

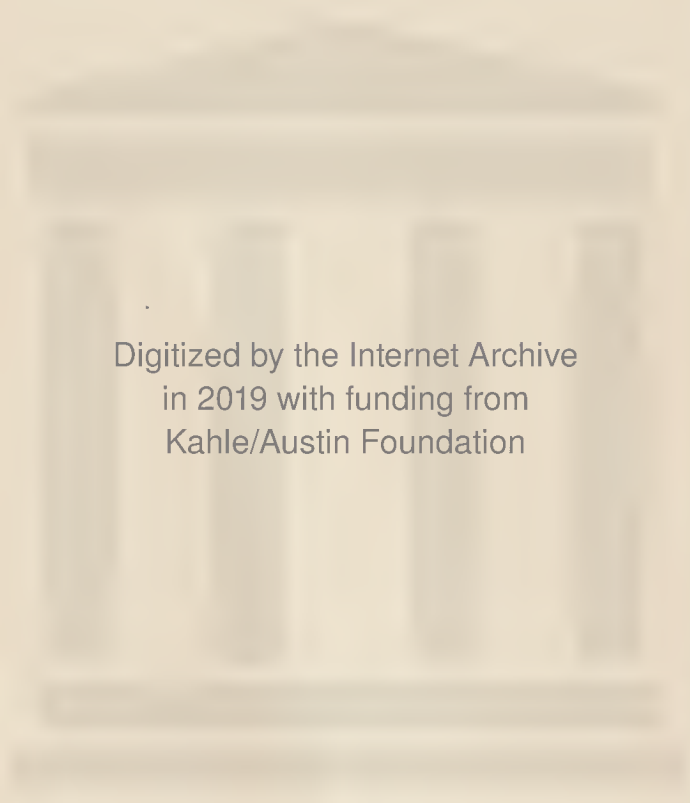




Gordon Roper.

Broadway Translations

*“ Age cannot wither her, nor custom stale
Her infinite variety.”*



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“REYNARD CARED NOT” (see p. 3)

[face p. 1



LION, THE NOBLE KING OF BEASTS

[front.]

Broadway Translations

THE EPIC OF THE BEAST

Consisting of English Translations of
THE HISTORY OF REYNARD THE FOX
and
PHYSIOLOGUS

With an Introduction by
WILLIAM ROSE, M.A., PH.D.
Lecturer at the University of London, King's College

With KAULBACH'S famous illustrations

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CONTENTS

	PAGE
THE HISTORY OF REYNARD THE FOX	
Introduction : The Medieval Beast Epic By WILLIAM ROSE, M.A., Ph.D.	v
Caxton's Text : Modernized By WILLIAM SWAN STALLYBRASS	i
PHYSIOLOGUS	
Translated, with an Introduction, By JAMES CARLILL	153
GLOSSARIAL INDEX AND NOTES TO REYNARD	
By WILLIAM SWAN STALLYBRASS	251

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INTRODUCTION

THE MEDIEVAL BEAST EPIC

THERE are two fundamental problems in connection with the medieval Beast Epic which have not yet been satisfactorily elucidated, for, though the literature on the subject is voluminous and comprehensive, the views of scholars are very much at variance and in some cases even diametrically opposed to each other. One school of thought claims that the Beast Epic developed out of popular tradition, and another regards it as being originally the work of monastic poets. The second point at issue is whether France or Germany has the better claim to be regarded as the country from which it sprang. With regard to the former question, there are not only ardent supporters of the two extreme views, but many scholars advocate theories which pursue the golden mean; and, in order to ascertain the present state of our knowledge as to the origin of the Beast Epic, it will be necessary to go back ninety years or so to the beginnings of research in the subject. It will only be possible to trace in outline the development of the widely divergent conceptions put forward, since the investigations of numerous scholars in Germany, France, Holland, Scandinavia, and Russia, while clearing up many obscure points, have rendered the main question all the more involved and puzzling.

REYNARD THE FOX

The starting-point of all the theories is the view expressed by Jacob Grimm, in the Introduction to his edition of *Reinhart Fuchs*, published in Berlin in the year 1834, that there has existed since prehistoric times a Beast Saga, which was common to all the Indo-Germanic races, but only reached full epic development among the Germans. In prehistoric times men lived in intimate connection with the animal-world, observed its peculiarities, and found in animals beings of a similar nature to themselves. They imagined them as actors in a world of their own, and thus erected a bridge by means of which they could be allowed into the realm of human actions and events; and in this way there arose legends and mythologies giving expression to the belief in the transformation of men into animals and of animals into men. The legend of the Werwolf is, of course, well known. All popular poetry accords a large space to animals, and Grimm quotes the ancient formula with which stories of some obscure and long-distant age are wont to begin—'When animals could still speak.' He recognised the striking affinity between Hindu, Greek, and German legends, but this was due to the nature of the fable, as an allegory, and to the prehistoric relationship of the nations. The German Beast Saga was not borrowed from abroad, and it was absurd to attribute its origin to Greek, Latin, or Oriental fables, since *Æsop*, the *Hitopadesa*, and the German fable have all three an innate dissimilarity. The Beast Saga sprang from oral tradition and was specifically German. Even the lion did not belong to it originally, but had gradually usurped the place of another native animal. The royal beast was in

the first place most probably the *bear*, the real king of the German forests.

Grimm at first found many supporters for his theory, but it was not long before a reaction set in. Had there really existed a universal Saga deeply implanted in the minds of the Indo-Germanic races, then not only would there be earlier traces in epic literature, but, when the legend was eventually cast into epic form, we should expect to find something much more grandiose than the poems which have come down to us. It was proved that much of what Grimm had taken for primitive Germanic legendary material had, as a matter of fact, been borrowed by monastic poets from collections of the fables of antiquity and thence introduced into the Beast Epics. There is no definite trace either in Germany or in Northern Europe of a coherent epic Beast Saga such as Grimm had attributed to the Indo-Germanic races, and, as far as we know, the earliest epic treatment of the subject took place in the monasteries of the Middle Ages. There were numerous collections of fables in existence at that time, and the Latin version of Æsop formed one of the most important primers in the monastic schools. The Greek verse translation by BABRIOS, in the second or third century A.D., of the original Greek prose Æsop, was in turn rendered into Latin distiches by AVIANUS in the fourth or fifth century. In addition there was the Latin verse adaptation of Æsop by PHÆDRUS in the reign of Tiberius, which was known to the Middle Ages in the prose version of *Romulus*. Both Avianus and *Romulus* in turn underwent various adaptations.

The fables of Æsop probably came originally

REYNARD THE FOX

from India, which has given us the Sanskrit collection of stories and fables known as the *Panchatantra* and the summary of the latter, the *Hitopadesa*. In the European fable and epic there appears the relationship between the lion and the fox, which does not occur in reality, but in the Indian fable we have the jackal in the place of the fox, and the connection between fox and wolf is common both to the Indian and European stories. In the *Physiologus*, where the nature of the animals is interpreted symbolically, it is religious conceptions, in the fables it is social conditions that are reflected.

Thus the theory of Grimm was thrown overboard, and the Beast Epic was considered to have a definitely monastic origin. This was the prevailing view until a French savant, Léopold Sudre, published in the year 1893, the results of his researches in his book entitled *Les Sources du Roman de Renart*. Sudre sets out to prove that the Hindu and Greco-Latin compilations reflect the animal folklore of antiquity, and the medieval epics that of the Middle Ages. The *Panchatantra*, the *Æsopic* apologues, and the French epic are fragments of an immense edifice of popular oral tradition. Sudre makes use of the investigations of the Finnish scholar Kaarle Krohn, who came to the conclusion that there had been a cycle of beast-legends in Northern Europe which was, from the point of view of its subject-matter, independent of the Southern cycle of legends as well as of the Southern fable and epic literature. In these Northern stories the chief protagonist was the bear, whose opponent was always the fox. It was the bear who was continually being duped by the fox, but in the stories of Central and Southern Europe

INTRODUCTION

the bear was replaced by the wolf or some other animal. In the Oriental tales we find the lion and his two satellites, the jackal and the hyæna ; these two servants of the lion are in a state of constant rivalry, and the former is characterized by an extreme cunning, the latter by insatiable gluttony and brutal ferocity. These Oriental stories (the hostility of the jackal and the hyæna developing into that of the fox and the wolf) were more numerous than the Northern tales of the fox and the bear, and were doubtless established in the Franco-German borderlands before the importation of the latter, and so they naturally imposed their form upon them. The two cycles became assimilated, since in each of them the fox played the same rôle, and the wolf remained his chief antagonist. Thus two story-cycles, based on different conceptions, and originating the one in the North and the other in the East, became fused into one harmonious unity. That is to say, the animal folklore of Central Europe, such as we have it, is for the most part a composite production, though that does not eliminate the probability of there having been beast-stories in those regions before this double importation.

By reducing to a minimum the probability of the Beast Epic having a monastic origin, based on foreign and especially classical sources, and tracing it preponderantly to popular, oral tradition, Sudre returned to a great extent to the theory of Grimm, though he denied the existence of an Indo-Germanic Beast Saga. His conclusions were almost universally accepted and controversial ardour became somewhat cooled.

The next considerable piece of independent re-

REYNARD THE FOX

search was undertaken by another French scholar, Lucien Foulet, who, in his book *Le Roman de Renard* published in 1914, proceeded to demolish the arguments of Sudre and to demonstrate that in the first half of the 12th century there is no trace either of a Beast Epic in the French language or of popular tales having as heroes Reynard the fox and Ysengrim the wolf. All he could find was a fugitive echo of the jests and pastimes of a small circle of clerics who were amateurs of Latin literature. The argument in favour of a folklore origin was based on the fact that beast-stories are found in such large numbers and in very different and widely distant countries, but as Foulet truly points out, such a deduction is lacking in scientific accuracy. The stories which are now collected in obscure villages may quite plausibly have been handed down for centuries, but, since it is possible that the oral tradition sprang in the first place from the *Roman de Renard* itself or from one of the other Beast Epics, it is only arguing in a circle to suggest that because there is an oral tradition now-a-days there was also an oral tradition in the Middle Ages. For the argument to have any validity, it would be necessary to prove that the present-day legends descend from legends which were extant before the time of the written epics. The twelfth century must be explained by the twelfth century, and not by the nineteenth.

The origin of the names of the two protagonists has not been satisfactorily explained. The German word *Reinhart* means 'very hard' (and not 'strong in counsel', as it is usually explained). *Ysengrim* means 'the one with the iron helmet or mask.'

INTRODUCTION

The German word for the fox replaced in France the French word *goupil*. The principal names are German, some being the actual names of persons and others denoting some characteristic of the animal.

It is not only in literature that are to be found proofs of the popularity of beast-stories during the Middle Ages. In the Cathedral of Strassburg there were formerly to be seen opposite the pulpit two reliefs illustrating the funeral of the fox, who was pretending to be dead, but they have since been carved away; and a relief in the Cathedral of Basel represents a fox playing a fiddle to another animal. Guibert de Nogent, referring to disturbances at Laon in A.D. 1112, says that a man was called Ysengrim by an opponent, so that the term appears to have been quite intelligible to everybody, and there are other historical references which point to a widespread knowledge of the tales.

Whereas the Beast Fable is international in character, the Beast Epics in many respects bear the marks of the country in which they were written. There is one anecdote which forms the nucleus of all the Beast Epics, and that is the Æsopic fable of the healing of the sick lion by the fox, who recommends him to wrap himself in the wolf's skin. The oldest medieval version of this story is found in the Latin poem written by Paulus Diaconus at the Court of Charlemagne about 782-6. The lion falls sick and summons all the animals to bring him remedies. They all obey the call, with the exception of the fox, who is calumniated in his absence by his enemy, the

REYNARD THE FOX

bear, and condemned to death by the lion. He at last turns up, however, and informs the lion that he has been on a long journey in search of a remedy, which he has succeeded in discovering. The only cure for the lion is that he should be wrapped in the skin of the bear. The latter is thereupon flayed, and the fox not only justified in the eyes of the lion but also revenged on his old enemy. The substitution of the bear for the wolf is peculiar to this version, and does not occur elsewhere.

The same story constitutes the greater part of the oldest Beast Epic of which we have any trace, the *Ecbasis cuiusdam captivi per tropologiam*, (The Escape of a Captive, in an allegory). This Latin poem in hexameters with internal rhyme, containing about 1200 lines, consists of an outer and an inner story:—

In the month of April at the time of the full moon, a young calf escapes from his stall in the Vosges into the forest, where he is captured by the wolf and carried off to the den of the latter, who is living there as a monk. The wolf informs him that, as he has refrained from meat for a long time and is tired of fasting, he will devour his captive on the morrow. The calf succeeds in persuading him to postpone the execution until early mass. After the wolf has had his supper, his two servants, the otter and the hedge-hog, arrive, and the former is ordered to guard the prisoner while the latter lulls his master to sleep with a song accompanied on the zither. The wolf has a bad dream and wakes up, and, though the otter interprets the dream to mean that the wolf will come to the gallows, the calf be freed, and the fox rejoice at

his enemy's downfall, the villain only hardens his heart and gives the hedge-hog further orders concerning the preparation of his Easter meal. The next morning the shepherd discovers the absence of his calf, and the bull and the cow lament the loss of their child. The dog, however, who knows his way about the mountains and had heard the bleating of the calf the previous evening, now leads the whole herd, chief among them the powerful bull, to the wolf's den. The wolf springs up in alarm, but then calls to his two vassals to prepare for the battle, of which he is not afraid: the only animals he fears at close quarters are the boar and the stag, but his castle is unscalable. The fox might be able to undermine the fortress, but he does not appear to be among the hostile force. The two servants ask their master why he regards the fox as his worst enemy, and the wolf thereupon relates to them at great length the inner fable, the story of the sick lion and the wolf's skin, the victim having been an ancestor of the present wolf. Since that time there had existed a state of mortal enmity between the wolf and the fox, especially as the latter had been rewarded with the wolf's castle.

When the wolf has finished his story, the otter climbs the hill, and whom should she see but the fox, who bears in his hand a document from the king granting him in fief the castle of the wolf. The otter and the hedge-hog desert, and the castle is stormed. The fox, to avoid bloodshed, requests the wolf to come out, in order that all may see the handsome, noble, learned, generous and brave prince. The wolf is enticed by these flatteries to come out into the open, and the bull fixes him to

REYNARD THE FOX

a tree with his horns. The calf has meanwhile escaped. The fox sets an epitaph over the executed wolf and takes possession of the castle. On the way home the calf relates his experiences, and thanks God for his rescue.

Though the inner fable is of classical origin, the outer story is an adaptation of the parable of the lamb that was caught by the wolf and taken back by the shepherd. The lamb has given place to a calf, just as in the fairy-tale of *Red Riding Hood* it is a child who nearly becomes the victim of the wolf. The allegorical intention of the author is obvious from the title of the poem, and the moral is that of renunciation of the world. The idea of the wolf as a monk may have been suggested by the *Gospel of St Matthew*, vii, 15, which is a warning against false prophets who come in sheep's clothing but inwardly are ravening wolves. To understand the circumstances in which the *Ecbasis* was written, it will be necessary to examine the historical background.*

The second half of the 9th century and the beginning of the 10th were not favourable to the monasteries of the West Franconian countries. The reforms introduced by Louis the Pious through the agency of Benedict of Aniane in 817 had been gradually destroyed by internal and external strife, and the monasteries were lacking in strong personalities who might have checked decay. They fell into the hands of lay abbots and with the secularization of their possessions, there went hand in hand a slackening of

* The following historical sketch is based upon the introduction to Ernst Voigt's edition of the *Ecbasis captivi* (*Quellen und Forschungen*, Vol. viii. Strassburg, 1875).

discipline. The diminished revenues were no longer sufficient to keep the monks in food, and many of them left their cells and wandered about the country, where they soon began to show signs of the corrupting influences of the outer world.

It was not only the monasteries in the neighbourhood of large towns that were exposed to these temptations; the most extravagant signs of degeneracy were sometimes exhibited by those established in the solitude of the mountains. Lorraine in particular, which had lost its national independence after the death of Lothar II. in 869, was one of the worst victims of the internal wars of the time. It was taken possession of by the West Franks, then in 870 divided between the West and the East Franks; in 880 the whole country was won by the latter, in 911 by the former and in 925 again by the latter, until during the years 939-42, Otto I. confirmed his possession of the state after severe fighting. Thus Lorraine fluctuated between the two nations, and suffered in addition from the encroachments of the dukes and betrayal by its bishops.

In the South of France, however, there arose a powerful impulse for reform. The Benedictine monastery of Cluny was founded in 910 by William the Pious, count of Auvergne and duke of Aquitaine, who appointed Berno as its first abbot. The latter carried out the earlier reforms of 817 with the utmost strictness, but it was his successor, St Odo (927-942), who spread the fame of the Cluniac discipline throughout France and even beyond its borders. He directed all his energies towards making Cluny the centre of a reform, and among other monasteries which came

under his influence was that of St Evre in the neighbourhood of Toul. This monastery was reformed by Gauzlin, Bishop of Toul, on the basis of the discipline of Cluny, and one of the members of this monastery was the author of the *Ecbasis*. The poem was inspired by this reform, and its theme is the return from careless vagrancy to the strict discipline of monastic life.

All our knowledge of the author has to be deduced from the poem itself. He was probably born in the year 912, and the preponderance of Germanisms in the language, together with other hints, makes it probable that he lived on that side of the border where the Germanic language was spoken. He was of noble birth, and born presumably in the neighbourhood of Luxemburg, but there is no clue to his name. He appears to have led a pleasant, lazy existence at St Evre, until the reform of the monastery in 936 brought about a tightening of discipline. The introduction and the outer fable inform us of his subsequent experiences. He could not bring his mind to concentrate on regular work, warnings and punishments were of no avail, so he was imprisoned in the monastic dungeons. He escaped to the Vosges, but was recaptured and thrown into prison once more. He not only had to submit to corporal punishment but his imprisonment was to be for life, unless he could give proof of his moral and spiritual conversion. In order to regain his freedom, he began to write, most probably between 936 and 940, shortly after the reform of the monastery had been accomplished, his poem, the *Ecbasis captivi*, in which he decided to portray his own experiences and his return to the fold.

Like the erring calf, he had been tempted by the world and fallen into the hands of the devil, but with the help of the brethren had been rescued and brought back into the true path.

The author demonstrates his classical education by numerous quotations. About 250 lines are borrowed wholly or partly from Horace, especially from the *Satires* and the second book of *Epistles*; and among other Latin authors whom he utilized were Prudentius, Virgil, and Ovid. Though there is little trace of creative imagination, the author cannot be denied a certain amount of poetic talent, more particularly in the working out of some of the scenes. There are numerous references to ecclesiastic and political affairs, but it is doubtful whether the satirical tendency, so marked in the *Beast-Epic*, is yet intentional.

Although the *Ecbasis* testifies to the epic treatment of the theme in ecclesiastical circles, it has no direct connection with the subsequent *Beast Literature*. It is not until two hundred years later that we meet with the second Latin *Beast Epic*, *Ysengrimus*, which was written about 1152.* In this poem the animals are for the first time individualized by means of proper names, and it is no longer a question of a fox and a wolf, but of *Reinardus* and *Ysengrimus*; the lion is *Rufanus*, the bear *Bruno*, the ass *Balduinus*, and so forth. Although there are borrowings from classical writers, particularly from Ovid, on whom in some respects he modelled his style, the poet gives the impression of original talent and considerable

* *Ysengrimus* was formerly known as *Reinardus Vulpes*. There is a shorter version, known as *Ysengrimus abbreviatus*, which was formerly thought to be older than the so-called *Reinardus Vulpes*, but has now been proved to be merely a later abridgment.

plastic power. The intention is quite definitely satirical, and, unlike the *Ecbasis*, the picture is in the main objective. Brute strength is shown to be inferior to wisdom, and the educated layman superior to a sensual and ignorant clergy. The vices of the latter which the poet especially attacks are greed, laziness, and simony; the bishops appear to be rapacious, the abbots gluttonous, the whole of the clergy shows a frivolous sophistry in the evasion of biblical and disciplinary regulations, and the author even attacks the right of the papal hierarchy. The accusations against the Court and Society are more moderate, but the power of wealth is deplored which puts in the shade the hereditary nobility. This expression of dislike for the *nouveau riche* sounds strangely modern.

Ysengrimus contains about 6,600 lines and the following are the twelve adventures it relates:—

Reinardus, who has insulted the wife and children of Ysengrimus, meets the latter in the forest, and the wolf announces his intention of devouring him, or, as he puts it, of giving him safe shelter in his belly. Reynard, however, offers to procure for Ysengrim a slaughtered pig which a peasant is just carrying by. This he succeeds in doing, and Ysengrim devours the pig, leaving only a gnawed fragment of intestine for the fox. Reynard plans revenge. The next time he meets Ysengrim, who is represented as a monk, he advises him to avoid the sin of eating meat and to keep to a fish diet. They go at night to a frozen pond and, on the advice of the fox, Ysengrim dips his tail in the water. Reynard slips into the village, steals a fowl from the priest and so induces the villagers to pursue him to the pond, where the wolf's tail

INTRODUCTION

has become frozen in. A peasant-woman aims a clumsy blow at Ysengrim with the axe, but only succeeds in amputating his tail, and he escapes. Reynard, who has crept away to devour his fowl, hears the wolf uttering lurid threats, but with tears in his eyes he comes forward and consoles him with the assurance that the mutilated tail will contribute to his greater holiness, and offers him the opportunity of obtaining compensation for his injury. There are four rams contending about the partition of a field, and Ysengrim can settle the dispute. They go to meet the rams, and Ysengrim stands in the middle of the field, so that the rams can run towards him, one from each boundary, and so decide the partition—the first to arrive receiving the largest share. They do so, and the wolf is nearly butted to death. The next incident is the tale of the sick lion, Rufanus. When Reynard eventually arrives at Court, he exhibits a number of pairs of worn-out shoes, and informs the lion that he has undertaken the arduous journey to Salerno (where the great medical school of the Middle Ages was situated), and has brought back medicinal herbs. It is, however, also necessary for the lion to sweat beneath the skin of a $3\frac{1}{2}$ -year-old wolf. Ysengrim can lend his, and have it back when the lion has finished with it. When the king is convalescent, Bruno the bear is ordered to relate further adventures for the entertainment of the Court. Bruno thereupon gives a poem, which he has himself composed, to Grimmo the boar, who reads the following three adventures.

Bertiliana the doe and seven other animals go on a pilgrimage. An old wolf tries to approach the company, and Reynard thinks out a scheme.

REYNARD THE FOX

He cuts the head from another wolf, which he finds hanging on a tree, and tells Joseph the ram what to do if the old wolf should appear as a guest. At nightfall the travellers sit down to supper, and the wolf enters their hut with peaceful greetings. They bid him sit down, and Bertiliana asks: 'What shall we give our guest to eat?' Joseph answers: 'We have nothing but old wolves' heads.' 'Bring one of them along,' says the fox. Joseph fetches the head, and the wolf begins to wish he were somewhere else. Reynard cries: 'This one is no good, fetch a bigger one.' Joseph goes, and brings back the same head. So the game continues, until the wolf suddenly remembers that his wife and children are waiting for him at home, begs to be excused, and takes his leave. He collects all the wolves of his tribe, and the pack falls on the pilgrims, but is eventually routed. The next morning Sprotinus the cock and Gerardus the gander decide to desert the company. Reynard follows Sprotinus and requests him to continue the pilgrimage, but the cock refuses. Reynard captures Sprotinus by cunning, but the latter is equally clever and escapes. The third adventure describes how the wolf becomes a monk. Reynard meets a cook, whose lambs he had once protected from the wolf, and who now gives him a dish of fritters. The fox schemes to get the better of the wolf and has himself tonsured. When he meets Ysengrim, he tells him how he has joined a monastery and is now able to eat his fill. He allows the wolf to share his fritters, and to be persuaded to become a monk. After being tonsured, Ysengrim follows Reynard to the monastery of Blandinium, where he is to look after the flocks.

INTRODUCTION

Meanwhile Reynard slips off to Ysengrim's house, fouls his children, and violates his wife. The wolf behaves with his usual uncouthness in the monastery, and is ordained by the monks with blows and mockery, so that he is glad to escape. On discovering Reynard's treachery he swears eternal revenge. It is this anecdote which explains the grudge borne by Ysengrim against Reynard at the beginning of the poem.

The boar ceases his recital, and the story continues with the further adventures of the excoriated wolf. Ysengrim meets Corvigarus the horse, and demands his skin in replacement of that which he has lost. Corvigarus replies: 'You have lost your hood, but your tonsure has grown; I will shave it for you with my knife.' Corvigarus carries his knife on his hoof, which is shod with iron rings. Ysengrim refuses to be tonsured again, and reproaches the horse with having stolen the rings from the monastery doors. Corvigarus pretends to be repentant and asks for indulgence: he holds his foot out to the wolf, and, when the latter is about to take it, drives it into his face. Later on, Ysengrim again meets Reynard, who tells him that Joseph the ram is responsible for the loss of his skin, and bids him come to Joseph's stable to take his revenge. Ysengrim demands payment for the land he has measured, twelve-fold interest, and the ram himself. Joseph is agreeable and offers to jump into the wolf's maw. Ysengrim plants his feet firmly on the ground, opens his vast jaws, and Joseph butts him again, covering him with wounds. Subsequently, Reynard takes the lion on a visit to Ysengrim's house, but, as the latter has no entertainment to offer, they all go

REYNARD THE FOX

out and hunt a calf, which the wolf is to divide. He makes three equal shares, and receives from the king a blow which tears a strip of skin from shoulder to tail. Reynard is then ordered to do the sharing out, and allots the chief portion to the lion, the second to the lioness, and the third to the lion cub. He reserves for himself only a foot, which, however, the lion may have for himself if he so wishes. Rufanus is content, and allows Reynard to keep the foot, but asks who has taught him to divide the booty so skilfully. Reynard replies: 'My uncle, the wolf.' Ysengrim's next misfortune is to lose a foot in a trap, again through the cunning of Reynard, and his last adventure is a meeting with Salaura the sow, who possesses more cunning than nine abbots. He calls her aunt, and asks for a kiss of peace. She makes fun of his amputated foot and tells him to pinch her ear as soon as she begins to sing. Her piercing shrieks summon a whole herd of pigs, who fall upon the wolf and tear him to pieces. The poem concludes with speeches by Salaura and Reynard about the way of the world; the former makes bitter accusations against the Pope, and Reynard says that, if Ysengrim were still alive, he would not tolerate Salaura's audacious language, but would revenge the innocent Pope.

The story of the loss of the wolf's tail, while fishing, is similar to a widespread legend which is told in Northern Europe about the bear, to explain the shortness of his tail.

One of the most striking features of *Ysengrimus* is that the more cultivated animals are supposed to come from France. Both their manners and their language are those of the romance countries,

INTRODUCTION

whereas the wolf and the donkey, the types of laziness, stupidity, and coarseness, live in Germany. Voigt* considers that the author was a German, praising French culture at the expense of his native land; that he was born in the Rhineland, but lived and wrote his poem in Flanders, where he was a monk in the monastery of Blandigny in Ghent and was intimately connected with the local church of St Pharahilda. Willems,† on the other hand, thinks that such an antipathy to things German could not have been expressed by a writer of German origin. He declares that the author was not resident in the Flemish part of Flanders but in the French part, and that he had never been to Germany at all: his home was probably in Lille, and his mother-tongue French. The latter theory has, however, received but little support.

One of the manuscripts which have handed down to us the story of *Ysengrimus*, states that the author was called *Nivardus* and that he was a *magister*. He was most probably of noble birth, but though the name itself is common, it has not been possible to trace in other documents a magister Nivardus, who might have been the author of *Ysengrimus*. The poem contains numerous references to contemporary events and personalities, and the catastrophe of the Second Crusade appears in particular to have made a deep impression upon the poet's mind.

For the next development in the history of the Beast Epic, we have to look to France. Between 1170 and 1250 the 'branches' of the *Roman de*

* E. Voigt, *Ysengrimus* (Halle a. S., 1884).

† L. Willems, *Etude sur l'Ysengrimus* (Ghent, 1895).

REYNARD THE FOX

Renard,* twenty-seven in all, came into existence. In both the *Ecbasis captivi* and *Ysengrimus*, the wolf was the chief character, but from now on the fox takes the foremost place. The *Roman de Renard* is not a coherent unity, but a collection of stories, or 'branches,' whose number and sequence is different in the various manuscripts and some 'branches' contain more than one adventure. The sequence is often arbitrary, and the 'branches' were composed at different periods and by different authors. The title 'roman' is somewhat misleading, and there are even some stories, where the fox does not appear at all.

The first 'branche' commences with an announcement of the author's intention to supplement the story of PERROT, who is no doubt Pierre de St Cloud, the author of the sixteenth 'branche.' He therefore relates the story of the summoning of the animals to the Court of Noble the lion, the accusation of Renard the fox by Ysengrin the wolf and Chantecler the cock, and the arrival of Renard at the Court. Noble has a gallows erected to hang Renard, but finally grants the latter's wish that he be permitted to proceed 'beyond the sea' to implore God's pardon. Renard becomes a pilgrim, but after leaving the Court, he captures Couart the hare, and, from the top of a hill overlooking a valley where the lion and his barons are assembled, he throws down his cross, his pilgrim's wallet and staff, and hurls insults at the royal retinue. He is pursued, but escapes wounded to his castle of Maupertuis, which is forthwith besieged. The king proclaims that whoever captures Renard

* The edition to which reference is made in this article is the standard text of E. Martin, published at Strassburg, 1882-7.

INTRODUCTION

should put him to death without more ado. After various adventures, Renard jumps through a window, falls into a dyer's vat, and is dyed yellow. Meeting Ysengrin, he disguises his voice, and, being already unrecognizable owing to his change of colour, he succeeds in passing for an English *jongleur*. He plays a trick on Ysengrin who arrives home badly wounded only to be expelled from home by Hersent the she-wolf. Renard arrives home in time to find his wife Hermeline marrying again, as she believed him dead. He lures the new bridegroom into a trap, where he is torn to pieces by dogs, and puts Hermeline out-of-doors, as well as Hersent, who had come to prepare the nuptial bed. The two ladies quarrel, a fight ensues, and Hermeline's life is only saved by a pilgrim, who succeeds in reconciling them to their husbands.

This 'branche' is important as being the main source of the Flemish poem *Van den vos Reinaerde*, and it is interesting to note that there is in the *Panchatantra* a story of a jackal who plunges into a vat of indigo, comes out blue, and is not recognized by the dogs who are pursuing him.

Only three of the 'branches' mention the names of their authors; the ninth is by a 'prêtre de la Croix en Brie,' the twelfth by Richard de Lison, a Norman, who tells us that he has pursued ecclesiastical studies, and the sixteenth, already mentioned above, by Pierre de St Cloud. The twenty-seventh 'branche' is distinguished from the others by being written in a dialect which is half French, half Italian. The majority of the other 'branches' are by poets from Picardy or the Isle de France, and

REYNARD THE FOX

the extent of the work may be judged by the fact that it contains over 30,000 lines.

As we have seen, the Latin Beast Epics were the work of monks or priests, but the 'branches' of the *Roman de Renard* were composed by the *trouvères*, the medieval Court-poets of Northern and Central France. When we come to the question of the origin of the various 'branches', we find it necessary to deal again with the theories of Sudre and Foulet, whose general views on the Beast Epic have already been noticed.

