoscendi desiderium; quocirca
of-salvation his-own and of-knowing and of-learning the-desire wherefore
dum id boni prædicatores animadvertunt, omnes pullos suos,
while it good preachers notice all chicks their
id est populos sibi subditos in Ecclesiæ sinum recipere
that is the-peoples to-themselves subject into of-the-Church the-bosom to-receive
ambiunt, magnoque ardore succensi, nunc ad hos, nunc ad illos
they-strive and-with-great ardor kindled now to these now to those
colligendos desiderium emittunt. Quasi enim, quædam vagitio
to-be-gathered the-desire they-send-forth as-if for a-certain wailing
est ipsa cogitationis æstuatio. Sunt qui legant vagantes, et ad
is the-very of-thought the-surging there-are who read wandering and to
corvos, id est prædicatores referant, qui ad loca varia mutatis
the-ravens that is the-preachers refer who to places various with-changed
nutibus transeunt, dum pro abundandis animabus in modos
nods pass while for to-be-made-abundant souls in ways
innumeros, ac in partes diversas esurienti mente discurrunt.
innumerable and into parts various with-hungering mind they-run-about
Potest hæc auctoritas etiam aliter exponi, ut per corvum
can this authority also otherwise be-expounded so-that by the-raven
intelligantur quidam Ecclesiæ prælati peccatorum fuligine
be-understood certain of-the-Church the-prelates of-sins with-the-soot
nigri, qui non tantum escam suam sibi parant, sed etiam
black who not only food their for-themselves prepare but also

præparant, ut præ cæteris delicatius vivant. Quorum
prepare-beforehand that beyond the-others more-delicately they-may-live whose
pulli sunt eorum discipuli, qui ad Deum clamant, et inde
chicks are their disciples who to God cry and thence
murmurant, quod eorum magistri in cibum delicatiora
murmur that their masters for food more-delicate-things
sumant, vagantes a claustris exeunt, et sic abundantiam
take wandering from the-cloisters they-go-out and thus an-abundance
victualium sibi quærunt. Sunt et alii corvi, potestate
of-victuals for-themselves they-seek there-are also other ravens in-power
majores, dignitate sublimiores, qui quandocunque populos in
greater in-dignity more-sublime who whenever peoples in
Ecclesiis congregant, jejunia prædicant, ipsi tamen in
the-Churches they-gather fasts they-preach they-themselves however in
diebus jejuniorum carnes edunt, et sic simplices scandalizant
the-days of-fasts meats eat and thus the-simple they-scandalize
et offendunt. Inde populi vagantes mente dubitant utrum
and offend thence the-peoples wandering in-mind doubt whether
prælati, qui jejunia docent, ea populis prodesse credant, aut
the-prelates who fasts teach them for-the-peoples to-profit believe or
vagientes boni ingemunt, cibum boni exempli esurientes,
wailing the-good groan for-the-food of-good example hungering
mali illorum exemplis corrupti, consimilem indulgentiam
the-bad of-those by-the-examples corrupted like indulgence
desiderantes. Et hæc ad præsens de corvo sufficiant,
desiring and these-things for the-present about the-raven let-suffice
donec aliquis de eo potiora dicat.
until someone about it better-things say

The cock, which discerns the hours of night before it crows, is the preacher, who weighs his hearers before he speaks; it crows loudest in the deep night and softer toward morning, as the preacher threatens the wicked and then tells the converted the sweeter mysteries. It beats its wings before it crows, as the preacher first rouses himself. Prelates who neither rouse themselves nor teach must fear to fall, as Eli fell from his seat.

Cap. XXXVI. De galli gallinacei natura moraliter.
Chapter XXXVI about of-the-cock barnyard the-nature morally
Quis dedit gallo intelligentiam? de gallo quæritur a
who gave to-the-cock understanding about the-cock it-is-asked by
quo ei intelligentia tribuatur. Sed hæc questio cito
whom to-it understanding be-given but this question quickly
solvitur, si beatus Gregorius loquens in Moralibus audiatur.
is-solved if blessed Gregory speaking in the-Morals be-heard
«Intelligentiam enim (sicut ait beatus Gregorius) gallus
understanding for as says blessed Gregory the-cock
accipit, ut prius nocturni temporis horas discernat, et tunc
receives that first of-the-night time the-hours it-may-discern and then
demum vocem excitationis emittat: quia videlicet sanctus
at-last the-voice of-rousing it-may-send-forth because namely holy
quisque prædicator prius in auditoribus suis qualitatem vitæ
each preacher first in hearers his the-quality of-life
considerat et tunc demum ad erudiendum congruam vocem
considers and then at-last for instructing the-fitting voice
prædicationis format. Quasi enim horas noctis discernere est
of-preaching forms as-if for the-hours of-the-night to-discern is
peccatorum merita dijudicare, quasi horas noctis discernere
of-sins the-merits to-judge as-if the-hours of-the-night to-discern
est actionum tenebras apta increpationis voce corripere.
is of-actions the-darkness with-an-apt of-rebuke voice to-correct

Gallo itaque intelligentia desuper tribuitur, quia doctori
to-the-cock therefore understanding from-above is-given because to-the-teacher
veritatis, discretionis virtus ut noverit, quibus, quid, quando,
of-truth of-discretion the-virtue that he-may-know to-whom what when
vel quomodo inferat, divinitus ministratur. Non enim una
or how he-should-bring divinely is-supplied not for one
eademque cunctis exhortatio convenit, quia nec cunctos
and-the-same to-all exhortation suits because neither all
par morum qualitas astringit. Sæpe enim aliis officiunt
an-equal of-morals quality binds often for others harm
quæ aliis prosunt. Nam et plerumque herbæ quæ hæc
the-things-which others profit for also generally grasses which these
animalia reficiunt, alia occidunt; et lenis sibilus equos mitigat,
animals refresh others kill and a-gentle whistling horses calms
catulos instigat; et medicamentum, quod hunc morbum
puppies urges-on and the-medicine which this disease
imminuit, alteri vires jungit; et panis, qui vitam fortium
diminishes to-another strength joins and the-bread which the-life of-the-strong
roborat, parvulorum necat. Pro qualitate igitur audientium
strengthens of-little-ones kills according-to the-quality therefore of-the-hearers
formari debet sermo doctorum, ut et sua singulis
to-be-formed ought the-speech of-teachers that both its-own to-each
tribuat, et tamen a communis ædificationis arte nunquam
it-may-give and nevertheless from of-common edification the-art never
recedat. Quid enim sunt intentæ mentes auditorum, nisi
it-may-withdraw what for are the-intent minds of-hearers except
quasi quædam in cithara tensiones chordarum? quas tangendo
as-if certain on a-lyre tensions of-strings which by-touching
artifex, ut non dissimilem concentum faciant, dissimiliter
the-craftsman that not unlike harmony they-may-make differently
pulsat. Idcirco enim chordæ consonam modulationem
strikes for-this-reason for the-strings harmonious melody

reddunt, quia uno quidem plectro, sed non uno impulsu
render because with-one indeed plectrum but not with-one stroke
feriuntur. Unde et doctor prudentissimus quisque, ut in una
they-are-struck whence also teacher most-prudent each that in one
cunctos virtute charitatis ædificet, ex una doctrina, non
all with-the-virtue of-charity he-may-edify from one doctrine not
una eademque exhortatione tangere corda audientium debet.
with-one and-the-same exhortation to-touch the-hearts of-the-hearers ought
«Habemus et aliud, quod de galli hujus intelligentia
we-have also another-thing which about of-the-cock this the-understanding
considerare debemus, quod videlicet profundioribus horis
to-consider we-ought that namely in-the-deeper hours
noctis valentiores ac productiores edere cantus solet. Cum
of-night stronger and longer to-utter songs it-is-wont when
vero matutinum jam tempus appropinquat, leviores ac
however the-morning already time approaches lighter and
minutiores omni modo voces format. In quibus galli hujus
smaller in-every way voices it-forms in which of-the-cock this
intelligentia, quid nobis innuat considerata prædicatorum
the-understanding what to-us it-hints considered of-the-preachers
discretio demonstrat, qui cum iniquis adhuc mentibus
the-discretion shows who when to-wicked still minds
prædicant, altis et magnis vocibus æterni judicii terrores
they-preach with-high and great voices of-eternal judgment the-terrors
intimant, quia videlicet quasi in profundæ noctis tenebris
they-announce because namely as-if in of-deep night the-darkness
clamant. Cum vero jam auditorum suorum cordibus veritatis
they-cry when however already of-hearers their in-the-hearts of-truth
lucem adesse cognoscunt, clamoris sui magnitudinem, in
the-light to-be-present they-know of-cry their the-greatness into
lenitatem dulcedinis vertunt, et non tam illa quæ sunt
the-gentleness of-sweetness they-turn and not so-much those-things which are

de pœnis terribilia, quam ea quæ sunt de præmiis
about punishments terrible as those-things which are about rewards
blanda proferunt. Qui etiam minutis tunc vocibus cantant,
alluring they-bring-forth who also with-small then voices sing
quia appropinquante mane divinæ lucis, subtilissima quæque
because with-approaching the-morning of-divine light the-most-subtle all
de mysteriis cœlestibus prædicant, ut sequaces sui eo
about mysteries heavenly they-preach so-that followers their by-so-much
subtiliora et argutiora de cœlestibus audiant, quo
more-subtle and clearer-things about heavenly-things may-hear by-as-much-as
luci veritatis jam certius appropinquant. Et quos
to-the-light of-truth already more-surely they-approach and those-whom
dormientes longus galli clamor excitaverat, vigilantes
sleeping the-long of-the-cock cry had-roused watching
succisior et modulatior secutus delectet, quatenus correcto
a-more-clipped and more-measured following may-delight so-that to-the-corrected
cuilibet cognoscere de regno subtilia et dulcia libeat,
anyone to-know about the-kingdom subtle and sweet-things may-please
qui prius de judicio adversa formidabat. Quod bene
who before about judgment the-adverse-things feared which well
per Moysen exprimitur, cum ad producendum exercitum
through Moses is-expressed when for leading-out the-army
tubæ clangore concisius jubentur. Scriptum namque est:
the-trumpets with-blast more-clipped are-ordered written for it-is
Fac tibi duas tubas argenteas ductiles (Num. X). Et
make for-yourself two trumpets silver beaten Num X and
paulo post: Cum concisus clangor increpuerit, movebuntur
a-little after when a-clipped blast shall-have-sounded will-move
castra (Ibid.). Per duas enim tubas exercitus ducitur, quia
the-camps ibid by two for trumpets the-army is-led because
per duo præcepta charitatis ad procinctum fidei populus
by two precepts of-charity to the-readiness of-faith the-people

vocatur. Quæ idcirco argenteæ fieri præcipiuntur, ut
is-called which for-this-reason silver to-be-made are-commanded so-that
prædicatorum verba lucis nitore pateant et auditorum
of-the-preachers the-words of-light with-the-brightness be-plain and of-the-hearers
mentes nulla sui obscuritate confundant. Idcirco autem
the-minds with-no their-own obscurity may-confound for-this-reason however
ductiles, quia necesse est, ut ii, qui venturam vitam
beaten because necessary it-is that those who the-coming life
prædicant, præsentium tribulationum contusionibus crescant.
preach of-present tribulations by-the-bruisings may-grow
Bene autem dicitur: Cum concisus clangor increpuerit,
well however it-is-said when a-clipped blast shall-have-sounded
movebuntur castra, quia nimirum prædicationis sermo
will-move the-camps because truly of-preaching the-speech
quo subtilius, ac minutius agitur, eo auditorum
by-as-much-as more-subtly and more-minutely it-is-done by-so-much of-the-hearers
corda contra tentationum certamina ardentius excitantur.»
the-hearts against of-temptations the-contests more-ardently are-roused
Est adhuc aliud in gallo solerter intuendum, quia cum
there-is still another-thing in the-cock skillfully to-be-regarded because when
jam edere cantum parat, prius alas excutit, et semetipsum
already to-utter song it-prepares first the-wings it-shakes and itself
feriens, vigilantiorem reddit. Quo patenter cernimus, si
striking more-wakeful renders by-which plainly we-discern if
sanctorum prædicatorum vitam vigilanter videmus. Ipsi quippe
of-holy preachers the-life watchfully we-see they indeed
cum per verba prædicationis monent, prius se in sanctis
when through words of-preaching they-admonish first themselves in holy
actionibus exercent, ne in semetipsis torpentes opere, alios
actions exercise lest in themselves sluggish in-work others
excitent voce, sed ante se per sublimia facta excutiunt,
they-rouse by-voice but before themselves through sublime deeds they-shake

et tunc ad bene agendum alios sollicitos reddunt. Gallus enim
and then to well doing others careful they-render the-cock for
alis se percutiens est doctor bonæ vitæ exemplum
with-the-wings itself striking is the-teacher of-good life an-example
præbens. Prius cogitationum alis semetipsos feriunt, quia,
offering first of-thoughts with-the-wings themselves they-strike because
dum quod in se inutiliter torpet, sollicita investigatione
while what in themselves uselessly is-sluggish with-careful investigation
deprehendunt, distincta animadversione corrigunt. Prius
they-detect with-distinct correction they-correct first
sua punire fletibus curant, et tunc quæ aliorum
their-own to-punish with-tears they-take-care and then the-things-which of-others
sunt punienda denuntiant. Prius ergo alis insonant,
are to-be-punished they-denounce first therefore with-wings they-sound
quam cantus emittant, quia antequam verba exhortationis
than songs they-send-forth because before the-words of-exhortation
proferant omne quod locuturi sunt, operibus clamant. Et
they-bring-forth all which about-to-speak they-are with-works they-cry and
profecto dum in semetipsis vigilant, tunc dormientes alios ad
indeed while in themselves they-watch then the-sleeping others to
vigilias vocant. Sed unde hæc tanta doctori intelligentia, ut
vigils they-call but whence this so-great to-the-teacher understanding that
et sibi perfecte vigilet, et dormientes ad vigilias sub
both for-himself perfectly he-may-watch and the-sleeping to vigils under
quibusdam clamoris proventibus vocet, ut et peccatorum
certain of-the-cry advances he-may-call that both of-sinners
tenebras prius caute discutiat, et discrete postmodum
the-darkness first cautiously he-may-dispel and discreetly afterward
lucem prædicationis ostendat, ut singulis juxta modum
the-light of-preaching he-may-show that to-each according-to manner
et tempora congruat, et simul omnibus, qui illos sequantur
and times he-may-suit and together to-all who them follow

ostendat? Unde ad tanta et tam subtilia efficax traditur,
he-may-show whence for so-great and so subtle-things effective he-is-handed-over
nisi intrinsecus ab eo a quo est conditus doceatur? Quia
unless inwardly by him by whom he-is founded he-be-taught because
igitur laus tantæ intelligentiæ non prædicatoris virtus
therefore the-praise of-so-great understanding not of-the-preacher the-virtue
est, sed auctoris, recte per eumdem auctorem dicitur: Quis
is but of-the-author rightly by the-same author it-is-said who
dedit gallo intelligentiam? ac si diceret: Nullus alius nisi
gave to-the-cock understanding as if he-said no other except
ego, qui doctorum mentes, quas ex nihilo condidi, ad
I who of-the-teachers the-minds which from nothing I-founded for
intelligenda quæ occulta sunt mirabilius instruxi.
understanding the-things-which hidden are more-wonderfully have-instructed
Potest etiam de gallo dici, quod sunt quidam Ecclesiæ
it-can also about the-cock be-said that there-are certain of-the-Church
prælati, quibus a Deo intelligentia datur; nec tamen
prelates to-whom by God understanding is-given nor nevertheless
juxta intelligentiam a Deo sibi datam aliquid operantur.
according-to the-understanding by God to-them given anything do-they-work
Non seipsos alis excitant, nec alios monent, ut ad bene
not themselves with-wings they-rouse nor others admonish that to well
operandum surgant. Seipsos amant, et sic otio et voluptati
working they-may-rise themselves they-love and thus to-leisure and pleasure
vacant. Horas noctis sicut gallus non annuntiant,
they-give-themselves the-hours of-the-night like the-cock not they-announce
quia culpas delinquentium non accusant. Confessionis et
because the-faults of-the-delinquent not they-accuse of-confession and
pœnitentiæ districtionem non attendunt, sed in acquirendis
of-penitence the-strictness not they-attend-to but in acquiring
rebus transitoriis intelligentiam a Deo sibi datam ponunt.
things transitory the-understanding by God to-them given they-place

Animarum lucra quærere nolunt, ea tamen, quæ ad
of-souls the-gains to-seek they-will-not those however which to
delectationem carnis pertineant, tota mente quærunt. Sunt
the-delight of-the-flesh pertain with-whole mind they-seek there-are
et alii nimis simplices, et illitterati, qui quasi gallus sedent
also others too simple and unlettered who as-if the-cock sit
in pertica regiminis, id est in cathedra prælationis locum
on the-perch of-rule that is on the-chair of-prelacy the-place
occupant, et tamen officium divinæ legis ignorant. Sedent,
occupy and nevertheless the-office of-the-divine law know-not they-sit
et tacent, et seipsos pascunt, nec gregem sibi commissum
and are-silent and themselves feed nor the-flock to-them entrusted
ad pascua æternæ viriditatis ducunt. Et hic igitur, cui
to the-pastures of-eternal greenness lead both this-one therefore to-whom
intelligentia datur, nec populo verbum Dei prædicat, et
understanding is-given nor to-the-people the-word of-God preaches and
hic qui tacet, quia nescit quid dicat, uterque caveat, ne
this-one who is-silent because he-knows-not what he-may-say each let-beware lest
quasi gallus de pertica cadat. Filios suos Heli corripuit sæpe,
like a-cock from the-perch he-fall sons his Eli rebuked often
sed quia manum correctionis non adhibuit, fractis cervicibus,
but because the-hand of-correction not he-applied with-broken neck
de sella cecidit, antequam moreretur, mortem filiorum vidit,
from the-seat he-fell before he-died the-death of-sons he-saw
et arcam Domini ab allophylis captam cognovit (I Reg. IV).
and the-ark of-the-Lord by the-Philistines taken he-learned I Kings IV

After Job, the ostrich's feathers, like the hawk's but unfit for flight, are the hypocrites' show of holiness, while the hawk and the falcon, light and swift, are the elect. The ostrich leaves its eggs in the dust, as the hypocrite neglects the souls he begets in conversion, and God Himself warms them. It is hardened toward its young as if they were not its own, as the hypocrite is toward those he begot; and when the time comes it raises its wings, as the hypocrite at his chance reveals his pride.

Cap. XXXVII. De struthione, et ejus pennis, quibus
Chapter XXXVII about the-ostrich and its feathers by-which
notantur hypocritæ, et accipitris ac Herodii, quibus
are-marked the-hypocrites and of-the-hawk and of-the-Falcon by-which
significantur electi.
are-signified the-elect

Penna struthionis similis est pennæ herodii et accipitris
the-feather of-the-ostrich like is to-the-feather of-the-falcon and of-the-hawk
(Job XXXIX). Quis herodium et accipitrem nesciat aves
Job XXXIX who the-falcon and the-hawk knows-not birds
reliquas quanta volatus sui velocitate transcendant?
the-other with-how-great of-flight their swiftness they-surpass
Struthio vero pennæ eorum similitudinem habet, volatus
the-ostrich however of-the-feather their the-likeness has of-flight
celeritatem non habet. A terra siquidem elevari non
the-swiftness not has from the-earth indeed to-be-raised not
valet, et alas quasi ad volatum specie tenus erigit,
it-is-able and the-wings as-if for flight in-appearance only it-raises
sed tamen nunquam se a terra volando suspendit.
but nevertheless never itself from the-earth by-flying suspends
Ita sunt nimirum omnes hypocritæ, qui dum bonorum
so are truly all hypocrites who while of-the-good
vitam simulant, imitationem sanctæ conversationis [visionis]
the-life they-feign the-imitation of-holy conduct of-sight

habent, veritatem sanctæ actionis non habent. Habent quippe
have the-truth of-holy action not they-have they-have indeed
volandi pennas per speciem, sed in terra repunt per
of-flying feathers through appearance but on the-earth they-creep through
actionem, quia alas per figuram sanctitatis extendunt,
action because the-wings through the-figure of-holiness they-stretch
sed curarum sæcularium pondere prægravati, nullatenus a
but of-cares worldly by-the-weight weighed-down in-no-way from
terra sublevantur. Speciem namque Pharisæorum reprobans
the-earth are-raised the-appearance for of-the-Pharisees reproving
Dominus, quasi struthionis pennam redarguit, quæ in opere
the-Lord as-if of-the-ostrich the-feather refuted which in work
aliud exterius, et in colore aliud ostendit dicens: Væ vobis,
one-thing outwardly and in color another shows saying woe to-you
Scribæ et Pharisæi hypocritæ (Matth. XXIII). Ac si diceret:
Scribes and Pharisees hypocrites Matt XXIII as if he-said
Sublevare vos videtur species pennæ, sed in infimis vos
to-raise you seems the-appearance of-the-feather but into the-lowest you
deprimit pondus vitæ; de hoc pondere per Prophetam
presses-down the-weight of-life about this weight through the-Prophet
dicitur: Filii hominum, usquequo gravi corde? (Psal. IV.)
it-is-said sons of-men how-long with-heavy heart Ps IV
Hujus struthionis hypocrisim se conversurum ad sui
of-this ostrich the-hypocrisy himself about-to-turn to his-own
glorificationem Dominus pollicetur, per Prophetam dicens:
glorification the-Lord promises through the-Prophet saying
Glorificabit me bestia agri, dracones, et struthiones (Isa.
will-glorify me the-beast of-the-field the-dragons and the-ostriches Isa
XLIII). Quid enim draconum nomine, nisi in aperto malitiosæ
XLIII what for of-dragons by-the-name except in the-open malicious
mentes exprimuntur, quæ per terram semper in infimis
minds are-expressed which along the-earth always in lowest

cogitationibus repunt? Quid vero per struthionis vocabulum,
thoughts creep what however by of-the-ostrich the-word
nisi ii qui se bonos simulant designatur? qui sanctitatis
except those who themselves good feign is-designated who of-holiness
vitam quasi volatus pennam per speciem retinent sed per
the-life as-if of-flight the-feather through appearance retain but through
opera non exercent. Unde struthio in deserto est simulatio
works not exercise whence the-ostrich in the-desert is feigning
in converso. Glorificari itaque se Dominus a dracone vel
in the-convert to-be-glorified therefore himself the-Lord by the-dragon or
struthione asserit, quia et aperte malos, et ficte bonos
the-ostrich asserts because both openly the-bad and feignedly the-good
plerumque ad sua obsequia ex intima cogitatione convertit.
generally to his services from inmost thought he-converts
Habemus adhuc quid in consideratione struthionis
we-have still something-which in the-consideration of-ostrich
hujus, de accipitre et herodio attentius perpendamus.
this about the-hawk and the-falcon more-attentively we-should-weigh
Accipitris quippe et Herodii parva sunt corpora, sed pennis
of-the-hawk indeed and of-the-Falcon small are the-bodies but by-feathers
densioribus fulta, et idcirco cum celeritate transvolant,
denser supported and therefore with swiftness they-fly-across
quia eis parum inest quod aggravet, multum quod levet.
because in-them little is that weighs-down much that raises
At contra struthio raris pennis induitur, et immani
but on-the-contrary the-ostrich with-sparse feathers is-clothed and by-a-huge
corpore gravatur, ut etsi volare appetat, ipsa pennarum
body is-weighed-down so-that even-if to-fly it-desire the-very of-the-feathers
paucitas molem tanti corporis in aere non suspendat. Bene
fewness the-mass of-so-great body in the-air not may-suspend well
ergo in herodio et accipitre electorum persona significatur,
therefore in the-falcon and the-hawk of-the-elect the-person is-signified

qui quandiu in hac vita sunt, sine quantulocunque culpæ
who as-long-as in this life they-are without however-little of-fault
contagio esse non possunt, sed cum eis parum quid
contagion to-be not can but when in-them little something
inest quod deprimit, multa virtus bonæ actionis suppetit,
is which presses-down much virtue of-good action is-at-hand
quæ illos in superna sustollit. Econtrario hypocrita, et si
which them to the-heights lifts-up on-the-contrary the-hypocrite even if
qua facit pauca quæ levent, perpetrat multa quæ gravent.
any-things he-does few which raise he-commits many which weigh-down
Neque enim nulla bona agit hypocrita, sed quibus ea
nor for no good-things does the-hypocrite but by-which those
ipsa deprimat multa perversa committit. Paucæ igitur
very-things he-may-press-down many perverse-things commits few therefore
pennæ struthionis corpus non sublevant, quia parvum bonum
feathers of-the-ostrich the-body not raise because the-small good
hypocritæ multitudo pravæ actionis gravat. Hæc quoque
of-the-hypocrite the-multitude of-wicked action weighs-down this also
ipsa struthionis penna ad pennas herodii et accipitris
very of-the-ostrich feather to the-feathers of-the-falcon and of-the-hawk
similitudinem coloris habet, virtutis similitudinem non habet.
the-likeness of-color has of-virtue the-likeness not it-has
Illorum namque conclusæ, et ideo firmiores sunt, et
of-those for closed and therefore firmer they-are and
volatu aerem premere virtute suæ colligationis possunt.
in-flight the-air to-press by-the-virtue of-their binding can
At econtrario struthionis pennæ dissolutæ, ideo volatum
but on-the-contrary of-the-ostrich the-feathers loosened therefore flight
sumere nequeunt, quod ab ipso, quem premere non potuerunt,
to-take cannot because by it-itself which to-press not they-could
aere transcenduntur. Quid igitur in his aspicimus, nisi
air they-are-passed-over what therefore in these-things do-we-see except

quod electorum virtutes solidæ evolant, ut ventos humani
that of-the-elect the-virtues solid fly-out so-that the-winds of-human
favoris premant? Hypocritarum vero actio quamlibet
favor they-may-press of-hypocrites however the-action however-much
recta videatur, volare tamen non sufficit, quia videlicet
right it-seem to-fly nevertheless not suffices because namely
fluxæ virtutis pennam humanæ laudis aura pertransit. Sed
of-fluid virtue the-feather of-human praise the-breeze passes-through but
ecce cum unum eumdemque bonorum malorumque habitum
behold when one and-the-same of-the-good and-of-the-bad the-habit
cernimus, tum ipsam in electis ac reprobis professionis
we-discern then the-very in the-elect and reprobate of-profession
speciem videmus, et unde nostræ intelligentiæ detur, ut
appearance we-see and whence to-our understanding be-given that
electos a reprobis, ut a falsis veros comprehendendo
the-elect from the-reprobate as from the-false the-true by-grasping
discernat, perspicimus. Quod tamen citius agnoscimus, si
it-may-discern we-perceive which nevertheless more-quickly we-recognize if
intemerata in memoriam præceptoris nostri verba signamus,
unstained in memory of-teacher our the-words we-seal
qui ait: Ex fructibus eorum cognoscetis eos. Neque
who says from the-fruits their you-will-know them nor
enim pensanda sunt quæ ostendunt in imagine, sed
for to-be-weighed are the-things-which they-show in image but
quæ servant in actione. Unde hic postquam speciem
the-things-which they-keep in action whence here after the-appearance
struthionis hujus intulit, mox facta subjungit, dicens:
of-ostrich this he-introduced soon the-deeds he-subjoins saying
Quæ derelinquit in terra ova sua (Job XXXIX). Quid
which leaves on the-earth eggs its Job XXXIX what
enim per ova nisi tenera adhuc proles exprimitur? quæ
for by eggs except the-tender still offspring is-expressed which

diu fovenda est, ut ad vivum volatile perducatur. Ova
long to-be-cherished is that to the-living flying-creature it-may-be-brought eggs
quippe insensibilia in semetipsis sunt, sed tamen calefacta
indeed insensible in themselves are but nevertheless warmed
in viva volatilia convertuntur. Ita nimirum certum est quod
into living flying-creatures are-turned so certainly certain it-is that
parvuli auditores, ac filii frigidi insensibilesque remaneant,
little hearers and sons cold and-insensible remain
nisi doctoris sui sollicita exhortatione calefiant. Ne
unless of-teacher their by-the-solicitous exhortation they-be-warmed lest
igitur derelicti in sua insensibilitate torpescant, assidua
therefore abandoned in their insensibility they-grow-torpid with-the-constant
doctorum voce fovendi sunt, quousque valeant et per
of-teachers voice to-be-cherished they-are until they-are-able both through
intelligentiam vivere, et per contemplationem volare. Quia
understanding to-live and through contemplation to-fly because
vero hypocritæ, quamvis perversa semper operentur, loqui
however the-hypocrites although perverse-things always they-work to-speak
tamen recta non desinunt, bene autem loquendo, in fide
nevertheless right-things not they-cease well however by-speaking in faith
vel conversatione filios pariunt, sed eos bene vivendo nutrire
or conduct sons they-bear but them well by-living to-nourish
non possunt, recte de struthione hic dicitur: Quæ derelinquit
not they-can rightly about the-ostrich here it-is-said which leaves
in terra ova sua. Curam namque filiorum hypocrita negligit,
on the-earth eggs its the-care for of-sons the-hypocrite neglects
quia ex amore intimo rebus se exterioribus subdit, in
because from love inmost to-things himself outward he-subjects in
quibus quanto magis extollitur, tanto minus de prolis
which by-as-much-as more he-is-exalted by-so-much less about of-offspring
suæ defectu cruciatur. Ova ergo in terra dereliquisse
his the-failing is-tormented the-eggs therefore on the-earth to-have-left

est natos per conversionem filios nequaquam a terrenis
is the-born through conversion sons by-no-means from earthly
actibus interposito exhortationis nido suspendere. Ova in
acts with-interposed of-exhortation the-nest to-suspend the-eggs on
terra dereliquisse est nullum cœlestis vitæ filiis exemplum
the-earth to-have-left is no of-heavenly life to-the-sons example
præbere. Quia enim hypocritæ per charitatis viscera non
to-offer because for the-hypocrites through of-charity the-entrails not
calent, de torpore prolis editæ, id est de ovorum
are-warm about the-torpor of-the-offspring produced that is about of-eggs
suorum frigore non dolent, et quanto se libentius
their the-cold not they-grieve and by-as-much-as themselves more-gladly
terrenis actibus inserunt, tanto negligentius eos quos
to-earthly acts they-insert by-so-much more-negligently those whom
generant, agere terrena permittunt. Sed quia derelictos
they-beget to-do earthly-things they-allow but because the-abandoned
hypocritarum filios superna cura non deserit (nonnullos
of-hypocrites sons the-heavenly care not deserts some
namque etiam ex talibus intima electione præscitos largitæ
for even from such by-inmost election foreknown of-the-bestowed
gratiæ respectu calefacit) recte subjungitur: Tu forsitan in
grace by-the-regard it-warms rightly it-is-subjoined you perhaps in
pulvere calefacies ea (ibid.). Ac si dicat: Ut ego, qui illa
the-dust will-warm them ibid as if he-may-say as I who them
in pulvere calefacio, quia parvulorum animas prædicatorum
in the-dust warm because of-little-ones the-souls of-preachers
suorum sollicitudine destitutas, et in medio peccantium
their by-the-solicitude deprived and in the-midst of-sinners
positas Dominus amoris sui igne succendit. Hinc est
placed the-Lord of-love his with-the-fire kindles hence it-is
enim quod plerosque cernimus et in medio populorum
for that very-many we-discern both in the-midst of-peoples

vivere, et tamen vitam torpentis populi non tenere. Hinc
to-live and nevertheless the-life of-the-torpid people not to-hold hence
est etiam quod plerosque cernimus et malorum turbas non
it-is also that very-many we-discern both of-the-bad the-crowds not
fugere, et tamen superno ardore flagrare. Hinc quoque est
to-flee and nevertheless with-heavenly ardor to-burn hence also it-is
quod plerosque cernimus (ut ita dixerim) in frigore calere.
that very-many we-discern as so I-may-say in the-cold to-be-warm
Unde enim nonnulli inter terrenorum hominum torpores
whence for some among of-earthly men the-torpors
positi supernæ spei desideriis inardescunt? Unde etiam inter
placed of-heavenly hope with-the-desires blaze whence also among
frigida corda succensi sunt, nisi quia omnipotens Deus
cold hearts kindled are-they unless because almighty God
derelicta ova scit etiam pulvere calefacere, et frigoris
the-abandoned eggs knows even in-the-dust to-warm and of-cold
pristini insensibilitate discussa, per sensum spiritus vitalis
former with-the-insensibility shaken-off through the-sense of-spirit vital
animare, ut nequaquam jacentia in infimis torpeant, sed
to-animate so-that by-no-means lying in the-lowest they-grow-torpid but
in viva volatilia versa, sese ad cœlestia contemplando,
into living flying-creatures turned themselves to heavenly-things by-contemplating
id est volando, suspendant.
that is by-flying they-suspend
Notandum vero est quod in his verbis non solum
to-be-noted however it-is that in these words not only
hypocritarum actio perversa reprobatur, sed bonorum etiam
of-the-hypocrites the-action perverse is-reproved but of-good also
magistrorum, si qua fortasse subrepserit, elatio premitur.
masters if any perhaps shall-have-crept-in pride is-pressed-down
Nam cum de se Dominus dicit quod derelicta ova in
for when about himself the-Lord says that the-abandoned eggs in

pulvere, ipse calefacit, ipse profecto aperte indicat, quod
the-dust he-himself warms he-himself indeed openly indicates that
ipse operatur intrinsecus per verba doctoris, qui et
he-himself works inwardly through the-words of-the-teacher who also
sine verbis ullius hominis calefacit quod voluerit in
without the-words of-any man warms what he-shall-have-wished in
frigore pulveris. Ac si aperte doctoribus dicat: Ut sciatis
the-cold of-the-dust as if openly to-the-teachers he-may-say that you-may-know
quia ego sum, qui per vos loquentes operor, ecce cum
that I am he-who through you speaking work behold when
voluero, cordibus hominum etiam sine vobis loquor.
I-shall-have-wished to-the-hearts of-men even without you I-speak
Humiliata igitur cogitatione doctorum, ad exprimendum
with-humbled therefore the-thought of-the-teachers to expressing
hypocritam sermo convertitur, et qua fatuitate torpeat,
the-hypocrite the-speech is-turned and with-what folly he-may-be-torpid
adhuc sub struthionis facto plenius indicatur. Nam sequitur:
still under of-the-ostrich the-deed more-fully is-indicated for follows
Obliviscitur quod pes conculcet ea, aut bestia agri
it-forgets that the-foot may-trample them or the-beast of-the-field
conterat (ibid.). Quid in pede, nisi transitus operationis
may-crush ibid what by the-foot except the-passing of-action
accipitur? Quid in agro, nisi mundus iste signatur,
is-taken what by the-field except world this is-signified
de quo in Evangelio Dominus dicit: Ager autem est
about which in the-Gospel the-Lord says the-field however is
mundus? (Matth. XIII.) Quid in bestia, nisi quod antiquus
the-world Matt XIII what by the-beast except that the-ancient
hostis exprimitur, qui hujus mundi rapinis insidians,
enemy is-expressed who of-this world in-the-plunders lying-in-wait
humana quotidie morte satiatur. De qua per prophetam
with-human daily death is-sated about which through the-prophet

pollicente Domino dicitur: Et mala bestia non transibit
with-promising the-Lord it-is-said and an-evil beast not will-pass
per eam (Isa. XXXV). Struthio itaque ova sua deserens
through it Isa XXXV the-ostrich therefore the-eggs its deserting
obliviscitur quod pes conculcet ea quia videlicet hypocritæ
forgets that the-foot may-trample them because namely the-hypocrites
eos, quos in conversione generant filios derelinquunt, et
those whom in conversion they-beget sons abandon and
omnino non curant, ne aut exhortationis sollicitudine, aut
wholly not take-care lest either of-exhortation by-the-solicitude or
disciplinæ custodia destitutos, pravorum operum exempla
of-discipline by-the-guard deprived of-wicked works the-examples
pervertant. Si enim ova quæ gignunt diligerent, nimium
may-pervert if for the-eggs which they-beget they-loved greatly
metuerent ne quis ea per opera perversa demonstrando
they-would-fear lest anyone them through works perverse by-showing
calcaret. Obliviscitur etiam quod bestia agri conterat,
should-trample it-forgets also that the-beast of-the-field may-crush
quia nimirum si diabolus in hoc mundo sæviens editos
because truly if the-devil in this world raging the-produced
in bona conversione filios rapiat, hypocrita omnino non
in good conversion sons seize the-hypocrite wholly not
curat. Habent ergo veraces magistri super discipulos suos
cares have therefore truthful masters over disciples their
timoris viscera ex virtute charitatis; hypocritæ autem
of-fear entrails from the-virtue of-charity the-hypocrites however
tanto minus commissis sibi metuunt, quanto nec
by-so-much less for-those-entrusted to-themselves fear by-as-much-as neither
sibimetipsis quod timere debeant, deprehendunt. Et quia
for-themselves what to-fear they-ought they-detect and because
obduratis cordibus vivunt, ipsos etiam quos generant filios
with-hardened hearts they-live those even whom they-beget sons

nulla pietate debiti amoris cognoscunt. Unde adhuc sub
with-no piety of-due love they-acknowledge whence still under
struthionis specie subditur: Induratur ad filios quasi
of-the-ostrich the-appearance is-subjoined it-is-hardened toward the-sons as-if
non sint sui. Quem enim charitatis gratia non infundit,
not they-were its whom for of-charity grace not pours-into
proximum suum, etiam si ipse hunc Deo genuit, ut
the-neighbor his even if he-himself him to-God begot as
extraneum respicit ut profecto sunt omnes hypocritæ quorum
a-stranger he-regards as indeed are all hypocrites whose
videlicet mentes dum semper exteriora appetunt, intus
namely minds while always outward-things they-seek within
insensibiles fiunt, et in cunctis, quæ agunt, dum sua
insensible become and in all-things which they-do while their-own
semper expetunt, erga affectum proximi nulla charitatis
always they-seek toward the-affection of-the-neighbor with-no of-charity
compassione mollescunt. Et quia charitatis viscera nesciunt,
compassion soften and because of-charity the-entrails they-know-not
eorum mens quantum per mundi concupiscentiam in
their mind by-as-much-as through of-the-world desire into
exteriora resolvitur, tantum per inaffectionem suam interius
outward-things is-dissolved by-so-much through lack-of-affection its inwardly
obduratur, et torpore insensibili frigescit intrinsecus, quia
is-hardened and with-torpor insensible grows-cold within because
amore damnabili mollescit foris, seque ipsam considerare non
with-love damnable it-softens outside and-itself itself to-consider not
valet, quia cogitare se minime studet. Cogitare vero se
is-able because to-think-of itself by-no-means it-studies to-think-of however itself
mens non potest, quæ tota apud semetipsam non est. Tota
the-mind not can which wholly with itself not is wholly
vero esse apud semetipsam non sufficit, quia per quot
however to-be with itself not it-suffices because through as-many-as

concupiscentias rapitur, per tot a semetipsa species
desires it-is-snatched through so-many from itself forms
dissipatur, et sparsa in infimis jacet, quæ collecta si
it-is-scattered and scattered in the-lowest-things lies which gathered if
vellet, ad summa consurgeret. Unde justorum mens, quia
it-wished to the-highest-things would-rise whence of-the-just the-mind because
per custodiam disciplinæ a cunctorum visibilium fluxu
through the-guard of-discipline from of-all visible-things the-flux
appetitus constringitur, collecta apud semetipsam intrinsecus
of-appetite is-restrained gathered with itself inwardly
integratur, qualisque Deo vel proximo esse debeat, plene
is-made-whole and-what-sort to-God or to-the-neighbor to-be it-ought fully
conspicit, quæ nihil suum exterius derelinquit. Et quantum
perceives which nothing its-own outwardly abandons and by-as-much-as
ab exterioribus astricta compescitur, tantum aucta in
from outward-things bound it-is-checked by-so-much increased in
intimis inflammatur. Et quo magis ardet, eo
the-inmost-things it-is-inflamed and by-as-much-as more it-burns by-so-much
ad deprehendenda vitia amplius lucet. Hinc est enim quod
for detecting vices more it-shines hence it-is for that
sancti viri dum se intra semetipsos colligunt, mira
holy men while themselves within themselves they-gather with-wonderful
ac penetrabili acie occulta etiam aliena delicta deprehendunt.
and penetrating sight hidden even of-others faults detect
Sequitur: Cum tempus fuerit, in altum alas erigit (Job
it-follows when the-time shall-have-been on high the-wings it-raises Job
XXXIX). Quid enim per alas hujus struthionis accipimus,
XXXIX what for by the-wings of-this ostrich do-we-take
nisi pressas hoc tempore quasi complicatas hypocritæ
except pressed at-this time as-if folded of-the-hypocrite
cogitationes? Quas cum tempus fuerit, in altum elevat, quia
the-thoughts which when the-time shall-have-been on high he-raises because

opportunitate comperta eas superbiendo manifestat. Alas
with-the-opportunity found them by-being-proud he-manifests the-wings
in altum erigere est per effrenatam superbiam cogitationes
on high to-raise is through unbridled pride the-thoughts
aperire. Nunc autem quia sanctum se simulat, et quasi in
to-open now however because holy himself he-feigns and as-if in
semetipso stringit quæ cogitat, quasi alas in corpore per
himself he-binds what he-thinks as-if the-wings on the-body through
humilitatem plicat. Eat ergo hypocrita, et nunc sui laudes
humility he-folds let-go therefore the-hypocrite and now his-own praises
appetat, postmodum vitam proximorum premat, et quandoque
let-him-seek afterward the-life of-the-neighbors let-him-press and sometimes
se in irrisione sui Conditoris exerceat, ut quo
himself in the-mockery of-his Maker let-him-exercise so-that by-as-much-as
elatiora semper excogitat, eo se suppliciis atrocioribus
loftier-things always he-devises by-so-much himself in-punishments more-atrocious
immergat. Unde et subditur: Obliviscitur quod pes conculcet
he-may-plunge whence also is-subjoined it-forgets that the-foot may-trample
ea, et bestia agri conterat (Ibid.). Tunc ova pes
them and the-beast of-the-field may-crush ibid then the-eggs the-foot
calcat, et bestia agri conterit, cum in terra deseruntur,
treads and the-beast of-the-field crushes when on the-earth they-are-deserted
quia videlicet humana corda, dum semper terrena cogitant,
because namely human hearts while always earthly-things they-think
semper quæ ima sunt agere appetunt, ad conterendum
always the-things-which low are to-do they-desire for crushing
se bestiæ agri, id est diabolo sternunt, ut cum
themselves to-the-beast of-the-field that is to-the-devil they-lay-down so-that when
diu infima cogitatione abjecta sunt, quandoque etiam majorum
long by-lowest thought cast-down they-are sometimes also of-greater
criminum perpetratione frangantur. Sequitur: Induratur ad
crimes by-the-perpetration they-be-broken it-follows it-is-hardened toward

filios, quasi non sint sui (Ibid.). Quasi non suos
the-sons as-if not they-were its ibid as-if not its-own
respicit, quos aliter vivere quam docuit ipsa deprehendit,
it-regards those-whom otherwise to-live than it-taught it-itself detects
et durescente sævitia terrores admovet, seque in eorum
and with-hardening cruelty terrors it-applies and-itself in their
cruciatibus exercet, atque invidiæ facibus inflammata, in
torments exercises and of-envy with-the-torches inflamed for
quibus non laboravit ut possent vivere, laborat ut debeant
whom not it-labored that they-might-be-able to-live it-labors that they-ought
interire. Hypocritæ ergo, qui per struthionem intelliguntur,
to-perish the-hypocrites therefore who by the-ostrich are-understood
consuetudinis talis esse perhibentur, ut de nullo alio curam
of-custom such to-be are-reported that about no other care
habeant, sed de his quæ agunt, in se glorientur,
they-have but about those-things which they-do in themselves they-glory
et sibi solis bonum quod agunt, præ cæteris ascribunt.
and to-themselves alone the-good which they-do before the-others they-ascribe

The vulture, which sights a corpse from on high and descends to it, figures Christ who came down to our mortality, and also the sinner who follows the devil's army. The cranes fly in lettered order, keep watch by turns holding a stone, and grow dark with age: a pattern of the religious life.

Cap. XXXVIII. De vulture, et ejus natura Christo
Chapter XXXVIII about the-vulture and its nature to-Christ
applicata.
applied
Semitam ignoravit avis, nec intuitus est oculos [Vulg.
the-path knew-not the-bird nor looked-on has-it the-eyes Vulg
oculus] vulturis (Job XXVIII). Quis hoc loco avis
the-eye of-the-vulture Job XXVIII who in-this place of-the-bird
nomine signatur, nisi ille qui corpus carneum, quod
by-the-name is-signified except he who the-body fleshly which
assumpsit, ascendendo ad æthera libravit? Qui apte quoque
he-took by-ascending to the-ether balanced who fitly also
vulturis appellatione exprimitur. Vultur quippe dum volat,
of-the-vulture by-the-name is-expressed the-vulture indeed while it-flies
si jacens cadaver conspicit, ad escam cadaveris devolat,
if a-lying corpse it-perceives to the-food of-the-corpse it-flies-down
et plerumque sic in morte capitur, dum ad mortuum
and generally thus in death is-caught while to the-dead
animal de summis labitur. Recte ergo mediator Dei et
animal from the-heights it-glides rightly therefore the-mediator of-God and
hominum, Redemptor noster, vulturis appellatione signatur,
of-men Redeemer our of-the-vulture by-the-name is-signified
qui manens in altitudine divinitatis suæ, quasi quodam volatu
who remaining in the-height of-divinity his as-if by-a-certain flight

sublimi cadaver mortalitatis nostræ conspexit in infimis,
sublime the-corpse of-mortality our perceived in the-lowest-places
et sese de cœlestibus ad ima demisit. Fieri quippe
and himself from the-heavens to the-depths sent-down to-become indeed
propter nos homo dignatus est, et dum mortuum animal
for us man deigned he-has and while the-dead animal
petiit, mortem apud nos, qui apud se erat immortalis,
he-sought death among us who in himself was immortal
invenit. Sed hujus vulturis oculus fuit ipsa intentio nostræ
he-found but of-this vulture the-eye was the-very intention of-our
resurrectionis, quia ipse ad triduum mortuus, ab æterna
resurrection because he-himself for three-days dead from eternal
nos morte liberavit. Ille enim perfidus Judææ populus, quia
us death freed that for perfidious of-Judea people because
mortalem vidit, sed quomodo morte sua mortem nostram
mortal it-saw but how by-death his death our
destrueret, minime attendit, conspexit quidem vulturem,
he-should-destroy by-no-means it-attended it-perceived indeed the-vulture
sed oculum vulturis non aspexit. Qui dum humilitatis
but the-eye of-the-vulture not it-looked-at who while of-humility
ejus vias, quibus nos ad alta sublevaret, considerare
his the-ways by-which us to high-things he-might-raise to-consider
noluit, semitam avis ignoravit. Neque enim pensare
it-would-not the-path of-the-bird it-knew-not nor for to-weigh
studuit, quod ejus nos humilitas levaret ad cœlestia, et
did-it-study that his us humility would-raise to heavenly-things and
mortis ejus intentio reformaret ad vitam. Semitam igitur
of-death his the-intention would-reform to life the-path therefore
ignoravit avis, nec intuitus est oculis vulturis, quia,
knew-not the-bird nor looked-on has-it the-eyes of-the-vulture because
etsi vidit eum quem morte tenuit, videre noluit quanta
though it-saw him whom in-death it-held to-see it-would-not how-great

vitæ nostræ gloria de morte ejus sequeretur. Unde ad
of-life our glory from the-death his would-follow whence to
crudelitatem quoque persecutionis exarsit, verba vitæ recipere
the-cruelty also of-persecution it-blazed the-words of-life to-receive
renuit, prædicatores regni cœlorum prohibendo, sæviendo,
it-refused the-preachers of-the-kingdom of-the-heavens by-forbidding by-raging
feriendo repulit. Qui prædicatores, scilicet apostoli repulsi,
by-striking it-repelled which preachers namely the-apostles repelled
Judæam ad quam missi fuerant deserentes, in gentilitatis
Judea to which sent they-had-been deserting into of-the-gentiles
collectionem dispersi sunt; sed et natura vulturis talis
the-gathering dispersed were but also the-nature of-the-vulture such
esse dicitur, ut per vulturem quisque peccator intelligi
to-be is-said that by the-vulture each sinner to-be-understood
videatur. Vultur siquidem exercitum sequitur, ut mortuorum
seem the-vulture indeed the-army follows that of-the-dead
cadaveribus satietur, quia peccator pravos homines, qui
with-the-corpses it-may-be-sated because the-sinner wicked men who
sunt in exercitu diaboli, sequitur, ut pravos eorum mores
are in the-army of-the-devil follows that the-wicked their morals
imitetur. Mortuorum cadaveribus vescitur, quia carnalibus
he-may-imitate of-the-dead on-the-corpses it-feeds because in-carnal
desideriis, quæ mortem generant delectatur. Vultur etiam
desires which death beget he-is-delighted the-vulture also
pedibus libenter graditur. Unde et a quibusdam gradipes
on-feet willingly walks whence also by some gradipes
appellatur, quia terrena peccator amat et terrenis inhiat.
it-is-called because earthly-things the-sinner loves and at-earthly-things gapes
Quandoque etiam vultur in altum volat, quia peccator ad
sometimes also the-vulture on high flies because the-sinner to
cœlestia mentem quandoque levat, sed qua intentione hoc
heavenly-things the-mind sometimes raises but with-what intention this

faciat, alter ignorat. Quis enim intuetur oculos vulturis, id
he-may-do another knows-not who for looks-on the-eyes of-the-vulture that
est intentionem cogitationis? Hoc enim Omnipotens sibi
is the-intention of-thought this for the-Almighty to-himself
reliquit, qui cogitationes hominum solus novit. Nota etiam
left who the-thoughts of-men alone knows note also
quod vultur, ut ait Isidorus, a volatu tardo nominetur.
that the-vulture as says Isidore from flight slow be-named
Tarde enim cum volare cœperit, a terra recedit quia
slowly for when to-fly it-shall-have-begun from the-earth it-withdraws because
peccator aut vix aut nunquam terrena desideria derelinquit.
the-sinner either scarcely or never earthly desires abandons
Cap. XXXIX. De gruibus ordine litterato unam prævolantem
Chapter XXXIX about cranes in-order lettered one flying-before
sequentibus, etc.
following etc
Grues dum pergunt, unam sequuntur ordine litterato. Excelsa
cranes while they-proceed one they-follow in-order lettered the-heights
autem petunt, quo facilius videant, quas petant terras.
however they-seek whereby more-easily they-may-see which they-seek lands
Castigat autem reliquas acri voce ea quæ cogit agmen.
chastises however the-others with-sharp voice that-one which drives the-column
At ubi raucescit, succedit alia. Nocte autem excubias
but when it-grows-hoarse succeeds another by-night however the-watches
dividunt, et ordinem vigiliarum per vices faciunt, tenentes
they-divide and the-order of-the-vigils by turns they-make holding
lapillos suspensis a terra pedis alterius digitis, quibus
little-stones with-raised from the-ground of-the-foot of-the-other toes by-which
somnos arceant. Quid cavendum erit clamor indicat.
sleep they-may-ward-off what to-be-avoided will-be the-cry indicates
Ætatem in illis color prodit. Nam in senectute nigrescunt.
the-age in them the-color betrays for in old-age they-grow-black

Grues cum de loco ad locum transvolant, ordinem procedendi
cranes when from place to place they-fly-across the-order of-proceeding
volando servant. Illos autem significant, qui ad hoc student,
in-flying keep those however they-signify who to this study
ut ordinate vivant. Grues enim ordine litterato volantes
that in-order they-may-live cranes for in-order lettered flying
designant ordinate viventes. Cum autem ordinate volando
designate in-order those-living when however in-order by-flying
procedunt, ex se litteras in volatu fingunt. Illos autem
they-proceed from themselves letters in flight they-form those however
designant, qui in se præcepta Scripturæ bene vivendo
they-designate who in themselves the-precepts of-Scripture well by-living
formant. Una earum reliquas antecedit, quæ clamare non
form one of-them the-others precedes which to-cry not
desinit, quia prælatus, qui primum locum regiminis obtinet,
ceases because the-prelate who the-first place of-rule holds
suos sequaces moribus et vita præire debet, ita tamen
his followers in-morals and life to-go-before ought so nevertheless
ut semper clamet, et viam bonæ operationis sequacibus
that always he-cry and the-way of-good working to-followers
suis prædicando demonstret. Quæ autem alias antecedit, si
his by-preaching he-show which however the-others precedes if
rauca facta fuerit, tunc alia succedit, quia prælatus si
hoarse made it-shall-have-been then another succeeds because the-prelate if
verbum Dei subjectis non prædicet, vel prædicare nesciat,
the-word of-God to-the-subjects not he-preach or to-preach he-know-not
cum raucus fuit, necesse est ut alius succedat. Si
when hoarse he-has-been necessary it-is that another succeed if
autem nox accesserit, illa, quæ præcedit, cum aliis
however night shall-have-come-on that-one which goes-before with the-others
ad terram descendens, locum quietis petit; tunc simul
to the-earth descending a-place of-rest seeks then together

omnes ad custodiam sui vigilias ordinant, ut reliquæ
all for the-guard of-themselves the-vigils arrange that the-others
securius somni quietem sumant. Possumus autem per
more-securely of-sleep the-quiet may-take we-can however by
vigiles intelligere quoslibet discretos fratres, qui communiter
the-watchers to-understand any discreet brothers who in-common
fratribus temporalia provident, et de singulis specialiter
for-the-brothers temporal-things provide and about each individually
curam habent. Ad obsequia fratrum pro posse suo
care have for the-services of-the-brothers according-to power their
vigilant, ut ab eis incursus dæmonum, et accessus
they-watch that from them the-incursions of-demons and the-approaches
sæcularium repellant prudenter. Grues vero, quæ ad hoc
of-secular-men they-may-repel prudently the-cranes however which for this
eliguntur, ut pro aliis vigilent, in pede a terra suspenso
are-chosen that for others they-may-watch in the-foot from the-earth raised
lapillum tenent, timentes ne si qua earum dormiat, lapsus
a-little-stone hold fearing lest if any of-them sleep slipped
a pede lapillus cadat. Si autem cadat, evigilans clamat.
from the-foot the-little-stone fall if however it-fall awakening it-cries
Lapis, est Christus; pes, mentis affectus. Sicut enim aliquis
the-stone is Christ the-foot of-the-mind the-affection as for anyone
pedibus incedit, sic mens suis affectibus quasi pedibus
on-feet walks so the-mind with-its affections as-if with-feet
ad optata tendit. Si quis igitur ad custodiam sui
to things-wished tends if anyone therefore for the-guard of-himself
vel fratrum vigilat, lapillum in pede, id est Christum
or of-the-brothers watches the-little-stone in the-foot that is Christ
in mente portet. Illud autem summopere caveat, ne
in mind let-him-carry that however above-all let-him-beware lest
si in peccato dormierit, lapillus e pede decidat, id
if in sin he-shall-have-slept the-little-stone from the-foot fall-down that

est Christus a mente recedat. Si autem ceciderit, per
is Christ from the-mind withdraw if however it-shall-have-fallen through
confessionem clamet, ut dormientes excitet, id est fratres
confession let-him-cry that the-sleeping he-may-rouse that is the-brothers
tam pro se quam pro eorum excessibus ad vigilantiam
as-much for himself as for their excesses to the-vigilance
circumspectionis invitet. Ætatem in illis color prodit.
of-circumspection let-him-invite the-age in them the-color betrays
Nam in senectute nigrescunt. Hic enim color in senectute
for in old-age they-grow-black this for color in old-age
seni competit, cum pro peccatis plangendo gemit.
to-the-old-man befits when for sins by-lamenting he-moans
Cum enim quæ male gessit, senex commemorat,
when for the-things-which badly he-did the-old-man recalls
in senectute colorem mutat. Mutat enim amorem pristinæ
in old-age the-color he-changes he-changes for the-love of-former
delectationis in dolorem contritionis. Ecce qualiter per
delight into the-sorrow of-contrition behold how through
naturam volucrum doceri potest via religiosorum.
the-nature of-birds to-be-taught can the-way of-the-religious

The kite, soft and rapacious, is the glutton who haunts kitchens and the seducer who preys on the simple. The swallow, whose droppings blinded Tobias, figures pride; but, feeding on the wing, nesting skillfully, crossing the seas for winter and returning with spring, it figures the penitent soul and the discerning teacher.