Sudre endeavours to prove that the *Roman de Renard* is entirely a work of tradition, that the *trouvères* only reworked material which had already been elaborated by numerous predecessors whose work has not come down to us. He does not deny all connection between the 'branches' and the antique apologues, or the Latin poems which are derived from the latter, but he finds it impossible to establish between these two types of literary production anything but an indirect link and a distant relationship. The *trouvères* were not translators, except in the case of the eighteenth 'branche', which is a faithful copy of a Latin poem called *Sacerdos et Lupus*. The *trouvères*, in composing their poems, drew for the most part upon their memories, in which was stored up a vast treasure of ancient folklore, though they did not wholly ignore the minor literary sources of classical fable and clerical epic.

Foulet's theory is that the *Roman de Renard* comes from books, but that it was written for the people and it is the people who have been responsible for its success. All the echoes of contemporary folklore which investigators have

INTRODUCTION

pretended to recognize in writings of the thirteenth century are really echoes of the *Roman de Renard*, which had become the property of the people. Foulet thinks that the immense popularity of this work during the Middle Ages has not been sufficiently emphasized, and that attempts have been made to explain the 'branches' by modern legends which are derived from those very 'branches'. The *Roman de Renard* was in fact the work of a score or so of clerics of the twelfth and thirteenth centuries; the *trouvères* were people who had studied at the schools, and either taken orders or had at one period the intention of doing so. They did not draw directly from the sources of antiquity, but found their models in the prose *Romulus*, possibly in the *Ecbasis captivi* and above all in *Ysengrimus*.

When views are so conflicting as these, the truth is most probably to be found in the middle way. Foulet goes too far in his under-estimation of folklore, and Sudre does not lay sufficient weight on the influence of the monasteries. There can be little doubt that a popular tradition existed before the composition of the various 'branches', but it is even more certain that the main inspiration for the *Roman de Renard* came from *Ysengrimus*, which was the source of some of the best-known stories. All the stories in *Ysengrimus* are to be found in the French epic, with the exception of the final one, which relates the death of the wolf. The issue is even more confused by the fact that the *trouvères* imitated and copied each other. They wrote their poems, however, in the first place, to amuse their hearers. The French Beast Epic parodies the Heroic Epic and the Romance of

REYNARD THE FOX

Chivalry, but the inconspicuous satirical and didactic tendencies are later developments and not intrinsic elements, as they are in *Ysengrimus*.

The next two Beast Epics were both derived from the 'branches' of the *Roman de Renard*: one was written in a High German dialect, the other in Flemish.

About 1180, a travelling minstrel named Heinrich der Glîchezâre who came from Alsace, wrote his poem of *Reinhart Fuchs*, based upon the oldest 'branches' of the French epic.* Whereas in Bavaria and Austria the epic poetry both of the knights and wandering minstrels (*Spielleute*) was based on the national tradition, that of Western Germany was deeply indebted to French sources. Heinrich's poem, which was written about 1180†, has come down to us complete, with the exception of a small hiatus, in a manuscript of the thirteenth century, but we also have a badly mutilated fragment of an earlier manuscript, which used to be known by the title of *Îsengrînes nôt*.

Reinhart Fuchs, which runs to 2,266 lines, contains a large number of adventures:

Reinhart is first of all outwitted by the smaller creatures, the cock, the tit-mouse, the raven, and

* It has been submitted by various investigators that *Reinhart Fuchs* is a translation, not of 'branches' which have come down to us in manuscripts, but of older 'branches' of which these are but later versions. Others think that both *Reinhart Fuchs* and the *Roman de Renard* sprang, independently of one another and at different periods, from a cycle of Beast Poems. Finally, as though to leave no possible theory unuttered, it has been suggested that it is the 'branches' of the French poem which are adaptations of *Reinhart Fuchs*! This latter theory is hardly tenable, since it was the fashion in the 12th and 13th centuries for German poets to take their material from the French and not *vice versa*.

† Cf. *Reinhart Fuchs*, hrsg. von Karl Reissenberger. 2nd ed. (Halle a. S., 1908).

INTRODUCTION

the cat. Then he seeks the comradeship of Isengrin, and the latter continually gets the worst of it. Among other tricks Reinhart tempts him into the wine-cellar of a monastery, where he becomes intoxicated, begins to sing, and escapes only with great difficulty when the monks come upon the scene. The two beasts separate: Reinhart builds himself a house which he calls *Übelloch* (=Fr. *Maupertuis*), and one day the hungry wolf comes along and makes his peace with Reinhart, after smelling the eels which the latter is roasting. Isengrin is willing to become a monk in order to enjoy such good food, and Reinhart prepares him a tonsure by pouring boiling water on his head. The poor wolf is then led to a frozen pond to fish, and loses his tail. Reinhart's violation of Isengrin's wife is the last straw, and the wolf resolves to bring the matter before the King.

An ant had crept into the ear of King Vrevel the lion, and was tormenting him because he had destroyed the castle of the ants who refused to recognize his sovereignty. The lion thinks this is a divine punishment because he has neglected to hold a court of justice for some time. He therefore summons all the animals to attend, and Isengrin submits his accusation against the absent Reinhart. Krimel the badger endeavours to defend the accused by suggesting that Hersent the she-wolf was not averse to his advances, and that, as she was bigger than he, the crime of which Reinhart was accused could not have been committed by him. Nevertheless the fox is condemned to be hanged, but a camel suggests he should be summoned three times to appear before the Court. Bruno the bear is sent to fetch him, but is per-

REYNARD THE FOX

suaded by the fox to put his head in a split tree, where there is supposed to be a store of honey. Reinhart withdraws the wedge, and Bruno is caught. He escapes with the loss of his ears and the skin of his head, and returns to the Court. This time Dieprecht the cat is sent to Reinhart's castle, but he also is lured into a trap. When the third summons is brought by Krimel the badger, Reinhart goes back, equipped as a doctor, with the messenger. He walks calmly up to the King, greets him on behalf of Master Bendin a physician of Salerno, and gives a medicine for his illness. Vrevel must in addition be wrapped in the skins of a wolf and a bear, and the hat of a cat, with a strip of stag's skin from the nose to the tail. In order that the King may have a dish of bacon and boiled fowl, the hen Pinte is killed and a joint cut from the haunch of the boar. Thus Reinhart revenges himself on all his enemies. He gives the King a hot bath and wraps him in the animals' skins, until this Turkish bath makes things too warm for the ant, who creeps out from the King's ear—and Vrevel is cured.

In the Latin and French epics, this adventure concludes with the showering of honours upon Reinhart. In this poem, however, the fox plays tricks even upon his friends: he persuades the King to invest the elephant with the kingdom of Bohemia, and to appoint the camel abbess of the Alsatian convent of Erstein. The consequence is that the elephant is driven out of Bohemia with blows, and the camel thrown in the Rhine by the nuns. Finally, Reinhart poisons the King and leaves the Court with Krimel the badger, his only friend. The poem ends with the moral that many

INTRODUCTION

an impostor is more esteemed at Court than an honest man.

It will be seen from the above summary that after the appearance of the fox at Court, the versions of the first 'branche' of the *Roman de Renard* and *Reinhart Fuchs* diverge completely. The latter combines the story of the trial of the fox with that of the sickness of the lion, as in the Latin Epics, but when once Reinhart has appeared at Court, the trial is forgotten. The order of the adventures is peculiar, the fox being first of all the victim of his weaker enemies, and the climax is formed by the story from which all the Epics appear to have sprung, so that Reinhart's revenge is complete. The references to Bohemia and the convent of Erstein are obscure, but there is an interesting reference to the Nibelungen Hoard. If Heinrich der Glîchezâre based his poem on half-a-dozen of the French 'branches', he was by no means merely a literal translator. His work was more or less contemporary with that of the earlier *trouvères* from whom he took his subject-matter, and he must be granted credit for a certain share in the arrangement of his material, and for occasional satirical touches, though there is little sign that he wrote his Epic with consistent, satirical intention.

Heinrich's name is mentioned, both by himself and by the man who revised the poem in the thirteenth century; and, from the fact that he is alluded to as 'her', he must have been of noble birth, though poor, since he was a wandering minstrel singing for money. On one occasion he says 'swer des niht geloubet, der sol mir drumbe niht geben' ('whoever does not believe me, need

REYNARD THE FOX

not give me anything'), and again, 'swer wil, daz ez gelogen sî, den læt er sîner gâbe vrî' ('whoever thinks this is a lie, is exempted from giving a present'). Glîchezâre means 'simulator' or 'disssembler', New-High-German 'Gleissner', and was probably an inherited cognomen.

The literary influence of the High-German epic was insignificant, and it is to a poem written in the Netherlands in the Flemish tongue that the subsequent popularity of the Beast Stories, which has endured down to the present day, is ultimately due. *Van den vos Reinaerde* is the basis of all the versions which have helped to keep the fame of Reynard alive since the Middle Ages.

The Flemish epic, containing 3,476 lines, is the work of two men, Arnout and Willem, of whom the former was the older poet, while the latter continued the work and added a new introduction.* It must have been written in East Flanders, since most of the places mentioned in the course of the poem lie between Ghent and Antwerp. The date of composition was about 1250, and the source of the poem was the first of the French 'branches', though the authors have also made use of other 'branches' and added original touches. They relate how Reinaert, summoned to appear at Court, plays tricks on the first two messengers, the bear and the cat, but follows the badger, when he is summoned for the third time. He is condemned to death, but now the story diverges from that of the *Roman de Renard*. He deceives the King with a story of a secret conspiracy between the

* It was only in 1908, when a new manuscript was discovered in the Castle of Dyck, near Neuss, by Düsseldorf, that it was proved beyond doubt that Willem was not the sole author.

bear and the wolf, and at the same time informs him of a hidden treasure of which he knows the whereabouts. The King pardons him and allows him to go on a pilgrimage to Rome, after the bear and the wolf have been imprisoned and compelled to supply him with pieces of skin for shoes and a wallet. Soon after leaving the Court, the fox kills and eats Cuwaert the hare, and sends Belijn the ram back to the King with his wallet. The stupid ram thinks this contains letters for the King, but Reinaert had put in it the head of Cuwaert. The bear and the wolf are set free, and the ram and his tribe delivered up to them for all time as their lawful prey, while Reinaert and his family are outlawed. From now on, it is the trial of the fox, and no longer the sickness of the Lion that forms the central point of the adventures. The authors take both laity and clergy as butts for their satire, and the form of their poem is a parody of the serious epic.

About 1375, an unknown West Flemish poet revised the epic of Arnout and Willem and added a continuation of over 4,000 lines. This version, which is known as *Reinaerts Historie*, is inferior to the earlier work and written with a distinct didactic tendency. The continuation not only employs motives from the original poem, but the author has consulted other French 'branches' and a Flemish version of *Romulus*, in addition to inserting matter of his own. The unity of the tale is disturbed, and in his anxiety to point a moral, the author often falls out of the rôle of the story-teller into that of the preacher.*

* Introduction to E. Martin's edition of *Reinaert* (Paderborn, 1874).

REYNARD THE FOX

Even before the composition of *Reinaerts Historie*, about 1267–1274, there had been a translation into Latin verse of *Van den vos Reinaerde* by a monk, probably of Bruges, named Balduinus.

Reinaerts Historie was resolved into prose, supplied with an introduction and headings for the various anecdotes, and printed by Gheraert Leeu at Gouda 1479, under the title *Die historie van reynaert de vos*. It was this book, the first on the subject to be printed in any language, that William Caxton translated, and published as the *Historye of reynart the foxe* in 1481. A reprint of the Flemish book appeared at Delft in 1485.

In 1487, there was issued from the printing-works of Gheraert Leeu at Antwerp, a version, divided chapters and provided with a gloss, by Hinrek van Alckmer. Of this version there is only extant a fragment of 223 lines, belonging to the first part of *Reinaerts Historie*; this fragment is now in the University Library at Cambridge and contains, in addition to the text, two fragments of a gloss, four chapter-headings, and three woodcuts.

The gloss, containing political, social, and religious moralizations was an innovation, and this fragment is important, since the version of Hinrek van Alckmer was the direct source of the Low-German epic *Reynke de vos*.

In the preface to *Reynke*, doubtless translated from the Flemish original, Hinrek van Alckmer describes himself as ‘scholemester unde tuchtlerer des eddelen, dogentliken vorsten unde heren hertogen van Lotryngen’, (‘schoolmaster and tutor of the noble, virtuous prince and lord duke of Lorraine’). The book was printed anonymously

at Lübeck in 1498, and for centuries, owing to this preface, it was thought that Hinrek was the author. The suggested authorship of Nicolaus Baumann has also been refuted, and the problem remains unsolved. The fact remains, however, that so far as comparison is possible with the fragments of Hinrek's work, the Low-German translation can contain very little that is original.

In 1539, there appeared an edition of *Reynke* at Rostock, with considerable alterations. In particular, the gloss which in the *editio princeps* of 1498 was Catholic, was adapted to Protestant needs with polemics against the Catholic church. The poem was praised by Martin Luther as a 'living counterfeit of court life.' The Flemish original was put on the *Index librorum prohibitorum* at Antwerp in 1570.

In 1544 there was printed anonymously at Frankfort-on-the-Main a translation of *Reynke* into High-German, with many mistakes and omissions, and from this High-German version Hartmann Schopper composed his Latin translation in four-foot iambics, which was published at Frankfort in 1567 under the title *Opus Poeticum de admirabili fallacia et astutia Vulpeculae Reinikes*. Schopper says that the author of the High-German version was Michael Beuther.

The Flemish folk-book, based on the prose edition of 1479, divided into chapters and combined with moralizations, was published at Antwerp in 1564.

There have since been innumerable editions, based either upon the Flemish or the Low-German version, and the best known of all the later adaptations is Goethe's *Reineke Fuchs*, based on the Low-German, which is written in hexameters, and

REYNARD THE FOX

was first published at Berlin in 1794. The famous illustrations of Wilhelm von Kaulbach appeared for the first time in the edition of Goethe's poem, which was published in 1846.

The Beast Epic thus appears to have been limited to Flanders, the North of France and the West of Germany, though Beast Stories are found in all parts of the world. Before the publication of Caxton's translation in 1481, there is hardly any trace of the Beast Story in English literature. Chaucer took the story of his *Nonne Preestes Tale* from a fable which is related in the poems of Marie de France. It is the story of the capture of Chauntecleer by Russel the fox and the cock's clever escape, the same adventure which is met with in the Beast Epic.

Owing to Caxton's translation, it is the Flemish version which has formed the basis of nearly all the English reprints. There are, however, three editions, which have as their source the Low-German *Reynke*, and one which comes from the work of Schopper.

An anonymous English version in five-foot rhymed iambics, after Hartmann Schopper's Latin translation, was published in London by John Nutt in 1706, as *The Crafty Courtier: or the Fable of Reinard the Fox: Newly done into English Verse, from the Antient Latin Iambics of Hartm. Schopperus*. The 'Argument' to the first chapter runs as follows :

'The Lion thro' his Realms decrees
A Festival, and solemn Peace :
His Subjects far and near resort,
And croud their Passage to his Court.
The wily Fox some danger gness'd,
Suspects it, and avoids the Feast.'

Then come the first four lines :

‘ Nor Arms I sing, nor of Adventurous Deeds,
Nor Shepherds playing on their Oaten Reeds,
But civil Fury, and invidious Strife,
With the false Pleasures of a Courtiers Life.’

The moral ‘ Conclusion ’ provides a pompous finale :—

‘ Cease, cease thy Allegories, peevish Muse,
Beware, lest Satyr sinks into Abuse ;
To Better Judgements leave the Publick Cares,
And turn thy Splenetick Complaints, to Pray’rs
For *England*, and for all in Place and Pow’r,
Whose hearts are *English*, and whose Hands are Pure ;
Present the Reader with a Nobler Scene,
A Court refin’d, a Senate ; and a Queen
A Fair Defender of our Faith, and Law ;
And only Worthy to succeed NASSAU.’

The first translation from the Low-German, by D. W. Soltaü, was published at Hamburg in 1826 as *Reynard the Fox: A burlesque Poem of the 15th Century*. Soltaü says in his Preface that he has endeavoured to mitigate as much as possible some passages in the poem, ‘ which savour a little of the indelicate taste of the middle age ’, and has thought it expedient to transplant the scene of action from Germany to England.*

A version, by Samuel Naylor in four-foot rhymed iambics, the metre of *Hudibras*, was published in London by Longmans in 1844 (dated 1845). Naylor says he worked from the Low-German edition, ‘ hovering between translation and paraphrase ’. He has also taken care ‘ that no immodest word offend the ear ’. The title is *Reynard the*

* The original MS. of this translation, with 13 fine sepia-drawings, was apparently sent by the author to the Duke of Cambridge, to whom he dedicated his poem, and is now in the possession of Professor R. Prietsch of University College, London.

REYNARD THE FOX

Fox; a renowned Apologue of the Middle Age, reproduced in Rhyme.

In 1852, E. W. Holloway translated *Reinke* into English verse, following to a great extent the metre of the original, but altering or qualifying in several instances the sense of passages which 'if literally translated, would have been offensive to the taste of his readers, and must necessarily have had the effect of excluding the work from the family circle.' The translation was published as *Reynard the Fox, a Poem in twelve Cantos*, by A. H. Payne in Dresden and Leipzig and W. French in London, and was embellished with thirty-seven engravings in steel, after designs by H. Leutemann.

It was not only in England that the Flemish version established its predominance, but also, of course, in the Netherlands, and, strange to say, in France. In the latter country, the *Roman de Renard* was forgotten until the end of the eighteenth century, and the French renewed acquaintance with Reynard through the medium of translations from the Flemish. The Low-German version has prevailed, not only in Germany (chiefly through the popularity of Goethe's poem), but also in Denmark and Sweden, and it even appears to have been translated into Icelandic. The latest, and not the least striking example of the eternally human appeal of the Beast Tale, is to be found in the American stories of Uncle Remus.

WILLIAM ROSE.

HISTORY OF
REYNARD THE FOX

TRANSLATED AND PRINTED BY
WILLIAM CAXTON, 1481

MODERNIZED BY
WILLIAM SWAN STALLYBRASS

With a Glossarial Index

THE HISTORY OF REYNARD THE FOX

Here beginneth the history of Reynard the Fox

IN this history are written the parables, good lessons, and diverse points to be marked, by which points men may learn to come to the subtle knowledge of such things as daily are used and had in the counsels of Lords and Prelates, ghostly and worldly, and also among merchants and other common people. And this book is made for need and profit of all good folk, as far as they in reading or hearing of it shall be able to understand and feel the foresaid subtle deceits that daily are used in the world: not to the intent that men should use them, but that every man should shun, and keep him from, the subtle false knaves, that they be not deceived. Then who that will have the very understanding of this matter, he must oft and many times read in this book, and earnestly and diligently mark well what he readeth; for it is set subtly, like as ye shall see in reading of it; and not once to read it, for a man shall not with once-over reading find the right understanding ne comprehend it well; but oftentimes to read it shall cause it well to be understood. And for them that understandeth it, it shall be right joyous, pleasant, and profitable.

REYNARD THE FOX

CHAPTER I

How the Lion, King of all Beasts, sent out his commandments that all beasts should come to his feast and Court

It was about the time of Pentecost, or Whitsuntide, that the woods commonly be lusty and gladsome, and the trees clad with leaves and blossoms, and the ground with herbs and flowers sweet smelling, and also the fowls and birds singing melodiously in their harmony, that the Lion, the noble King of all Beasts, would in the holy days of this feast hold an open Court at state ; which he caused to be made known over all in his land, and commanded by straight commissions and commandments that every beast should come thither—in such wise that all the beasts great and small came to the Court save Reynard the Fox, for he knew himself faulty and guilty in many things against many beasts that thither should come, that he durst not adventure to go thither. When the King of all Beasts had assembled all his Court, there was none of them all but had complained sore on Reynard the Fox.

CHAPTER II

*The first complaint made by Isegrim the Wolf
on Reynard*

ISEGRIM the Wolf, with his lineage and friends, came and stood before the King, and said : “ High and Mighty Prince, my Lord the King, I beseech you that, through your great might, justice, and mercy, ye will

ISEGRIM THE WOLF'S COMPLAINT

have pity on the great trespass and the unreasonable misdeeds that Reynard the Fox hath done to me and to my wife : that is to wit, he is come into my house against the will of my wife, and there he hath bepissed my children where they lay, in such wise as they thereof are waxen blind. And, dear King, this know well many of the beasts that now be come hither to your Court. And further hath he trespassed to me in many other things. He is not living that could tell all that I now leave untold. But the shame and villainy that he hath done my wife, that shall I never hide ne suffer it unavenged, unless he shall make to me large amends." *

Whereupon was a day set, and [it] was judged that Reynard should come and have excused him hereof, and have sworn on the holy Saints that he was not guilty thereof. And when the book with the Saints was brought forth, then had Reynard bethought him otherwise, and went his way again into his hole, as he had naught set thereby.

CHAPTER III

The complaint of Courtoys the Hound

WHEN these words were spoken, so stood there a little Hound and was named Courtoys, and complained to the King, how that in the cold winter in the hard frost he had been sore overtaken by the winter, in such wise as he had kept no more food than a pudding, which pudding Reynard the Fox had taken away from him.

* The last three sentences above were misplaced in the Caxton text at the end of this Chapter.

REYNARD THE FOX

Then spake Tybert the Cat

WITH this so came Tybert the Cat, in an angry mood, and sprang in among them, and said : “ My Lord the King, I here hear that Reynard is sore complained on, and here is none but that he hath enough to do to clear himself. What Courtoys here complaineth of, that is passed many years gone—howbeit, that I complain not : that pudding was mine, for I had won it by night in a mill. The miller lay and slept. If Courtoys had any part hereon, that came by me too.”

Then spake Pancer [the Beaver] : “ Think ye, Tybert, that it were good that Reynard should not be complained on ? He is a very murderer, a rover, and a thief : he loveth no man so well, not our Lord the King here, but that he well would that he should lose goods and honour, so that he might win as much as a leg of a fat hen. I shall tell you what I saw him do yesterday to Cuwart the Hare, that here standeth in the King’s peace and safeguard. He promised to Cuwart and said he would teach him his *Credo*, and make him a good chaplain. He made him go sit between his legs, and sang and cried loud : ‘ *Credo, Credo !* ’ My way lay thereby there that I heard this song. Then went I near, and found Master Reynard that had left what he first read and sang, and began to play his old game. For he had caught Cuwart by the throat, and, had I not that time come, he would have taken his life from him, like as ye may here see on Cuwart the Hare the fresh wound yet. Forsooth, my Lord the King, if ye suffer this unpunished, and let him go quit that hath thus broken your peace, and will do no right after the sentence and judgment of your men, your children many years hereafter shall be slighted and blamed therefor.”



“ HE CAUGHT CUWART BY THE THROAT ” (see p. 4)



“ CHANTICLEER CAME FORTH ” (see p. 7)

GRYMBART THE BADGER'S COMPLAINT

“Surely, Pancer,” said Isegrim, “ye say truth. It were good that right and justice were done, for them that would fain live in peace.”

CHAPTER IV

How Grymbart the Badger, the Fox's sister's son, spake for Reynard and answered before the King

THEN spake Grymbart the Badger, who was Reynard's sister's son, with an angry mood.

“Sir Isegrim, that is evil said. It is a common proverb ‘An enemy's mouth saith seld[om] well.’ What lie ye and blame ye mine uncle Reynard? I would that ye would adventure that who of you twain had most trespassed to other should hang by the neck as a thief on a tree. But if he were as well in this Court and as well with the King as ye be, it should not be thought in him that it were enough that ye should come and ask him forgiveness—ye have bitten and nipped mine uncle with your fell and sharp teeth many more times than I can tell. Yet will I tell some points that I well know. Know not ye how ye misdealed on the plaice which he threw down from the car, when ye followed after from afar, and ye ate the good plaice alone, and gave him no more than the fish-bones or bones which ye could not eat yourself? In likewise did ye to him also of the fat flich of bacon, which savoured so well that ye alone ate it in your belly, and, when mine uncle asked his part, then answered ye him again in scorn: ‘Reynard, fair youngling, I shall gladly give you your part’—but mine uncle got ne had naught, ne was not the better—notwithstanding he had won the

REYNARD THE FOX

flitch of bacon with great dread, for the man came and threw him in a sack that he scarcely came out with his life. Such manner things hath Reynard many times suffered through Isegrim. O ye Lords, think ye that this is good? Yet is there more. He complaineth how that Reynard mine uncle hath much trespassed to him by cause of his wife. Mine uncle hath lain by her; but that is well seven years before—ere he wedded her; and, if Reynard for love and courtesy did with her his will, what was that? She was soon healed thereof. Hereof by right should be no complaint, were Isegrim wise. He should have believed that he doth to himself no credit thus to slander his wife. She plaineth not. Now maketh Cuwart the Hare a complaint also. That methinketh [is] a phantasy. If he read ne learned aright his lesson, should not Reynard his master beat him therefor? If the scholars were not beaten ne smitten and reprehended of their truantry, they would never learn. Now complaineth Courtoys that he with pain had gotten a pudding in the winter, at such time as the food is evil to find. Thereof him had be better to have held his peace, for he had stolen it. *Male quæsisti et male perdidisti*: It is right that it be evil lost that is evil won. Who shall blame Reynard if he have taken from a thief stolen goods? It is reason. Who that understandeth the law, and can discern the right, and is of high birth as mine uncle Reynard is, knoweth well how he shall receive stolen goods. Yet although had he Courtoys hanged when he found him in the very act he had not much misdome nor trespassed, save against the Crown, [in] that he had done justice without leave. Wherefore, for the honour of the King he did it not, although hath he but little thanks. What damaged it him that he is

GRYMBART THE BADGER'S COMPLAINT

thus complained on? Mine uncle is a gentle and true man: he may suffer no falsehood. He doth nothing but by his Priest's counsel. And I say you, sith that my lord the King hath caused to be proclaimed his peace, he never thought to hurt any man; for he eateth no more than once a day; he liveth as a recluse; he chastiseth his body, and weareth a shirt-of-hair; it is more than a year that he hath eaten no flesh. As I yesterday heard say of them that came from him, he hath left and given over his Castle Maleperduys and hath builded a cell: therein dwelleth he, and hunteth no more, ne desireth no winning, but he liveth by alms, and taketh nothing but such as men give him for charity, and doth great penance for his sins, and he is waxen much pale and lean of praying and waking, for he would fain be with God."

Thus as Grymbart his uncle stood and preached these words, so saw they coming down the hill to them Chanticleer the Cock, and [he] brought on a bier a dead hen of whom Reynard had bitten the head off, and that must be shown to the King for to have knowledge thereof.

CHAPTER V

How the Cock complained on Reynard

CHANTICLEER came forth and smote piteously his hands and his feathers; and on each side of the bier went twain sorrowful hens—the one was called Cantart and the other good hen Crayant: they were two the fairest hens that were between Holland and Ardennes. These hens bare each of them a burning taper, which was long and straight. These two hens

REYNARD THE FOX

were Coppen's sisters, and they cried so piteously "Alas and weleaway" for the death of their dear sister Coppen. Two young hens bare the bier; which cackled so heavily and wept so loud for the death of Coppen their mother that it was far heard. Thus came they together before the King.

And Chanticleer then said: "Merciful Lord, my Lord the King, please it you to hear our complaint and protest against the great damage that Reynard hath done to me and my children that here stand. It was in the beginning of April, when the weather is fair, that I was hardy and proud because of the great lineage that I am come of and also had; for I had eight fair sons and seven fair daughters which my wife had hatched; and they were all strong and fat, and went in a yard which was walled round about, in which was a shed wherein were six great dogs which had torn-to-pieces and plucked many a beast's skin in such wise as my children were not afraid. On whom Reynard the thief had great envy, because they were so sure that he could none get of them—how well oftentimes hath this fell thief gone round about this wall and hath lain for us in such wise that the dogs have been set on him and have hunted him away; and once they leapt on him upon the bank, and that cost him somewhat for his theft! I saw that his skin smoked. Nevertheless he went his way. God amend it!

"Thus were we quit of Reynard a long while. At last came he in likeness of a hermit, and brought to me a letter for to read, sealed with the King's seal, in which stood written that the King had made peace over all in his realm, and that all manner beasts and fowls should do none harm nor damage to any other. Yet said he to me more that he was a cloisterer or a cloistered recluse become, and that he would receive



“ HE CAME IN LIKENESS OF A HERMIT ” (see p. 8)

[face p. 8



“ BRUIN FOUND THE GATE FAST SHUT ” (see p. 11)

HOW THE KING SPAKE

great penance for his sins. He showed me his pilgrim's-garment and fur-wrapper and a hair-shirt thereunder, and then said he : ' Sir Chanticleer, after this time be no more afraid of me, ne take no heed, for I now will eat no more flesh. I am in the first place so old that I would fain remember my soul. I will now go forth, for I have yet to say my sexte, none, and mine evensong. To God I commit you.' Then went Reynard thence, saying his *Credo*, and laid him under a hawthorn. Then was I glad and merry, and also took none heed, and went to my children and clucked them together, and went without the wall for to walk ; whereof is much harm come to us, for Reynard lay under a bush and came creeping between us and the gate, so that he caught one of my children and laid him in his wallet. Whereof we have great harm, for, sith he hath tasted of him, there might never hunter ne hound save ne keep him from us. He hath waited by night and day in such wise that he hath stolen so many of my children that of fifteen I have but four, in such wise hath this thief swallowed them. And yet yesterday was Copen my daughter, that here lieth upon the bier, by the hounds rescued. This complain I to you, gracious King : have pity on mine great and unreasonable damage and loss of my fair children!"

CHAPTER VI

How the King spake touching this complaint

THEN spake the King : " Sir Badger, hear ye this well of the recluse of your uncle ? He hath fasted and prayed, that if I live a year he shall pay-for it. Now hark, Chanticleer, your plaint is enough. Your

REYNARD THE FOX

daughter that lieth here dead—we will give to her the death's rite. We may keep her no longer—we will commit her to God. We will sing her vigil and bring her honourably into earth ; and then we will speak with these Lords, and take counsel how we may do right and justice of this great murder, and bring this false thief to the law."

Then began they *Placebo domino*, with the verses that thereto belong, which if I should say were me too long. When this Vigil was done and the Commendation, she was laid in the pit, and there upon her was laid a marble stone polished as clear as any glass, and thereon was hewn in great letters in this wise :

COPPE CHANTEKLEERS DOUGHTER,
WHOM REYNART THE FOX HATH BYTEN,
LYETH HIER VNDER BURYED,
COMPLAYNE YE HER FFOR,
SHE IS SHAMEFULLY COMEN TO HER DETH.

After this, the King sent for his Lords and [the] wisest of his Council for to take advice how this great murder and trespass should be punished on Reynard the Fox. There was ordained and appointed for the best, that Reynard should be sent for, and [warned] that he stayed not away for any cause, but came into the King's Court for to hear what should be said to him ; and that Bruin the Bear should do the message.

The King thought that all this was good, and said to Bruin the Bear : " Sir Bruin, I will that ye do this message ; but see well to [it] for yourself, for Reynard is a knave, and fell, and knoweth so many wiles that he shall lie and flatter, and shall think how he may beguile, deceive, and bring you to some mockery."

Then said Bruin : " What, good Lord, let it alone !

HOW BRUIN WAS SPED OF REYNARD

Deceiveth me the Fox, so have I ill learned my *casus*. I trow he shall come too late to mock me!" Thus departed Bruin merrily from thence, but it is to dread that he came not so merrily again!

CHAPTER VII

How Bruin the Bear was sped of Reynard the Fox

Now is Bruin gone on his way toward the Fox in a stout mood, which supposed well that the Fox should not have beguiled him. As he came in a dark wood in a forest where Reynard had a bypath when he was hunted, there beside was a high mountain and land, and there must Bruin go over in the middle for to go to Maleperduys. For Reynard had many a dwelling-place, but the Castle of Maleperduys was the best and the safest burrow that he had. There lay he in, when he had need and was in any dread or fear. Now when Bruin was come to Maleperduys, he found the gate fast shut. Then went he before the gate, and sat upon his tail, and called: "Reynard, be ye at home? I am Browning [Bruin]. The King hath sent me for you that you should come to Court, for to plead your cause. He hath sworn there by his God, come ye not or bring I you not with me for to abide such right and sentence as shall be there given, it shall cost you your life. He will hang you or set you on the rack. Reynard, do by my counsel, and come to the Court."

Reynard lay within the gate, as he oft was wont to do, for the warmth of the sun. When Reynard heard Bruin, then went he inward into his hole. For Maleperduys was full of holes—here one hole and

REYNARD THE FOX

there another, and yonder another—narrow, crooked and long, with many ways to go out, which he opened and shut after that he had need. When he had brought any prey home, or wist that any sought him for his misdeeds and trespasses, then he ran and hid him from his enemies into his secret chambers, that they could not find him : by which he deceived many a beast that sought him. And then thought Reynard in himself how he might best bring the Bear to trouble, and that *he* abode in credit.

In this thought Reynard came out, and said : “ Bruin, uncle, ye be welcome ! I heard you well before, but I was in mine evensong—therefore have I the longer tarried a little. Dear uncle, he hath done to you no good service, and I owe him no thanks that hath sent you over this long hill ; for I see that ye be also weary that the sweat runneth down by your cheeks. It was no need : I had nevertheless come to Court to-morrow ; but I sorrow now the less, for your wise counsel shall well help me in the Court. And could the King find none less messenger but you for to send hither ? That is great wonder. For, next the King, ye be the most gentle, and richest of levies and of land. I would well that we were now at the Court, but I fear me that I shall not well know how to go thither, for I have eaten so much new food that methinketh my belly will break or cleave asunder, and because the food was new I ate the more.”

Then spake the Bear : “ Dear nephew, what food have ye eaten that made you so full ? ”

“ Dear uncle, what I ate, what might it help you if I told you ? I ate but simple food. A poor man is no Lord, that may ye know, uncle, by me. We poor folk must eat oftentimes such as we gladly would not eat if we had better. They were great honeycombs ;

HOW BRUIN ATE THE HONEY

which I must needs eat for hunger. They have made my belly so great that I can nowhere endure."

Bruin then spake anon : " Alas, Reynard, what say ye ! Set ye so little by honey ? I prize and love it above all food. Dear Reynard, help me that I might get a deal of this honey, and as long as I live I shall be to you a true friend, and abide by you, as far as ye help me that I may have a part of this honey."

CHAPTER VIII

How Bruin ate the honey

" BRUIN, uncle, I would have supposed that ye had jested therewith."

" So help me God, Reynard, nay. I should not gladly jest with you."

Then spake the red Reynard : " Is it then earnest, that ye love so well the honey ? I shall see that you have so much that ten of you should not eat it at one meal, might I get therewith your friendship."

" Not we ten, Reynard nephew ! " said the Bear. " How should that be ? Had I all the honey that is between this and Portugal, I should well eat it alone."

Reynard said : " What say ye, uncle ? Hereby dwelleth a husbandman named Lantfert, which hath so much honey that ye could not eat it in seven years ; which ye shall have in your hold if ye will be to me friendly and helping against mine enemies in the King's Court."

Then promised Bruin the Bear to him that, if he might have his belly full, he would truly be to him before all other a faithful friend.

REYNARD THE FOX

Hereof laughed Reynard the knave, and said : “ If ye would have seven amber barrels full, I shall well get them, and help you to have them.” These words pleased the Bear so well, and made him so much to laugh that he could not well stand.

Then thought Reynard : “ This is good luck ; I shall lead him thither that he shall laugh *by measure*.”

Reynard said then : “ This matter may not be long delayed. I must pain myself for you. Ye shall well understand the very favour and goodwill that I bear toward you. I know none in all my lineage that I now would labour for thus sore.”

That thanked him the Bear, and thought he tarried long.

“ Now, uncle, let us go a good pace, and follow ye me. I shall make you to have as much honey as ye may bear.” The Fox meant, of good strokes ; but the caitiff marked not what the Fox meant ; and they went so long together that they came unto Lantfert’s yard. Then was Sir Bruin merry.

Now hark of Lantfert. If it is true what men say, Lantfert was a strong carpenter of great timber, and had brought the day before into his yard a great oak, which he had begun to cleave. And, as men be accustomed, he had smitten two wedges therein one after the other, in such wise the oak was wide open. Whereof Reynard was glad, for he had found it exactly as he wished, and said to the Bear all laughing : “ See now well sharply to [it] ! In this tree is so much honey that it is *without measure*. Try if ye can come therein ; and eat but little, for, though the honey-combs be sweet and good, yet beware that ye eat not too many, but take of them *by measure*, that ye catch no harm in your body ; for, sweet uncle, I should be blamed if they did you any harm.”

HOW BRUIN ATE THE HONEY

“ What, Reynard, cousin, trouble yourself not for me ! Ween ye that I were a fool ? ”

“ *Measure* is good in all food ”, Reynard said. “ Ye say truth. Wherefore should I trouble myself ? Go to the end, and creep therein.”

Bruin the Bear hasted sore toward the honey, and trode in with his two foremost feet, and put his head over his ears into the cleft of the tree. And Reynard sprang lightly, and brake out the wedge[s] of the tree. Then helped the Bear neither flattering ne chiding : he was fast shut in the tree. Thus hath the nephew, with deceit, brought his uncle in prison in the tree, in such wise as he could not get out with might ne with craft, head ne foot.

What profiteth Bruin the Bear that he strong and hardy is ? That may not help him. He saw well that he was beguiled. He began to howl, and to bellow, and scratched with the hinder feet, and made such a noise and rumour that Lantfert came out hastily, and knew nothing what this might be ; and brought in his hand a sharp hook. Bruin the Bear lay in the cleft of the tree in great fear and dread, and held fast his head, and nipped both his fore-feet. He struggled, he wrestled, and cried ; and all was for naught. He wist not how he might get out.

Reynard the Fox saw from far how that Lantfert the carpenter came, and then spake Reynard to the Bear : “ Is that honey good ? How is it now ? Eat not too much—it would do you harm : ye would not then well be able to go to the Court. When Lantfert cometh, if ye have well eaten, he will give you better to drink ; and then it will not stick in your throat.”

After these words then turned him Reynard toward his castle ; and Lantfert came, and found the Bear fast taken in the tree. Then ran he fast to his neigh-

REYNARD THE FOX

bours and said : “ Come all into my yard—there is a bear taken ! ” The word anon sprang over all in the thorp. There ne remained neither man ne wife, but all ran thither as fast as they could, every one with his weapon—some with a staff, some with a rake, some with a broom, some with a stake of the hedge, and some with a flail ; and the Priest of the church had the staff of the Cross, and the clerk brought a vane. The Priest’s wife Julocke came with her distaff—she sat then and span : there came old women that for age had not one tooth in their head.

Now was Bruin the Bear nigh much care that he alone must stand against them all. When he heard all this great noise and cry, he wrestled and plucked so hard and so sore that he got out his head. But he left behind all the skin and both his ears, in such wise that never man saw fouler ne loathlier beast, for the blood ran over his eyes. And ere he could get out his feet he must leave there his claws or nails and his rough hand. This traffic came to him evil, for he supposed never to have gone, his feet were so sore, and he might not see for the blood which ran so over his eyes.

Lantfert came to him with the Priest, and torthwith all the parish, and began to smite and strike sore upon his head and visage. He received there many a sore stroke. Let every man beware hereby : Who hath harm and damage, every man will be thereat and put more to [it]. That was well seen on the Bear, for they were all fierce and wroth on the Bear, great and small—yea Hughelyn with the crooked leg, and Ludolf with the broad long nose : they were both wroth. The one had a leaden club, and the other a great leaden flail : therewith they whopped and all pummelled him—Sir Bertolt with the long fingers,



“ THE BEAR WAS FAST SHUT IN THE TREE ” (see p. 15)

[face p. 16



“ TYBERT, MY DEAR COUSIN, YE BE RIGHT WELCOME ” (see p. 22)

HOW BRUIN ATE THE HONEY

Lantfert, and Ottram the long. This did to the Bear more harm than all the other, [for] that one had a sharp hook and the other a crooked staff well-leaded at the end for to play at the ball. Baetkyn and Aue, Abelquack, my dame Babble, and the Priest with his staff, and dame Julocke his wife, these wrought to the Bear so much harm that they would fain have brought him from his life to death, they smote and stuck him all that they could.

Bruin the Bear sat and sighed and groaned, and must take such as was given to him. But Lantfert was the worthiest of birth of them all, and made most noise—for dame Pogge of Chafporte was his mother, and his father was Macob the bucket-maker, a much strong man. There as he was alone, Bruin received of them many a cast of stones. Before them all sprang first Lantfert's brother with a staff, and smote the Bear on the head that he ne heard ne saw; and therewith the Bear sprang up between the bush and the river among a heap of wives, that he threw a deal of them in the river, which was wide and deep.

There was the Parson's wife one of them, wherefore he was full of sorrow when he saw his wife lie in the water. He desired no longer to smite the Bear, but called: "Dame Julocke in the water! Now every man see to [it] all they that can, help her! Be they men or women, I give to them all pardon of their penance, and release all their sins!" All they then let Bruin the Bear lie, and did what the Priest bade.

When Bruin the Bear saw that they ran all from him and ran to save the women, then sprang he into the water, and swam all that he could. Then made the Priest a great shout and noise, and ran after the Bear with great anger, and said: "Come and turn again, thou false thief!" The Bear swam after the

REYNARD THE FOX

best of the stream, and let them call and cry, for he was glad that he was so escaped from them. He cursed and banned the honey tree, and the Fox also that had so betrayed him that he had crept therein so deep that he lost both his hood and his ears. And so forth he drove in the stream well a two-or-three mile. Then wax he so weary that he went to land, for to sit and rest him, for he was heavy; he groaned and sighed, and the blood leapt over his eyes: he drew his breath like as one would have died.

Now hark how the Fox did. Ere he came from Lantfert's house, he had stolen a fat hen and had laid her in his wallet, and ran hastily away by a bypath where he thought that no man would have come. He ran toward the river, that he sweated; he was so glad that he wist not what to do for joy, for he hoped that the Bear had been dead. He said: "I have now well sped, for he that would most have hindered me in the Court is now dead, and none shall blame me thereof—may I not, then, by right be well glad?" With these words the Fox looked toward the river, and espied where Bruin the Bear lay and rested him. Then was the Fox sorrier and heavier than before was merry; and was as angry; and said in chiding to Lantfert: "Alas, Lantfert, vile fool! God give him a shame's death that hath lost such good game, which is good and fat, and hath let him go which was taken to his hand! Many a man would gladly have eaten of him. He hath lost a rich and fat Bear." Thus all chiding, he came to the river, where he found the Bear sore wounded, covered with blood, and right sick, which he might thank none better thereof than Reynard, which spake to the Bear in scorn:

"*Chiere prestre, Dieu vous garde!* Will ye see the red thief?"

HOW BRUIN ATE THE HONEY

Said the Bear to himself : “ The ribald and the fell beast !—here I see him coming.”

Then said the Fox : “ Have ye aught forgotten at Lantfert’s ? Have ye also paid him for the honey-combs that ye stole from him ? If ye have not, it were a great shame, and not honest : I will rather be the messenger myself for to go and pay him. Was the honey not good ? I know yet more of the same value. Dear uncle, tell me ere I go hence into what Order will ye go that wear this new hood ? Were ye a monk or an abbot ? He that shaved your crown hath nipped off your ears : ye have lost your top and got rid of your gloves—I trow verily that ye will go sing compline.”

All this heard Bruin the Bear, and waxed all angry, and sorry for he might not avenge him. He let the Fox say his will, and with great pain suffered it ; and started again in the river, and swam down with the stream to the other side.

Now must he find means how that he should come to the Court, for he had lost his ears and the skin with the claws of his fore-feet ; for, though a man would have slain him, he could not go—and yet he must needs forth ; but he wist not how.

Now hear how he did. He sat upon his hams, and began to slide over his tail ; and, when he was so weary, he rolled-over and tumbled nigh half-a-mile : this did he with great pain so long till at last he came to the Court. And, when he was seen so coming from far, some doubted what it might be that came so rolling.

The King at last knew him, and was not well satisfied, and said : “ This is Bruin the Bear, my friend ! Lord God, who hath wounded him thus ? He is passing red on his head : methinketh he is hurt unto the death. Where may he have been ? ”

REYNARD THE FOX

Therewith is the Bear came before the king, and said :—

CHAPTER IX

The complaint of the Bear upon the Fox

“ I COMPLAIN to you, merciful Lord, Sir King, so as ye may see how that I am handled, praying you to avenge it upon Reynard, the fell beast ; for I have gotten this in your service. I have lost both my foremost feet, my cheeks, and mine ears, by his false deceit and treason.”

The King said : “ How durst this false thief Reynard do this ? I say to you, Bruin, and swear by my crown, I shall so avenge you on him that ye shall owe me thanks ! ”

He sent for all the wise beasts, and desired counsel how that he might avenge this over-great wrong that the Fox had done. Then the Council ordained, old and young, that he should be sent for, and summoned earnestly again, for to abide such judgment as should there be given on him of all his trespasses. And they thought that the cat Tybert might best do this message if he would, for he is right wise. The King thought this counsel good.

CHAPTER X

How the King sent another time Tybert the Cat for the Fox, and how Tybert sped with Reynard the Fox

THEN the King said : “ Sir Tybert, ye shall now go to Reynard, and say to him this second time that he come to Court unto the plea for to answer ; for, though he be fell to other beasts, he trusteth you well

HOW TYBERT SPED WITH REYNARD

and will do by your counsel. And tell [him], if he come not, he shall have the third warning and be summoned, and, if he then come not, we shall proceed by law against him and all his lineage without mercy."

Tybert spake: "My Lord the King, they that this counselled you were not my friends. What shall I do there? He will not for me neither come ne abide. I beseech you, dear King, send some other to him. I am little and feeble. Bruin the Bear, which was so great and strong, could not bring him: how should I then take it on hand?"

"Nay", said the King, "Sir Tybert, ye are wise and well learned. Though ye be not great, there lieth not much in that. Many do more with skill and knowledge than with might and strength."

Then said the Cat: "Sith it must needs be done, I must then take it upon me. God give grace that I may well achieve it, for my heart is heavy, and evil-willed thereto."

Tybert made him soon ready toward Maleperduys. And he saw from far come flying one of Saint Martin's birds; then cried he [a]loud and said: "All hail, gentle bird, turn thy wings hitherward, and fly on my right side." The bird flew forth upon a tree which stood on the left side of the Cat. Then was Tybert woe; for he thought it was a sinister token and a sign of harm. For, if the bird had flown on his right side, he had been merry and glad; but now he was anxious lest his journey should turn to misfortune. Nevertheless, he did as many do, and gave to himself better hope than his heart said. He went and ran toward Maleperduys, and there he found the Fox alone standing before his house.

Tybert said: "The rich God give you good even,

REYNARD THE FOX

Reynard ! The King hath menaced you for to take your life from you if ye come not now with me to the Court."

The Fox then spake and said : " Tybert, my dear cousin, ye be right welcome ! I would well truly that ye had much good luck." What hurted [it] the Fox to speak fair ? Though he said well, his heart thought it not ; and that shall be seen ere they depart.

Reynard said : " Shall we this night be together ? I will make you good cheer, and to-morrow early in the dawning we will together go to the Court. Good nephew, let us so do : I have none of my kin that I trust so much to as to you. Here was Bruin the Bear—the traitor ! He looked so knavishly on me, and methought he was so strong, that I would not for a thousand mark have gone with him ; but, cousin, I will to-morrow early go with you."

Tybert said : " It is best that we now go, for the moon shineth all so light as it were day : I never saw fairer weather."

" Nay, dear cousin, such might meet us by day-time that would make us good cheer and by night peradventure might do us harm. It is suspicious to walk by night. Therefore abide this night here by me."

Tybert said : " What should we eat if we abode here ? "

Reynard said : " Here is but little to eat. Ye may well have an honey-comb, good and sweet. What say ye, Tybert, will ye any thereof ? "

Tybert answered : " I set naught thereby. Have ye nothing else ? If ye gave me a good fat mouse, I should be better pleased."

" A fat mouse ! " said Reynard. " Dear cousin, what say ye ? Hereby dwelleth a Priest and hath a

HOW TYBERT SPED WITH REYNARD

barn by his house ; therein are so many mice that a man could not lead them away upon a wain. I have heard the Priest many times complain that they did him much harm."

" Oh, dear Reynard, lead me thither for all that I may do for you ! "

" Yea, Tybert, say ye me truth ? Love ye well mice ? "

" If I love them well ? " said the Cat. " I love mice better than anything that men give me ! Know ye not that mice savour better than game—yea, than pancakes or pasties ? Will ye well do, so lead me thither where the mice are, and then shall ye win my love, yea, although ye had slain my father, mother, and all my kin."

Reynard said : " Ye mock and jest therewith ! "

The Cat said : " So help me God, I do not ! "

" Tybert ", said the Fox, " wist I that verily, I would yet this night make that ye should be full of mice."

" Reynard ! " quoth he, " Full ? That were many."

" Tybert, ye jest ! "

" Reynard ", quoth he, " in truth I do not. If I had a fat mouse, I would not give it for a golden noble."

" Let us go, then, Tybert ", quoth the Fox ; " I will bring you to the place ere I go from you."

" Reynard ", quoth the Cat *, " upon your safe-conduct I would well go with you to Montpellier."

" Let us then go ", said the Fox ; " we tarry all too long."

Thus went they forth, without hindrance to the place where they would be, to the Priest's barn, which was fast walled about with a mud wall. And the

* The text misprints this word *fox*.

REYNARD THE FOX

night before the Fox had broken in, and had stolen from the Priest a good fat hen ; and the Priest, all angry, had set a snare before the hole to avenge him ; for he would fain have taken the Fox. This knew well the fell thief, the Fox, and said : “ Sir Tybert, cousin, creep into this hole, and ye shall not long tarry but that ye shall catch mice by great heaps. Hark how they pipe ! When ye be full, come again ; I will tarry here after you before this hole. We will to-morrow go together to the Court. Tybert, why tarry ye thus long ? Come off, and so may we return soon to my wife which waiteth for us, and shall make us good cheer.”

Tybert said : “ Reynard, cousin, is it then your counsel that I go into this hole ? These Priests are so wily and shrewish I dread to take harm.”

“ Oh, ho, Tybert ! ” said the Fox, “ I saw you never so sore afraid ! What aileth you ? ”

The Cat was ashamed, and sprang into the hole. And anon he was caught in the snare by the neck, ere he wist. Thus deceived Reynard his guest and cousin.

As Tybert was ware of the snare, he was afraid and sprang forth—the snare went to. Then he began to shout, for he was almost strangled. He called, he cried, and made a villainous noise.

Reynard stood before the hole and heard all, and was well satisfied, and said : “ Tybert, love ye well mice ? Be they fat and good ? Knew the Priest hereof, or Mertynet, they be so gentle that they would bring you sauce. Tybert, ye sing and eat—is that the custom of the Court ? Lord God, if Isegrim were there by you, in such rest as ye now be, then should I be glad ; for oft he hath done me damage and harm.”

HOW TYBERT SPED WITH REYNARD

Tybert could not go away ; but he mewed and cried out so loud, that Mertynet sprang up, and cried [a]loud : “ God be thanked, my snare hath taken the thief that hath stolen our hens. Arise up ; we will reward him ! ”

With these words arose the Priest in an evil time, and waked all them that were in the house, and cried with a loud voice : “ The Fox is taken ! ”

There leapt and ran all that there was. The Priest himself ran, all mother-naked. Mertynet was the first that came to Tybert. The Priest took to Locken [Julocke] his wife an offering-candle, and bade her light it at the fire ; and he smote Tybert with a great staff. There received Tybert many a great stroke over all his body. Mertynet was so angry that he smote the Cat an eye out. The naked Priest lifted up and should have given a great stroke to Tybert, but Tybert, that saw that he must die, sprang between the Priest’s legs with his claws and with his teeth that he tore out his right colyon or balockstone. That leap became ill to the Priest, and to his great shame.

This thing fell down upon the floor. When Dame Julocke knew that, she sware by her father’s soul, that she would [rather] it had cost her all the offering of a whole year [than] that the Priest should have had that harm, hurt, and shame and that it had not happened ; and said : “ In the Devil’s name was the snare there set ! See Mertynet, dear son, this is thy father’s harness. This is a great shame and to me a great hurt, for, though he be healed thereof, he is but a lost man to me, and also shall never be able to do that sweet play and game.” The Fox stood without, before the hole, and heard all these words, and laughed so sore that he scarcely could stand.

REYNARD THE FOX

He spake thus all softly : “ Dame Julocke, be all still, and your great sorrow sink. Although hath the Priest lost one of his stones, it shall not hinder him : he shall do with you well enough. There is in the world many a chapel in which is rung but one bell.” Thus scorned and mocked the Fox the Priest’s wife, Dame Julocke, that was full of sorrow.

The Priest fell down a-swoon. They took him up, and brought him again to bed. Then went the Fox again in toward his burrow and left Tybert the Cat in great dread and jeopardy, for the Fox wist none other but that the Cat was nigh dead. But, when Tybert the Cat saw them all busy about the Priest, then began he to bite and gnaw the snare in the middle asunder, and sprang out of the hole, and went rolling and rolling towards the King’s Court. Ere he came thither it was fair day, and the sun began to rise. And he came to the Court as a poor wight. He had caught harm at the Priest’s house by the help and counsel of the Fox. His body was all beaten-to-pieces, and blind on the one eye. When the King wist this, that Tybert was thus arrayed, he was sore angry, and menaced Reynard the thief sore ; and anon gathered his Council to know what they would advise him how he might bring the Fox to the law, and how he should be fetched.

Then spake Sir Grymbart, which was the Fox’s sister’s son, and said : “ Ye Lords, though my uncle were twice so bad and knavish, yet is there remedy enough. Let him be done to as to a free man. When he shall be judged, he must be warned the third time for all ; and, if he come not then, he is then guilty in all the trespasses that are laid against him and his, or complained on.”

“ Grymbart, who would ye that should go and

GRYMBART THE BADGER BRINGS REYNARD

summon him to come? Who will adventure for him his ears, his eye, or his life—which is so fell a beast? I trow there is none here so much a fool.”

Grymbart spake: “So help me God, *I* am so much a fool that I will do this message myself to Reynard, if ye will command me.”

CHAPTER XI

How Grymbart the Badger brought the Fox to the law before the King

“Now go forth, Grymbart, and see well before you. Reynard is so fell and false, and so subtle, that ye need well to look about you and to beware of him.”

Grymbart said he would see well to [it].

Thus went Grymbart toward Maleperduys; and, when he came thither, he found Reynard the Fox at home, and Dame Ermelyn his wife lay by her whelps in a dark corner.

Then spake Grymbart and saluted his uncle and his aunt, and said to Reynard: “Uncle, beware that your absence hurt you not in such matters as be laid and complained on you; but, if ye think it good, it is high time that ye come with me to the Court. The withholding you from it can do you no good. There is much thing complained over you, and this is the third warning; and I tell you for truth, if ye abide to-morrow all day, there may no mercy help you. Ye will see that within three days your house will be besieged all about, and there will be made before it gallows and rack. I say you truly ye shall not then escape, neither with wife ne with child—the King will take all your lives from you. Therefore it is best that ye go with me to the Court. Your subtle

REYNARD THE FOX

wise counsel will peradventure avail you. There are greater chances fallen ere this ; for it may hap ye shall go quit of all the complaints that are complained on you, and all your enemies shall abide in the shame. Ye have ofttimes done more and greater things than this."

Reynard the Fox answered : " Ye say sooth. I trow it is best that I go with you, for there my counsel was at fault. Peradventure the King will be merciful to me if I may come to speak with him, and see him under his eyes. Though I had done much more harm, the Court cannot stand without me : that will the King well understand. Though some be so fell toward me, yet it goeth not to the heart. All the Council will ordain much by me. Where great Courts are gathered of Kings or of great Lords, where is need of subtle counsel, there must Reynard find the subtle means. They may well speak and say their advice, but the mine is best and what goeth before all other. In the Court are many that have sworn to do me the worst they can, and that causeth me somewhat to be heavy in my heart, for many may do more than one alone that shall hurt me. Nevertheless, nephew, it is better I go with you to the Court and answer for myself than to set me my wife and my children by chance for to be lost. Arise up ; let us go hence ! He is over-mighty for me : I must do as he will. I cannot better it ; I shall take it patiently and suffer it."

Reynard said to his wife Dame Ermelyn : " I commit to you my children, that ye see well to them and specially to Reynkin, my youngest son. He beliketh me so well I hope he shall follow my steps. And there is Rossel, a passing fair thief—I love them as well as any may love his children. If God give me grace

that I may escape, I shall, when I come again, thank you with fair words." Thus took Reynard leave of his wife.

Ah, gods! how sorrowful abode Ermelyn with her small whelps, for the victualler and he that provided for Maleperduys was gone his way, and the house not purveyed [for] nor victualled.

CHAPTER XII

How Reynard shrove him

WHEN Reynard and Grymbart had gone a while together, then said Reynard: "Dear cousin, now am I in great fear, for I go in dread and jeopardy of my life. I have so much repentance for my sins that I will shrive me, dear cousin, to you: here is none other priest to get. If I were shriven of my sins, my soul would be the clearer."

Grymbart answered: "Uncle, will ye shrive you, then must ye promise first to leave your stealing and roving."

Reynard said, that wist he well. "Now hark, dear cousin, what I shall say. *Confiteor tibi, pater*, of all the misdeeds that I have done, and gladly will receive penance for them."

Grymbart said: "What say ye, will ye shrive you? Then say it in English, that I may understand you."

Reynard said: "I have trespassed against all the beasts that live—in especial against Bruin the Bear, mine uncle, whom I made his crown all bloody; and taught Tybert the Cat to catch mice, for I made her leap in a snare where she was all beaten-to-pieces; also I have trespassed greatly against Chanticleer with

REYNARD THE FOX

his children, for I have made him quit of a great part of them. The King is not gone all quit—I have slandered him and the Queen many times, that they shall never be clear thereof. Yet have I beguiled Isegrim the Wolf oftener than I can tell well. I called him ‘uncle’; but that was to deceive him: he is nothing of my kin. I made him a monk at Elmare, where I myself also became one; and that was to his hurt and no profit. I made bind his feet to the bell-rope; the ringing of the bell thought him so good that he would learn to ring, whereof he had shame, for he rang so sore that all the folk in the street were afraid thereof and marvelled what might be on the bell, and ran thither before he had come to ask the religion, wherefore he was beaten almost to the death. After this I taught him to catch fish, where he received many a stroke; also I led him to the richest Priest’s house that was in Vermedos: this Priest had a larder wherein hung many a good flitch of bacon, wherein many a time I was wont to fill my belly: in this larder I had made a hole in which I made Isegrim to creep. There found he tubs with beef and many good flitches of bacon, whereof he ate so much without measure that he might not come out at the hole where he went in—his belly was so great and full of the food, and when he entered his belly was small: I went into the village and made there a great shout and noise; yet, hark what I did then—I ran to the Priest where he sat at the table and ate, and had before him as fat capon as a man might find: that capon caught I, and ran my way therewith all that I might. The Priest cried out, and said: ‘Take and slay the Fox! I trow that man never saw more wonder. The Fox cometh in my house and taketh my capon from my table: where saw ever man a bolder thief!’ and, as

HOW REYNARD SHROVE HIMSELF

methought, he took his table-knife and cast it at me, but he touched me not. I ran away ; he shoved the table from him, and followed me crying : ‘ Kill and slay him ! ’ I too go, and they after, and many more came after, which all thought to hurt me.

“ I ran so long that I came where Isegrim was, and there I let fall the capon, for it was too heavy for me ; and against my will I left it there ; and then I sprang through a hole where I would be. And, as the Priest took up the capon, he espied Isegrim and cried : ‘ Smite down here, friends, here is the thief, the Wolf ! See well to [it] that he escape us not ! ’ They ran all together with stocks and staves, and made a great noise, that all the neighbours came out, and gave him many a shrewd stroke, and threw at him great stones, in such wise that he fell down as he had been dead. They dragged him and drew him over stones and over blocks without the village, and threw him into a ditch ; and there he lay all the night. I wot never how he came thence sith I have gotten of him, for as much as I made him to fill his belly, that he sware he would be mine help a whole year.

“ Then led I him to a place where I told him there were seven hens and a cock which sat on a perch and were much fat. And there stood a trap-door by, and we climbed thereup. I said to him, if he would believe me and that he would creep into the door, he should find many fat hens. Isegrim went all laughing toward the door, and crept a little in, and touched here and there, and at last he said to me : ‘ Reynard, ye joke and jest with me, for what I seek I find not.’ Then said I : ‘ Uncle, if ye will find, creep further in. He that will win, he must labour and adventure. They that were wont to sit there, I have them away.’ Thus I made him to seek further in,

and shoved him forth so far that he fell down upon the floor, for the perch was narrow. And he fell so great a fall that they sprang up all that slept; and they that lay next the fire cried that the trap-door was open and something was fallen, and they wist not what it might be. They rose up and lighted a candle; and, when they saw him, they smote, beat, and wounded him to the death. I have brought him thus in many a jeopardy, more than I can now reckon. I should find many more, if I me well bethought, which I shall tell you hereafter. Also I have carried-on with dame Ersewynd his wife. I would I had not done it. I am sorry for it. It is to her great shame, and that me repenteth."

Grymbart said: "Uncle, I understand you not."

He said: "I have trespassed with his wife."

"Ye shrive you, as though ye held somewhat behind. I wot not what ye mean, ne where ye have learned this language."

"Ach, dear nephew, it were great shame if I should say it openly as it happened. I have lain by mine aunt: I am your uncle; I should anger you if I spake villainy of women. Nephew, now have I told you all that I can think on. Set me penance, and absolve me, for I have great repentance."

Grymbart was subtle and wise. He broke a rod off a tree and said: "Uncle, now shall ye smite yourself thrice with this rod on your body, and then lay it down upon the ground, and spring three times there-over, without bowing of your legs and without stumbling; and then shall ye take it up and kiss it friendly in token of meekness and obedience of your penance that I gave you. Herewith be ye quit of all sins that ye have done to this day, for I forgive it you all."

The Fox was glad.



"THE FOX TAKETH MY CAPON FROM MY TABLE!" (see p. 30)



" UNCLE, IF YE WILL FIND, CREEP FURTHER IN " (see p. 31)

HOW REYNARD SHROVE HIMSELF

Then said Grymbart to his uncle : “ Uncle, see now henceforth that ye do good works : read your psalms, go to church, fast, and keep your holy days, and give your alms ; and leave your sinful and ill life, your theft, and your treason, and so may ye come to mercy.”

The Fox promised that he would so do, and then went they both together toward the Court.