Cap. XL. De natura milvi ad vitiosos applicata.
Chapter XL about the-nature of-the-kite to the-vicious applied
Milvus, mollis est viribus et volatu, quasi mollis avis,
the-kite soft is in-strength and in-flight as-if a-soft bird
unde etiam nuncupatur; rapacissimus tamen est, et semper
whence also it-is-named most-rapacious nevertheless it-is and always
domesticis avibus insidiatur. Sicut enim in libro Etymologiarum
for-domestic birds lies-in-wait as for in the-book of-the-Etymologies
Isidori legitur, milvus a molli volatu nominatur. Est
of-Isidore it-is-read the-kite from soft flight is-named is
igitur milvus mollis viribus, illosque significat quos mollities
therefore the-kite soft in-strength and-those it-signifies whom the-softness
voluptatis tentat. Cadaveribus milvus vescitur, quia carnalibus
of-pleasure tempts on-corpses the-kite feeds because in-carnal
desideriis voluptuosi delectantur. Milvus enim carnes rapiens
desires the-voluptuous delight the-kite for flesh seizing
est, desidiosus, voluptuosa quærens. Circa coquinas et
is the-idle-man voluptuous-things seeking around kitchens and
macella milvus assidue volitat, ut si quid crudæ carnis ab
meat-markets the-kite constantly flits that if anything of-raw flesh from
eis projiciatur foras, velociter rapiat. Per hoc autem milvus
them be-thrown outside swiftly it-may-seize by this however the-kite
eos nobis innuit, quos cura ventris sollicitos reddit. Qui igitur
those to-us hints whom the-care of-the-belly anxious renders who therefore

hujusmodi sunt, voluptuosa quærunt, macella frequentant,
of-this-kind are voluptuous-things seek meat-markets frequent
et coquinis inhiant. Milvus timidus est in magnis, audax
and at-kitchens gape the-kite timid is in great-things bold
in minimis; silvestres volucres rapere non audet, domesticis
in the-least wild birds to-seize not it-dares for-domestic
autem insidiari solet, insidiatur pullis ut eos rapiat,
however to-lie-in-wait is-wont it-lies-in-wait for-the-chicks that them it-may-seize
et quos incautos reperit velocius necat. Sic molles et
and those-whom unwary it-finds more-swiftly it-kills thus the-soft and
voluptuosi teneros pullos rapiunt, quia simpliciores et providos
voluptuous the-tender chicks seize because the-simpler and provident
suis moribus aptant, et ad perversos usus protrahunt. Super
to-their morals they-fit and to perverse uses drag over
eos lente volando incautos decipiunt, dum eos blandis
them slowly by-flying the-unwary they-deceive while them with-alluring
sermonibus adulando seducunt. Ecce quomodo volucres, quæ
speeches by-flattering they-seduce behold how birds which
ratione carent, peritos homines, et ratione utentes, per
reason lack skilled men and reason using through
exempla perversæ operationis sibi cavere docent.
the-examples of-perverse working for-themselves to-beware teach

Cap. XLI. De hirundinis natura, moraliter animæ pœnitenti addicta.

Chapter XLI about of-the-swallow the-nature morally to-the-soul penitent assigned

Turtur et hirundo et ciconia cognoverunt tempus adventus
the-turtledove and the-swallow and the-stork have-known the-time of-the-coming
sui; Israel autem non cognovit judicium Domini (Jerem. VIII).
their Israel however not has-known the-judgment of-the-Lord Jer VIII
De turture superius diximus. Restat autem ut nunc de
about the-turtledove above we-spoke it-remains however that now about

hirundine, et postea de ciconia disseramus. Unde Isidorus:
the-swallow and afterward about the-stork we-discourse whence Isidore
«Hirundo, inquit, dicta est quod cibos non sumat residens,
the-swallow he-says called is because food not it-takes sitting
sed in aere hærendo capiat escas, et edat; garrula est avis,
but in the-air hanging it-catches foods and eats chattering is the-bird
et per tortuosos orbes et flexuosos circuitus pervolans,
and through twisting circles and winding circuits flying-through
et in nidis construendis, educandisque fetibus solertissima,
and in nests to-be-built and-to-be-reared the-young most-skillful
habens etiam quiddam præscium, quod delapsura sint deserat,
having also something foreknowing that about-to-fall are it-deserts
nec appetat culmina; ab aliis quoque avibus non impetitur,
nor seeks the-roofs by other also birds not is-attacked
nec unquam præda est, maria transvolat, ibique hieme
nor ever prey is the-seas it-flies-across and-there in-winter
commoratur.» Custodit autem tempora adventus sui, novit
stays it-keeps however the-times of-the-coming its it-knows
etiam quando veniat, et quando revertatur. Novit pia
also when it-should-come and when it-should-return it-knows the-pious
avis annuntiare adventus sui testimonio veris initium.
bird to-announce of-the-coming its by-the-testimony of-spring the-beginning
Per hirundinem, sicut auctoritas testatur, aliquando superbia
by the-swallow as authority testifies sometimes the-pride
mentis, aliquando contritio contribulati cordis intelligitur.
of-mind sometimes the-contrition of-a-troubled heart is-understood
Quod per hirundinem superbia designetur per Tobiam
that by the-swallow pride be-designated through Tobias
dicitur: Cum jactasset se, inquit, Tobias juxta parietem, et
it-is-said when he-had-thrown himself says Tobias beside the-wall and
obdormisset, contigit ut ex nido hirundinum dormienti illi
had-fallen-asleep it-happened that from the-nest of-swallows on-the-sleeping him

calida stercora inciderent super oculos ejus, fieretque cæcus
hot droppings fell upon eyes his and-he-became blind
(Tob. II). Unde Beda super Tobiam: «Hirundo propter
Tob II whence Bede on Tobias the-swallow on-account-of
levem volatum superbiam cordis levitatemque figurat. Cujus
light flight the-pride of-heart and-levity figures whose
immunditia confestim excæcat, nec enim videre permittit
uncleanness at-once blinds nor for to-see it-permits
qualis fuerit.» Quod autem per hirundinem contritio
what-sort he-had-been that however by the-swallow the-contrition
cordis intelligi debeat propheta demonstrat dicens: Sicut
of-heart to-be-understood ought the-prophet shows saying like
pullus hirundinis sic clamabo (Isa. XXXVIII). Intelligimus
the-chick of-the-swallow so I-shall-cry Isa XXXVIII we-understand
igitur per hirundinem quemlibet discretum doctorem, per
therefore by the-swallow any discerning teacher by
hirundinis pullum clamantem discipulum, per clamorem
of-the-swallow the-chick crying the-disciple by the-cry
mentis contritionem. Clamat pullus hirundinis, dum quærit
of-mind the-contrition cries the-chick of-the-swallow while it-seeks
a magistro verbum prædicationis. Clamat pullus hirundinis,
from the-master the-word of-preaching cries the-chick of-the-swallow
dum per confessionem magistro manifestat affectum contriti
while through confession to-the-master he-shows the-affection of-a-contrite
cordis. Si nosti clamorem hirundinis, nisi fallor,
heart if you-have-known the-cry of-the-swallow unless I-am-deceived
questum designat animæ pœnitentis. Clamor enim hirundinis
the-complaint it-designates of-the-soul penitent the-cry for of-the-swallow
est dolor pœnitentis. Hirundo cibos residens non sumit, sed
is the-sorrow of-the-penitent the-swallow food sitting not takes but
in aere hærens escas edit, quia qui terrena non diligit,
in the-air hanging foods eats because he-who earthly-things not loves

remotus a terrenis cœlestia quærit. Garrula avis dicitur,
removed from earthly-things heavenly-things seeks chattering bird it-is-called
quia querulosis orationibus sæpius delectatur. Ideo flexuosos
because in-plaintive prayers more-often it-is-delighted therefore winding
circuitus pervolat, ut ad diversa obedientiæ præcepta mentem
circuits it-flies-through that to various of-obedience precepts the-mind
subjectus flectat. In nidis construendis, educandisque fetibus
the-subject may-bend in nests to-be-built and-to-be-reared the-young
solertissima, nidum in alto construit, quia in fide passionis
most-skillful the-nest on high it-builds because in the-faith of-the-passion
Christi spem fixam ponit, solers est in educandis fetibus,
of-Christ hope fixed it-places skillful it-is in rearing the-young
id est in docendis subjectis fratribus. Habet etiam quiddam
that is in teaching subject brothers it-has also something
præscium, quod deserat lapsura, nec appetat culmina.
foreknowing that it-deserts what-is-about-to-fall nor seeks the-roofs
Quiddam etiam præscium habent quos vere pœnitet, quia
something also foreknowing have those-whom truly it-repents because
casum præsentis sæculi fugiunt, et permansura sine fine
the-fall of-the-present age they-flee and things-about-to-last without end
quærunt. Hirundo ab aliis avibus non impetitur, nec unquam
seek the-swallow by other birds not is-attacked nor ever
præda est; rapaces enim aves nunquam hirundinem rapiunt,
prey is rapacious for birds never the-swallow seize
quia contriti corde nunquam dæmonibus præda fiunt. Hirundo
because the-contrite in-heart never to-demons prey become the-swallow
maria transvolat, quia, quem vere pœnitet, amaritudines
the-seas flies-across because he-whom truly it-repents the-bitternesses
et tumultus hujus mundi exire desiderat. Ibique hieme
and tumults of-this world to-leave desires and-there in-winter
commoratur. Cum enim hiems ingruit et frigus accedit,
stays when for winter comes-on and cold approaches

tunc justus ad calorem charitatis transit, ibique patienter
then the-just-man to the-heat of-charity passes and-there patiently
exspectat, donec frigus tentationis a mente recedat. Novit
waits until the-cold of-temptation from the-mind withdraw it-knows
pia avis annuntiare adventus sui testimonio veris initium.
the-pious bird to-announce of-the-coming its by-the-testimony of-spring the-beginning
Revertitur hirundo post frigus hiemis, ut annuntiet initium
returns the-swallow after the-cold of-winter that it-may-announce the-beginning
veris. Similiter justus post frigus nimiæ tentationis
of-spring likewise the-just-man after the-cold of-excessive temptation
revertitur ad temperantiam moderatæ mentis, ut qui frigus
returns to the-temperance of-a-moderate mind that he-who the-cold
tentationis evaserat, ad æstatem, id est dilectionis calorem
of-temptation had-escaped to the-summer that is of-love the-heat
moderate per ascensus boni operis accedat. Hæc est igitur
moderately through the-ascents of-good work may-approach this is therefore
natura hirundinis, id est animæ pœnitentis, quæ semper
the-nature of-the-swallow that is of-the-soul penitent which always
quærit veris initium, quia in omnibus tenet discretionis
seeks of-spring the-beginning because in all-things it-holds of-discretion
et temperantiæ modum. Ecce qualiter simplex avis eos
and of-temperance the-measure behold how a-simple bird them
instruit, quos ab initio divina providentia discretos facit.
instructs whom from the-beginning divine providence discerning makes

Storks, heralds of spring and enemies of serpents, nourish their young and are nourished by them in turn, as prelates and subjects owe each other care. The blackbird is the temptation of pleasure, and Gregory's tale of Benedict and the nettles shows how it is overcome; the white blackbirds of Achaia, a name read as "the laboring sister," are those who live purely in the active life.

Cap. XLII. De ciconiæ natura.

Chapter XLII about of-the-stork the-nature

Ciconiæ vocatæ sunt a sono quo crepitant ciconiæ,

storks called are from the-sound with-which rattle the-storks

quem sonum oris potius esse constat quam vocis, quia

which sound of-the-mouth rather to-be it-is-agreed than of-the-voice because

eum quatiente rostro faciunt. Hæ veris nuntiæ, societatis

it with-shaking the-beak they-make these of-spring the-messengers of-company

comites, serpentium hostes, maria transvolant, in Asiam

the-companions of-serpents the-enemies the-seas fly-across into Asia

collecto agmine pergunt. Cornices duces eas præcedunt, et

in-a-gathered column they-proceed crows as-leaders them precede and

ipsæ quasi exercitus prosequuntur. Eximia illis circa filios

they as-if an-army follow outstanding in-them toward the-young

pietas. Nam usque adeo nidos impense fovent, ut assiduo

devotion for to-such a-degree the-nests diligently they-cherish that by-constant

incubitu plumas exuant. Quantum autem tempus impenderint

brooding the-feathers they-shed as-much however time they-shall-have-spent

in fetibus educandis, tantum et ipsæ invicem a pullis suis

on the-young to-be-reared so-much also they in-turn by the-chicks their

aluntur. Ciconiæ sonum oris pro voce quatiente rostro

are-nourished the-storks the-sound of-the-mouth for the-voice with-shaking the-beak

faciunt. Illos autem prætendunt qui cum fletu et stridore

make those however they-represent who with weeping and gnashing

dentium quod male gesserunt ore promunt. Hæ sunt
of-teeth what badly they-did with-the-mouth bring-forth these are
nuntiæ veris, quia cæteris demonstrant temperantiam
the-messengers of-spring because to-the-others they-show the-temperance
conversæ mentis. Societatis sunt comites, quia libenter
of-a-converted mind of-company they-are the-companions because willingly
habitant inter fratres. Dicitur etiam de ciconia quod sit
they-dwell among brothers it-is-said also about the-stork that it-is
serpentibus inimica. Serpentes sunt perversæ cogitationes, sive
to-serpents hostile the-serpents are perverse thoughts or
perversi fratres, quos ciconia rostro percutit, dum justus
perverse brothers whom the-stork with-the-beak strikes while the-just-man
pravas cogitationes restringit, vel perversos fratres pungenti
wicked thoughts restrains or perverse brothers with-stinging
invectione reprehendit. Maria transvolantes, in Asiam collecto
invective reproves the-seas flying-across into Asia in-a-gathered
agmine pergunt. Asia interpretatur elevata. Maria igitur
column they-proceed Asia is-interpreted raised the-seas therefore
transvolant, et in Asiam pergunt qui spretis mundi
fly-across and into Asia proceed those-who with-despised of-the-world
tumultibus ad altiora tendunt. Eximia illis circa filios
the-tumults to higher-things tend outstanding in-them toward the-young
pietas, ut assiduo incubitu super eos plumas exuant.
devotion so-that by-constant brooding over them the-feathers they-shed
Assiduo incubitu super pullos ciconiæ plumas exuunt, quia
by-constant brooding over the-chicks the-storks the-feathers shed because
dum prælati subjectos nutriunt, superfluitatis et levitatis a
while the-prelates the-subjects nourish of-superfluity and of-levity from
se plumas evellunt. Quantum autem tempus impenderint
themselves the-feathers they-pluck as-much however time they-shall-have-spent
in fetibus educandis, tantum et ipsæ invicem a pullis
on the-young to-be-reared so-much also they in-turn by the-chicks

aluntur. Quandiu pulli earum indigent, tandiu ciconiæ eos
are-nourished as-long-as the-chicks their need so-long the-storks them
nutrire debent, quia, quandiu erudiri indigent discipuli, tandiu
to-nourish ought because as-long-as to-be-taught need the-disciples so-long
verbo doctrinæ debent eos alere prælati. Similiter subjecti
with-the-word of-teaching ought them to-nourish the-prelates likewise the-subjects
prælatos suis laboribus fovere debent, ut eis ministrent
the-prelates with-their labors to-cherish ought that to-them they-may-supply
necessaria quibus indigent. Turtur igitur, et ciconia, et
the-necessary-things which they-need the-turtledove therefore and the-stork and
hirundo illos reprehendunt qui Christum in carnem advenisse
the-swallow those reprove who Christ into flesh to-have-come
non credunt, et judicium Domini futurum non pertimescunt.
not believe and the-judgment of-the-Lord future not dread

Cap. XLIII. De merulæ natura moraliter.
Chapter XLIII about of-the-blackbird the-nature morally

Isidorus de merula: «Merula, inquit, antiquitus modula
Isidore about the-blackbird the-blackbird he-says anciently modula
vocabatur, eo quod moduletur.» Alii merulam vocatam
was-called on-that because it-modulates others blackbird called
aiunt, quia sola volat, quasi mera volans. Hæc cum
they-say because alone it-flies as-if pure flying this though
in aliis locis nigra sit, in Achaia tamen candida est.
in other places black it-be in Achaia nevertheless white is
Merula est avis parva et nigra. Illos autem innuit, quos
the-blackbird is a-bird small and black those however it-hints whom
peccati nigredo tingit. Merula dulcedine propriæ vocis
of-sin the-blackness stains the-blackbird by-the-sweetness of-its-own voice
mentem movet in affectum delectationis. Illos autem figurate
the-mind moves to the-affection of-delight those however figuratively
demonstrat, quos voluptas carnis per suggestionem tentat.
it-shows whom the-pleasure of-the-flesh through suggestion tempts

De ea siquidem beatus Gregorius, in libro Dialogorum
about it indeed blessed Gregory in the-book of-the-Dialogues
scribit: «Qualiter beato Benedicto volitans occurrerit, qualiter
writes how to-blessed Benedict flitting it-met how
vir tantus post discessum volucris tentatus fuerit ardore
a-man so-great after the-departure of-the-bird tempted was by-the-ardor
libidinis.» Ait enim. «Quadam vero die dum solus esset
of-lust he-says for on-a-certain however day while alone was
beatus Benedictus, tentatio adfuit. Nam nigra parvaque
blessed Benedict the-temptation was-present for a-black and-small
avis, quæ vulgo merula vocatur, circa ejus faciem volitare
bird which commonly blackbird is-called around his face to-flit
cœpit, ejusque vultui importune insistere, ita ut capi
began and-at-his face importunately to-press so that to-be-caught
manu posset, si hanc vir sanctus tenere voluisset; sed
by-hand it-could if it the-man holy to-hold had-wished but
signo crucis edito recessit avis, tanta autem carnis
with-the-sign of-the-cross made withdrew the-bird so-great however of-the-flesh
tentatio avi eadem recedente secuta est, quantam
temptation with-the-bird the-same withdrawing followed has as-great-as
vir sanctus antea nunquam fuerat expertus.» Quamdam
the-man holy before never had experienced a-certain
namque aliquando feminam viderat, quam malignus spiritus
for once woman he-had-seen whom the-malign spirit
ante ejus mentis oculos adduxit, tantoque igne servi
before his of-mind the-eyes brought and-with-so-great fire of-the-servant
Dei animum in specie illius accendit, ut se in ejus
of-God the-mind in the-appearance of-her he-kindled that itself in his
pectore amoris flamma vix caperet, ut etiam pene
breast of-love the-flame scarcely could-contain so-that even almost
deserere eremum voluptate victus deliberaret; cum subito
to-desert the-hermitage by-pleasure overcome he-deliberated when suddenly

superna gratia respectus, ad semetipsum reversus est, atque
by-heavenly grace regarded to himself returned has and
urticarum et veprium juxta densa succrescere fruticeta
of-nettles and of-briars nearby thick to-grow-up thickets
conspiciens, exutus indumento quo vestitus erat, nudum
seeing stripped of-the-garment with-which clothed he-was naked
se in illos spinarum aculeos illaque urticarum incendia
himself into those of-thorns prickles and-those of-nettles fires
projecit, ibique diu volutatus, toto ex eis corpore
he-threw and-there long rolled with-whole from them body
vulneratus exiit, et per cutis vulnera eduxit a
wounded he-came-out and through of-the-skin the-wounds he-drew-out from
corpore vulnus mentis, quia voluptatem traxit in dolorem.»
the-body the-wound of-the-mind because pleasure he-drew into pain
Merula igitur volitans est suggestio voluptate tentans.
the-blackbird therefore flitting is the-suggestion with-pleasure tempting
Qui igitur abjicere cupiunt voluptatem merulæ, oportet
those-who therefore to-cast-off desire the-pleasure of-the-blackbird it-behooves
ut ad beati Benedicti transeant correctionem disciplinæ,
that to of-blessed Benedict they-may-pass the-correction of-discipline
et sic delectationem mentis extrahant per afflictionem
and thus the-delight of-the-mind they-may-draw-out through the-affliction
carnis. In regionibus Achaiæ sunt, sicut Isidorus testatur,
of-the-flesh in the-regions of-Achaia there-are as Isidore testifies
candidæ merulæ. Candida merula est voluntas munda. Achaia
white blackbirds the-white blackbird is the-will clean Achaia
vero soror laborans interpretatur. Duæ sunt sorores Rachel
however sister laboring is-interpreted two are sisters Rachel
et Lia, activa scilicet et contemplativa vita. Lia laboriosa
and Leah the-active namely and contemplative life Leah laborious
interpretatur. Activa vita docet eleemosynas impendere, rudes
is-interpreted the-active life teaches alms to-pay-out the-rude

et simplices docere, munditiam castitatis habere, propriis
and simple to-teach the-cleanness of-chastity to-have with-their-own
manibus laborare: hic est labor activæ vitæ, hæc est soror
hands to-labor this is the-labor of-the-active life this is the-sister
laborans, hæc est Achaia, scilicet activa vita. In Achaia igitur
laboring this is Achaia namely the-active life in Achaia therefore
quasi candidæ merulæ sunt, qui in activa vita pure vivunt.
as-if white blackbirds are those-who in the-active life purely live

THE HORNED OWL AND THE JACKDAW

The horned owl, a funereal bird of tombs and darkness, is the sinner who shuns the light of confession. The chattering jackdaw is the gossip; Hugh warns against receiving painters, physicians, and jongleurs into the cloister, and recalls Gregory's monk Justus and his three gold pieces.

Cap. XLIV. De bubonis natura moraliter.
Chapter XLIV about of-the-horned-owl the-nature morally
Isidorus de Bubone: «Bubo a sono vocis
Isidore about the-Horned-owl the-horned-owl from the-sound of-its-voice
compositum nomen habet. Avis feralis, onusta quidem
a-composed name has a-bird funereal laden indeed
plumis, sed gravi semper detenta pigritia, in sepulcris die
with-feathers but by-heavy always held by-sloth in tombs by-day
noctuque versatur, et semper commorans in cavernis.» Unde
and-by-night it-dwells and always staying in caves whence
Rabanus: «Bubo, inquit, tenebris peccatorum deditos et
Rabanus the-horned-owl he-says to-the-darkness of-sins those-given and
lumen justitiæ fugientes significat.» Ideoque inter immunda
the-light of-justice fleeing signifies and-therefore among unclean
animalia in Levitico deputatur (Levit. XI.) Unde per bubonem
animals in Leviticus it-is-counted Lev XI whence by the-horned-owl

intelligere possumus quemlibet peccatorem. Bubo a
to-understand we-can any sinner the-horned-owl from
sono vocis dicitur, quia ex abundantia cordis os
the-sound of-its-voice is-called because from the-abundance of-the-heart the-mouth
loquitur. Nam quod cogitat mente, profert voce (Matth.
speaks for what he-thinks in-mind he-utters with-voice Matt
XI.) Avis fœda esse dicitur, quia stercore ejus locus in
XI a-bird foul to-be it-is-said because with-the-dung its the-place in
quo habitat commaculatur, quia peccator illos, cum quibus
which it-dwells is-defiled because the-sinner those with whom
habitat, exemplo perversi operis dehonestat. Avis est onusta
he-dwells by-the-example of-perverse work dishonors the-bird is laden
plumis, id est, superfluitate carnis, et levitate mentis.
with-feathers that is with-the-superfluity of-the-flesh and with-the-levity of-the-mind
Sed gravi quadam detenta pigritia. Detinetur inertia, et
but by-heavy a-certain held by-sloth it-is-held by-inertia and
pigritia gravi, quia peccatores ad bene operandum sunt inertes
by-sloth heavy because sinners for well working are inert
et pigri. Diu noctuque moratur in sepulcris, nam delectatur
and sluggish long and-by-night it-stays in tombs for it-is-delighted
in peccato, quod est fetor humanæ carnis. Habitat etiam in
in sin which is the-stench of-human flesh it-dwells also in
cavernis, nec per confessionem exit foras, sed lucem veritatis
caves nor through confession goes outside but the-light of-truth
odit. Ab aliis avibus visus, magnis earum clamoribus proditur,
hates by other birds seen by-great their cries it-is-betrayed
magnis etiam incursionibus vexatur. Si enim peccator ad
by-great also attacks it-is-harassed if for the-sinner to
lucem cognitionis, ubi peccata sua cognoscantur, veniat,
the-light of-knowledge where the-sins his be-known come
magnam bene agentibus derisionem præstat, et cum in
great well to-those-acting mockery he-offers and when in

peccato deprehensus fuerit, ab aliis verba reprehensionis
sin caught he-shall-have-been from others words of-reproof
audit, plumas enim ejus evellunt, et rostro lacerant, quia
he-hears the-feathers for its they-pluck and with-the-beak tear because
et carnales actus peccatoris bene agentes reprehendunt, et
both the-carnal acts of-the-sinner well those-acting reprove and
superfluitatem levitatis ejus damnant. Infelix ergo bubo
the-superfluity of-levity his condemn unhappy therefore the-horned-owl
dicitur, quia infelix est qui ea quæ prædiximus operatur.
is-called because unhappy is he-who those-things which we-said-before works
Cap. XLV. De graculi natura moraliter.
Chapter XLV about of-the-jackdaw the-nature morally
Rabanus de Graculo: «Graculus a garrulitate nuncupatus,
Rabanus about the-Jackdaw the-jackdaw from chattering named
non ut quidam volunt, graculi dicti quod gregatim volent,
not as some wish jackdaws called because in-flocks they-fly
cum sit manifestum ex voce eos nuncupari. Est enim
since it-is manifest from voice them to-be-named it-is for
loquacissimum genus, et vocibus importunum, quod vel
a-most-talkative kind and with-voices importunate which either
philosophorum loquacitatem, vel hæreticorum verbositatem
of-philosophers the-loquacity or of-heretics the-verbosity
noxiam significare potest.» Potest adhuc et aliud dici
harmful to-signify can it-can besides also another-thing to-be-said
de natura graculi. Graculus enim garrulos designat, et
about the-nature of-the-jackdaw the-jackdaw for the-chattering designates and
gulosos. Qui enim gulositati student, post cibum inanes
the-gluttonous who for to-gluttony are-devoted after food empty
rumores libenter referunt, et vel detrahunt, vel aures
rumors willingly report and either detract or ears
detractioni præbent. Graculus in silvis degit, de una arbore in
to-detraction offer the-jackdaw in woods lives from one tree to

aliam garriendo transvolat, quia homo garrulus de iis cum
another by-chattering flies-across because a-man chattering about those with
quibus habitat, etiam turpia quæ de eis noverit,
whom he-dwells even shameful-things which about them he-shall-have-known
aliis narrare non cessat. Graculus cum aliquem transire
to-others to-tell not ceases the-jackdaw when anyone to-pass
conspicit, garrit, et cum occultos reperit, similiter agit, quia
it-perceives chatters and when hidden-ones it-finds likewise does because
garrulus homo non tantum detrahit sæcularibus, sed etiam
the-chattering man not only detracts from-secular-men but also
eis quos religionis occultat locus. Graculus aliquando
from-those whom of-religion hides the-place the-jackdaw sometimes
captus cavea includitur, ut articulata verba loqui doceatur.
caught in-a-cage is-shut that articulate words to-speak it-be-taught
Similiter cum aliquis sæcularis ad conversionem venerit,
likewise when any secular to conversion shall-have-come
verba religionis; addiscit ut lingua volucris verba
the-words of-religion he-learns that with-the-tongue of-a-bird the-words
loquatur hominis, ut qui inordinate loqui consueverat,
it-may-speak of-a-man that he-who disorderly to-speak had-been-accustomed
ordinate loqui deinceps assuescat. Quandoque tamen
orderly to-speak henceforth may-grow-accustomed sometimes nevertheless
evenit, ut graculus, qui clausus tenebatur, evadat, et
it-happens that the-jackdaw which shut-in was-held escapes and
qui prius garrulus fuerat, post egressionem magis clamet.
which before chattering had-been after the-escape more cries
Eodem modo garrulus homo cum vitam religionis accipit,
in-the-same way the-chattering man when the-life of-religion he-receives
vix linguam suam deserit, sed si forte relicto habitu foras
scarcely tongue his abandons but if perhaps with-left the-habit outside
exierit, bonum religionis in partem malam detrahendo
he-shall-have-gone the-good of-religion into part bad by-detracting

quasi garriendo vertit. Moneat igitur natura volucris, quis
as-if by-chattering he-turns let-warn therefore the-nature of-the-bird who
recipi debeat ad consortium religionis. Providus igitur
to-be-received ought to the-fellowship of-religion the-provident therefore
doctor cum aliquem recipere debet, saltem eum prius
teacher when anyone to-receive he-ought at-least him first
per aliquantulam cohabitationem probet. A quodam viro
through some cohabitation let-him-test from a-certain man
prudente et religioso didici quod sunt quædam diversitates
prudent and religious I-learned that there-are certain kinds
hominum, quæ vix ordinate in religione possunt detineri. Si
of-men which scarcely in-order in religion can to-be-held if
autem quæras qui sint, ut evitari possint, hi sunt pictores,
however you-ask who they-be that to-be-avoided they-can these are painters
medici, joculatores, et quidam alii, qui per diversas regiones
physicians jongleurs and certain others who through various regions
discurrere sunt assueti. Hujusmodi homines vix possunt
to-run-about are accustomed of-this-kind men scarcely can
esse stabiles. Ars pictoris valde est delectabilis. Cum
to-be stable the-art of-the-painter very is delightful when
enim pictor Ecclesiam, capitulum, refectorium, vel aliquas
for the-painter the-Church the-chapter the-refectory or some
officinas pinxerit, ad aliud monasterium si ei concessum
workshops shall-have-painted to another monastery if to-him granted
fuerit, rogatus ab aliquo, causa pingendi transit. Opera
it-shall-have-been asked by someone for-the-sake of-painting he-passes the-works
Christi pingit in pariete, sed utinam ea teneret in mente, ut
of-Christ he-paints on the-wall but would-that them he-held in mind that
ea sciret pingere coloribus, id est exemplo, et moribus.
them he-knew-how to-paint with-colors that is by-example and by-morals
Ars vero medicinæ multis indiget, et vix unquam
the-art however of-medicine many-things needs and scarcely ever

propria rerum possessione caret. Qui enim eam exercet,
its-own of-things the-possession lacks who for it practices
necesse est ut aromatibus et pharmacorum speciebus abundet.
necessary it-is that in-spices and of-drugs in-kinds he-abound
Cum aliquis Ecclesiæ vicinus infirmitate premitur, medicus,
when any of-the-Church neighbor by-illness is-pressed the-physician
ut ad infirmum veniat, rogatur. Si autem abbas eum ire non
that to the-sick-man he-come is-asked if however the-abbot him to-go not
permiserit, iram et indignationem tam ægri quam
shall-have-allowed the-anger and indignation as-much of-the-sick-man as
medici incurrit. Medicus quandoque videt quod decenter
of-the-physician he-incurs the-physician sometimes sees what becomingly
eum videre non licet. Tangit quod religioso tangere
him to-see not is-permitted he-touches what for-a-religious to-touch
non convenit. De incertis per experimenta loquitur,
not is-fitting about uncertain-things through experiments he-speaks
sed experimentum est fallax, ideo sæpe fallitur. Sed hoc
but experiment is deceptive therefore often he-is-deceived but this
religioso non expedit, ut alia quam vera loquatur.
for-a-religious not is-expedient that other-things than true-things he-speak
Promittit Ecclesiæ suæ lucrum si eat ad infirmum, sed
he-promises to-Church his gain if he-go to the-sick-man but
tacet scandalum, et animæ suæ damnum. Nosti forsitan,
is-silent-about the-scandal and of-soul his the-loss you-know perhaps
frater, de monacho medico, Justo nomine sed utinam justo
brother about the-monk physician Justus by-name but would-that just
operatione, qui in medicamine tres aureos absconderat, quid
in-working who in the-medicine-chest three gold-pieces had-hidden what
de eo beatus Gregorius dicat, qui licet ei in infirmitate
about him blessed Gregory says who although to-him in illness
sua servierit, in correctione tamen ei non pepercit: «Fratres
his he-served in correction nevertheless him not he-spared the-brothers

ante mortem cum eo loqui prohibuit, post mortem vero
before death with him to-speak he-forbade after death however
eum in sterquilinio sepeliri jussit. Sic autem est absolutus
him in a-dunghill to-be-buried he-ordered thus however was absolved
post mortem: Pecunia tua tecum sit in perditionem (Act.
after death money your with-you be unto perdition Acts
VIII).» Sed et joculatores, ante conversionem leves, cum ad
VIII but also jongleurs before conversion light when to
conversionem veniunt, sæpius usi levitate, leviter recedunt.
conversion they-come more-often used to-levity lightly withdraw
Illi vero qui per diversas regiones discurrere sunt consueti,
those however who through various regions to-run-about are accustomed
si tædio claustri fuerint aggravati, citius a
if by-the-tedium of-the-cloister they-shall-have-been weighed-down more-quickly from
claustris exeunt, quia terrarum diversitates norunt.
the-cloisters go-out because of-lands the-diversities they-know

THE GOOSE, THE HERON, AND THE CALADRIUS

The goose that saved the Capitol is the watchful brother who cries out at negligence. The heron, which flies above the storm, is the elect soul. The white caladrius, which turns its face from the dying and toward those who will live, is Christ.

Cap. XLVI. De anseris natura moraliter.
Chapter XLVI about of-the-goose the-nature morally
Anser vigilias noctis assiduitate clangoris testatur. Nullum
the-goose the-watches of-the-night by-the-constancy of-its-cackling attests no
autem animal ita odorem hominis sentit, ut anser. Unde et
however animal so the-scent of-man perceives as the-goose whence also
clangore ejus Gallorum ascensus in Capitolium deprehensus
by-the-cackling its of-the-Gauls the-ascent to the-Capitol detected

est. Unde Rabanus: «Hæc avis providos homines, et
was whence Rabanus this bird provident men and
erga sui custodiam bene vigilantes significare potest.»
toward their-own guard well watching to-signify can
Anserum duæ sunt species, domestici scilicet et campestres.
of-geese two are species domestic namely and of-the-fields
Campestres in altum et ordinate volant, illosque designant
those-of-the-fields on high and in-order fly and-those designate
qui remoti a terrenis, ordinem bene vivendi servant.
who removed from earthly-things the-order well of-living keep
Domestici vero in vicis simul habitant, frequenter exclamant,
the-domestic however in villages together dwell frequently cry-out
seipsos rostro lacerant, illosque significant qui etsi
themselves with-the-beak tear and-those signify who though
conventus ament, loquacitati tamen et detractioni vacant.
assemblies they-love to-loquacity nevertheless and to-detraction give-themselves
Campestres anseres omnes sunt coloris cinericii, nec aliquem
the-field geese all are of-color ash-gray nor any
eorum varium seu niveum vidi. In domesticis vero non
of-them varied or snow-white have-I-seen in the-domestic however not
solum habetur color cinericius, sed etiam varius vel albus.
only is-had color ash-gray but also varied or white
In campestribus habetur color cinericius, id est in iis
in those-of-the-fields is-had the-color ash-gray that is in those
qui a sæculo sunt remoti, pœnitentiæ vilis habitus. Ii
who from the-world are removed of-penitence the-cheap habit those
vero qui in vicis vel in urbibus habitant pulchrioris coloris
however who in villages or in cities dwell of-more-beautiful color
vestem portant. Anser præ cæteris animalibus supervenientis
a-garment wear the-goose beyond the-other animals of-an-approaching
hominis odorem sentit, quia discretus homo per bonam,
man the-scent perceives because the-discerning man through good

vel per malam famam alios, licet longe remotos, cognoscit.
or through bad fame others although far removed knows
Cum igitur anser supervenientis hominis odorem sentit,
when therefore the-goose of-an-approaching man the-scent perceives
nocte clamare non desinit, quia cum negligentias ignorantiæ
at-night to-cry not it-ceases because when the-negligences of-ignorance
circumspectus frater in aliis videt, clamare debet. In Capitolio
the-circumspect brother in others sees to-cry he-ought on the-Capitol
quondam Romanis profuit clamor anseris, et in capitulo
once to-the-Romans profited the-cry of-the-goose and in the-chapter
quotidie prodest, cum negligentias viderit, clamor
daily profits when negligences he-shall-have-seen the-cry
prudentis fratris. Clamor anseris a Capitolio repulit hostem
of-the-prudent brother the-cry of-the-goose from the-Capitol repelled the-enemy
Gallum. A capitulo vero clamor providi fratris hostem
Gaul from the-chapter however the-cry of-the-provident brother the-enemy
repellit antiquum. Clamor anseris urbem Romam ab impetu
repels ancient the-cry of-the-goose the-city Rome from the-assault
hostium servavit immunem; clamor prudentis fratris, ne
of-enemies kept unharmed the-cry of-the-prudent brother lest
turbetur a perversis, custodit vitam communiter viventium.
it-be-troubled by the-perverse guards the-life in-common of-those-living
Divina autem providentia naturas volucrum nobis, ut opinor,
divine however providence the-natures of-birds to-us as I-think
non proponeret, nisi eas in aliquo nobis prodesse vellet.
not would-set-forth unless them in something to-us to-profit it-wished

Cap. XLVII. De natura ardeæ.

Chapter XLVII about the-nature of-the-heron

Ardea vocata quasi ardua propter altos volatus. Formidat
the-heron called as-if lofty on-account-of high flights it-dreads
enim imbres et supra nubes evolat, ut procellas imbrium
for rains and above the-clouds flies-out so-that the-storms of-rains

sentire non possit. Cum autem evolaverit, significat
to-feel not it-can when however it-shall-have-flown-out it-signifies
tempestatem. Hanc multi tantalum vocant: unde Rabanus:
a-tempest this many tantalus call whence Rabanus
«Hæc avis potest significare animas electorum, quæ formidantes
this bird can to-signify the-souls of-the-elect which dreading
perturbationem hujus sæculi, ne forte procellis persecutionum
the-disturbance of-this world lest perhaps in-the-storms of-persecutions
instigante diabolo involvantur, intentionem suam super omnia
with-instigating the-devil they-be-wrapped intention their above all
temporalia efferentes, ad serenitatem patriæ cœlestis ubi
temporal-things lifting to the-serenity of-the-fatherland heavenly where
assidue conspicitur Dei vultus, mentes suas elevant.» Licet
constantly is-beheld of-God the-face minds their raise though
autem ardea cibos in aquis quærat, in sylvis tamen et
however the-heron foods in waters it-seek in woods nevertheless and
in altis arboribus nidum locat, quia justus, qui rebus
in high trees the-nest it-places because the-just-man who on-things
labentibus et transitoriis seipsum pascit, in rebus tamen
slipping and transitory himself feeds in things nevertheless
divinis et ita sublimibus spem ponit, et licet ejus caro
divine and so sublime hope places and though his flesh
sustentetur transitoriis, anima tamen delectatur æternis.
be-sustained by-transitory-things the-soul nevertheless is-delighted in-eternal-things
Ardea pullos in nido rostro defendere nititur, ne ab aliis
the-heron the-chicks in the-nest with-the-beak to-defend strives lest by other
avibus rapiantur. Eodem modo justus forti invectione
birds they-be-seized in-the-same way the-just-man with-strong invective
percutit, quos perversos ad decipiendum subjectos novit.
strikes those-whom perverse for deceiving the-subjects he-knows
Quædam vero earum habent colorem album, quædam
certain however of-them have color white certain

cinericium, uterque tamen color in bonam partem accipitur,
ash-gray each nevertheless color in good part is-taken
si per album munditia, per cinericium pœnitentia designetur.
if by the-white cleanness by the-ash-gray penitence be-designated
Ejusdem generis sunt et qui pœnitentiam agunt, et
of-the-same kind are both those-who penitence do and
qui munde vivunt. Et color igitur ardeæ, et modus
those-who cleanly live both the-color therefore of-the-heron and the-manner
vitæ exemplum salutis religiosis demonstrant viris.
of-life an-example of-salvation to-religious show men

Cap. XLVIII. De caladrio ave.

Chapter XLVIII about the-caladrius bird

Physiologus de caladrio dicit quod totus albus sit, cujus
the-Physiologus about the-caladrius says that wholly white it-is whose
femoris pars interior caliginem aufert ab oculis. Natura
of-the-thigh part inner dimness takes-away from the-eyes the-nature
igitur caladrii talis esse dicitur, ut si ad infirmum hominem
therefore of-the-caladrius such to-be is-said that if to a-sick man
aliquoties adducatur, utrum infirmus mori, an vivere debeat,
sometimes it-be-brought whether the-sick-man to-die or to-live ought
astantes certos reddat. Si enim faciem hominis respicit, nec
the-bystanders certain it-renders if for the-face of-the-man it-regards nor
oculos avertit, sed infirmi faciem diligenter consideret,
the-eyes turns-away but of-the-sick-man the-face diligently it-consider
signum est quod vivet. Si autem oculos a facie infirmi
a-sign it-is that he-will-live if however the-eyes from the-face of-the-sick
hominis avertat, signum est mortis. Per caladrium intelligimus
man it-turn-away a-sign it-is of-death by the-caladrius we-understand
Christum, qui venit in mundum, ut salvum faceret genus
Christ who came into the-world that safe he-might-make the-race
humanum. Qui dicitur esse nivei coloris, quia ab omni
human who is-said to-be of-snowy color because from every

peccato fuit immunis. Cujus interior pars femoris abstergit
sin he-was free whose inner part of-the-thigh wipes-away
ab oculis obscuritatem caliginis. Per femur propagatio generis
from the-eyes the-obscurity of-dimness by the-thigh the-propagation of-the-race
intelligitur. Interior igitur pars femoris est incarnatio Salvatoris.
is-understood the-inner therefore part of-the-thigh is the-incarnation of-the-Savior
Interior siquidem et occulta fuit incarnatio Salvatoris, quæ
inner indeed and hidden was the-incarnation of-the-Savior which
etiam diabolum latuit. Venit Christus in mundum, ut
even the-devil escaped-the-notice-of came Christ into the-world that
salvum faceret genus humanum. Faciem suam a Judæis
safe he-might-make the-race human his face from the-Jews
avertit. Gentiles respexit, iniquitates nostras sustinuit, et
he-turned-away the-Gentiles he-regarded iniquities our he-bore and
qui peccatum non fecerat, in ligno crucis peccata nostra
he-who sin not had-done on the-wood of-the-cross sins our
portavit. Sed et quotidie præfatus caladrius infirmitates
carried but also daily the-aforesaid caladrius infirmities
nostras visitat, mentem per confessionem considerat, et
our visits the-mind through confession considers and
eos sanat, quibus gratiam pœnitendi præstat, ab illis vero
those heals to-whom the-grace of-repenting he-grants from those however
faciem avertit, quorum cor impœnitens novit. Istos respuit,
the-face he-turns-away whose heart impenitent he-knows these he-rejects
sed illos, in quos faciem intendit, sanos reddit.
but those toward whom the-face he-directs healthy he-renders

The phoenix, burning itself and rising from its ashes, is the resurrection of the just. The partridge, which hatches eggs it did not lay and loses the chicks to their true mother's call, is the devil, who loses converts to the Church. The quail is the soul crossing the sea of this world toward the love of God.

Cap. XLIX. De phœnice.

Chapter XLIX about the-phoenix

Phœnix Arabiæ avis dicta, quod colorem phœniceum habeat,

the-phoenix of-Arabia a-bird called because the-color purple it-has

vel quod sit in toto orbe singularis et unica. Nam Arabes

or because it-is in the-whole world singular and unique for the-Arabs

rem singularem vocant phœnicem. Hæc quingentis et ultra

a-thing singular call phoenix this for-five-hundred and more

annis vivens, dum se viderit senuisse, collectis

years living when itself it-shall-have-seen to-have-grown-old with-gathered

aromatum virgulis rogum sibi instruit, et conversa ad radium

of-spices the-twigs a-pyre for-itself it-builds and turned to the-ray

solis alarum plausu voluntarium sibi incendium

of-the-sun of-the-wings with-the-beating a-voluntary for-itself burning

nutrit, sicque iterum de cineribus suis resurgit. Unde Rabanus:

it-feeds and-thus again from ashes its it-rises whence Rabanus

«Phœnix, inquit, potest significare resurrectionem justorum,

the-phoenix he-says can to-signify the-resurrection of-the-just

qui aromatibus virtutum collectis, restaurationem prioris vigoris

who with-the-spices of-virtues gathered the-restoration of-former vigor

post mortem sibi reparant. Phœnix est Arabiæ avis.»

after death for-themselves repair the-phoenix is of-Arabia a-bird

Arabia vero interpretatur campestris. Campus est hic mundus,

Arabia however is-interpreted of-the-plain the-plain is this world

Arabia sæcularis vita, Arabes sæculares. Arabes phœnicem
Arabia the-secular life the-Arabs secular-men the-Arabs the-phoenix
appellant singularem. Singularis est quilibet justus, a curis
call singular singular is any just-man from cares
sæcularibus omnino remotus. Phœnix per quingentos annos
secular wholly removed the-phoenix for five-hundred years
vivere creditur, sicut Scriptura testatur. Centenarius vero
to-live is-believed as Scripture testifies the-hundred however
numerus in annis moraliter designat terminum perfectionis.
number in years morally designates the-limit of-perfection
Quingentorum autem annorum numerus assignari potest
of-five-hundred however years the-number to-be-assigned can
quinque corporis sensibus. Cum enim visus deficit, primus
to-the-five of-the-body senses when for the-sight fails the-first
centum annorum numerus transit. Cum vero deficit auditus,
of-a-hundred years number passes when however fails the-hearing
transit secundus. Cum tres reliqui sensus, id est tactus,
passes the-second when the-three remaining senses that is touch
gustus, odoratus deficiunt, tunc quingenti anni moraliter
taste smell fail then the-five-hundred years morally
transacti sunt. Cum vero morti phœnix appropinquat, tunc
passed are when however to-death the-phoenix draws-near then
diversas species aromatum parat. Aromata sunt bona opera,
various kinds of-spices it-prepares the-spices are good works
diversæ species diversæ animæ virtutes. Congeriem aromatum
the-various kinds the-various of-the-soul virtues a-heap of-spices
construit, et se in mediis aromatum speciebus componit.
it-builds and itself in the-midst of-the-spices kinds it-composes
Hoc toties justus agit, quoties ad memoriam suam
this so-often the-just-man does as-often-as to memory his
bonorum operum suorum multitudinem reducit. Ad radium
of-good works his the-multitude he-brings-back at the-ray

solis alis ignem voluntarium excitat, quia mentem
of-the-sun with-the-wings the-fire voluntary it-rouses because the-mind
alis contemplationis excitatam justus ardore
with-the-wings of-contemplation roused the-just-man with-the-ardor
sancti Spiritus inflammat. Sic igitur phœnix incenditur,
of-the-Holy Spirit inflames thus therefore the-phoenix is-burned
sed ex ejus cinere phœnix iterum procreatur. Cum ergo
but from its ash the-phoenix again is-begotten when therefore
phœnix moritur, et ex ejus cinere phœnix iterum nascitur,
the-phoenix dies and from its ash the-phoenix again is-born
hoc exemplo agitur, ut futuræ resurrectionis veritas a
by-this example it-is-done that of-the-future resurrection the-truth by
singulis fieri credatur, et resurrectio phœnicis est
individuals to-come-about be-believed and the-resurrection of-the-phoenix is
spes, et species, seu specimen futuræ resurrectionis. Non
the-hope and image or specimen of-the-future resurrection not
est ergo majus miraculum fides futuræ resurrectionis,
is therefore a-greater miracle the-faith of-the-future resurrection
quam ex cinere facta resurrectio phœnicis. Ecce volucrum
than from ash made the-resurrection of-the-phoenix behold of-birds
natura simplicibus resurrectionis argumentum præstat, et
the-nature to-the-simple of-resurrection the-argument offers and
quod Scriptura prædicat, opus naturæ confirmat.
what Scripture preaches the-work of-nature confirms

Cap. L. De perdicis natura.

Chapter L about of-the-partridge the-nature

Clamat perdix, et congregans fovet ova quæ non peperit,
cries the-partridge and gathering warms eggs which not it-bore
faciens sibi non cum judicio divitias: «In medio enim
making for-itself not with judgment riches in the-middle for
dierum suorum derelinquet eas, et in novissimis suis erit
of-days his he-will-leave them and in the-last his-days he-will-be

insipiens (Jer. XVII).» Unde Isidorus: «Perdix de voce
foolish Jer XVII whence Isidore the-partridge from its-voice
nomen habet, avis est dolosa, adeo autem fraudulenta, ut
the-name has a-bird it-is deceitful so however fraudulent that
alterius ova diripiens foveat.» Sed fraus fructum non habet.
of-another the-eggs stealing it-warms but the-fraud fruit not has
Nam cum pulli vocem propriæ genitricis audierint, naturali
for when the-chicks the-voice of-their-own mother shall-have-heard by-a-natural
quodam instinctu hanc, quæ eos fovit relinquunt, et ad
certain instinct her who them warmed they-leave and to
eam, quæ genuit, revertuntur. Unde Rabanus: «Diabolus per
her who bore-them they-return whence Rabanus the-devil through
principes hæreticorum congregavit populos, quos non peperit,
the-princes of-heretics has-gathered peoples whom not he-bore
et deceptorum sibi multitudinem consociavit, quos postea
and of-the-deceived to-himself a-multitude has-associated whom afterward
dimisit, et omnium judicio stultissimus esse comprobatur.»
he-dismissed and of-all by-the-judgment most-foolish to-be is-proved
Possumus ergo intelligere diabolum per perdicem, per ovum
we-can therefore to-understand the-devil by the-partridge by the-egg
spem. Perdix vero illa cujus ova diabolus furatur, Ecclesia
hope the-partridge however that whose eggs the-devil steals the-Church
procul dubio intelligitur. In perdice igitur Scriptura diabolum
without doubt is-understood in the-partridge therefore Scripture the-devil
nobis innuit, qui ova alterius perdicis, id est habentes spem
to-us hints who the-eggs of-another partridge that is those-having the-hope
salutis furatur, fovit et nutrit. Furatur, dum spem salutis
of-salvation steals warmed and nourishes he-steals while the-hope of-salvation
eis subtrahit, fovet otio, et delectatione nutrit,
from-them he-withdraws he-warms with-leisure and with-delight he-nourishes
fovet terrenis desideriis, nutrit carnalibus illecebris.
he-warms with-earthly desires he-nourishes with-carnal enticements

Cum autem pulli vocem propriæ genitricis audiunt,
when however the-chicks the-voice of-their-own mother hear
quodam naturali instinctu eam recognoscunt. Similiter cum
by-a-certain natural instinct her they-recognize likewise when
aliquis diabolo subjectus fuerit, et vocem ecclesiasticæ
anyone to-the-devil subject shall-have-been and the-voice of-ecclesiastical
prædicationis audit, ad Ecclesiam quasi ad genitricem propriam
preaching hears to the-Church as-if to a-mother his-own
relicto diabolo transvolat, ut sub alis divinæ protectionis
with-left the-devil he-flies-across that under the-wings of-divine protection
ulterius in pace vivat. Ecce qualiter perdix ova, quæ
further in peace he-may-live behold how the-partridge the-eggs which
furatur et congregat, in pullis perdit, quia non est mirum
it-steals and gathers in the-chicks loses because not it-is a-wonder
si quos male congregaverat diabolus, judicio veritatis
if those-whom wrongly had-gathered the-devil by-the-judgment of-truth
perdat. In novissimis ergo suis diabolus insipiens erit,
he-lose in the-last therefore his-days the-devil foolish will-be
quia in die judicii æterna benedictione carebit, et tunc
because on the-day of-judgment eternal blessing he-will-lack and then
audiet perdix cum perditis, id est diabolus cum subjectis:
will-hear the-partridge with the-lost that is the-devil with his-subjects
Discedite a me, maledicti, in ignem æternum qui paratus
depart from me you-cursed into fire eternal which prepared
est diabolo, et angelis ejus (Matth. XXV). Ad hoc enim
is for-the-devil and for-the-angels his Matt XXV to this for
tendunt qui in hac vita diabolo serviendo succumbunt.
tend those-who in this life to-the-devil by-serving succumb

Cap. LI. De coturnice, seu qualea ave.