A little beside the way as they went stood a cloister of black nuns, where many geese, hens, and capons went without the walls ; and, as they went talking, the Fox brought Grymbart out of the right way thither, and without the walls by the barn went the poultry. The Fox espied them, and saw a fat young capon which went alone from his fellows, and leapt, and caught him that the feathers flew about his ears, but the capon escaped.

Grymbart said : “ What, uncle, cursed man, what will ye do ! Will ye for one of these pullets fall again in all your sins of which ye have shriven you ? Ye ought sore repent you.”

Reynard answered : “ Truly, cousin, I had all forgotten ! Pray God that he forgive it me, for I will never do so more.”

Then turned they again over a little bridge ; yet the Fox always looked after the poultry : he could not refrain himself—that which cleaves by the bone may not out of the flesh : though he should be hanged, he could not leave-off looking after the poultry as far as he might see them.

Grymbart saw his manner, and said : “ Foul false deceiver, how go your eyes so after the poultry ! ”

The Fox said : “ Cousin, ye misdo to say to me any such words. Ye bring me out of my devotion and prayers. Let me say a *Pater noster* for all the souls

REYNARD THE FOX

of poultry and geese that I have betrayed and oft with falsehood stolen from these holy nuns."

Grymbart was not well satisfied, but the Fox had ever his eyes toward the poultry till at last they came in the way again, and then turned they toward the Court. How sore quaked then Reynard when they approached the Court! For he wist well that he had for to answer to many a foul feat and theft that he had done.

CHAPTER XIII

How the Fox came to the Court, and how he excused him before the King

AT the first when it was known in the Court that Reynard the Fox and Grymbart his cousin were come to the Court, there was none so poor nor so feeble of kin and friends but that he made him ready for to complain on Reynard the Fox.

Reynard looked as he had not been afraid, and held him better than he was, for he went forth proudly with his nephew through the highest street of the Court just as [if] he had been the King's son and had not trespassed to any man the value of a hair; and went in the middle of the place standing before Noble the King and said: "God give you great honour and worship. There was never King that ever had a truer servant than I have been to your good grace, and yet am. Nevertheless, dear Lord, I know well that there are many in this Court that would destroy me if ye would believe them; but nay, God thank you, it is not fitting to your Crown to believe these false deceivers and liars lightly. To God might it be complained how that these false liars and flatterers now-

HOW THE FOX CAME TO COURT

a-days in the Lord's Courts are most heard and believed; the knaves and false deceivers are borne up for to do to good men all the harm and damage they may. Our Lord God will one day pay them their wages."

The King said: "Peace, Reynard, false thief and traitor! How well can ye bring forth fair tales!—and all will not help you a straw. Ween ye with such flattering words to be my friend?—ye have so oft served me so as ye now shall well know. The peace that I have commanded and sworn, that have ye well holden, have ye?"

Chanticleer could no longer be still, but cried: "Alas, what have I by this peace lost!"

"Be still, Chanticleer; hold your mouth! Let me answer this foul thief. Thou shrewd fell thief", said the King, "thou sayest that thou lovest me well; that hast thou showed well on my messengers, these poor fellows, Tybert the Cat and Bruin the Bear, which yet are all bloody; which chide not ne say not much, but that shall this day cost thee thy life. *In nomine Patris et Christi filii.*"

Said the Fox: "Dear Lord and mighty King, if Bruin's crown be bloody, what is that to me? When he ate honey at Lantfert's house in the village and did him hurt and damage, there was he beaten therefor; if he had willed, he is so strong of limbs, he might well have been avenged ere he sprang into the water. Then came Tybert the Cat, whom I received friendly. If he went out without my counsel for to steal mice to a Priest's house, and the Priest did him harm, should I pay-for that, then might I say I were not happy. Not so, my liege lord. Ye may do what ye will, though my matter be clear and good; ye may boil me or roast, hang or make me blind. I cannot

REYNARD THE FOX

escape you. We stand all under your correction. Ye be mighty and strong : I am feeble ; and my help is but small. If ye put me to the death, it were a small vengeance.”

While they thus spake, up sprang Bellyn the Ram and his ewe Dame Olwey, and said : “ My Lord the King, hear our complaint.” Bruin the Bear stood up with all his lineage and his fellows. Tybert the Cat, Isegrim the Wolf, Cuwart the Hare, and Pancer, the Boar, the Camel, and Brunel the Goose ; the Kid and the Goat ; Baldwyn the Ass, Borre the Bull, Hamel the Ox, and the Weasel ; Chanticleer the Cock ; Pertelot [the Hen] with all their children—all these made great rumour and noise, and came forth openly before their Lord the King, and caused the Fox to be taken and arrested.

CHAPTER XIV

How the Fox was arrested and judged to death

HEREUPON was a Parliament ; and they desired that Reynard should be dead. And whatsoever they said against the Fox, he answered to each to them. Never heard man of such beasts such plaints of wise counsel and subtle inventions. And on the other side, the Fox made his excuse so well and seemlily thereon, that they that heard it wondered thereof. They that heard and saw it may tell it forth for truth : I shall short[en] the matter and tell you further of the Fox. The King and the Council heard the witnesses of the complaints of Reynard's misdeeds. It went with them as it oft does—the feeblest hath the worst. They gave sentence, and judged that the Fox should

THE FOX LED TO THE GALLOWS

be dead and hanged by the neck. Then list not he to play. All his flattering words and deceits could not help him. The judgment was given, and that must be done. Grymbart his nephew and many of his lineage could not find in their hearts to see him die, but took leave sorrowfully, and quitted the Court.

The King bethought him, and marked how many a youngling departed from thence all weeping, which were nigh of his kin; and said to himself: "Here behoveth other counsel hereto; though Reynard be a knave, there be many good of his lineage."

Tybert the Cat said: "Sir Bruin and Sir Isegrim, how are ye thus slow? It is almost even. Here are many bushes and hedges. If he escaped from us and were delivered out of this peril, he is so subtle, and so wily, and knows so many deceits, that he should never be taken again. Shall we hang him? How stand ye all thus? Ere the gallows can be made ready it will be night."

Isegrim bethought him then, and said: "Hereby is a gibbet or gallows." And with that word he sighed.

And the Cat espied that, and said: "Isegrim, ye be afraid! Is it against your will? Think ye not that he himself went and laboured that both your brethren were hanged? Were ye good and wise, ye should thank him, and ye should not therewith so long tarry."

CHAPTER XV

How the Fox was led to the gallows

ISEGRIM growled and said: "Ye make much ado, Sir Tybert; had we a halter which were meet for his neck and strong enough, we should soon make an end."

REYNARD THE FOX

Reynard the Fox, which long had not spoken, said to Isegrim: "Short[en] my pain. Tybert hath a strong cord which caught him in the Priest's house, when he bit off the Priest's genitals. He can climb well, and is swift; let him bear up the line. Isegrim and Bruin, this becometh you well, that ye thus do to your nephew! I am sorry that I live thus long; haste you—ye be set thereto; it is evil done that ye tarry thus long. Go before, Bruin, and lead me; Isegrim, follow fast, and see well to [it], and be wary that Reynard go not away."

Then said Bruin: "It is the best counsel that I ever yet heard, that Reynard here saith."

Isegrim commanded anon and bade his kin and friends that they should see to Reynard that he escaped not, for he is so wily and false. They held him by the feet, by the beard; and so kept him that he escaped not from them.

The Fox heard all these words, which touched him nigh, yet spake he and said: "Oh, dear uncle, methinketh ye pain yourself sore for to do me hurt and damage. If I durst, I would p[r]ay you of mercy, though my hurt and sorrow is pleasant to you. I wot well, if mine aunt, your wife, bethought her well of old-times, she would not suffer that I should have any harm; but now I am he that now ye will do on me what it shall please you. Ye Bruin and Tybert, God give you shame's death if ye do to me your worst. I wot whereto I shall. I may die but once—I would that I were dead already! I saw my father die—he had soon done."

Isegrim said: "Let us go, for ye curse us because we lengthen the time. Evil might we fare if we abide any longer."

He went forth with great envy on the one side, and

THE FOX LED TO THE GALLOWES

Bruin stood on the other side ; and so led they him forth toward the gallows. Tybert ran with a good will before, and bare the cord ; and his throat was yet sore of the snare, and his head did him woe of the stroke that he had received : that happened by the counsel of the Fox, and that thought he now to requite.

Tybert, Isegrim, and Bruin went hastily with Reynard to the place where the felons are wont to be put to death. Noble the King and the Queen and all that were in the Court followed after, for to see the end of Reynard. The Fox was in great dread if him misshapped, and bethought him oft how he might save him from the death ; and the three that so sore desired his death, how he might deceive them and bring them to shame ; and how he might bring the King with lies for to hold with him against them. This was all that he studied, how he might put away his sorrow with wiles ; and thought thus : “ Though the King and many one be upon me angry, it is no wonder, for I have well deserved it ; nevertheless, I hope for to be yet their best friend. And yet shall I never do them good. How strong that the King be, and how wise that his Council be, if I am allowed use of my words I know so many an invention, I shall come to mine above as far as they would come to the gallows.” *

Then said Isegrim : “ Sir Bruin, think now on your red crown which by Reynard’s means ye caught : we have now the time that we may well reward him. Tybert, climb up hastily and bind the cord fast to the lime-tree, and make a slip-knot or a noose—ye be the lightest ; ye shall this day see your will of him.

* Meaning, perhaps : “ I shall rise in esteem as high as they would raise me on the gallows.” See Index, *s.v. above*.

REYNARD THE FOX

Bruin, see well to [it] that he escape not, and hold fast. I will help that the ladder be set up, that he may go upward thereon."

Bruin said: "Do. I shall help him well."

The Fox said: "Now may my heart be well heavy for great dread; for I see the death before mine eyes, and I may not escape. My Lord the King, and dear Queen, and further all ye that here stand, ere I depart from this world I pray you of a boon: that I may before you all make my confession openly, and tell my defaults all so clearly that my soul may not be encumbered, and also that no man hereafter bear no blame for my theft ne for my treason. My death shall be to me the easier, and pray ye all to God that he have mercy on my soul!"

CHAPTER XVI

How the Fox made openly his confession before the King and before all them that would hear it

ALL they that stood there had pity when Reynard said those words, and said it was but a little request if the King would grant it him, and they prayed the King to grant it him. The King gave him leave.

Reynard was well glad, and hoped that it might fall better, and said thus: "Now help, *Spiritus Domini*, for I see here no man but I have trespassed unto. Nevertheless yet was I, unto the time that I was weaned from the teat, one of the best children that could anywhere be found. I went then and played with the lambs, because I heard them gladly bleat. I was so long with them that at the last I bit one: there learned I first to lap of the blood. It savoured



" TRULY, COUSIN, I HAD ALL FORGOTTEN " (see p. 33)

[face p. 40



“YE SHALL THIS DAY SEE YOUR WILL OF HIM” (see p. 39)

REYNARD'S CONFESSION

well ; methought it right good. And after I began to taste of the flesh thereof, I was dainty ; so that after that I went to the gate into the wood : there heard I the kids bleat—and I slew of them twain. I began to wax bold after. I slew hens, poultry, and geese wherever I found them. Thus became my teeth all bloody. After this, I waxed so fell and so wroth that whatsoever I found what I might over[come], I slew all. Thereafter came I by Isegrim, now in the winter, where he hid him under a tree, and explained to me that he was mine uncle. When I heard him then explain [our] alliance, we became fellows, which I may well repent. We promised each to other to be true and to use good fellowship, and began to wander together. He stole the great things and I the small, and all was common between us. Yet he made it so that he had the best share—I got not half my part. When that Isegrim got a calf, a ram, or a wether, then raged he, and was angry on me ; and drove me from him, and held my part and his too, so good is he. Yet this was of the least. But when it so lucked that we took an ox or a cow, then came thereto his wife with seven children ; so that unto me might scarcely come one of the smallest ribs, and yet, had they eaten all the flesh thereof, therewithall must I be content—not for that I had so great need, for I have so great treasure and goods of silver and of gold that seven wains could not carry it away.”

When the King heard him speak of this great goods and riches, he burned in the desire and covetousness thereof, and said : “ Reynard, what has become of the riches ? Tell me that.”

The Fox said : “ My Lord, I shall tell you. The riches was stolen. And had it not be stolen, it would have cost you your life and you would have been

REYNARD THE FOX

murdered—which God forbid ! ; and would have been the greatest hurt in the world.”

When the Queen heard that, she was sore afraid and cried aloud : “ Alas and weleaway, Reynard ! what say ye ? I conjure you by the long way that your soul shall go, that ye tell us openly the truth hereof, as much as ye know of this great murder that would have been done on my Lord, that we all may hear it ! ”

Now hearken how the Fox will flatter the King and Queen, and will win both their goodwill and loves, and will hinder them that labour for his death. He will unbind his paek, and lie, and by flattery and fair words will bring forth so his matters that it will be supposed for truth.

In a careworn countenance spake the Fox to the Queen : “ I am in such case now that I must needs die ; and, had ye me not so sore eonjured, I will not jeopardize my soul, and if I so died I should go therefor into the pain of hell. I will say nothing but that I will make it good, for piteously he would have been murdered of his own folk. Nevertheless they that were most prinicipal in this feat were of my next kin, whom gladly I would not betray, if the eare were not of the hell.”

The King was heavy of heart, and said : “ Reynard, sayest thou to me the truth ? ”

“ Yes ”, said the Fox. “ See ye not how it standeth with me ? Ween ye that I will damn my soul ? What would it avail me if I now said otherwise than truth—my death is so nigh ? There may neither prayer ne good help me.” Then trembled the Fox, by dissembling, as he had been afraid.

The Queen had pity on him, and prayed the King to have mercy on him, in shunning more harm, and that he should cause the people [to] hold their peace, and

give the Fox audience and hear what he should say.

Then commanded the King openly that each of them should be still, and suffer the Fox to say unreproved what that he would.

Then said the Fox : " Be ye now all still, sith it is the King's will, and I will tell you openly this treason. And therein I will spare no man that I know guilty."

CHAPTER XVII

How the Fox brought them in danger that would have brought him to death, and how he got the grace of the King

Now hearken how the Fox began. In the beginning he called upon Grymbart his dear cousin, which ever had helped him in his need. He did so because his words should be the better believed ; and that he henceforth might the better lie on his enemies. Thus began he first and said :

" My Lord, my father had found King Ermanric's treasure buried in a pit ; and when he had this great good, he was so proud and haughty that he had all other beasts in despite which before had been his fellows. He made Tybert the Cat to go into that wild land of Ardennes to Bruin the Bear for to do him homage, and bade him say, if he would be King, that he should come into Flanders. Bruin the Bear was glad hereof, for he had long desired it, and went forth into Flanders, where my father received him right friendly. Anon he sent for the wise Grymbart, mine nephew, and for Isegrim the Wolf, and for Tybert the Cat. Then these five came between Ghent and the thorp called Yfte : there they held their council a

REYNARD THE FOX

whole dark night long. What with the Devil's help and craft, and for my father's riches, they ordained and swore there the King's death. Now hearken, and hear this wonder! The four swore upon Isegrim's crown that they should make Bruin a King and a Lord, and bring him in the stole at Aachen, and set the crown on his head; and, if there were any of the King's friends or lineage that would be contrary or against this, him should my father with his goods and treasure expel, and take from him his might and power.

"It happed so that on a morrow-tide early when Grymbart, my nephew, was of wine almost drunk, that he told it to Dame Slopecade, his wife, in counsel, and bade her keep it secret. But she anon forgot it, and said it forth in confession to my wife upon a heath where they both went a pilgrimage, but she must first swear, by her truth and by the holy Three Kings of Cologne, that for love ne for hate she should never tell it forth, but keep it secret. But she held it not, and kept it no longer secret but till she came to me; and she then told to me all that she heard, but I must keep it in secret. And she told me so many tokens that I felt well it was truth; and for dread and fear mine hair stood right up, and my heart became as heavy as lead and as cold as ice. I thought by this a likeness which here aforetime befell to the frogs which were free and complained that they had none lord ne were not controlled, for a community without a Governor was not good, and they cried to God with a loud voice that he would ordain one that might rule them—this was all that they desired. God heard their request, for it was reasonable, and sent to them a Stork which ate and swallowed them in, as many as he could find; he was in all ways to them un-



“ THE FOUR SWORE THEY SHOULD MAKE BRUIN A KING ” (see p. 44)

[face p. 44



"NOW HARK WHAT I SAW HIM DO" (see p. 45)

merciful. Then complained they their hurt, but then it was too late : they that were before free and were afraid of nobody are now bound and must obey to strength, their king—herefor, ye rich and poor, I was anxious lest it might happen us in like wise.

“ Thus, my Lord the King, I have had care for you whereof ye acknowledge me but little thanks. I know Bruin the Bear for such a knave and ravener, wherefore I thought if he were king we should be all destroyed and lost. I know our sovereign lord the King of so high birth, so mighty, so benign and merciful, that I thought truly it had been an evil change for to have a foul stinking thief and to refuse a noble mighty stately Lion ; for the Bear hath more mad folly in his witless head, and all his ancestors, than any other hath. Thus had I in mine heart many a care, and thought always how I might break and thwart my father's false counsel, which of a churl and a traitor and worse than a thief would make a Lord and a King. Always I prayed God that he would keep our King in honour and good health, and grant him long life ; but I thought well if my father held his treasure he would with his false fellows well find the way that the King would be deposed and set aside. I was sore bethought how I might best wit where my father's goods lay. I awaited at all times, as nigh as I could, in woods, in bushes, in fields, where my father laid his eyes : were it by night or by day, cold or wet, I was always by him to espy and know where his treasure was laid.

“ On a time I lay down all flat on the ground and saw my father come running out of a hole. Now hark what I saw him do. When he came out of the hole, he looked closely about if anybody had seen him. And, when he could nowhere none see, he stopped the

REYNARD THE FOX

hole with sand, and made it even and plain like to the other ground by. He knew not that I saw it. And where his foot-track stood, there stroked he with his tail, and made it smooth with his mouth, that no man should espy it. That learned I there of my false father, and many subtleties that I before knew nothing of. Then departed he thence, and ran toward the village for to do his things ; and I forgot not, but sprang and leapt toward the hole, and how well that he had supposed that he had made all fast I was not so much a fool but that I found the hole well, and scratched and scraped with my feet the sand out of the hole, and crept therein. There found I the most plenty of silver and of gold that ever I saw. Here is none so old that ever so much saw on one heap in all his life. Then took I Ermelyn my wife to help, and we ne rested night ne day to bear and carry away, with great labour and pain, this rich treasure into another place that lay for us better, under an hedge in a deep hole. In the meanwhile that mine housewife and I thus laboured, my father was with them that would betray the King. Now may ye hear what they did ! Bruin the Bear and Isegrim the Wolf sent all the land about if any man would take wages that they should come to Bruin and he would pay them their pay or wages before [in advance]. My father ran all over the land and bare the letters. He wist little that he was robbed of his treasure ; yea, though he might have dwelt-in all the world, he had not been able to find a penny thereof.

“ When my father had been over all in the land between the Elbe and the Somme, and had gotten many a soldier that would the next summer have come to help Bruin, then came he again to the Bear and his

REYNARD'S GALLOWS-SPEECH

fellows, and told them in how great a venture he had been before the burrows in the land of Saxony, and how the hunters daily ridden and hunted with hounds after him in such wise that he scarcely escaped with his life. When he had told this to these four false traitors, then showed he them letters that pleased much. To Bruin therein were written twelve-hundred of Isegrim's lineage by name, without the Bears, the Foxes, the Cats, and the Badgers—all these had sworn that with the first messenger that should come for them they should be ready, and come for to help the Bear if they had their wages a month before. This espied I, I thank God. After these words my father went to the hole where his treasure had lain, and would look upon it. Then began he a great care—what he sought he found nothing. He found his hole broken, and his treasure borne away. There did he what I may well sorrow and bewail, for [in] great anger and sorrow he went and hung himself. Thus abode the treason of Bruin by my subtlety after *. Now see my misfortune! These traitors Isegrim and Bruin are now most privy of counsel about the King, and sit by him on the high bench. And I, poor Reynard, have ne thanks ne reward! I have buried mine own father, in order that the King should have his life. My Lord", said the Fox, "where are they that would so do—that is, to destroy themselves for to keep you?"

The King and the Queen hoped to win the treasure, and without Council took to them Reynard and prayed him that he would do so well as to tell them where this treasure was.

Reynard said: "How should I tell the King or

* Meaning: Such was the issue of Bruin's treason as a result of my slyness.

REYNARD THE FOX

them that would hang me for love of the traitors and murderers which by their flattery would fain bring me to death? Should I tell to them where my goods are, then were I out of my wits."

The Queen then spake: "Nay, Reynard, the King shall let you have your life, and shall altogether forgive you, and ye shall be from henceforth wise and true to my lord."

The Fox answered to the Queen: "Dear Lady, if the King will believe me, and that he will pardon and forgive me all my old trespasses, there was never King so rich as I shall make him. For the treasure that I shall cause him to have is right costly and may not be numbered."

The King said: "Aeh, Dame, will ye believe the Fox? Save your reverence, he is born to rob, steal, and to lie. This cleaves to his bones, and cannot be had out of the flesh."

The Queen said: "Nay, my Lord, ye may now well believe him. Though he were before fell, he is now changed otherwise than he was. Ye have well heard that he hath impeached his father and the Badger his nephew, which he might well have laid on other beasts if he would have been false, fell, and a liar."

The King said: "Dame, will ye then have it so, and think ye it best to be done, though I supposed it would hurt me I will take all these trespasses of Reynard upon me and believe his words. But I swear by my erown, if he ever hereafter misdo and trespass, that shall he dear pay-for and all his lineage unto the ninth degree."

The Fox looked on the King from time to time, and was glad in his heart, and said: "My Lord, I were not wise if I should say things that were not true."

The King took up a straw from the ground, and

pardoned and forgave the Fox all the misdeeds and trespasses of his father and of him also.

If the Fox was then merry and glad, it was no wonder ; for he was quit of his death and was all free and frank of all his enemies.

The Fox said : “ My Lord the King and noble Lady the Queen, God reward you this great honour that ye do to me. I shall think and also thank you for it in such wise that ye shall be the richest king of the world ; for there is none living under the sun that I vouchsafe better my treasure on than on you both.”

Then took the Fox up a straw and proffered it to the King, and said : “ My most dear Lord, please it you to receive here the rich treasure which King Ermanric had. For I give it unto you with a free will, and [ac]knowledge it openly.”

The King received the straw, and threw it merely from him with a joyous visage, and thanked much the Fox.

The Fox laughed in himself.

The King then hearkened after the counsel of the Fox. And all that there were were at his will.

“ My Lord ”, said he, “ hearken and mark well my words ! In the west side of Flanders there standeth a wood and is named Hulsterlo, and a water that is called Krekenpit lieth thereby. This is so great a wilderness that oft in a whole year man nor wife cometh therein save they that will, and they that will not shun it. There lieth this treasure hidden. Understand well that the place is called Krekenpit, for I advise you, for the least hurt, that ye and my Lady go both thither ; for I know none so true that I durst on your behalf trust—wherefore go yourself. And when ye come to Krekenpit ye will find there two birch-trees standing next to the pit. My Lord, to

REYNARD THE FOX

those birch-trees will ye go : there lieth the treasure buried. There must ye scrape and dig away a little the moss on the one side. Theré will ye find many a jewel of gold and silver, and there will ye find the crown which King Ermanric wore in his days. That would Bruin the Bear have worn, if his will had gone forth. Ye will see many a costly jewel, with rich stones set in gold work, which cost many a thousand mark. My Lord the King, when ye now have all these goods, how oft will ye say in your heart and think : ‘ Oh how true art thou, Reynard the Fox, that with thy subtle wit delvest and hidest this great treasure ! God give thee good hap and welfare wherever thou be ! ’ ”

The King said : “ Sir Reynard, ye must come and help us to dig up this treasure. I know not the way. I should never be able to find it. I have heard often named Paris, London, Aachen, and Cologne ; as methinketh, this treasure lieth right as ye mocked and jested, for ye name Krekenpit. That is a feigned name.”

These words were not good to the Fox, and he said with an angry mood, and dissembled and said : “ Yea, my Lord the King, ye be as nigh that as from Rome to May. Ween ye that I will lead you to river Jordan ? Nay, I shall bring you out of doubt and show it you by good witness.”

He called loud : “ Cuwart the Hare, come here before the King.” The beasts saw all thitherward, and wondered what the King would. The Fox said to the Hare : “ Cuwart, are ye a-cold ; how tremble ye and quake so ? Be not afraid !—and tell my Lord the King here the truth, and that I charge you, by the faith and truth that ye owe him and to my Lady the Queen, of such thing as I shall demand of you.”

REYNARD'S GALLOWS-SPEECH

Cuwart said: "I will say the truth, though I should lose my neck therefor. I will not lie, ye have charged me so sore, if I know it."

"Then say, know ye not where Krekenpit standeth? Is that in your mind?"

The Hare said: "I knew that well twelve year ago, where that standeth. Why ask ye that? It standeth in a wood named Hulsterlo, upon a warren in the wilderness. I have suffered there much sorrow for hunger and for cold, yea, more than I can tell. Pater Symonet the Friar used to make there false money, wherewith he bare himself out and all his fellowship; but that was before ere I had fellowship with Ryn the Hound, which made me escape many a danger—as he could well tell if he were here, and that I never in my days trespassed against the King otherwise than I ought to do with right."

Reynard said to him: "Go again to yonder fellowship. Hear ye, Cuwart? My Lord the King desireth no more to know of you."

The Hare returned, and went again to the place he came from.

The Fox said: "My Lord the King, is it true what I said?"

"Yea, Reynard", said the King, "forgive it me; I did evil that I believed you not. Now, Reynard, friend, find the way that ye go with us to the place and pit where the treasure lieth."

The Fox said: "It is a wonder thing. Think ye that I would not fain go with you?—if it were so with me that I might go with you in such wise that it no shame were unto your Lordship, I would go. But, nay, it may not be! Hearken what I shall say, and must needs, though it be to me villainy and shame! When Isegrim the Wolf, in the Devil's name, went

REYNARD THE FOX

into religion and became a monk shorn in the Order, then the provender of six monks was not sufficient to him and had not enough to eat : he then plained and wailed so sore that I had pity on him, for he became slow and sick. And, because he was of my kin, I gave him counsel to run away ; and so he did. Wherefore I stand accursed, and am in the Pope's ban and sentence. I will to-morrow betimes, as the sun riseth, take my way to Rome for to be absolved and take pardon. And from Rome I will over the sea into the Holy Land, and will never return again till I have done so much good that I may with credit go with you. It were great reproof to you, my Lord the King, in what land that I accompanied you that men should say ye raided, and accompanied yourself, with a cursed and person excommunicated."

The King said : " Sith that ye stand accursed in the censures of the Church, if I went with you men should impute villainy unto my crown. I shall then take Cuwart or some other to go with me to Kreckenpit ; and I counsel you, Reynard, that ye put you yourself out of this curse."

" My Lord ", quoth the Fox, " therefore will I go to Rome as hastily as I may. I shall not rest by night nor day till I be absolved."

" Reynard ", said the King, " methinketh ye are turned into a good way. God give you grace to accomplish well your desire."

As soon as this speaking was done, Noble the King went and stood upon a high stage of stone and commanded silence to all the beasts, and that they should sit down in a ring round upon the grass, everyone in his place after his estate and birth. Reynard the Fox stood by the Queen, whom he ought well to love.

Then said the King : " Hear ye all that be poor and

REYNARD'S GALLOWS-SPEECH

rich, young and old, that standeth here ! Reynard, one of the head officers of my house, had done so evil, which this day should have been hanged, hath now in this Court done so much that I and my wife the Queen have promised to him our grace and friendship. The Queen hath prayed much for him, insomuch that I have made peace with him. And I give to him his life and member[ship of my Council] freely again, and I command you upon your life that ye do worship to Reynard and his wife, and to his children, wheresoever ye meet them by day or night. And I will also hear no more complaints of Reynard. If he hath heretofore misdone and trespassed, he will no more misdo ne trespass, but now better him. He will to-morrow early go to the Pope for pardon and forgiveness of all his sins, and forth over the sea to the Holy Land, and he will not come again till he bring pardon of all his sins."

This tale heard Tyselyn the Raven, and leapt to Isegrim, to Bruin, and to Tybert, there as they were, and said : " Ye caitifs, how goeth it now ? Ye unhappy folk, what do ye here ? Reynard the Fox is now a squire and a courtier, and right great and mighty in the Court. The King hath acquitted him quite of all his offences, and forgiven him all his trespasses and misdeeds. And ye be all betrayed and appeached."

Isegrim said : " How may this be ? I trow Tyselyn that ye lie."

" I do not, certainly ", said the Raven.

Then went the Wolf and the Bear to the King. Tybert the Cat was in great care ; he was so sore afraid that, for to have the Fox's friendship, he would well forgive Reynard the loss of his one eye that he lost in the Priest's house : he was so woe he wist not

REYNARD THE FOX

what to do—it were well for him that he never had seen the Fox.

CHAPTER XVIII

How the Wolf and the Bear were arrested by the labour of Reynard the Fox

ISEGRIM came proudly over the field before the King, and he thanked the Queen, and spake with a fell mood ill words on the Fox, in such wise that the King heard it and was wroth, and made the Wolf and the Bear anon to be arrested. Ye saw never mad dogs do more harm than was done to them. They were both fast bound so sore that all that night they might not stir hand ne foot. They could scarcely roar ne move any joint. Now hear how the Fox forth did ! He hated them. He laboured so to the Queen that he got leave for to have as much of the Bear's skin upon his back as a foot long and a foot broad, for to make him thereof a scrip : then was the Fox ready if he had four strong shoes. Now hear how he did for to get these shoes !

He said to the Queen : “ Madam, I am your pilgrim. Here is mine uncle, Sir Isegrim, that hath four strong shoes which were good for me. If he would let me have two of them, I would on the way busily think on your soul, for it is right that a pilgrim should always think and pray for them that do him good. Thus may ye do your soul good if ye will. And also if ye might get of mine aunt Dame Ersewynd also two of her shoes to give me, she may well do it, for she goeth but little out, but abideth always at home.”

Then said the Queen : “ Reynard, such shoes are necessary for you : ye may not be without them.

HOW REYNARD GOT HIS SHOES

They shall be good for you to keep your feet whole for to pass with them many a sharp mountain and stony rocks. Ye can find no better shoes for you than such as Isegrim and his wife have and wear. They be good and strong. Though it should touch their life, each of them shall give you two shoes with which to accomplish your high pilgrimage.”

CHAPTER XIX

How Isegrim and his wife Ersewynd must suffer their shoes to be plucked off, and how Reynard put on the shoes for to go to Rome with

THUS hath this false pilgrim gotten from Isegrim two shoes from his feet, which were hauled off the claws to the sinews. Ye saw never fowl that men roasted lie so still as Isegrim did when his shoes were hauled off. He stirred not, and yet his feet bled. Then, when Isegrim was unshod, then must Dame Ersewynd his wife lie down in the grass with a heavy mien. And she lost there her hinder shoes.

Then was the Fox glad, and said to his aunt in scorn: “My dear aunt, how much sorrow have ye suffered for my sake?—which me sore repenteth, save this—hereof I am glad, for ye are the dearest of all my kin. Therefore I will gladly wear your shoes. Ye shall be partner of my pilgrimage, and share the pardon that I shall with your shoes fetch over the sea.”

Dame Ersewynd was so woe that she scarcely could speak. Nevertheless this she said: “Ah, Reynard, that ye now all thus have your will, I pray God to avenge it!”