Chapter LI about the-quail or qualea bird

Coturnices a sono vocis dictas constat, quas Græci

quails from the-sound of-the-voice called it-is-agreed which the-Greeks

ortygas vocant, eo quod visæ fuerint primum in Ortygia

ortyges call on-that because seen they-were first on Ortygia

insula. Hæ adveniendi habent tempora. Nam æstate

island these of-coming have times for with-the-summer

depulsa, maria transvolant. Ortygometra dicitur avis, quæ

driven-off the-seas they-fly-across the-ortygometra is-called the-bird which

gregem ducit; eam terræ propinquantem accipiter videns

the-flock leads it to-the-land drawing-near the-hawk seeing

rapit, ac propterea cura est universis ducem sollicitare

seizes and therefore care is to-all a-leader to-solicit

externi generis, per quam prima caveant discrimina.

of-foreign kind through which the-first they-may-beware-of dangers

Sola hæc avis, sicut et homo, caducum patitur morbum.

alone this bird as also man the-falling suffers sickness

Coturnices adveniendi habent tempora. Nam maria transvolant

the-quails of-coming have times for the-seas they-fly-across

æstate depulsa. Coturnix maria transvolans est anima

with-summer driven-off the-quail the-seas flying-across is the-soul

omnia labentia calcans. Calor æstatis est ardor charitatis.

all slipping-things treading the-heat of-summer is the-ardor of-charity

Frigus hiemis est tentatio refrigeratæ mentis. Ab amore

the-cold of-winter is the-temptation of-a-chilled mind from the-love

igitur proximi per mare mundi hujus transmeat justus

therefore of-the-neighbor through the-sea of-world this crosses the-just-man

ad amorem Dei, ut in calida regione semper maneat,

to the-love of-God that in a-warm region always he-may-remain

qui semper calore dilectionis in semetipso flagrat, ut

who always with-the-heat of-love in himself burns that

vitet frigus hiemis, procellas scilicet et ventos improvisæ
he-may-avoid the-cold of-winter the-storms namely and winds of-unforeseen
tentationis. Ortygometra dicitur, quæ gregem ducit. Eam
temptation the-ortygometra is-called which the-flock leads it
terræ propinquantem accipiter videns rapit. Terra sunt
to-the-land drawing-near the-hawk seeing seizes the-land are
terrena desideria, maria mundi pericula, accipiter insidians
earthly desires the-seas of-the-world the-dangers the-hawk lying-in-wait
diabolus per suggestionem tentans. Propinquantem igitur
the-devil through suggestion tempting drawing-near therefore
terræ accipiter videns rapit, quia eos qui terrena quærunt,
to-the-land the-hawk seeing seizes because those who earthly-things seek
diabolus secum trahit. Prælatus igitur, qui gregem antecedit,
the-devil with-himself drags the-prelate therefore who the-flock goes-before
diligenter provideat qua intentione terrena petat, utrum
diligently let-him-foresee with-what intention earthly-things he-seeks whether
in suos usus ea redigat, an ad necessitatem fratrum ea
to his-own uses them he-turn or for the-necessity of-the-brothers them
quærat, ne accipiter, id est diabolus eum rapiat, qui postpositis
he-seek lest the-hawk that is the-devil him seize who with-put-aside
spiritalibus, terrenis inhiare non cessat. Propter quod
spiritual-things at-earthly-things to-gape not ceases on-account-of which
cura est universis, ducem sollicitare generis externi, per
care is to-all a-leader to-solicit of-kind foreign through
quem prima caveant discrimina. Duo sunt hominum
whom the-first they-may-beware-of dangers two are of-men
genera bonorum, scilicet et malorum. Generis externi sunt
kinds of-the-good namely and of-the-bad of-kind foreign are
homines perversi. Justi igitur perversos sibi præponunt,
men perverse the-just therefore the-perverse to-themselves set-before
dum casus et eventus eorum diligenter attendunt. Dum
while the-falls and outcomes their diligently they-attend while

igitur hæc attente considerant, prima peccandi discrimina
therefore these-things attentively they-consider the-first of-sinning dangers
considerando vitant. Hæc avis sicut homo caducum morbum
by-considering they-avoid this bird as man the-falling sickness
patitur, quia spiritualis homo sicut carnalis aliquoties peccare
suffers because the-spiritual man as the-carnal sometimes to-sin
perhibetur, nec quoties peccat, moritur, quia ei pœnitendi
is-reported nor as-often-as he-sins he-dies because to-him of-repenting
gratia non negatur. Unde scriptum est: Septies in die
the-grace not is-denied whence written it-is seven-times in a-day
cadit justus (Prov. XXIV), nec tamen desinit esse justus.
falls the-just-man Prov XXIV nor nevertheless ceases to-be just
Quoties enim justus peccat, toties adjicit ut resurgat.
as-often-as for the-just-man sins so-often he-adds that he-rise-again

The hoopoe's young pluck their aged parents' feathers and feed them, a rebuke to children who abandon their parents. The swan, white without and black within, is the proud man who sings at his death. Solomon's fleet to Tarshish is confession, and Jehoshaphat's fleet, wrecked in port, is confession broken by the impetuousness of youth.

Cap. LII. De upupæ natura.
Chapter LII about of-the-hoopoe the-nature

Upupam Græcis ἔποψ [epops] appellatur, ab ἐποψάομαι
the-hoopoe by-the-Greeks epops epops is-called from epopsaomai
[epopsaomai] quod est obsonium facio, eo quod stercora
epopsaomai which is a-relish I-make on-that because dung
humana consideret ac congreget, et fetenti pascatur fimo.
human it-considers and gathers and on-stinking is-fed filth
Avis est spurcissima, cristis exstantibus galeata, semper in
a-bird it-is most-filthy with-crests standing-out helmeted always in
sepulcris, et humano stercore commorans. Unde Rabanus:
tombs and human in-dung staying whence Rabanus
«Hæc avis sceleratos peccatores significat homines, scilicet
this bird wicked sinners signifies men namely
qui sordibus peccatorum assidue delectantur.» Upupa etiam
who in-the-filth of-sins constantly delight the-hoopoe also
luctum amare dicitur, quia sæculi tristitia mortem spiritus
mourning to-love is-said because of-the-world the-sadness the-death of-the-spirit
operatur. Propter hoc oportet eum, qui diligit Deum, semper
works on-account-of this it-behooves him who loves God always
gaudere, sine intermissione orare, in omnibus gratias agere
to-rejoice without intermission to-pray in all-things thanks to-give
(I Thess. V), quia gaudium fructus est spiritus (Galat. V).
I Thess V because joy the-fruit is of-the-spirit Gal V

De upupa etiam physiologus dicit quod cum senuerit
about the-hoopoe also the-physiologus says that when it-shall-have-grown-old
et volare non possit, filii ejus ad eam veniunt, et pennas
and to-fly not it-can sons its to it come and the-feathers
vetustissimas e corpore ipsius evellunt, eamque fovere
oldest from the-body of-it pluck and-it to-cherish
non cessant, et donec iterum pennæ novæ crescant, cibis
not they-cease and until again feathers new grow with-foods
sustentant, ut Scriptura dicit, donec sicut ante assumptis
they-sustain as Scripture says until as before with-recovered
viribus evolare possit. Exemplo igitur suo upupæ perversos
strength to-fly-out it-can by-the-example therefore their the-hoopoes perverse
homines arguunt, qui patres suos, cum senuerint, a
men refute who fathers their when they-shall-have-grown-old from
domibus propriis expellunt, qui eos, cum deficiant, sustentare
homes their-own drive-out who them when they-fail to-sustain
renuunt, qui tamen ipsos, cum adhuc parvuli essent,
refuse who nevertheless them when still little-ones they-were
educaverunt. Videat igitur homo rationalis creatura quid patri
reared let-see therefore man rational creature what to-father
vel matri debeat, cum irrationalis creatura quod prædiximus,
or to-mother he-owe when an-irrational creature what we-said-before
in necessitate cum senuerint, parentibus reddat.
in necessity when they-shall-have-grown-old to-the-parents renders

Cap. LIII. De olore vel cygno.

Chapter LIII about the-olor or swan

Olor avis est, quam Græci κύκνον cygnum appellant. Olor
the-olor a-bird is which the-Greeks kyknon cygnus call the-olor
autem dictus est quia ὅλος [olos] dicitur totus, quod sit
however called is because holos olos is-said whole because it-is
totus albus in plumis. Nullus enim meminit cygnum vidisse
wholly white in feathers no-one for remembers a-swan to-have-seen

nigrum. Cygnus autem a canendo est appellatus, eo quod
black the-cygnus however from singing is named on-that because
carminis dulcedinem modulatis vocibus fundit. Ideo autem
of-song the-sweetness with-modulated voices it-pours therefore however
suaviter eum canere perhibent, quia longum collum et
sweetly it to-sing they-report because a-long neck and
inflexum habet, et necesse est eluctantem vocem per longum
bent it-has and necessary it-is the-struggling voice through a-long
et flexuosum iter varias reddere modulationes. Ferunt in
and winding path various to-render modulations they-say in
Hyperboreis partibus præcinentibus citharœdis olores plurimos
the-Hyperborean parts with-preluding lyre-players swans very-many
advolare, apteque admodum concinere. Cygnus plumam habet
fly-up and-fitly very sing-together the-swan a-feather has
niveam, sed carnem nigram. Moraliter olor niveus in plumis
snowy but flesh black morally the-olor snowy in feathers
designat effectum simulationis, qua caro nigra tegitur,
designates the-effect of-pretense by-which the-flesh black is-covered
quia peccatum carnis simulatione velatur. Cygnus, dum
because the-sin of-the-flesh by-pretense is-veiled the-swan while
in flumine natat, cervicem capitis erectam gestat, quia
in the-river it-swims the-neck of-the-head erect carries because
superbus qui cum rebus transitoriis ad interitum trahitur,
the-proud-man who with things transitory to destruction is-drawn
etiam de labentium rerum possessione ad tempus gloriatur.
even about of-slipping things the-possession for a-time glories
Ferunt in hyperboreis partibus præcinentibus citharœdis
they-say in the-Hyperborean parts with-preluding lyre-players
olores plurimos advolare, apteque admodum concinere, quia
swans very-many fly-up and-fitly very sing-together because
qui voluptatibus totis desideriis inhiant, quasi advolantes
those-who at-pleasures with-whole desires gape as-if flying-up

voluptuosis concordant. Sed et in extremis cum cygnus
with-the-voluptuous agree but also at the-last when the-swan
moritur valde dulciter canere perhibetur. Similiter cum de
dies very sweetly to-sing it-is-reported likewise when from
hac vita superbus egreditur, adhuc dulcedine præsentis
this life the-proud-man departs still by-the-sweetness of-the-present
sæculi delectatur, et quæ male gessit, ad memoriam moriens
world he-is-delighted and what badly he-did to memory dying
reducit. Cum vero nivea pluma cygnus exuitur, in veru
he-brings-back when however of-snowy plumage the-swan is-stripped on a-spit
positus ad ignem torretur. Similiter cum dives superbus
placed at the-fire it-is-roasted likewise when the-rich proud-man
moriens exuitur mundana gloria, descendens ad flammas
dying is-stripped of-worldly glory descending to the-flames
inferni cruciabitur per tormenta, et qui cibum sumere
of-hell he-will-be-tormented through torments and he-who food to-take
consueverat nimis, in abyssum descendens fit cibus ignis.
had-been-accustomed excessively into the-abyss descending becomes the-food of-fire

Cap. LIV. De classe Salomonis et Josaphat.

Chapter LIV about the-fleet of-Solomon and of-Jehoshaphat

Classis Salomonis per mare semel per tres annos ibat
the-fleet of-Solomon through the-sea once in three years went
in Tharsis deferens inde aurum, et argentum, dentes
to Tarshish bringing thence gold and silver the-teeth
elephantorum, et simias, et pavos seu pavones (I Reg. X).
of-elephants and apes and peafowl or peacocks I Kings X
Tharsis interpretatur exploratio gaudii. Est autem gaudium
Tarshish is-interpreted the-exploration of-joy there-is however a-joy
præsentis sæculi, est et futuri. Gaudium præsentis vitæ
of-the-present world there-is also of-the-future the-joy of-the-present life
fine clauditur, gaudium vero futuræ nequaquam fine
by-an-end is-closed the-joy however of-the-future by-no-means by-an-end

terminatur. Gaudium præsentis vitæ dolor et tristitia sequitur,
is-bounded the-joy of-the-present life sorrow and sadness follows
gaudium vero futuræ nec dolor nec tristitia subsequitur.
the-joy however of-the-future neither sorrow nor sadness follows-after
Gaudium præsentis sæculi est honoribus sublimari, rebus
the-joy of-the-present world is with-honors to-be-raised things
transitoriis ad tempus perfrui, abundare parentum copia,
transitory for a-time to-enjoy to-abound of-parents in-the-plenty
et eorum delectari præsentia. Cum autem aliquis privatur
and their to-delight in-the-presence when however anyone is-deprived
honoribus, spoliatur rebus, cum aliquis amicorum moritur, tunc
of-honors is-stripped of-things when any of-friends dies then
dolor sequitur. Hoc gaudium igitur semper doloribus immiscetur.
sorrow follows this joy therefore always with-sorrows is-mingled
Per tres annos semel classis Salomonis per mare mittitur
in three years once the-fleet of-Solomon through the-sea is-sent
in Tharsis. Classis Salomonis est virtus confessionis. Hac
to Tarshish the-fleet of-Solomon is the-virtue of-confession by-this
classe per hujus mundi mare vehimur, ne submergamur. In
fleet through of-this world the-sea we-are-carried lest we-be-drowned to
Tharsis ergo classis mittitur, quæ inde aurum, et argentum,
Tarshish therefore the-fleet is-sent which thence gold and silver
dentes elephantorum, simias, et pavos deferre perhibetur.
the-teeth of-elephants apes and peafowl to-bring is-reported
Aurum et argentum in Tharsis esse dicitur, id est viri
gold and silver in Tarshish to-be is-said that is men
sapientia clari, eloquentia prædíti, qui dum præsentis sæculi
by-wisdom famous with-eloquence endowed who while of-the-present world
gaudium explorant et exquirunt, seipsos cognoscunt. Et dum
the-joy they-explore and search-out themselves they-know and while
per classem Salomonis de Tharsis ad Jerusalem veniunt, et
through the-fleet of-Solomon from Tarshish to Jerusalem they-come and

aurum purum advehunt, in pace Ecclesiæ per confessionem
gold pure carry-in in the-peace of-the-Church through confession
puriores fiunt. De hoc auro purissimo fecit rex Salomon
purer they-become from this gold most-pure made king Solomon
scuta aurea. Scuta aurea sunt qui pure vivunt, et alios
shields golden the-shields golden are those-who purely live and others
ab incursu diaboli defendunt. Ex prædicto etiam argento
from the-assault of-the-devil defend from the-aforesaid also silver
fiunt tubæ argenteæ, id est doctores Ecclesiæ. Attulit etiam
are-made trumpets silver that is the-teachers of-the-Church it-brought also
simias et pavos, id est derisores et delicatos, ut qui
apes and peafowl that is mockers and the-delicate so-that those-who
in Tharsis derisores et delicati fuerant, in pace conversionis
in Tarshish mockers and delicate had-been in the-peace of-conversion
humiles existant. Attulit etiam classis Salomonis dentes
humble may-stand-forth it-brought also the-fleet of-Solomon the-teeth
elephantorum, id est detractiones superborum. Dum enim
of-elephants that is the-detractions of-the-proud while for
verbis detractoriis bonis operibus simplicium detrahunt,
with-words detracting from-the-good works of-the-simple they-detract
quasi dentibus eorum ossa rodunt. Nota quod dentes
as-if with-teeth their the-bones they-gnaw note that the-teeth
elephantis materia fiunt eboris, et de materia eboris fit
of-the-elephant the-material become of-ivory and from the-material of-ivory is-made
thronus Salomonis. Qui enim ex rapina vivere consueverant,
the-throne of-Solomon those-who for from plunder to-live had-been-accustomed
subjecti vero Salomoni seipsos postea, ut sint thronus
subject however to-Solomon themselves afterward that they-may-be the-throne
ejus, per virtutem justitiæ et charitatis parant. Per tres annos
his through the-virtue of-justice and of-charity prepare in three years
semel classis Salomonis ire consueverat in Tharsis. Primus
once the-fleet of-Solomon to-go had-been-accustomed to Tarshish the-first

annus moraliter est cogitatio, secundus locutio, tertius operatio.
year morally is thought the-second speech the-third action
Cum igitur de his tribus simul confessio agitur, quasi a
when therefore about these three together confession is-made as-if by
servis Salomonis per tres annos semel in Tharson itur.
the-servants of-Solomon in three years once to Tarshish it-is-gone
Sed et Josaphat rex Juda, sicut historia dicit, classes in
but also Jehoshaphat king of-Judah as the-history says fleets on
mari fecit, quæ navigarent in Ophir propter aurum, et ire
the-sea made which should-sail to Ophir for gold and to-go
non potuerunt, quia confractæ sunt in Asiongaber (III
not they-could because broken they-were at Ezion-geber III
Reg. XXII). Josaphat judicans, Asiongaber lingua viri, id
Kings XXII Jehoshaphat judging Ezion-geber the-tongue of-a-man that
est confessio interpretatur. Josaphat rex Juda esse intelligitur
is confession is-interpreted Jehoshaphat king of-Judah to-be is-understood
vel esse dicitur, quando judicium confessioni dominatur. Cum
or to-be is-said when judgment over-confession rules when
enim peccator in confessione seipsum judicat, tunc rex Josaphat
for the-sinner in confession himself judges then king Jehoshaphat
in Judæa regnat. Ophir vero herbosum interpretatur, herbosa
in Judea reigns Ophir however grassy is-interpreted grassy
terra dicitur quæ ab aliquo non elaboratur, in qua nascitur
land is-called which by anyone not is-worked in which is-born
abundantia graminis, ut moveat affectum delectationis. In
an-abundance of-grass that it-may-move the-affection of-delight in
hoc Ophir, id est herboso voluptuosi sedent, desidiosi jacent.
this Ophir that is grassy the-voluptuous sit the-idle lie
Sedent assiduitate, jacent dissolutione. Hoc herbosum est hic
they-sit by-constancy they-lie by-dissolution this grassy-place is this
mundus sterilis et infecundus. In Ophir igitur classis Josaphat
world sterile and unfruitful to Ophir therefore the-fleet of-Jehoshaphat

ire propter aurum nititur, ut dum mundi casus attenditur,
to-go for gold strives that while of-the-world the-fall is-attended-to
mentis puritas acquiratur. Sed cum hoc agitur, in Asiongaber
of-mind the-purity be-acquired but when this is-done at Ezion-geber
classis Josaphat fracta fuisse perhibetur. Gaber, sicut dicit
the-fleet of-Jehoshaphat broken to-have-been is-reported Geber as says
Hieronymus, juvenis sive fortis interpretatur. Non est igitur
Jerome youth or strong is-interpreted not is therefore
mirum si classem confessionis frangat impetus juventutis.
a-wonder if the-fleet of-confession break the-onset of-youth

THE PEACOCK AND THE EAGLE

The peacock, with its terrible voice, serpent's head, sapphire breast, and eyed tail, is the teacher; but when praised it lifts its tail and bares itself. The eagle, which gazes at the sun, tests its young by the light, and renews itself by sharpening its beak on the rock, figures in Scripture malign spirits, earthly power such as Nebuchadnezzar, John and the contemplatives, and the just man renewed in Christ.

Cap. LV. De pavonis natura.
Chapter LV about of-the-peacock the-nature
Quoniam de quibusdam præmissis jam diximus, restat
since about certain-ones set-before already we-have-spoken it-remains
ut de pavone, de quo agere intendimus, aliquid dicamus.
that about the-peacock about which to-treat we-intend something we-may-say
«Pavo, sicut dicit Isidorus, a sono vocis nomen
the-peacock as says Isidore from the-sound of-its-voice the-name
accepit.» Cum enim ex improviso clamare cœperit,
received when for from the-unforeseen to-cry it-shall-have-begun
pavorem subitum audientibus incutit. Pavo igitur a pavore
dread sudden on-the-hearers it-strikes the-peacock therefore from dread

dicitur, cum per vocem ejus pavor audientibus inferatur.
is-called since through voice its dread on-the-hearers be-brought
Pavo dum in Tharsis habitat, delicatos designat. Cum
the-peacock while in Tarshish it-dwells the-delicate designates when
vero per classem in Jerusalem delatus fuerit, doctorum
however by the-fleet to Jerusalem brought it-shall-have-been of-teachers
prædicantium figuram gerit. Duras habet carnes, et putredini
preaching the-figure it-bears hard it-has flesh and to-rot
resistentes, quæ vix a coquo coquuntur igni, vel a calore
resisting which scarcely by the-cook are-cooked by-fire or by the-heat
hepatis coqui possunt in stomacho. Tales sunt fortium
of-the-liver to-be-cooked can in the-stomach such are of-strong
doctorum mentes, quas nec flamma cupiditatis exurit, nec
teachers the-minds which neither the-flame of-greed burns nor
calor libidinis accendit. Habet pavo vocem terribilem,
the-heat of-lust kindles has the-peacock a-voice terrible
incessum simplicem, caput serpentinum, pectus sapphirinum,
a-gait simple a-head serpent-like a-breast sapphire
habet etiam in alis plumas aliquantulum ruffas, habet
it-has also in the-wings feathers somewhat reddish it-has
caudam longam, et ut, ita dicam, quasi oculis plenam.
a-tail long and as so I-may-say as-if with-eyes full
Habet, inquam, pavo vocem terribilem, quando prædicator
it-has I-say the-peacock a-voice terrible when the-preacher
peccatoribus comminatur inexstinguibilem gehennæ ignem.
to-sinners threatens the-unquenchable of-gehenna fire
Simpliciter incedit, quoties in operibus suis humilitatem
simply it-walks as-often-as in works his humility
non excedit. Habet caput serpentinum, dum caput mentis
not he-exceeds it-has a-head serpent-like while the-head of-the-mind
tenetur sub custodia callidæ circumspectionis. Color vero
is-held under the-guard of-shrewd circumspection the-color however

sapphirinus in pectore, cœleste desiderium designat in humana
sapphire in the-breast heavenly desire designates in the-human
mente. Color ruffus subrubens in pennis amorem significat
mind the-color red reddish in the-feathers the-love signifies
contemplationis. Longitudo caudæ longitudinem innuit
of-contemplation the-length of-the-tail the-length hints
futuræ vitæ. Quod autem quasi oculos in cauda habet,
of-the-future life that however as-if eyes in the-tail it-has
ad hoc pertinet quod unusquisque doctor prævidet, quod
to this pertains that each teacher foresees what
periculum in fine singulis imminet. Est in cauda color
danger at the-end over-each threatens there-is in the-tail a-color
viridis, ut initio conveniat finis. Varietas igitur colorum
green that with-the-beginning may-agree the-end the-variety therefore of-colors
designat diversitatem virtutum. Nota etiam quod pavo, dum
designates the-diversity of-virtues note also that the-peacock while
laudatur, caudam erigit, quando prælatus quilibet adulantium
it-is-praised the-tail raises when a-prelate any of-flatterers
laudibus per vanam gloriam mentem levat. Pennas in
by-the-praises through vain glory the-mind raises the-feathers in
ordine ponit, quia quidquid doctor agit, se ordinate
order it-sets because whatever the-teacher does himself in-order
fecisse credit. Cum autem cauda erigitur, posteriora
to-have-done he-believes when however the-tail is-raised the-hinder-parts
nudantur, et sic quod laudatur in opere, deridetur in
are-bared and thus what is-praised in the-work is-mocked in
elatione. Oportet igitur ut pavo caudam submissam gerat,
the-elation it-behooves therefore that the-peacock the-tail lowered carry
ut id laudabile, quod doctor agit, cum humilitate fiat.
that that praiseworthy-thing which the-teacher does with humility be-done

Cap. LVI. De natura aquilæ.

Chapter LVI about the-nature of-the-eagle

Aquila ab acumine oculorum vocata. Tanti enim visus

the-eagle from the-sharpness of-its-eyes called of-so-great for sight

aut contuitus esse dicitur, ut cum super maria immobili

or gaze to-be it-is-said that when over the-seas with-motionless

penna feratur, ita ut humanis pateat obtutibus, de tanta

wing it-is-borne so that to-human it-be-open gazes from so-great

sublimitate pisciculos natare videat, ac turbinis instar

a-height little-fish to-swim it-sees and of-a-whirlwind like

descendens raptam prædam pennis ad littus pertrahat.

descending the-seized prey with-its-wings to the-shore drags

Nam et contra radium solis fertur obtutum non flectere,

for also against the-ray of-the-sun it-is-said the-gaze not to-bend

unde et pullos suos ungue suspensos, radiis solis

whence also the-chicks its by-the-claw suspended to-the-rays of-the-sun

objicit, et quos viderit immobilem tenere aciem,

it-exposes and those-whom it-shall-have-seen motionless to-hold the-gaze

ut dignos genere conservat, si quos vero perspexerit

as worthy by-birth it-keeps if any however it-shall-have-perceived

reflectere obtutum, quasi degeneres abjicit. Unde beatus

to-turn-away the-gaze as-if degenerate it-casts-off whence blessed

Gregorius: «Aquilæ vocabulo in Scriptura sacra aliquando

Gregory of-the-eagle by-the-word in Scripture sacred sometimes

maligni spiritus raptores animarum, aliquando præsentis

malign spirits the-snatchers of-souls sometimes of-the-present

sæculi potestates, aliquando vero vel subtilissimæ sanctorum

world the-powers sometimes however either the-most-subtle of-the-saints

intelligentiæ, vel incarnatus Dominus, ima celeriter

understandings or incarnate the-Lord the-depths swiftly

transvolans, et mox summa repetens designatur.» Aquilarum

flying-across and soon the-heights seeking-again is-designated of-eagles

nomine insidiatores spiritus exprimuntur; Jeremia attestante
by-the-name lying-in-wait spirits are-expressed with-Jeremiah attesting
qui ait: Velociores fuerunt persecutores nostri aquilis
who says swifter were persecutors our than-the-eagles
cœli (Jer. IV). Persecutores enim nostri aquilis cœli
of-the-sky Jer IV persecutors for our than-the-eagles of-the-sky
velociores sunt, cum tanta contra nos maligni homines
swifter are when so-great-things against us malign men
faciunt, ut ipsas etiam aereas potestates inventionibus malitiæ
do that the-very even aerial powers by-the-inventions of-malice
præire videantur. Aquilæ vocabulo potestas terrena figuratur.
to-go-before they-seem of-the-eagle by-the-word power earthly is-figured
Unde per Ezechielem prophetam dicitur: Aquila grandis
whence through Ezekiel the-prophet it-is-said an-eagle great
magnarum alarum, longo membrorum ductu, plena plumis
of-great wings with-long of-limbs extension full of-feathers
et varietate, venit ad Libanum, et tulit medullam cedri,
and of-variety came to Lebanon and took the-marrow of-the-cedar
et summitatem frondium ejus evulsit (Ezech. XVII). Qua
and the-top of-the-foliage its plucked-off Ezek XVII by-which
videlicet aquila quis alius quam Nabuchodonosor rex Babylonis
namely eagle who other than Nebuchadnezzar king of-Babylon
designatur, qui pro immensitate exercitus magnarum alarum,
is-designated who for the-immensity of-his-army of-great wings
pro diuturnitate temporum longo membrorum ductu, pro
for the-long-duration of-times with-long of-limbs extension for
multis vero divitiis plenus plumis, pro innumera autem
many however riches full of-feathers for the-countless however
terrenæ gloriæ compositione plenus varietate describitur?
of-earthly glory array full of-variety is-described
Qui venit ad Libanum, et tulit medullam cedri, et
who came to Lebanon and took the-marrow of-the-cedar and

summitatem frondium ejus evulsit, quia Judææ celsitudinem
the-top of-the-foliage its plucked-off because of-Judea the-loftiness
petens, nobilitatem regni ejus quasi medullam cedri
seeking the-nobility of-the-kingdom its as-if the-marrow of-the-cedar
abstulit, et dum tenerrimam regum prolem a regni
he-took-away and while the-most-tender of-kings offspring from of-the-kingdom
sui culmine captivando sustulit, quasi summitatem frondium
its the-summit by-taking-captive he-took-away as-if the-top of-the-foliage
ejus evulsit. «Aquilæ vocabulo subtilis sanctorum intelligentia
its he-plucked-off of-the-eagle by-the-word the-subtle of-the-saints understanding
exprimitur. Unde idem propheta, dum sub animalium
is-expressed whence the-same prophet while under of-animals
specie evangelistas quatuor se vidisse describeret (Ezech.
the-appearance the-evangelists four himself to-have-seen he-described Ezek
I), in eis quartum animal, id est Joannem per aquilam
I among them the-fourth animal that is John by the-eagle
significavit, qui volando terram deseruit, quia per subtilem
he-signified who by-flying the-earth deserted because through subtle
intelligentiam interna mysteria Verbi videndo penetravit.»
understanding the-inner mysteries of-the-Word by-seeing he-penetrated
Similiter, qui hæc terrena mente deserunt, velut aquila
likewise those-who these earthly-things in-mind desert like the-eagle
cum Joanne per contemplationem cœlestia quærunt. Item
with John through contemplation heavenly-things seek again
beatus Gregorius de aquila: «Sicut aquila volans ad escam.
blessed Gregory about the-eagle as the-eagle flying to food
Moris quippe est aquilæ ut irreverberata acie radios solis
of-custom indeed it-is of-the-eagle that with-undazzled sight the-rays of-the-sun
aspiciat, sed, cum refectionis indigentia urgetur, eamdem
it-look-at but when of-refreshment by-the-need it-is-pressed the-same
aciem oculorum, quam radiis solis infixerat, ad respectum
sight of-the-eyes which on-the-rays of-the-sun it-had-fixed to the-regard

cadaveris inclinat, et quamvis ad alta evolet, pro sumendis
of-a-corpse it-bends and although to high-places it-fly-out for to-be-taken
tamen carnibus terram petit. Sic et antiqui patres fuerunt,
nevertheless flesh the-earth it-seeks so also the-ancient fathers were
qui, inquantum humanitatis infirmitas admittebat, Creatoris
who in-so-far-as of-humanity the-infirmity allowed of-the-Creator
lucem erecta mente contemplati sunt. Sed hunc incarnandum
the-light with-raised mind contemplated have but him to-be-incarnated
in fine mundi præscientes, quasi a solis radiis
at the-end of-the-world foreknowing as-if from of-the-sun the-rays
deflexerunt. Et quasi de summis ad ima veniunt, dum
they-turned-aside and as-if from the-heights to the-depths they-come while
Deum super omnia, et hominem infra omnia agnoscunt.
God above all-things and man beneath all-things they-acknowledge
Quem pro humano genere dum passurum, moriturumque
whom for the-human race while about-to-suffer and-about-to-die
suspiciunt (qua scilicet morte semetipsos refici, atque
they-look-up-to by-which namely death themselves to-be-refreshed and
reformari ad vitam noverunt), quasi more aquilæ post
to-be-reformed to life they-knew as-if in-the-manner of-the-eagle after
contemplatos solis radios, in cadavere escam quærunt.»
contemplated of-the-sun the-rays in a-corpse food they-seek
Aliter: «Sicut aquila volans ad escam. Aquila etenim alto
otherwise as the-eagle flying to food the-eagle indeed by-a-high
valde volatu suspenditur, et adnisu præpeti ad æthera
very flight is-suspended and with-effort swift to the-ether
liberatur, sed per appetitum ventris terras expetit, seseque
is-freed but through the-appetite of-the-belly the-lands it-seeks and-itself
a sublimibus repente deorsum fundit. Sic humanum genus
from the-heights suddenly downward pours thus the-human race
in primo parente ad ima de sublimibus corruit, quod
in the-first parent to the-depths from the-heights fell which

nimirum conditionis suæ dignitas in rationis celsitudine
truly of-condition its the-dignity in of-reason the-loftiness
quasi in aeris libertate suspenderat, sed quia contra
as-if in of-the-air the-freedom had-suspended but because against
præceptum cibum contigit, per ventris concupiscentiam ad
the-command food it-touched through of-the-belly desire to
terras venit, et quasi post volatum carnibus pascitur, qui
the-lands it-came and as-if after flight on-flesh is-fed which
illa libera contemplationis inspiracula perdidit, et deorsum
those free of-contemplation breathing-places lost and downward
corporis voluptatibus lætatur.» Item de aquila: Renovabitur
of-the-body in-the-pleasures rejoices again about the-eagle will-be-renewed
ut aquilæ juventus mea (Psal. CII). Solet dici de
like of-the-eagle youth my Ps CII it-is-wont to-be-said about
aquila dum senectute premitur, quod rostrum illius aduncetur
the-eagle when by-old-age it-is-pressed that the-beak its is-hooked
et incurvetur, ita ut sumere cibum nequeat, et macie
and is-curved so that to-take food it-cannot and with-leanness
languescat, sed veniens ad petram rostrum acuit, et cibum
languishes but coming to the-rock the-beak it-sharpens and food
capiens, iterum juvenescit. Petra est Christus, aquila quilibet
taking again grows-young the-rock is Christ the-eagle any
justus, qui ad petram rostrum acuit, dum seipsum Christo
just-man who on the-rock the-beak sharpens when himself to-Christ
per bonam operationem conformem reddit.
through good working conformed renders

The ibis, which cannot swim and feeds on carrion along the shore, is the Christian who will not enter the deep waters of the spirit. The coot, which keeps to one place, is the faithful who remain in the Church until the end.

Cap. LVII. De ibe seu ibide ave.

Chapter LVII about the-ibis or ibis bird

Est volatile quod dicitur ibis, hoc secundum legem

there-is a-flying-creature which is-called the-ibis this according-to the-law

immundum est præ omnibus volatilibus, quoniam mortuis

unclean is beyond all flying-creatures since on-dead

et morticinis cadaveribus vescitur, et super littora maris

and carrion corpses it-feeds and upon the-shores of-the-sea

vel fluminum, vel stagnorum die noctequemoratur, quærens

or of-rivers or of-pools by-day and-by-night stays seeking

mortuos pisciculos, vel aliquod cadaver, quod ab aqua jam

dead little-fish or some corpse which by the-water already

putridum vel madidum ejectum fuerit foras. Nam in

putrid or sodden cast shall-have-been outside for into

aquam ingredi timet, quia natare nescit, nec dat operam

the-water to-enter it-fears because to-swim it-knows-not nor does-it-give effort

ut discat, quia mortuis cadaveribus delectatur, ideo non

that it-may-learn because in-dead corpses it-delights therefore not

potest in altitudinem aquæ ingredi, ubi mundi pisciculi

it-can into the-depth of-the-water to-enter where clean little-fish

demorantur, ut inde sibi capiat cibum, sed semper foris

linger that thence for-itself it-may-take food but always outside

oberrans circuit refugiens puriores et altissimas aquas, unde

wandering it-circles fleeing the-purer and deepest waters whence

possit mundus vivere. Tu igitur, Christiane homo, qui ex

it-could clean to-live you therefore Christian man who from

aqua et Spiritu sancto renatus es, ingredere ad intelligibiles
water and the-Spirit Holy reborn are enter into the-intelligible
et spirituales aquas, id est in altitudinem præceptorum
and spiritual waters that is into the-depth of-the-precepts
Christi, quæ sunt charitas, gaudium, pax, patientia, benignitas,
of-Christ which are charity joy peace patience kindness
longanimitas, bonitas, mansuetudo, fides, modestia, continentia,
long-suffering goodness meekness faith modesty continence
castitas (Galat. V). Quia, si nolueris in altiores ingredi,
chastity Gal V for if you-shall-not-wish into the-deeper to-enter
et de ipsis spiritualibus escas tibi capere et sumere,
and from those spiritual foods for-yourself to-take and to-consume
sed circumiens foris et oberrans mortuis, et fœdissimis
but circling outside and wandering on-dead and most-foul
cadaveribus saginari volueris, de quibus dicit Apostolus:
corpses to-be-fattened you-shall-wish about which says the-Apostle
Manifesta autem sunt opera carnis, quæ sunt immunditia,
manifest however are the-works of-the-flesh which are uncleanness
adulteria, fornicatio, impudicitia, luxuria, ebrietas, commessatio,
adulteries fornication shamelessness lechery drunkenness carousing
avaritia, cupiditas (ibid.), ad immundorum societatem pervenies.
avarice greed ibid to of-the-unclean the-company you-will-come
Hæ sunt carnales et mortiferæ escæ, quibus infelices
these are the-carnal and death-bearing foods with-which unhappy
animæ nutriuntur ad pœnam. Disce igitur natare super hoc
souls are-nourished for punishment learn therefore to-swim upon this
mare magnum, et spatiosum manibus, sunt illic reptilia
sea great and spacious with-hands are there creeping-things
quorum non est numerus (Psal. CIII). Nec eos aliter
of-which not is a-number Ps CIII nor them otherwise
superabis, nisi per signum crucis. Sancti igitur tanquam
will-you-overcome except through the-sign of-the-cross the-saints therefore like

naves pertranseuntes perveniunt ad regna cœlorum, velut
ships passing-across arrive at the-kingdoms of-the-heavens as-if
quietissimum portum. Nescientes autem spiritualiter natare
a-most-quiet harbor those-not-knowing however spiritually to-swim
excludentur a regno cœlorum, et mortui cum mortuis
will-be-shut-out from the-kingdom of-the-heavens and dead with the-dead
peribunt, sicut dicitur in Evangelio: Dimitte mortuos sepelire
will-perish as is-said in the-Gospel let the-dead to-bury
mortuos (Matth. VIII). Convenienter ergo hoc de ibi
the-dead Matt VIII fittingly therefore this about the-ibis
physiologus dicit et quod serpentes violenter fugat. Et
the-physiologus says and that serpents violently it-puts-to-flight and
tu, cum oras, extende manus tuas ad cœlos, quia virtus
you when you-pray stretch-out hands your to the-heavens because the-virtue
crucis semper defendit orantes et dicentes: Signatum est
of-the-cross always defends those-praying and saying signed is
super nos lumen vultus tui, Domine (Psal. IV). Nam et sol
upon us the-light of-face your O-Lord Ps IV for also the-sun
ipse, nisi extenderit radios suos, non lucet, et volucres,
itself unless it-shall-have-stretched-out the-rays its not shines and birds
nisi expanderint alas suas, volare non possunt. Naves nisi
unless they-shall-have-spread the-wings their to-fly not can ships unless
levaverint vela sua, vento flante non movebuntur.
they-shall-have-raised the-sails their with-the-wind blowing not will-be-moved
Denique dum Moyses levabat manus suas, superabat Israel, cum
finally while Moses raised hands his prevailed Israel when
remitteret manus suas, convalescebat Amalech (Exod. XVII).
he-let-down the-hands his grew-strong Amalek Exod XVII

Cap. LVIII. De fulica.

Chapter LVIII about the-coot

Est volatile, quod dicitur fulica, satis intelligibile et

there-is a-flying-creature which is-called the-coot quite intelligent and

prudentissimum super omnia volatilia. Cadaveribus non

most-prudent above all flying-creatures on-corpses not

vescitur, non aliunde alio pervolans atque oberrans, sed

it-feeds not from-one-place to-another flying-across and wandering but

in uno loco commoratur et permanet usque ad finem, et

in one place it-stays and remains until to the-end and

ibi escam suam habet, et requiescit. Sic ergo omnis homo

there food its it-has and rests so therefore every man

fidelis secundum Dei voluntatem conservatur et vivit. Non

faithful according-to of-God the-will is-preserved and lives not

huc atque illuc per diversa loca oberrans circumvolat, sicut

hither and thither through various places wandering he-flies-around as

faciunt hæretici. Nec sæcularibus desideriis ac voluptatibus

do the-heretics nor by-secular desires and pleasures

delectatur corporalibus, sed sicut illa volucris, quæ carnibus

is-he-delighted bodily but like that bird which on-flesh

non vescitur, semper in uno eodemque se continet et

not feeds always in one and-the-same itself keeps and

requiescit loco, id est in Ecclesia catholica et apostolica, et

rests place that is in the-Church catholic and apostolic and

ibi permanet usque in finem, sicut dicitur in Evangelio: Qui

there remains until to the-end as is-said in the-Gospel who

autem perseveraverit usque in finem, hic salvus erit (Matth.

however shall-have-persevered until to the-end he saved will-be Matt

X). Ibi ergo se continet, et ibi Dominus inhabitare

X there therefore himself he-keeps and there the-Lord to-dwell

facit unanimes in domo, et ibi habet quotidianum panem

makes the-like-minded in a-house and there he-has the-daily bread

immortalitatis, potum vero pretiosum sanguinem Christi,
of-immortality as-drink however the-precious blood of-Christ
reficiens se sanctis epulis, et super mel et favum
refreshing himself with-holy feasts and above honey and the-honeycomb
suavissimis eloquiis Domini. Non enim in solo pane vivit
with-the-sweetest sayings of-the-Lord not for in alone bread lives
homo, sed ex omni verbo Dei (Matth. IV). Fulica avis
man but from every word of-God Matt IV the-coot a-bird
est stagnensis, habens nidum in medio aquæ, vel in
is of-the-pools having a-nest in the-middle of-the-water or on
petris quas aqua circumdat, maritimoque semper delectatur
rocks which the-water surrounds and-marine always is-delighted
profundo, dum tempestatem præsenserit, fugiens in nido ludit.
depth when a-storm it-has-foreseen fleeing in the-nest it-plays

Liber secundus qui est præcipue de naturis animalium

BOOK TWO · ON BEASTS

The word "beasts" properly belongs to leopards, foxes, tigers, wolves, apes, and bears, which rage with mouth or claw; wild beasts are named from their freedom to roam where their desire carries them.

Bestiarum vocabulum proprie convenit pardis, vulpibus,
of-beasts the-word properly fits leopards foxes
tigribus, lupis, simiis, ursis, et cæteris, quæ vel ore, vel
tigers wolves apes bears and the-others which either with-mouth or
unguibus sæviunt, exceptis serpentibus. Bestiæ autem dicuntur
with-claws rage except serpents beasts however are-called
a vastando, et vi qua sæviunt. Feræ appellantur
from laying-waste and from-the-force with-which they-rage wild-beasts are-called

eo quod naturali utantur libertate, et desiderio suo
on-that because natural they-use freedom and by-desire their
ferantur. Sunt enim liberæ eorum voluntates, et huc atque
are-carried are for free their wills and hither and
illuc vagantur, et quo animus duxerit, eo feruntur.
thither they-wander and whither the-mind shall-have-led thither they-are-carried

THE LION AND THE ANTELOPE

The lion covers its tracks with its tail, sleeps with open eyes, and wakes its stillborn cubs on the third day: Christ hidden in the flesh, His divinity watching while He slept on the cross, and His resurrection. The lion spares the prostrate. The antelope, which entangles its horns in the willows and is killed, warns against wine and women.

Cap. I. De leone.
Chapter I about the-lion
Leo ex Græco vocabulo inflexum est in Latinum, λέων
lion from the-Greek word bent is into Latin leon
enim dicitur Græce. Est rex ferarum, et omnium
for it-is-called in-Greek it-is the-king of-wild-beasts and of-all
quadrupedum princeps, cujus genus trifarium dicitur. E quibus
quadrupeds the-prince whose kind threefold is-said of which
breves ac juba crispa imbelles sunt, longi et coma
the-short and with-mane curly unwarlike are the-long and with-hair
simplici acriores. Animos eorum, frons et cauda indicat.
simple fiercer the-spirits their the-brow and the-tail show
Virtus eorum in pectore, firmitas in capite. Septi autem
the-strength their in the-breast the-firmness in the-head surrounded however
a venatoribus terram contuentur, quo minus conspectis
by the-hunters the-ground they-look-at so-that less with-seen

venabulis terreantur. Rotarum strepitus timent, sed magis
spears they-be-frightened of-wheels the-rattle they-fear but more
ignem. Et cum ad nullum paveant occursum, feruntur album
fire and though at no they-tremble encounter they-are-said a-white
gallum valde timere. Physici denique dicunt quinque
cock greatly to-fear the-natural-philosophers finally say five
naturales res sive naturas habere leonem. Prima est, quod
natural things or natures to-have the-lion the-first is that
per cacumina montium amat ire. Si vero contigerit
through the-peaks of-mountains it-loves to-go if however it-shall-have-happened
quod a venatoribus quæratur, odorem eorum sentit, atque sua
that by hunters it-be-sought the-scent their it-perceives and its
vestigia cauda sua tegit, ut per ejus vestigia venatores eum
tracks with-tail its covers that by its tracks the-hunters it
investigare nequeant. Sic et Salvator noster, spiritualis Leo
to-track-down cannot so also Savior our the-spiritual Lion
de tribu Juda (Apocal. V), radix Jesse, filius David, missus
of the-tribe of-Judah Rev V the-root of-Jesse the-son of-David sent
a superno Patre, cooperuit vestigia deitatis suæ, carnem
from the-supernal Father covered the-tracks of-deity his flesh
assumens ex Maria virgine, ut etiam diabolus humani
taking from Mary virgin that even the-devil of-the-human
generis inimicus, mysterii incarnationis ejus ignarus, quasi
race the-enemy of-the-mystery of-the-incarnation his ignorant as-if
purum hominem eum conatus sit tentare. Cum enim Dominus
pure man him tried has to-tempt when for Lord
noster Jesus Christus diu jejunans in deserto pro nostris
our Jesus Christ long fasting in the-desert for our
peccatis esuriret ex parte carnis, accessit ad eum tentator
sins hungered on the-side of-the-flesh came to him the-tempter
dicens ei: Si Filius Dei es, dic ut lapides isti panes
saying to-him if the-Son of-God you-are say that stones these bread

fiant (Matth. IV). Quando autem pro nobis pati voluit,
become Matt IV when however for us to-suffer he-willed
traditus à discipulo in manus Judæorum, ratus est diabolus
betrayed by a-disciple into the-hands of-the-Jews thought has the-devil
eum morte vincere, quem vivum non valuit superare. Sed
him by-death to-conquer whom living not he-was-able to-overcome but
cum propria virtute a mortuis resurrexisset, non solum ab
when by-his-own power from the-dead he-had-risen not only from
inferis rediit, sed etiam captivam duxit captivitatem,
the-underworld he-returned but also captive he-led captivity
suam demonstrans deitatem. Secunda natura leonis est
his showing deity the-second nature of-the-lion is
quod cum dormit, oculos apertos habere videtur. Quod bene
that when it-sleeps the-eyes open to-have it-seems which well
dicitur de Christo in Canticis canticorum. Ego dormio, et
is-said about Christ in the-Song of-Songs I sleep and
cor meum vigilat (Cant. V). Dormivit enim caro in cruce
heart my keeps-watch Song V slept for the-flesh on the-cross
moriendo, divinitas vero vigilabat cuncta protegendo, unde
by-dying the-divinity however kept-watch all-things by-protecting whence
psalmus: Ecce non dormitabit neque dormiet, qui custodit
the-psalm behold not will-slumber nor will-sleep he-who guards
Israel (Psal. CXX). Tertia ejus natura, quod cum leæna parit,
Israel Ps CXX the-third its nature that when the-lioness bears
suos catulos mortuos parit, et ita custodit tribus diebus,
her cubs dead she-bears and so guards for-three days
donec veniens pater eorum in faciem eorum exhalet, ut
until coming the-father their into face their breathe that
vivificentur. Sic omnipotens Pater Dominum nostrum Jesum
they-be-quickened so the-almighty Father Lord our Jesus
Christum Filium suum tertia die suscitavit a mortuis,
Christ Son his on-the-third day raised from the-dead

dicente Jacobo: Dormitabit tanquam leo, et sicut catulus
with-saying Jacob he-will-slumber like a-lion and as the-whelp
leonis suscitabitur (Genes. XLIX). Quarta natura leonis est,
of-a-lion he-will-be-raised Gen XLIX the-fourth nature of-the-lion is
quod nisi læsus fuerit, non facile irascitur. Patet enim
that unless harmed it-shall-have-been not easily it-is-angered is-open for
ejus misericordia, quod prostratis parcit. Unde versus:
its mercy in-that the-prostrate it-spares whence the-verse

Parcere prostratis scit nobilis ira leonis.
To-spare the-prostrate knows the-noble anger of-the-lion.
Tu quoque fac simile quisquis dominaris in orbe.
You also do a-like-thing whoever you-rule in the-world.

Captivos homines sibi obvios repedare permittit, et non nisi
captive men to-it met to-go-back it-permits and not except
præ magna fame interimit. Ad cujus exemplum rationabiles
from great hunger it-kills to whose example rational
homines respicere debent, qui non læsi irascuntur et
men to-look ought who not harmed grow-angry and
innocentes opprimunt, cum eos Christiana lex dimittere
the-innocent oppress when them the-Christian law to-let-go
jubeat liberos.
orders free

Cap. II. De antula seu anto aut antelope animali.
Chapter II about the-antula or antus or antelope animal

Est animal antula nomine acerrimum, ita ut nullus
there-is an-animal antula by-name most-fierce so that no
venator ei possit appropinquare; habet enim cornua longa in
hunter to-it can to-approach it-has for horns long in
similitudinem serræ, quibus secare potest maximas quercus,
the-likeness of-a-saw with-which to-cut it-can the-greatest oaks

condensa et superflua quæque arborum cedendo secat, in
the-dense and superfluous every-part of-the-trees by-felling it-cuts in
nullo restans. Quando vero sitit, vadit ad flumen magnum
nothing resisting when however it-thirsts it-goes to the-river great
Euphratem, et bibit. Sunt autem ibidem virgæ vimineæ
the-Euphrates and drinks there-are however in-that-place rods of-osier
virides et molles. Incipit autem illud animal ludere in virgulis
green and soft begins however that animal to-play in twigs
illis, et ludendo obligat semetipsum cornibus, obligatisque
those and by-playing binds itself with-the-horns and-with-bound
cornibus vociferatur ingenti rugitu, quia evadere non potest
horns it-cries-out with-huge roar because to-escape not it-can
gracilibus virgulis circumseptus, et tunc quilibet venator
by-slender twigs surrounded and then any hunter
absconse venans, audiens vocem ejus currit, et inveniens
secretly hunting hearing voice its runs and finding-it
ligatum occidit. Cave ergo, homo Dei, ebrietatem, nec
bound kills beware therefore man of-God drunkenness nor
obligeris luxuriæ voluptate, ut non interficiaris a diabolo.
be-bound of-lechery by-the-pleasure that not you-be-killed by the-devil
Vinum enim et mulieres apostatare faciunt homines sapientes
wine for and women to-apostatize make men wise
(Eccli. XIX). Verum vir sapiens et prudens a vino et
Ecclus XIX truly a-man wise and prudent from wine and
a muliere se avertet. Sunt autem duo lapides igniferi,
from woman himself will-turn-away there-are however two stones fire-bearing
masculus et femina. Tu igitur professor prudentiæ, intellige
male and female you therefore professor of-prudence understand
multos periisse propter vinum tanquam virum, et
many to-have-perished on-account-of wine as a-man and
propter feminas, id est voluptates, et cautus esto ut salvus
on-account-of women that is pleasures and cautious be that safe

evadas. Ergo hoc animal supra scriptum significat viros
you-may-escape therefore this animal above written signifies men
habentes cornua bonorum operum, sive scientiam duorum
having the-horns of-good works or the-knowledge of-the-two
Testamentorum, qui quandiu in his studuerint, non solum
Testaments who as-long-as in these they-shall-have-studied not only
modica, sed etiam grandia vitia resecant. Si vero inde reversi,
small but also great vices they-cut-off if however thence turned-back
ad illecebras hujus vitæ et voluptates attenderint,
to the-enticements of-this life and pleasures they-shall-have-attended
gulæ ac lenocinio servierint, non solum virtutem
to-gluttony and to-pandering they-shall-have-served not only the-virtue
bonorum operum sed etiam præmia perdunt habenda.
of-good works but also the-rewards they-lose to-be-had

THE ONOCENTAUR, THE HEDGEHOG, THE FOX, AND THE UNICORN

The onocentaur, half man and half ass, is the double-tongued. The hedgehog that carries off grapes on its spines is the devil stripping the soul's vineyard. The fox feigns death to catch birds, as the devil does. The unicorn, caught only in a virgin's lap, is Christ born of Mary.

Cap. III. De onocentauro.
Chapter III about the-onocentaur
Onocentaurum duabus naturis constare physiologus asserit,
the-onocentaur of-two natures to-consist the-physiologus asserts
dicens: Superior pars centauro homini similis est, inferior vero
saying the-upper part to-a-centaur man like is the-lower however
ono, id est asino. Huic assimilatur vecordes atque bilingues
to-the-onos that is to-the-ass to-this are-likened senseless and double-tongued
homines. Unde Paulus dicit: Habentes promissiones pietatis,
men whence Paul says having the-promises of-piety

factis autem abnegantes (II Cor VII); et Psalmista: Homo
in-deeds however denying II Cor VII and the-Psalmist man
cum in honore esset, non intellexit, comparatus est jumentis
when in honor he-was not understood compared he-is to-beasts
insipientibus, et similis factus est illis (Psal. XLVIII).
senseless and like made he-is to-them Ps XLVIII

Cap. IV. De herinaceo, seu hericio.