Isegrim and his fellow the Bear held their peace, and

REYNARD THE FOX

were all still. They were evil at ease, for they were bound and sore wounded. Had Tybert the Cat have been there, he would also somewhat have suffered, in such wise as he would not have escaped thence without hurt and shame.

The next day, when the sun arose, Reynard then did grease his shoes which he had of Isegrim and Ersewynd his wife, and put them on, and bound them to his feet, and went to the King and to the Queen and said to them with a glad mien: "Noble Lord and Lady, God give you good morrow, and I desire of your grace that I may have wallet and staff blessed as belongeth to a pilgrim."

Then the King anon sent for Bellyn the Ram; and, when he came, he said: "Sir Bellyn, ye shall do mass before Reynard, for he shall go on pilgrimage; and give to him wallet and staff."

The Ram answered again, and said: "My Lord, I dare not do that, for he hath said that he is in the Pope's curse."

The King said what thereof Master Gelys hath said to us: 'If a man had done as many sins as all the world and he would then sins forsake, shrive him and receive penance, and do by the Priest's counsel—God will forgive them and be merciful unto him.' Now will Reynard go over the sea into the Holy Land, and make him clear of all his sins.

Then answered Bellyn to the King: "I will not do little ne much herein unless ye secure me harmless in the spiritual court, before the bishop Prendelor and before his archdeacon Looswind and before Sir Rapiamus, his official."

The King began to wax wroth, and said: "I shall not pray you so much in half a year! I had liever hang you than I should so much pray you for it!"



“CUWART THE HARE, COME HERE BEFORE THE KING” (see p. 50)

[face p. 56



“ SIR BELLYN, YE SHALL DO MASS BEFORE REYNARD ” (see p. 56)

REYNARD PREPARES FOR PILGRIMAGE

When the Ram saw that the King was angry, he was so sore afraid that he quoke for fear, and went to the altar and sang in his books, and read such as him thought good over Reynard, which little set thereby save that he would have the credit thereof.

When Bellyn the Ram had all said his service devoutly, then he hung on the fox's neck a wallet covered with the skin of Bruin the Bear and a little palster thereby. Then was Reynard ready toward his journey. Then looked he toward the King, as [if] he had been sorrowful to depart ; and feigned as [if] he had wept, just as [if] he had lamented in his heart ; but, if he had any sorrow, it was because all the other that were there were not in the same plight as the Wolf and Bear were brought in by him. Nevertheless he stood and prayed them all to pray for him, like as he would pray for them. The Fox thought that he tarried long, and would fain have departed ; for he knew himself guilty.

The King said : “ Reynard, I am sorry ye be so hasty, and will no longer tarry.”

“ Nay, my Lord, it is time, for we ought not spare to do well—I pray you to give me leave to depart : I must do my pilgrimage.”

The King said : “ God be with you ! ” and commanded all them of the Court to go and convey Reynard on his way, save the Wolf and the Bear which fast lay bound. There was none that durst be sorry therefor, and if ye had seen Reynard how gravely he went with his wallet and palster on his shoulder, and the shoes on his feet, ye would have laughed. He went and showed him outward wisely, but he laughed in his heart that all they [who] brought him forth had a little before been with him so wroth. And also the King which so much hated him, he had made him

REYNARD THE FOX

such a fool that he brought him to his own intent. He was a pilgrim of deuce-ace.

“ My Lord the King ”, said the Fox, “ I pray you to return again. I will not that ye go any further with me. Ye might have harm thereby. Ye have there two murderers arrested. If they escape you, ye might be hurt by them. I pray God keep you from misadventure ! ” With these words he stood up on his hind-feet, and prayed all the beasts great and small that would be partners of his pardon, that they would pray for him.

They said that they all would remember him.

Then departed he from the King so heavily that many of them grieved.

Then said he to Cuwart the Hare and to Bellyn the Ram merrily : “ Here, friends, shall we now depart ? Ye will and God will accompany me further. Ye two made me never angry. Ye be good for to walk with, courteous, friendly, and not complained on of any beast. Ye be of good rank and ghostly of your living : ye live both as I did when I was a recluse. If ye have leaves and grass ye be pleased—ye reck not of bread, of flesh, ne such manner food.”

With such flattering words hath Reynard these two flattered that they went with him till they came before his house Maleperduys.

CHAPTER XX

How Cuwart the Hare was slain by the Fox

WHEN the Fox was come before the gate of his house, he said to Bellyn the Ram : “ Cousin, ye shall abide here without ; I and Cuwart will go in, for I will pray

CUWART THE HARE SLAIN BY REYNARD

Cuwart to help me to take my leave of Ermelyn my wife, and to comfort her and my children."

Bellyn said: "I pray him to comfort them well."

With such flattering words brought he the Hare into his hole in an evil hour. There found they Dame Ermelyn lying on the ground with her younglings, which were full of anxiety for dread of Reynard's death. But, when she saw him come, she was glad. But, when she saw his wallet and palster, and espied his shoes, she marvelled and said: "Dear Reynard, how have ye sped?"

He said: "I was arrested in the Court, but the King let me go. I must go a pilgrimage. Bruin the Bear and Isegrim the Wolf they be pledge for me. I thank the King he hath given to us Cuwart here, for to do with him what we will. The King said himself that Cuwart was the first that on us complained, and by the faith that I owe you I am right wroth on Cuwart."

When Cuwart heard these words he was sore afraid. He would have fled but he could not, for the Fox stood between him and the gate; and he caught him by the neck. Then cried the Hare: "Help, Bellyn, help! Where be ye? This pilgrim slayeth me!" But that cry was soon done, for the Fox had anon bitten his throat a-two.

Then said he: "Let us go eat this good fat hare." The young whelps came also. Thus held they a great feast, for Cuwart had a good fat body. Ermelyn ate the flesh and drank the blood: she thanked oft the King that he had made them so merry. The Fox said: "Eat as much as ye may: he will pay for it if we will fetch it."

She said: "Reynard, I trow ye mock. Tell me the truth how ye be departed thence."

REYNARD THE FOX

“ Dame, I have so flattered the King and the Queen that I suppose the friendship between us will be right thin. When he shall know of this, he will be angry, and hastily seek me for to hang me by mine neck. Therefore let us depart, and steal secretly away in some other forest where we may live without fear and dread, and there we may live seven year and more and [they] find us not. There is plenty of good food of partridges, woodcocks, and much other wild-fowl, Dame ; and, if ye will come with me thither, there are sweet wells and fair and clear running brooks—Lord God, how sweet air is there ! There may we be in peace and ease, and live in great wealth. For the King hath let me go because I told him that there was great treasure in Krekenpit ; but there shall he find nothing, though he sought ever. This shall sore anger him when he knoweth that he is thus deceived. What ! trow ye how many a great lie must I lie ere I could escape from him ? It was hard that I escaped out of prison—I was never in greater peril ne nearer my death. But, how it ever go, I shall by my will never more come in the King’s danger. I have now gotten my thumb out of his mouth, that thank I my subtlety.”

Dame Ermelyn said : “ Reynard, I counsel that we go not into another forest, where we should be strange and solitary. We have here all that we desire. And ye be here lord of our neighbours—wherefore shall we leave this place and adventure us in a worse ? We may abide here sure enough. If the King would do us any harm or besiege us, here are so many by or side holes, in such wise as we shall escape from him : in abiding here we cannot do amiss. We know all by-paths everywhere, and, ere he take us with might, he must have much help thereto. But that ye have

CUWART THE HARE SLAIN BY REYNARD

sworn that ye will go oversea and abide there, that is the thing that toucheth me most."

"Nay, Dame, care not therefor. 'How more forsworn, how more forlorn.' I went once with a good man that said to me that an extorted oath, or oath sworn by force, was none oath. Though I went on this pilgrimage, it would not avail me a cat's tail. I will abide here and follow your counsel. If the King hunt after me, I will keep me as well as I may. If he be me too mighty, yet I hope with subtlety to beguile him. I shall unbind my sack. If he will seek harm he shall find harm."

Now was Bellyn the Ram angry that Cuwart his fellow was so long in the hole, and called loud: "Come out, Cuwart, in the Devil's name—how long will Reynard keep you there? Haste you, and come! Let us go!"

When Reynard heard this, he went out, and said softly to Bellyn the Ram: "Dear Bellyn, wherefore be ye angry? Cuwart speaketh with his dear aunt. Methinketh ye ought not to be displeased therefor. He bade me say to you ye might well go before, and he shall come after: he is lighter of foot than ye. He must tarry awhile with his aunt and her children—they weep and cry because I shall go from them."

Bellyn said: "What did Cuwart? Methought he cried after help."

The Fox answered: "What say ye, Bellyn? Think ye that he should have any harm? Now hark what he then did. When we were come into mine house, and Ermelyn my wife understood that I should go over-sea, she fell down in a swoon; and, when Cuwart saw that, he cried loud: 'Bellyn, come help mine aunt to bring her out of her swoon.'"

Then said the Ram : “ In faith, I understood that Cuwart had been in great danger.”

The Fox said : “ Nay truly, ere Cuwart should have any harm in my house I had liever that my wife and children should suffer much hurt.”

CHAPTER XXI

*How the Fox sent the head of Cuwart the Hare to the King
by Bellyn the Ram*

THE Fox said : “ Bellyn, remember ye not that yesterday the King and his Council commanded me that, ere I should depart out of this land, I should send to him two letters? Dear cousin, I pray you to bear them—they be ready written.”

The Ram said : “ I know not. If I knew that your inditing and writing were good, ye might peradventure so much pray me that I would bear them, if I had anything to bear them in.”

Reynard said : “ Ye shall not fail to have somewhat to bear them in. Rather than they should be unborne, I shall rather give you my wallet that I bear, and put the King’s letters therein, and hang them about your neck. Ye shall have of the King great thanks therefor, and be right welcome to him.”

Hereupon Bellyn promised him to bear these letters.

Then returned Reynard into his house, and took the wallet, and put therein Cuwart’s head, and brought it to Bellyn for to bring him in danger ; and hung it on his neck, and charged him not for to look in the wallet if he would have the King’s friendship. “ And if ye will that the King take you into his grace and love you, say that ye yourself have made the letter

CUWART'S HEAD SENT TO THE KING

and indited it, and have given the counsel that it is so well made and written. Ye shall have great thanks therefor."

Bellyn the Ram was glad hereof, and thought he would have great thanks, and said: "Reynard, I know well what ye now do for me. I shall be in the Court greatly praised when it is known that I can so well indite and make a letter, though I cannot make it. Ofttimes it happeneth that God suffereth some to have credit and thanks of the labours and skill of other men; and so it shall befall me now. Now, what counsel ye, Reynard? Shall Cuwart the Hare come with me to the Court?"

"Nay", said the Fox; "he shall anon follow you. He cannot yet come, for he must speak with his aunt. Now go ye forth before. I shall show to Cuwart secret things which are not yet known."

Bellyn said: "Farewell, Reynard"; and went him forth to the Court. And he ran and hasted so fast that he came before midday to the Court, and found the King in his palace with his barons. The King marvelled when he saw him bring the wallet again which was made of the Bear's skin. The King said: "Say on, Bellyn—from whence come ye? Where is the Fox? How is it that he hath not the wallet with him?"

Bellyn said: "My Lord, I shall say you all that I know. I accompanied Reynard unto his house. And, when he was ready, he asked me if I would for your sake bear two letters to you. I said, for to do you pleasure and honour, I would gladly bear to you seven. Then brought he to me this wallet wherein the letters be, which are indited by my skill, and I gave counsel of the making of them. I trow ye saw never letters better ne craftlier made, ne indited."

REYNARD THE FOX

The King commanded anon Bokart, his secretary, to read the letters, for he understood all manner languages. Tybert the Cat and he took the wallet off Bellyn's neck, and Bellyn hath so far said and confessed that he therefor was condemned.

The clerk Bokart undid the wallet, and drew out Cuwart's head, and said: "Alas, what letters are these! Certainly, my Lord, this is Cuwart's head."

"Alas", said the King, "that ever I believed so the Fox!" There might men see great heaviness of the King and of the Queen. The King was so angry that he held long down his head, and at last, after many thoughts, he made a great cry, that all the beasts were afraid of the noise.

Then spake Sir Firapeel the Leopard, which was related somewhat to the King, and said: "Sir King, how make ye such a noise! Ye make sorrow enough [as] though the Queen were dead. Let this sorrow go, and put a good face on it. It is great shame. Be ye not a Lord and King of this land? Is it not all under you that here is?"

The King said: "Sir Firapeel, how should I suffer this? One false knave and deceiver has betrayed me and brought me so far that I have betrayed and angered my friends the stout Bruin the Bear and Isegrim the Wolf, which sore me repenteth. And this goeth against my credit, that I have done amiss against my best barons, and that I trusted and believed so much the false Fox. And my wife is cause thereof. She prayed me so much that I heard her prayer, and that me repenteth, though it be too late."

"What though, Sir King", said the Leopard, "if there be any thing misdome, it shall be amended. We shall give to Bruin the Bear, to Isegrim the Wolf, and to Ersewynd his wife—for the piece of his skin and



“ HELP, BELLYN, HELP ! WHERE BE YE ? ” (see p. 59)

[face p. 64



" THAT COST BELLYN THE RAM HIS LIFE " (see p. 65)

BELLYN THE RAM IS SLAIN

for their shoes—for to have good peace, Bellyn the Ram. For he hath confessed himself that he gave counsel and consented to Cuwart's death. It is reason that he pay-for it. And we all will go fetch Reynard, and we will arrest him, and hang him by the neck, without law or judgment. And therewith all will be content."

CHAPTER XXII

How Bellyn the Ram and all his lineage were given in the hands of Isegrim and Bruin, and how he was slain

THE King said: "I will do it gladly."

Firapeel the Leopard went then to the prison, and unbound them first, and then he said: "Ye, sirs, I bring to you a sure pardon and my Lord's love and friendship. It repenteth him, and is sorry, that he ever hath done, spoken, or trespassed against you, and therefore ye shall have a good appointment. And also amends he shall give to you—Bellyn the Ram and all his lineage from now henceforth to Doomsday, in such wise that, wheresoever ye find them, in field or in wood, ye may freely bite and eat them without any penalty. And also the King granteth to you that ye may hunt and do the worst ye can to Reynard and all his lineage without misdoing. This fair great privilege will the King grant to you ever to hold of him. And the King will that ye swear to him never to misdo, but do him homage and fealty. I counsel you to do this, for ye may do it honourably."

Thus was the peace made by Firapeel the Leopard, friendly and well. And that cost Bellyn the Ram his coat and also his life, and the Wolf's lineage hold these privileges of the King. And into this day they

REYNARD THE FOX

devour and eat Bellyn's lineage where that they may find them. This debate was begun in an evil time, for the peace could never sith be made between them.

The King continued with his Court and feast length twelve days longer for love of the Bear and the Wolf, so glad was he of the making of this peace.

CHAPTER XXIII

How the King held his feast, and how Lapreel the Cony complained unto the King upon Reynard the Fox

To this great feast came all manner of beasts, for the King caused to be cried this feast over all in that land. There was the most joy and mirth that ever was seen among beasts. There was danced mannerly the court-dance, with shalms, trumpets, and all manner of minstrelsy. The King caused to be ordained so much food that everyone found enough. And there was no beast in all his land so great ne so little but he was there; and there were many fowls and birds also, and all they that desired the King's friendship were there, saving Reynard the Fox, the red false pilgrim which lay in await to do harm and thought it was not good for him to be there. Food and drink flowed there. There were plays and pastimes. The feast was full of melody. One might have rejoiced to see such a feast.

And just when the feast had dured eight days, about mid-day came in Cony the Lapreel before the King, where he sat at the table with the Queen, and said all heavily that all they heard him that were there: "My Lord, have pity on my complaint (which is of great force) and murder that Reynard the Fox would

CORBANT THE ROOK'S COMPLAINT

have done to me yester morrow, as I came running by his burrow at Maleperduys. He stood before his door without, like a pilgrim. I supposed to have passed by him peaceably toward this feast; and, when he saw me come, he came against me saying his beads. I saluted him; but he spake not one word, but he reached out his right foot and struck me in the neck between mine ears that I had doubted I should have lost my head, but, God be thanked, I was so light that I sprang from him. With much pain came I off his claws. He raged as he had been angry by cause he held me no faster. Though I escaped from him, I lost mine one ear, and I had four great holes in my head of his sharp nails that the blood sprang out and that I was nigh all a-swoon; but for the great fear of my life I sprang and ran so fast from him that he could not overtake me. See, my Lord, these great wounds that he hath made to me with his sharp long nails! I pray you to have pity of me, and that ye will punish this false traitor and murderer, or else shall there no man go and come over the heath in safety while he practises his false and knavish rule."

CHAPTER XXIV

How Corbant the Rook complained on the Fox for the death of his wife

As soon as the Cony had made an end of his complaint, came in Corbant the Rook flown in the place before the King and said: "Dear Lord, hear me! I bring you here a piteous complaint. I went to-day in the morning with Sharpebek my wife, for to play upon the heath. And there lay Reynard the Fox down on the

REYNARD THE FOX

ground, like a dead caitiff. His eyes stared and his tongue hung long out of his mouth, like a hound had been dead. We touched and felt his belly, but we found thereon no life. Then went my wife and hearkened, and laid her ear before his mouth, for to find out if he drew his breath, which misfell her evil : for the false fell Fox awaited well his time ; and, when he saw her so nigh him, he caught her by the head, and bit it off. Then was I in great sorrow, and cried loud : ‘ Alas ! alas ! what is there happened ? ’ Then stood he hastily up and reached so covetously after me that for fear of death I trembled, and flew upon a tree thereby, and saw from far how the false caitiff ate and swallowed her in so hungrily that he left neither flesh ne bone—no more but a few feathers. The small feathers he swallowed them in with the flesh : he was so hungry, he would well have eaten twain. Then went he his way. Then flew I down with great sorrow, and gathered up the feathers for to show them to you here. I would not be again in such peril and fear as I was there for a thousand mark of the finest gold that ever came out of Araby. My Lord the King, see here this piteous work. These are the feathers of Sharpebek my wife ! My Lord, if ye will have credit, ye must do herefor justice, and avenge you in such wise as men may fear and are faithful to you, for if ye suffer thus your safe conduct to be broken, ye yourself shall not go peaceably in the highway. For the Lords that do not justice, and suffer that the law be not executed upon the thieves, murderers, and them that misdo, they be partners before God of all their misdeeds and trespasses, and everyone then will be a Lord himself. Dear Lord, see well to [it], for to keep yourself.”

HOW THE KING WAS SORE ANGRY

CHAPTER XXV

How the King was sore angry of these complaints

NOBLE the King was sore moved and angry when he had heard these complaints of the Cony and of the Rook. He was so fearful to look on that his eyes glimmered as fire ; he bellowed as loud as a bull, in such wise that all the Court quoke for fear ; at the last he said, crying : “ By my crown and by the truth that I owe to my wife, I shall so wreak and avenge these trespasses that it shall be long spoken of after. That my safe conduct and my commandment is thus broken, I was over-foolish that I believed so lightly the false knave. His false flattering speech deceived me. He told me he would go to Rome, and from thence over the sea to the Holy Land. I gave him wallet and palster, and made of him a pilgrim, and meant all truth. Oh, what false touches knows he ! How can he stuff the sleeve with flocks ! But this caused my wife. It was all by her counsel. I am not the first that hath been deceived by women’s counsel, by which many a great hurt hath befallen. I pray and command all them that are faithful to me and desire my friendship, be they here or wheresoever they be, that they with their counsel and deeds help me to avenge this over-great trespass, that we and ours may abide in honour and credit and this false thief in shame. That he no more trespass against our safeguard, I will myself in my person help thereto all that I may.”

Isegrim the Wolf and Bruin the Bear heard well the King’s words, and hoped well to be avenged on Reynard the Fox, but they durst not speak one word.

REYNARD THE FOX

The King was so sore moved that none durst well speak.

At last the Queen spake: "*Sire, pour dieu ne croyes mye toutes choses que on vous dye, et ne iures pas legierment.* A man of credit should not lightly believe, ne swear greatly, unto the time he knew the matter clearly; and also he ought by right hear that other party speak. There are many that complain on other and are in the default themselves. *Audi alteram partem*: hear the other party. I have truly held the Fox for good, and upon that that he meant no falsehood I helped him what I might. But howsoever it cometh or goeth, is he evil or good, methinketh for your credit that ye should not proceed against him over-hastily. That were not good ne honest, for he cannot escape from you. Ye may prison him or flay him, he must obey your judgment."

Then said Firapeel the Leopard: "My Lord, methinketh my Lady here hath said to you truth and given you good counsel; do ye well and follow her, and take advice of your wise Council. And if he be found guilty in the trespasses that now to you are shown, let him be sore punished according to his trespasses. And if he come not hither ere this feast be ended, and excuse him as he ought by law to do, then do as the Council shall advise you. But if he were twice as much false and ill as he is, I would not counsel that he should be done to more than justice."

Isegrim the Wolf said: "Sir Firapeel, all we agree to the same; as far as it pleaseth my Lord the King, it cannot be better. But though Reynard were now here, and he cleared him of double so many plaints, yet should I bring forth against him that he had forfeited his life. But I will now be still and say not, because he is not present. And yet, above all this,

GRYMBART THE BADGER WARNS REYNARD

he hath told the King of certain treasure lying in Krekenpit in Hulsterlo. There was never lied a greater lie : therewith he hath us all beguiled, and hath sore injured me and the Bear. I dare lay my life thereon that he said not thereof a true word. Now robbeth he and stealeth upon the heath all that goeth forth by his house. Nevertheless, Sir Firapeel, what that pleaseth the King and you that must well be done. But if he wanted to have come hither, he might have been here, for he had knowledge by the King's messenger."

The King said : " We will none otherwise send for him, but I command all them that owe me service and will my honour and credit that they make them ready to the war at the end of six days, all them that are archers and have bows, guns, cannons, horsemen and footmen, that all these be ready to besiege Maleperduys. I shall destroy Reynard the Fox, if I be a king. Ye Lords and Sirs, what say ye hereto ? Will ye do this with a good will ? "

And they said and cried all : " Yea we, Lord, when that ye will, we will all go with you ! "

CHAPTER XXVI

How Grymbart the Badger warned the Fox that the King was wroth and would slay him

ALL these words heard Grymbart the Badger, which was his brother's son. He was sorry and angry. If it might have profited he ran then the highway toward Maleperduys. He spared neither bush ne hedge, but he hasted so sore that he sweated. He was anxious for Reynard his red uncle ; and, as he went,

REYNARD THE FOX

he said to himself: "Alas, in what danger are ye come! What will become of you! Shall I see you brought from life to death, or else exiled out of the land? Truly I may be well anxious, for ye be head of all our lineage: ye be wise of counsel; ye be ready to help your friends when they have need; ye can so well show your reasons, that where ye speak ye win all."

With such manner wailing and piteous words came Grymbart to Maleperduys, and found Reynard his uncle there standing, which had gotten two pigeons as they came first out of their nest to try if they could fly, and because the feathers on their wings were too short they fell down to the ground; and as Reynard was gone out to seek his food he espied them and caught them, and was come home with them.

And when he saw Grymbart coming, he tarried and said: "Welcome, my best beloved nephew that I know in all my kindred. Ye have run fast—ye are all besweat; have ye any new tidings?"

"Alas", said he, "dear uncle, it standeth evil with you. Ye have lost both life and goods. The King hath sworn that he shall give you a shameful death. He hath commanded all his folk within six days for to be here. Archers, footmen, horsemen, and people in wains! And he hath guns, cannons, tents, and pavilions. And also he hath caused torches to be carried. See before you, for ye have need. Isegrim and Bruin are better now with the King than I am with you. All that they will is done. Isegrim hath caused him to understand that ye be a thief and a murderer—he hath great ill-will to you. Lapreel the Cony and Corbant the Rook have made a great complaint also. I am very anxious for your life, that for dread I am all sick."



“ WITH MUCH PAIN CAME I OFF HIS CLAWS ” (see p. 67)

[face p. 72



ERMELYN, THERE SITTING BY HER YOUNGLINGS, ROSE UP ANON (see p. 74)

REYNARD TO RETURN TO THE COURT

“ Puf ! ” said the Fox. “ Dear nephew, is there nothing else ? Be ye so sore afraid hereof ? Put a good face on it boldly. Though the King himself and all that are in the Court had sworn my death, yet shall I be exalted above them all. They may all busily jangle, clatter, and give counsel, but the Court cannot prosper without me and my wiles and subtlety.”

CHAPTER XXVII

How Reynard the Fox came another time to the Court

“ DEAR nephew, let all these things pass, and come here in and see what I shall give you—a good pair of fat pigeons ! I love no food better. They are good to digest. They may almost be swallowed in all whole—the bones are half blood ; I eat them with the other. I feel myself otherwise encumbered in my stomach—therefore eat I gladly light food. My wife Ermelyn shall receive us friendly ; but tell her nothing of this thing, for she would take it overheavily. She is tender of heart ; she might for fear fall in some sickness : a little thing goeth sore to her heart. And to-morrow early I will go with you to the Court ; and, if I may come to speech and may be heard, I will so answer that I shall touch some nigh enough. Nephew, will not ye stand by me as a friend ought to do to another ? ”

“ Yes truly, dear uncle ”, said Grymbart ; “ and all my goods are at your commandment.”

“ God thank you, nephew ! ”, said the Fox. “ That is well said ! If I may live, I will [re]quite it you.”

“ Uncle ”, said Grymbart, “ ye may well come

REYNARD THE FOX

before all the Lords and excuse you. There shall none arrest you ne hold, as long as ye be in your words. The Queen and the Leopard have gotten that."

Then said the Fox: "Therefor I am glad; then I care not for the best of them a hair: I shall well save myself."

They spoke no more hereof, but went forth into the burrow, and found Ermelyu there sitting by her younglings, which arose up anon and received them friendly. Grymbart saluted his aunt and the children with friendly words. The two pigeons which Reynard had taken were made ready for their supper. Each of them took his part, as far as it would stretch; if each of them had had one more there would but little have [been] left over. The Fox said: "Dear nephew, how like ye my children Rossel and Reynardin? They shall do credit to all our lineage. They begin already to do well. The one catcheth well a chicken, and the other a pullet. They know well also how to plunge in the water after lapwings and ducks. I would oft send them for provender, but I will first teach them how they shall keep them from the snares, from the hunters, and from the hounds. If they were so far come that they were wise, I durst well trust to them that they would well victual us in many good divers foods that we now lack. And they like and follow me well, for they play all raging, and where they hate they look friendly and merrily; for thereby they bring them under their feet, and bite the throat asunder. This is the nature of the Fox. They are swift in their taking, which pleaseth me well."

"Uncle", said Grymbart, "ye may be glad that ye have such wise children. And I am glad of them also, because they be of my kin."

"Grymbart", said the Fox, "ye have sweat and

REYNARD TO RETURN TO THE COURT

be weary. It were high tide that ye were at your rest."

"Uncle, if it pleaseth you, it thinketh me good." Then lay they down on a litter made of straw. The Fox, his wife*, and his children went all to sleep; but the Fox was all heavy and lay, sighed, and took thought how he might best excuse himself.

On the morrow early he quitted his castle and went with Grymbart. But he took leave first of Dame Ermelyn his wife and of his children, and said: "Think not long. I must go to the Court with Grymbart my cousin. If I tarry somewhat, be not afraid; and, if ye hear any ill tidings, take it in always for the best. And see well to yourself and keep our castle well. I shall do yonder the best I can, after that I see how it goeth."

"Alas! Reynard", said she, "how have ye now thus taken upon you for to go to the Court again? The last time that ye were there, ye were in great jeopardy of your life. And ye said ye would never come there more."

"Dame", said the Fox, "the luck of the world is wonderly: it goeth otherwise [than] by expectation. Many one thinketh to have a thing which he must forgo. I must needs now go thither. Be content. It is all without dread. I hope to come at latest within five days again."

Herewith he departed, and went with Grymbart toward the Court. And, when they were upon the heath, then said Reynard: "Nephew, sith I was last shriven I have done many knavish turns. I would ye would hear me now of all that I have trespassed in: I made the Bear to have a great wound for the wallet which was cut out of his skin; and also I made the

* For this read better "The Fox's wife": see next line.

REYNARD THE FOX

Wolf and his wife to lose their shoes ; I [ap]peased the King with great lies, and persuaded him that the Wolf and the Bear would have betrayed him and would have slain him—so I made the King right wroth with them where they deserved it not : also I told to the King that there was great treasure in Hulsterlo, of which he was never the better ne richer, for I lied all that I said ; I led Bellyn the Ram and Cuwart the Hare with me, and slew Cuwart, and sent to the King by Bellyn Cuwart's head in scorn ; and I struck the Cony between the ears that almost I took away his life from him, for he escaped against my will, he was to me overswift ; the Rook may well complain, for I swallowed in Dame Sharpebek his wife. And also I have forgotten one thing the last time that I was shriven to you, which I have sith bethought me ; and it was of great deceit that I did—which I now will tell you.

“ I came with the Wolf walking between Houthulst and Elverdyng. There saw we go a red mare, and she had a black colt, or a foal, of four months old, which was good and fat. Isegrim was almost starved for hunger, and prayed me go to the Mare and find out of her if she would sell her foal.

“ I ran fast to the Mare, and asked that of her. She said she would sell it for money.

“ I demanded of her, how she would sell it.

“ She said : ‘ It is written on my hinder foot. If ye can read and be a clerk ye may come see and read it.’

“ Then knew I well where she would be, and I said : ‘ Nay, for sooth, I cannot read. And also I desire not to buy your child. Isegrim hath sent me hither, and would fain know the price thereof.’

“ The Mare said : ‘ Let him come then himself, and I will let him have knowledge.’

THE MARE AND HER FOAL

“ I said : ‘ I will ’ ; and hastily went to Isegrim, and said : ‘ Uncle, will you eat your bellyful of this colt, so go fast to the Mare, for she tarrieth after you. She hath caused to be written the price of her colt under her foot. She wanted me to read it, but I know not one letter, which me sore repenteth, for I went never to school. Uncle, will ye buy that colt ? If ye know how to read, so may ye buy it.’

“ ‘ Oh, nephew, that can I well. What should me hinder ? I know well French, Latin, English, and Dutch. I have gone to school at Oxford ; I have also with old and ancient doctors been in the audience and heard pleas, and also have given sentence—I am licensed in both laws ; what manner writing that any man can devise I can read it as perfectly as my name. I will go to her, and shall anon understand the price ’ ; and he bade me to tarry for him, and he ran to the Mare, and asked her how she would sell her foal or keep it. She said : ‘ The sum of the money standeth written on my foot.’ He said : ‘ Let me read it.’ She said : ‘ Do ’, and lifted up her foot, which was newshod with iron and six strong nails ; and she smote him without missing on his head that he fell down as [if] he had been dead. A man could well have ridden a mile ere he arose. The Mare trotted away with her colt, and she left Isegrim lying shrewdly hurt and wounded. He lay and bled, and howled as a hound. I went then to him and said : ‘ Sir Isegrim, dear uncle, how is it now with you ? Have you eaten enough of the colt ? Is your belly full ? Why give ye me no part ? I did your errand. Have ye slept off your dinner ? I pray you tell me, what was written under the mare’s foot ? What was it, prose or rhyme, metre or verse ? I would fain know it. I trow it was *cantum*, for I heard you sing, methought, from

REYNARD THE FOX

far—for ye were so wise that no man could read it better than ye.'