Chapter IV about the-herinaceus or hedgehog

Physiologus dicit de herinaceo, quod figuram habet porcelli
the-Physiologus says about the-hedgehog that the-shape it-has of-a-piglet
lactentis, et est totus spinosus, qui tempore vindemiarum
sucking and is wholly spiny which at-the-time of-the-vintages
ingreditur vineam, et ubi invenit vitem oneratam, ascendit
enters the-vineyard and where it-finds a-vine laden it-climbs
supra et excutit racemos ad terram, deinde descendit et
above and shakes the-grapes to the-ground then it-descends and
involvit se super congregatos racemos, ut infigantur in spinis
rolls itself upon the-gathered grapes that they-be-fixed on spines
suis, et sic fert escam catulis suis. Est autem aptus
its and thus it-carries food to-the-young its it-is however fit
medicinæ, coctus et comestus proficit. Tu vero, homo Dei,
for-medicine cooked and eaten it-profits you however man of-God
custodi vineam tuam et omnes fructus ejus spirituales, ne
guard vineyard your and all the-fruits its spiritual lest
te occupet istius sæculi sollicitudo, et temporalium bonorum
you seize of-this world the-anxiety and of-temporal goods
voluptas, et spinosus diabolus infigat suis spinis omnes fructus
the-pleasure and the-spiny devil fix on-his spines all the-fruits
ejus spirituales, et faciat escam bestiis, et fiat anima tua
its spiritual and make food for-the-beasts and become soul your
nuda, vacua et inanis, sicut pampinus, sive vitis ablatis
naked empty and void as the-vine-shoot or vine with-taken-away

uvis. Post hoc enim frustra clamabis: Vineam meam non
the-grapes after this for in-vain you-will-cry vineyard my not
custodivi (Cant. II). Hujus herinacei etiam natura est,
I-have-guarded Song II of-this hedgehog also the-nature is
ut si quando senserit hominem, contra omnes insidias
that if ever it-shall-have-sensed a-man against all the-snares
ejus protegit se suis spinis sepiens, et se in globum
his it-protects itself with-its spines hedging and itself into a-ball
colligens, et velut plaustrum stridet. Tu autem salutis tuæ
gathering and like a-wagon it-creaks you however of-salvation your
inimicum præsentiscens, datis tibi virtutibus et Ecclesiæ
the-enemy foreseeing with-the-given to-you virtues and of-the-Church
sacramentis contra eum te muni, et ut Deo vivas,
the-sacraments against him yourself fortify and that to-God you-may-live
mundi, carnis et diaboli operibus mortuum te finge.
of-the-world of-the-flesh and of-the-devil to-the-works dead yourself feign

Cap. V. De vulpe et ejus natura.
Chapter V about the-fox and its nature

Vulpes dicta est quasi volupes. Est enim volubilis pedibus,
the-fox called is as-if volupes it-is for nimble with-feet
et nunquam recto itinere, sed tortuosis anfractibus currit.
and never by-straight path but by-winding bends it-runs
Est autem animal fraudulentum et ingeniosum. Cum enim
it-is however an-animal fraudulent and ingenious when for
esurit, et non invenit quod manducet, involvit se in
it-hungers and not it-finds what it-may-eat it-rolls itself in
rubra terra, ut appareat quasi cruentata, et projicit se in
red earth that it-may-appear as-if bloodied and throws itself on
terram, retinetque flatum suum, ita ut non spiret, aves
the-ground and-holds breath its so that not it-breathes the-birds
vero videntes eam non flantem, et quasi cruentatam, et
however seeing it not breathing and as-if bloodied and

linguam ore ejus ejectam, putant eam esse mortuam,
the-tongue from-the-mouth its thrust-out think it to-be dead
et descendunt sessum super eam. Illa autem sic rapit
and descend to-sit upon it it however thus seizes
eas et devorat. Istius autem figuram diabolus possidet.
them and devours of-this however the-figure the-devil possesses
Omnibus enim viventibus secundum carnem fingit se esse
to-all for living according-to the-flesh he-feigns himself to-be
mortuum, quousque intra guttur suum eos habeat et puniat.
dead until within throat his them he-has and punishes
Spiritualibus tamen viris in fide viventibus, quæ dilectionem
to-spiritual nevertheless men in faith living which love
operatur, vere mortuus est et ad nihilum redactus. Qui
works truly dead he-is and to nothing reduced those-who
autem volunt exercere opera ejus, moriuntur, dicente
however wish to-exercise the-works his die with-saying
Apostolo: Scientes hoc quia si secundum carnem vixeritis,
the-Apostle knowing this that if according-to the-flesh you-shall-have-lived
moriemini. Si autem spiritu facta carnis mortificaveritis
you-will-die if however by-the-spirit the-deeds of-the-flesh you-shall-have-mortified
vivetis (Rom. VIII); et David: Introibunt in inferiora
you-will-live Rom VIII and David they-will-enter into the-lower-parts
terræ, tradentur in manus gladii, partes vulpium
of-the-earth they-will-be-delivered into the-hands of-the-sword the-portions of-foxes
erunt (Psal. LXII); et Dominus de Herode: Ite, et dicite
they-will-be Ps LXII and the-Lord about Herod go and say
vulpi illi (Luc. XIII); et in Canticis canticorum: Capite
to-the-fox that Luke XIII and in the-Song of-Songs take
nobis vulpes parvulas exterminantes vineas (Cant. II).
for-us the-foxes little destroying the-vineyards Song II

Cap. VI. De monocerote sive unicorni animali.
Chapter VI about the-monoceros or unicorn animal
Est animal quod dicitur monoceros. Monoceros [μονόκερως]
there-is an-animal which is-called monoceros monoceros monokeros
autem Græce, unicornis dicitur Latine, eo quod unum
however in-Greek unicorn is-called in-Latin on-that because one
cornu habet in medio capite. Physiologus dicit hanc
horn it-has in the-middle head the-Physiologus says this
unicornem habere naturam quod sit pusillum animal, et hædo
unicorn to-have the-nature that it-is a-tiny animal and to-a-kid
simile, acerrimumque habet in capite cornu unum, ipsumque
like and-a-most-sharp it-has in the-head horn one and-it
nullus venator vi aut prævenire aut capere potest, sed
no hunter by-force either to-forestall or to-capture can but
hoc duntaxat commento ac dolo capiunt illud. Puellam
by-this only device and trick they-capture it a-girl
virginemque speciosam ducunt in locum illum ubi moratur, et
and-a-virgin beautiful they-lead into place that where it-stays and
dimittunt eam solam, cum autem ipsa viderit illud, aperit
they-leave her alone when however she shall-have-seen it she-opens
sinum suum, quo viso, omni ferocitate deposita, caput
bosom her with-which seen with-all ferocity laid-aside head
suum in gremium ejus deponit, et sic dormiens deprehenditur
its in lap her it-lays and thus sleeping it-is-caught
ab insidiatoribus et exhibetur in palatium regis. Sic et
by the-lurkers and is-shown in the-palace of-the-king so also
Dominus Jesus Christus spiritualis unicornis descendens in
Lord Jesus Christ the-spiritual unicorn descending into
uterum virginis per carnem ex ea sumptam captus a Judæis,
the-womb of-a-virgin through flesh from her taken captured by the-Jews
morte crucis damnatus est, de quo David: Et dilectus
to-death of-the-cross condemned was about whom David and the-beloved

quemadmodum filius unicornium (Psal. XXVIII); et alibi:
like the-son of-unicorns Ps XXVIII and elsewhere
Et exaltabitur sicut unicornis cornu meum (Psal. CXI); et
and will-be-exalted like of-a-unicorn the-horn my Ps CXI and
Zacharias: Suscitavit cornu salutis nostræ, in domo David
Zachariah he-has-raised-up a-horn of-salvation our in the-house of-David
pueri sui (Luc. I). Quia vero habet hoc animal unum cornu
the-servant his Luke I because however has this animal one horn
in capite, significat hoc quod Salvator ait: Ego et Pater
on the-head it-signifies this which the-Savior says I and the-Father
unum sumus (Joan. X). Caput enim Christi Deus est (II Cor.
one are John X the-head for of-Christ God is II Cor
XI). Quia acerrimum dicitur, significat quod neque principatus,
XI because most-sharp it-is-called it-signifies that neither principalities
neque potestates, neque throni, neque dominationes intelligere
nor powers nor thrones nor dominions to-understand
Deum valent sicut est. Quia autem dicitur pusillum, propter
God are-able as he-is because however it-is-called tiny on-account-of
incarnationem ejus et humilitatem dicitur, dicente ipso:
the-incarnation his and humility it-is-called with-saying he-himself
Discite a me quia mitis sum et humilis corde (Matth.
learn from me because meek I-am and humble in-heart Matt
XI). Qui intantum acerrimus est, ut subtilissimus diabolus
XI who so-far most-sharp is that the-most-subtle devil
intelligere et investigare Incarnationis ejus mysterium non
to-understand and to-track of-the-Incarnation his the-mystery not
valuerit, sed sola voluntate Patris descendit in uterum
was-able but by-the-sole will of-the-Father he-descended into the-womb
Virginis, et Verbum caro factum est, et habitavit in nobis
of-the-Virgin and the-Word flesh made was and dwelt among us
(Joan. I). Hædo autem similis est unicornis, quia Salvator,
John I to-a-kid however like is the-unicorn because the-Savior

secundum Apostolum, factus est in similitudinem carnis
according-to the-Apostle made was in the-likeness of-the-flesh
peccati, ut de peccato damnaret peccatum (Rom. VIII).
of-sin that from sin he-might-condemn sin Rom VIII

THE HYDRUS, THE CROCODILE, AND THE BEAVER

The hydrus enters the crocodile's jaws and bursts out from its entrails, as Christ harrowed hell. The crocodile, which moves its upper jaw and weeps over the men it eats, is the hypocrite. The beaver bites off what the hunter seeks, as the chaste man casts his vices in the devil's face.

Cap. VII. De hydro et hydra.
Chapter VII about the-hydrus and the-hydra
Est animal in Nilo flumine, quod dicitur hydrus, aquaticus
there-is an-animal in the-Nile river which is-called the-hydrus aquatic
serpens, id est in aqua vivens. Græci enim hydor [ὕδωρ]
serpent that is in water living the-Greeks for hydor hydor
aquam vocant. Inde hydrus aquaticus serpens, cujus ictu
water call thence the-hydrus aquatic serpent by-whose bite
obturgescunt, quem morbum boam [fiboam] dicunt, eo quod
they-swell which disease boa fiboa they-call on-that because
fimo bovis curetur. Secundum poetas hydra est draco
by-the-dung of-an-ox it-is-cured according-to the-poets the-hydra is a-dragon
multorum capitum, qualis fuit in Lerna palude provinciæ
of-many heads such-as was in Lerna marsh of-the-province
Arcadiæ, quem cum Hercules occidere vellet, uno capite cæso,
of-Arcadia which when Hercules to-kill wished with-one head cut
tria capita exsurgebant. Sed hoc fabulosum est. Nam constat
three heads rose-up but this fabulous is for it-is-agreed
quod hydra dicta multorum capitum, est locus evomens aquas
that the-hydra called of-many heads is a-place spewing-out waters

vastantes vicinam civitatem, in quo uno meatu clauso
laying-waste the-neighboring city in which with-one channel closed
multi erumpebant, quod Hercules videns loca ipsa igne
many burst-out which Hercules seeing the-places themselves with-fire
exussit, et meatus clausit. At hic hydrus præfatus inimicus
burned and the-channels closed but this hydrus aforesaid hostile
est crocodilo, et hanc habet naturam et consuetudinem, ut
is to-the-crocodile and this has nature and custom that
cum venerit et viderit crocodilum in littore dormientem, vadit
when it-has-come and has-seen the-crocodile on the-shore sleeping it-goes
et involuit se luto, quo possit facilius illabi in fauces
and wraps itself in-mud by-which it-may more-easily slip into the-jaws
crocodili. Crocodilus igitur subito eum vivum transglutit,
of-the-crocodile the-crocodile therefore suddenly it alive swallows
ille vero dilanians omnia viscera ejus, non solum vivus,
it however tearing all the-entrails its not only alive
sed etiam illæsus exit. Sic igitur mors et infernus figuram
but also unharmed goes-out so therefore death and hell the-figure
habent crocodili, quorum inimicus est Dominus noster Jesus
have of-the-crocodile whose enemy is Lord our Jesus
Christus. Nam assumens humanam carnem, descendit ad
Christ for taking human flesh he-descended to
infernum, et disrumpens omnia viscera ejus, eduxit eos qui
hell and bursting all the-entrails its he-led-out those who
injuste ab eo detinebantur in morte. Mortificavit enim ipsam
unjustly by it were-held in death he-killed for the-very
mortem resurgens a mortuis, et illi insultat per prophetam
death rising from the-dead and at-it he-mocks through the-prophet
dicens: O mors, ero mors tua, morsus tuus ero,
saying O death I-shall-be the-death your the-bite your I-shall-be

inferne (Ose. XV), quia et corpora multorum sanctorum
O-hell Hos XV because also the-bodies of-many saints
cum Christo eo tempore resurrexere (Matth. XVII, 27).
with Christ at-that time rose-again Matt XVII 27
Cap. VIII. De crocodili natura.
Chapter VIII about of-the-crocodile the-nature
Crocodilus a colore croceo dicitur, et nascitur in
the-crocodile from color saffron is-called and is-born in
Nilo flumine, quadrupes animal, terra et aqua vivens,
the-Nile river a-four-footed animal on-land and in-water living
longitudine plerumque viginti cubitorum, dentium et unguium
in-length generally of-twenty cubits of-teeth and of-claws
immanitate armatum, cujus cutis tantæ duritiæ dicitur,
with-the-monstrousness armed whose skin of-so-great hardness is-said
ut quamvis percutiatur in tergo lapidum ictibus, nihil
that although it-be-struck on the-back of-stones with-the-blows in-nothing
lædatur. Nocte in aquis, die in humo quiescit; qui si
it-is-hurt by-night in waters by-day on the-ground it-rests which if
aliquando inveniat hominem comedit eum, si vincere potest,
ever it-find a-man eats him if to-overcome it-can
et postea eum semper plorat. Solus autem præ omnibus
and afterward him always it-weeps alone however beyond all
animalibus superiora oris movet, inferiora vero immota
animals the-upper-parts of-the-mouth it-moves the-lower however unmoved
tenet. Stercus ejus fit unguentum, unde vetulæ et
it-holds the-dung its becomes an-ointment whence old-women and
rugosæ mulieres facies suas perungunt, fiuntque pulchræ
wrinkled women faces their anoint and-become beautiful
donec sudor defluens faciem lavet. Cujus figuram portant
until sweat flowing-down the-face wash whose figure bear
hypocritæ sive luxuriosi atque avari, quia, quamvis vento
the-hypocrites or the-lecherous and avaricious because although by-the-wind

superbiæ inflentur, tabe luxuriæ maculentur, avaritiæ
of-pride they-be-puffed-up by-the-rot of-lechery be-stained of-avarice
morbo offuscentur tamen rigidi ac velut sanctissimi in
by-the-disease be-darkened nevertheless rigid and as-if most-holy in
sanctificationibus legis coram omnibus incedere hominibus
the-sanctifications of-the-law before all to-walk men
sese ostendunt. Nocte in aquis, die humi quiescit,
themselves they-show by-night in waters by-day on-the-ground it-rests
quia quamvis hypocritæ luxuriose vivant, tamen sancte et
because although the-hypocrites lecherously live nevertheless holily and
juste vivere dici delectantur. Conscii suæ malitiæ corde
justly to-live to-be-said they-delight conscious of-their malice in-heart
plangunt, licet usu semper retrahantur et consuetudine ad
they-lament although by-use always they-be-drawn-back and by-custom to
perpetrata. Superiora oris ejus movet, quia hi sanctorum
the-things-done the-upper-parts of-the-mouth its it-moves because these of-the-holy
Patrum vitæ exempla, verborumque doctrinam aliis in
Fathers of-the-life the-examples and-of-the-words the-teaching to-others in
verbo ostendunt, tamen ne minimum quidem eorum quæ
word show nevertheless not the-least even of-those-things which
dicunt in se ostendunt. De stercore ejus fit unguentum,
they-say in themselves they-show from the-dung its becomes an-ointment
quia plerumque mali de perpetrato malo ab imperitis
because generally the-wicked for the-done evil by the-unskilled
laudantur, ac ab hujus mundi favoribus extolluntur. Sed cum
are-praised and by of-this world the-favors are-extolled but when
districtus judex perpetratis malis iram suam ad feriendum
the-strict judge for-the-done evils anger his for striking
promovet, tunc omnis ille decor laudis velut fumus evanescit.
moves-forward then all that grace of-praise like smoke vanishes

Cap. IX. De Castoris natura.

Chapter IX about of-the-Beaver the-nature

Est animal quod dicitur castor vel fiber, nimis acri ingenio,

there-is an-animal which is-called castor or fiber very keen of-wit

et nimis mansuetum animal, cujus testiculi in medicina

and very gentle an-animal whose testicles in medicine

proficiunt ad diversas valetudines, morbosque varios curandos.

profit for various ailments and-diseases various to-be-cured

Physiologus naturam ejus exprimens refert quod, cum

the-Physiologus nature its expressing reports that when

investigatus fuerit, et insecutus, ac acerrime timens

tracked it-shall-have-been and pursued and most-keenly fearing

capi a venatoribus, respicit ad eos, morsuque suos

to-be-caught by the-hunters it-looks-back at them and-with-a-bite its

testiculos abscindit, et ante eos projicit fugiens, venatorque

testicles cuts-off and before them throws fleeing and-the-hunter

veniens colligit illos, et ultra non sequitur eum, sed revertitur.

coming gathers them and further not follows it but returns

Si autem evenerit ut alter venator eum inveniat,

if however it-shall-have-happened that another hunter it find

cum viderit se non posse evadere, erigit se, demonstrans

when it-has-seen itself not to-be-able to-escape it-raises itself showing

venatori sua virilia evulsa. Venator vero hoc videns discedit

to-the-hunter its virile-parts torn-out the-hunter however this seeing departs

ab eo. Sic et ille, qui secundum mandatum Dei vult vivere

from it so also he who according-to the-command of-God wishes to-live

caste abscindit a se omnia vitia, et omnes impudicos

chastely cuts-off from himself all vices and all shameless

actus abjicit in faciem diaboli. Tunc diabolus videns eum

acts throws into the-face of-the-devil then the-devil seeing him

sine testiculis vitiorum, confusus discedit ab eo. Sic sine

without the-testicles of-vices confounded departs from him so without

dubio omnes, qui volunt caste vivere, oportet ut resecent
doubt all who wish chastely to-live it-behooves that they-may-cut-off
omnia vitia cordis et corporis a se, et projiciant
all the-vices of-heart and of-body from themselves and they-may-throw
in faciem diaboli, et vivant in Christo. Nihil ergo
into the-face of-the-devil and they-may-live in Christ nothing therefore
commune habeat homo Dei cum diabolo, ut tutus dicere
common let-have the-man of-God with the-devil that safe to-say
cum Domino valeat: Venit princeps mundi hujus, et in
with the-Lord he-may-be-able comes the-prince of-the-world this and in
me non habet quidquam (Joan. XIV). Unde dicit Apostolus.
me not has anything John XIV whence says the-Apostle
Reddite omnibus debita, cui tributum, tributum; cui
render to-all dues to-whom tribute tribute to-whom
vectigal, vectigal; cui honorem, honorem (Rom. XIII). In
toll toll to-whom honor honor Rom XIII in
primis reddamus diabolo quæ sunt ejus, renuntiantes
the-first-place let-us-render to-the-devil the-things-which are his renouncing
illi et omnibus operibus ejus, et tunc demum ex toto
him and all the-works his and then at-last from whole
corde conversi ad Deum, reddamus illi tanquam Patri
heart turned to God let-us-render to-him as to-Father
nostro honorem, et cum ejus adjutorio discutiamus a
our honor and with his help let-us-shake-off from
nobis vectigal et tributum diaboli, ut adipiscamur fructus
us the-toll and tribute of-the-devil that we-may-obtain fruits
spirituales, et charitatem in operibus bonis, in eleemosynis,
spiritual and charity in works good in alms
in visitationibus infirmorum, in consolatione pauperum, in
in visits of-the-sick in the-consolation of-the-poor in

laudibus Dei, et orationibus assiduis. Castores a castrando
the-praises of-God and prayers constant beavers from castrating
dicti, sunt etiam fibri, qui et pontici canes vocantur.
called are also fibri who also Pontic dogs are-called

THE HYENA, THE ONAGER, AND THE APES

The hyena, now male and now female, haunts tombs and mimics men's voices: the double-minded. The onager brays twelve times at the equinox, as the devil roars when the people turn to God. The ape, which carries the cub it hates and drops the one it loves, is the devil, a head without a tail.

Cap. X. De hyæna, de qua vulgati sunt versiculi.
Chapter X about the-hyena about which spread are little-verses

> Hunc vocat ex causa noctem per nomen hyæna:
> *This-man it-calls from cause by-night through the-name the-hyena:*
> accitumque rapit, et sævo vulnere carpit.
> *and-the-summoned it-seizes, and with-savage wound tears.*

Hyæna est animal quod dicitur in sepulcris mortuorum
the-hyena is an-animal which is-said in the-tombs of-the-dead
habitans, eorumque corpora devorans, cujus natura est, ut
dwelling and-their bodies devouring whose nature is that
aliquando masculus sit, aliquando femina, et ideo est
sometimes male it-is sometimes female and therefore it-is
immundum animal. Refert etiam Julius Solinus quod circuit
an-unclean animal reports also Julius Solinus that it-circles
domos per noctem, et quædam verba exprimit, ut suspicetur
houses through the-night and certain words utters that it-be-suspected
esse homo ab iis qui in domo sunt, eo quod loquitur ut
to-be a-man by those who in the-house are on-that because it-speaks like

homo, qui foras egressi subito ab ea devorantur. Huic belluæ
a-man who outside gone suddenly by it are-devoured to-this monster
assimilantur filii Israel, qui ab initio Deo vivo servierunt,
are-likened the-sons of-Israel who from the-beginning God living served
postea divitiis et luxuriæ dediti, idola coluerunt: propter
afterward to-riches and lechery given idols worshiped on-account-of
hoc propheta Synagogam immundo animali comparavit, dicens:
this the-prophet the-Synagogue to-an-unclean animal compared saying
Facta est mihi hæreditas mea quasi spelunca hyænæ [Vulg.
become is to-me inheritance my as-if the-cave of-a-hyena Vulg
quasi leo in sylva] (Jer. XII). Quicunque igitur inter nos
as-if a-lion in the-wood Jer XII whoever therefore among us
luxuriæ et avaritiæ inserviunt, huic bestiæ comparantur, cum
to-lechery and avarice are-subject to-this beast are-compared since
nec viri nec feminæ sint, id est nec plene fideles nec perfidi,
neither men nor women they-are that is neither fully faithful nor faithless
sed sunt sine dubio, de quibus ait Jacobus apostolus: Vir
but they-are without doubt about whom says James the-apostle a-man
duplex animo, inconstans est in omnibus viis suis (Jac. I), de
double in-mind unstable is in all ways his Jas I about
quibus et Dominus: Non potestis Deo servire et mammonæ
whom also the-Lord not you-can God to-serve and mammon
(Matth. VI). Hæc bellua lapidem habet in oculis nomine
Matt VI this monster a-stone has in the-eyes by-name
hyænium, quem, si quis sub lingua sua tenuerit, futura
hyaenius which if anyone under tongue his shall-have-held the-future-things
prædicere posse creditur. Verumtamen Julius Solinus refert
to-foretell to-be-able is-believed nevertheless Julius Solinus reports
de hoc lapide quod in ventriculis pullorum hyænæ invenitur,
about this stone that in the-bellies of-the-young of-the-hyena it-is-found
et si cujus lingua eo tacta fuerit, divinare dicitur.
and if of-anyone the-tongue by-it touched shall-have-been to-divine he-is-said

Cap. XI. De onagro.

Chapter XI about the-onager

Est animal quod dicitur onager, id est asinus silvester

there-is an-animal which is-called onager that is the-ass wild

seu indomitus, et in deserto vagans: ὄνος enim, id

or untamed and in the-desert wandering onos for that

est onos, dicitur asinus et asina, et ἄγριος (agrios),

is onos is-called ass and she-ass and agrios agrios

agrestis, immitis, ferox. Singuli autem feminarum gregibus

wild harsh fierce single-ones however of-females over-the-herds

præsunt. Nascentibus masculis masculi zelant, et eorum

preside with-being-born males the-males are-jealous and their

testiculos morsibus detruncant, quod caventes matres eos

testicles with-bites cut-off which guarding-against the-mothers them

in secretis occultant. Physiologus dicit de onagro quod

in secret-places hide the-Physiologus says about the-onager that

undecimo die mensis Famochi, id est Martii duodecies in

on-the-eleventh day of-the-month Phamenoth that is of-March twelve-times in

nocte rugit. Similiter et in die, et ex hoc cognoscitur

the-night it-roars likewise also in the-day and from this it-is-known

quod æquinoctium est, et numerum horarum diei vel

that the-equinox it-is and the-number of-the-hours of-the-day or

noctis a rugitibus onagri semel rugientis per singulas

of-the-night from the-roars of-the-onager once roaring through each

cognoscunt horas. Figuram hujus diabolus habet, qui cum

they-know hours the-figure of-this the-devil has who when

scierit noctem et diem coæquari, id est cum viderit

he-has-known the-night and day to-be-made-equal that is when he-has-seen

populum, qui ambulabat in tenebris, converti ad Dominum,

the-people which walked in darkness to-be-turned to the-Lord

et coæquari fidei justorum, sicut coæquatur nox

and to-be-made-equal to-the-faith of-the-just as is-made-equal the-night

cum die, illico rugit nocte ac die per singulas horas,
with the-day at-once he-roars by-night and by-day through each hours
quærens escam suam. Neque enim rugit onager, nisi quando
seeking food his nor for roars the-onager except when
quærit escam sibi sicut dicit Job: Nunquid rugiet onager
it-seeks food for-itself as says Job will roar the-onager
cum habuerit herbam? (Job. VI) Similiter et Apostolus:
when it-shall-have-had grass Job VI likewise also the-Apostle
Adversarius vester diabolus tanquam leo rugiens circuit
the-adversary your the-devil like a-lion roaring goes-around
quærens quem devoret (I Petr. V). Africa habet hos magnos.
seeking whom he-may-devour I Pet V Africa has these great-ones

Cap. XII. De Simiis.

Chapter XII about the-Apes

Simiæ Latine vocantur eo quod in eis similitudo rationis
apes in-Latin are-called on-that because in them the-likeness of-reason
humanæ sentitur. Hæ elementorum sagaces, in nova luna
human is-perceived these of-the-elements shrewd at the-new moon
exsultant, in media tristantur. Harum genera sunt quinque,
exult at the-middle are-sad of-these the-kinds are five
ex quibus cercopitheci caudas habent. Cercopithecus enim
of which the-cercopitheci tails have the-cercopithecus for
simia caudata est quam quidam duram vocant. Sphinges sunt
an-ape tailed is which some dura call sphinxes are
villosæ et dociles ad feritatis oblivionem. Cynocephali et
shaggy and docile to of-wildness forgetfulness the-cynocephali also
ipsi sunt similes simiis, longamque caudam habentes, et
themselves are like to-apes and-a-long tail having and
faciem admodum canis, unde et sic nuncupantur. Satyri facie
a-face quite of-a-dog whence also so they-are-named satyrs with-face
admodum grata, et gesticulatis motibus inquieti. Gallitriches
quite pleasing and with-gesticulating movements restless the-callitriches

toto pene aspectu distant a cæteris; sunt enim facie
with-whole almost appearance differ from the-others they-are for with-face
acuta, longa barba, et lata cauda. Natura simiæ talis est
sharp with-long beard and with-broad tail the-nature of-the-ape such is
ut cum peperit geminos catulos, unum diligat, et alterum
that when it-has-borne twin young one it-loves and the-other
odiat. Quod si aliquando evenerit ut a venatoribus
hates but if ever it-shall-have-happened that by hunters
quæratur, ante se amplectitur quem diligit, et alterum
it-be-sought before itself it-embraces the-one-whom it-loves and the-other
quem odit collo portat. Sed cum lassa fuerit
whom it-hates on-the-neck carries but when tired it-shall-have-become
bipes eundo, projicit nolens quem diligit, servatque
two-footed by-going it-throws-away unwilling the-one-whom it-loves and-keeps
nolens quem odio habet. Cujus figuram diabolus habet
unwilling the-one-whom in-hatred it-has whose figure the-devil has
qui caput habet, caudam vero non habet, et licet totus turpis
who a-head has a-tail however not has and though wholly foul
sit, tamen posteriora ejus impense turpia et horribilia sunt.
he-be nevertheless the-hinder-parts his exceedingly foul and horrible are
Diabolus enim initium habuit cum angelis in cœlis, sed
the-devil for a-beginning had with the-angels in the-heavens but
quia hypocrita fuit et dolosus intrinsecus, perdidit caudam,
because a-hypocrite he-was and deceitful within he-lost the-tail
quia totus in fine peribit, sicut dicit Apostolus: Quem
because wholly at the-end he-will-perish as says the-Apostle whom
Dominus Jesus interficiet spiritu oris sui (II Thess.
the-Lord Jesus will-kill with-the-breath of-mouth his II Thess
XXV). Simia vel simius secundum alios Græcum nomen est.
XXV ape or simius according-to others a-Greek name is
Nam σιμός, id est simus dicitur, eo quod pressis naribus
for simos that is simus it-is-said on-that because with-pressed nostrils

sit bestia turpis et fœda rugis, licet etiam capellarum
it-is a-beast foul and ugly with-wrinkles although even of-she-goats
sit habere pressum nasum, de qua Ennius antiquus poeta:
it-is to-have a-pressed nose about which Ennius the-ancient poet

Simia quam similis turpissima bestia nobis.
The-ape how like most-foul beast to-us.

THE GOAT AND THE HART

The roe that loves the mountains and sees the hunter from afar is Christ, who foresaw Judas. The hart draws serpents from their holes by its breath and renews itself, as Christ crushed the devil; harts cross rivers each resting its head on the one before. Of the two kinds of hart, the one that sheds its hair after the venom is the penitent, the one that seeks the mountain after its kill the saint who finds his pasture in Christ.

Cap. XIII. De capri natura.
Chapter XIII about of-the-goat the-nature
Est animal quod dicitur caper, eo quod captet aspera.
there-is an-animal which is-called caper on-that because it-catches-at rough-things
Nonnulli a crepitu crurum vocant, voluntque eas capreas
some from the-clatter of-the-legs name-them and-they-wish those capreae
vocitatas, quæ sunt agrestes capræ. Has Græci eo quod
called which are wild goats these the-Greeks on-that because
acute vident, dorcades appellaverunt. De quibus physiologus
sharply they-see dorcades have-called about which the-physiologus
dicit quod amant montes altos, et pascuntur in convallibus
says that they-love mountains high and are-fed in the-valleys
montium. Est enim valde providum animal, prævidens omnia
of-the-mountains it-is for very provident an-animal foreseeing all-things

a longe nimis bene, ita ut si in aliqua regione homines
from afar very well so that if in any region men
viderit ambulantes, mox internoscit utrum sint venatores
it-shall-have-seen walking at-once it-distinguishes whether they-be hunters
necne. Sic et Dominus noster Jesus Christus amat excelsos
or-not so also Lord our Jesus Christ loves the-lofty
montes, hoc est prophetas, et patriarchas, et apostolos
mountains that is the-prophets and patriarchs and apostles
omnesque sanctos, et, ut in Canticis canticorum dicitur: Ecce
and-all saints and as in the-Song of-Songs it-is-said behold
fratruelis meus venit sicut caprea saliens in montibus (Cant.
kinsman my comes like a-roe leaping on the-mountains Song
II). Hic est Dominus noster Jesus Christus, qui pascitur
II this is Lord our Jesus Christ who is-fed
in Ecclesia per opera pietatis, quæ faciunt fideles, ut in
in the-Church through the-works of-piety which do the-faithful as in
Evangelio suo dicit: Esurivi, et dedistis mihi manducare
Gospel his he-says I-was-hungry and you-gave to-me to-eat
(Matth. XXV), et reliqua quæ ibidem enumerantur
Matt XXV and the-rest which in-the-same-place are-enumerated
laudabilia. Convallia vero montium Ecclesiam per diversa
praiseworthy-things the-valleys however of-the-mountains the-Church through various
loca figurant, ut in Canticis canticorum: Convertere, fratruelis
places figure as in the-Song of-Songs turn kinsman
meus, et similis esto capreæ, hinnuloque cervorum supra
my and like be to-a-roe and-to-a-fawn of-harts upon
montes convallium (Cant. II). Caprea igitur acutissimam
the-mountains of-the-valleys Song II the-roe therefore the-sharpest
habens aciem oculorum, aspiciensque a longe venatorum
having sight of-the-eyes and-seeing from afar of-the-hunters
insidias, significat Dominum nostrum Jesum Christum,
the-snares signifies Lord our Jesus Christ

quoniam ut, Scriptura dicit: Deus scientiarum Dominus est
since as Scripture says God of-knowledges the-Lord is
(I Reg. II); et alibi: Excelsus Dominus, et humilia
I Kings II and elsewhere lofty the-Lord and the-humble-things
respicit, et alta a longe cognoscit (Psal. CXXXVII).
regards and the-high-things from afar knows Ps CXXXVII
Et sicut prudentissimus creaturam, quam creavit ad honorem
and as most-prudent the-creature which he-created for the-honor
sui nominis, prospicit, videt, et regit, antequam incidamus
of-his name he-foresees sees and rules before we-fall
in laqueum diaboli nos interius prævidendo contegit, sed
into the-snare of-the-devil us inwardly by-foreseeing he-covers but
ne telis cogitationum premamur, innuit et suadet nobis
lest by-the-darts of-thoughts we-be-pressed he-hints and urges us
alta montium petere, et sensus divinorum eloquiorum
the-heights of-the-mountains to-seek and the-senses of-the-divine sayings
discutere, ut ibi quasi in speculo consideremus quid placeat,
to-examine that there as-if in a-mirror we-may-consider what may-please
quid displiceat in nobis ipsis Conditori nostro. Nam sicut
what may-displease in us ourselves to-the-Maker our for as
caprea venatorem prævidet, ita Dominus noster Jesus Christus
the-roe the-hunter foresees so Lord our Jesus Christ
longe ante prospiciens Judam proditorem, sic aiebat: Unus
long before foreseeing Judas the-betrayer thus said one
ex vobis me traditurus est (Matth. XXVI). Et manifestius:
of you me about-to-betray is Matt XXVI and more-plainly
Juda osculo tradis filium hominis? (Luc. XXII).
Judas with-a-kiss do-you-betray the-son of-man Luke XXII

Cap. XIV. De cervorum natura.

Chapter XIV about of-the-harts the-nature

Cervi dicti sunt ἀπὸ τῶν κεράτων, id est a cornibus,

harts called are apo ton keraton that is from horns

dicunturque nongentos annos vivere, atque cum infirmitate

and-they-are-said nine-hundred years to-live and when by-infirmity

vel senectute deficere se sentiunt, spiritu narium

or by-old-age to-fail themselves they-feel with-the-breath of-the-nostrils

serpentes de cavernis extrahunt, et superata eorum

serpents from caves they-draw-out and with-overcome their

pernicie veneni eorum pabulo reparantur. Sagittas infixas

the-deadliness of-the-venom their by-food they-are-restored arrows fixed

pastu dictami excutiunt. Mirantur autem sibilum

by-the-eating of-dittany they-shake-out they-marvel however at-the-whistle

fistularum. Erectis auribus acute audiunt, submissis nihil; si

of-pipes with-raised ears keenly they-hear with-lowered nothing if

quando immensa flumina vel maria transnatant, clunibus

ever immense rivers or seas they-swim-across on-the-haunches

præcedentium capita superponunt, sibi invicem succedentes,

of-those-going-before the-heads they-place-upon each in-turn succeeding

nullum ponderis laborem sentiunt. Lacrymæ eorum collectæ,

no of-weight labor they-feel the-tears their collected

et ossa in eorum corde inventa, apta sunt potui, cordis

and the-bones in their heart found fit are for-drink of-the-heart

pulsu laborantibus. Cervus quoque significat Dominum

by-the-beating for-those-laboring the-hart also signifies Lord

nostrum Jesum Christum, qui diabolum humani generis

our Jesus Christ who the-devil of-the-human race

inimicum, quasi spelunca latitantem in omni natione,

the-enemy as-if in-a-cave lurking in every nation

spiritu divinæ sapientiæ abstrahens, virtutis pede

with-the-breath of-divine wisdom drawing-out of-power with-the-foot

caput ejus contrivit, pabuloque veneni mortis quam
the-head his crushed and-by-the-food of-the-venom of-death which
sponte subiit, nostram naturam peccaminum senectute
willingly he-underwent our nature of-sins by-the-old-age
prægravatam renovavit. Ad ipsum enim Psalmographus dicit:
weighed-down renewed to him for the-Psalmist says
Levavi oculos meos in montes, unde veniet auxilium
I-have-lifted eyes my to the-mountains whence will-come help
mihi (Psal. CXX). Montes, apostolos et prophetas dicit,
to-me Ps CXX the-mountains the-apostles and prophets he-calls
cervos vero fideles homines, oculos in montes, id est
the-harts however faithful men the-eyes to the-mountains that is
preces ad apostolos, ex quibus veniet nobis auxilium,
prayers to the-apostles from whom will-come to-us help
levantes. Item duo sunt genera cervorum. Unum, quod
lifting again two are kinds of-harts one which
ut invenerit serpentem in caverna ubi latitat, flatum
when it-shall-have-found a-serpent in a-cave where it-lurks breath
immittit, ut exeat, et egredientis collum percutiens
sends-in that it-may-come-out and of-it-coming-out the-neck striking
hinc et inde, occidit serpentem, et devorat; postea
on-this-side and on-that kills the-serpent and devours afterward
autem propter tumorem currens ad aquas purissimas,
however on-account-of the-swelling running to waters most-pure
venenum evomit, sed propter hunc tumorem pilos mutat,
the-venom vomits-out but on-account-of this swelling the-hairs it-changes
et cornua abjicit. Cervus figuram pœnitentium habet, qui
and the-horns casts-off the-hart the-figure of-penitents has who
pœnitentes constringuntur intrinsecus conscientia peccatorum,
penitents are-constrained within by-the-conscience of-sins
et vadunt ad fontes, ad doctrinam Scripturarum, forasque
and go to the-fountains to the-teaching of-the-Scriptures and-outside

projiciuntur, quia segregant se per pœnitentiam a
are-thrown because they-separate themselves through penitence from
corpore et sanguine Christi usque dum recipiantur per
the-body and blood of-Christ until when they-be-received through
reconciliationem sacerdotis. Aliud est genus cervorum, quod si
the-reconciliation of-the-priest another is the-kind of-harts which if
invenerit serpentem, occidit eum, et post victoriam petit
it-shall-have-found a-serpent kills it and after the-victory seeks
montem, ubi pabulum inveniat. Sic et unusquisque sanctus
a-mountain where food it-may-find so also each saint
ubi sentit diabolum in se vel in alios venena malæ
when he-feels the-devil into himself or into others the-venoms of-evil
persuasionis infundentem, cum virtute Domini eum interficere
persuasion pouring with the-power of-the-Lord him to-kill
et a se projicere studeat, et veniat ad montem
and from himself to-throw let-him-strive and let-him-come to the-mountain
Christum, ubi animæ pabulum quærat, et inveniat.
Christ where of-the-soul the-food he-may-seek and he-may-find

THE IBEX, THE SALAMANDER, THE DOGS, AND THE WEASEL

The ibex lands unharmed on its two horns, the learned on the two Testaments. The salamander quenches fire, as the just walk through the furnace. The dog heals by licking and returns to its vomit; the weasel and the deaf asp stand for those who hear the word and will not obey it.

Cap. XV. De ibice.
Chapter XV about the-ibex
Est animal quod dicitur ibex, duo cornua habens, quorum
there-is an-animal which is-called the-ibex two horns having of-which
tanta vis est ut, si ab alto montis demissum
so-great the-force is that if from the-height of-a-mountain let-down

fuerit ad ima, totum corpus sustentetur illæsum his
it-shall-have-been to the-depths the-whole body is-sustained unharmed by-these
cornibus. Significat autem eruditos homines, qui duorum
horns it-signifies however learned men who of-the-two
Testamentorum consonantia quidquid adversi eis acciderit,
Testaments by-the-concord whatever adverse to-them shall-have-befallen
quasi quodam salubri temperamento temperare solent, et
as-if with-a-certain wholesome tempering to-temper are-wont and
velut duobus cornibus fulti, bona quæ perpetrant,
as-if by-two horns supported the-good-things which they-do
veteris ac evangelicæ lectionis attestatione sustentant.
of-the-old and of-the-gospel reading by-the-attestation sustain

Cap. XVI. De stellione et salamandra.

Chapter XVI about the-stellio and the-salamander

Est reptile quoddam, quod ab aliis putatur salamandra, ab
there-is a-reptile certain which by some is-thought the-salamander by
aliis stellio. Hoc simile est lacertulæ pusillæ colore vario,
others the-stellio this like is to-a-little-lizard tiny in-color varied
de quo Salomon dicit: Stellio manibus nititur, et moratur in
about which Solomon says the-stellio with-hands strives and stays in
domibus regum (Prov. XXX). Physiologus dicit de eo quod
the-houses of-kings Prov XXX the-Physiologus says about it that
si casu undecunque inciderit in caminum vel fornacem
if by-chance from-anywhere it-shall-have-fallen into a-furnace or an-oven
ignis, aut in quodcunque incendium statim exstinguitur
of-fire or into any burning at-once is-extinguished
ignis. Ita sunt justi admirabiles omnibus hominibus, sicut
the-fire so are the-just admirable to-all men as
fuerunt in camino ignis ardentis Ananias, Azarias, Misael,
were in the-furnace of-fire burning Ananias Azarias Misael
et non tetigit eos omnino ignis. Justos autem intactos et
and not touched them at-all the-fire the-just however untouched and

incontaminatos exire posse de camino ignis evidentius
undefiled to-go-out to-be-able from the-furnace of-fire more-plainly
declarat et Paulus apostolus dicens: Tribulationem patimur,
declares also Paul the-apostle saying tribulation we-suffer
sed non angustiamur. Dejicimur, sed non perimus (II Cor.
but not we-are-distressed we-are-cast-down but not we-perish II Cor
IV). Item: Obstruxerunt ora leonum (Hebr. XI). Ita et
IV again they-stopped the-mouths of-lions Heb XI so also
omnis quicunque ex tota fide sua crediderit in Deum,
every whoever from whole faith his shall-have-believed in God
et in operibus bonis perseveraverit, transit gehennam
and in works good shall-have-persevered passes-through the-gehenna
ignis, et non tangit eum flamma, de qua scriptum est in
of-fire and not touches him the-flame about which written it-is in
Isaia propheta: Si transieris per ignem flamma non te
Isaiah the-prophet if you-shall-have-passed through fire the-flame not you
comburet (Isa. XLIII). Item de eodem. Salamandra dicta
will-burn Isa XLIII again about the-same the-salamander called
est eo quod contra incendia valeat, cujus inter omnia
is on-that because against fires it-prevails whose among all
venenata vis maxima est. Cætera enim singulos feriunt,
venomous-things the-force greatest is the-others for singly strike
hæc plurimos pariter interimit. Nam si arbori irrepserit,
this very-many alike kills for if a-tree it-shall-have-crept-onto
omnia poma ejus veneno inficit, et eos qui ex eadem poma
all the-fruits its with-venom it-infects and those who of the-same fruits
comederint occidit. Quæ etiam si in puteum ceciderit,
shall-have-eaten it-kills which even if into a-well it-shall-have-fallen
vis veneni ex eo potantes interficit. Ista contra
the-force of-the-venom from it those-drinking kills this against
incendia repugnans, sola animalium ignes exstinguit. Vivit
fires fighting alone of-animals the-fires extinguishes it-lives

enim in mediis flammis sine dolore et consumptione,
for in the-midst-of flames without pain and consumption
et non solum non uritur, sed etiam exstinguit incendium.
and not only not is-it-burned but also it-extinguishes the-burning
Cap. XVII. De canibus et eorum naturis.
Chapter XVII about dogs and their natures
Canum sunt plura genera. Alii enim ad capiendum feras
of-dogs there-are several kinds some for to catching the-wild-beasts
silvarum investigant, alii volucres, alii ab infestationibus
of-the-woods track others birds others from the-attacks
luporum greges ovium cum pastoribus custodiunt, alii
of-wolves the-flocks of-sheep with the-shepherds guard others
custodes domum substantiam dominorum suorum vigilando
as-guardians the-house the-substance of-masters their by-watching
custodiunt, ne furto rapiantur in nocte. Vivere quoque
guard lest by-theft it-be-snatched in the-night to-live also
non posse dicuntur sine homine, quapropter intantum
not to-be-able they-are-said without man wherefore so-much
feruntur diligere dominos suos, ut regem quemdam captum
they-are-said to-love masters their that a-king certain captured
ab inimicis, ac in custodia detentum, ejus canes agmine
by enemies and in custody held his dogs with-a-column
facto per medias acies inimicorum ab exsilio reduxerint,
made through the-middle lines of-the-enemies from exile brought-back
occisoque homine, dum ejus amici in quem impingeretur hoc
and-with-killed a-man while his friends on whom should-be-pinned this
facinus ignorarent, in medio populi interfectorem ejusdem,
crime knew-not in the-midst of-the-people the-slayer of-the-same
et auctorem mortis canis patefecit. Lingua canis dum lingit
and the-author of-the-death a-dog revealed the-tongue of-a-dog while it-licks
vulnus, curat. Victus admodum dicitur esse modici. Catulus
a-wound heals of-food very it-is-said to-be moderate a-puppy

denique ligatus vulneratorum solet esse salus intestinorum.
finally bound-on of-the-wounded is-wont to-be the-health of-the-intestines
Natura ejus est, ut ad vomitum suum revertatur, iterumque
the-nature its is that to vomit its it-returns and-again
comedat, cumque fluvium transvaderit carnem in ore vel
eats and-when a-river it-shall-have-forded meat in the-mouth or
aliquid tale tenens, cum viderit umbram, os aperit,
something such holding when it-shall-have-seen the-shadow the-mouth it-opens
atque, dum sperat aliam veram carnem habere, ipsam quam
and while it-hopes another true meat to-have that-very which
tenet perdit. Cujus figuram in rebus quibusdam prædicatores
it-holds loses whose figure in things certain the-preachers
habent, qui semper admonendo atque exsequendo quæ
have who always by-admonishing and by-carrying-out the-things-which
recta sunt, insidias diaboli propellant, ne thesaurum Dei,
right are the-snares of-the-devil drive-off lest the-treasure of-God
id est Christianorum animas rapiendo ipse auferat.
that is of-Christians the-souls by-snatching he-himself carry-off
Lingua canis dum lingit vulnus, sanat, quia peccatorum in
the-tongue of-a-dog while it-licks a-wound heals because of-sinners in
confessione emundantur vulnera sacerdoti facta confessione.
confession are-cleansed the-wounds to-the-priest with-made confession
Intestina quoque hominis curat catulus applicatus, quia secreta
the-intestines also of-a-man heals a-puppy applied because the-secrets
cordis sæpe mundantur in opere vel sermone doctoris.
of-the-heart often are-cleansed by the-work or speech of-the-teacher
Modico admodum victu canis esse dicitur, quia qui præest
of-moderate very food the-dog to-be is-said because he-who is-over
aliis, sapientiæque studiis invigilat, crapulam omnimodo
others and-of-wisdom to-the-studies attends drunkenness in-every-way
vitare debet. Nam ex saturitate panis Sodoma periit. Nullo
to-avoid ought for from the-fullness of-bread Sodom perished by-no

denique aditu tam cito inimicus possidet Christianum,
finally approach so quickly the-enemy possesses the-Christian
quam voraci gula. Quod canis ad vomitum redit, significat
as by-voracious gullet that the-dog to vomit returns signifies
post peractam confessionem quosdam incaute ad eadem
after completed confession some incautiously to the-same
perpetranda facinora redire. Quod carnem in flumine per
to-be-committed crimes to-return that the-meat in the-river for
concupitam umbram relinquit, significat homines propter
the-coveted shadow it-leaves signifies men on-account-of
ambitionem ignotæ rei, id quoque quod proprii est juris,
ambition of-an-unknown thing that also which of-their-own is right
relinquere. Unde fit ut dum non valent adipisci id
to-abandon whence it-comes-about that while not they-are-able to-obtain that
quod cupiunt, perdere frustra nolunt quod reliquerunt.
which they-desire to-lose in-vain they-are-unwilling what they-have-left

Cap. XVIII. De mustela et aspide.

Chapter XVIII about the-weasel and the-asp

De mustela præcipit lex non manducare eam, eo
about the-weasel commands the-law not to-eat it on-that
quod immundum animal est (Levit. XI). Mustela dicitur
because unclean an-animal it-is Lev XI mustela is-called
quasi mus longus. Nam telos [τέλος] Græce longus dicitur.
as-if mouse long for telos telos in-Greek long is-called
Hæc ingenio subdola, in domo ubi habitat, cum catulos
this in-wit crafty in the-house where it-dwells when young
genuerit, de loco ad locum transfert, mutataque sede
it-has-borne from place to place transfers and-with-changed seat
locat. Serpentes etiam, ac mures persequitur. Duo autem
places-them serpents also and mice it-pursues two however
sunt genera mustelarum. Alterum enim silvestre est, distans
are kinds of-weasels the-one for of-the-woods is differing

magnitudine. Has Græci ictidas vocant. Alterum in domibus
in-size these the-Greeks ictides call the-other in houses
oberrans. Quidam dicunt eas aure concipere, et ore
wandering some say them by-the-ear to-conceive and by-the-mouth
parere. E contrario dicunt quidam ore semen
to-bring-forth on-the contrary say some by-the-mouth the-seed
concipere, et per aurem parere. Dicuntur autem peritæ
to-conceive and through the-ear to-bring-forth they-are-said however skilled
esse medicinæ, ita ut si forte occisi fuerint earum
to-be in-medicine so that if perhaps killed shall-have-been their
fetus, si eos invenire potuerint, redivivos faciant. Sic
young if them to-find they-shall-have-been-able living-again they-make so
nonnulli fidelium libenter quidem accipiunt divini verbi
some of-the-faithful willingly indeed receive of-the-divine word
semen, sed inobedientes effecti prætermittunt, et dissimulant
the-seed but disobedient made they-pass-over and disregard
quæ audierunt. Isti tales non solum mustelæ comparantur,
what they-have-heard these such not only to-the-weasel are-compared
sed etiam aspidi surdæ et obturanti aures suas, ut non
but also to-the-asp deaf and stopping ears its that not
audiat vocem incantantis: Physiologus dicit quod aspis hanc
it-hear the-voice of-the-charmer the-Physiologus says that the-asp this
habet naturam, ut si quando venerit aliquis homo ad
has nature that if ever shall-have-come some man to
speluncam, ubi habitat aspis, et incantarit eam omnibus
the-cave where dwells the-asp and shall-have-charmed it with-all
carminibus ut exeat de cavernis suis, illa ne audiat
spells that it-may-come-out from caves its it lest it-hear
vocem incantantis, ponit caput suum ad terram, et unam
the-voice of-the-charmer places head its to the-ground and one
aurem premit in terram, alteram vero cauda sua obturat.
ear presses into the-ground the-other however with-tail its stops

Tales sunt istius mundi homines divites, qui unam aurem
such are of-this world men rich who one ear
deprimunt in terrenis suis desideriis, alii vero posterioribus
press-down in earthly their desires others however to-later
peccatis suis peccata nova semper addentes, obdurant corda,
sins their sins new always adding harden hearts
et ita fit ut non audiant vocem incantantis, id est,
and so it-comes-about that not they-hear the-voice of-the-charmer that is
prædicantis verbum Dei. Isidorus: «Falso opinantur qui
of-one-preaching the-word of-God Isidore falsely think those-who
dicunt mustelam ore concipere, aure effundere partum.»
say the-weasel by-the-mouth to-conceive by-the-ear to-pour-out the-young

THE FIRE-STONES AND THE WOLF

Two stones, male and female, kindle when they meet: a warning to monks to keep far from women. The wolf, strong in its forequarters, steals the voice of a man it sees first, and flees from stones struck together; it is the devil, put to flight by the saints and by Christ the rock.

Cap. XIX. De lapidibus igniferis.
Chapter XIX about stones fire-bearing
Sunt lapides igniferi in quodam monte Orientis, quos
there-are stones fire-bearing on a-certain mountain of-the-East which
Græci vocant chirobolos, id est manipulos. Dicunturque
the-Greeks call chiroboloi that is handfuls and-they-are-called
masculus et femina. In istis quando ab invicem separantur
male and female in these when from each-other they-are-separated
ignis non accenditur. Cum autem adinvicem casu aliquo
fire not is-kindled when however to-each-other by-chance some
appropinquaverint, statim in eis tantus ignis accenditur, ita
they-shall-have-drawn-near at-once in them so-great a-fire is-kindled so

ut omnia ardeant quæ circa illos sunt. Unde et vos, homines
that all-things burn which around them are whence also you men
Dei, qui vitam geritis monasticam, separate vos longe a
of-God who a-life lead monastic separate yourselves far from
mulieribus, quoniam si illis appropinquaveritis, statim noxius
women since if to-them you-shall-have-drawn-near at-once a-harmful
ignis accendetur in vobis, et consumetur omne bonum quod
fire will-be-kindled in you and will-be-consumed every good which
Christus Dominus vobis contulit. Sunt enim angeli Satanæ,
Christ the-Lord to-you has-conferred there-are for angels of-Satan
qui semper impugnant viros sanctos, sed et feminas castas.
who always assail men holy but also women chaste
Memores enim esse debetis bellorum quæ peregerunt sancti
mindful for to-be you-ought of-the-wars which waged holy
viri, sicut Samson et Joseph. Ambo siquidem tentati sunt
men as Samson and Joseph both indeed tempted were
per mulieres, sed alter vicit, alter victus est. Eva quoque
through women but the-one conquered the-other conquered was Eve also
et Susanna tentatæ sunt, altera victa est, altera vicit.
and Susanna tempted were the-one conquered was the-other conquered
Ideo nolite securi esse, nec confidere in solita castitate,
therefore do-not secure be nor trust in accustomed chastity
sed munite corda præceptis divinis, ut vos non deterreat
but fortify hearts with-precepts divine that you not may-deter
fallax amor mulierum, quarum peccatum ab initio,
the-false love of-women whose sin from the-beginning
id est, ab Adam usque nunc in filios inobedientiæ
that is from Adam until now against the-sons of-disobedience
debacchatur, nec vos incendant opera dæmoniorum.
rages nor you may-kindle the-works of-demons

Cap. XX. De luporum natura.

Chapter XX about of-wolves the-nature

Lupus Græce λύκος lycos dicitur, et λύκη lux matutina,

the-wolf in-Greek lykos lycos is-called and lyke the-light of-morning

quæ est apta rapacibus, et sic a rapacitate dicitur.

which is fit for-the-rapacious and thus from rapacity it-is-called

Unde et meretrices lupas vocitamus, quia amatorum bona

whence also harlots lupae we-call because of-lovers the-goods

devastant. Alii autem lupos vocatos aiunt quasi sint leopedes,

they-lay-waste others however wolves called say as-if they-be leopedes

quod ut leoni ita sit illis virtus in pedibus. Unde et

because as to-the-lion so is to-them strength in the-feet whence also

quidquid pede presserint non vivit. Rapax est bestia, et

whatever with-foot they-shall-have-pressed not lives rapacious is the-beast and

cruoris appetens. De quo rustici aiunt vocem hominem

of-gore desirous about which the-country-folk say the-voice a-man

perdere, si eum lupus prior viderit. Unde et subito

to-lose if him the-wolf first shall-have-seen whence also suddenly

tacenti dicitur: Lupus est in fabula. Certe si se prævisum

to-one-silent it-is-said the-wolf is in the-tale certainly if itself foreseen

senserit, deponit ferocitatis audaciam. Lupi toto

it-shall-have-sensed it-lays-down of-ferocity the-boldness wolves in-the-whole

anno non amplius quam duodecim dies coeunt. Lupus in

year not more than twelve days mate the-wolf in

armis seu humeris vires habet, vel in ore, in renibus

the-forequarters or shoulders strength has or in the-mouth in the-loins

autem minime. Physiologus hæc animalia mortifera describit.

however least the-Physiologus these animals death-bearing describes

Collum nunquam valet retro inflectere. Aliquando præda

the-neck never is-it-able backward to-bend sometimes on-prey

fertur vivere, aliquando terra, nonnunquam vento. Lupa

it-is-said to-live sometimes on-earth sometimes on-wind the-she-wolf

denique in nullo mense nisi in Maio quando fit tonitru,
finally in no month except in May when there-is thunder
catulos suos gignit, cujus astutia tanta est, ut in vicino
cubs her bears whose cunning so-great is that in a-neighboring
loco suis catulis prædam non rapiat, sed in longinquo. Quod
place for-her cubs prey not she-seizes but in a-distant-place but
si opus fuerit ut noctu prædam quærat, tanquam canis
if needful it-shall-have-been that by-night prey it-may-seek like a-dog
mansuetus passim ad ovile ovium pergit, et ne fetorem
tame here-and-there to the-fold of-sheep it-goes and lest the-stench
sui flatus fortuitu canes sentiant, et excitent pastores, contra
of-its breath by-chance the-dogs perceive and rouse the-shepherds against
ventum pergit, et si aliquando ramus vel tale aliquid sub
the-wind it-goes and if ever a-branch or such something under
ejus pede frangendo sonuerit, ipsum pedem morsu aspero
its foot by-breaking shall-have-sounded that-very foot with-a-bite sharp
castigat. Oculi ejus in nocte lucent velut lucernæ. Cujus
it-punishes the-eyes its in the-night shine like lamps whose
natura talis est, ut perdat homo vires clamandi, si prius
nature such is that lose a-man the-strength of-crying if first
hominem viderit, quam videatur ab eo; ut autem Julius
the-man it-shall-have-seen than it-be-seen by him as however Julius
Solinus refert, qui plura de naturis bestiarum dicit,
Solinus reports who many-things about the-natures of-beasts says
amatorium villum ac pilum in caudæ summitate portat,
an-amatory tuft and hair in of-the-tail the-tip it-carries
quem ipse dentibus evellit, si forte capi timuerit.
which itself with-its-teeth plucks-out if perhaps to-be-caught it-shall-have-feared
Ejus figuram diabolus portat, qui semper humano generi
its figure the-devil bears who always for-the-human race
jugiter invidet, ac circuit Ecclesias fidelium ut mactet
continually envies and goes-around the-Churches of-the-faithful that he-may-slay

et perdat animas eorum. Quod vero generatur tonitruo
and destroy souls their that however it-is-begotten at-the-thunder
primo mensis Maii, significat diabolum in primo superbiæ
first of-the-month of-May signifies the-devil in the-first of-pride
motu ruisse de cœlo. Quod autem in anterioribus
movement to-have-fallen from heaven that however in the-front
membris vires habet, et non in posterioribus, eumdem
limbs strength it-has and not in the-hind the-same
diabolum significat prius in cœlo angelum lucis fuisse,
devil signifies before in heaven an-angel of-light to-have-been
nunc vero deorsum apostatam factum esse, et primo
now however below an-apostate made to-be and at-the-first
ingressu potentem, sed, si restiteris a te fugiturum.
entrance powerful but if you-shall-have-resisted from you about-to-flee
Oculi ejus nocte lucent, quia quædam diaboli opera cæcis,
the-eyes its by-night shine because certain of-the-devil works to-blind
et fatuis viris videntur esse pulchra atque salubria. Cum
and foolish men seem to-be beautiful and wholesome when
catulos nutrit, non nisi in longinquo prædam capit, quia
the-cubs it-nourishes not except in a-distant-place prey it-takes because
eos diabolus bonis temporalibus fovet, de quibus certus
them the-devil with-good-things temporal cherishes about whom certain
est quod in gehennalibus claustris pœnas sint perpessuri
he-is that in hellish enclosures punishments they-will-be about-to-suffer
æternas. Illos autem omnino insequitur, qui bonis operibus
eternal those however altogether he-pursues who by-good works
ab eo elongantur, sicut de bono Job legitur, cui
from him are-removed as about the-good Job is-read from-whom
omnem substantiam ejus abstulit, nec non filios et filias
all substance his he-took and also sons and daughters
percussit, ut a Domino recederet cor ejus (Job. I). Quod
he-struck that from the-Lord might-withdraw heart his Job I that

nunquam capite retrorsum sine toto corpore vertitur,
never with-the-head backward without the-whole body it-is-turned
diabolum demonstrat ad pœnitudinis correctionem nunquam
the-devil it-shows to of-repentance the-correction never
flecti. Quid vero agendum est homini, cui lupus
to-be-bent what however to-be-done is by-a-man from-whom the-wolf
vires abstulit clamandi? Qui enim non habet potestatem
the-strength has-taken of-crying he-who for not has the-power
vociferationis, perdit auxilium longe stantis. Sed quid
of-shouting loses the-help far of-one-standing but what
agendum? Deponat homo vestimentum suum, pedibus suis
to-be-done let-put-off the-man garment his with-feet his
terram conculcando, sumens manibus duos lapillos, eosque
the-earth by-trampling taking in-hands two little-stones and-them
concutiat. Quid postea? Lupus audaciam suæ virtutis
let-him-strike-together what afterward the-wolf the-boldness of-its strength
perdens fugiet; homo vero tutus suo ingenio liber erit, sicut
losing will-flee the-man however safe by-his wit free will-be as
in principio. Spiritualiter autem hoc intelligendum est, atque
in the-beginning spiritually however this to-be-understood is and
ad superiorem sensum allegorice est ducendum. Quid enim
to a-higher sense allegorically is to-be-drawn what for
per lupum nisi diabolum, quid per hominem nisi genus
by the-wolf except the-devil what by the-man except the-race
humanum, quid per vestimentum nisi peccatum, quid per
human what by the-garment except sin what by
lapides nisi apostolos seu cæteros sanctos vel ipsum Dominum
the-stones except the-apostles or the-other saints or the-very Lord
nostrum Jesum Christum significare poterimus? Omnes enim
our Jesus Christ to-signify shall-we-be-able all for
sancti alii a prophetis adamantini et vivi lapides dicti sunt.
saints others by the-prophets adamantine and living stones called are

Ipse etiam Dominus noster in lege vocatur offensionis
he-himself also Lord our in the-law is-called of-offense
lapis et petra scandali (I Petr. II), de quo dicit propheta:
a-stone and a-rock of-scandal I Pet II about whom says the-prophet
Virum vidi stantem supra montem adamantinum. Antequam
a-man I-saw standing upon a-mountain adamantine before
denique redempti essemus, sub potestate inimici eramus,
finally redeemed we-were under the-power of-the-enemy we-were
vocem quoque clamandi perdideramus, quoniam peccatis
the-voice also of-crying we-had-lost since with-sins
nostris exigentibus, a Deo non audiebamur, neque aliquem
our demanding by God not we-were-heard nor any
sanctorum in auxilium nobis interpellabamus. Postquam vero
of-the-saints into help for-us did-we-call-upon after however
clemens Deus gratificavit nos in Filio suo, deposuimus in
merciful God favored us in Son his we-put-off in
baptismo veterem hominem cum actibus suis, ac induimus
baptism the-old man with the-acts his and we-put-on
novum, qui, juxta Apostolum, secundum Deum creatus est
the-new who according-to the-Apostle according-to God created is
in justitia (Ephes. IV). Deinde sumpsimus lapides alterutrum
in justice Eph IV then we-took stones one-another
ferientes, quia sanctos Dei, qui jam in cœlis regnant,
striking because the-saints of-God who now in the-heavens reign
ipso nostri oris ferimus alloquio, ut et ipsi aures
with-the-very of-our mouth we-strike address that also they-themselves the-ears
pulsent judicis, ac veniam criminum impetrent nobis, ne nos
may-knock of-the-judge and pardon of-crimes may-obtain for-us lest us
quem nescimus absorbeat cerberus, gaudens nostro interitu.
whom we-know-not swallow cerberus rejoicing at-our destruction

The viper's young kill their mother, like the Pharisees; it sheds its skin through a narrow hole, leaves its venom before drinking, and fears a naked man. The serra races ships and falls back, like those who begin well and do not persevere. The panther, whose sweet breath draws every beast but the dragon, is Christ risen on the third day.

Cap. XXI. De viperæ natura.

Chapter XXI about of-the-viper the-nature

Physiologus dicit de vipera quod quando coitum facit,

the-Physiologus says about the-viper that when coition it-makes

masculus infert os suum in os feminæ, et illa

the-male puts mouth its into the-mouth of-the-female and she

deglutiens semen, abscindit caput masculi, et masculus

swallowing the-seed cuts-off the-head of-the-male and the-male

moritur statim. Intellige ergo quid faciat concubitus

dies at-once understand therefore what may-do intercourse

meretricius. Cum autem creverint catuli in ventre, viperam

meretricious when however have-grown the-young in the-belly the-viper

perforant mordentes et sic exeunt mortua matre. Hoc

they-pierce biting and thus they-go-out with-dead mother this

exemplum directum est ad Pharisæos hujusmodi rem

example directed is at the-Pharisees of-this-kind a-thing

perpetrantes: Progenies viperarum, quis ostendet vobis fugere

perpetrating offspring of-vipers who will-show you to-flee

a ventura ira? (Matth. III.) Viperæ enim comparati sunt

from the-coming wrath Matt III to-vipers for compared are

Pharisæi obscenis operibus et desideriis servientes. Occiderunt

the-Pharisees to-obscene works and desires serving they-killed

enim patrem suum Christum, et matrem Ecclesiam persecuti

for father their Christ and mother the-Church persecuted

sunt. Physiologus etiam dicit: Tria sunt genera viperarum
they-have the-Physiologus also says three are kinds of-vipers
nocentium, tresque ejus naturæ. Primum, cum senuerit,
harmful and-three its natures the-first when it-has-grown-old
impedimentum habet oculorum, ut non videat; sed vide
an-impediment it-has of-the-eyes so-that not it-sees but see
quid faciat. Jejunat quinquaginta diebus atque noctibus, donec
what it-does it-fasts for-fifty days and nights until
laxetur pellis ejus, tuncque vadens quærit excisam et asperam
be-loosened skin its and-then going it-seeks a-cleft and rough
petram, et transit per ipsam, sicque pelle illa spoliatur et
rock and passes through it and-thus of-skin that it-is-stripped and
juvenescit. Angusta est porta, et arcta via quæ ducit ad
grows-young narrow is the-gate and strait the-way which leads to
vitam (Matth. VII). Secundæ viperæ natura est quod, quando
life Matt VII of-the-second viper the-nature is that when
pergit ad bibendum, aut ad coeundum cum anguilla, evomit
it-goes to drinking or to mating with the-eel it-vomits
prius venenum suum in spelunca sua vel fovea. Imitemur
first venom its in the-cave its or pit let-us-imitate
et nos hujus solertiam, ut, quando veniemus aquam
also we of-this-one the-skill that when we-shall-come water
bibere, id est divinos sermones in Ecclesia Dei audire,
to-drink that is divine sermons in the-Church of-God to-hear
non afferamus nobiscum pulvereas et maculosas sæcularium
not we-may-bring with-us dusty and spotted of-secular
rerum concupiscentias, sed mundatis conscientiis nostris, per
things desires but with-cleansed consciences our through
humilitatem et veram confessionem ingrediamur in templum
humility and true confession let-us-enter into the-temple
Domini, orantes et psallentes in cordibus Domino. Tertiæ
of-the-Lord praying and singing-psalms in hearts to-the-Lord of-the-third

vero viperæ natura est talis ut cum viderit hominem nudum,
however viper the-nature is such that when it-has-seen a-man naked
timens fugiat eum. Si autem vestitum perspexerit, insilit in
fearing it-flees him if however clothed it-has-perceived it-leaps upon
eum. Sic et nos spiritualiter intelligamus, quia quandiu pater
him so also we spiritually let-us-understand that as-long-as father
noster in paradiso erat nudus, non prævalebat adversus eum
our in paradise was naked not prevailed against him
diabolus, serpens antiquus. Sed postquam tunica est indutus,
the-devil the-serpent ancient but after a-tunic he-was clothed-with
id est mortalitate corporis, tunc exsilivit in eum serpens.
that is with-the-mortality of-the-body then leapt upon him the-serpent

Cap. XXII. De serra bellua marina.
Chapter XXII about the-serra monster of-the-sea

Bellua est in mari quæ dicitur serra, habens pennas
a-monster there-is in the-sea which is-called the-serra having fins
immanes, quæ, cum viderit navem velificantem, elevat alas
huge which when it-has-seen a-ship sailing raises wings
suas, et currere contendit contra navem triginta vel quadraginta
its and to-run strives against the-ship for-thirty or forty
stadiis. Cum vero deficit, ponit alas suas, et eas
stades when however it-fails it-lays-down the-wings its and them
tandem ad se retrahens lassa subsistit, ipsam vero fluctus
at-last to itself drawing-back weary stops it however the-wave
in profundum maris ad locum suum tunc temporis reportare
into the-depth of-the-sea to place its at-that time to-carry-back
consuevit. Mare autem hujus sæculi figuram habet. Naves
is-accustomed the-sea however of-this world the-figure has the-ships
ergo justorum habent exemplum, qui sine ullo periculo vel
therefore of-the-just have the-example who without any danger or
naufragio fidei transeunt per medias hujus mundi procellas
shipwreck of-faith pass through the-midst-of of-this world storms

et tempestates, et mortiferas vincunt undas, id est hujus
and tempests and the-death-bearing overcome waves that is of-this
sæculi contrarias potestates. Serra autem, quæ vult velificare
world hostile powers the-serra however which wishes to-sail
contra naves, figuram gerit eorum qui initium habent in bonis
against the-ships the-figure bears of-those who a-beginning have in good
operibus, postea non permanentes in eis sunt cupiditate victi,
works afterward not remaining in them are by-greed conquered
ebrietate, et luxuria ac diversis vitiorum generibus quæ
by-drunkenness and lechery and various of-vices kinds which
tanquam fluctuantes undæ maris mergunt eos usque ad inferos.
like tossing waves of-the-sea drown them even to hell

Cap. XXIII. De pantheræ natura.

Chapter XXIII about of-the-panther the-nature

Est animal, quod dicitur panthera, vario quidem colore,
there-is an-animal which is-called the-panther of-varied indeed color
sed speciosum nimis, et mansuetum valde. Physiologus dicit
but beautiful very and gentle greatly the-Physiologus says
quod inimicum est solis draconibus. Cum ergo comederit
that hostile it-is only to-dragons when therefore it-has-eaten
et satiaverit se de universis venationibus, revertitur in
and sated itself from all huntings it-returns into
speluncam suam, ponensque se dormit per triduum. Surgens
cave its and-placing itself sleeps for three-days rising
autem a somno, statim emittit rugitum per altum,
however from sleep at-once it-sends-out a-roar on high
simulque odorem nimiæ suavitatis cum rugitu, ita ut odor
and-together an-odor of-excessive sweetness with the-roar so that the-odor
hujus præcellat omnia aromata et pigmenta. Cum ergo
of-this surpasses all spices and perfumes when therefore
audierint vocem ejus omnes bestiæ, quæ longe vel prope sunt,
have-heard voice its all the-beasts which far or near are

congregantes se, nimiam suavitatem ejus sequuntur. Solus
gathering themselves the-excessive sweetness its follow alone
autem draco cum audierit vocem ejus, timore perterritus
however the-dragon when it-has-heard voice its with-fear terrified
abscondit se sub terrenis speluncis. Ibi autem non ferens
hides itself under earthy caves there however not bearing
vim odoris ejus, in semetipso contractus obstupescit et
the-force of-the-odor its in itself contracted is-stunned and
torpescit, et manet immobilis exanimusque velut mortuus;
grows-torpid and remains motionless and-lifeless like dead
cætera autem animalia sequuntur eam quocunque vadit. Sic
the-other however animals follow it wherever it-goes so
et Dominus noster Jesus Christus verus panther omne
also Lord our Jesus Christ the-true panther all
genus humanum, quod a diabolo captum fuerat, et morti
the-race human which by the-devil captured had-been and to-death
erat obnoxium, per incarnationem suam ad se trahens
was liable through incarnation his to himself drawing
eripuit, et captivam ducens captivitatem, dedit dona
snatched-away and captive leading captivity gave gifts
hominibus (Ephes. IV). Panthera enim omnis fera, quasi
to-men Eph IV panther for every wild-beast as-if
omne animal odore capiens interpretatur. Sic et Deus, ut
every animal by-odor taking is-interpreted so also God as
diximus, videns omne genus humanum dæmonibus captum
we-have-said seeing all the-race human by-demons captured
idolisque mancipatum, omneque simul prædam diaboli factum,
and-to-idols enslaved and-all together the-prey of-the-devil made
descendit de cœlo cum nimio incarnationis suæ odore, et
descended from heaven with the-excessive of-incarnation his odor and
eripuit nos, sequimurque Dominum et Agnum quoquo
snatched-away us and-we-follow the-Lord and the-Lamb wherever

ierit, impleturque prophetia: Factus sum, inquit, huic
he-shall-have-gone and-is-fulfilled the-prophecy made I-am he-says to-this
panthera [tinea] Ephraim, et sicut leo [putredo] domui
a-panther a-moth Ephraim and like a-lion rottenness to-the-house
Juda (Ose. VII). Ac per hoc significabatur jam tunc,
of-Judah Hos VII and through this was-signified already then
quia Ephraim idolis serviebat, quod vocatio gentium, et
because Ephraim to-idols was-serving that the-calling of-the-gentiles and
plebis Judæorum debuerat per adventum Christi impleri.
of-the-people of-the-Jews was-to through the-coming of-Christ be-fulfilled
Et quia panthera varium est animal, significat Christum,
and because the-panther a-varied is animal it-signifies Christ
qui est incomprehensibilis sapientia, totus simplex, bonus,
who is incomprehensible wisdom wholly simple good
clemens, firmus, et stabilis, et diversa sapientia fulgens.
merciful firm and stable and with-diverse wisdom shining
Et etiam quia speciosum est animal panthera, sic enim
and also because beautiful is animal the-panther so for
est Christus, veluti David dicit in spiritu: Speciosus forma
is Christ as David says in spirit beautiful in-form
præ filiis hominum (Psal. XLIV). Item quia mansuetum
beyond the-sons of-men Ps XLIV again because gentle
est animal, sicut dicit Isaias de Christo: Gaude et lætare,
is animal as says Isaiah about Christ rejoice and be-glad
filia Sion, quia rex tuus venit tibi mansuetus salvans
daughter of-Zion because king your comes to-you gentle saving
(Matth. XXI; Zach. IX; Isa. LXII). Etiam quia sicut
Matt XXI Zech IX Isa LXII also because as
panthera cum satiata fuerit, statim quiescit et dormit, ita
the-panther when sated it-has-been at-once rests and sleeps so
et Dominus noster Jesus Christus, postquam satiatus est
also Lord our Jesus Christ after sated he-was

Judaicis illusionibus, et flagellis, alapis, injuriis, contumeliis,
with-Jewish mockeries and scourges blows injuries insults
spinis, sputaminibus, ad ultimum in cruce suspensus, clavis
thorns spittings at the-last on the-cross hung with-nails
affixus, felle et aceto potatus, lancea perforatus, his,
fixed with-gall and vinegar given-drink with-a-lance pierced by-these
inquam, violentiis Judæorum satiatus Christus dormivit et
I-say violences of-the-Jews sated Christ slept and
quievit in sepulchro, descendensque in infernum, religavit
rested in the-sepulcher and-descending into hell bound
illic draconem magnum, generis humani maximum inimicum,
there the-dragon great of-the-race human the-greatest enemy
antiquum videlicet serpentem. Quod autem tertia die istud
the-ancient namely serpent that however on-the-third day this
animal post satietatem et somnum surgit, et rugitum
animal after satiety and sleep rises and a-roar
magnum emittit, et fragrat odor suavitatis ex ore ejus,
great sends-out and is-fragrant the-odor of-sweetness from mouth its
significat quod Dominus noster Jesus Christus tertia
it-signifies that Lord our Jesus Christ on-the-third
die surgens a mortuis, implevit prophetiam de eo
day rising from the-dead fulfilled the-prophecy about him
David dicentis: Excitatus est tanquam dormiens Dominus
of-David saying awakened was like one-sleeping the-Lord
tanquam potens crapulatus a vino (Psal. LXXVII).
like a-mighty-man drunk from wine Ps LXXVII
Statim exclamavit, ita ut in omnem terram exaudiretur vox
at-once he-cried-out so that in all the-earth was-heard voice
ejus, et in fines orbis terræ verba ejus dicendo:
his and to the-ends of-the-circle of-the-earth the-words his by-saying
Gaudete jam, et confidite, et nolite timere: Ego vici
rejoice now and take-heart and do-not fear I have-conquered

mundum (Joan. XVI). Et iterum: Pater, quos dedisti mihi,
the-world John XVI and again Father those-whom you-gave to-me
custodivi (Joan. XVII). Vado ad Patrem meum, et Patrem
I-have-guarded John XVII I-go to Father my and Father
vestrum, Deum meum, et Deum vestrum. Iterum veniam
your God my and God your again I-shall-come
ad vos, et non dimittam vos orphanos (Joan. XIV). Item in
to you and not I-shall-leave you orphans John XIV again at
fine Evangelii sic dicebat: Ecce ego vobiscum sum omnibus
the-end of-the-Gospel thus he-said behold I with-you am all
diebus usque ad consummationem sæculi (Matth. XXVIII).
days until to the-consummation of-the-world Matt XXVIII
Et quid suavius aut dulcius esse potest odore Domini
and what sweeter or more-pleasant to-be can than-the-odor of-Lord
nostri Jesu Christi? Ita enim suavis est, ut omnes qui prope
our Jesus Christ so for sweet he-is that all who near
per fidem et per opera sunt, et qui adhuc fragilitate
through faith and through works are and who still by-frailty
gravati longe sunt, audiant vocem ejus. Repleti enim et
weighed-down far are may-hear voice his filled for and
recreati suavissimo odore mandatorum ejus requirimus eum,
refreshed by-the-sweetest odor of-the-commandments his we-seek him
semper sequentes eum, clamando cum Propheta. Quam dulcia
always following him by-crying with the-Prophet how sweet
faucibus meis eloquia tua, Domine! super mel ori meo
to-palate my words your O-Lord beyond honey to-mouth my
(Psal. CXVIII). Et cum sapiente in Canticis canticorum:
Ps CXVIII and with the-wise-man in the-Song of-Songs
In odore unguentorum tuorum currimus (Cant. I). Et paulo
in the-odor of-ointments your we-run Song I and a-little
post. Introduxit me rex in cubiculum suum, exsultabimus
after has-brought-in me the-king into chamber his we-shall-exult

et lætabimur cum eo (ibid.). Oportet itaque nos quanto
and we-shall-rejoice with him ibid it-behooves therefore us by-as-much-as
citius detur, sicut adolescentulas in Christo renatas
more-quickly it-be-granted like young-girls in Christ reborn
animas, et per baptismum ad novitatem vitæ venientes, post
souls and through baptism to the-newness of-life coming after
unguenta mandatorum Christi currere, et de terrenis ad
the-ointments of-the-commandments of-Christ to-run and from earthly-things to
cœlestia transmigrare, ut nos introducat rex in palatium
heavenly-things to-migrate that us may-bring-in the-king into palace
suum, Hierusalem civitatem Domini virtutum, et montem
his Jerusalem the-city of-the-Lord of-hosts and the-mountain
sanctorum omnium. Ibique exsultantes dicamus: Gloriosa dicta
of-saints all and-there exulting let-us-say glorious said
sunt de te civitas Dei (Psal. LXXXVI). Sicut audivimus,
are of you city of-God Ps LXXXVI as we-have-heard
sic et vidimus in civitate Domini virtutum (Psal. XLVII).
so also we-have-seen in the-city of-the-Lord of-hosts Ps XLVII
Panthera est bestia minutis orbiculis superpicta, ita ut
the-panther is a-beast with-minute little-circles painted-over so that
oculatis ex fulvo circulis nigra vel alba distinguatur varietate.
with-eyed from tawny circles black or white it-is-distinguished with-variety
Hæc semel omnino parturit, cujus causæ ratio manifesta est.
this once only gives-birth of-which cause the-reason manifest is
Nam cum in utero matris concreti catuli maturis viribus
for when in the-womb of-the-mother formed the-cubs with-ripe strength
ad nascendum pervenerint, oneratam matrem tanquam partui
to birth have-come the-burdened mother as to-the-birth
obstantem, unguibus lacerant, et effundit illa partum,
standing-in-the-way with-claws they-tear and pours-out she the-offspring
seu potius dimittit, dolore cogente. Ita corruptis matris
or rather lets-go with-pain compelling so with-corrupted of-the-mother

finibus et loculis, genitale postea semen infusum non hæret
parts and chambers the-genital afterward seed poured-in not clings
acceptum, sed irritum resilit foras. Unde Plinius dicit animalia
received but vain leaps-back outside whence Pliny says animals
acutis unguibus frequenter parere non posse. Vitiantur
with-sharp claws often to-bring-forth not to-be-able they-are-damaged
enim intrinsecus se moventibus catulis. Isidorus autem sic:
for within themselves with-moving cubs Isidore however thus
«Panther dictus est sive quod omnium animalium sit amicus,
panther called is either because of-all animals it-is a-friend
excepto dracone, quem valde odit; sive eo quod ea sui
except the-dragon which greatly it-hates or on-that because in-that of-its-own
generis societate gaudet, quod ad eamdem similitudinem
kind fellowship it-rejoices because to the-same likeness
quidquid accipit reddit.» Pan [πᾶν] Græce omne dicitur
whatever it-receives it-returns pan pan in-Greek all is-called
Latine, et ther [θήρ] fera. Item Isidorus de aromatibus:
in-Latin and ther ther wild-beast again Isidore about spices
«Aromata, inquit, sunt quæcunque fragrantis odoris, quæ
spices he-says are whatever-things of-fragrant odor which
India vel Arabia mittit, sive alia quævis regio.» Nomen autem
India or Arabia sends or other any region the-name however
aromata traxisse videntur, sive quod aris imposita divinis
spices to-have-drawn they-seem either because on-altars placed for-divine
invocationibus apta videantur, sive quod sese aeri inserere
invocations fit they-seem or because themselves into-the-air to-insert
ac miscere probentur. Nam quid est odor nisi aer naribus
and to-mix they-are-proved for what is odor except air by-the-nostrils
attractus postquam ab re odorifera fuerit imbutus?
drawn-in after from a-thing odoriferous it-has-been imbued

The dragon, crested and strong in its tail, lurks on the elephants' paths and binds their legs, as the devil ensnares the great. The elephant and its mate, who eat the mandrake and give birth in a pool, are Adam and Eve, cast into the waters of this world and raised by Christ.

Cap. XXIV. De dracone animantium maximo.
Chapter XXIV about the-dragon of-living-things the-greatest
Draco maximus est omnium serpentium sive omnium
the-dragon greatest is of-all serpents or of-all
animantium super terram. Hunc Græci draconta [δράκων]
living-things upon the-earth this the-Greeks draconta drakon
vocant, Latini vero draconem, qui sæpe a speluncis
call the-Latins however draco which often from caves
abstractus fertur in aera, concitatusque per eum lucet aer.
drawn-out is-carried into the-air and-roused through it shines the-air
Est autem cristatus, ore parvo, et apertis fistulis, per
it-is however crested with-mouth small and with-open pipes through
quas trahit spiritum, linguamque exserit. Vim autem non in
which it-draws breath and-the-tongue thrusts-out the-force however not in
dentibus, sed in cauda habet et verbere potius quam morsu
the-teeth but in the-tail it-has and by-the-lash rather than by-bite
rictuve nocet. Innoxius est enim a venenis, sed ideo huic
or-gape it-harms harmless it-is for from venoms but therefore to-this
ad mortem faciendam non est venenum necessarium, quia,
for death making not is venom necessary because
si quem ligaverit, occidit. A quo et elephas soluta
if anyone it-shall-have-bound it-kills by which also the-elephant with-loosened
sui corporis magnitudine interimitur. Nam circa semitas
of-its body the-bulk is-killed for around the-paths

delitescens per quas elephantes solito gradiuntur
lurking through which elephants by-the-accustomed walk
itinere, crura eorum caudæ nodis illigat, ac suffocando
route the-legs their of-the-tail with-knots it-binds and by-suffocating
perimit. Sunt autem in Æthiopia et in India, ubi ex ipso
destroys they-are however in Ethiopia and in India where from the-very
solis incendio est jugis æstus quasi æstas. Huic draconi
of-the-sun burning is constant heat as-if summer to-this dragon
assimilatur diabolus, qui est immanissimus serpens. Sæpe in
is-likened the-devil who is the-most-monstrous serpent often into
aerem a spelunca sua concitatur, et lucet per eum aer,
the-air from cave his he-is-roused and shines through him the-air
quia diabolus ab initio se erigens transfigurat se
because the-devil from the-beginning himself raising transforms himself
in angelum lucis, et decipit stultos spe falsæ gloriæ,
into an-angel of-light and deceives the-foolish with-hope of-false glory
lætitiæque humanæ. Cristatus esse dicitur, quia ipse est
and-of-joy human crested to-be he-is-said because he-himself is
rex superbiæ. Venenum non in dentibus, sed in lingua
the-king of-pride the-venom not in the-teeth but in the-tongue
habet, quia suis viribus [juribus] perditis, mendacio decipit,
he-has because with-his strengths rights lost by-falsehood he-deceives
quos ad se trahit. Circa semitas, per quas elephantes
those-whom to himself he-draws around the-paths through which elephants
gradiuntur, delitescit, quia diabolus semper magnificos viros
walk he-lurks because the-devil always magnificent men
insequitur. Crura eorum caudæ nodis illigat, et si potest
pursues the-legs their of-the-tail with-knots he-binds and if he-can
illaqueat, quia iter eorum ad cœlum nodis peccatorum
ensnares because the-route their to heaven with-knots of-sins

illaqueat, ac suffocando perimit, quia quisquis vinculo
he-ensnares and by-suffocating destroys because whoever by-the-chain
criminum irretitus moritur, sine dubio in infernum damnatur.
of-crimes entangled dies without doubt to hell is-condemned
Cap. XXV. De elephantis natura.
Chapter XXV about of-the-elephant the-nature
Est animal elephas nomine. Physiologus dicit de eo
there-is an-animal elephant by-name the-Physiologus says about it
quod magnum intellectum habet in se, concupiscentiam
that great understanding it-has in itself the-desire
carnis minime in se habere dicitur. Tempore quo voluerit
of-the-flesh not-at-all in itself to-have it-is-said at-the-time when it-shall-wish
pullos procreare, vadit in Orientem cum femina sua usque
young to-beget it-goes into the-East with female its until
in locum proximum paradiso. Est autem ibidem herba
into the-place nearest to-paradise there-is however in-that-place an-herb
mandragora nomine, de cujus fructu femina prior degustat,
mandragora by-name of whose fruit the-female first tastes
et tunc masculum illum deducit ut persuasus manducet.
and then the-male that-one leads that persuaded he-may-eat
Postquam vero manducaverint ambo, coeunt sibi invicem,
after however they-have-eaten both mate with-each other
statimque femina concipit. Cum autem venerit tempus
and-at-once the-female conceives when however has-come the-time
pariendi, pergit ad lacum magnum, et ingreditur usque ad
of-bearing she-goes to a-pool great and enters until to
ubera, et ibidem parturit super aquam, et hoc propter
the-udders and there gives-birth upon the-water and this on-account-of
draconem facit, quia insidiatur pullis ejus, et illi ipsi.
the-dragon she-does because it-lies-in-wait for-the-young her and for-her herself
Masculus autem non recedit a femina, sed custodit eam
the-male however not withdraws from the-female but guards her

super stagnum aquarum parientem, ad arcendum draconem,
over the-pool of-waters bearing for warding-off the-dragon
ut dixi, inimicum. Isti autem duo elephantes masculus et
as I-said the-enemy these however two elephants male and
femina figuram habent Adam et Evæ, qui erant in paradiso
female the-figure have of-Adam and of-Eve who were in the-paradise
Dei ante prævaricationem gloria circumdati, nescientes ullum
of-God before the-transgression with-glory surrounded knowing-not any
malum, non concupiscentiæ desiderium, non commistionis
evil not of-concupiscence the-desire not of-commingling
coitum. Cum vero de interdicta arbore gustavit mulier,
the-intercourse when however from the-forbidden tree tasted the-woman
dedit viro suo qui manducans seductus est. Tunc
she-gave to-husband her who eating seduced was then
præcipitati sunt de paradiso in hunc mundum quasi in
cast-down they-were from paradise into this world as-if into
stagnum aquarum multarum. Quod enim aliquando aqua,
a-pool of-waters many that for sometimes water
præsens sæculum significet propter diversas perturbationes
the-present world signifies on-account-of the-various disturbances
et voluptates, David insinuat cum dicit: Salvum me fac,
and pleasures David suggests when he-says safe me make
Deus, quoniam intraverunt aquæ usque ad animam meam
O-God since have-entered the-waters even to soul my
(Psal. LXVIII). Et alibi: Exspectans exspectavi Dominum,
Ps LXVIII and elsewhere waiting I-have-waited-for the-Lord
et respexit me, et eduxit me de lacu miseriæ, et de
and he-regarded me and led-out me from the-pit of-misery and from
luto fæcis (Psal. XXXIX). Cum ergo profecti sunt in
the-mud of-dregs Ps XXXIX when therefore set-out they-have into
hunc miseriæ lacum, cognovit Adam uxorem suam Evam,
this of-misery pit knew Adam wife his Eve

et genuit Cain in luto fæcis. Ideoque pius et misericors
and begot Cain in the-mud of-dregs and-therefore pious and merciful
Dominus noster Jesus Christus descendens de sinu
Lord our Jesus Christ descending from the-bosom
Patris, assumpsit carnem nostram, et eduxit nos de lacu
of-the-Father took flesh our and led-out us from the-pit
miseriæ, et de luto fæcis, statuensque supra petram pedes
of-misery and from the-mud of-dregs and-setting upon a-rock feet
nostros, immisit in os nostrum canticum novum (Ibid.),
our be-put into mouth our a-song new ibid
dicens: Ita orabitis: Pater noster, qui es in cœlis (Matth.
saying thus you-shall-pray Father our who are in the-heavens Matt
VI), etc. Hunc hymnum docuit nos ipse, qui supra petram
VI etc this hymn taught us he-himself who upon a-rock
statuit pedes nostros. Petra autem erat Christus (I Cor. X).
set feet our the-rock however was Christ I Cor X
Dominus autem pacis sanctificet vos ad perfectum, ut integer
the-Lord however of-peace may-sanctify you to perfection that whole
spiritus vester et anima et corpus sine querela in adventum
spirit your and soul and body without complaint at the-coming
Domini nostri Jesu Christi servetur (I Thess. V). Quid autem
of-Lord our Jesus Christ may-be-kept I Thess V what however
ossa et pellis elephantis faciant, dicam. In quocunque
the-bones and hide of-the-elephant do I-shall-say in whatever
enim loco vel domo incensa fuerint, odor eorum
for place or house burned they-shall-have-been the-odor their
expellit inde statim omnem serpentem, vel quodque animal
drives-out thence at-once every serpent or each animal
venenosum. Sic denique mandata Dei, et pia opera
venomous so finally the-commandments of-God and pious works

faciunt. Si enim accenduntur in corde hominis, effugant
do if for they-are-kindled in the-heart of-man they-put-to-flight
omne opus veneniferum diaboli in quacunque parte.
every work venom-bearing of-the-devil in whatever part

THE ELEPHANT AGAIN AND THE PELICAN

The elephant again: its trunk, its war-towers, its sleep against a tree that the hunters cut, and its pairing after the mandrake; the bones burned drive away serpents. Isidore describes the mandrake. The pelican revives its young with its own blood, as Christ shed blood and water from His side.

Cap. XXVI. De elephantis natura iterum.
Chapter XXVI about of-the-elephant the-nature again
Item est animal, quod Græce dicitur elephas [ἐλέφας]
again there-is an-animal which in-Greek is-called elephas elephas
a magnitudine corporis. Apud Indos autem a voce
from the-size of-its-body among the-Indians however from its-voice
barrus vocatur, unde et vox ejus barritus dicitur. Dentes
barrus it-is-called whence also voice its barritus is-called teeth
ejus ebur, rostrum autem promuscis dicitur, quoniam illo
its ivory the-snout however proboscis is-called since with-it
pabulum colligit, et ori admovet, et est ungui simile,
the-fodder it-gathers and to-the-mouth moves and it-is to-a-claw like
vallo munitur eburneo. Hos boves lucas dictos putant
with-a-rampart it-is-fortified of-ivory these oxen lucae called they-think
ab antiquis Romanis. Boves, quia nullum animal majus
by the-ancient Romans oxen because no animal greater
videbant. Lucas, quia in Lucania illos Pyrrhus in prælio
they-saw Lucae because in Lucania them Pyrrhus in battle
primus objecit Romanis. Nam hoc genus animantis rebus
first set-against the-Romans for this kind of-living-thing for-things

bellicis aptum est. In illis enim Persæ et Indi ligneis
warlike fit is on them for the-Persians and Indians with-wooden
turribus collocatis, tanquam de muro jaculis dimicant.
towers placed as-if from a-wall with-javelins fight
Intellectu autem et memoria multum vigent, gregatim
in-understanding however and in-memory much they-flourish in-herds
incedunt nutu quo valent, salutant homines, murem
they-go with-the-nod by-which they-can they-greet men the-mouse
fugiunt, aversi coeunt. Quando autem parturiunt, in aquis
they-flee turned-away they-mate when however they-give-birth in waters
vel in sylvis non dimittunt fetus propter dracones, quia
or in woods not they-let-go the-young on-account-of dragons because
eis valde sunt inimici, et ab eis impliciti necantur. Cum
to-them greatly they-are hostile and by them entwined are-killed when
autem tempus pariendi venerit ingreditur femina stagnum
however the-time of-bearing has-come enters the-female a-pool
vel aliam aquam usque ad ubera, et ibi parit propter
or other water until to the-udders and there bears on-account-of
draconem, qui insidiatur illi. Quod si extra aquam vel
the-dragon which lies-in-wait for-her but if outside water or
etiam silvam pepererit, statim draco fetum ejus rapit
even the-wood she-shall-have-borne at-once the-dragon offspring her seizes
et devorat. Masculus autem ejus custodit illam parientem.
and devours the-male however her guards her bearing
Biennio portant fetus, nec amplius quam semel gignunt,
for-two-years they-carry the-young nor more than once they-beget
nec plures, sed unum tantum. Vivunt autem trecentos annos.
nor several but one only they-live however three-hundred years
Apud solam Africam et Indiam elephantes prius nascebantur,
in only Africa and India elephants formerly were-born
nunc sola India eos gignit. Dormientes nunquam recubant,
now only India them begets sleeping never they-lie-down

sed quando sopori dediti, vel labore defatigantur, recreant
but when to-sleep given or by-labor wearied they-refresh
se magnis arboribus applicati, et ipsis suffulti dormiunt.
themselves to-great trees leaning and by-them supported they-sleep
Quod eorum venatores vel insidiatores diligenter considerantes,
which their hunters or lurkers diligently considering
locum et arbores notant, et eas pene succidunt, quibus
the-place and trees mark and them almost cut-through on-which
cum inniti juxta consuetudinem putant, ruunt arbores,
when to-lean according-to custom they-think fall the-trees
et elephantes cum eis ad terram prosternuntur, sicque
and the-elephants with them to the-ground are-thrown-down and-thus
capiuntur. Cum autem tempus venerit eorum procreationis,
are-caught when however the-time has-come of-their procreation
ut ad fetum faciendum convenire debeant, femina adinvenit
that to offspring making to-come-together they-ought the-female finds
mandragoram sibi, et prior manducat de illa, et postea de
the-mandrake for-herself and first eats of it and afterward of
fructu mandragoræ dat masculo suo, et sic seducit masculum
the-fruit of-the-mandrake gives to-the-male her and thus seduces the-male
ut manducet, et sic coeunt, et statim femina concipit. Isti
that he-may-eat and thus they-mate and at-once the-female conceives these
duo elephantes, mas et femina figurant Adam et Evam,
two elephants male and female figure Adam and Eve
qui erant in paradiso, nescientes et non experti ullum
who were in paradise knowing-not and not having-experienced any
malum, non concupiscentiæ desiderium, nec commistionis
evil not of-concupiscence the-desire nor of-commingling
amplexum. Cum autem de interdicta arbore gustavit mulier,
the-embrace when however from the-forbidden tree tasted the-woman
virumque seduxit, et manducavit, de paradiso exsules et
and-the-husband she-seduced and he-ate from paradise exiles and

miseri exierunt in hunc mundum, tanquam in stagnum
wretched they-went-out into this world as-if into a-pool
aquarum multarum, in vallem lacrymarum et in locum
of-waters many into the-valley of-tears and into a-place
miseriæ. Ossa et pellis de elephante in quocunque loco
of-misery the-bones and hide from the-elephant in whatever place
incensa fuerit, odor eorum inde fugat serpentes, vel
burned it-shall-have-been the-odor their thence puts-to-flight serpents or
si qua noxia fuerint venena, venenosa reptilia eo non
if any harmful shall-have-been venoms venomous creeping-things thither not
accedunt. Sic mandata Dei eum purificant et cor ejus,
approach so the-commandments of-God him purify and heart his
qui ea intra se custodit et observat, et nulla suggestio
who them within himself guards and observes and no suggestion
inimici eo prævalet invenire aditum. Isidorus: «Mandragora
of-the-enemy there prevails to-find an-entrance Isidore the-mandrake
dicitur eo quod habeat mala, id est, poma suave olentia
is-called on-that because it-has mala that is fruits sweet smelling
ad magnitudinem mali nucum avellenarum.» Unde et eam
to the-size of-the-apple of-nuts hazel whence also it
Latini malum terræ vocant. Hanc poetæ antropomorphon
the-Latins the-apple of-the-earth call this the-poets antropomorphon
appellant, eo quod habeat radicem formam hominis
call on-that because it-has a-root the-form of-a-man
imitantem, cujus cortex vino immistus, ad bibendum datur
imitating whose bark with-wine mixed for drinking is-given
iis quorum corpus propter curationem secandum est, ut
to-those whose body on-account-of treatment to-be-cut is that
soporati dolorem non sentiant. Hujus species sunt duæ, femina
put-to-sleep the-pain not they-may-feel of-this the-kinds are two the-female

foliis lactucæ similibus mala generans ad similitudinem
with-leaves to-lettuce like apples generating to the-likeness
prunorum. Masculus vero foliis betæ similibus.
of-plums the-male however with-leaves to-beet like

Cap. XXVII. De pelicani natura.
Chapter XXVII about of-the-pelican the-nature

Pelicanus avis est Ægyptiaca, habitans in flumine Nili.
the-pelican a-bird is Egyptian dwelling in the-river Nile
Tradunt autem duo genera pelicanorum: unum in aquis
they-relate however two kinds of-pelicans one in waters
habitans, et esca ejus animalia venenata sunt, hoc est
dwelling and the-food its animals venomous are that is
lacertæ, serpentes, crocodili, et onocrotali, id est aves longo
lizards serpents crocodiles and onocrotali that is birds with-long
collo et rostro, dum bibunt asininum ruditum et crepitum
neck and beak while they-drink the-asinine braying and clattering
imitantes. Physiologus refert de pelicano quod amator est
imitating the-Physiologus reports about the-pelican that a-lover it-is
nimis filiorum. Cum enim genuerit pullos, et incipiunt
greatly of-its-young when for it-has-begotten chicks and they-begin
crescere, parentes suos in faciem percutiunt, qua de re
to-grow parents their in the-face they-strike which for thing
parentes irati repercutiunt eos et occidunt. Mater vero
the-parents angered strike-back them and kill the-mother however
tertia die mortis eorum, præ compassione rostro in costa
on-the-third day of-death their out-of compassion with-the-beak in the-rib
seu latere aut pectore se vulnerans, sanguinem super pullos
or side or breast herself wounding blood upon chicks
suos effundit, et sic a mortuis eos resuscitat ad vitam. Avis
her pours and thus from the-dead them she-revives to life bird
ista significat Dominum per Isaiam prophetam dicentem:
this signifies the-Lord through Isaiah the-prophet saying

Filios enutrivi et exaltavi, ipsi autem spreverunt me (Isa.
sons I-have-nourished and exalted they however have-despised me Isa
I). Omnipotens itaque Deus Pater totius creaturæ nos cum
I almighty therefore God the-Father of-the-whole creation us when
non essemus, fecit ut ipsi serviremus. Nos vero percussimus
not we-were made that him we-might-serve we however struck
eum in faciem, quia et eum et mandata vitæ
him in the-face because both him and the-commandments of-life
relinquentes sprevimus, qui tamen propter nos Filium suum
abandoning we-despised who nevertheless for us Son his
tradidit, et perforato latere ejus lancea militis in cruce,
delivered and with-pierced side his by-the-lance of-a-soldier on the-cross
continuo exivit sanguis et aqua in salutem et redemptionem
at-once came-out blood and water for the-salvation and redemption
nostram. Aqua enim baptismi est gratia, sanguis vero ejus
our the-water for of-baptism is the-grace the-blood however his
calix est novi et æterni Testamenti, quam in sanctis
the-cup is of-the-new and eternal Testament which in holy
manibus tenens benedixit gratias Deo Patri agens, et dedit
hands holding he-blessed thanks to-God the-Father giving and gave
illum nobis bibere in remissionem peccatorum nostrorum.
it to-us to-drink for the-remission of-sins our

The old lizard renews its sight by crawling through a crack toward the east, as the soul turns to Christ the Orient. The ants walk in order and gather grain, those without grain following the others' tracks rather than begging, unlike the foolish virgins; the ant stores its grain against the damp and chooses wheat over barley: the Christian divides the letter from the spirit and shuns the heretics. Ethiopian ants guard golden sand, which men steal with starved mares; the ant-lion is described.

Cap. XXVIII. De lacerto, stellione et lacerta.

Chapter XXVIII about the-lizard the-stellio and the-lacerta

Lacertus est reptile genus animantis, vocatum ita eo quod

the-lizard is a-reptile a-kind of-living-thing called so on-that because

quasi lacertos et brachia habeat. Genera autem lacertorum sunt

as-if upper-arms and arms it-has the-kinds however of-lizards are

plura, ut botrax, salamandra, saura, stellio. Stellio a colore

several as botrax salamander saura stellio the-stellio from color

inditum nomen habet. Est enim tergore pictus lucentibus

given the-name has it-is for on-the-back painted with-shining

guttis in modum stellarum. Est volatile animal quod lacerta

drops in the-manner of-stars there-is a-flying animal which lacerta

dicitur, utrisque oculis clara ut sol. Physiologus dicit de

is-called in-both eyes bright as the-sun the-Physiologus says about

ea, quod quando senuit, lumen ejus ita impeditur, ut

it that when it-has-grown-old the-light its so is-impeded that

nec solis lumen videat, sed suæ naturæ hujusmodi

not-even of-the-sun the-light it-sees but of-its-own nature of-this-kind

præstat medicamentum. Inquirit parietem tendentem contra

it-supplies a-remedy it-seeks a-wall facing toward

orientem, et per foramen arctum exit apertis oculis,

the-east and through a-hole narrow it-goes-out with-open eyes

et sic renovatur. Et tu homo, qui veteri tunica indutus

and thus is-renewed and you man who with-the-old tunic clothed

es, quando oculi tui cordis caligant, quære locum tendentem
are when the-eyes your of-heart are-dim seek a-place facing
orientem versus, id est ad solem justitiæ Christum Dominum
the-east toward that is to the-sun of-justice Christ Lord
nostrum te converte, cujus nomen Oriens dicitur (Zach.
our yourself turn whose name the-East is-called Zech
III), quatenus oriatur in corde tuo per Spiritum sanctum,
III so-that he-may-rise in heart your through the-Spirit Holy
et lucem misericordiæ suæ ostendet tibi, qui illuminat
and the-light of-mercy his will-show to-you who enlightens
omnem hominem venientem in hunc mundum (Joan. I).
every man coming into this world John I

Cap. XXIX. De formicæ natura.
Chapter XXIX about of-the-ant the-nature

De formica Salomon ita dicit: Vade ad formicam, o piger,
about the-ant Solomon thus says go to the-ant O sluggard
et meditare eam, quæ cum sit viribus infirmior, multum
and consider her who though she-be in-strength weaker much
per æstatem frumentum reponit (Prov. VI). Physiologus dicit
through the-summer grain stores Prov VI the-Physiologus says
tres habere virtutes formicam. Prima ejus virtus est quod,
three to-have virtues the-ant the-first its virtue is that
cum formicæ exierint de spelunca sua, ambulant ordinatim,
when the-ants have-gone-out from cave their they-walk in-order
et quærunt grana cujuslibet seminis. Cum autem invenerint,
and seek grains of-whatever seed when however they-have-found
ore apprehendunt singula grana, portantes ea in
with-the-mouth they-seize single grains carrying them into
speluncam suam. Aliæ vero formicæ non habentes grana in
cave their other however ants not having grains in
ore suo, sed vacuæ obviam venientes eis, quæ vehunt cibaria
mouth their but empty toward coming to-them which carry provisions

in ore suo, non dicunt eis: Date nobis de annona vestra,
in mouth their not they-say to-them give us of grain your
sed vadunt quærentes per vestigia illarum, et sumunt sicut
but they-go seeking along the-tracks of-them and take as
et illæ, et afferunt in speluncam suam. Et hæc quidem
also they and bring into cave their and these-things indeed
dicta sunt de irrationalibus animantibus atque infirmis
said are about irrational living-things and weak
reptilibus, quod tam prudenter agunt quod nulla illarum
creeping-things that so prudently they-act that none of-them
stulta remanet, sed omnes argutæ et sapientes inveniuntur aut
foolish remains but all clever and wise are-found or
efficiuntur. Quanto magis illæ quinque virgines rationales,
are-made by-how-much more those five virgins rational
quæ per negligentiam suam factæ sunt stultæ, debuerunt
who through negligence their made were foolish ought
imitari illas quinque sapientes, et sumere etiam oleum in
to-imitate those five wise and to-take also oil in
vasis suis unde illæ sumpserunt, et non per desidiam, ac
vessels their whence those took and not through sloth and
per stultam spem suam petere ab illis sapientibus, dicentes:
through foolish hope their to-seek from those wise saying
Date nobis de oleo vestro (Matth. XXV). O quam fatua
give us of oil your Matt XXV O how silly
stultitia! nam si ex se non potuerunt intelligere, ut inde
folly for if of themselves not they-could to-understand that thence
peterent unde et illæ petierunt, vel formicarum solertiam
they-should-seek whence also those sought at-least of-the-ants the-skill
imitari debuissent. Sed dum de alienis vasis oleum sperant,
to-imitate they-ought-to-have but while from others' vessels oil they-hope
superveniente sponso foris remanserunt stultæ cum
with-coming-on the-bridegroom outside remained the-foolish with

lampadibus exstinctis. Recondit autem grana in spelunca
lamps extinguished it-stores however the-grains in cave
sua, ne ex humore madefacta germinent, et ne hiemis
its lest from moisture soaked they-sprout and lest of-winter
tempore fame pereat. Et tu homo Dei, Scripturam Veteris
at-the-time by-hunger it-perish and you man of-God the-Scripture of-the-Old
Testamenti divide in duas partes, hoc est secundum historiam,
Testament divide into two parts that is according-to history
et secundum spiritualem intellectum. Divide veritatem a
and according-to spiritual understanding divide the-truth from
figura. Separa corporalia a spiritualibus et spiritualia a
the-figure separate the-bodily-things from the-spiritual and the-spiritual from
corporalibus. Transcende a littera occidente ad spiritum
the-bodily cross-over from the-letter killing to the-spirit
vivificantem, ne littera germinante in die hiemis, id est
quickening lest with-the-letter sprouting on the-day of-winter that is
in die judicii, fame pereas. Dicit enim Apostolus: Lex
on the-day of-judgment by-hunger you-perish says for the-Apostle the-law
spiritualis est, ego carnalis (Rom. VII). Littera occidit, spiritus
spiritual is I carnal Rom VII the-letter kills the-spirit
autem vivificat (II Cor. III). Et alibi. Hæc autem in
however quickens II Cor III and elsewhere these-things however in
figura contingebant illis. Scripta autem sunt ad correctionem
figure happened to-them written however they-are for the-correction
nostram in quos fines sæculorum devenerunt (I Cor. X),
our upon whom the-ends of-the-ages have-come I Cor X
Judæi enim litteram sequentes, spiritualemque intellectum
the-Jews for the-letter following and-the-spiritual understanding
contemnentes, facti sunt prophetarum contemptores, ac sui
despising made were of-the-prophets despisers and of-their
Domini interfectores et ideo nunc usque fame pereunt
Lord the-killers and therefore now still by-hunger they-perish

quia inanibus paleis vacantes, triticum perdiderunt. Tu ergo
because on-empty chaff spending-time the-wheat they-lost you therefore
homo Dei rade virgas, et tolle corticem earum, ut
man of-God scrape the-rods and take-away the-bark their that
oves tuæ mundos ac spirituales, non carnales, ac vitiosos
sheep your clean and spiritual not carnal and vicious
faciant fetus. Hæc autem omnia spiritualibus quidem
may-make offspring these-things however all to-the-spiritual indeed
credentibus sunt intelligibilia, non credentibus vero non
believers are intelligible not to-the-believing however not
intelligibilia. Tempore messis inter segetes ex odore intelligit
intelligible at-the-time of-harvest among the-crops from the-smell understands
formica, an hordeum sit in spica illa, an triticum, et
the-ant whether barley be in ear that or wheat and
si fuerit hordeum, transit ad aliam spicam, et odorat,
if it-shall-have-been barley it-passes to another ear and smells
et cum senserit, quæ spica tritici est, ascendit sursum in
and when it-has-sensed which ear of-wheat is it-climbs upward into
spicam, et tollens inde granum deponit, et portat illud in
the-ear and taking thence a-grain puts-it-down and carries it into
cubiculum suum. Hordeum autem brutorum animalium cibus
chamber its barley however of-brute animals the-food
est, unde et hæreticos significat, qui pravo cibo animas
is whence also heretics it-signifies who with-wicked food the-souls
hominum pascentes occidunt. Fuge igitur, o Christiane, fuge
of-men feeding kill flee therefore O Christian flee
Sabellium, et Donatum, et Photinum, a quibus tanquam
Sabellius and Donatus and Photinus from whom as-if
ex utero draconis serpentini fetus prodierunt. Horum
from the-womb of-a-dragon serpentine offspring have-come-forth of-these
hominum dogmata falsa sunt, itaque inimica veritati.
men the-dogmas false are and-so hostile to-truth

Etymologia. Formica est dicta quasi ferens micas farris.
etymology the-ant is called as-if carrying crumbs of-spelt
Cujus solertia multa est. Providet enim in futurum, et
whose skill much is it-provides for into the-future and
præparat sibi in æstate, quod in hieme comedat. In messe
prepares for-itself in summer what in winter it-may-eat at harvest
eligit triticum, hordeum vero non tangit. Dum pluit
it-chooses wheat barley however not it-touches when it-rains
super frumentum ejus, totum ejicit. Dicuntur et in
upon the-grain its all it-throws-out they-are-said also in
Æthiopia esse formicæ ad magnitudinem canis, quæ arenas
Ethiopia to-be ants to the-size of-a-dog which sands
aureas pedibus eruunt, quas custodiunt ne quis auferat,
golden with-feet dig-up which they-guard lest anyone carry-off
auferentesque ad necem persequuntur. Sed ii, qui volunt
and-those-carrying-off to death they-pursue but those who wish
ab eis aurum abripere, accipiunt equas cum pullis suis, et
from them the-gold to-snatch take mares with foals their and
fame affligunt eas tribus diebus, deinde religant pullos
with-hunger afflict them for-three days then they-tie the-foals
earum ad littus aquæ quæ currit inter eos et formicas,
their at the-shore of-water which runs between them and the-ants
et equas agunt trans aquam illam impositis clitellis super
and the-mares they-drive across water that with-placed packsaddles upon
dorsum illarum, quæ ubi vident trans flumen herbas virentes,
the-back of-them which when they-see across the-river grasses green
pascuntur per campos ultra flumen. Formicæ autem videntes
graze through the-fields beyond the-river the-ants however seeing
scrinia et clitellas super dorsum earum comportant aureas
the-boxes and packsaddles upon the-back of-them carry golden
arenas in eas, volentes eas ibi recondere. Vesperascente autem
sands into them wishing them there to-store with-evening-falling however

die, postquam satiatæ sunt equæ, et auro onustæ, audiunt
the-day after sated are the-mares and with-gold laden they-hear
pullos suos hinnientes propter famen, et ita regrediuntur
foals their neighing on-account-of hunger and so they-go-back
ad eos cum auro multo. Est et aliud animal, quod
to them with gold much there-is also another animal which
formicaleon dicitur, quod est vel formicarum leo, vel certe
formicaleon is-called which is either of-ants the-lion or certainly
formica pariter et leo. Est enim animal parvum, formicis ita
ant equally and lion it-is for an-animal small to-ants so
infestum, ut se in pulvere abscondat, et formicas frumenta
hostile that itself in the-dust it-hides and the-ants grain
portantes interficiat. Proinde leo et formica vocatur, quia
carrying kills therefore lion and ant it-is-called because
sicut aliis animalibus leo, ita formicis aliis hæc fortior est.
as to-other animals the-lion so to-ants other this stronger is

THE ASPS, THE CHARADRIUS, AND THE SIRENS

The asp presses one ear to the ground and stops the other with its tail against the charmer, as we must close our ears to the Sirens of pleasure; the dipsas, hypnale, hemorrhois, and prester each figure a vice, and the seps is described. The white charadrius turns from the dying and draws off the sickness of those who will live, as Christ turned from the Jews to the gentiles. The Sirens, half women and half fish, lull sailors to their death, as worldly pleasures do.