“ ‘ Alas, Reynard, alas ! ’ said the Wolf, ‘ I pray you to leave your mocking. I am so foul abused and sore hurt that a heart of stone might have pity on me ! The whore with her long leghad an iron foot—I thought the nails thereof had been letters, and she hit me at the first stroke six great wounds in my head that almost it is cloven. Such manner letters shall I never more desire to read.’ ‘ Dear uncle, is that truth that ye tell me ? I have great marvel. I held you for one of the wisest clerks that now live ! Now I hear well it is true what I long since have read and heard, that the best clerks are not the wisest men. The lay people sometimes wax wise. The cause that these clerks are not the wisest is that they study so much in the knowledge and science that they therein are fools.’ Thus brought I Isegrim in this great burden and harm, that he scarcely retained his life.

“ Dear nephew, now have I told you all my sins that I remember. Whatsoever fall at the Court—I know never how it will stand with me there—I am not now so sore afraid, for I am clear from sin. I will gladly come to mercy and receive penance by your counsel.”

Grymbart said : “ The trespasses are great. Nevertheless, who that is dead must abide dead, and therefore I will forgive it you altogether, with the fear that ye shall suffer therefor ere ye shall be able to excuse you of the death, and hereupon I will absolve you. But the most damaging that ye shall have shall be that ye sent Cuwart’s head to the Court, and that ye blinded the King with subtle lies. Uncle, that was right evil done.”

The Fox said : “ What, dear nephew ! Who that will go through the world this to hear and that to see

and that other to tell, truly it may not clearly be done. How should any man handle honey but if he licked his fingers? I am of times troubled and pricked in my conscience as to love God above all thing and mine fellow-Christians as myself, as is to God well acceptable and according to his law. But how think ye that reason from within fighteth against the outward will?—then stand I all still in myself, that methinketh I have lost all my wits, and know not what me aileth. I am then in such a thought I have now all left my sins, and hate all thing that is not good, and climb in high contemplation above his commandments. But this special grace have I when I am alone; but in a short while after, when the world cometh in me, then find I in my way so many stones, and the foot-tracks that these loose prelates and rich priests go in, that I am anon taken again. Then cometh the world, and will have this; and the flesh will live pleasantly: which lay before me so many things that I then lose all my good thoughts and purpose. I hear there sing, pipe, laugh, play, and all mirth; and I hear that these prelates and rich curates preach and say all otherwise than they think and do. There learn I to lie. The lies are most used in the Lord's Courts; certainly Lords, Ladies, Priests, and Clerks make most lies. Men dare not tell to the Lords now the truth. There is defect. I must flatter and lie also, or else I should be shut without the door. I have often heard men say truth and rightfully, and have their reason made with a lie like to their purpose, who brought it in and went through because their matter should seem the fairer. The lie oftentimes cometh unawares, and falleth in the matter unwittingly; and so, when she is well clad, it goeth forth through with that other.

REYNARD THE FOX

“ Dear nephew, thus must men now lie here and there, say sooth, flatter and menace, pray and curse, and seek every man upon his feeblest and weakest. Who otherwise will now dwell in and use the world than devise a lie in the fairest wise, and that enwrap with kerchiefs about in such wise that men take it for a truth, he is not run away from his master. Knows he that subtlety in such wise that he stammer not in his words, and may then be heard, nephew, this man may do wonder. He may wear scarlet and grey. He winneth in the spiritual law and temporal also, and wheresoever he hath to do. Now are there many false knaves that have great envy that they have so great advantage, and think that they know also well how to lie; and take on them to lie and to tell it forth. He would fain eat of the fat morsels. But he is not so believed ne heard. And many are there that be so dull and foolish that when they think best to pronounce and show their matter and come to the point, they fall beside and out thereof, and cannot then help themselves, and leave their matter without tail or head—and he is accounted for a fool: and many mock them therewith. But who can give to his lying a point, and pronounce it without stammering, like as it were written before him, and that he can so blind the people that his lying shall better be believed than the truth—that is the man. What cleverness is it to say the truth that is good to do? How laugh these false subtle knaves that give counsel, to make these lies and set them forth, and make unright go above right, and make bills and sets in things that never were thought ne said, and teach men see through their fingers—and all for to win money, and let their tongues to hire for to maintain and strengthen their lies. Alas, nephew, this is an evil



“ SHE SMOTE HIM WITHOUT MISSING ON HIS HEAD ” (see p. 77)

[face p. 80



" DAME RUKENAWE, THE SHE-APE, WAS NOT WELL PLEASED " (see p. 90)

cleverness, of which damage to life and hurt may come thereof.

“ I say not but that sometimes men must jest, joke, and lie in small things ; for whoso saith always truth, he may not now go nowhere through the world. There are many that play *Placebo*. Whoso always saith truth shall find many hindrances in his way. Men may well lie when it is need, and after amend it by counsel. For all trespasses there is mercy. There is no man so wise but he is a fool sometimes.”

Grymbart said : “ Well, dear uncle, what thing shall hinder you ? Ye know all things at the narrowest. Ye would bring me hastily to dotage ; your reasons pass my understanding. What need have ye to shrive you ? Ye should yourself by right be the Priest, and let me and other sheep come to you for to be shriven. Ye know the state of the world in such wise as no man may stand before you.”

With such manner talking they came walking in to the Court. The Fox was anxious somewhat in his heart : nevertheless he bore it out and struck forth through all the folk till he came into the place where the King himself was.

And Grymbart was always by the Fox and said : “ Uncle, be not afraid, and put a good face on it ! Who that is bold, the chance helpeth him. Ofttimes one day is better than sometimes a whole year.”

The Fox said : “ Nephew, ye say truth. God thank you, ye comfort me well ! ”

And forth he went, and looked grimly here and there, as who saith “ What will ye ?—here come I ! ” He saw there many of his kin standing which favoured him but little good, as the Otter, Beaver, and other to the number of ten whom I shall name afterward. And some were there that loved him.

The Fox came in and fell down on his knees before the King, and began his words and said :

CHAPTER XXVIII

How Reynard the Fox excused him before the King

“ GOD, from whom nothing may be hid and above all thing is mighty, save my Lord the King and my Lady the Queen, and give him grace to know who hath right and who hath wrong. For there live many in the world that seem otherwise outward than they be within. I would that God showed openly every man’s misdeeds, and all their trespasses stood written on their foreheads, and it cost me more than I now say ; and that ye, my Lord the King, knew as much as I do how I dispose me both early and late in your service. And therefore am I complained on of the evil knaves, and with lies am put out of your grace and esteem ; and would charge me with great offences, without deserving, against all right. Wherefore I cry out *Harow!* on them that so falsely have belied me, and brought me in such trouble. Howbeit, I hope and know you both, my Lord and my Lady, for so wise and discreet, that ye be not led nor believe such lies ne false tales out of the right way, for ye have not been accustomed so to do. Therefore, dear Lord, I beseech you to consider by your wisdom all things by right and law. Is it in deed or in speech, Do every man right. I desire no better. He that is guilty and found faulty, let him be punished. Men shall well know ere I depart out of this Court who that I am. I cannot flatter—I will always show openly my head.”

REYNARD BEFORE THE KING

How the King answered upon Reynard's excuse

ALL they that were in the palace were all still, and wondered that the Fox spake so stoutly.

The King said : “ Ha, Reynard, how well know ye your deceit and salutation do ! But your fair words may not help you. I think well that ye shall this day for your works be hanged by your neck. I will not much chide with you ; but I shall short[en] your pain. That ye love us well—that have ye well shown on the Cony and on Corbant the Rook. Your falseness and your false inventions shall without long tarrying make you to die. ‘ A pot may go so long to water, that at the last it cometh broken-to-pieces home.’ I think your pot, that so oft hath deceived us, shall now hastily be broken.”

Reynard was in great fear of these words. He wished well he had been at Cologne when he came thither.* Then, thought he, I must here through, how that I do.

“ My Lord the King ”, said he, “ it were well reason that ye heard my words all out. Though I were condemned to the death, yet ought ye to hear my words out. I have yet heretofore time given to you many a good counsel and profitable, and in need always have abided by you where other beasts have departed and gone their way. If now the evil beasts with false matters have before you with wrong belied me, and I might not come to mine excuse, ought I not then to [com]plain ? I have before this seen that I should be heard before another ; yet might these things well change and come in their old state. Old good deeds ought to be remembered. I see here many of my lineage and friends standing that seem they set now

* An impossibility even for Reynard !

REYNARD THE FOX

little by me, which nevertheless should sore grieve in their hearts, that ye, my Lord the King, should destroy me wrongfully. If ye so did, ye should destroy the truest servant that ye have in all your lands. What think ye, Sir King, had I known myself guilty in any feat or offence, that I would have come hither to the law among all mine enemies? Nay, Sire, nay! Not for all the world of red gold! For I was free and at large. What need had I to do that? But, God be thanked, I know myself clear of all misdeeds, that I dare well come openly in the light and to answer to all the complaints that any man can say on me. But when Grymbart brought me first these tidings, then was I not well pleased by half with myself, that I leapt here and there as an unwise man; and, had I not been in the censures of the Church, I had without tarrying have come, but I went grieving on the heath, and knew not what to do for care.

“And then it happened that Mertayne, mine uncle, the Ape, met with me; which is wiser in clerkship than some Priests. He hath been advocate for the Bishop of Cambrai nine year during. He saw me in this great sorrow and heaviness, and said to me: ‘Dear cousin, methinketh ye are not well with yourself—what aileth you? Who hath displeased you? A burden ought to be given in knowledge to friends. A true friend is a great help: he findeth oft better counsel than he that the burden resteth on, for whosoever is burdened with matters is so heavy and encumbered with them that oft he cannot begin to find the remedy, for such be so woe, like as they had lost their understanding.’ I said: ‘Dear uncle, ye say truth, for in like wise is fallen to me. I am brought into a great heaviness, undeserved and not guilty, by one to whom I have always been a hearty and great

friend: that is the Cony which came to me yesterday in the morning where I sat before my house and said matins.'

"He told me he would go to the Court, and saluted me friendly, and I him again.

"Then said he to me: 'Good Reynard, I am an-hungered and weary. Have ye any food?'

"I said: 'Yea, enough—come near.'

"Then gave I him a couple of rolls with sweet butter. It was upon a Wednesday, on which day I am not wont to eat any flesh, and also I fasted because of this feast of Whitsuntide which approached. For who that will taste of the highest wisdom, and live ghostly in keeping the Commandments of our Lord, he must fast and make him ready against the high feasts. *Et vos estote parati.* Dear uncle, I gave him fair white bread with sweet butter, wherewith a man might well be eased that were much hungry.

"And when he had eaten his bellyful, then came Rossel, my youngest son, and would have taken away that was left. For young children would always fain eat. And with that he touched for to have taken somewhat—the Cony smote Rossel before his mouth that his teeth bled, and he fell down half a-swoon. When Reynardin, mine eldest son, saw that, he sprang to the Cony and caught him by the head, and would have slain him had I not rescued him. I helped him that he went from him, and beat my child sore therefore.

"Lapreel the Cony ran to my Lord the King, and said I would have murdered him. See, uncle, thus is the charge made against me and the blame laid on me. And yet he complaineth, and I [com]plain not.

"After this came Corbant the Rook, flying with a sorrowful noise. I asked what him ailed.

REYNARD THE FOX

“ And he said : ‘ Alas, my wife is dead ! Yonder lieth a dead hare full of maggots and worms, and there she ate so much thereof that the worms have bitten a-two her throat.’

“ I asked him how cometh that by. He would not speak a word more ; but flew his way, and left me standing.

“ Now saith he that I have bitten and slain her. How should I come so nigh her ? For she flyeth and I go a-foot. Behold, dear uncle, thus I am accused ! I may say well that I am unhappy. But peradventure it is for mine old sins. It were good for me if I could patiently suffer it.

“ The Ape said to me : ‘ Nephew, ye shall go to the Court before the Lords, and excuse you.’

“ ‘ Alas, uncle, that may not be, for the Archdeacon hath put me in the Pope’s curse because I counselled Isegrim the Wolf for to leave his religion at Elmare and forsake his habit. He complained to me that he lived so straitly, as in long fasting and many things reading and singing, that he could not endure it : if he should long abide there, he would die. I had pity of his complaining, and I helped him as a true friend that he came out. Which now me sore repenteth, for he laboureth all that he can against me to the King for to cause me to be hanged. Thus doth he evil for good. See, uncle, thus am I at the end of all my wits and of counsel. For I must go to Rome for an absolution, and then will my wife and children suffer much harm and blame. For these evil beasts that hate me will do to them all the hurt they may, and expel them where they can. And I would well defend them if I were free of the curse, for then I would go to the Court and excuse me, where now I dare not. I should do great sin if I came among the

good people—I am afraid God would plague me.'

“ ‘Nay, cousin, be not afraid. Ere I could suffer you [to be] in this anxiety, I know the way to Rome well. I understand me on this work. I am called there Mertayne the Bishop’s Clerk, and am well be-knownn there. I shall caused to be cited the Arch-deacon and take a plea against him ; and shall bring with me for you an absolution against his will, for I know there all that is for to be done or left. There dwelleth Simon, mine uncle, which is great and mighty there. Who that may give aught, he helpeth him anon. There is Prentout, Wayte, Scathe, and other of my friends and allies. Also I shall take some money with me if I need any. The prayer is with gifts bold : with money always the right goeth forth. A true friend will for his friend adventure both life and goods, and so will I for you in your right. Cousin, put a good face on it ! I will not rest after to-morrow till I come to Rome, and I will solicit your matters. And go ye to the Court as soon as ye may. All your misdeeds and the sins that have brought you in the great sentence and curse, I make you quit of them, and take them upon myself. When ye come to the Court, ye shall find there Rukenawe my wife, her two sisters, and my three children, and many more of our lineage. Dear cousin, speak to them boldly. My wife is particularly wise, and will gladly do somewhat for her friends. Who that hath need of help will find in her great friendship. One shall always look to his friends, though he hath angered them, for blood must creep where it cannot go. And if so be that ye be so overburdened that ye can have no justice, then send to me by night and day to the Court of Rome, and let me have knowledge thereof, and all then that are in the

REYNARD THE FOX

land—is it King or Queen, wife or man—I will bring them all in the Pope's curse, and send there an interdict that no man shall read ne singen ne christen children, ne bury the dead, ne receive sacrament till that ye shall have good justice. Cousin, this will I well get, for the Pope is so sore old that he is but little set by, and the Cardinal of Pure Gold hath all the might of the Court. He is young and great of friends ; he hath a concubine whom he much loveth, and what she desireth that getteth she anon. See, cousin, she is mine niece, and I am great and may do much with her, in such wise what I desire I fail not of it but am always furthered therein. Wherefore, cousin, bid my Lord the King that he do you justice. I know well he will not refuse you, for justice is heavy enough to every man.'

“ My Lord the King, when I heard this I laughed, and with great gladness came hither, and have told you all truth. If there be any in this Court that can lay on me any other matter with good witness, and prove it, as ought to be to a noble man, let me then make amends according to the law ; and, if he will not thus settle the matter, then set me day and field, and I shall make good on him so long as he be of as good birth as I am and to me like ; and who that can with fighting get the honour of the field, let him have it. This right hath stood yet hitherto, and I will not it should be broken by me. The law and justice doth no man wrong.”

All the beasts, both poor and rich, were all still when the Fox spake so stoutly. The Cony Lapreel and the Rook were so sore afraid that they durst not speak, but took themselves off rapidly out of the Court both two, and, when they were in the open far in the plain, they said : “ God grant that this fell murderer

REYNARD BEFORE THE KING

may fare evil ! He can bewrap and cover his falsehood that his words seem as true as the Gospel. Hereof knoweth no man but us : how should we bring witness ? It is better that we yield and depart, than we should hold a field and fight with him : he is so shrewd, yea, though there of us were five, we could not defend us, but that he should slay us all.”

Isegrim the Wolf and Bruin the Bear were woe in themself when they saw these twain quit the Court.

The King said : “ If any man will complain, let him come forth, and we shall hear him : yesterday came here so many—where are they now Reynard is here ? ”

The Fox said : “ My Lord, there are many that complain, and if they saw their adversary they would be still and make no [com]plaint—witness now of Lapreel the Cony and Corbant the Rook, which have complained on me to you in my absence ; but, now that I am come in your presence, they flee away and dare not abide by their words. If men should believe false knaves, it would do much harm and hurt to the good men—as for me it matters not. Nevertheless, my Lord, if they had by your commandment asked of me forgiveness, howbeit they have greatly trespassed, yet I had for your sake pardoned and forgiven them, for I will not be out of charity, ne hate ne complain on mine enemies. But I set all things in God’s hand : he shall work and avenge it as it pleaseth him.”

The King said : “ Reynard, methinketh ye be [ag]grieved, as ye say. Are ye withinforth as ye seem outward ? Nay, it is not so clear ne so open, nowhere nigh, as ye here have showed. I must say what my grievance is, which toucheth your credit and life—that is to know that you have done a foul and shameful trespass when I had pardoned you all your offences

REYNARD THE FOX

and trespasses and ye promised to go over the sea on pilgrimage, and gave to you wallet and staff. And after this ye sent me by Bellyn the Ram the wallet again and therein Cuwart's Head. How might ye do a more reprobable trespass? How were ye so bold to dare to me do such a shame? Is it not evil done to send to a Lord his servant's head? Ye cannot say nay hereagainst, for Bellyn the Ram, which was our chaplain, told us all the matter how it happened. Such reward as he had when he brought us the message, the same shall ye have, or justice shall fail!"

Then was Reynard so sore afraid that he knew not what to say. He was at his wit's end, and looked about him piteously, and saw many of his kin and allies that heard all this, but naught they said. He was all pale in his visage; but no man proffered him hand ne foot to help him.

The King said: "Thou subtle fellow and false knave, why speakest thou not? [Art thou] now dumb?"

The Fox stood in great dread, and sighed sore that all heard him. But the Wolf and the Bear were glad thereof.

CHAPTER XXIX

How Dame Rukenawe answered for the Fox to the King

DAME Rukenawe the she-Ape, Reynard's aunt, was not well pleased. She was great with the Queen, and well beloved. It happened well for the Fox that she was there, for she understood all wisdom, and she durst well speak where it to do was. Wherever she came everyone was glad of her.

She said: "My Lord the King, ye ought not to be

DAME RUKENAWE'S SPEECH FOR REYNARD

angry when ye sit in judgment, for that becometh not your nobleness. A man that sitteth in judgment ought to put from him all wrath and anger. A Lord ought to have discretion that should sit in justice. I know better the points of the law than some that wear furred gowns, for I have learned many of them and was made skilful in the law. I had in the Pope's palace of Woerden a good bed of hay, where other beasts lay on the hard ground ; and also, when I had there to do, I was suffered to speak, and was heard before another, because I knew so well the law. Seneca writeth that a Lord shall in all cases do justice and law—he shall charge none to whom he hath given his safeguard above justice and law : the law ought not to halt for no man. And would every man that standeth here well bethink him what he hath done and performed in his days, he should the better have patience and pity on Reynard. Let every man know himself—that is my counsel. There is none that standeth so surely but sometimes he falleth or slideth. Who that never misdid ne sinned is holy and good, and hath no need to amend him. When a man doth amiss and then by counsel amendeth it, that is humanly and so ought he to do ; but always to misdo and trespass and not to amend him, that is evil and a devily life. Mark then what is written in the Gospel : *Estote misericordes*—be ye merciful ; yet standeth there more : *Nolite judicare et non judicabimini*—judge ye no man and ye shall not be judged. There standeth also how the Pharisees brought a woman taken in adultery, and would have stoned her to death. They asked our Lord what he said thereto : he said : ' Who of you all is without sin let him cast the first stone.' Then abode no man, but left her there standing.

REYNARD THE FOX

“Methinketh it is so here. There be many that see a straw in another’s eye that cannot see a beam in his own. There be many that judge other, and himself is worst of all. Though one fall oft, and at last ariseth up and cometh to mercy, he is not thereof damned. God receiveth all them that desire his mercy. Let no man condemn another though they know that he had done amiss; yet let them see their own defaults, and then may they themselves correct first, and then Reynard my cousin should not fare the worse. For his father and his grandfather have always been in more love and reputation in this Court than Isegrim the Wolf or Bruin the Bear, with all their friends and lineage. It hath been heretofore an unlike comparison—the wisdom of Reynard my cousin, and the honour and credit of him that he hath done, and the counsel of them: for they know not how the world goeth. Methinketh this Court is all turned upside-down. These false knaves, flatterers, and deceivers arise and wax great by the Lords, and are enhanced up; and the good, true, and wise are put down, for they have been wont to counsel truly and for the honour of the King. I cannot see how this may stand long.”

Then said the King: “Dame, if he had done to you such trespass as he hath done to others, you would rue it. Is it wonder that I hate him? He breaketh away my safeguard. Have ye not heard the complaints that here have been showed of him—of murder, of theft, and of treason? Have ye such trust in him? Think ye that he is thus good and clear?—then set him up on the altar, and worship and pray to him as to a Saint. But there is none in all the world that can say any good of him: ye may say much for him, but in the end ye shall find him all naught. He hath

THE MAN AND THE SERPENT

neither kin, ne comrad, ne friend that will enterprise to help him. He hath so deserved. I have great marvel of you. I heard never of none that hath fellowshipped with him that ever thanked him or said any good of him save you now, but always he hath struck them with his tail."

The she-Ape answered and said : " My Lord, I love him, and have him in great charity. And also I know a good deed that he once in your presence did, whereof ye acknowledged him great thanks. Though now it be thus turned, yet shall the heaviest weigh most. A man shall love his friend by measure, and not his enemy hate overmuch. Steadfastness and constancy is fitting and behoveth to the Lords, howsoever the world turneth. Me ought not to praise too much the day, till even be come. Good counsel is good for him that will do thereafter.

CHAPTER XXX

A parable of a man that delivered a serpent from peril of death

" Now two year past came a Man and a Serpent here into this Court for to have judgment, which was to you and yours right doubtful. The Serpent stood in a hedge where he expected to have gone through ; but he was caught in a snare by the neck that he could not escape without help but would have lost his life there. The Man came forth by, and the Serpent called to him and cried, and prayed the Man that he would help him out of the snare or else he must there die.

" The Man had pity of him, and said : ' If thou

REYNARD THE FOX

promise to me that thou wilt not envenom me, ne do me none harm ne hurt, I will help thee out of this peril.'

"The Serpent was ready, and swore a great oath that he now ne never would do him harm ne hurt.

"Then he unloosed him and delivered him out of the snare. And [they] went forth together a good while that the Serpent had great hunger, for he had not eaten a great while before, and leapt to the Man, and would have slain him. The Man leapt away and was afraid, and said: 'Wilt thou now slay me? Hast thou forgotten the oath that thou madest to me that thou wouldest not misdo ne hurt me?'

"The Serpent answered: 'I can make it good before all the world what I do. The need of hunger may cause a man to break his oath.'

"The Man said: 'If it may be not better, give me so long respite till we meet and find that may judge the matter by right.'

"The Serpent granted thereto. Thus they went together so long that they found Tyselyn the Raven and Slyndpere his son: there rehearsed they their reasons.

"Tyselyn the Raven judged anon that he should eat the Man. He would fain have eaten his part; and his son also.

"The Serpent said to the Man: 'How is it now? What think ye? Have I not won?'

"The Man said: 'How should a robber judge this? He would have advantage thereby. And also he is alone: there must be two or three at least together, and that they understand justice and law, and, that done, let the sentence go—I am nevertheless badly off enough.'

"They agreed, and went forth both together, so

THE MAN AND THE SERPENT

long that they found the Bear and the Wolf, to whom they told their matter.

“ And they anon judged that the Serpent should slay the Man. For the need of hunger breaketh oath always. The Man then was in great doubt and fear, and the Serpent came and cast his venom at him ; but the man leapt away from him in great pain, and said : ‘ Ye do great wrong that ye thus lie in wait to slay me. Ye have no justice therein.’

“ The Serpent said : ‘ Is it not enough yet ? It hath been twice judged.’

“ ‘ Yea ’, said the Man, ‘ that is by them that are wont to murder and rob. All that ever they swear and promise they hold not. But I appeal this matter into the Court before our Lord the King, and that thou mayst not oppose. And what judgment that shall be given there will I obey and suffer, and never do the contrary.’

“ The Bear and the Wolf said that it should be so, and that the Serpent desired no better. They expected, if it should come before you, it would go there as they would. I trow ye be well remembered hereof. Then came they all to the Court before you ; and the Wolf’s two children came with their father, which were called Empty-belly and Never-full, because they would eat of the Man, for they howled for great hunger. Wherefore ye commanded them to quit your Court.

“ The Man stood in great dread, and called upon your good grace, and told how the Serpent would have taken his life from him who had saved his life, and that, above his oath and promise, he would have devoured him.

“ The Serpent answered : ‘ I have not trespassed, and that I report me wholly unto the King. For I did

REYNARD THE FOX

it to save my life : for need of life one may break his oath and promise.'

" My Lord, that time were ye and all your Council herewith embarrassed. For your Noble Grace saw the great sorrow of the Man, and ye would not that a man should for his gentleness and kindness be judged to death. And, on that other, sith hunger and need to save the life seeketh narrowly to be helped, here was none in all the Court that knew not the justice hereof. There were some that would fain the Man had be helped. I see them here standing. I know well they said that they knew not how to end this matter.

" Then commanded ye that Reynard my nephew should come and say his advice in this matter. That time was he above all other believed and heard in this Court, and ye bade him give sentence according to the best justice, and we all will follow him, for he knew the ground of the law.

" Reynard said : ' My Lord, it is not possible to give a true sentence after their words, for in hear-saying are oft lies. But if I might see the Serpent in the same peril and need that he was in when the Man loosed him and unbound, then know I well what I should say. And who that would do otherwise, he should misdo against justice.'

" Then said ye, my Lord : ' Reynard, that is well said. We all accord hereto, for no man can say better.'

" Then went the Man and the Serpent into the place where he found the Serpent. Reynard bade that the Serpent should be set in the snare in like wise as he was. And it was done.

" Then said ye, my Lord : ' Reynard, how thinketh you now ? What judgment shall we give ? '

REYNARD'S JUDGMENT

“ Then said Reynard the Fox : ‘ My Lord, now are they both like as they were before. They have neither won ne lost. See, my Lord, how I judge for aright, as far as it shall please your Noble Grace. If the Man will now loose and unbind the Serpent, upon the promise and oath that he before made to him, he may well do it. But, if he think that he for anything should be encumbered or hindered by the Serpent, or for need of hunger would break his oath and promise, then judge I that the Man may go freely where he will, and let the Serpent abide still bound, like as he might have done at the beginning : for he would have broken his oath and promise, when he helped him out of such fearful peril. Thus thinketh me a rightful judgment that the Man shall have his free choice like as he before had.’ ”

“ Lo ! my Lord, this judgment thought you good, and all your Council which at that time were by you ; and followed the same, and praised Reynard’s wisdom, that he had made the Man quit and free. Thus the Fox wisely kept your noble honour and credit, as a true servant is bound to do to his Lord. Where hath the Bear or the Wolf done ever to you so much honour ? They know well how to howl and bellow, steal and rob, and eat fat morsels and fill their bellies, and then judge they for justice and law that small thieves that steal hens and chickens should be hanged, but they themself that steal kine, oxen, and horses, they shall go quit and be Lords. And same as though they were wiser than Solomon, Avicenna, or Aristotle ; and each will be held high proud, and praised of great deeds and bold ; but if they come where as it is to do, they are the first that flee. Then must the simple go forth before, and they keep the reward behind. Och, my Lord, these and other like to them be not

REYNARD THE FOX

wise, but they destroy town, castle, land, and people. They reck not whose house burneth so that they may warm them by the coals. They seek all their own advantage and particular profit. But Reynard the Fox and all his friends and lineage have care for and think to prefer the honour, credit, advantage, and profit of their Lord, and for wise counsel which oft more profiteth here than pride and boast. This doth Reynard, though he have no thanks. At length it shall be well known who is best and doth most profit. My Lord, ye say that his kin and lineage draw all away from him, and stand not by him for his falsehood and deceivable and subtle touches. I would another had said that—there should then such revenge be taken thereof, that he would groan that ever he saw him. But, my Lord, we will bear with you : ye may say your pleasure, and also I say it not by you. Were there any that would do anything against you, with words or with works, him that would we so do to, that men would say we had been there. Where fighting is, we are not wont to be afraid. My Lord, by your leave I may well give you knowledge of Reynard's friends and kin. There are many of them that for his sake and love will adventure life and goods : I know myself for one. I am a wife. I should, if he had need, set my life and goods for him. Also I have three full-waxen children which are bold and strong, whom I would all together set at hazard for his love rather than I should see him destroyed ; yet had I liever die than I saw them miscarry before mine eyes, so well love I them.

CHAPTER XXXI

Which are friends and kin unto Reynard the Fox

“THE first child is named Bytelouse, which is much cherished, and can make much sport and game, wherefore is given to him the fat trenchers and much other good food, which cometh well to profit of Fulrompe his brother. And also my third child is a daughter, and is named Hatenit—she can well pick out lice and nits out of men’s heads. These three are to each other true : wherefore I love them well.”

Dame Rukenawe called them forth, and said : “Welcome, my dear children ! To me forth, and stand by Reynard, your dear nephew.”

Then said she : “Come forth all ye that are of my kin and Reynard’s, and let us pray the King that he will do to Reynard justice of the land.”

Then came forth many a beast anon, as the Squirrel, the Musk-rat, the Polecats, the Marten, the Beaver with his wife Ordegale, the Genet, the Ostrole, the Bonsing, and the Ferret—these twain eat as fain poultry as doth Reynard. The Otter and Panteeroet his wife, whom I had almost forgotten—yet were they before, with the Beaver, enemies to the Fox ; but they durst not gainsay Dame Rukenawe, for they were afraid of her. She was also the wisest of all his kin of counsel and was most feared. There came also more than twenty other, because of her, to stand by Reynard. There came also Dame Atrote, with her two sisters, Weasel and Ermine, the Ass, the Bat, the Water-rat, and many more to the number of forty, which all came and stood by Reynard the Fox.

REYNARD THE FOX

“ My Lord the King ”, said Rukenawe, “ come and see here if Reynard have any friends. Here may ye see we are your true subjects, which for you would adventure both life and goods, if ye had need. Though ye be bold, mighty, and strong, our well-willed friendship cannot hurt you. Let Reynard the Fox well bethink him upon these matters that ye have laid against him ; and, if he cannot excuse them, then do him justice. We desire no better. And this by justice ought to no man be denied.”

The Queen then spake : “ This said I to him yesterday. But he was so fierce and angry that he would not hear it.”

The Leopard said also : “ Sire, ye may judge no further than your men give their verdict ; for, if ye would go forth by will and might, that were not creditable for your estate. Hear always both parties, and then by the best and wisest counsel give judgment discreetly according to the best justice.”

The King said : “ This is all true ; but I was so sore moved when I was informed of Cuwart’s death and saw his head, that I was hot and hasty. I shall hear the Fox. Can he answer and excuse him of what is laid against him, I shall gladly let him go quit ; and also at request of his good friends and kin.”

Reynard was glad of these words, and thought : God thank mine aunt—she hath caused the twig to blossom ! She hath well helped me forth now. I have now a good foot to dance on. I shall now look out of mine eyes, and bring forth the fairest lies that ever man heard, and bring myself out of this danger.

CHAPTER XXXII

How the Fox with subtlety excused him for the death of Cuwart the Hare and of all other matters that were laid against him, and how with flattering he got again his peace of the King

THEN spake Reynard the Fox and said : “ Alas, what say ye !—is Cuwart dead ? And where is Bellyn the Ram ? What brought he to you when he came again ? For I delivered to him three jewels ; I would fain know what has become of them. One of them should he have given to you, my Lord the King, and the other two to my Lady the Queen.”

The King said : “ Bellyn brought us naught else but Cuwart’s head, like as I said you before ; whereof I took on him revenge. I made him to lose his life, for the foul caitiff said to me that he himself was consulted in the making of the letters that were in the wallet.”

“ Alas, my Lord, is this very truth ? Woe to me, caitiff, that ever I was born ! Sith that these good jewels be thus lost, mine heart will break for sorrow. I am sorry that I now live ! What shall my wife say when she heareth hereof ? She shall go out of her wits for sorrow ! I shall never, all so long as I live, have her friendship ! She shall make much sorrow when she heareth thereof.”

The she-Ape said : “ Reynard, dear nephew, what profiteth that ye make all this sorrow ? Let it pass, and tell us what these jewels were. Peradventure we shall find counsel to have them again. If they be above earth Master Akeryn shall labour for them in his books, and also we shall curse for them in all the

REYNARD THE FOX

churches, unto the time that we have knowledge where they been. They may not be lost."

"Nay, aunt, think not that, for they that have them will not lightly part with them. There was never King that ever gave so rich jewels as these are. Nevertheless, ye have somewhat with your words eased mine heart, and made it lighter than it was. Alas, lo!—here ye may see how he or they to whom a man trusteth most is oft by him or them deceived. Though I should go all the world through, and my life at hazard set therefor, I will know what has become of these jewels."

With a dissembling and sorrowful speech said the Fox: "Hearken ye, all my kin and friends; I shall name to you these jewels what they were, and then may ye say that I have a great loss. That one of them was a ring of fine gold, and within the ring next the finger were written letters enamelled with sable and azure, and there were three Hebrew names therein. I could not myself read ne spell them, for I understand not that language; but Master Abrion of Trier he is a wise man: he understandeth well all manner of languages and the virtue of all manner herbs, and there is no beast so fierce ne strong but he can subdue him; for, if he see him once, he shall do as he will—and yet he believeth not on God. He is a Jew, the wisest in knowledge, and specially he knoweth the virtue of stones. I showed him once this ring. He said that they were the three names that Seth brought out of Paradise when he brought to his father Adam the Oil of Mercy, and whosoever beareth on him these three names he shall never be hurt by thunder ne lightning; ne no witchcraft shall have power over him; ne be tempted to do sin. And also he shall never take harm by cold though he lay three winters

HOW REYNARD REGAINED FAVOUR

long nights in the field, though it snowed, stormed, or froze never so sore—so great might have these words, witness of Master Abrion. Without forth on the ring stood a stone of three manner colours : the one part was like red crystal, and shone like as fire had been therein, in such wise that if one would go by night he needed none other light, for the shining of the stone made and gave as great a light as [if] it had been midday ; that other part of the stone was white and clear as [if] it had been burnished : whoso had in his eyes any smart or soreness, or in his body any swelling or headache or any sickness, forthwith if he struck this stone on the place where the grief is he shall anon be whole ; or if any man be sick in his body of venom or ill food in his stomach, of colic, strangulation, stone, fistula, or cancer, or any other sickness—save only the very death—let him lay this stone in a little water and let him drink it, and he shall forthwith be whole and all quit of his sickness. Alas ”, said the Fox, “ we have good cause to be sorry to lose such a jewel ! Furthermore, the third colour was green like glass, but there were some sprinkles therein like purple : the master told for truth that who that bare this stone upon him should never be hurt of his enemy, and that [there was] no man, were he never so strong and bold, that might misdo him ; and wherever that he fought he should have victory, were it by night or by day, so long as he beheld it fasting ; and also thereto, wheresoever he went and in what fellowship, he should be beloved, though he had hated him before : if he had the ring upon him they should forget their anger as soon as they saw him. Also, though he were all naked in a field against a hundred armed men, he should be well-hearted and escape from them with credit ; but he must be a noble gentleman and have

REYNARD THE FOX

no churl's conditions, for then the stone had no might. And because this stone was so precious and good, I thought in myself that I was not able ne worthy to bear it, and therefore I sent it to my dear Lord the King, for I know him for the most noble that now liveth, and also all our welfare and credit lieth on him, and for [that] he should be kept from all dread, need, and misfortune.

“ I found this ring in my father's treasure, and in the same place I took a glass, or a mirror, and a comb which my wife would always have. A man might wonder that saw these jewels. I sent these to my Lady the Queen, for I have found her good and gracious to me. This comb could not be too much praised. It was made of the bone of a clean noble beast named Panthera, which feedeth him between the great India and Earthly Paradise. He is so lusty, fair, and of colour that there is no colour under the heaven but some likeness is in him ; thereto he smelleth so sweet that the savour of him cures all sicknesses ; and for his beauty and sweet-smelling all other beasts follow him, for by his sweet savour they are healed of all sicknesses. This Panthera hath a fair bone, broad and thin : when so is that this beast is slain, all the sweet odour rested in the bone, which cannot be broken, ne shall never rot, ne be destroyed by fire, by water, ne by smiting, it is so hardy, tight, and fast, and yet it is light of weight. The sweet odour of it hath great might that who that smelleth it sets naught by none other delight in the world, and is eased and quit of all manner diseases and infirmities, and also he is jocund and glad in his heart.

“ This comb is polished as it were fine silver, and the teeth of it are small and narrow, and between the greater teeth and the smaller is a large field and space,

STORY OF PARIS AND HELEN

where is carven many an image subtly made and enamelled about with fine gold ; the field is checked with sable and silver, enamelled with sinople and azure, and therein is the history how Venus, Juno, and Pallas strove for the apple of gold which each of them would have had ; which controversy was set upon Paris that he should give it to the fairest of them three.

“ Paris was that time a herdman, and kept his father’s beasts and sheep without Troy. When he had received the apple, Juno promised to him, if he would judge that she might have the apple, he should have the most riches of the world. Pallas said, if she might have the apple, she would give him wisdom and strength, and make him so great a Lord that he should overcome all his enemies and whom he would. Venus said : ‘ What needest thou riches or strength ?—art not thou Priam’s son, and Hector is thy brother, which have all Asia under their power ? Art not thou one of the possessors of great Troy ? If thou wilt give to me the apple, I shall give thee the richest treasure of the world, and that shall be the fairest woman that ever had life on earth, ne never shall none be born fairer than she. Then shalt thou be richer than rich, and shalt climb above all other, for that is the treasure that no man can prize enough ; for honest, fair, and good women can put away many a sorrow from the heart—they be modest and wise, and bring a man in very joy and bliss.’ Paris heard this Venus, which presented him this great joy and fair lady, and prayed her to name this fair lady that was so fair, and where she was. Venus said : ‘ It is Helen, King Menelaus’ wife of Greece—there liveth not a nobler, richer, gentler, ne wiser wife in all the world.’ Then Paris gave to her the apple, and said that she was

REYNARD THE FOX

fairest. How that he got afterward Helen by the help of Venus, and how he brought her into Troy and wedded her, the great love and merry life that they had together, was all carven in the field [of the comb], everything by itself, and the story written.

“ Now ye shall hear of the mirror. The glass that stood thereon was of such virtue that men might see therein all that was done within a mile, of men of beasts and of all things that one would desire to wit and know. And what man looked in the glass, had he only disease of pricking or motes, smart, or pearls in his eyes, he should be anon healed of it, such great virtue had the glass.

“ Is it then wonder if I be moved and angry for to lose such manner jewels? The tree in which this glass stood was light and hard, and was named shattah. It would endure ever ere it would rot or worms should hurt it, and therefore King Solomon ceiled his temple with the same wood throughout. Men prized it dearer than fine gold—it is like to tree of ebony, of which wood King Crompart made his horse-of-tree for love of King Morcadigas’ daughter that was so fair, whom he had thought for to have won. That horse was so made within that whosoever rode on it, if he wished he would be within less than one hour a hundred miles thence ; and that was well proved, for Cleomedes, the king’s son, would not believe that that horse-of-tree had such might and virtue. He was young, lusty, and bold, and desired to do great deeds of repute for to be renowned in this world ; and leapt on this horse-of-tree. Crompart turned a pin that stood on his breast, and anon the horse lifted him up and went out of the hall by the window ; and, ere one might say his *pater noster*, he was gone more than ten mile away. Cleomedes was

THE STORY OF CLEOMEDES

sore afraid, and supposed never to have turned again, as the history thereof telleth more plainly. But how great dread he had, and how far that he rode upon that horse made of the tree of ebony ere he could know the art and craft how he should turn him; and how joyful he was when he knew it; and how men were anxious for him; and how he knew all this, and the joy thereof when he came again—all this I pass over for losing of time; but the most part of all came to [it] by the virtue of the wood, of which wood the tree that the glass stood in was made. And that was, round the rim of the glass, half-a-foot broad, wherein stood some strange histories, which were of gold, of sable, of silver, of yellow, azure, and sinople: these six colours were therein wrought in such wise as was befitting; and under every history the words were graven and enamelled, that every man might understand what each history was. After my judgment there was never mirror so costly, so delight-full, ne so pleasant. In the beginning stood there a Horse, made fat, strong, and sore envious of a Hart, which ran in the field so far and swiftly that the Horse was angry that he ran so far before him and could not overtake him. He thought he could catch him and subdue him, though he might suffer much trouble therefor. The Horse spake then to a herdsman in this wise: 'If thou couldst take an Hart that I well can show thee, thou wouldst have great profit thereof; thou wouldst sell dear his horns, his skin, and his flesh.' The herdsman said: 'How may I come by him?' The Horse said: 'Sit upon me, and I will bear thee; and we will hunt him till he be taken.' The herdsman sprang and sat upon the Horse, and saw the Hart, and he rode after; but the Hart was light of foot and swift, and outran the Horse

REYNARD THE FOX

far. They hunted so far after him that the Horse was weary, and said to the herdsman that sat on him : ' Now sit off—I will rest me : I am all weary, and give me leave to go from thee.' The herdsman said : ' I have arrested thee—thou can'st not escape from me : I have a bridle on thy head and spurs on my heels—thou shalt never have thanks hereof : I shall compel and subdue thee, hadst thou sworn the contrary.'

" See how the Horse brought himself in thralldom and was taken in his own net ! How may one better be taken than by his own proper envy suffer himself to be taken and ridden ? There are many that labour to hurt others, and they themselves are hurt and rewarded with the same.

" There was also made an Ass and a Hound, which dwelled both with a rich man. The man loved his Hound well, for he played oft with him as folk do with Hounds. The Hound leapt up and played with his tail, and licked his master about the mouth. This saw Baldwin the Ass, and had great spite thereof in his heart, and said to himself : ' How can this be ? and what can my Lord see in his foul Hound, whom I never see doth good ne profit save springeth on him and kisseth him ? But me, whom men put to labour, to bear and draw and do more in a week than he with his fifteen should do in a whole year—and yet sitteth he nevertheless by him at the table and there eateth bones, flesh, and fat trenchers : and I have nothing but thistles and nettles, and lie on nights on the hard earth, and suffer many a scorn. I will no longer suffer this. I will think how I may get my Lord's love and friendship, like as the Hound doth.' There-with came the Lord, and the Ass lifted up his tail and sprang with his fore-feet on the Lord's shoulders, and

bellowed, gnashed his teeth, and sang, and with his feet made two great bumps about his ears, and put forth his mouth and would have kissed the Lord's mouth as he had seen the Hound do. Then cried the Lord, sore afraid: 'Help! help! this Ass will slay me!' Then came his servants with staves, and smote and beat the Ass so sore that he had thought he would have lost his life. Then returned he to his stable, and ate thistle and nettles—and was an Ass as he before was. In like wise whoso have enough, and spite of another's welfare, and were served in like wise, it would be well befitting. Therefore it is ordained that the Ass shall eat thistles and nettles, and bear the sack. Though men would do him honour, he cannot understand it, but must use old ignorant manners. Where Asses get lordships, there men see seldom good rule. For they take heed of nothing but on their particular profit: yet are they taken up and risen great—the more [the] pity is.

“Hearken further how my father and Tybert the Cat went together, and had sworn by their truth that for love ne hate they would not separate. And what they got they would divide, to each the half. Then on a time they saw hunters coming over the field with many hounds. They leapt and ran fast from them all that they might, as they that were afraid of their life.

“‘Tybert’, said the Fox, ‘whither shall we now best flee?—the hunters have espied us. Know ye any help?’ My father trusted on the promise that each made to other, and that he would for no need separate from him. ‘Tybert’, said he, ‘I have a sackful of wiles if we have need: so long as we abide together, we need not to fear hunters ne hounds.’

“Tybert began to sigh and was sore afraid, and

REYNARD THE FOX

said : ‘ Reynard, what avail many words ? I know but one wile, and thither must I too.’

“ And then climbed he up on a high tree into the top under the leaves, where hunter ne hound might do him none harm ; and left my father alone in jeopardy of his life, for the hunters set on him the hounds all that they could. Men blew the horns, and cried, and hallooed : ‘ The Fox ! Strike and take ! ’ When Tybert the Cat saw that, he mocked and scorned my father, and said : ‘ What, Reynard, cousin, unbind now your sack where all the wiles are in ! It is now time ! Ye be so wise called : help yourself, for ye have need.’

“ This much must my father hear of him to whom he had most his trust on ; and was almost taken, and nigh his death. And he ran and fled with great fear of his life, and let his wallet slide off because he would be the lighter. Yet all that could not help him, for the hounds were too swift and would have bitten him ; but he had one chance that thereby he found an old hole, wherein he crept, and escaped thus the hunters and hounds.

“ Thus held this false deceiver Tybert his security that he had promised. Alas, how many are there now-a-days that keep not their promise, and care not though they break it ! And though I [should] hate Tybert herefor, is it wonder ? But I do not. Surely, I love my soul too well thereto ! Nevertheless, if I saw him at hazard and misfall in his body or in his goods, I trow it would not much go to my heart, so that another did it. Nevertheless, I will neither hate him ne owe him a grudge. I will, for God’s love, forgive him. Yet is it not so clear out of mine heart but a little ill-will toward him abideth therein as this cometh to my remembrance ; and the cause

STORY OF THE WOLF AND THE CRANE

is that the sensuality of my flesh fighteth against reason.

“ There stood also in that mirror, of the Wolf—how he found once upon a heath a dead horse flayn, but all the flesh was eaten. Then went he and chewed great morsels of the bones, that for hunger he took three or four at once and swallowed them in, for he was so greedy that one of the bones stuck thwart in his mouth. Whereof he had great pain, and was of great fear of his life. He sought all about for wise masters and surgeons, and promised great gifts for to be healed of his dis-ease. At last, when he could nowhere find remedy, he came to the Crane with his long neck and bill ; and prayed him to help him, and he would love and reward him so well that he should ever be the better. The Crane hearkened after this great reward, and put his head into his throat, and brought out the bone with his bill.

“ The Wolf started aside with the plucking, and cried out : ‘ Alas, thou doest me harm !—but I forgive it thee ! Do no more so, I would not suffer it of another ! ’

“ The Crane said : ‘ Sir Isegrim, go and be merry, for ye be all whole. Now give to me what ye promised.’

“ The Wolf said : ‘ Will ye hear what he saith ? I am he that hath suffered and have cause to [com]-plain, and he will have goods of me ! He thanketh not me of the kindness that I did to him ! He put his head in my mouth, and I suffered him to draw it out whole without hurting ; and he did to me also harm. And if any here should have a reward, it should be I, by justice ! ’

“ Thus the unkind men now-a-days reward them that do them good. When the false and subtle arise and become great, then goeth worship and profit all

REYNARD THE FOX

to naught. There are many of justice that ought reward and do good to such as have helped them in their need, that now find causes and say they are hurt, and would have amends where they ought to reward and make amends themselves. Therefore it is said—and truth it is : who that will chide or chastize, see that he be clear himself.

“ All this and much more than I now can well remember was made and wrought in this glass. The master that arranged it was a skilful man and a profound clerk in many sciences. And, because these jewels were over-good and precious for me to keep and have, therefore I sent them to my dear Lord the King and to the Queen in present. Where are they now that give to their Lords such presents ? The sorrow that my two children made when I sent away the glass was great ; for they were wont to look therein and see themselves how their clothing and array became them on their bodies. Oh, alas ! I knew not that Cuwart the Hare was so nigh his death when I delivered him the wallet with these jewels. I knew not to whom I might better have taken them, though it should have cost me my life, than him and Bellyn the Ram. They were two of my best friends. Out, alas, I cry upon the murderer ! I shall know who it was, though I should run through all the world to seek him, for murder abideth not hid : it shall come out. Peradventure he is in this company that knoweth what has become of Cuwart, though he telleth it not ; for many false knaves walk with good men, from whom no man can keep him, they know their craft so well and can well cover their falseness. But the most wonder that I have is that my Lord the King here sayeth so felly that my father nor I did him never good. That thinketh me marvel, of a king.



" THE ASS AND THE HOUND " (see p. 108)

[face p. 112



“ THE WOLF AND THE CRANE ” (see p. III)

STORY OF THE KING AND THE WOLF

But there come so many things before him that he forgetteth the one with the other, and so fareth by me. Dear Lord, remember not ye when my Lord your father lived, and ye a youngling of two year were, that my father came from school from Montpellier where he had five years studied in recipes of medicines? He knew all the tokens of the urine as well as his hand, and also all the herbs, and nature of them which were viscous or laxative. He was a singular master in that science. He might well wear cloth of silk and a gilt girdle. When he came to Court, he found the King in a great sickness, whereof he was sorry in his heart, for he loved him above all other Lords. The King could not do without him, for, when he came, all others had leave to walk where they would—he trusted none so much as him. He said: ‘Reynard, I am sick, and feel me the longer the worse.’ My father said: ‘My dear Lord, here is a urinal: make your water therein; and, as soon as I may see it, I shall tell what sickness it is, and also how ye shall be helped.’ The King did as he counselled him, for he trusted no man better that lived. Though it is true that my father did not as he should have done to you—but that was by counsel of evil and foul beasts (I had wonder thereof); but it was a defence against his death. He said: ‘My Lord, if ye will be whole ye must eat the liver of a wolf of seven-year-old, that may ye not leave or else ye shall die; for your urine showeth it plainly.’

“The Wolf stood thereby and said naught.

“But the King said to him: ‘Sir Isegrim, now, ye hear well that I must have your liver if I will be whole.’

“Then answered the Wolf and said: ‘Nay, my Lord, not so, I know well I am not yet five year old. I have heard my mother say so.’

REYNARD THE FOX

“ My father said : ‘ What matter these words ? Let him be opened, and I shall know by the liver if it be good for you or not.’ ”

“ And therewith the Wolf was taken to kitchen, and his liver taken out, which the King ate, and was anon all whole of all his sickness. Then thanketh he my father much ; and commanded all his household upon their lives that after that time they should call him Master Reynard.

“ He abode still by the King, and was believed of all things, and must always go by his side ; and the King gave to him a garland of roses which he must always wear on his head. But now this is all turned. All the old good things that he did are forgotten, and these covetous and ravenous knaves are taken up and set on the high bench, and are heard and made great ; and the wise folk are put aback, by which these Lords oft lack, and cause them to be in much trouble and sorrow. For, when a covetous man of low birth is made a Lord, and is much great, and above his neighbours hath power and might, then he knoweth not himself, ne whence he is come, and hath no pity on no man’s hurt, ne heareth no man’s request, unless he may have great gifts. All his intent and desire is to gather goods, and to be greater. Oh, how many covetous men are now in Lords’ courts ! They flatter and cajole and please the prince, for their personal advantage ; but if the prince had need of them or their goods, they would rather suffer him to die or fare right hard, ere they would give or lend him. They are like the Wolf that had liefer the King had died than he would give him his liver. Yet had I liefer, ere that the King or the Queen should fare amiss, that twenty such wolves should lose their lives : it were also the least loss. My Lord, all this befell in your youth

that my father did thus. I trow ye have forgotten it!

“And also I have myself done you reverence, credit, and courtesy. Unroused be it, though ye now thank me but little, but peradventure ye remembered not what I shall now say—not to any reproach of you, for ye be worthy all credit and reverence that any man can do: that have ye of Almighty God by inheritance of your noble progenitors, wherefore I, your humble subject and servant, am bound to do to you all the service that I can or may. I came on a time walking with the Wolf Isegrim, and we had got under us both a swine. And for his loud crying we bit him to death; and, Sire, ye came from far out of a grove against us. Ye saluted us friendly, and said we were welcome, and that ye and my Lady the Queen, which came after you, had great hunger and had nothing for to eat, and prayed us for to give you part of our winning. Isegrim spake so soft that a man scarcely could hear him; but I spake out and said: ‘Yea, my Lord, with a good will. Though it were more, we will well that ye have part.’ And then the Wolf divided as he was wont to do; divided, and took the one half for himself, and he gave you a quarter for you and for the Queen. The other quarter he ate and bit as hastily as he might, because he would eat it alone. And he gave to me but half the lungs, that I pray God that evil might he fare!

“Thus showed he his conditions and nature. Ere men should have sung a *Credo*, ye, my Lord, had eaten your part, and yet would ye fain have had more, for ye were not full. And, because he gave you no more ne proffered you, ye lift up your right foot and smote him between the ears that ye tore his skin over his eyes, and then he might no longer abide, but he bled, howled,

and ran away, and left his part there lying. Then said ye to him : ‘ Haste ye again hither, and bring to us more. And hereafter see better to how ye share and part.’ Then said I : ‘ My Lord, if it please you I will go with him, I know well what ye said.’ I went with him. He bled and groaned, as sore as he was, all softly—he durst not cry loud. We went so far that we brought a calf. And, when ye saw us come therewith, ye laughed, for ye were well pleased—ye said to me that I was swift in hunting : ‘ I see well that ye can find well when ye take it upon you. Ye be good to send forth in a need. The calf is good and fat—hereof shall ye be the dealer.’ I said : ‘ My Lord, with a good will. The one half, my Lord, shall be for you. And the other half for my Lady the Queen. The paunch, liver, lungs, and the inners shall be for your children. The head shall Isegrim the Wolf have, and I will have the feet.’ Then said ye : ‘ Reynard, who hath taught you to divide so courteously ? ’ ‘ My Lord ’, said I, ‘ that hath done this Priest that sitteth here with the bloody crown. He lost his skin with the uncourteous dividing of the swine, and for his courtesy and greed he hath hurt and shame.’

“ Alas ! there are many wolves now-a-days that, without right and reason, destroy and eat them that they may have the overhand of. They spare neither flesh ne blood, friend ne enemy. What they can get, that take they. O, woe be to that land and to towns where the wolves have the overhand !

“ My Lord, this and many other good thing have I done for you, that I could well tell if it were not too long, of which now ye remember little by the words I hear of you. If ye would all things oversee well, ye would not say as ye do. I have seen the day that there should no great matter be concluded in this Court

REYNARD BEFORE THE KING

without mine advice. Albeit that this adventure is now fallen, it may happen yet that my words shall be heard and also believed as well as another's, as far as justice will, for I desire none other. For, if there be any can say and make good by sufficient witnesses that I have trespassed, I will abide all the justice and law that may come thereof; and, if any say on me anything of which he can bring no witnesses, let me then be ruled after the law and custom of this Court."

The King said: "Reynard, ye say reasonably. I know not of Cuwart's death more than that Bellyn the Ram brought his head hither in the wallet. Thereof I let you go quit, for I have no witness thereof."

"My dear Lord", said [Reynard], "God thank you! Surely ye do well. For his death maketh me so sorrowful that methinketh my heart will break in two. O! when they departed from me, mine heart was so heavy that methought I should have swooned. I know well it was a token of the loss that then was so nigh coming to me."

All the most part of them that were there and heard the Fox's words of the jewels, and how he made his countenance and exerted himself, had verily supposed that it had not been feigned but that it had been true. They were sorry of his loss and misadventure, and also of his anxiety. The King and the Queen had both pity of him, and bade him to make not too much anxiety, but that he should do his best to seek them. For he had so much praised them that they had great will and desire to have them. And because he had made them to understand that he had sent these jewels to them, though they never had them, yet they thanked him, and prayed him to help that they might have them.

The Fox understood their meaning well: he thought

REYNARD THE FOX

toward them but little good for all that. He said : “ God thank you, my Lord and my Lady, that ye so friendly comfort me in my anxiety. I shall not rest night ne day, ne all they that will do anything for me, but run, and pray, threaten, and ask all the four corners of the world, though I should ever seek, till that I know what has become of them. And I pray you, my Lord the King, that if they were in such place as I could not get them by prayer, by might, ne by request, that ye would assist me and support me ; for it toucheth yourself, and the good is yours ; and also it is your part to do justice on theft and murder, which both are in this case.”

“ Reynard ”, said the King, “ that shall I not omit, when ye know where they are. Mine help shall be always ready for you.”

“ Oh, dear Lord, this is too much presented to me ! If I had power and might, I should merit the grace you bestow upon me.”

Now hath the Fox his matter firm and fair, for he hath the King in his hand as he would. He thought that he was in better case than it was like to have been : he hath made so many lies that he may go freely where he will, without complaining of any of them all, save of Isegrim, which was toward him angry and displeased, and said : “ O noble King, are ye so much childish that ye believe this false and subtle knave, and suffer yourself with false lies thus to be deceived ? Of faith, it should be long ere I should believe him—he is in murder and treason all be-wrapped ; and he mocketh you before your visage. I shall tell him another tale. I am glad that I see now him here. All his lies shall not avail him ere he depart from me.”

ISEGRIM THE WOLF COMPLAINS AGAIN

CHAPTER XXXIII

How Isegrim the Wolf complained again on the Fox

“ MY Lord, I pray you to take heed. This false thief betrayed my wife once foul and dishonestly. It was so that in a winter’s day they went together through a great water, and he led my wife to expect that he would teach her take fish with her tail, and that she should let it hang in the water a good while and there should so much fish cleave on it that four of them should not be able to eat it. The fool, my wife, supposed he had said truth. And she went in the mire to the belly ere she came into the water, and when she was in the deepest of the water he bade her hold her tail till that the fish were come. She held her tail so long that it was frozen hard in the ice, and [she] could not pluck it out. And, when he saw that, he sprang up after on her body. Alas ! there ravished he and forced my wife so knavishly that I am ashamed to tell it. She could not defend herself, the silly beast, she stood so deep in the mire. Hereof he cannot say nay, for I found him in the deed, for, as I went above upon the bank, I saw him beneath upon my wife shouting and thrusting as men do when they do such work and play. Alas, what pain suffered I then at my heart ! I had almost for sorrow lost my five wits, and cried as loud as I might : ‘ Reynard, what do ye there ? ’ ; and, when he saw me so nigh, then leapt he off and went his way. I went to her in a great heaviness, and went deep in that mire and that water ere I could break the ice, and much pain suffered she ere she could have out her tail, and yet left a bit of her tail behind her. And we were like both thereby to have lost our lives, for she yelped and cried so loud,

REYNARD THE FOX

for the smart that she had ere she came out, that the men of the village came out, with staves and bills, with flail and pitchforks, and the wives with their distaffs, and cried angrily : ‘ Slay ! slay ! and smite down right ! ’ I was never in my life so afraid, for we scarcely escaped. We ran so fast that we sweated. There was a villain that stuck at us with a pike, which hurted us sore : he was strong and swift a-foot. Had it not be night, certainly we had been slain. The foul old queans would fain have beaten us. They said that we had bitten their sheep. They cursed us with many a curse. Then came we in a field full of broom and brambles : there hid we us from the villains, and they durst not follow us further by night, but returned home again. See, my Lord, this foul matter. This is murder, rape, and treason, which ye ought to do justice thereon sharply.”

Reynard answered and said : “ If this were true, it would go too nigh mine honour and credit. God forbid that it should be found true ! It is well true that I taught her how she should in a place catch fish, and showed her a good way for to go over into the water without going into the mire. But she ran so eagerly when she heard me name the fish, that she neither way ne path held, but went into the ice wherein she was frozen. And that was because she abode too long. She had fish enough, if she would have been pleased with measure. It falleth oft, who that would have all loseth all. Overcovetous was never good. For the beast cannot be satisfied ; and, when I saw her in the ice so fast, I went to have helped her and heaved and shoved and stuck here and there to have brought her out, but it was all pain lost, for she was too heavy for me.

“ Then came Isegrim, and saw how I shoved and



“ WHEN HE CAME TO COURT, HE FOUND THE KING IN A GREAT SICKNESS ”
(see p. 113)

[face p. 120



“ . . . SCRATCHED AND BITTEN, AND MANY A HOLE HAD THEY MADE IN HIS COAT AND SKIN ” (see p. 127)

REYNARD BEFORE THE KING

stuck and did all my best ; and he, foul churl, foully and scurrilously slandereth me with her, as these foul good-for-nothings are wont to do. But, my dear Lord, it was none otherwise. He belieth me falsely. Peradventure his eyes dazzled as he looked from above down. He cried and cursed me, and swore many an oath I should dear pay-for it. When I heard him so curse and threaten, I went my way, and let him curse and menace till he was weary. And then went he and heaved and shoved and helped his wife out ; and then he leapt and ran, and she also, for to get them a heat and to warm them, or else they would have died for cold. And whatsoever I have said, before or after, that is clearly all truth. I would not for a thousand mark of fine gold lie to you one lie. It were not fitting for me. Whatsoever befall me, I shall say the truth, like as mine elders have always done sith the time that we first understood reason. And, if ye be in doubt of anything that I have said otherwise than truth, give me respite of eight days, that I may have counsel—and I shall bring such information with good, true, and sufficient record that ye shall during all your life trust and believe me, and so shall all your Council also. What have I to do with the Wolf ? It was before clearly enough shown that he is a foul, villainous caitiff, and an unclean beast, when he dealed and divided the swine. So it is now known to you all by his own words that he is a defamer of women as much as in him is : ye may well mark every one. Who would desire to do that game to one so stedfast a wife being in so great peril of death ? Now ask ye his wife if it be so as he saith. If she will say the truth I know well she will say as I do.”

Then spake Ersewynd the Wolf's wife : “ Ach, fell

REYNARD THE FOX

Reynard, no man can keep himself from thee—thou can'st so well utter thy words and thy falseness, and reason set forth. But it shall be evil rewarded in the end! How broughtest thou me once into the well, where the two buckets hung by one cord running through one pulley, which went one up and another down—thou sattetst in that one bucket beneath in the pit in great dread. I came thither and heard thee sigh and make sorrow, and asked thee how thou camest there. Thou saidest that thou had'st there so many good fishes eaten out of the water that thy belly would burst. I said: 'Tell me how I shall come to thee.' Then saidest thou: 'Aunt, spring into that bucket that hangeth there, and ye shall come anon to me.' I did so; and I went downward—and ye came upward! Then was I all angry. Thou said'st: 'Thus fareth the world, that one goeth up and another goeth down!' Then sprang ye forth, and went your way—and I abode there alone, sitting a whole day sore and hungered and a-cold; and thereto had I many a stroke ere I could get thence."

"Aunt", said the Fox, "though the strokes did you harm, I had liever ye had them than I, for ye may better bear them; for one of us must needs have had them. I taught you good, will ye understand it and think on it, that ye another time take better heed and believe no man overhastily, is he friend or cousin, for every man seeketh his own profit. They be now fools that do not so, and specially when they be in jeopardy of their lives."