Cap. XXX. De aspidis natura.
Chapter XXX about of-the-asp the-nature
Aspis secundum Isidorum vocata est, quod morsu venena
the-asp according-to Isidore called is because by-bite venoms
immittat et spargat. As enim ut vult, vel potius ἰός Græcis
it-sends-in and spreads as for as he-wishes or rather ios by-the-Greeks

venenum dicitur. Hujus diversa sunt genera et species, et
venom is-called of-this various are the-kinds and species and
dispares ad nocendum effectus. Aliis sic dictam placet a
unequal for harming the-effects to-others thus called it-pleases from
defendendo; nam aspiso [ἀσπίζω] dicitur defendo, eo quod
defending for aspiso aspizo is-said I-defend on-that because
aspis [ἀσπίς] etiam scutum dicitur. Fertur enim aspis cum
aspis aspis also a-shield is-called it-is-said for the-asp when
cœperit pati incantatorem, qui eam quibusdam carminibus
it-has-begun to-suffer the-charmer who it with-certain spells
evocat, ut eam de caverna sua producat, cum illa exire
calls-forth that it from cave its he-may-bring-out since it to-go-out
noluerit unam aurem in terram premit, alteram cauda
is-unwilling one ear to the-ground presses the-other with-the-tail
obturat et operit, atque ita voces illas magicas non audiens
stops and covers and so voices those magical not hearing
non exit ad incantatorem. Dipsas genus est aspidis, quæ
not goes-out to the-charmer the-dipsas a-kind is of-asp which
Latine scythale dicitur, quia is, quem momorderit, siti perit.
in-Latin scythale is-called because he whom it-shall-have-bitten by-thirst perishes
Hypnale etiam genus est aspidis dicta eo quod somno necat;
the-hypnale also a-kind is of-asp called on-that because by-sleep it-kills
hanc sibi Cleopatra apposuit, et ita morte quasi somno
this to-herself Cleopatra applied and so by-death as-if by-sleep
soluta est. Hemorrhois etiam aspis nuncupatur, eo quod
released she-was the-hemorrhois also asp is-named on-that because
sanguinem sudet qui ab ea morsus fuerit, ita ut dissolutis
blood sweats he-who by it bitten shall-have-been so that with-dissolved
venis quidquid vitæ est per sanguinem effundat. Græce enim
veins whatever of-life there-is through blood he-pours-out in-Greek for

sanguis hema [αἷμα] dicitur. Præster est aspis semper ore
blood hema haima is-called the-prester is an-asp always with-mouth
patenti et vaporante currens, cujus poeta sic meminit.
open and steaming running of-which the-poet thus makes-mention

> Oraque distendens avidus fumantia præster.
> *And-the-mouths distending greedy smoking the-prester.*

(Lucan. Phars. lib. IX, vers 713.) Is quem percusserit,
Lucan Phars book IX verse 713 he whom it-shall-have-struck
distenditur, enormique corpulentia necatur. Extuberatum enim
is-distended and-by-enormous bulk is-killed the-swollen-body for
putredo sequitur. Seps, tabificus serpens etiam de genere
putrefaction follows the-seps wasting serpent also of the-kind
aspidum est, qui si momorderit hominem, eum statim
of-asps is which if it-shall-have-bitten a-man him at-once
consumit, ita ut liquefiat totus in ore serpentis. In aspidum
consumes so that he-is-liquefied whole in the-mouth of-the-serpent in of-asps
naturam est quod imitemur, et est quod vitemus; quod
the-nature there-is what we-may-imitate and there-is what we-may-avoid what
imitemur, ut contra Syrenum, id est voluptatum illecebras,
we-may-imitate that against of-the-Sirens that is of-pleasures the-enticements
et fraudulentas blanditias interiores occludamus aures, ut
and fraudulent blandishments the-inner we-may-close ears that
simus, juxta verbum Domini, prudentes, ut serpentes.
we-may-be according-to the-word of-the-Lord wise as serpents
Quod vitemus, ne serpens antiquus nos ut dipsas avaritiæ
what we-may-avoid lest the-serpent ancient us like the-dipsas of-avarice
siti feriat, aut pigritiæ somno obruat ut hypnale, aut iræ
with-thirst strike or of-sloth with-sleep overwhelm like the-hypnale or of-anger

sanguinolentia maculet ut hemorrhois, aut ambitionis hiatu
with-bloodiness stain like the-hemorrhois or of-ambition with-the-gape
alteriusve peccati veneno turgentes ut præster distendat.
or-of-another sin with-the-venom swelling like the-prester distend
Cap. XXXI. De charadrio seu charadro ave maritima. Ideo
Chapter XXXI about the-charadrius or charadrus bird of-the-sea therefore
distincte ponitur, quod Theodorus gaza eam charadrium vocat.
distinctly it-is-set because Theodore gaza it charadrius calls
Suidas charadrum, qui dicit esse avem maritimam magnam
Suidas charadrus who says it-to-be a-bird of-the-sea large
et ingluviosam, quam aspicientes icteri liberantur, quod
and gluttonous which looking-at the-jaundiced are-freed which
Plinius de ictero ave asseruit fortasse eadem et ab
Pliny about the-icterus bird asserted perhaps the-same and from
effectu sic dicta. Sed audiamus auctorem.
the-effect so called but let-us-hear the-author
Est volatile quod dicitur charadrius. Hic scribitur in
there-is a-flying-creature which is-called the-charadrius this is-written in
Deuteronomio non manducandus (Deut. XIV). Physiologus
Deuteronomy not to-be-eaten Deut XIV the-Physiologus
dicit de eo quod est totus albus, nullam partem nigri in
says about it that it-is wholly white no part of-black in
se habens, cujus interior fimus oculorum caliginem curet.
itself having whose inner dung of-the-eyes the-dimness may-cure
Quisquis autem ægritudine detinetur, per hanc volucrem
whoever however by-sickness is-held through this bird
agnosci solet utrum vivere an mori debeat. Si enim infirmitas
to-be-known is-wont whether to-live or to-die he-ought if for infirmity
adest ad mortem, mox faciem suam charadrius avertit
is-present to death at-once face its the-charadrius turns-away
ab illo homine, et non dubitant quin moriatur homo ille.
from that man and not they-doubt but-that will-die man that

Si autem convalescere et sanari debet, intendit in eum
if however to-recover and to-be-healed he-ought it-directs-itself on him
diligenter charadrius, et accedens, os suum ponit super
diligently the-charadrius and approaching mouth its it-places upon
hominis os, afflatuque suo abstrahit omnem infirmitatem
of-the-man the-mouth and-with-breath its draws-out all the-infirmity
hominis intra se, volansque in aere contra solem, comburit
of-the-man within itself and-flying in the-air against the-sun burns
ejus infirmitatem et dispergit, et sanatur infirmus, et fit
his infirmity and scatters and is-healed the-sick-man and becomes
incolumis. Sic et Christus de seipso protestatus est: Venit
unharmed so also Christ about himself testified has comes
enim princeps mundi hujus, et in me non habet quidquam
for the-prince of-the-world this and in me not has anything
(Joan. XIV). Quia peccatum non fecit, nec inventus est dolus
John XIV because sin not he-did nor found was guile
in ore ejus (I Petr. II). Veniens autem ipse ad infirmitatem
in mouth his I Pet II coming however he-himself to the-infirmity
populi Judæorum avertit se ab eo, et convertit faciem
of-the-people of-the-Jews turned-away himself from it and turned face
suam ad gentes, tollensque nostras iniquitates, et portans
his to the-gentiles and-taking our iniquities and carrying
peccata nostra, exaltatus est in crucem, ascendens autem in
the-sins our exalted he-was on the-cross ascending however on
altum, captivam duxit captivitatem, dedit dona hominibus. In
high captive he-led captivity he-gave gifts to-men into
propria ac sua venit, et sui eum non receperunt, quotquot
his-own and his he-came and his-own him not received as-many-as
autem receperunt eum, dedit eis potestatem filios Dei
however received him he-gave to-them the-power sons of-God
fieri (Joan. I). Jam si est aliquis dubitans, cur immunda
to-become John I now if there-is anyone doubting why unclean

animalia ad significationem rei bonæ ut mundandæ
animals to the-signification of-a-thing good as to-be-cleansed
conscientiæ et erudiendæ referantur, ut serpens, draco,
of-the-conscience and to-be-taught are-referred as the-serpent dragon
leo, et aquila, et his similia sciat quod quandoque
lion and eagle and to-these like-things let-him-know that sometimes
fortitudinem et regnum Christi significant, quandoque vero
the-strength and kingdom of-Christ they-signify sometimes however
rapacitatem diaboli, atque ita variis posse applicari.
the-rapacity of-the-devil and so to-various-things to-be-able to-be-applied
Cap. XXXII. De sirenarum seu sirenum natura.
Chapter XXXII about of-the-sirens or sirens the-nature
Dicente Isaia de Babylonia: Syrenæ habitabunt in delubris
with-saying Isaiah about Babylon Sirens will-dwell in the-shrines
voluptatis ejus (Isa. XIII). Syrenæ animalia sunt ipsis
of-pleasure her Isa XIII the-Sirens animals are to-those
acquiescentibus mortifera quæ ut physiologus describit, superne
acquiescing deadly which as the-physiologus describes above
usque ad umbilicum figuram muliebrem habent, inferna vero
as-far as the-navel the-figure of-a-woman have the-lower however
pars usque ad pedes piscis habet figuram. Mirificum quoddam
part as-far as the-feet of-a-fish has the-figure a-wonderful certain
ac dulcisonum melodiæ carmen canunt, ita ut per suavitatem
and sweet-sounding of-melody song they-sing so that through the-sweetness
vocis, auditus longe navigantium invitent, et ad se
of-voice the-hearing far of-those-sailing they-invite and to themselves
trahant, ac nimia suavitate modulationis perlectent aures,
draw and with-excessive sweetness of-modulation they-entice the-ears
et eos ac sensus eorum delinientes in somnum vertant. Tunc
and them and senses their soothing into sleep turn then
demum cum viderint eos gravissimo somno sopitos, invadunt
at-last when they-have-seen them in-deepest sleep lulled they-attack

eos, et dilaniant carnes eorum, ac sic per suavis soni voces,
them and tear-apart flesh their and thus through of-sweet sound voices
ignaros et insipientes homines decipiunt, et necant. Sic et
ignorant and foolish men they-deceive and kill so also
illi, qui deliciis hujus sæculi, et pompis et theatralibus
those who in-the-delights of-this world and in-the-pomps and in-theatrical
voluptatibus delectantur, tragœdiis et comœdiis dissoluti,
pleasures delight by-tragedies and comedies dissolved
velut gravi somno sopiti adversarium præda efficiuntur.
as-if by-heavy sleep lulled of-the-adversaries the-prey are-made
Syrenas tres fingunt fuisse ex parte virgines, et ex parte
Sirens three they-feign to-have-been in part virgins and in part
pisces, habentes squamas et caudam piscinam, quarum una
fishes having scales and a-tail fishlike of-whom one
voce, altera tibiis, tertia lyra canebat, quæ incautos per
with-voice another with-pipes the-third with-lyre sang who the-unwary through
ea loca navigantes cantuum illecebris naufragio periclitari
those places sailing of-songs by-the-enticements by-shipwreck to-be-imperiled
faciebant. Secundum autem veritatem meretrices fuerunt, quæ
made according-to however the-truth harlots they-were who
transeuntes ad egestatem adegerunt, ideoque illis dictæ
those-passing to poverty drove and-therefore to-them said
sunt inferre naufragia. Habuisse autem squamas, et in
they-are to-bring shipwrecks to-have-had however scales and in
fluctibus habitasse dicuntur, quia fluctus Venerem creaverunt.
the-waves to-have-dwelt they-are-said because the-waves Venus created

The onocentaur is again the double-tongued. The adamant, found by night on an eastern mountain and yielding to neither iron nor fire, is Christ, whose descent was hidden from the heavenly powers; it softens only in goat's blood and opposes the magnet.

Cap. XXXIII. De onocentauro rursus.

Chapter XXXIII about the-onocentaur again

Idem dicit: onocentaurus et pilosus clamabit alter ad alterum

the-same says the-onocentaur and the-hairy-one will-cry one to another

(Isa. XXXIV). Onocentaurum, ut etiam supra diximus, duobus

Isa XXXIV the-onocentaur as also above we-said of-two

naturis constare physiologus asserit; superior enim pars centauro,

natures to-consist the-physiologus asserts the-upper for part to-a-centaur

id est homini equestri similis est; inferioris vero partis membra

that is to-a-man mounted like is of-the-lower however part the-limbs

sunt onagri, id est asini agrestis. Huic assimilantur vecordes

are of-the-onager that is of-the-ass wild to-this are-likened senseless

atque bilingues specie homines, moribus autem informes,

and double-tongued in-appearance men in-morals however shapeless

dicente Apostolo: Habentes speciem pietatis, virtutem

with-saying the-Apostle having the-appearance of-piety the-power

autem ejus abnegantes (II Tim. III). Unde in Psalmo: Homo

however its denying II Tim III whence in the-Psalm man

cum in honore esset, non intellexit, comparatus est jumentis

when in honor he-was not understood compared he-is to-beasts

insipientibus, et similis factus est illis (Psal. XLVIII).

senseless and like made he-is to-them Ps XLVIII

Cap. XXXIV. De adamantis virtute.

Chapter XXXIV about of-the-adamant the-virtue

Physiologus dicit quod est lapis qui dicitur adamas, et

the-Physiologus says that there-is a-stone which is-called adamant and

in quodam monte Orientis invenitur, ita tamen ut nocte

on a-certain mountain of-the-East is-found so nevertheless that by-night

quæratur, non in die, quia nocte lucet, et indicatur ubi

it-be-sought not in the-day because by-night it-shines and is-shown where

fuerit. Per diem autem non lucet, quia sol obtundit

it-may-be by day however not it-shines because the-sun dulls

lumen ejus. Contra hujus lapidis duritiem non ferrum, nec

the-light its against of-this stone the-hardness neither iron nor

ignis, nec alius lapis potest prævalere. De hoc lapide dicit

fire nor other stone can to-prevail about this stone says

propheta, ut adamantem, et ut silicem dedi faciem tuam

the-prophet as adamant and as flint I-have-given the-face your

(Ezech. III). Et quia Creatori creatura prævalere non

Ezek III and because over-the-Creator the-creature to-prevail not

potest, ideo adamas Christus est. Ex illo vero adamante

can therefore the-adamant Christ is from that however adamant

omnes sancti adamantini lapides a propheta dicti sunt, sicut

all the-saints adamantine stones by the-prophet called are as

a nomine Christi Christiani vocantur, et nominantur. Ergo

from the-name of-Christ Christians are-called and named therefore

mons, quem dicit physiologus Orientalis, in quo lapis

the-mountain which says the-physiologus Eastern in which the-stone

adamas invenitur, est Christus, qui sicut in Patre agnoscitur,

adamant is-found is Christ who as in the-Father is-acknowledged

ita Pater in Filio. Ipse enim dicit: Ego in Patre, et

so the-Father in the-Son he-himself for says I in the-Father and

Pater in me est; (Joan. IV); et iterum: Qui videt me,

the-Father in me is John IV and again he-who sees me

videt et Patrem (Ibid.). Quod lapis per diem non invenitur,
sees also the-Father ibid that the-stone by day not is-found
significat Christum occultasse descensionem suam cœlestibus
signifies Christ to-have-hidden the-descent his from-the-heavenly
virtutibus, et dominationibus et potestatibus, qui tanquam
virtues and dominations and powers who like
luminaria Dei assistunt, sed nunquam sciverunt mysterium
lights of-God stand-by but never knew the-mystery
descensionis, et incarnationis ejus quod facturus erat in
of-the-descent and of-the-incarnation his which about-to-do he-was on
terris. Denique jam transactis omnibus mirabilibus ejus,
earth finally now with-completed all wonders his
quæ fecit pro humani generis redemptione, cum ascendisset
which he-did for of-the-human race the-redemption when he-had-ascended
in cœlos, integrum atque perfectum hominem illuc se
into the-heavens whole and perfect man thither himself
inducens, videntes etiam supernæ civitatis exercitus dixerunt.
bringing seeing also of-the-supernal city the-hosts said
Quis est iste rex gloriæ? (Psal. XXIII.) Quis est iste qui
who is this king of-glory Ps XXIII who is this who
venit de Edom, tinctis vestibus de Bosra? (Isa. LXIII.)
comes from Edom with-dyed garments from Bozrah Isa LXIII
quasi dicat: Quis est iste qui ascendit ex sanguine, et
as-if he-may-say who is this who ascends from blood and
rubor vestimenti ejus ex carne? Et in nocte invenitur
the-red of-garment his from flesh and in the-night is-found
ille lapis, quoniam in istius cœli tenebras descendit, et
that stone since into of-this heaven the-darkness he-descended and
illuminavit omne hoc genus, quod sedebat in tenebris, et
enlightened all this race which sat in darkness and
in regione umbræ mortis, sicut David propheta in persona
in the-region of-the-shadow of-death as David the-prophet in the-person

totius humani generis. Quoniam tu illuminas lucernam
of-the-whole human race for you enlighten lamp
meam, Domine, Deus meus, illumina tenebras meas (Psal.
my O-Lord God my enlighten darkness my Ps
XVII). Venit ergo Dominus, et lucernam quam exstinxerat
XVII came therefore the-Lord and the-lamp which had-extinguished
diabolus, id est animam, et corpus in se suscipiens
the-devil that is soul and body into himself taking-up
illuminavit splendore suæ gratiæ vivificans et reparans
enlightened with-the-splendor of-his grace quickening and repairing
manifestius, dicente Apostolo de tam admirabilis mysterii
more-plainly with-saying the-Apostle about of-so admirable mystery
sacramento: Etenim manifeste, inquit, magnum est mysterium
the-sacrament for manifestly he-says great is the-mystery
pietatis, quod manifestum est in carne, justificatum est
of-piety which manifested is in flesh justified it-is
in spiritu, apparuit angelis, prædicatum est in gentibus,
in spirit appeared to-angels preached it-is among gentiles
creditum est in mundo, assumptum est in gloria (I Tim. III).
believed it-is in the-world taken-up it-is in glory I Tim III
Quod autem de eo lapide dicit physiologus, quod neque
that however about that stone says the-physiologus that neither
ferrum illi prævalet, id est mors illi non dominabitur,
iron over-it prevails that is death over-him not will-have-dominion
delevit enim et conculcavit mortem, sicut Apostolus testatur,
destroyed for and trampled death as the-Apostle testifies
dicens: Devicta est mors in victoria. Ubi est mors contentio
saying conquered is death in victory where is O-death the-strife
[victoria] tua? Ubi est mors aculeus [stimulus] tuus? (I Cor.
victory your where is O-death sting goad your I Cor
XV.) Sed neque ignis illi potest nocere id est diabolus, qui
XV but neither fire it can to-harm that is the-devil who

ignitis jaculis suis succendit omnem terram, et civitates, id
with-fiery darts his kindles all the-earth and the-cities that
est luxuriosos, ebriosos et iracundos, de quibus Isaias dicit:
is the-lecherous drunken and wrathful about whom Isaiah says
Terra vestra deserta, civitates vestræ igni succensæ sunt (Isa.
land your deserted cities your with-fire burned are Isa
I). Dominus enim Jesus Christus interficiet eum spiritu
I the-Lord for Jesus Christ will-kill him with-the-breath
oris sui (II Thess. II). Sed neque alter lapis illi nocuit,
of-mouth his II Thess II but neither another stone it harmed
id est nullus homo penitus, neque ulla creatura prævaluit
that is no man at-all nor any creature prevailed
adversus eum. Omnia enim per ipsum facta sunt, quia
against him all-things for through him made were because
sine ipso factum est nihil (Joan I). Adamas parvus est,
without him made was nothing John I the-adamant small is
et indecorus, ferrugineum habens colorem, et splendorem
and unsightly iron-colored having color and splendor
crystallinum, et in modum nuclei avellani invenitur, ac
crystalline and in the-manner of-a-kernel of-hazel is-found and
nulli cedit materiæ, nec ferro, nec igni, nec unquam
to-no yields material neither to-iron nor to-fire nor ever
incalescit. Unde et nomen interpretatione Græca indomita vis
grows-hot whence also the-name by-interpretation Greek untamed force
ejus accepit. Sed cum sit invictus ferro, ignisque contemptor,
its received but though it-be unconquered by-iron and-of-fire a-despiser
hircino tamen sanguine recenti, et calido maceratur, sicque
with-goat nevertheless blood fresh and warm it-is-softened and-so
multis ictibus ferri frangitur, cujus fragmentis insculptores
by-many blows of-iron is-broken whose fragments engravers
pro gemmis insigniendis perforandisque utuntur. Hic autem
for gems to-be-marked and-to-be-pierced use this however

dissidet cum magnete lapide, in tantum ut juxta positus
disagrees with the-magnet stone in so-much that near placed
ferrum non patiatur abstrahi in magnetem [magneti].
the-iron not it-suffers to-be-drawn-away to the-magnet for-the-magnet
Sed si fuerit amotus adamas, tum magnes ferrum
but if it-shall-have-been removed the-adamant then the-magnet the-iron
rapit, et comprehendit et aufert. Fertur quoque electri
seizes and grasps and carries-off it-is-said also of-amber
more venena depellere, metus vanos expellere, maleficis
in-the-manner venoms to-drive-off fears vain to-drive-out to-evil
resistere artibus. Genera ejus sunt sex, quibus quia ad
resist arts the-kinds its are six which because to
institutum nostrum parum faciunt, supersedeo.
purpose our little they-do I-pass-over

THE PEARL-BEARING SHELL

The shell rises to the surface at dawn, opens to the dew and the sun, and conceives the pearl: Mary, who conceived by the heavenly dew of the angel's word. The merchant who sells all for one pearl is the choir of the apostles, who left everything for Christ and will judge the twelve tribes.

Cap. XXXV. De concha seu concha margaritifera.
Chapter XXXV about the-shell or shell pearl-bearing
Est inter conchas margaritiferas, id est conchas et
there-is among shells pearl-bearing that is shells and
margaritas quæ Latine uniones, et vulgo perlæ vocantur
pearls which in-Latin uniones and commonly perlae are-called
ferentes, species quædam, quæ ab aliis marmætholion, ab
bearing a-species certain which by others marmaetholion by
Latinis concha Sabæa dicitur, quia concava est et rotunda.
the-Latins the-shell Sabaean is-called because hollow it-is and round

Est autem in duas partes divisa, ita ut, cum voluerit,
it-is however into two parts divided so that when it-shall-wish
aperiat se, et, cum voluerit, claudat. Hæc ergo de fundo
it-opens itself and when it-shall-wish it-closes this therefore from the-bottom
maris ascendit, et matutino rore alit intra se carnem.
of-the-sea rises and by-the-morning dew nourishes within itself flesh
Ergo cum ascenderit de loco suo super mare, aperit os
therefore when it-has-risen from place its upon the-sea it-opens mouth
suum, et suscipit intra se de rore cœli, et circumfulget
its and receives within itself of the-dew of-heaven and shines-around
eam radiis solis, et sic intra eam margarita pretiosa
it with-the-rays of-the-sun and thus within it the-pearl precious
et splendida valde, quippe quæ rore cœli concepta est,
and splendid very indeed which by-the-dew of-heaven conceived is
et de radio solis clarificata. Lapis autem iste, qui dicitur
and by the-ray of-the-sun brightened the-stone however this which is-called
conchus, figuram gerit sanctæ Mariæ, de qua propheta
conchus the-figure bears of-holy Mary about whom the-prophet
Isaias dicit: Et egredietur virga de radice Jesse (Isa. II).
Isaiah says and will-go-forth a-rod from the-root of-Jesse Isa II
Et iterum: Ecce virgo concipiet, et pariet filium (Isa. VII).
and again behold a-virgin will-conceive and will-bear a-son Isa VII
Quæ virga virgo sancta Maria est dicta. Flos vero, qui
which rod the-virgin holy Mary is called the-flower however which
de sancta Maria est natus, Dominus noster Jesus Christus
from holy Mary was born Lord our Jesus Christ
est. Sicut enim de mari ascendit concha, in qua nascitur
is as for from the-sea rises the-shell in which is-born
conchus lapis, sic sancta Maria ascendit de domo patris
the-conchus stone so holy Mary rose from the-house of-the-father
sui ad templum Dei, et ibi accepit rorem cœlestem. Hæc
her to the-temple of-God and there received the-dew heavenly these

sunt verba, quæ dicta sunt ad eam ab angelo Gabriele:
are the-words which said were to her by the-angel Gabriel
Spiritus Domini superveniet in te, et virtus Altissimi
the-Spirit of-the-Lord will-come-upon on you and the-power of-the-Most-High
obumbrabit tibi, ideoque quod nascetur ex te sanctum,
will-overshadow you and-therefore what will-be-born from you holy
vocabitur Filius Dei (Luc. I). Ecce hi sermones sunt, hic
will-be-called the-Son of-God Luke I behold these words are this
ros cœlestis. Sicut multo ante patriarcha Isaac benedicens
dew heavenly as long before the-patriarch Isaac blessing
filium suum, et significans quod Christus ex semine ejus
son his and signifying that Christ from seed his
nasceretur, ait ad eum dicens: Det tibi Deus de rore
would-be-born spoke to him saying may-give you God of the-dew
cœli, et de pinguedine terræ (Gen. XXVII), castam atque
of-heaven and of the-fatness of-the-earth Gen XXVII the-chaste and
intactam Mariam virginem significans, matutinus autem ros
untouched Mary virgin signifying the-morning however dew
quem concipit tempus orationis matutinum describit. Quod
which it-conceives the-time of-prayer morning describes that
autem aperit os suum concha, significat ubi Maria dixit
however opens mouth its the-shell signifies when Mary said
ad angelum; Ecce ancilla Domini, fiat mihi secundum
to the-angel behold the-handmaid of-the-Lord be-it-done to-me according-to
verbum tuum (Luc. I), et statim accepit Spiritum sanctum
word your Luke I and at-once she-received the-Spirit Holy
in se, et virtus Altissimi tanquam sol justitiæ
into herself and the-power of-the-Most-High like the-sun of-justice
clarificavit eam, atque quod natum est ex ea, vita est, et lux.
brightened her and what born is from her life is and light
Venit lux vera, quæ illuminat omnem hominem venientem
came the-light true which enlightens every man coming

in hunc mundum (Joan. I). De quo et Paulus: Qui
into this world John I about whom also Paul who
cum sit splendor gloriæ, et figura substantiæ ejus (Hebr.
since he-is the-splendor of-glory and the-figure of-the-substance his Heb
I), etc. Et alibi: In quo complacuit omnem plenitudinem
I etc and elsewhere in whom it-pleased all the-fullness
divinitatis inhabitare (Coloss. I). De ista igitur margarita
of-divinity to-dwell Col I about this therefore pearl
legitur in Evangelio, quod simile est regnum cœlorum
it-is-read in the-Gospel that like is the-kingdom of-the-heavens
homini negotiatori quærenti bonas margaritas. Inventa autem
to-a-man a-merchant seeking good pearls with-found however
una pretiosa margarita, vendidit omnem substantiam suam,
one precious pearl he-sold all substance his
et possedit hanc margaritam (Matth. XIII). Iste autem
and possessed this pearl Matt XIII this however
negotiator est utique chorus apostolorum. Omnes enim
merchant is certainly the-choir of-the-apostles all for
apostolos unum negotiatorem dicit, propter unitatem fidei.
the-apostles one merchant he-calls on-account-of the-unity of-faith
Etenim non est Judæus, neque Græcus, neque servus, neque
for not there-is Jew nor Greek nor slave nor
liber, neque Scytha, neque barbarus, neque masculus, neque
free nor Scythian nor barbarian nor male nor
femina, omnes enim sumus unum in Christo Jesu (Coloss.
female all for we-are one in Christ Jesus Col
III). Idem ergo bonus et sapiens negotiator, id est sanctus
III the-same therefore good and wise merchant that is the-holy
chorus apostolorum, quærit bonas margaritas, hoc est lex
choir of-the-apostles seeks good pearls that is the-law
et propheta, sive omnis anima credens quærit Deum. Quærit
and the-prophet or every soul believing seeks God seeks

etiam vir justus bonas margaritas, hoc est apostolos et
also the-man just good pearls that is apostles and
prophetas et patriarchas, per quos possit ad illam veram
prophets and patriarchs through whom he-may to that true
et pretiosam pervenire margaritam. Isti sunt lapides sancti,
and precious arrive pearl these are the-stones holy
qui volvuntur super terram. Cum ergo commemoratus
which are-rolled upon the-earth when therefore the-mentioned
ille bonus negotiator invenit illam pretiosam et bonam
that good merchant has-found that precious and good
margaritam, id est Dominum nostrum Jesum Christum
pearl that is Lord our Jesus Christ
Filium Dei vivi, emit eam venditis omnibus facultatibus
the-Son of-God living he-buys it with-sold all possessions
suis, id est contemnens et spernens non solum istius
his that is despising and spurning not only of-this
vitæ substantiam, sed etiam uxorem et filios, et omnem
life the-substance but also wife and sons and all
cognationem carnalem, insuper et corpus suum et animam,
kinship carnal moreover also body his and soul
sicut Veritas dicit: Quicunque perdiderit animam suam
as the-Truth says whoever shall-have-lost soul his
propter me, inveniet eam (Matth. X). Hæc omnia videns
for me will-find it Matt X these-things all seeing
apostolorum chorus non aurum accipit, neque argentum, sicut
of-the-apostles the-choir not gold receives nor silver as
beatus Petrus ad illum claudum stipem petentem: Argentum,
blessed Peter to that lame-man alms asking silver
inquit, et aurum non est mihi; quod autem habeo, tibi
he-says and gold not is to-me what however I-have to-you
do. In nomine Domini nostri Jesu Christi Nazareni surge
I-give in the-name of-the-Lord our Jesus Christ of-Nazareth rise

et ambula (Act. III). Et Paulus. Omnia, inquit, quæcunque
and walk Acts III and Paul all-things he-says whatever
erant mihi lucra, hæc propter Christum arbitratus sum
were to-me gains these on-account-of Christ counted I-have
detrimenta, propter eminentem scientiam Christi (Philip. III).
losses for the-eminent knowledge of-Christ Phil III
Qui ergo confitenter contempserit omnes facultates suas,
he-who therefore confidently shall-have-despised all possessions his
uxoremque et filios et omnem cognationem suam, insuper
and-wife and sons and all kinship his moreover
corpus et animam propter unius margaritæ acquisitionem;
body and soul for of-one pearl the-acquisition
si certissime confisus fuerit, et crediderit posse unam
if most-surely trusted he-shall-have and shall-have-believed to-be-able one
margaritam acquirere, longe majores et meliores divitiarum
pearl to-acquire far greater and better of-riches
facultates præcellentioremque honorem, insuper et gloriæ
possessions and-more-excellent honor moreover and of-glory
coronam habebit, quæ omnia ille negotiator possidet, qui est
the-crown he-will-have which all that merchant possesses who is
apostolorum chorus, per unum illum lapidem pretiosum
of-the-apostles the-choir through one that stone precious
Dominum nostrum Jesum Christum, qui est vera margarita,
Lord our Jesus Christ who is the-true pearl
via, veritas et vita nostra (Joan. XIV). Denique audi
the-way the-truth and the-life our John XIV finally hear
ipsum in Evangelio dicentem: Ecce dedi vobis potestatem
him in the-Gospel saying behold I-have-given you power
spirituum immundorum, et calcandi super omnes serpentes
of-spirits unclean and of-treading upon all serpents
et scorpiones et supra omnem potestatem diabolicam, et
and scorpions and over all power diabolical and

sanandi omnes languores et infirmitatem (Luc. X). Et
of-healing all languors and infirmity Luke X and
iterum: Euntes prædicate quoniam appropinquavit regnum
again going preach that has-drawn-near the-kingdom
cœlorum, infirmos curate, leprosos mundate, cæcos illuminate,
of-the-heavens the-sick heal the-lepers cleanse the-blind enlighten
mortuos suscitate, dæmonia ejicite (Matth. X). Videte nunc
the-dead raise demons cast-out Matt X see now
quam inæstimabilis sit ista margarita sanctis martyribus,
how inestimable may-be this pearl to-the-holy martyrs
qui non solum cum in hac vita essent, sed etiam post hujus
who not only when in this life they-were but also after of-this
vitæ excessum mira egerunt, sicut nunc videmus quomodo
life the-departure wonders did as now we-see how
in obsessis corporibus spiritus immundi illorum virtute
in possessed bodies the-spirits unclean their by-the-virtue
et potestate torquentur et cruciantur, et invisibilibus
and power are-tormented and racked and with-invisible
flagellis verberantur, quousque ejiciantur et effugentur ab
scourges are-beaten until they-be-cast-out and be-put-to-flight from
hominibus, sicut ipsi dæmones audientibus nobis exclamant
men as themselves the-demons with-hearing us cry-out
vociferantes, et rogantes eos ut cessent torquere eos, tam
shouting and begging them that they-cease to-torment them so
varii et multiformes. Alii enim clamantes, alii rugientes,
varied and multiform some for crying others roaring
sicut serpentes sibilantes fugantur ab obsessis hominum
like serpents hissing are-put-to-flight from the-possessed of-men
corporibus per apostolorum hominumque sanctorum virtutes,
bodies through of-the-apostles and-of-men holy the-virtues
quæ illis secundum merita sua a Domino datæ sunt.
which to-them according-to merits their by the-Lord given were

Honorem vero illum transcendentem et supereminentem
the-honor however that transcending and supereminent
omnibus terrenis honoribus, sortiti sunt ab ipso pretioso
above-all earthly honors obtained they-have from the-very precious
lapide, pro quo omnia sua bona dimiserunt, ut illum
stone for which all their goods they-left that that
cœlestem thesaurum possiderent, qui dicunt ad Salvatorem:
heavenly treasure they-might-possess who say to the-Savior
Ecce nos quidem dimisimus uxores et filios et omnes
behold we indeed have-left wives and sons and all
possessiones propter te, quid facies nobis in regno tuo?
possessions for you what will-you-do for-us in kingdom your
(Matth. XIX.) Et ille dicit illis: Amen, amen dico vobis,
Matt XIX and he says to-them amen amen I-say to-you
cum sederit Filius hominis in sede majestatis suæ ad
when shall-have-sat the-Son of-man on the-seat of-majesty his for
judicandum orbem terræ, sedebitis et vos super sedes
judging the-circle of-the-earth will-sit also you upon seats
duodecim, judicantes duodecim tribus Israel (Ibid.). Unde
twelve judging the-twelve tribes of-Israel ibid whence
satis confidenter Paulus apostolus dicit: Nescitis quoniam
quite confidently Paul the-apostle says know-you-not that
angelos judicabimus? et a nobis judicabitur hic mundus
angels we-shall-judge and by us will-be-judged this world
(I Cor. VI). Tanta enim gloria, tanto honore remuneratus
I Cor VI so-great for with-glory so-great with-honor rewarded
est apostolorum chorus, ut in hoc sæculo adhuc positus
is of-the-apostles the-choir that in this world still placed
legitimus ille athleta Christi Paulus præviderit in cœlis
lawful that athlete of-Christ Paul foresaw in the-heavens
justitiæ suæ coronam, sicut exsultans ait: Bonum certamen
of-justice his the-crown as exulting he-says a-good fight

certavi, cursum consummavi, fidem servavi; de cætero
I-have-fought the-course I-have-finished the-faith I-have-kept for the-rest
reposita est mihi corona justitiæ, quam reddet mihi Dominus
laid-up is for-me the-crown of-justice which will-render to-me the-Lord
in illa die justus judex, non solum mihi, sed et omnibus
on that day the-just judge not only to-me but also to-all
qui diligunt præsentiam regni ejus (II Tim. IV). Talem
who love the-presence of-kingdom his II Tim IV such
coronam meretur a Christo bonorum apostolorum chorus,
a-crown merits from Christ of-the-good apostles the-choir
talemque retributionem apostoli recipient pro corruptibilibus.
and-such reward the-apostles will-receive for corruptible-things

THE ASPIDOCHELONE

Sailors take the sandy back of the aspidochelone for an island, light fires on it, and are dragged down when it dives; with its sweet breath it draws the small fish into its mouth. So the devil drowns those who trust him and swallows those of little faith; the whale that swallowed Jonah closes the book.

Cap. XXXVI. De aspidochelone, bellua aquatica, habente
Chapter XXXVI about the-aspidochelone monster aquatic having
partem figuræ aspidis, partem testudinis; cheloni chelone
part of-the-figure of-the-asp part of-the-tortoise cheloni chelone
enim est testudo bellua marina; cujus etiam in sequenti
for is tortoise monster of-the-sea of-which also in the-following
opere mentio fiet.
work mention will-be-made
Est bellua in mari, quæ dicitur Græce Aspidochelone
there-is a-monster in the-sea which is-called in-Greek Aspidochelone
[ἀσπιδοχελώνη], Latine autem aspidotestudo. Cetus autem
aspidochelone in-Latin however aspidotestudo a-whale however

est magnus, habens super corium suum tanquam sabuli seu
is great having upon hide its as-if of-gravel or
arenæ aggerem, juxta maris littus frequenter victitans. Hæc
of-sand a-heap near of-the-sea the-shore often living this
in medio maris elevat dorsum suum super undas maris
in the-middle of-the-sea raises back its above the-waves of-the-sea
sursum, ita ut navigantibus nautis non aliud credatur esse
upward so that by-the-sailing sailors not other-thing it-be-believed to-be
quam insula, præcipue cum viderint totum illum locum sicut
than an-island especially when they-have-seen all that place as
in omnibus littoribus maris sabulo esse obtectum. Putantes
on all the-shores of-the-sea with-gravel to-be covered thinking
autem insulam esse, applicant navem suam juxta eam, et
however an-island it-to-be they-bring ship their near it and
descendentes, figunt illic palos, et alligant navem, deinde ut
descending fix there stakes and tie-up the-ship then that
coquant sibi cibos post laborem, faciunt ibi focos et
they-may-cook for-themselves foods after labor they-make there hearths and
ignes super arenam, quasi super terram. Illa vero, ut senserit
fires upon the-sand as-if upon land it however when it-has-felt
ardorem ignis, subito mergit se in aquam, et navem
the-heat of-the-fire suddenly plunges itself into the-water and the-ship
secum trahit in profundum maris. Sic patiuntur omnes
with-itself drags into the-depth of-the-sea so suffer all
qui increduli sunt, et quicunque ignorant astutias diaboli,
who unbelieving are and whoever know-not the-wiles of-the-devil
qui spem suam ponentes in eum, et operibus ejus se
who hope their placing in him and to-the-works his themselves
obligantes, simul merguntur cum illo in gehennam ignis
binding together are-sunk with him into the-gehenna of-fire
ardentis. Ista est astutia ejus. Secunda hujus belluæ natura est
burning this is the-wile his the-second of-this monster nature is

hæc. Quando esurit, aperit os suum, et quasi quemdam
this when it-hungers it-opens mouth its and as-if a-certain
odorem suave olentem exhalat de ore suo, quem mox
odor sweet smelling it-breathes-out from mouth its which soon
ut senserint minores pisces, congregant se intra os
as they-have-sensed the-smaller fishes gather themselves within the-mouth
ipsius. Cum autem repletum fuerit os ejus diversis
of-it when however filled shall-have-been mouth its with-various
piscibus pusillis, subito claudit os suum, et transgluttit eos.
fishes tiny suddenly it-closes mouth its and swallows them
Sic patiuntur omnes qui sunt modicæ fidei. Voluptatibus enim
so suffer all who are of-little faith by-pleasures for
ac lenociniis quasi quibusdam odoribus diabolicis inescati,
and enticements as-if by-certain odors diabolical baited
subito absorbentur ab eo sicut pisciculi minuti. Majores
suddenly they-are-swallowed by him like little-fish minute the-greater
enim se continent ab illo, neque appropriant ei. Sic
for themselves restrain from him nor approach him so
etiam qui Christum semper in sua mente habent, magni
also those-who Christ always in their mind have great
sunt apud eum, et si sunt perfecti, agnoscunt multiformes
are with him and if they-are perfect they-recognize the-manifold
astutias diaboli, et custodiunt se ab eo, et magis
wiles of-the-devil and guard themselves from him and more
resistunt; ille vero fugit ab eis. Dubii autem et modicæ
resist he however flees from them the-doubtful however and of-little
fidei homines, dum vadunt post voluptates et luxurias diaboli,
faith men while they-go after the-pleasures and lecheries of-the-devil
decipiuntur, dicente Scriptura: Unguento et variis odoribus
are-deceived with-saying Scripture by-ointment and by-various odors
delectantur (Prov. XXVII). Et sic confringitur a ruinis
they-are-delighted Prov XXVII and so is-broken by ruins

anima. Cetus dicitur ab immanitate corporis. Habent enim
the-soul the-whale is-called from the-monstrousness of-its-body they-have for
ingentia corpora hæc genera belluarum, æqualia montibus,
huge bodies these kinds of-monsters equal to-mountains
in tantum ut etiam ibi naves quasi ad insulam applicentur,
in so-much that even there ships as-if to an-island be-brought-to
sicut ille qui excepit Jonam, cujus alvus tantæ magnitudinis
as that which received Jonah whose belly of-so-great size
fuit, ut putaretur infernus, dicente ipso Jona propheta: De
was that it-was-thought hell with-saying himself Jonah the-prophet from
ventre inferni clamavi, et exaudisti vocem meam (Jon. II).
the-belly of-hell I-cried and you-heard voice my Jon II

THEOBALDUS

Physiologus

The Physiologus

De leone

THE LION

Theobald dedicates his twelve songs to Christ. The lion wipes out its tracks with its tail, its cub lies lifeless three days until its father's roar wakes it, and it sleeps with open eyes: Christ hidden in Mary's womb, raised on the third day, and keeping watch over His flock.

Tres leo naturas et tres habet inde figuras,
Three the-lion natures and three has thence figures,
quas ego, Christe, tibi bis seno carmine scripsi.
which I, O-Christ, for-you twice six in-song have-written.
Altera divini memorant animalia libri,
Other divine record animals the-books,
de quibus apposui quæ rursus mystica novi,
about which I-have-added what again mystical I-have-known,
tentans diversis si possem scribere metris.
trying with-different if I-could to-write meters.
Nec numerum nostrum complent simul addita solum;
Nor number our complete together added alone;
nam leo stans fortis super alta cacumina montis
for the-lion standing strong upon the-high peaks of-the-mountain
qualicunque via descendit vallis ad ima,
by-whatever way descends of-the-valley to the-depths,
si venatorem per notum sentit odorem,
if the-hunter through known it-senses the-scent,
cauda cuncta linit, quæ pes vestigia figit,
with-the-tail all-things smears, which the-foot tracks fixes,
quatenus inde suum non possit quærere lustrum.
so-that thence its-own not he-can to-seek lair.

Natus non vigilat dum sol se tertio gyrat,
The-cub not wakes while the-sun itself thrice turns,
sed dans rugitum pater ejus suscitat illum.
but giving a-roar father its rouses him.
Tunc quasi vivescit, tunc sensus quinque capescit,
Then as-if it-comes-alive, then senses five it-takes-up,
et quoties dormit sua nunquam lumina claudit.
and as-often-as it-sleeps its never eyes it-closes.
Sic tibi qui summi resides in culmine cœli,
So for-you who of-the-highest dwell on the-summit of-heaven,
cum libuit tandem terrenam visere partem,
when it-pleased at-last the-earthly to-visit part,
ut genus humanum relevares crimine lapsum,
that the-race human you-might-raise by-crime fallen,
non penitus notum fuit ulli dæmoniorum
not wholly known was to-any of-the-demons
viscera Mariæ tibi, Christe, fuisse cubile,
the-womb of-Mary for-you, O-Christ, to-have-been a-bed,
et qui te genuit, triduum post surgere fecit,
and he-who you begot, three-days after to-rise made,
cum mortis vindex, mortem crucis ipse subires.
when of-death the-avenger, the-death of-the-cross yourself you-underwent.
Tu nos custodis, tu nullo tempore dormis,
You us guard, you at-no time sleep,
ne demat quemquam proprio lupus e grege raptum.
lest take-away anyone your-own the-wolf from the-flock snatched.

De aquila

THE EAGLE

The old eagle flies toward the sun until its wings are scorched and its dimness burned away, then plunges into a spring and is renewed, and wears down its overgrown beak on a rock: man renewed by a threefold baptism and Christ the rock.

Esse ferunt aquilam super omne volatile primam,
To-be they-report the-eagle above every flying-creature first,
quæ se sic renovat quando senecta gravat.
which itself thus renews when old-age weighs-down.
Fons ubi sit quærit qui nunquam currere desit,
A-spring where may-be it-seeks which never to-run may-cease,
et super hunc cœlo fitque propinqua Deo.
and above this into-heaven and-becomes near to-God.
Tunc sibi sol ambas incendit fervidus alas,
Then for-it the-sun both burns hot wings,
et minuit grandes, alleviatque graves.
and diminishes the-great, and-lightens the-heavy.
Tunc quoque caligo consumitur igne propinquo
Then also the-dimness is-consumed by-the-fire near
quam confert oculis vita vetusta suis.
which brings to-the-eyes life old its.
Mox ruit, et liquidis fontis se mergit in undis,
Soon it-plunges, and in-the-clear of-the-spring itself dips into waves,
utque cadit nido, sic nova fit subito.
and-as it-falls from-the-nest, so new it-becomes suddenly.
Est autem rostrum quo carpitur esca retortum
Is however the-beak by-which is-plucked food bent-back

vix valet ex aliquo sumere pauca cibo.
scarcely it-is-able from any to-take a-little food.
Sed feriens petram, vel mordens ut solet escam
But striking a-rock, or biting as it-is-wont food
atterit obliquum; sic capit inde cibum.
it-wears-down the-crooked-part; so it-takes thence food.
Est homo peccatis quæ sunt ab origine matris
Is man in-sins which are from the-origin of-the-mother
qualis idem est aquila; sed renovatur ita.
such-as the-same is the-eagle; but he-is-renewed thus.
Nubem transcendit, solisque incendia sentit,
The-cloud he-climbs-past, and-of-the-sun the-fires feels,
mundum cum pompis despiciendo suis.
the-world with pomps by-despising its.
Fit novus in Christo ter mersus gurgite vivo.
Becomes new in Christ thrice dipped in-the-stream living.
De se: Sum vivus fons, ait ille pius.
About himself: I-am the-living spring, says he the-holy.
Os terit obliquum per verba precantia Christum
The-mouth he-wears the-crooked through words praying-to Christ
quod Christus petra sit, littera sæpe tulit.
that Christ the-rock may-be, the-letter often has-borne.
Jam novus est panis super omnia mella suavis:
Now new is the-bread above all honeys sweet:
panis is est Christus, fit sine morte cibus.
bread this is Christ, becomes without death food.

De colubro

THE SERPENT

In Sapphic stanzas: the old serpent fasts, squeezes through a narrow cleft to shed its skin, leaves its venom before drinking, flees a naked man, and guards its head above all. So the sinner should fast, pass through Christ the rock, cast out the venoms of the heart before entering the church, and guard his head, which is Christ.

Jam senex serpens novus esse gaudet,
Now old the-serpent new to-be rejoices,
atque jejunans macie perhorret.
and fasting with-leanness shudders.
Pellis effeta tremit; ossa, non vis,
The-skin worn-out trembles; bones, not strength,
sola manent his.
alone remain to-it.
Quærit angustum lapidis foramen,
It-seeks a-narrow of-stone hole,
vix movens sese, veniensque tandem
scarcely moving itself, and-coming at-last
inde pertransit, spoliatque carnem
thence passes-through, and-strips the-flesh
pelle vetusta.
of-the-skin old.
Quos libet rivos repetens aquarum
Any soever streams seeking-again of-waters
ut sitim perdat jacit ante virus:
that thirst it-may-lose it-throws before the-venom:
in aquis ergo minus hunc timebo
in waters therefore less this-one I-shall-fear

absque veneno.
without venom.

Si virum quemquam sine veste spectat,
If man any without garment it-sees,

longius serpens ut ab igne cessat;
farther the-serpent as from fire withdraws;

at videns illum qui gerit amictum,
but seeing him who wears a-cloak,

surgit in illum.
it-rises against him.

Quem vir ut vincit, sequiturque multum
Whom the-man as he-conquers, and-pursues much

negligit corpus, facit inde scutum,
it-neglects the-body, makes thence a-shield,

verticis usque tenet ille curam
of-the-head ever holds it the-care

ne moriatur.
lest it-die.

Fonte qui sacro semel innovatur,
At-the-font who sacred once is-renewed,

denuo si peccas, silicernus exstas:
again if you-sin, an-old-corpse you-stand:

ergo sis semper imitator anguis
therefore may-you-be always an-imitator of-the-snake

cum veterascis.
when you-grow-old.

Sit cibus parcus, minuanturque artus:
Let-be food sparing, and-let-be-diminished the-limbs:

unde non mandis, miseros juvabis,
whence not you-chew, the-wretched you-will-help,

pœnitens defle, Dominoque sæpe
repenting weep-over, and-to-the-Lord often
dic: Miserere.
say: Have-mercy.
Signat hunc callem lapidis foramen,
Signifies this path of-the-stone the-hole,
signat et Christum petra: nam per ipsum
signifies also Christ the-rock: for through him
fit novus quisquam, capit atque vitam
becomes new anyone, takes and life
fine carentem.
end lacking.
Cujus ad celsum veniendo templum,
Whose to the-lofty by-coming temple,
ut bibas sacrum beatumque verbum
that you-may-drink the-sacred and-blessed word
evomas primum quod habes venenum,
vomit first what you-have venom,
corde nocivum.
in-heart harmful.
Corde sunt iræ magis angue nigræ,
In-heart are angers more than-the-snake black,
et velut matres odium creantes;
and like mothers hatred creating;
corde sunt rixæ bene non amicæ,
in-heart are quarrels well not friendly,
invidiæque.
and-envies.
Corde conceptis furiis superbis,
In-heart with-conceived furies proud,

nam coæquales superosque temnis.
for equals and-those-above you-despise.
Plena sunt istis aliisque multis
Full are with-these and-others many
corda venenis.
hearts venoms.
His quidem purus quasi veste nudus
From-these indeed pure as-if of-garment naked
dæmones anguis typicus fugabis,
the-demons snake symbolic you-will-put-to-flight,
noctis ut cæcas deprimit tenebras
of-night as the-blind presses-down darkness
orbita solis.
the-orbit of-the-sun.
Sed tamen multas patiere pugnas,
But nevertheless many you-will-suffer fights,
atque dum vives in agone fies.
and while you-will-live in struggle you-will-be.
Unde serpentes imitare prudens
Whence the-serpents imitate prudent
verticis auctor.
of-the-head the-author.
Vis novus vitam sine fine dignam?
Do-you-wish new life without end worthy?
Semper illæsum caput est habendum:
Always unharmed the-head is to-be-kept:
hoc caput dico quod habes in ipso
this head I-call which you-have in the-very
principe Christo.
prince Christ.

De formica

THE ANT

The ant carries its food, gathers wheat and spurns barley, and splits each grain lest it sprout: the Christian labors while there is time, keeps the new law, and reads Scripture both by the letter and by the spirit.

Exemplum nobis præbet formica laboris,
An-example to-us offers the-ant of-labor,
quando suo solitum portat in ore cibum
when its accustomed it-carries in mouth food
inque suis factis res monstrat spirituales,
and-in its deeds things shows spiritual,
quas quia Judæus non amat, inde reus.
which because the-Jew not loves, thence guilty.
Ut valeat brumæ fieri secura futuræ,
That it-may-be-able of-winter to-become secure future,
est calor, interea non requiescit ea.
there-is heat, meanwhile not rests it.
Nosque laboremus, fratres, dum tempus habemus
And-we let-us-labor, brothers, while time we-have
securi fieri tempore judicii.
secure to-become at-the-time of-judgment.
Hæc frumenta legit, si comperit; hordea spernit:
She the-grain gathers, if it-finds; the-barley it-spurns:
ipse novam legem colligo, non veterem.
I-myself the-new law gather, not the-old.
Sed ne de pluviis aspersum germinet udis,
But lest by rains sprinkled it-sprout wet,

aut ea non pereat, esse quod hinc nequeat,
or it not perish, to-be what thence it-may-not-be,
granum quodque legit, prudens formica bipertit;
grain each it-gathers, the-prudent ant splits-in-two;
hoc est quod binas lex habet inde vias.
this is that two the-law has thence ways.
Quæ terrena sonat, simul et cœlestia monstrat;
Which earthly-things sounds, at-the-same-time also heavenly-things shows;
nunc mentem pascit, et modo corpus alit.
now the-mind it-feeds, and now the-body nourishes.
Nos uter ut repleat, famis ut formido recedat
Us the-belly that it-may-fill, of-hunger that the-dread may-withdraw
tempore judicii, quod simile est hiemi.
at-the-time of-judgment, which like is to-winter.

De vulpe

THE FOX

The fox lies as if dead until crows settle on it, then seizes them: the devil, and men of fraud, like Herod, who feigned faith to destroy Christ.

Plena dolis multis vocitatur subdola vulpis;
Full of-wiles many is-called the-crafty fox;
hanc odit agricola quod rapit altilia
her hates the-farmer because she-seizes fattened-fowls
sin habet illa famem quia desunt, invenit artem
but-if has she hunger because they-are-lacking, she-finds an-art
qua sibi cracantes prendere possit aves.
by-which for-herself cawing to-seize she-can birds.

In terram fusam se tendit atque supinam,
On the-ground poured herself she-stretches and on-her-back,
et quasi mortua sit, flamina nulla trahit.
and as-if dead she-were, breaths none she-draws.
Cornix aut ater corvus putat esse cadaver,
The-crow or the-black raven thinks to-be a-corpse,
insidet ut comedat, morsibus excoriat.
sits-on that it-may-eat, with-bites it-flays.
Illa levis surgit, subitoque volatile sumit,
She light rises, and-suddenly the-flying-creature takes,
dentibus et tristem reddit edendo vicem.
with-teeth and a-sad returns by-eating turn.
Inde tenet duplam quam prodest nosse figuram,
Thence she-holds a-double which it-profits to-know figure,
nunc zabulo similis, par aliquando viris.
now to-the-devil like, equal sometimes to-men.
Mortuus est vere qui mortem fecit habere;
Dead is truly he-who death made to-have;
hoc est dissimulat quod mala non faciat.
this is he-feigns that evils not he-may-do.
Cujus edit carnem quisquis rem fingit inanem,
Whose eats the-flesh whoever a-thing feigns empty,
hoc est peccatum quodlibet atque malum.
that is sin any and evil.
Quem quasi deglutit, cum secum ad tartara ducit
Whom as-if he-swallows, when with-himself to tartarus he-leads
dæmon ab insidiis vulpeculæ similis.
the-demon in ambushes to-the-little-fox like.
Sic cum fraude viri sunt vulpis nomine digni,
So with fraud men are of-the-fox by-the-name worthy,

quales hoc plures tempore sunt homines.
such-as at-this very-many time are men.
Herodesque fuit qui Christum quærere jussit:
And-Herod was he-who Christ to-seek ordered:
credere se simulans, perdere dissimulans.
to-believe himself feigning, to-destroy dissembling.

De cervo

THE HART

The hart draws serpents from their holes, swallows them, drinks at a spring, and sheds its horns renewed; harts swim rivers each resting on the next. So we, poisoned by the serpent, run to Christ the living spring, and bear one another's burdens.

Cervus habere duas naturas atque figuras
The-hart to-have two natures and figures
dicitur a Physio, cum docet inde, Logo.
is-said by Physio, when he-teaches thence, -logo.
Nam quosvis grandes cum naribus extrahit angues
For any great with nostrils it-draws-out snakes
de caveis terræ, de latebrisve petræ.
from the-hollows of-the-earth, or-from the-hiding-places of-the-rock.
Quos vorat, et tetro mox fervescente veneno
Which it-devours, and with-foul soon boiling venom
æstuat ad liquidas pergere fontis aquas.
it-burns to the-clear to-go of-the-spring waters.
Quas cum forte bibit, his plenus toxica vincit
Which when perchance it-drinks, with-these filled the-poisons it-overcomes
se juvenemque facit, cornua quando jacit.
itself and-young makes, the-horns when it-casts.

Nos quoque compressi serpentis fraude maligni
We also pressed of-the-serpent by-the-fraud malign
virus contrahimus, urimur et facibus.
venom contract, we-are-burned and by-torches.
Hæc est luxuria, quam fert, odiumque vel ira,
This is lechery, which it-brings, and-hatred or anger,
aut etiam nimia est æris avaritia.
or also excessive is of-bronze avarice.
Ad fontem vivum debemus currere Christum,
To the-spring living we-ought to-run Christ,
qui cum nos udat, sumpta venena fugat.
who when us he-wets, the-taken venoms puts-to-flight.
Et sumus his demptis juvenes, fractisque superbis,
And we-are with-these removed young, and-with-broken the-proud-things,
quæ quasi cornua sunt, cum miseros feriunt.
which as-if horns are, when the-wretched they-strike.
Cornua sunt oneri, quæ portant vertice cervi,
Horns are a-burden, which carry on-the-crown the-harts,
sed non dedecori inde videntur heri.
but not to-the-dishonor thence they-seem of-the-master.
Si fluvios sternant pariter, pariterque peragrant,
If rivers they-cross together, and-together traverse,
longius et pergunt pascua quando petunt.
farther and they-go pastures when they-seek.
Portant suspensum gradientes ordine mentum,
They-carry suspended walking in-order the-chin,
alter in alterius clunibus impositus.
one on of-the-other the-haunches placed.
Hunc retinent usum, si sint vel in ordine centum,
This they-keep custom, if they-be even in order a-hundred,

sed qui præcedit fessus ad ima redit.
but he-who goes-before tired to the-last returns.
Sic se vertentes cuncti, mutuoque ferentes
So themselves turning all, and-mutually carrying
nunquam deficiunt, sicque viam peragunt.
never they-fail, and-so the-way they-complete.
Per tales mores alienos ferre labores
Through such customs of-others to-bear labors
cum pietate monent, atque juvare docent.
with piety they-warn, and to-help teach.
Sic lex est Christi nostri complenda magistri,
So the-law is of-Christ our to-be-fulfilled of-the-master,
cujus, qui faciet, pascua reperiet.
whose, he-who will-do, pastures will-find.

De araneo

THE SPIDER

The spider weaves its fragile web to catch the fly; any breeze breaks it. So the man who delights in harming others falls like the web when he dies.

Vermis araneus plurima fila nec assiduus
The-worm spider very-many threads nor persistent
quæ texere studet artifice retia, ea sunt tibi, musca,
which to-weave it-strives with-craft nets, these are for-you, O-fly,
ut volitans capiaris ibi, dulcis es et utilis esca sibi.
that flitting you-may-be-caught there, sweet you-are and useful food for-it.
Placet opus tenue, sed sibi nil valet ut fragile.
Pleases the-work fine, but for-it nothing avails as fragile.

Quælibet aura trahit patulam; rumpitur et cadit in nihilum.
Any breeze drags it-spread-out; it-is-broken and falls into nothing.
Hos sequitur homo vermiculos, despiciendo suos inimicos,
These follows man little-worms, by-despising his enemies,
quos comedit faciens miseros; et placet sibi nimium
whom he-eats making wretched; and it-pleases him too-much
quando potest nocere alium: illud tamen male est quod facit.
when he-can to-harm another: that nevertheless evil is which he-does.
Cum moritur quasi tela cadit, quam modo dictus Araneus agit.
When he-dies as-if the-web falls, which just-now called the-Spider makes.

De ceto

THE WHALE

The whale is taken for an island by sailors who moor and light fires on it, and then it dives; its sweet breath lures the small fish into its mouth. So the devil swallows those of little faith and drags to Styx all who trust in him.

Est super omne pecus quod vivit in æquore cetus,
There-is above every beast which lives in the-sea the-whale,
monstrum grande satis, cum superexstat aquis.
a-monster great enough, when it-stands-above the-waters.
Prospiciens illum, montem putat esse marinum,
Looking-on it, a-mountain one-thinks it-to-be of-the-sea,
aut quod in Oceanum insula sit medium.
or that in the-Ocean an-island may-be the-middle.
Hic si quando famem, quam fert sæpissime grandem,
This if ever hunger, which it-bears very-often great,
alleviare velit, callidus os aperit.
to-relieve it-wishes, cunning the-mouth it-opens.

Unde velut hamum se flatus reddit odoris
Whence like a-hook itself the-breath gives-back of-odor
ad se pisciculos ut trahat exiguos.
to itself the-little-fish that it-may-draw tiny.
Exiguos tantum, quoniam comprendere magnum
The-tiny only, since to-grasp the-great
perfectumque nequit, sed nec in ore premit.
and-full-grown it-cannot, but nor in the-mouth it-presses.
Piscis pisciculos claudit, conglutit et illos
The-fish the-little-fish shuts-in, gulps-down and them
non sic, non sic jam sorbuit ille Jonam.
not so, not so now swallowed he Jonah.
Si sit tempestas, cum vadit vel venit æstas,
If there-be a-storm, when goes or comes summer,
et pelagus fundum turbidat ille suum,
and the-sea the-bottom troubles it its-own,
continuo summas se tollit cetus ad undas:
at-once to-the-highest itself raises the-whale to the-waves:
est promontorium cernere non modicum.
it-is a-promontory to-see not small.
Hinc religare citam pro tempestate carinam
Hence to-tie-up the-swift on-account-of the-storm keel
nautæ festinant, utque foris saliant.
the-sailors hasten, and-that outside they-may-leap.
Accendunt vigilem quem navis portitat ignem
They-kindle the-watchful which the-ship carries fire
ut se calefaciant, aut comedenda coquant.
that themselves they-may-warm, or things-to-be-eaten may-cook.
Ille focum sentit, tunc se fugiendo remergit
It the-hearth feels, then itself by-fleeing re-plunges

unde prius venit, sicque carina perit.
whence before it-came, and-so the-keel perishes.
Viribus est zabulus quasi cetus corpore magnus,
In-strength is the-devil like the-whale in-body great,
ut monstrant magni quos facit ille magi.
as show the-great whom makes he magicians.
Mentes cunctorum qui sunt ubique virorum
The-minds of-all who are everywhere of-men
esurit atque sitit, quosque potest perimit.
he-hungers and thirsts-for, and-whom he-can he-destroys.
Sed modicos fidei trahit in dulcedine verbi,
But those-small of-faith he-draws in the-sweetness of-the-word,
namque fide firmos non trahit ille viros.
for in-faith firm not draws he men.
In quo confidit quisque, vel spem sibi mittit,
In whom trusts each-one, or hope to-himself sends,
ad Stiga mox rapitur, sic quoque decipitur.
to Styx soon he-is-snatched, so also he-is-deceived.

De sirenis et homocentauro

THE SIRENS AND THE HOMOCENTAUR

The Sirens, maidens to the navel and birds below, lure sailors to shipwreck with their song; the homocentaur is half man and half ass. So men are two-formed, saying one thing and doing another, preaching virtue and indulging in riches.

Sirenes sunt monstra maris resonantia magnis
The-Sirens are monsters of-the-sea resounding with-great
vocibus, et modulis cantus formantia multis,
voices, and with-measures of-song forming many,
ad quas incauti veniunt sæpissime nautæ,
to whom unwary come very-often sailors,
quæ faciunt sonitum nimia dulcedine vocum,
who make a-sound with-excessive sweetness of-voices,
et modo naufragium, modo dant mortale periclum;
and now shipwreck, now give deadly peril;
quod qui fugerunt hi tales esse tulerunt.
which those-who have-fled these such to-be have-reported.
Ex umbilico constat pulcherrima virgo,
From the-navel consists a-most-beautiful maiden,
quodque facit monstrum volucres sunt inde deorsum.
and-what makes the-monster birds are thence downward.
Est homocentaurus itidem natura biformis,
Is the-homocentaur likewise in-nature two-formed,
in quibus est asinus in humano corpore mistus.
in whom is an-ass in a-human body mixed.
Quamplures homines sic sunt nunc ore biformes,
Very-many men so are now in-speech two-formed,

unum dicentes, aliud tibi mox facientes;
one-thing saying, another to-you soon doing;
qui foris, ut fantur, sic intus non operantur.
who outside, as they-speak, so within not work.
Utpote sunt multi qui de virtute locuti
As are many who about virtue having-spoken
opibus indulgent. His o quam pulpita fulgent.
to-riches indulge. For-these O how the-pulpits shine.

De elephante

THE ELEPHANT

Elephants, huge as mountains, live three hundred years and bear only once; one leans on a tree the hunter has cut, falls, and cannot rise until a small one lifts it with its trunk. So Adam fell through the tree, Moses and the prophets could not raise him, and Christ, made small, did.

Corpore tam grandes apud Indos sunt elephantes
In-body so great among the-Indians are the-elephants
ut bene firmares montibus esse pares.
that well you-might-affirm to-mountains to-be equal.
Illi simul incedunt, ut oves pascua quærunt,
They together go, as sheep pastures they-seek,
adversi coeunt, cum sibi conveniunt;
turned-away they-mate, when with-each-other they-come-together;
illique semel pariunt, quamvis tot tempora vivunt,
and-they once bear, although so-many years they-live,
hoc est trecentum, nec faciunt geminum.
that is three-hundred, nor do-they-make twins.

Ast unum generans, et per duo tempora gestans,
But one generating, and through two years carrying,
cum parit, in magna, ne cadat, exstat aqua.
when she-bears, in great, lest it-fall, she-stands water.
Non habet ut surgat, quia nunquam crura recurvat:
Not it-has how it-may-rise, because never the-legs it-bends:
si qua forte ruit hoc genitrix metuit.
if anywhere perchance it-falls this the-mother fears.
Cum vult pausare, vel somno se recreare,
When it-wishes to-rest, or with-sleep itself to-refresh,
incumbit ligno arboris exiguo,
it-leans on-the-wood of-a-tree small,
quam notat atque secat venator, et obice celat,
which marks and cuts the-hunter, and with-a-barrier hides,
clamque sedens spectat dum requiem repetat.
and-secretly sitting watches until rest it-seek-again.
Ille velut quondam securus ad arboris umbram
It as formerly secure to of-the-tree the-shade
cum venit, incumbit, cumque ruente ruit.
when it-comes, leans, and-with the-falling-one falls.
Sin homo non aderit gemit, et tunc denique barrit;
But-if a-man not will-be-present it-groans, and then at-last trumpets;
tunc anus currit, qui relevare cupit,
then an-old-one runs, who to-raise desires,
sed nequit et satagit: cum plorans hic quoque barrit,
but cannot and bustles: when weeping this-one also trumpets,
multi vel magni tunc veniunt alii.
many or great then come others.
Cum nequeunt omnes, contendunt mittere voces,
When they-cannot all, they-strive to-send-forth cries,

ad quas fit subitus, parvulus et minimus.
at which comes sudden, a-little-one and least.
Cujus (et est mirum) promuscida sublevat illum,
Whose (and it-is wonderful) proboscis raises it,
et sic prædictas effugit insidias.
and thus the-aforesaid escapes ambushes.
De pilis hujus sistit sub domate fumus,
From the-hairs of-this stands under the-roof the-smoke,
serpentes cedunt, quæque venena gerunt.
serpents withdraw, and-whatever venoms bear.
Sic homo primus Adam per lignum, sic cecidit jam
So man first Adam through the-tree, so fell now
quem Moyses voluit tollere, nec potuit.
whom Moses wished to-raise, nor could.
Post hunc prophetæ voluerunt, nec potuere;
After him the-prophets wished, nor could;
ipsorum precibus venit ad hoc Dominus.
of-their-own at-the-prayers came to this the-Lord.
Qui cum sit parvus, quoniam Deus est homo factus,
Who since he-is small, since God is man made,
sic relevavit eum pro comedendo reum,
so raised him for eating guilty,
cujus odor, plenus de verbis scilicet hujus,
whose odor, full of the-words namely of-this-one,
sicut rite venit, inde beatus erit.
as duly he-comes, thence blessed will-be.
Omne quidem vitium fugiet de corde per ipsum;
Every indeed vice will-flee from the-heart through him;
causa dehinc lethi nulla nocebit ei.
the-cause henceforth of-death none will-harm him.

De turture

THE TURTLEDOVE

The turtledove takes one mate and, widowed, never takes another: the faithful soul, whose husband is Christ, awaits Him as judge.

Turtur inane nescit amare;
The-turtledove emptily knows-not to-love;
nam semel uni nupta marito,
for once to-one married husband,
nocte dieque juncta manebit.
by-night and-by-day joined will-remain.
Absque marito nemo videbit:
Without husband no-one will-see-her:
sed viduata si caret ipso,
but widowed if she-lacks him,
non tamen ultra nubet amico.
not nevertheless further she-will-marry a-lover.
Sola volabit, sola sedebit,
Alone she-will-fly, alone she-will-sit,
et quasi vivum semper tenebit,
and as-if living always will-hold,
operiensque casta manebit.
and-awaiting chaste will-remain.
Sic est anima quæque fidelis,
So is soul every faithful,
facta virili fœdere felix:
made by-the-manly covenant happy:
namque Christus est sibi maritus,
for Christ is to-it the-husband,

cum sua de se pectora replet:
when its from himself breast he-fills:
et bene vivens semper adhæret,
and well living always clings,
non alienum quærit amicum.
not another seeks lover.
Quamlibet orcus sumpserit illum,
However-much orcus shall-have-taken him,
quem superesse credit in æthre,
whom to-survive it-believes in the-ether,
inde futurum spectat eumdem,
thence about-to-come it-awaits the-same,
ut microcosmum judicet omnem.
that the-microcosm he-may-judge whole.

De panthere

THE PANTHER

The many-colored panther sleeps three days after feeding, then roars, and its sweet breath draws every beast but the dragon: Christ risen, whom the nations follow and the ancient serpent flees. Theobald ends his song with praise to Christ.

Est quadrupes panther, quo nunquam pulchrior alter,
There-is a-quadruped the-panther, than-whom never more-beautiful another,
qui niger ex albo conspargitur orbiculato.
which black from white is-sprinkled circled.
Diversis pastus venatibus et satiatus,
With-various fed huntings and sated,
se recipit, dormitque cavo prostratus in antro.
itself it-withdraws, and-sleeps in-hollow stretched in a-cave.

Post vero surgit triduum, tunc denique rugit.
After however it-rises the-three-days, then at-last it-roars.
Exit odor talis de gutture, tamque suavis,
Comes-out an-odor such from the-throat, and-so sweet,
ut virtute sua superet vel aromata cuncta.
that in-power its it-surpasses even spices all.
Ad quem mox tendit quæ vocem bellua sentit,
To which soon tends whatever the-voice beast perceives,
atque secuta illum flatum dulcedine plenum.
and having-followed that breath with-sweetness full.
Sic faciunt omnes; soli panthero dracones
So do all; only to-the-panther the-dragons
cum sonat, aut fugiunt, aut segnes corpore fiunt,
when it-sounds, either flee, or sluggish in-body become,
in caveisque latent, nec in ipso tempore parent.
in and-caves lie-hidden, nor at that time appear.
Est autem dictus panther allegorice Christus,
Is however called the-panther allegorically Christ,
qui super est homines forma collatus ad omnes:
who above is men in-form compared to all:
at satur ille fuit, quia quot vult, tot sibi sumit,
but sated he was, because as-many-as he-wishes, so-many to-himself he-takes,
et somnum cepit, cum nos moriendo redemit:
and sleep took, when us by-dying he-redeemed:
rugitum misit postquam de morte revixit.
a-roar he-sent after from death he-revived.
Cœlos ascendens, ubi regnat cum Patre præsens,
The-heavens ascending, where he-reigns with the-Father present,
quem gentes cunctæ sic sunt credendo secutæ.
whom the-nations all so have by-believing followed.

Aut fugit atque latet, nec in ipso tempore paret,
Either flees and lies-hidden, nor at that time appears,
serpens antiquus qui nobis est inimicus.
the-serpent ancient who to-us is hostile.
Namque palam, nullos licet, audet fallere multos. 305
For openly, none although, he-dares to-deceive many.
Nos hinc defendat qui sæcla per omnia regnat.
Us hence may-he-defend who the-ages through all reigns.
Carmine finito, sit laus et gloria Christo.
With-the-song finished, be praise and glory to-Christ.
Cui si non alii placeant hæc metra, Tibaldi.
To-whom if not others please these meters, of-Theobald.

MARBOD OF RENNES

Liber Lapidum

The Book of Stones

Gems are named from gum, for their translucence; the book is titled "of Stones," a word that covers both.

Gemmis a gummi nomen posuere priores,
For-gems from gum the-name set the-former-men,
quos translucerent gummi splendentis ad instar.
which might-shine-through of-gum shining in the-likeness.
Nomine sed lapidis species signatur utroque;
By-name but of-stone the-species is-marked for-both;
propter quod Lapidum titulo liber iste notatur.
on-account-of which of-Stones by-the-title book this is-marked.

Prologus

PROLOGUE

Evax, king of the Arabs, wrote to Nero of the stones, their names, colors, regions, and powers. Marbod condenses his work into a small book for three friends, since the mysteries lose their dignity when made common, and affirms that God has placed great virtue in herbs and the greatest in gems.

Evax rex Arabum legitur scripsisse Neroni,
Evax king of-the-Arabs is-read to-have-written to-Nero,
qui post Augustum regnavit in Urbe secundus,
who after Augustus reigned in the-City second,
quot species lapidum, quæ nomina, quive colores,
how-many species of-stones, what names, or-what colors,

quæve sit his regio, vel quanta potentia cuique.
or-what may-be to-these the-region, or how-great the-power to-each.
Hoc opus excipiens dignum, componere duxi
This work taking-up worthy, to-compose I-thought-it
aptum gestanti forma breviore libellum,
fit for-one-carrying in-form shorter a-little-book,
qui mihi præcipue, paucisque pateret amicis;
which to-me especially, and-to-few might-lie-open friends;
nam majestatem minuit qui mystica vulgat,
for the-majesty diminishes he-who mystical-things makes-common,
nec secreta manent, quorum fit conscia turba.
nor secret remain, of-which becomes aware the-crowd.
[Hunc tribus, ut multum, dandum sancimus amicis.]
[*This to-three, at the-most, to-be-given we-ordain friends.*]
qui numerus sacer est, et nos sacra pandimus illis.
which number sacred is, and we sacred-things open to-them.
Qui secreta Dei servando decenter honorant,
Who the-secrets of-God by-keeping becomingly honor,
quos gravitas morum, vitæ commendat honestas.
whom the-gravity of-morals, of-life commends the-honesty.
Occultas etenim lapidum cognoscere vires,
Hidden for of-stones to-know the-powers,
quarum causa latens effectus dat manifestos,
of-which the-cause hidden effects gives manifest,
egregium quoddam volumus rarumque videri;
outstanding a-certain-thing we-wish and-rare to-seem;
scilicet hinc solers medicorum cura juvatur.
namely hence the-skilled of-physicians care is-helped.
Auxilio lapidum morbos expellere docta:
By-the-help of-stones diseases to-drive-out learned:

nec minus inde dari certarum commoda rerum
nor less thence to-be-given of-certain things the-benefits
auctores perhibent, quibus hæc perspecta feruntur.
the-authors report, by-whom these perceived are-said.
Nec dubium cuiquam debet falsumve videri,
Nor doubtful to-anyone ought or-false to-seem,
quin sua sit gemmis divinitus insita virtus.
but-that its-own is to-gems divinely implanted power.
Ingens est herbis virtus data, maxima gemmis.
Huge is to-herbs power given, the-greatest to-gems.

I. De adamante

I · THE ADAMANT

Indian adamant, the best, is born in crystal mines, gray as iron, unyielding to iron and fire but softened by goat's blood; the Arabian is weaker, and Cyprus and Philippi yield others. It robs the magnet of its iron, wards off night specters, poisons, and quarrels, and cures the insane.

Ultima præcipuum genus India fert adamantis,
Farthest the-choice kind India bears of-adamant,
de crystallorum natum sumptumque metallis.
from of-crystals born and-taken the-mines.
Hunc ita fulgentem crystallina reddit origo,
This so shining the-crystalline renders origin,
ut ferruginei non desinat esse coloris:
that of-iron-gray not it-ceases to-be color:
cujus durities solidissima cedere nescit,
whose hardness most-solid to-yield knows-not,

ferrum contemnens, nulloque domabilis igne.
iron despising, and-by-no tamable fire.
Quæ tamen hircino calefacta cruore fatiscit.
Which nevertheless with-goat warmed blood splits.
Incudis damno, percussorumque labore,
Of-the-anvil with-the-loss, and-of-the-strikers by-the-labor,
hujus fragmentis gemmæ sculpuntur acutis.
with-its fragments gems are-carved sharp.
Hic sed avellana major nuce non reperitur.
This but than-a-hazel greater nut not is-found.
Alterius generis producit Arabs adamantem,
Of-another kind produces the-Arab adamant,
non sic invictum: nam frangitur absque cruore.
not so unconquered: for it-is-broken without blood.
Nec par huic nitor est, pretiique minoris habetur,
Nor equal to-this the-sheen is, and-of-price smaller it-is-held,
pondere sit quamvis, et enormi corpore major.
in-weight it-be although, and in-enormous body greater.
Tertius est adamas quem dat maris insula Cyprus.
The-third is adamant which gives of-the-sea the-island Cyprus.
Quartum producit ferraria vena Philippis.
The-fourth produces the-iron vein at-Philippi.
Omnibus æqua tamen vis est adducere ferrum;
To-all equal nevertheless the-power is to-draw iron;
quod facit et magnes absente potens adamante:
which does also the-magnet with-absent powerful the-adamant:
nam præsens adamas magneti, quod rapit, aufert.
for present the-adamant from-the-magnet, what it-seizes, takes-away.
Ad magicas artes idem lapis aptus habetur,
For magic arts the-same stone fit is-held,

indomitumque facit mira virtute gerentem;
and-unconquered makes by-wonderful power the-wearer;
et noctis lemures, et somnia vana repellit.
and of-the-night the-specters, and dreams vain repels.
Atra venena fugat, rixas et jurgia mutat.
Black venoms it-puts-to-flight, quarrels and brawls changes.
Insanos curat, durosque reverberat hostes.
The-insane it-cures, and-the-hard repels enemies.
Clausus in argento lapis hic, aurove feratur,
Enclosed in silver stone this, or-in-gold let-it-be-worn,
cingat et hinc lævum fulgens armilla lacertum.
let-gird and hence the-left shining a-bracelet arm.

II. De achate

II · THE AGATE

The agate, first found by the Sicilian river of that name, is black banded with white and shows natural images, like Pyrrhus' ring with Apollo and the nine Muses. Its kinds drive off venom, quench thirst, and make the wearer eloquent and pleasing; with it Aeneas overcame his perils.

Ut perhibent primum, lapis est inventus achates
As they-report first, the-stone was found agate
in ripis fluvii, qui nomine dictus eodem.
on the-banks of-the-river, which by-name called the-same.
Hic pretio dives, Siculas perlabitur oras.
This in-price rich, the-Sicilian glides-through shores.
Sic licet ipse niger, zonis tamen obsitus albis.
So though itself black, with-bands nevertheless covered white.

Hic lapis ingenitas memoratur habere figuras;
This stone inborn is-recorded to-have figures;
cujus nativis facies interlita venis,
whose with-native face streaked veins,
nunc regum formas, nunc dat simulacra deorum.
now of-kings the-forms, now gives the-images of-gods.
Rex Pyrrhus digito gessisse refertur achatem,
King Pyrrhus on-his-finger to-have-worn is-reported an-agate,
cujus plana novem signabat pagina musas.
whose flat nine marked page muses.
Et stans in medio citharam tangebat Apollo;
And standing in the-middle the-lyre touched Apollo;
naturæ, non artis opus, mirabile dictu.
of-nature, not of-art the-work, wonderful to-say.
Hunc quoque corallo similem gerit insula Creta;
This also to-coral like bears the-island Crete;
cujus planities criseis est illisa venis.
whose flatness with-golden is struck veins.
Iste nempe virus fugat, et quod vipera fundit.
This indeed the-venom puts-to-flight, and what the-viper pours.
Reddentem varias facies dat et Indus achatem;
Rendering various faces gives also the-Indian an-agate;
nunc nemorum frondes, nunc dantem signa ferarum.
now of-groves the-leaves, now giving the-signs of-wild-beasts.
Hic sedare sitim, visumque fovere putatur,
This to-allay thirst, and-the-sight to-cherish is-thought,
est et qui myrrhæ succensus spirat odorem.
there-is also one-which of-myrrh kindled breathes the-odor.
Sanguineas maculas est qui perhibetur habere.
Bloody spots there-is one-which is-reported to-have.

Cerea cui facies, quia creber, vilis habetur.
Waxen whose face, because frequent, cheap it-is-held.
Portantem munit, viresque ministrat achates,
The-wearer fortifies, and-strength supplies the-agate,
facundumque facit, gratumque, bonique coloris,
and-eloquent makes, and-pleasing, and-of-good color,
et persuasorem, mundoque, Deoque placentem.
and persuasive, and-to-the-world, and-to-God pleasing.
Hæc Anchisiades comitante pericula vicit.
With-this the-son-of-Anchises accompanying the-perils overcame.

III. De allectorio

III · THE ALECTORIUS

The alectorius grows in the belly of a capon of three years and more. It makes the wearer unconquered, as it made Milo of Croton, quenches thirst, restores the exiled, and makes a wife pleasing to her husband.

Ventriculo galli, qui testibus est viduatus,
In-the-belly of-a-cock, which of-testicles is bereaved,
cum tribus, ut minimum, factus spado, vixerit annis,
when three, at the-least, made a-eunuch, it-shall-have-lived years,
nascitur ille lapis, cujus non ultima laus est,
is-born that stone, whose not last the-praise is,
et per bis binos capit incrementa sequentes,
and through twice two takes increases following,
mensuramque fabæ crescens excedere nescit.
and-the-measure of-a-bean growing to-exceed knows-not.
Crystallo similis, vel aquæ, cum limpida paret.
To-crystal like, or to-water, when clear it-appears.

Huic allectorio nomen posuere priores.
To-this alectorius the-name set the-former-men.
Invictum reddit lapis hic quemcunque gerentem,
Unconquered renders stone this whoever wearing,
exstinguitque sitim patientis in ore receptus.
and-extinguishes thirst of-the-sufferer in the-mouth received.
Nam Milo Crotonias pugiles hoc præside vicit.
For Milo of-Croton the-boxers with-this as-guardian conquered.
Hoc etiam multi superarunt prælia reges.
By-this also many overcame battles kings.
Hoc expulsorum promptus solet esse reductor,
This of-the-expelled ready is-wont to-be a-restorer,
acquiritque novos, veteresque reformat honores.
and-acquires new, and-old restores honors.
Hic oratorem verbis facit esse disertum,
This the-orator in-words makes to-be eloquent,
constantem reddens, cunctisque per omnia gratum.
steady rendering, and-to-all through all-things pleasing.
Hic circa Veneris facit incentiva vigentes.
This around of-Venus makes the-incitements flourishing.
Commodus uxori quæ vult fore grata marito.
Fit for-the-wife who wishes to-be pleasing to-the-husband.
Ut bona tot præstet clausus portatur in ore.
That good-things so-many it-may-supply enclosed it-is-carried in the-mouth.

IV. De jaspide

IV · THE JASPER

Of the seventeen kinds of jasper the best is translucent green. Worn chastely it drives off fevers and dropsy, aids women in childbirth, and repels harmful phantoms.

Jaspidis esse decem species septemque feruntur.
Of-jasper to-be ten species and-seven are-said.
Hic et multorum cognoscitur esse colorum,
This also of-many is-known to-be colors,
et multis nasci perhibetur partibus orbis.
and in-many to-be-born is-reported parts of-the-world.
Optimus in viridi translucentique colore,
Best in green and-translucent color,
et qui plus soleat virtutis habere probatur.
and which more is-wont of-power to-have is-proved.
Caste gestatus fugat et febres, et hydropem,
Chastely worn it-puts-to-flight both fevers, and dropsy,
appositusque juvat mulierem parturientem,
and-applied helps a-woman giving-birth,
et tutamentum portanti creditur esse;
and a-safeguard for-the-wearer is-believed to-be;
nam consecratus gratum facit atque potentem,
for consecrated pleasing it-makes and powerful,
et sicut perhibent, phantasmata noxia pellit.
and as they-report, phantoms harmful drives-away.
Hujus in argento vis fortior esse putatur.
Of-this in silver the-force stronger to-be is-thought.

V. De sapphiro

V · THE SAPPHIRE

The sapphire, like a clear sky and fit for kings' fingers, is called the gem of gems. It preserves the body, frees prisoners, appeases God, brings peace, cools inner heat, and heals ulcers and the eyes; its wearer must be chaste.

Sapphiri species digitis aptissima regum,
Of-sapphire the-species to-the-fingers most-fit of-kings,
egregium fulgens, puroque simillima cœlo,
outstandingly shining, and-to-pure most-like heaven,
vilior est nullo virtutibus atque decore.
cheaper is than-none in-virtues and beauty.
Hic et syrtites lapis a plerisque vocatur,
This also syrtites stone by most is-called,
quod circa syrtes Lybicis permistus arenis,
because around the-syrtes with-Libyan mixed sands,
fluctibus expulsis, fervente freto reperitur.
by-the-waves cast-out, with-boiling strait is-found.
Ille sed optimus est, quem tellus medica gignit.
That but best is, which the-land Median begets.
Qui tantum asseritur nunquam transmittere visum;
Which only is-asserted never to-transmit sight;
quem natura potens tanto ditavit honore,
which nature powerful with-so-great enriched honor,
ut sacer et merito gemmarum gemma vocetur:
that sacred and deservedly of-gems the-gem it-is-called:
nam corpus vegetat, conservat et integra membra.
for the-body it-quickens, preserves and whole the-limbs.

Et qui portat eum, nequit ulla fraude noceri.
And he-who carries it, cannot by-any fraud be-harmed.
Invidiam superat, nullo terrore movetur.
Envy it-overcomes, by-no terror it-is-moved.
Hic lapis, ut perhibent, educit carcere vinctos,
This stone, as they-report, leads-out from-prison the-bound,
obstructasque fores, et vincula tacta resolvit,
and-obstructed doors, and chains touched loosens,
placatumque Deum reddit, precibusque faventem.
and-appeased God renders, and-to-prayers favoring.
Fertur et ad pacem bonus esse reconciliandam;
It-is-said also for peace good to-be to-be-reconciled;
et plusquam reliquas amat hanc hydromantia gemmam,
and more-than the-rest loves this hydromancy gem,
ut divina queat per eam responsa mereri
that divine it-may through it answers to-earn
scilicet ardorem refrigerat interiorem,
namely the-heat it-cools inner,
sudorem stringit nimio torrente fluentem,
sweat it-checks with-excessive torrent flowing,
contritus lacti superillitus ulcera sanat,
crushed with-milk smeared-over ulcers it-heals,
tollit et ex oculis sordes, ex fronte dolorem.
it-takes-away and from the-eyes filth, from the-brow pain.
Et vitiis linguæ simili ratione medetur.
And to-the-vices of-the-tongue by-like means it-cures.
Sed qui gestat eum, castissimus esse jubetur.
But he-who wears it, most-chaste to-be is-ordered.

VI. De chalcedonio

VI · THE CHALCEDONY

The pale chalcedony, between jacinth and beryl, worn pierced on finger or neck, wins its wearer's lawsuit.

Chalcedon lapis est hebeti pallore refulgens,
Chalcedony a-stone is with-dull pallor shining,
inter jacinthum medioximus atque beryllum;
between jacinth midmost and beryl;
qui si pertusus digito colloque geratur,
which if pierced on-the-finger and-on-the-neck be-worn,
is qui portat eum perhibetur vincere causam.
he who carries it is-reported to-win the-case.
Hæc species lapidis tantum tricolor reperitur.
This species of-stone only three-colored is-found.

VII. De smaragdo

VII · THE EMERALD

Of the twelve kinds of emerald the Scythian is best, taken by the Arimaspi from the griffins; Nero watched the gladiators in one. It aids divination, increases wealth, gives persuasive speech, and cures semitertian fever and epilepsy.

Omne virens superat forma viridante smaragdus;
All green-things surpasses in-form greening the-emerald;
cujus bis quinæ species, binæque feruntur.
of-which twice five species, and-two are-said.
Sunt etenim Scythici, Bactani, Niliacique.
There-are for the-Scythian, the-Bactrian, and-the-Nilotic.

Sunt et qui venis nasci perhibentur in æris,
There-are also those-which in-veins to-be-born are-reported in of-copper,
quos maculis vitiosa notat natura metalli.
which with-spots faulty marks the-nature of-the-metal.
Sunt Chalcedonii, residos piget enumerare.
There-are the-Chalcedonian, the-remaining it-irks to-enumerate.
Præcipuus Scythicis honor est et gratia major.
Chief to-the-Scythian the-honor is and grace greater.
Grissibus eripiunt servantibus hos Arimaspi.
From-the-griffins snatch guarding these the-Arimaspi.
Quos visus penetrat, famæ potioris habentur;
Which the-sight penetrates, of-fame better are-held;
quorum luce virens vicinus tingitur aer;
of-which by-the-light green the-neighboring is-tinged air;
quos neque sol mutat, nec clara lucerna, nec umbræ.
which neither the-sun changes, nor the-bright lamp, nor shadows.
Strata superficies quibus est, vel concava forma,
Spread-flat the-surface to-which is, or hollow the-form,
more jacentis aquæ, vultum spectantis adumbrat.
in-the-manner of-lying water, the-face of-the-beholder it-shadows.
His usum speculis testatur fama Neronem,
These having-used as-mirrors testifies report Nero,
cum gladiatorum pugnas spectare liberet.
when of-gladiators the-fights to-watch it-pleased.
Optimus his situs est quorum sunt corpora plana.
Best for-these the-situation is whose are bodies flat.
Commodus iste lapis scrutantibus abdita fertur
Useful this stone for-those-searching hidden-things is-said
cum præscire volunt ac divinare futura.
when to-foreknow they-wish and to-divine the-future.

Auget opes lapis hic sese reverenter habentis,
Increases the-wealth stone this himself reverently of-one-holding,
omnibus in causis dans persuasoria verba,
all in cases giving persuasive words,
tanquam facundi sit vis sermonis in illa.
as-if of-eloquent may-be the-force of-speech in it.
Collo suspensus durum fugat hemitritæum,
On-the-neck hung the-hard it-puts-to-flight semitertian-fever,
et sanare potest ipsa ratione caducos.
and to-heal it-can by-the-same means the-epileptic.
Emundat fessos viridi mulcedine visus,
It-cleanses the-weary with-green soothing sight,
et tempestates avertere posse putatur.
and storms to-avert to-be-able it-is-thought.
Fertur lascivos etiam compescere motus.
It-is-said wanton also to-check movements.
Perficit in viridem magis exactumque colorem,
It-perfects into green more and-finished color,
ablutus vino viridique perunctus olivo.
washed with-wine and-with-green anointed olive-oil.

VIII. De sardonice

VIII · THE SARDONYX

The sardonyx joins sard and onyx, white over black and red over white; it befits the humble and chaste, and alone among stones does not stick to wax.

Sardonicem faciunt duo nomina, sardus et onyx.
The-Sardonyx make two names, sard and onyx.

Tres capit ex binis unus lapis iste colores.
Three takes from two one stone this colors.

Albus in his nigro, rubeus supereminet albo.
White in these over-black, red stands-above the-white.

Ipsum distribuunt species in quinque magistri.
It distribute species into five the-masters.

Sed qui tres puros impermistosque colores
But those-which three pure and-unmixed colors

sic in se retinent, ut distent limite certo.
so in themselves keep, that they-differ by-a-boundary certain.

His honor amplior est, et eorum forma probatur.
To-these the-honor ampler is, and their form is-approved.

Densior et clarus plus fertur habere decoris,
Denser and bright more is-said to-have of-beauty,

hic solus lapidum ceram convellere nescit.
this alone of-stones wax to-tear-away knows-not.

Hic humilem castumque decet, vultuque pudentem.
This the-humble and-chaste befits, and-in-face modest.

Cujus virtutes alias reperire nequivi.
Whose virtues other to-find I-could-not.

Partibus hunc nostris Arabes, sed et India mittit.
To-parts this our the-Arabs, but also India sends.

IX. De onyce

IX · THE ONYX

The onyx brings bad dreams, quarrels, and lawsuits, and makes children drool; the sard, if present, prevents its harm. Its name is the Greek for nail.

At collo suspensus onyx, digitove ligatus,
But on-the-neck hung the-onyx, or-on-the-finger bound,
in somno lemures et tristia cuncta figurat.
in sleep specters and sad-things all forms.
Multiplicat lites, et commovet undique rixas.
It-multiplies lawsuits, and stirs-up on-every-side quarrels.
Dicitur et pueris nimias augere salivas.
It-is-said also in-children excessive to-increase saliva.
Hunc quoque dant nobis Arabes, dat et India gemmam.
This also give to-us the-Arabs, gives also India the-gem.
Hæc etiam quinas species perhibetur habere.
This also five species is-reported to-have.
Sardius at præsens si sit tibi non nocet onyx.
The-Sard but present if it-be to-you not harms the-onyx.
Nomen ab ungue trahens Græci sermonis in usu.
The-name from the-nail drawing of-the-Greek tongue in the-use.
Nam quos nos ungues nostro sermone vocamus,
For those-which we nails in-our speech call,
hos ὄνυχος patrio solet ille vocare.
these onychos in-his-native is-wont he to-call.
Sardius at præsens si sit tibi, non nocet Onyx.
The-Sard but present if it-be to-you, not harms the-Onyx.

X. De sardio

X · THE SARD

The red sard, named from Sardis, has no virtue but its brightness and its power to keep the onyx from harming.

Sardius a Sardis est, a quibus ante repertus,
The-Sard from Sardis is, by which before found,
sortitus nomen. Rubei solet esse coloris.
having-obtained the-name. Of-red it-is-wont to-be color.
Hic inter gemmas vilissimus esse probatur, 190
This among gems cheapest to-be is-proved,
præter fulgorem cum nil ferat utilitatis;
besides brightness since nothing it-bears of-usefulness;
excepto quod onyx nequit hoc præsente nocere.
except that the-onyx cannot with-this present to-harm.
Huic quoque dat quinas species studiosa vetustas.
To-this also gives five species studious antiquity.

XI. De chrysolitho

XI · THE CHRYSOLITE

The golden chrysolite, set in gold, guards against night terrors; threaded on an ass's bristle and worn on the left arm it terrifies demons.

Auro Chrysolithus micat, et scintillat ut ignis.
With-gold the-Chrysolite glitters, and sparkles like fire.
Iste mari similis, quoddamque viroris adumbrans.
This to-the-sea like, and-a-certain of-greenness shadowing.
Esse philacterium fixus perhibetur in auro.
To-be a-phylactery fixed it-is-reported in gold.
Contra nocturnos fortis tutela timores.
Against nocturnal strong a-protection fears.
Pertusus setis si transjiciatur aselli,
Pierced with-the-bristles if it-be-passed-through of-an-ass,
dæmones exterret, et eos agitare putatur.
demons it-terrifies, and them to-drive is-thought.
Trajectum lævo decet hunc portare lacerto.
Passed-through on-the-left it-befits this to-carry arm.
Æthiopes legimus nobis hanc mittere gemmam.
The-Ethiopians we-read to-us this to-send gem.

XII. De beryllo

XII · THE BERYL

The six-sided Indian beryl fosters married love, heals the eyes, belching, and the liver, and burns the hand that grips it.

Conspicuos reddit sexangula forma beryllos.
Conspicuous renders the-six-angled form beryls.
Qui nisi fiat hebes, his pallor inesse videtur.
Which unless it-be-made dull, to-these pallor to-be-in seems.
Eximios oleo similes lymphæve marinæ
The-outstanding to-oil like or-to-water of-the-sea
esse volunt, et eos probat horum gnara vetustas.
to-be they-wish, and them approves of-these-things knowing antiquity.
Hic lapis ad nostras partes descendit ab Indis.
This stone to our parts descends from the-Indians.
Hic et conjugii gestare refertur amorem,
This also of-marriage to-carry is-reported the-love,
et se portantem perhibetur magnificare.
and itself the-wearer is-reported to-magnify.
Dicitur et sese stringentis adurere dextram.
It-is-said also itself of-the-one-clasping to-burn the-right-hand.
Infirmis oculis in qua jacet unda medetur,
For-sick eyes in which it-lies the-water heals,
potaque ructatus simul et suspiria tollit.
and-drunk belching at-once and sighs it-takes-away.
Hepatis et cunctos fertur curare dolores.
Of-the-liver and all is-said to-cure pains.
Istius esse novem species voluere magistri.
Of-this to-be nine species wished the-masters.

XIII. De topazio

XIII · THE TOPAZ

The rare topaz, golden or clear, helps hemorrhoids, feels the moon, and calms boiling water.

Nominis ejusdem topazion insula gignit,
Of-the-name the-same the-topaz an-island begets,
qui quanto rarus, tanto magis est pretiosus.
which by-as-much-as rare, by-so-much more is precious.
Hic species tantum binas perhibetur habere.
This species only two is-reported to-have.
Alterius puro color est vicinior auro.
Of-the-one to-pure the-color is nearer gold.
Clarior alterius tenuisque magis reperitur.
Clearer of-the-other and-thin more is-found.
Fertur emoroicis idem lapis auxiliari;
It-is-said for-hemorrhoids the-same stone to-be-helpful;
quodque magis mirum, lunam sentire putatur.
and-what more wonderful, the-moon to-feel is-thought.
Ferventes etiam compescere dicitur undas.
Boiling also to-check it-is-said waters.
Gignit et hunc Arabum gemmis ditissima tellus.
Begets also this of-the-Arabs in-gems richest the-land.

XIV. De hyacintho

XIV · THE JACINTH

Of the three jacinths, the garnet, the citrine, and the Venetian, the red garnet is best; the Venetian changes with the weather. Worn, it gives comfort, safety in plague, welcome from hosts, and success in just requests.

Jacinti species docti tres esse loquuntur;
Of-the-Jacinth the-species the-learned three to-be say;
nam sunt granati, sunt citrini, venetique.
for there-are the-garnets, there-are the-citrines, and-the-blue.
Confortativæ cuncti virtutis habentur,
Of-comforting all virtue are-held,
tristitiamque fugant et vanas suspiciones.
and-sadness they-put-to-flight and vain suspicions.
Granatos præfert gemmarum quisque peritus.
The-garnets prefers of-gems each expert.
His rufus color est, et rarius inveniuntur.
To-these red the-color is, and more-rarely they-are-found.
Cæruleus Veneto, qui protinus aera sentit,
Sky-blue to-the-Venetian, which straightway the-air feels,
nubilus obscuro, rutilans clarusque sereno.
cloudy in-dark, glowing and-bright in-clear.
Optimus huic tenor est, quem non aut densior equo
Best for-this the-tenor is, which not either thicker than-due
obscurat succus, aut rarus perspicuum dat.
obscures the-juice, or thin transparent gives.
Sed flos purpureus mistum componit utroque.
But the-flower purple mixed composes from-both.

Hic et in os missus plus frigidus esse putatur.
This also into the-mouth put more cold to-be is-thought.
Duritie solida cædi sculpique recusat,
By-hardness solid to-be-cut and-to-be-carved it-refuses,
fragmentisque tamen superabilis est adamantis.
and-by-the-fragments nevertheless conquerable it-is of-adamant.
Pallida citrinos facies probat inferiores.
A-pallid the-citrines face proves inferior.
Sed quodcunque genus collo suspendere possis,
But whatever kind on-the-neck to-hang you-can,
vel digito portes, terras securus adibis,
or on-the-finger you-carry, lands secure you-will-approach,
nec tibi pestiferæ regionis causa nocebit.
nor to-you of-a-pestilent region the-cause will-harm.
Sed magis hospitibus censebere dignus honore;
But more by-hosts you-will-be-judged worthy of-honor;
justaque si qua petes, nullam patiere repulsam.
and-just-things if any you-shall-seek, no you-will-suffer refusal.
Æthiopes nobis transmittunt hanc quoque gemmam,
The-Ethiopians to-us send-across this also gem,
cum multis aliis vitæ communis in usum.
with many others of-life common for the-use.

XV. De chrysoprasso

XV · THE CHRYSOPRASE

The Indian chrysoprase, leek-green dotted with gold; its powers Marbod has not learned.

At chrysoprassum lapidum domus India mittit.
But the-chrysoprase of-stones the-home India sends.
Hic porri succum referens, mistusque colore,
This of-the-leek the-juice recalling, and-mixed with-color,
aureolis guttis quasi purpura tincta renidet.
with-golden drops as-if purple dyed shines.
Quas habeat vires potui cognoscere nondum;
What it-may-have powers I-have-been-able to-know not-yet;
sed tamen esse reor, nec fas est omnia nosse.
but nevertheless to-be-there I-think, nor right is all-things to-know.

XVI. De amethysto

XVI · THE AMETHYST

The purple amethyst opposes drunkenness and would be dear if it were not common.

Purpureus color ac violaceus est amethysto,
Purple the-color and violet is to-the-amethyst,
vel quasi gutta meri solet aut rosa munda videri.
or as-if a-drop of-pure-wine it-is-wont or a-rose clean to-seem.
Quidam marcidior velut evanescit in album,
A-certain-one more-faded as-if vanishes into white,
ut corruptus aqua vini rubor inesse putetur.
as spoiled by-water of-wine the-redness to-be-in may-be-thought.

India mittit eum gemmarum maxima nutrix.
India sends it of-gems the-greatest nurse.
Hic facilis sculpi, contrarius ebrietati
This easy to-be-carved, opposed to-drunkenness
carus haberetur merito, si rarior esset,
dear would-be-held deservedly, if rarer it-were,
at nunc negligitur, quoniam communis habetur.
but now it-is-neglected, since common it-is-held.
Huic quoque dat species veterum solertia quinque.
To-this also gives species of-the-ancients the-skill five.

XVII. De chelidonio

XVII · THE CHELIDONIUS

The swallow-stone, black or red, found in a swallow's belly: the red cures lunacy and makes its wearer eloquent; the black brings business to a good end, soothes kings' anger, and heals the eyes.

At Chelidonius lapis est quem gignit hirundo,
But the-Chelidonius a-stone is which begets the-swallow,
ventre gerens pretium quo digna sit ipsa necari.
in-the-belly bearing a-prize for-which worthy it-be itself to-be-killed.
Nec de fulgentum numero lapis iste putetur.
Nor from of-the-shining the-number stone this let-be-thought.
Parvus et informis, sed nulli viribus impar,
Small and shapeless, but to-none in-powers unequal,
præclaros quosdam lapides præit utilitate.
famous certain stones it-goes-before in-usefulness.
Hujus sunt binæ species, geminique colores;
Of-this are two species, and-twin colors;

nam niger et rufus cæso de ventre trahuntur.
for black and red the-cut from belly are-drawn.
Cedit gestato lunatica passio rufo.
Yields with-carried the-lunatic affliction red.
Curat et insanos, et languores diuturnos.
It-cures also the-insane, and languors long-lasting.
Facundos facit et gratos, multisque placentes.
Eloquent it-makes and pleasing, and-to-many pleasing.
Ex lino facto decet hunc involvere panno,
Of linen made it-befits this to-wrap in-cloth,
et sic in chela clausum portare sinistra.
and so in the-armpit shut to-carry left.
At niger in panno, pacto gestatus eodem,
But the-black in cloth, in-the-manner worn the-same,
ad finem dignum suscepta negotia ducit,
to an-end worthy undertaken business leads,
obsistitque minis, et regum mitigat iras;
and-resists threats, and of-kings soothes the-angers;
et dilutus aqua languentia lumina sanat,
and dissolved in-water languishing eyes heals,
in panno croceo lini sub tegmine texto.
in cloth saffron of-linen under a-covering woven.
Ipse lapis positus febres exstinguere fertur,
It-itself the-stone placed fevers to-extinguish is-said,
et simul humores compescere quosque nocivos.
and at-the-same-time humors to-check all harmful.

XVIII. De gagate

XVIII · THE JET

Jet, best from Britain, is black, light, and burns in water; it helps dropsy and loose teeth, its smoke detects epilepsy and drives off serpents and demons, and it tests virginity.

Nascitur in Lycia lapis prope gemma gagates;
Is-born in Lycia a-stone near a-gem jet;
sed genus eximium longinqua Britannia nutrit.
but a-kind outstanding distant Britain nourishes.
Lucidus et niger est levis, et levissimus idem.
Bright and black it-is smooth, and very-light the-same.
Vicinas paleas trahit attritu calefactus.
Neighboring straws it-draws by-rubbing warmed.
Ardet aqua lotus, restinguitur unctus olivo.
It-burns with-water washed, is-quenched anointed with-olive-oil.
Prodest gestatus tumidis intercute lympha,
It-profits worn for-the-swollen with-subcutaneous water,
et dilutus aqua dentes firmat labefactos.
and dissolved in-water teeth strengthens loosened.
Per suffumigium mulieri menstrua reddit.
Through fumigation to-a-woman the-menses it-restores.
Accensus prodit, fumi nidore caducos,
Kindled it-betrays, of-smoke by-the-reek the-epileptic,
effugat immites simili ratione chelidros.
puts-to-flight the-savage by-like means chelydri.
Idem dæmonibus contrarius esse putatur.
The-same to-demons hostile to-be is-thought.

Eversos ventres juvat, et præcordia tensa.
Upset bellies it-helps, and the-chest strained.
Vincit præstigia, et carmina dira resolvit,
It-overcomes illusions, and spells dire loosens,
et solet (ut perhibent) deprehendere virginitatem.
and it-is-wont (as they-report) to-detect virginity.
Prægnans potet aquam triduo qua mersus habetur,
The-pregnant-woman let-drink water for-three-days in-which dipped it-is-held,
quo vexabatur partum cito libera fundit.
by-which she-was-troubled the-birth quickly free she-pours-out.

XIX. De magnete

XIX · THE MAGNET

The magnet, used first by the magus Deendor and by Circe, draws iron, reveals an adulterous wife, lets a thief empty a house by its smoke, reconciles spouses, gives eloquence, and cures dropsy and burns.

Magnetes lapis est inventus apud Troglodytas,
The-magnet a-stone was found among the-Troglodytes,
quem lapidum genitrix nihilominus India mittit,
which of-stones the-mother nonetheless India sends,
hic ferruginei cognoscitur esse coloris.
this of-iron-gray is-known to-be color.
Et vi naturæ vicinum tollere ferrum.
And by-the-force of-nature neighboring to-lift iron.
Deendor magus hoc primum dicitur usus,
Deendor the-magus this first is-said to-have-used,
conscius in magica nihil esse potentius arte.
aware in magic nothing to-be more-powerful art.

Post illum fertur famosa venefica Circe
After him is-said the-famous sorceress Circe
hoc in præstigiis magicis specialiter usa.
this in illusions magic especially to-have-used.
Hinc et apud Medos, cum res venisset in usum
Hence also among the-Medes, when the-thing had-come into use
detexit lapidis magis experientia vires.
uncovered of-the-stone to-the-magi experience the-powers.
Nam qui scire cupit sua num sit adultera conjux,
For he-who to-know desires his whether be adulterous wife,
suppositum capiti lapidem stertentis adaptet;
placed-under at-the-head the-stone of-one-snoring let-him-fit;
mox quæ casta manet petit amplexa maritum,
soon she-who chaste remains seeks embraced the-husband,
non tantum evigilans. Cadit omnis adultera lecto,
not only awakening. Falls every adulteress from-the-bed,
tanquam pulsa manu, subito fetore coacta.
as-if driven by-a-hand, by-sudden stench compelled.
Quem lapis emittit celati criminis index.
Which the-stone sends-forth of-a-concealed crime the-informer.
Si fur claustra domus spoliis gazisque refertæ,
If a-thief the-bolts of-a-house with-spoils and-treasures filled,
ingrediens, prunas ardentes per loca ponat,
entering, coals burning through the-places should-place,
et superaspergat magnetis fragmina prunis;
and should-sprinkle-over of-magnet fragments on-the-coals;
mox in ea quicunque domo mansere fugantur,
soon in that whoever house have-stayed are-put-to-flight,
ut per tetragonum fumi vapor alta vaporet.
as through the-four-corners of-smoke the-vapor on-high steams.

Mentibus eversis, velut impendente ruina,
With-minds overturned, as-if with-impending ruin,
diffugient omnes in ea quicunque manebant,
will-scatter all in it whoever were-remaining,
et fur securus rapiet quæcunque libebit.
and the-thief secure will-seize whatever-things it-shall-please.
Conciliare potest uxoribus ipsa maritos,
To-reconcile it-can to-wives itself husbands,
et vice versa nuptas revocare maritis.
and in-turn reversed brides to-call-back to-husbands.
Gratia præstatur simul, et suadela per ipsum,
Grace is-supplied at-the-same-time, and persuasion through it,
sermonisque decor, disceptandique facultas.
and-of-speech beauty, and-of-disputing the-faculty.
Cum mulso datus, hydropem purganda resolvit,
With honey-wine given, dropsy to-be-purged it-loosens,
et combusturas super aspersus medicatur.
and burns over sprinkled it-heals.

XX. De corallo

XX · THE CORAL

Coral is a green twig under the sea and hardens red in the air. It wards off lightning, storms, and hail, makes fields fruitful, and repels demons.

Corallus lapis est, dum vivit in æquore, vimen.
Coral a-stone is, while it-lives in the-sea, a-twig.
Retibus avulsus, vel cæsus acumine ferri,
By-nets torn-off, or cut by-the-point of-iron,
aere contactus fit durior et lapidescit;
by-the-air touched it-becomes harder and turns-to-stone;
cuique color viridis fuerat, modo puniceus fit.
and-to-which color green had-been, now crimson it-becomes.
Hic velut arbusti ramusculus esse videtur.
This like of-a-shrub a-little-branch to-be seems.
Circa semipedem vix longior inveniendus:
Around half-a-foot scarcely longer to-be-found:
ex quo finguntur gestamina commoda multis;
from which are-fashioned ornaments useful to-many;
quippe salutaris gestantibus esse probatur.
indeed wholesome for-the-wearers to-be it-is-proved.
Ipsius est, ut ait Zoroastes, mira potestas;
Of-it-itself is, as says Zoroaster, a-wonderful power;
et sicut scribit Metrodorus optimus auctor,
and as writes Metrodorus best author,
fulmina, typhonas, tempestatesque repellit
lightnings, typhoons, and-storms it-repels
a rate vel tecto, vel agro, quocunque feratur.
from the-raft or roof, or field, wherever it-be-carried.

Ast in vinetis aspersus, et inter olivas,
But in vineyards sprinkled, and among olives,
aut a ruricolis cum semine jactus in agros,
or by country-folk with seed thrown into fields,
grandinis avertit calamis contraria tela,
of-hail averts from-the-stalks the-hostile darts,
multiplicans fructus, ut fertilitate redundent.
multiplying fruits, that with-fertility they-overflow.
Umbras dæmonicas, et Thessala monstra repellit.
Shades demonic, and Thessalian monsters it-repels.
Introitus præstat faciles, finesque secundos.
Entrances it-supplies easy, and-ends favorable.

XXI. De alabandina

XXI · THE ALABANDINE

The alabandine of Alabanda in Asia shines so like the sard that it deceives the judge.

Est Asiæ regio, quæ nomen habens Alabanda,
There-is of-Asia a-region, which the-name having Alabanda,
fert alabandinam, cujus lux æmula Sardi,
bears the-alabandine, whose light rival of-the-Sard,
judicis ambiguum de nomine fallit acumen.
of-the-judge doubtful about the-name deceives the-sharpness.

XXII. De corneolo

XXII · THE CARNELIAN

The dark carnelian soothes anger in disputes and stops bleeding, above all a woman's flux.

Sed neque corneolos lapides memorare pigebit,
But neither the-carnelian stones to-mention will-it-irk,
qui licet obscurum videantur habere colorem
which though dark they-seem to-have color
non spernenda tamen his creditur insita virtus:
not to-be-spurned nevertheless in-these is-believed implanted virtue:
nam lapis hic digito, collove gerentis adhærens,
for stone this to-the-finger, or-to-the-neck of-the-wearer clinging,
in disceptando surgentes mitigat iras.
in disputing rising soothes angers.
Quique lavaturæ carnis par esse videtur,
And-that-which to-the-washing of-flesh like to-be seems,
sanguinis ex membro sistit quocunque fluorem,
of-blood from limb stops whatever the-flow,
præcipue talem patitur si femina fluxum.
especially such suffers if a-woman a-flux.

XXIII. De carbunculo

XXIII · THE CARBUNCLE

The carbuncle, the Greeks' anthrax, outshines all fiery gems and glows even in darkness; it has nine kinds and three more.

Ardentes gemmas superat carbunculus omnes,
The-burning gems surpasses the-carbuncle all,
nam velut ignitus radios jacit undique carbo,
for like fiery rays throws on-every-side a-coal,
nominis unde sui causam traxisse videtur.
of-name whence its the-cause to-have-drawn it-seems.
Sed græca lingua lapis idem dicitur anthrax;
But in-the-Greek tongue the-stone same is-called anthrax;
hujus nec tenebræ possunt exstinguere lucem,
of-this nor darkness can to-extinguish the-light,
quin flammas vibrans, oculis micet aspicientum.
but-that flames brandishing, to-the-eyes it-flash of-the-beholders.
Nascitur in Lybia Tragoditarum regione,
It-is-born in Libya of-the-Troglodytes in-the-region,
et species ejus ter ternæ, tresque feruntur.
and the-species its thrice three, and-three are-said.

XXIV. De ligurio

XXIV · THE LIGURIUS

The ligurius forms from the lynx's urine, which the lynx buries out of envy; it draws straws like amber and soothes the stomach and jaundice.

Vertitur in lapidem quod stillat ab inguine lyncis.
Is-turned into stone what drips from the-groin of-the-lynx.
Ligurium vocitant, et calculus est pretiosus,
Ligurius they-call-it, and a-little-stone is precious,
nam credunt ipsas hoc persentiscere lynces,
for they-believe themselves this to-perceive the-lynxes,
quæ mox egestum certant operire liquorem,
which soon the-voided strive to-cover liquid,
dum super accumulant congestæ pondus arenæ,
while over they-heap of-gathered the-weight sand,
scilicet invidia, ne nostros cedat in usus.
namely from-envy, lest our it-pass to uses.
Electro similem Theophrastus habere colorem
To-amber like Theophrastus to-have color
hunc ait, et simili paleas adducere pacto,
this says, and by-like straws to-draw manner,
æstimans ipsum stomachi placare dolorem,
judging it of-the-stomach to-soothe the-pain,
ictericis etiam priscum reparare colorem,
for-the-jaundiced also the-former to-restore color,
et perturbati compescere reumata ventris.
and of-a-disturbed to-check the-fluxes belly.

XXV. De ethite

XXV · THE AETITES

The eagle-stone, which the eagle brings to guard its nest, holds a smaller stone within: it protects pregnant women, gives sobriety, wealth, and victory, guards children, and reveals a poisoner who cannot swallow while it lies under his dish.

Inter præcipuos lapides numeratur ethites,
Among the-chief stones is-numbered the-aetites,
quem petit extremis orbis Jovis ales ab oris,
which seeks from-the-farthest of-the-world of-Jove the-bird from shores,
custodem nidi defensoremque futurum,
as-guardian of-the-nest and-defender to-be,
quo valeat pullis dubios avertere casus.
by-which it-may-be-able from-the-chicks doubtful to-avert mischances.
Continet hic alium prægnantis more lapillum.
It-contains this another of-a-pregnant-woman in-the-manner little-stone.
Creditur ergo potens prægnantibus auxiliari,
It-is-believed therefore powerful for-pregnant-women to-help,
ne vel abortivum faciant, partuve laborent;
lest either a-miscarriage they-make, or-in-birth they-labor;
appensus lævo solito de more lacerto.
hung on-the-left the-accustomed by manner arm.
Confert præterea gestanti sobrietatem.
It-confers moreover on-the-wearer sobriety.
Auget divitias, et amari cogit habentem,
It-increases riches, and to-be-loved compels the-owner,
victoremque facit, populique favoribus ornat.
and-victor makes, and-of-the-people with-the-favors adorns.

Incolumes pueros dat vivere, sive puellas,
Unharmed boys it-grants to-live, or girls,
atque caducorum fertur cohibere ruinas.
and of-the-epileptic is-said to-restrain the-falls.
Si quis suspectus tibi sit de fraude veneni,
If anyone suspected to-you be of fraud of-poison,
tuque probare velis sua num sit iniqua voluntas,
and-you to-test should-wish his whether be wicked will,
participem mensæ, quem formidas, adhibeto;
as-sharer of-the-table, whom you-fear, admit;
pulmento posito, cui si submissus ethites,
with-the-dish placed, to-which if put-under the-aetites,
si fraus corde subest, tentans glutire, nequibit;
if fraud in-the-heart lies-beneath, trying to-swallow, he-will-not-be-able;
sustuleris lapidem, cupide gustata vorabit.
you-shall-have-taken-away the-stone, eagerly the-tasted he-will-devour.
Puniceum lapis hic memoratur habere colorem,
Crimson stone this is-recorded to-have color,
Oceanique latens in littoribus reperitur,
And-of-the-Ocean hidden on the-shores is-found,
aut aquilæ nidis, aut Persarum regione,
or of-the-eagle in-the-nests, or of-the-Persians in-the-region,
quem gemini Pollux Castorque tulisse feruntur.
which the-twins Pollux and-Castor to-have-borne are-said.

XXVI. De silenite

XXVI · THE SELENITE

The green selenite of Persia waxes and wanes with the moon; it wins love and helps the consumptive.

Nec silenitem fas est omnino taceri,
Nor the-selenite right is at-all to-be-passed-over-in-silence,
quæ velut herba virens, et jaspidis æmula gemma,
which like grass green, and of-jasper rival gem,
lunares motus et menstrua tempora servat:
the-lunar movements and monthly times keeps:
crescit enim luna crescente, minorque minuta
it-grows for with-the-moon growing, and-smaller with-it-diminished
efficitur, tanquam cœlestibus anxia damnis.
it-is-made, as-if at-heavenly anxious losses.
Idcirco sanctus lapis a plerisque vocatur.
Therefore holy stone by most it-is-called.
Dicitur esse potens ad amorem conciliandum.
It-is-said to-be powerful for love to-be-won.
Languentes etiam tisicosque juvare putatur.
The-languishing also and-consumptives to-help it-is-thought.
Toto gestatus crescentis tempore lunæ,
Through-the-whole worn of-the-growing time of-the-moon,
nec minus et toto per detrimenta fluentis,
nor less also the-whole through the-waning of-the-flowing,
effectus miros, et commoda plurima præstat.
effects wonderful, and benefits very-many it-supplies.
Hanc autem gemmam memorant in Perside nasci.
This however gem they-record in Persia to-be-born.

XXVII. De gagatromeo

XXVII · THE GAGATROMEUS

The mottled gagatromeus, like a fawn's hide, makes a commander invincible; Hercules fell whenever he went without it.

Ast diversicolor, quem dicunt Gagatromæum,
But many-colored, which they-call Gagatromeus,
pelli capreoli similis lapis esse refertur.
to-the-hide of-a-roe-deer like the-stone to-be is-reported.
Quem qui gestarit dux pugnaturus in hostem,
Which whoever shall-have-worn a-leader about-to-fight against the-enemy,
hostem depulsum terra marique fugabit.
the-enemy driven-back on-land and-on-sea he-will-rout.
Istius Alcides ope multa pericula vicit:
Of-this Alcides by-the-help many perils overcame:
succubuit quoties lapidem non sustulit istum.
he-succumbed as-often-as the-stone not he-took this.

XXVIII. De ceraunio

XXVIII · THE CERAUNIUS

The ceraunius falls from heaven with the thunderbolt; its chaste wearer, his house, and his ship are safe from lightning and storm, and it brings victory and sweet sleep.

Ventorum rabie cum turbidus æstuat aer,
Of-the-winds by-the-rage when stormy seethes the-air,
cum tonat horrendum, cum fulgurat igneus æther,
when it-thunders horribly, when lightens fiery the-ether,
nubibus illisis, cœlo cadit iste lapillus,
with-clouds dashed-together, from-heaven falls this little-stone,
cujus apud Græcos exstat de fulmine nomen.
whose among the-Greeks stands from lightning the-name.
Illis quippe locis quos constat fulmine tactos,
In-those indeed places which it-is-agreed by-lightning touched,
iste lapis tantum reperiri posse putatur,
this stone only to-be-found to-be-able is-thought,
unde ceraunius est Græco sermone vocatus:
whence ceraunius is in-Greek speech called:
nam quod nos fulmen, Græci dixere ceraunon.
for what we lightning, the-Greeks have-called ceraunos.
Qui caste gerit hunc, a fulmine non ferietur,
Who chastely wears this, by lightning not will-be-struck,
nec domus, aut villæ, quibus assuerit lapis ille.
nor the-house, or villas, to-which shall-have-been-attached stone that.
Sed neque navigio per flumen vel mare vectus,
But neither in-a-boat through river or sea carried,
turbine mergetur, vel fulmine percutietur.
by-a-whirlwind will-be-be-sunk, or by-lightning will-be-be-struck.

Ad causas etiam vincendaque prælia prodest,
For lawsuits also and-to-be-won battles it-profits,
et dulces somnos, et dulcia somnia præstat.
and sweet sleep, and sweet dreams it-supplies.
Huic binæ dantur species, totidemque colores.
To-this two are-given species, and-as-many colors.
Crystallo similem Germania mittere fertur,
To-crystal like Germany to-send is-said,
cæruleo tamen infectum, rutiloque colore.
with-sky-blue nevertheless stained, and-with-red color.
Mittit et Hispanus, regione manens Lusitana,
Sends also the-Spaniard, in-the-region remaining Lusitanian,
flammas spernentem, similemque colore pyropo.
flames spurning, and-like in-color to-pyrope.

XXIX. De eliotropia

XXIX · THE HELIOTROPE

The heliotrope in a vessel of water turns the sun blood-red and brings rain; it grants prophecy, good fame, and long life, stops bleeding, and joined with its herb makes its wearer invisible.

Ex re nomen habens est eliotropia gemma,
From the-thing the-name having is the-heliotrope gem,
quæ solis radiis in aqua subjecta vasculo,
which of-the-sun to-the-rays in water placed-under in-a-little-vessel,
sanguineum reddit mutato lumine solem,
bloody renders with-changed light the-sun,
eclipsimque novam terris effundere cogit.
and-an-eclipse new on-the-earth to-pour-out compels.

Denique post modicum vas ebullire videbis,
Then after a-little the-vessel to-boil-up you-will-see,
aspergique foras subitæ scaturiginis imbrem,
and-to-be-sprinkled outside of-sudden of-a-gushing a-shower,
ut fit cum nimbis distillat turbidus aer.
as happens when with-clouds drips the-stormy air.
Imbres de cœlo vocat, astringitque serenum:
Rains from heaven it-calls, and-binds the-clear-sky:
se quoque gestanti dat plurima vaticinari,
itself also to-the-wearer it-grants very-many-things to-prophesy,
atque futurarum quasdam cognoscere rerum.
and of-future certain to-know things.
Hosque bonæ famæ, quibus est data, laudibus ornat,
And-these of-good fame, to-whom it-is given, with-praises it-adorns,
servat et incolumes, producens tempora vitæ.
keeps and unharmed, prolonging the-times of-life.
Sanguinis adstringit fluxum, pellitque venena:
Of-blood it-checks the-flow, and-drives-off venoms:
nec falli poterit lapidem qui gesserit istum.
nor to-be-deceived will-be-be-able the-stone who shall-have-worn this.
Tot bona divino data sunt huic munere gemmæ,
So-many goods by-divine given are to-this by-gift gem,
cui tamen amplior hic esse potentia fertur,
to-which nevertheless a-greater this to-be power is-said,
nam si jungatur ejusdem nominis herba,
for if there-be-joined of-the-same name an-herb,
carmine legitimo, verbo sacrata potenti,
by-song lawful, by-word consecrated powerful,
subtrahit humanis oculis quemcunque gerentem.
it-withdraws from-human eyes whoever wearing.

Hanc nunc Æthiopes, nunc Cyprus et Africa mittit
This now the-Ethiopians, now Cyprus and Africa sends
sanguinis aspersam guttis, similemque smaragdo.
of-blood sprinkled with-drops, and-like to-the-emerald.

XXX. De gerachite

XXX · THE HIERACITES

The black hieracites, tasted with a washed mouth, lets one read another's thoughts, and keeps flies from a body smeared with milk and honey.

At gerachiten vetus experientia laudat.
But the-hieracites old experience praises.
Iste colore niger superat virtute colorem;
This in-color black surpasses in-virtue color;
quem prius abluto si quis gustaverit ore,
which first with-washed if anyone shall-have-tasted mouth,
dicere mox poterit quid de se cogitet alter:
to-say soon he-will-be-able what about him thinks another:
cujus sic virtus perhibetur posse probari.
whose thus the-virtue is-reported to-be-able to-be-proved.
Muscis expositum corpus nudato gerentis,
To-flies exposed the-body with-stripped of-the-wearer,
lactis commisto mellisque liquore perunctum,
of-milk with-mixed and-of-honey liquid anointed,
intactum cupido miraberis agmine linqui.
untouched by-the-eager you-will-marvel column to-be-left.

Si lapidem tuleris, facto grege, spicula figent,
If the-stone you-shall-have-taken, with-made swarm, their-stings they-will-fix,
imbutamque cutem sugent per vulnera mille.
and-the-soaked skin they-will-suck through wounds a-thousand.

XXXI. De epistite

XXXI · THE EPISTITES

The red epistites of Corinth stills boiling water, keeps locusts, fog, and hail from the fields, and calms seditions; it is worn over the heart.

Nascitur in bimari pretiosior ære Corintho
Is-born in two-sea more-precious than-bronze Corinth
dictus epistites, rutilans lapis et rubicundus,
called epistites, glowing stone and ruddy,
qui si ferventi fuerit conjectus aheno,
which if into-a-boiling it-shall-have-been thrown cauldron,
ignibus exsultans prius, illico sistitur unda,
with-fires leaping before, at-once is-stilled the-wave,
frigida post modicum lapidis virtute futura.
cold after a-little of-the-stone by-the-power about-to-be.
Fructibus a terræ volucres arcere locustas,
The-fruits from of-the-earth flying to-keep-off locusts,
et nebulas steriles et grandinis improba fertur.
and clouds sterile and of-hail the-wicked it-is-said.
Verbera, nec turbo (quos protegit iste) nocebit.
Blows, nor the-whirlwind (those-whom protects this) will-harm.
Ad solem positus radios emittit ut ignem,
To the-sun placed rays it-sends-out like fire,

mirantes oculos perstringens luce corusca.
the-marveling eyes dazzling with-light flashing.
Accensas idem compescit seditiones,
Kindled the-same checks seditions,
et tutum servat dubia sub sorte gerentem:
and safe keeps doubtful under lot the-wearer:
pectore sed memori fixum teneamus oportet,
in-breast but mindful fixed we-should-hold it-behooves,
qua cor parte jacet lapides hos esse gerendos.
on-which the-heart side lies stones these to-be to-be-worn.

XXXII. De emathite

XXXII · THE HEMATITE

The hematite, named from blood, heals rough eyelids and dim sight, spitting of blood, ulcers, a woman's flux, flux of the belly, snakebite, and the stone of the bladder.

Sumpsit emathites Græcum de sanguine nomen,
Took the-hematite a-Greek from blood name,
naturæ lapis humanæ servire creatus,
for-nature a-stone human to-serve created,
typica cui virtus per multa probatur inesse;
symbolic in-which power through many-things is-proved to-be-in;
nam palpebrarum superillitus asperitatem,
for of-the-eyelids smeared-over the-roughness,
et visus hebetes pulsa caligine sanat.
and the-sights dull with-driven-off dimness it-heals.
Ejus rasuræ si glarea mista sit ovi,
Of-its scrapings if the-white mixed be of-an-egg,

succo dilutus, quem punica mala remittunt,
in-the-juice diluted, which pomegranate apples give-back,
in medicinali velut ad collyria cote,
on a-medicinal as-if for salves whetstone,
vel resolutus aqua, juvat hos qui sanguinis ore
or dissolved in-water, it-helps those who of-blood from-the-mouth
spumas emittunt, et quæ sunt ulcera curat.
foam emit, and what are ulcers it-cures.
Potatus stringit patitur quem femina fluxum,
Drunk it-checks suffers which a-woman the-flux,
carnes crescentes in vulnere, pulveris hujus
flesh growing in a-wound, of-powder this
vis premit, et ventrem retinet sine mora fluentem,
the-force presses, and the-belly holds without delay flowing,
vino dilutus veteri bibitusque frequenter.
in-wine diluted old and-drunk frequently.
Serpentis morsum, vel quod fit ab aspide vulnus
Of-a-serpent the-bite, or what is-made by an-asp the-wound
egregie curat, resolutus aquis et inunctus.
excellently it-cures, dissolved in-waters and anointed.
Mistus melle potest oculos sanare dolentes.
Mixed with-honey it-can the-eyes to-heal aching.
Vesicæ lapidem bibitus dissolvere fertur.
Of-the-bladder the-stone drunk to-dissolve it-is-said.
Hic ferrugineo rufove colore notatur.
This with-iron-gray or-red color is-marked.
Africa mittit eum, sed et Æthiopes, Arabesque.
Africa sends it, but also the-Ethiopians, and-the-Arabs.

XXXIII. De abesto

XXXIII · THE ASBESTOS

The iron-colored asbestos of Arcadia, once kindled, cannot be put out.

Arcadiæ tellus lapidem producit abeston,
Of-Arcadia the-land a-stone produces asbestos,
ferreus huic color est; naturæ mira potestas:
iron to-this the-color is; of-nature wonderful the-power:
nam semel accensus conceptos detinet ignes,
for once kindled the-conceived holds fires,
extinguique nequit, collucens perpete flamma.
and-to-be-extinguished cannot, shining with-perpetual flame.
[Hinc et apud Græcos abeston dicitur inde,
[*Hence also among the-Greeks asbestos it-is-called thence,*
quod semel accensum jam non exstinguere posses.]
because once kindled now not to-extinguish you-could.]

XXXIV. De peanita

XXXIV · THE PAEANITES

The Macedonian paeanites conceives and bears at fixed times and helps women in a perilous labor.

Gignitur in Machedum regione lapis peanitas
Is-begotten in of-the-Macedonians the-region the-stone paeanites
feminei sexus referens imitando labores.
of-the-female sex recalling by-imitating the-labors.
Nam quibus ex causis dubium sed tempore certo
For which from causes doubtful but at-time certain
concipit et parit, et parientibus auxiliatur
it-conceives and bears, and those-bearing helps
ultima quos urget dubii discriminis hora.
the-last whom presses of-doubtful danger hour.

XXXV. De sada

XXXV · THE SADA

The leek-green sada of Chaldea, born in the deep, clings to passing ships so fast it cannot be torn from the wood.

Difficile gemmas super omnes sada repertur.
With-difficulty gems above all the-sada is-found.
Nunquam sciretur nisi se daret inveniendam,
Never would-it-be-known unless itself it-gave to-be-found,
in medio siquidem natus lapis iste profundo,
in the-middle since born stone this deep,

naves vi quadam petit e regione meantes
ships by-force a-certain it-seeks from the-region passing
et prælabentis tabulis hærendo carinæ
and of-a-gliding-by to-the-planks by-clinging keel
ad portum vehitur merx ignaris data nautis.
to port it-is-carried merchandise to-unknowing given sailors.
Est autem morsu tabulæ sic fixa tenaci
It-is however by-bite to-the-plank so fixed tenacious
quod nequit abrasa ligni sine parte revelli.
that it-cannot scraped of-wood without part be-torn-off.
Praxinus huic color est; regio Chaldaica tellus.
Leek-green to-this the-color is; the-region Chaldean the-land.

XXXVI. De medo

XXXVI · THE MEDUS

The Median stone gives life or death: dissolved in a woman's milk it heals blindness and gout, but given to an enemy to wash with it blinds him, and drunk it kills.

Ast in Medorum regione lapis reperitur
But in of-the-Medes the-region a-stone is-found
quem Medum vocitant, mortis dator atque salutis;
which Medus they-call, of-death giver and of-health;
namque super cotem, mulieris lacte solutus
for upon a-whetstone, of-a-woman with-milk dissolved
quæ semel atque marem peperit, persanat inunctus
who once and a-male has-borne, it-wholly-heals anointed
visu fraudatos, multo jam tempore cæcos.
of-sight those-cheated, for-much now time blind.

Cos medicinalis viridis solet esse coloris
The-whetstone medicinal green is-wont to-be of-color
lacte solutus ovis, semel atque marem parientis.
with-milk dissolved of-a-sheep, once and a-male bearing.
Expellit veterem simili ratione podagram,
It-drives-out the-old by-like means gout,
et fessas reficit sub anhelo pectore fibras;
and weary restores under gasping breast fibers;
hoc et nephretici sanescunt unguine renes.
by-this also the-nephritic are-healed ointment kidneys.
Debet in argento mistus vitrove reponi,
It-ought in silver mixed or-in-glass to-be-stored,
jejunoque dari; sic utile fit medicamen.
and-to-one-fasting to-be-given; so useful becomes the-medicine.
At resolutus aquis cotis sibi fragmine misto,
But dissolved in-waters of-the-whetstone with-itself with-a-fragment mixed,
et porrectus ei tibi quem decreveris hostem
and held-out to-him by-you whom you-shall-have-decided enemy
ut lavet inde suam quasi pro medicamine frontem,
that he-wash thence his as-if for medicine brow,
obducet miseros, exstincto lumine, vultus.
it-will-cover the-wretched, with-extinguished light, faces.
Si potum dederis, vomito pulmone peribit.
If drink you-shall-have-given, with-vomited lung he-will-perish.
Hic totus niger est, sed non et tota potestas.
This wholly black is, but not also all the-power.
Candida dum prodest, dum lædit nigra vocetur.
White while it-profits, while it-harms black let-it-be-called.

XXXVII. De gelacia

XXXVII · THE GELACIA

The gelacia, white as hail, is always cold and cannot be warmed by fire.

At quæ candorem fert grandinis atque figuram
But which the-whiteness bears of-hail and the-figure
ictibus innumeris invicta Gelacia gemma,
by-blows countless unconquered the-Gelacia gem,
cujus naturæ vis tanta probatur ut omni
of-whose of-nature the-force so-great is-proved that at-every
tempore frigida sit, nulloque calescat ab igne.
time cold it-is, and-by-no it-grows-warm from fire.

XXXVIII. De exacontalito

XXXVIII · THE HEXECONTALITHOS

The Libyan hexecontalithos holds sixty colors in a small stone.

Exacontalites lapis ex re nomen adeptus,
The-Hexecontalithos stone from the-thing a-name having-obtained,
qui sexaginta modico gerit orbe colores,
which sixty in-a-small bears orb colors,
corporis exigui numero dispendia supplet,
of-body small by-number the-losses supplies,
dum tot gemmarum fert gemmula sola colores.
while of-so-many gems bears a-little-gem alone the-colors.
In Lybia lapis hic reperitur apud Trogloditas.
In Libya stone this is-found among the-Troglodytes.

XXXIX. De chelonite

XXXIX · THE CHELONITES

The chelonites from the Indian tortoise, held under the tongue, lets its wearer foretell the future for hours that vary with the moon; fire cannot harm it.

Indica testudo lapidem mittit chelonitem
The-Indian tortoise a-stone sends chelonites
gratum purpureo, varioque colore nitentem,
pleasing with-purple, and-with-varied color shining,
quem si sub lingua loto quis gesserit ore
which if under the-tongue with-washed anyone shall-have-carried mouth
posse magi credunt hunc divinare futura,
to-be-able the-magi believe him to-foretell the-future,
orto mane die sextam duntaxat ad horam.
with-risen in-the-morning day to-the-sixth only to hour.
Tempore quo lunæ succrescere cernitur orbis,
At-the-time at-which of-the-moon to-grow is-seen the-orb,
sed luna prima lapidis prædicta potestas
but with-the-moon first of-the-stone the-aforesaid power
totius fertur spatio durare diei,
of-the-whole is-said for-the-space to-last of-the-day,
quintæ post decimam concordant tempora primæ
of-the-fifth after the-tenth agree the-times with-the-first
at detrimenti lunaris tempore toto
but of-waning lunar in-the-time whole
ante diem tantum lapidi manet illa potestas.
before day only in-the-stone remains that power.
Est etiam nulli lapis hic obnoxius igni.
Is also to-no stone this subject fire.

XL. De praxo

XL · THE PRASE

The green prase is counted among the gems but has no use beyond its beauty.

Conspicuus praxus gemmis solet annumerari,
Conspicuous the-prase among-gems is-wont to-be-numbered,
sed non est carus; contentus quippe decore,
but not it-is dear; content indeed with-beauty,
utile nil affert, nisi quod viret et decet aurum.
useful nothing it-brings, except that it-is-green and befits gold.
Altera sanguineis species est illita guttis.
Another with-bloody species is smeared drops.
Tertia candidulis tribus est inscripta figuris.
A-third with-whitish three is inscribed figures.

XLI. De crystallo

XLI · THE CRYSTAL

Crystal, which some call ice hardened over years and others deny, kindles fire in the sun; ground with honey it fills nursing mothers' breasts.

Crystallus glacies multos durata per annos,
Crystal ice hardened through many years,
ut placuit doctis, qui sic scripsere, quibusdam,
as it-pleased the-learned, who so wrote, certain,
germinis antiqui frigus tenet atque colorem.
of-the-seed ancient the-cold holds and the-color.

Pars negat, et multis perhibent in partibus orbis
A-part denies, and in-many they-report in parts of-the-world

crystallum nasci quod non vis frigoris ulla,
crystal to-be-born which not force of-cold any,

nec glacialis hiems unquam violasse probatur;
nor icy winter ever to-have-violated is-proved;

sed certum cunctis, nec stat dubitabile cuiquam,
but certain to-all, nor stands doubtful to-anyone,

quod lapis hic soli subjectus concipit ignem,
that stone this to-the-sun exposed conceives fire,

admotosque sibi solet hinc accendere fungos;
and-placed-near to-itself it-is-wont hence to-kindle tinder;

hunc etiam quidam tritum cum melle propinant
this also some ground with honey give-to-drink

matribus infantes quibus assignantur alendi,
to-mothers infants to-whom are-assigned to-be-nourished,

quo potu credunt replerier ubera lacte.
by-which drink they-believe to-be-filled the-breasts with-milk.

XLII. De galactida

XLII · THE GALACTITES

The ash-colored galactites increases milk in women and sheep, eases childbirth, and drives scab from the flock, but troubles the mind if it melts in the mouth.

Nec minus et cineri similem galactida dicunt
Nor less also to-ash like the-galactites they-say
cum mulso tritum lac multiplicare bibenti.
with honey-wine ground the-milk to-multiply for-the-drinker.
Si tamen ante cibos fuerit post balnea sumptus
If nevertheless before foods it-shall-have-been after baths taken
aut ovis ex gravidæ lanis traducere filum
or of-a-sheep from of-a-pregnant-one the-wool to-draw-through a-thread
pertuso lapidi decet, et circumdare collo,
for-the-pierced stone it-befits, and to-put-around the-neck,
sic se portantis fecundet ut ubera lacte;
thus itself of-the-one-carrying it-may-make-fruitful that the-breasts with-milk;
dat facilem partum simili ratione ligatus
it-gives easy birth by-like means bound
ad femur illius quæ parturiendo laborat.
to the-thigh of-her who in-giving-birth labors.
At si mundato circumspergatur ovili
But if the-cleansed it-be-sprinkled-around sheepfold
cum sale mistus aquæ solis redeuntis in ortu,
with salt mixed of-water of-the-sun returning at the-rising,
lacte replentur oves, scabies fugatur ab illis.
with-milk are-filled the-sheep, scab is-put-to-flight from them.
Præterea tantis veteres hunc laudibus ornant,
Moreover with-so-great the-ancients this praises adorn,

ut bona cuncta putent solum præstare gerenti
that goods all they-think it-alone to-supply to-the-wearer
quæ simul a reliquis juncta virtute darentur.
which together by the-others joined in-virtue might-be-given.
Sed turbat mentem si clausus in ore liquescat.
But it-troubles the-mind if shut in the-mouth it-melt.
Hunc mittit Nilus, producit et hunc Achelous.
This sends the-Nile, produces also this the-Achelous.
Lactis dat succum tritus, lactisque saporem.
Of-milk it-gives the-juice ground, and-of-milk the-taste.

XLIII. De orite

XLIII · THE ORITES

The three orites: the black heals bites, the green resists misfortune, and the third prevents or ends a pregnancy.

Lethiferos morsus niger atque rotundus orites
Death-bearing bites the-black and round orites
quos fera vel cornu, vel sævo dente peregit,
which a-wild-beast either with-horn, or with-savage tooth has-made,
cum roseo mistus perfecte curat olivo.
with rose mixed perfectly cures olive-oil.
Per vastas eremos interque feras gradientes
Through vast deserts and-among wild-beasts walking
illæsos servat, morbos abigendo ferarum.
unharmed it-keeps, diseases by-driving-off of-wild-beasts.
Hic viret, et maculas habet albas, alter orites.
This is-green, and spots has white, the-second orites.

Casibus adversis portatus ubique resistit.
In-mischances adverse carried everywhere it-resists.
Tertius asseritur famæ gravioris orites;
A-third is-asserted of-fame weightier orites;
altera pars cujus crebris nimis aspera clavis,
one part of-which with-frequent very rough studs,
altera lævior est corpus quasi lamina ferri.
the-other smoother is in-body as-if a-plate of-iron.
Hic facit appensus ne fiat femina prægnans,
This makes hung lest become a-woman pregnant,
aut vel si prægnans fuerit, fundet abortum.
or even if pregnant she-shall-have-been, she-will-pour-out a-miscarriage.

XLIV. De hyæna

XLIV · THE HYAENIA

The stone from the hyena's eye, held under the tongue, lets its wearer foretell the future.

Tollitur ex oculis lapis extollendus Hyæne,
Is-taken from the-eyes a-stone to-be-extolled of-the-Hyena,
dictus Hyæna quam veteres (si credere dignum),
called Hyaenia which the-ancients (if to-believe it-be-worthy),
fatidicum numen memorant inferre gerenti,
a-prophetic divinity record to-bring to-the-wearer,
quo queat imbutus prædicere quæque futura
by-which he-may imbued to-foretell all future-things
sub lingua toto si contineatur in ore.
under the-tongue whole if it-be-held in the-mouth.

XLV. De liparea

XLV · THE LIPAREA

The Scythian liparea draws every wild beast to its wearer, so that he needs no hounds.

Partibus in Scythicis lapis est liparea vocatus
Parts in Scythian a-stone is liparea called
ad quem sponte sua properat genus omne ferarum
to which by-accord its-own hastens the-kind every of-wild-beasts
quas venatorum suevit labor exagitare.
which of-hunters is-wont the-labor to-stir-up.
Non eget ergo canum cursu curave sagaci
Not needs therefore of-dogs the-running or-care sagacious
saltus perlustrans lapidem qui gesserit istum;
the-glades traversing the-stone who shall-have-worn this;
sternendæ satis est venabula tollere prædæ.
to-be-felled enough it-is the-hunting-spears to-raise of-prey.

XLVI. De enhydro

XLVI · THE ENHYDROS

The enhydros weeps perpetually as from a spring, yet never grows smaller: a cause hard to explain.

Perpetui fletus lacrymis distillat enhydros
Of-perpetual weeping with-tears drips the-enhydros
quæ velut e pleni fontis scaturigine manant,
which as-if from of-a-full spring the-gushing flow,
cujus naturæ grave sit deprehendere causam;
of-whose of-nature hard it-may-be to-detect the-cause;
nam si decurrit lapidis substantia, quare
for if runs-down of-the-stone the-substance, why
non minor efficitur, vel non omnino liquescit?
not smaller is-it-made, or not wholly melts?
Si ros exterior descendit ad interiora
If dew outer descends to the-inner-parts
ut semper refluat, cur se non impedit ipsum
that always it-may-flow-back, why itself not impedes the-same
scilicet ingrediens contrarius egredienti?
namely entering opposed to-the-going-out?

XLVII. De iri

XLVII · THE IRIS

The six-sided iris of the Red Sea casts a rainbow on the wall in the sun.

Irim dant Arabes, sed gignit eam mare Rubrum,
The-Iris give the-Arabs, but begets it the-sea Red,
crystallo similem cujus sexangula forma
to-crystal like whose six-angled form
clara luce micans fert causam nominis hujus.
with-clear light flashing bears the-cause of-name this.
Nam si sub tecto radio sit subdita solis
For if under a-roof to-the-ray it-be put-under of-the-sun
proximus inficitur paries varioque colore
the-nearest is-tinged wall and-with-varied color
arcus cœlestis depingit utriusque figuram.
of-the-bow heavenly it-paints of-each the-figure.

XLVIII. De androdragma

XLVIII · THE ANDRODRAGMA

The square androdragma of the Red Sea, bright as silver and hard as adamant, calms heated minds.

Androdragma lapis formæ quasi tessera quadræ,
Androdragma a-stone of-form like a-die square,
dicitur argenti repræsentare nitorem.
is-said of-silver to-represent the-sheen.
Cujus durities quasi durities adamantis
Whose hardness as-if the-hardness of-adamant
ipse maris Rubri mistus reperitur arenis,
itself of-the-sea Red mixed is-found with-the-sands,
quem magus affirmat tantæ virtutis haberi
which the-magus affirms of-so-great power to-be-held
ut possit præsens animos sedare calentes.
that it-can present minds to-calm heated.

XLIX. De optallio

XLIX · THE OPALLIUS

The opallius cures the eyes and, keeping its wearer's sight sharp while clouding others', is the thieves' patron.

Avertens oculis morbos optallius omnes
Averting from-the-eyes diseases the-opallius all
asseritur furum tutissimus esse patronus;
is-asserted of-thieves the-safest to-be patron;
nam se gestanti visus conservat acutos,
for it to-the-wearer the-sight it-keeps sharp,
at circumstantes obducta nube retundit
but the-bystanders with-drawn-over cloud it-blunts
ut spoliare domos possint impune latrones.
that to-plunder houses may with-impunity robbers.

L. De margaritis

L · THE PEARLS

The pearl, called union since one shell yields one, is conceived when the open shell drinks the dew: the morning dew makes it bright, the evening dark; thunder makes the shell close and miscarry.

Tollitur a conchis species memoranda marinis
Is-taken from shells a-species to-be-recorded of-the-sea
unio dictus ob hoc, quod ab una tollitur unus,
the-union called on-account-of this, that from one is-taken one,
non duo vel plures unquam simul inveniuntur.
not two or more ever together are-found.

Cujus ad ornatum laudatur candida forma
Whose for adornment is-praised the-white form
cum deceat vestes, deceat nihilominus aurum.
since it-befits garments, it-befits nonetheless gold.
Conchæ, temporibus certis, referuntur hiantes
The-shells, at-times certain, are-reported gaping
in cœlum, patulæ rores haurire supernos
toward heaven, open the-dews to-drink supernal
ex quibus orbiculi candentes concipiuntur.
from which little-orbs shining are-conceived.
De matutino fit clarior unio rore,
From the-morning becomes brighter the-union dew,
ros vespertinus fetus solet edere fuscos;
the-dew of-evening offspring is-wont to-put-forth dusky;
at juvenes conchæ dant baccas candidiores.
but young shells give berries whiter.
Obscurat fetus concharum grandior ætas:
Darkens the-offspring of-the-shells greater age:
quanto rorantis fuerit plus aeris haustum,
by-as-much-as of-the-dewy shall-have-been more of-the-air the-draft,
tanto majorem gignit roratio baccam.
by-so-much a-greater begets the-bedewing berry.
Ultra semuncem sed crescere nulla putatur.
Beyond half-an-ounce but to-grow none is-thought.
Quod si celsa miscent tonitru convexa corusco,
But if the-lofty mix with-thunder vaults flashing,
conchæ diffugiunt subita formidine clausæ.
the-shells scatter with-sudden fear closed.
Sic intercepto conceptio deperit hausta,
So with-intercepted the-conception perishes drunk-in,

et fit abortivum quod cœperat inde creari,
and becomes a-miscarriage what had-begun thence to-be-created,
insignes baccas prædam maris India gignit,
famous berries as-prey of-the-sea India begets,
gignit et insignes antiqua Brachmania baccas.
begets also famous ancient Brahmania berries.

LI. De panthero

LI · THE PANTHERUS

The many-colored pantherus, seen at sunrise, makes its wearer victorious all that day; it is named from the panther.

Pantheron multos testantur habere colores;
The-Pantherus many they-testify to-have colors;
tam niger et rubeus, viridis pallensque videtur
so black and red, green and-pale it-seems
purpureus, roseusque simul, sparsimque colores
purple, and-rosy together, and-scattered colors
hos habet, et vario distinctos schemate vernat.
these it-has, and with-varied distinct pattern blooms.
Expedit hunc orto quam primum sole videri
It-is-expedient this with-risen as first the-sun to-be-seen
ut victor possis omnes exire per actus,
that victor you-may all to-go-out through acts,
ipso namque die poterit te vincere nemo.
for on-that-very day will-be-able you to-conquer no-one.
Pantheram patet esse feram diversicolorem
The-panther it-is-plain to-be a-beast many-colored

India quam gignit cujus pavefacta leonum
India which begets whose terrified of-lions
voce fugit rabies, quam bestia contremit omnis
at-the-voice flees the-rage, at-which beast trembles every
hujus ad exemplar, sic est lapis iste vocatus.
of-this to the-model, so is stone this called.

LII. De absicto

LII · THE APSYCTOS

The black apsyctos, veined with red, stays hot seven days once warmed.

Absictos nigri non ultima gemma coloris
Apsyctos of-black not the-least gem of-color
ad gratam speciem rubeis interlita venis
to a-pleasing appearance with-red streaked veins
pondere majoris mensuram corporis æquat,
in-weight of-a-greater the-measure body equals,
hanc simul admoto suscepit ab igne calorem,
this once with-placed-near received from fire heat,
testantur calidam septem durare diebus.
they-testify hot for-seven to-last days.

LIII. De chalcofano

LIII · THE CHALCOPHONOS

The black chalcophonos rings like bronze and, worn chastely, gives a sweet voice and keeps the throat from hoarseness.

Chalcofanos pulsata refert tinnitibus æra,
Chalcophonos struck recalls with-ringings bronzes,
quam si tractetur reverenter corpore casto
which if it-be-handled reverently with-body chaste
vocis dulce melos aiunt conferre gerenti;
of-voice sweet melody they-say to-confer on-the-wearer;
et ne raucescant liquidas defendere fauces
and lest they-grow-hoarse clear to-defend throats
hic etiam nigrum perhibetur habere colorem.
this also black is-reported to-have color.

LIV. De melochita

LIV · THE MOLOCHITES

The green molochites protects infants from mischance.

Infantum curas virtute sua melochites
Of-infants the-cares by-power its the-molochites
protegit, et casus abigit quoscunque sinistros,
protects, and mischances drives-off whatever sinister,
ne teneros artus pars possit iniqua nocere.
lest the-tender limbs a-part may wicked to-harm.
Dat lapidi pretium virtus cumulata decore
Gives to-the-stone price virtue heaped with-beauty

Praxum quippe virens similis solet esse smaragdo.
The-Prase indeed greening like is-wont to-be to-the-emerald.
Hunc Arabum gentes prius invenisse feruntur.
This of-the-Arabs the-peoples first to-have-found are-said.

LV. De gegolito

LV · THE GECOLITHOS

The gecolithos, like an olive stone, dissolves stones of the kidneys and bladder.

Gegolitus, nucleo similis perhibetur olivæ
The-Gecolithos, to-the-kernel like is-reported of-the-olive
aspectus vilis, naturæ vi pretiosus;
in-appearance cheap, of-nature by-force precious;
namque solutus aquis, et ab his quibus expedit haustus
for dissolved in-waters, and by those to-whom it-is-expedient drunk
dicitur esse potens lapidosos solvere renes
is-said to-be powerful stony to-dissolve kidneys
vesicæque simul purgare dolentis arenas.
and-of-the-bladder at-the-same-time to-purge aching the-sands.

LVI. De pyrite

LVI · THE PYRITE

The tawny pyrite burns the hand that grips it hard.

Cui fulvus color est cui nomen ab igne Pyrites
To-which tawny the-color is to-which the-name from fire Pyrites
se vetat astringi, pertractarique recusat.
itself forbids to-be-squeezed, and-to-be-handled refuses.
Tangi vult leviter, pavidaque manu retineri,
To-be-touched it-wishes lightly, and-with-fearful hand to-be-held,
nam pressus nimium digitos stringentis adurit. 695
for pressed too-much the-fingers of-the-one-squeezing it-burns.

LVII. De diacodo

LVII · THE DIADOCHOS

The diadochos shows demons' images in water, but loses its power if it touches a corpse.

Diadochos per aquam responsa petentibus aptus
Diadochos through water answers to-those-seeking fit
dæmonis effigies varias ostendere fertur.
of-a-demon images various to-show is-said.
Nec lapis est alius qui fortius evocet umbras;
Nor stone is other which more-strongly may-call-up shades;
sed si defuncto quis forsitan applicet illum
but if to-a-dead-man anyone perhaps apply it

protinus asseritur solitas amittere vires.
straightway it-is-asserted its-accustomed to-lose powers.
Namque sacer lapis est, et quem mors sternit abhorret.
For sacred the-stone is, and whom death lays-low it-abhors.
Hunc autem perhibent similem fulgore beryllo.
This however they-report like in-brightness to-the-beryl.

LVIII. De dionysia

LVIII · THE DIONYSIA

The black dionysia, ground in water, smells of wine yet drives off drunkenness.

Nigra micat rubeis Dionysia consita guttis.
Black flashes with-red Dionysia sown drops.
Hanc in aqua tritam vinum flagrare loquuntur,
This in water ground of-wine to-be-fragrant they-say,
et tamen ebrietas ipsius odore fugatur;
and nevertheless drunkenness by-its-own odor is-put-to-flight;
in quo naturæ solito nil ordine currit
in which of-nature the-accustomed nothing in-order runs
dum lapis e lympha vini producit odorem
while the-stone from water of-wine produces the-odor
quamque creare solet vinum, fugat ebrietatem.
and-what to-create is-wont wine, puts-to-flight drunkenness.

LIX. De criselectro

LIX · THE CHRYSELECTRUS

The chryselectrus, golden, inclining to amber, is fairest in the morning and catches fire quickly.

Esse Criselectrus similis describitur auro
To-be the-Chryselectrus like is-described to-gold
cujus ad electrum color inclinare videtur. 710
whose to amber the-color to-incline seems.
Hic matutinis visu jucundior horis,
This in-the-morning to-sight more-pleasing hours,
dissimilem speciem post aspicientibus offert;
a-dissimilar appearance afterward to-the-beholders offers;
cujus materies rapidissima dicitur ignis,
whose material most-rapid is-said of-fire,
nam cito vicino correptus flagrat in igne.
for quickly by-neighboring seized it-blazes in fire.

LX. De crisopacio

LX · THE CHRYSOPASSUS

The Ethiopian chrysopassus shines by night and is dull by day, reversing the order of nature.

Æthiopum tellus lapidem Crisopacion edit,
Of-the-Ethiopians the-land a-stone Chrysopassus puts-forth,

quem tenebræ produnt, occultant tempora lucis,
which darkness betrays, hide the-times of-light,

noctibus igne micans, vanescit luce diurna,
in-the-nights with-fire flashing, it-vanishes in-light of-day,

absque nitore jacens auri pallore sepultus.
without sheen lying of-gold in-pallor buried.

Hic quoque naturæ mutatus cernitur ordo,
Here also of-nature changed is-seen the-order,

nam quæ nox celat solito lux more revelat.
for what the-night conceals the-accustomed light by-manner reveals.

LXI. De annulo et gemma

LXI · THE RING AND THE GEM

Prometheus first set a stone of the Caucasus in an iron ring; later ages set precious stones in gold. But glass counterfeits now make the true hard to tell, so that their virtue is doubted; Marbod's sixty chapters close the book.

Annulus ut gemmam digitis aptandus haberet
The-ring that a-gem on-the-fingers to-be-fitted it-might-have
dicitur in primis fecisse Prometheus usum
is-said in the-first-place to-have-made Prometheus use
Caucaseæ rupis quem fragmina lucida ferro
Of-the-Caucasian crag which fragments shining in-iron
inclusisse ferunt, digitoque recepta tulisse.
to-have-enclosed they-say, and-on-the-finger received to-have-borne.
Ætas posterior vinxit pretiosa metalla,
Age later bound precious metals,
et lapides caros adjecit et insuper artem
and stones dear added and moreover art
insuetamque manum triplici vestivit honore
and-unaccustomed the-hand with-threefold clothed honor
sed fraus intactum quia nil humana relinquit
but fraud untouched because nothing human leaves
(invida naturam dum scilicet ars imitatur)
(envious nature while namely art imitates)
veras a falsis labor est discernere gemmas,
true from false a-labor it-is to-distinguish gems,
callida quas didicit vitro simulare doloso,
the-cunning which has-learned with-glass to-feign deceitful,

dum veram speciem mentitur adultera forma.
while the-true appearance lies the-adulterous form.
Inde fit ut virtus gemmarum nulla putatur
Thence it-comes-about that the-virtue of-gems none is-thought
ignaros quoties tentata probatio fallit,
the-ignorant as-often-as tested the-proof deceives,
si veræ species (fuerint si rite sacratæ)
if of-true the-species (they-shall-have-been if duly consecrated)
effectus miri procul ambiguo comitantur.
effects wonderful far from-doubt accompany.
Hæc ex innumeris excepta vocabula gemmis
These from countless excerpted names gems
sufficiat nostro collecta labore teneri
let-suffice by-our gathered labor to-be-held
quæ decies senis distincta patent capitellis.
which by-ten-times six distinguished lie-open little-chapters.