PARABLE OF THE FOX AND THE WOLF

CHAPTER XXXIV

A fair parable of the Fox and the Wolf

“ MY Lord ”, said Dame Ersewynd, “ I pray you hear how he can blow with all winds, and how fair bringeth he his matters forth.”

“ Thus hath he brought me many time in damage and hurt ”, said the Wolf. “ He hath once betrayed me to the she-Ape, mine aunt, where I was in great dread and fear, for I left there almost mine one ear. If the Fox will tell it, how it befel, I will give him the advantage thereof, for I cannot tell it so well but he shall reprove me.”

“ Well ”, said the Fox, “ I shall tell it without stammering. I shall say the truth. I pray you hearken me. He came into the wood and complained to me that he had great hunger ; for I saw him never so full but he would always have had fain more. I have wonder what becomes of the food that he destroyeth. I see now on his countenance that he beginneth to rage for hunger. When I heard him so complain, I had pity of him. And I said I was also hungry. Then went we half a day together and found nothing. Then whined he and cried, and said he could go no further. Then espied I a great hole, standing in the midst under a hedge which was thick of brambles ; and I heard a rushing therein—I knew not what it was. Then said I : ‘ Go therein and look if there be anything there for us ; I know well there is somewhat.’ Then said he : ‘ Cousin, I would not creep into that hole for twenty pound, unless I knew first what is therein. Methinketh that there is some perilous thing ; but I shall abide here under this tree, if ye will go therein before. But come anon again,

REYNARD THE FOX

and let me know what thing is therein. Ye know many a subtlety, and know well how to help yourself, and much better than I.' See, my Lord the King, thus he made me, poor wight, to go before into the danger, and he, which is great, long, and strong, abode without and rested him in peace. Note how I protected him there !

“ I would not suffer the dread and fear that I there suffered for all the good in earth, unless I knew how to escape. I went boldly in. I found the way dark, long, and broad. Ere I right in the hole came, so espied I a great light which came in from that one side. There lay in a great Ape with twain great wide eyes, and they shone as a fire ; and she had a great mouth with long teeth, and sharp nails on her feet and on her hands : I weened it had been a Mermouse, a Baboon, or a Mercat, for I saw never fouler beast. And by her lay three of her children, which were right foul, for they were right like the mother. When they saw me come, they gaped wide on me and were all still. I was afraid, and wish well I had been thence ; but I thought : ‘ I am therein—I must there through, and come out as well as I may.’ As I saw her, methought she seemed bigger than Isegrim the Wolf, and her children were bigger than I. I saw never a fouler household. They lay on foul hay which was all bepissed. They were beslobbered and besmeared to their ears, too, in her own dung. It stank that I was almost smothered thereof ! I durst not say but good, and then I said : ‘ Aunt, God give you good day, and all my cousins, your fair children : they be of their age the fairest that ever I saw. O, Lord God, how well please they me ! How lovely ! how fair be they ! Each of them for their beauty might be a great king’s son ! Of right we ought to thank you that ye thus

PARABLE OF THE FOX AND THE WOLF

increase our lineage. Dear aunt, when I heard say that ye were delivered and laid down, I could no longer abide, but must come and friendly visit you. I am sorry that I had not erst known it.'

" ' Reynard, cousin ', said she, ' ye be welcome ! For that ye have found me, and thus come see me, I thank you. Dear cousin, ye be right true, and named right wise in all lands, and also that ye gladly further and bring your lineage in great honour. Ye must teach my children with yours some wisdom, that they may know what they shall do and leave. I have thought on you, for gladly ye go and fellowship with the good.'

" Oh, how well was I pleased when I heard these words ! This deserved I at the beginning when I called her aunt, howbeit that she was nothing related to me ; for my right aunt is Dame Rukenawe that yonder standeth, which is wont to bring forth wise children.

" I said : ' Aunt, my life and my goods are at your commandment, and what I may do for you by night and by day. I will gladly teach them all that I can.'

" I would fain have been thence for the stench of them ; and also I had pity of the great hunger that Isegrim had.

" I said : ' Aunt, I shall commit you and your fair children to God, and take my leave. My wife will think long after me.'

" ' Dear cousin ', said she, ' ye shall not depart till ye have eaten ; for, if ye did, I would say ye were not kind.'

Then stood she up and brought me in another hole, where was much food of harts and hinds, roes, pheasants, partridges, and much other game—that I wondered from whence all this food might come. And when I had eaten my bellyful, she gave me a great

REYNARD THE FOX

piece of a hind for to eat with my wife and with my household when I come home. I was ashamed to take it, but I might none otherwise do. I thanked her, and took my leave. She bade me I should come soon again. I said I would, and so departed thence merrily that I so well had sped. I hasted me out ; and, when I came, saw Isegrim, which lay groaning. And I asked him how he fared. He said : ‘ Nephew, all evil, for it is wonder that I live. Bring ye any food to eat ? I die for hunger ! ’ Then had I compassion of him, and gave him what I had, and saved him there his life ; whereof then he thanked me greatly, howbeit that he now oweth me evil will.

“ He had eaten this up anon ; then said he : ‘ Reynard, dear cousin, what found ye in that hole ? I am more hungry now than I was before ! My teeth are now sharpened to eat. ’ ”

“ I said then : ‘ Uncle, haste you then lightly into that hole. Ye shall find there enough. There lieth mine aunt with her children : if ye will spare the truth, and lie great lies, ye shall have there all your desire. But if ye say truth, ye shall take harm. ’ ”

“ My Lord, was not this enough said and warned, whoso would understand it, that all that he found he should say the contrary ? But rude and dull beasts cannot understand wisdom : therefore hate they all subtle inventions, for they cannot conceive them. Yet, nevertheless, he said he would go in, and lie so many lies, ere he should mishap, that all men would have wonder of it ; and so went forth into that foul stinking hole, and found the Marmosette. She was like the Devil’s daughter, and on her hung much filth clotted in bits.

“ Then cried he : ‘ Alas, I am terrified by these foul nickers ! Come they out of hell ? Men may make

PARABLE OF THE FOX AND THE WOLF

devils afraid of them. Go and drown them, that evil might they fear! I saw never fouler worms—they make all mine hair to stand right up.’

“ ‘ Sir Isegrim ’, said she, ‘ what may I do thereto? They are my children, and I must be their mother. What has it got to do with you whether they be foul or fair? They have you nothing cost. Here hath been one to-day before you, which was to them nigh of kin, and was your better and wiser; and he said that they were fair. Who hath sent you hither with these tidings?’

“ ‘ Dame, will ye know, I will eat of your food. It is better bestowed on me than on these foul wights.’

“ She said: ‘ Here is no food.’

“ He said: ‘ Here is enough.’

“ And therewith he started with his head toward the food, and would have gone into the hole where the food was. But mine aunt started up with her children, and ran to him with their sharp long nails so sore that the blood ran over his eyes. I heard him cry sore, and howl; but I know of no defence that he made but that he ran fast out of the hole. And he was there scratched and bitten, and many a hole had they made in his coat and skin. His visage was covered with blood, and almost he had lost his one ear. He groaned and complained to me sore: then asked I him if he had well lied. He said: ‘ I said like as I saw and found, and that was a foul bitch with many foul wights.’

“ ‘ Nay, uncle ’, said I; ‘ ye should have said Fair niece, how fare ye and your fair children which are my well-beloved cousins?’ The Wolf said: ‘ I had liefer that they were hanged ere I that said.’

“ ‘ Yea, uncle, therefore must ye receive such manner payment. It is better sometimes to lie than

REYNARD THE FOX

to say truth. They that are better wiser and stronger than we be have done so before us.'

"See, my Lord the King, thus got he his red coif ! Now standeth he all so simply as [if] he knew no harm. I pray you ask ye him if it was not thus. He is not far off, if I know it well."

CHAPTER XXXV

How Isegrim proffered his glove to the Fox for to fight with him

THE Wolf said : " I can well bear with your mocks and your scorns, and also your fell venomous words, strong thief that ye are. Ye said that I was almost dead for hunger, when ye help me in my need. That is falsely lied, for it was but a bone that ye gave to me—ye had eaten away all the flesh that was thereon. And ye mock me and say that I am hungry, here where I stand. That toucheth my honour too nigh—what many a spiteful word have ye brought forth with false lies!—and that I have conspired the King's death, from the treasure that ye have said to him is in Hulsterlo ; and ye have also my wife shamed and slandered that she shall never recover it, and I should ever be dishonoured thereby if I avenged it not. I have borne with you long ; but now ye shall not escape me. I cannot make hereof great proof, but I say here, before my Lord and before all them that are here, that thou art a false traitor and a murderer ; and that I shall prove and make good on thy body within lists in the field, and that body against body ; and then shall our strife have an end. And thereto I

RUKENAWE COUNSELS THE FOX

cast to thee my glove ; and, take thou it up, I shall have justice of thee or die therefor."

Reynard the Fox thought : How come I on this battle ? We are not both like. I shall not well be able to stand against this strong thief. All my proof is now come to an end !

CHAPTER XXXVI

How the Fox took up the glove ; and how the King set to them day and field for to come and do their battle

YET thought the Fox : I have good advantage ; the claws of his forefeet are off, and his feet are yet sore thereof, when for my sake he was unshoed. He shall be somewhat the weaker.

Then said the Fox : " Who that saith that I am a traitor or a murderer, I say he lieth falsely ; and that art thou specially, Isegrim ! Thou bringest me where I would be. This have I oft desired. Lo ! here is my pledge that all thy words are false, and that I shall defend me and make good that thou liest."

The King received the pledges, and permitted the battle, and asked sureties of them both that on the morn they should come and perform their battle, and do as they ought to do. Then the Bear and the Cat were sureties for the Wolf ; and for the Fox were sureties Grymbart the Badger and Bytelouse.

CHAPTER XXXVII

How Rukenawe the she-Ape counselled the Fox how he should behave him in the field against the Wolf

THE she-Ape said to the Fox : " Reynard nephew, see that ye take heed in your battle. Be cold and wise.

REYNARD THE FOX

Your uncle taught me once a prayer that is of much virtue to him that shall fight ; and [it was] a great master and a wise clerk, and was abbot of Boudelo, that taught him. He said, who that said devoutly this prayer fasting shall not that day be overcome in battle ne in fighting. Therefore, dear nephew, be not afraid. I shall read it over you to-morrow—then may ye be sure enough of the Wolf. It is better to fight than to have the neck asunder.”

“ I thank you, dear aunt ”, said the Fox. “ The quarrel that I have is rightful—therefore I hope I shall speed well, and that shall greatly be mine help.”

All his lineage abode by him all the night and helped him to drive away the time.

Dame Rukenawe the she-Ape, his aunt, thought always on his profit and advantage. And she caused all his hair from the head to the tail to be shorn off smooth ; and she anointed all his body with oil-of-olive ; and then was his body also smooth and slippery, that the Wolf should have none hold on him. And he was round and fat also on his body.

And she said to him : “ Dear cousin, ye must now drink much, that to-morrow ye may the better make your urine ; but ye shall hold it in till ye come to the field. And when need is and time, so shall ye piss full your rough tail, and smite the Wolf therewith in his beard. And if ye might hit him therewith in his eyes, then shall ye deprive him of his sight. That should much hinder him. But else, hold always your tail firmly between your legs, that he catch you not thereby ; and hold down your ears lying flat after your head, that he hold you not thereby ; and see wisely to yourself. And at beginning flee from his strokes, and let him spring and run after you ; and run before where most dust is, and stir it with your feet that it may fly in his eyes, and that shall much hinder his

sight. And, while he rubbeth his eyes, take your advantage, and smite and bite him where ye may most hurt him, and always to hit him with your tail full of piss in his visage, and that shall make him so woe that he will not know where he is. And let him run after you, for to make him weary. Yet his feet are sore in that ye made him to lose his shoes; and, though he be great, he hath no heart. Nephew, certainly this is my counsel. The skill goeth before strength: therefore see for yourself, and set yourself wisely at defence, that ye and we all may have honour thereof. I would be sorry if ye mishapped. I shall teach you the words that your uncle Martin taught me, that ye may overcome your enemy, as I hope ye shall do without doubt."

Therewith she laid her hand upon his head, and said these words: "*Blaerde Shay Alphenio Kasbue Gorfons alsbuifrio!* Nephew, now are ye sure from all mischief and dread. And I counsel you that ye rest you a little, for it is by the day ye shall be the better disposed: we shall awake you in all in time."

"Aunt", said the Fox, "I am now glad. God thank you! ye have done to me such good I can never deserve it fully again. Methinketh there may nothing hurt me sith that ye have said these holy words over me."

Then went he and laid him down under a tree in the grass, and slept till the sun was risen. Then came the Otter and waked him, and bade him arise, and gave him a good young duck, and said: "Dear cousin, I have this night made many a leap in the water ere I could get this young fat duck. I have taken it from a fowler. Take and eat it."

Reynard said: "This is good gift. If I refused, I were a fool. I thank you, cousin, that ye remember me. If I live, I shall reward you."

REYNARD THE FOX

The Fox ate the duck without sauce or bread. It savoured him well, and went well in. And he drank thereto four great draughts of water. Then went he toward the battle, and all they that loved him went with him.

CHAPTER XXXVIII

How the Fox came into the field and how they fought

WHEN the King saw Reynard thus shorn and oiled, he said to him : “ Eh, Fox, how well can ye see for yourself ! ”

He wondered thereof ; he was foul to look on.

But the Fox said not one word, but kneeled down low to the earth unto the King and to the Queen, and struck forth into the field.

The Wolf was there ready, and spake many a proud word. The rulers and keepers of the field were the Leopard and the Lynx. They brought forth the Book, on which sware the Wolf that the Fox was a traitor and murderer and none might be falser than he was, and that he would prove on his body and make it good. Reynard the Fox sware that he lied as a false knave and a cursed thief, and that he would make good on his body.

When this was done, the governors of the field bade them do their duty. Then quitted they all the field, save Dame Rukenawe, the she-Ape : she abode by the Fox, and bade him remember well the words that she had said to him. She said : “ See well to [it]. When ye were seven years old, ye were wise enough to go by night without lantern or moonshine where ye knew to win any good. Ye are named among the people wise and subtle. Exert yourself to work so



“ . . . SHE ANOINTED ALL HIS BODY WITH OIL-OF-OLIVE ” (see p. 130)

[face p. 132



THEN MUST HE REST, FOR TO MAKE CLEAN HIS EYES (see p. 133)

DUEL OF THE FOX AND THE WOLF

that ye win the prize : then may ye have ever honour and credit, and all we that are your friends."

He answered : " My dearest aunt, I know it well. I shall do my best, and think on your counsel. I hope so to do that all my lineage shall have credit thereby, and mine enemies shame and confusion."

She said : " God grant it you ! "

CHAPTER XXXIX

How the Fox and the Wolf fought together

THEREWITH she went out of the field and let them twain go together. The Wolf trod forth to the Fox in great wrath, and opened his forefeet, and expected to have taken the Fox in them. But the Fox sprang from him lightly, for he was lighter to foot than he. The Wolf sprang after, and hunted the Fox sore. Their friends stood without the lists and looked upon them. The Wolf strode wider than Reynard did, and oft overtook him, and lifted up his foot, and thought to have smitten him. But the Fox saw to [it], and smote him with his rough tail, which he had all be-pissed, in his visage. Then thought the Wolf to have been stone-blind : the piss started in his eyes. Then must he rest, for to make clean his eyes. Reynard thought on his advantage, and stood to windward, scraping and casting with his feet the dust, that it flew the Wolf's eyesful. The Wolf was sore blinded therewith, in such wise that he must leave the running after him, for the sand and piss cleaved under his eyes that it smarted so sore that he must rub and wash it away.

Then came Reynard in a great anger and bit him

REYNARD THE FOX

three great wounds on his head with his teeth, and said: "What is that, Sir Wolf? Hath one there bitten you? How is it with you? I will all otherwise on you yet. Abide!—I shall bring you some new thing. Ye have stolen many a lamb, and destroyed many a simple beast, and now falsely have challenged me and brought me in this trouble. All this shall I now avenge on thee. I am chosen to reward thee for thine old sins, for God will no longer suffer thee in thy great greed and knavery. I shall now absolve thee, and that will be good for thy soul. Take patiently this penance, for thou shalt live no longer. The hell shall be thy purgatory. Thy life is now in my mercy, but if thou wilt kneel down and ask me forgiveness, and [ac]knowledge thee to be overcome, yet, though thou be evil, yet I will spare thee. For my conscience counselleth me I should not gladly slay no man."

Isegrim thought with these mocking and spiteful words to have gone out of his wits; and that hurt him so much that he knew not what to say, buff ne haff, he was so angry in his heart. The wounds that Reynard had given him bled and smarted sore, and he thought how he might best avenge it.

With great anger he lifted up his foot and smote the Fox on the head so great a stroke that he fell to the ground. Then started the Wolf to[wards] him, and thought to have taken him. But the Fox was light and wily, and rose lightly up, and met with him fiercely. And there began a fell battle, which dured long. The Wolf had great spite on the Fox, as it well seemed. He sprang after him ten times each after other, and would fain have had him fast. But his skin was so slippery and fat of the oil, that always he escaped from him. Oh! so subtle and quick was the

DUEL OF THE FOX AND THE WOLF

Fox that many times when the Wolf thought well to be sure of him, he started then between his legs and under his belly, and then turned he again and gave the Wolf a stroke with his tail in his eyes, that Isegrim thought he would have lost his sight ; and this did he often-times. And always when he had so smitten him, then would he go to windward and raise the dust, that it made his eyes full of dirt. Isegrim was woe-begone, and thought he was at a disadvantage ; yet was his strength and might much more than the Fox's. Reynard had many a sore stroke of him when he reached him. They gave each other many a stroke and many a bite when they saw their advantage, and each of them did his best to destroy the other. I would I might see such a battle ! The one was wily, and the other was strong : the one fought with strength, and the other with subtlety.

The Wolf was angry that the Fox endured so long against him. If his foremost feet had been whole, the Fox had not endured so long ; but the sores were so open that he could not well run. And the Fox could better off and on than he ; and also he swang his tail oft under his eyes, and made him that him thought that his eyes should go out.

At last he said to himself : I will make an end of this battle. How long shall this caitiff dure thus against me ? I am so great—I should, if I lay upon him, press him to death. It is to me a great shame that I spare him so long. Men shall mock and point me with fingers to my shame and rebuke, for I am yet on the worst side. I am sore wounded ; I bleed sore ; and he drowneth me with his piss, and casts so much dust and sand in mine eyes, that soon I shall not be able to see, if I suffer him any longer. I will take my chance, and see what shall come thereof.

REYNARD THE FOX

With that he smote with his foot Reynard on the head that he fell down to the ground ; and, ere he could arise, he caught him in his feet and lay upon him as he would have pressed him to death. Then began the Fox to be afraid, and so were all his friends when they saw him lie under. And on the other side all Isegrim's friends were joyful and glad. The Fox defended him firmly with his claws as he lay upward with his feet, and gave many a blow. The Wolf durst not with his feet do him much harm, but with his teeth snatched at him as he would have bitten him. When the Fox saw that he would be bitten and was in great dread, he smote the Wolf on the head with his foremost claws and tare the skin off between his brows and his ears, and that one of his eyes hung out ; which did him much pain. He howled ; he wept ; he cried loud, and made a piteous noise, for the blood ran down as [if] it had been a stream.

CHAPTER XL

How the Fox, being under the Wolf, with flattering words cajoled him, that the Fox came to his above again

THE Wolf wiped his eyes : the Fox was glad when he saw that. He wrestled so sore that he sprang on his feet while he rubbed his eyes. The Wolf was not well pleased therewithal, and smote after him ere he escaped, and caught him in his arms, and held him fast, notwithstanding that he bled. Reynard* was woe then. There wrestled they long and sore. The Wolf waxed so angry that he forgot all his smarts and

* The only occasions throughout Caxton's book where the Fox is spelt *Reynard*, in place of *Reynart*, are in this passage and in the final sentence of the book.

THE FOX CAJOLES THE WOLF

pain, and threw the Fox all flat under him, which came him evil to pass, for his one hand by which he defended him started in the falling into Isegrim's throat, and then was he afraid to lose his hand.

The Wolf said then to the Fox: "Now choose whether ye will yield you as overcome, or else I shall certainly slay you. Thy scattering of the dust, thy piss, thy mocking, ne thy defence, ne all thy false wiles, may not now help thee. Thou can'st not escape me. Thou hast heretofore done me so much harm and shame, and now I have lost mine one eye and thereto sore wounded."

When Reynard heard that it stood so doubtfully that he should choose to [ac]knowledge him overcome and yield him, or else to take the death, he thought the choice was worth ten mark, and that he must say the one or the other. He had anon concluded what he would say, and began to say to him with fair words in this wise:

"Dear uncle, I will gladly become your man with all my goods. And I will go for you to the Holy Grave, and shall get pardon and winning for your cloister of all the churches that are in the Holy Land, which will much profit to your soul and your elders' souls also. I trow there was never such a proffer proffered to any king! And I will serve you like as I should serve our Holy Father the Pope. I will hold of you all that I have, and ever be your servant, and forth I will make that all my lineage shall do in like wise. Then shall ye be a Lord above all Lords. Who would then dare do anything against you? And furthermore whatsoever I take of poultry, geese, partridge, or plover, fish or flesh, or whatsoever it be, thereof shall ye first have the choice, and your wife and your children, ere any come in my body. Thereto

REYNARD THE FOX

I will always abide by you, that where ye be there shall no hurt ne damage come to you. Ye be strong, and I am wily : let us abide together that, one with the counsel and the other with the deed, then may there nothing misfall toward us. And we are so nigh of kin each to other that of right should be no anger between us. I would not have fought against you if I could have escaped. But ye challenged me first unto fight : then must I do what I would not do gladly. And in this battle I have been courteous to you—I have not shown the utterest of my might on you, like as I would have done if ye had been a stranger to me ; for the nephew ought to spare the uncle—it is good reason, and it ought so to be. Dear uncle, so have I now done, and that may ye mark well when I ran before you, mine heart would not consent thereto. For I might have hurt you much more than I did, but I thought it never ; for I have not hurt you, ne done you so much harm that may hinder you, save only that mishap that is fallen on your eye. Ach ! therefore I am sorry, and suffer much sorrow in my heart. I wish well, dear uncle, that it had not happened [to] you, but that it had fallen on me, so that ye therewith had been pleased : howbeit that ye shall have thereby a great advantage. For, when ye hereafter sleep, ye need not to shut but one window, where another must shut two ! My wife and my children and my lineage shall fall down to your feet, before the King and before all them that ye will, desire and pray you humbly that ye will suffer Reynard, your nephew, live ; and also I shall [ac]knowledge oft to have trespassed against you, and what lies I have lied upon you. How might any Lord have more honour than I proffer you ? I would for no goods do this to another. Therefore I pray you to be pleased herewithall. I

DUEL OF THE FOX AND THE WOLF

know well, if ye would, ye could now slay me ; but if ye so done had, what had ye won ? So must ye ever after this time keep you from my friends and lineage. Therefore he is wise that can in his anger measure himself, and not be over-hasty, and to see well what may fall or happen afterward to him. What man that in his anger can well advise him, certainly he is wise. Men find many fools that in heat hasten them so much that, after, they repent them ; and then it is too late. But, dear uncle, I trow that ye be too wise so to do. It is better to have praise, honour, rest, and peace, and many friends that be ready to help him, than to have shame, hurt, unrest, and also many enemies lying in wait to do him harm. Also, it is little credit to him that hath overcome a man then to slay him. It is great shame, not for my life—though I were dead that were a little hurt.”

Isegrim the Wolf said : “ Ay, thief, how fain wouldest thou be loosed and discharged from me—that hear I well by thy words ! Were thou now from me on thy free feet, thou would’st not set by me an egg-shell. Though thou promisedst to me all the world of fine red gold, I would not let thee escape. I set little by thee and all thy friends and lineage. All that thou hast here said is but lies and feigned falseness. Thinkest thou thus to deceive *me* ? It is long since that I knew thee. I am no bird to be caught ne taken by chaff. I know well enough good corn. Oh ! how would’st thou mock me if I let thee thus escape ! Thou mightest well have said this to one that knew thee not, but to *me* thou lovest thy flattering and sweet fluting, for I understand too well thy subtle lying tales. Thou hast so oft deceived me that me behoveth now to take good heed of thee. Thou false stinking knave, thou sayest that thou hast spared me

REYNARD THE FOX

in this battle! Look hitherward to me! Is not mine one eye out? And thereto hast thou wounded me in twenty places in my head. Thou would'st not suffer me so long to rest as to take once my breath. I were overmuch a fool if I should now spare thee or be merciful to thee. So many a confusion and shame as thou hast done to me; and that also that toucheth me most of all, that thou hast dishonoured me and slandered Ersewynd my wife, whom I love as well as myself, and falsely forcest and deceived'st her, which shall never [pass] out of my heart; for, as oft as it cometh to mine mind, all mine anger and hate that I have to thee reneweth."

In the meanwhile that Isegrim was thus speaking, the Fox bethought him how he might help himself, and stuck his other hand after between his legs, and gripped the Wolf fast by the colyons. And he wrung him so sore that for woe and pain he must cry loud and howl. Then the Fox drew his other hand out of his mouth. The Wolf had so much pain and anguish of the sore wringing that he spit blood.

CHAPTER XLI

How Isegrim the Wolf was overcome, and how the battle was taken up and finished. And how the Fox had the honour

THIS pain did him more sorrow and woe than his eye did that so sore bled, and also it made him to fall down all in a swoon. Then Reynard the Fox leapt upon him with all his might, and caught him by the legs, and drew him forth through the field that they all might see it, and he stuck and smote him sore. Then were

THE VICTORY AWARDED TO REYNARD

Isegrim's friends all full of sorrow, and went all weeping unto their Lord the King, and prayed him that he would cause to cease the battle, and take it up into his hand.

The King granted it. And then went the keepers of the field, the Leopard and the Lynx, and said to the Fox and to the Wolf: "Our Lord the King will speak with you, and wills that this battle be ended. He will take it into his hand. He desireth that ye will give your strife unto him; for, if any of you here were slain, it should be great shame on both sides. For ye have as much honour of this field as ye may have."

And they said to the Fox: "All the beasts give to you the praise that have seen this battle."

The Fox said: "Thereof I thank them, and what that shall please my Lord to command, that shall not I gainsay. I desire no better but to have won the field. Let my friends come hither to me! I will take advice of them what I shall do."

They said that they thought it good; and also it was reason in weighty matters a man should take advice of his friends.

Then came Dame Slopecade and Grymbart the Badger, her husband, Dame Rukenawe with her two sisters, Bytelouse and Fulrompe, her two sons, and Hatenit her daughter, the Bat, and the Weasel. And there came more than twenty which would not have come if the Fox had lost the field. So who that winneth and cometh to his above, he getteth great praise and honour; and who that is overthrown and hath the worse, to him will no man gladly come. There came also to the Fox the Beaver, the Otter, and both their wives, Pantecroet and Ordegale. And the Ostrole, the Marten, the Polecats, the Ferret, the Mouse, and the Squirrel, and many more than I can

REYNARD THE FOX

name. And all because he had won the field. Yea, some came that before had complained on him, and were now of his next kin ; and they showed him right friendly mien and countenance. Thus fareth the world now ! Who that is rich and high on the wheel, he hath many kinsmen and friends that shall help to bear out his wealth ; but who that is needy and in pain or in poverty findeth but few friends and kinsmen, for every man almost shuns his company and way.

There was then great feast. They blew up trumpets and piped with shalms.

They said all : “ Dear nephew, blessed be God that ye have sped well ! We were in great dread and fear when we saw you lie under.” Reynard the Fox thanked all them friendly, and received them with great joy and gladness. Then he asked of them what they counselled him—if he should give the field unto the King or no. Dame Slopecade said : “ Yea, boldly, cousin. Ye may with credit well set it in to his hands, and trust him well enough.”

Then went they all with the keepers of the field unto the King. And Reynard the Fox went before them all, with trumpets and pipes and much other minstrelsy. The Fox kneeled down before the King.

The King bade him stand up, and said to him : “ Reynard, ye be now joyful. Ye have kept your day honourably. I discharge you, and let you go freely quit where it pleaseth you. And the debate between you, I hold it on me, and shall discuss it by reason and by counsel of noble men, and will ordain thereof what ought be done by reason, at such time as Isegrim shall be whole. And then I shall send for you to come to me, and then by God’s grace I shall give out the sentence and judgment.”

CHAPTER XLII

An example that the Fox told to the King when he had won the field

“ MY worthy and dear Lord the King ”, said the Fox, “ I am well agreed and satisfied therewith. But, when I came first into your Court, there were many that were fell and envious to me, which never had hurt ne cause of damage by me. But they thought that they might best over me, and all they cried with mine enemies against me, and would fain have destroyed me, because they thought that the Wolf was better esteemed and greater with you than I was, which am your humble subject. They knew none other thing, why ne wherefor. They thought not as the wise be wont to do, that is what the end may turn out to be.

“ My Lord, these are like a great heap of hounds which I once saw stand at a Lord's place upon a dunghill, where they awaited that men should bring them food. Then saw they a hound come out of the kitchen, and had taken there a fair rib of beef ere it was given him. And he ran fast away withal ; but the cook had espied ere he went away, and took a great bowl full of scalding water, and cast it on his hips behind ; whereof he thanked nothing the cook, for the hair behind was scalded off, and his skin seemed as it had been sodden through. Nevertheless he escaped away, and kept what he had won.

“ And when his fellows the other hounds saw him come with this fair rib, they called him all and said to him : ‘ Oh, how good a friend is the cook to thee which hath given to thee so good a bone, whereon is so much flesh ! ’

“ The hound said : ‘ Ye know nothing thereof. Ye

REYNARD THE FOX

praise me like as ye see me before, with the bone. But ye have not seen me behind. Take heed, and behold me afterward on mine buttocks, and then ye shall know how I have earned it.'

"And when they had seen him behind on his hips how that his skin and his flesh was all raw and sodden through, then growled they all and were afraid of that boiling water; and would not of his fellowship, but fled and ran away from him, and let him there alone.

"See, my Lord, this right have these false beasts. When they be made Lords, and may get their desire, and when they be mighty and feared, then are they extortioners, and tax and rob the people and eat them like as they were starving hounds. These are they that bear the bone in their mouth. No man dare have to do with them, but praise all that they do. No man dare say otherwise but such as shall please them, because they would not be shorn. And some help them forth in their unrighteous deeds because they would have part, and lick their fingers, and strengthen them in their evil life and works. Oh, dear Lord! how little see they that do thus after behind them, what the end shall be at last. They fall from high to low in great shame and sorrow, and then their works come to knowledge and be open in such wise that no man hath pity ne compassion on them in their misfortune and trouble, and every man curse them and say evil by them to their shame and villainy. Many of such have been blamed and shorn full nigh, that they had no honour ne profit, but lose their hair as the hound did—that is their friend, which have helped them to cover their misdeeds and extortions like as the hair covereth the skin. And, when they have sorrow and shame for their old trespasses, then each body plucketh his hand from him,



"LET MY FRIENDS COME HITHER TO ME!" (see p. 141)

[face p. 144



“ SO SICK AND FEEBLE THAT HE HAD LOST ALL HIS FEELING ” (see p. 147)

THE KING FORGIVES THE FOX

and flee[th], like as the hounds did from him that was scalded with the boiling water, and left him these extortions in their sorrow and need.

“ My dear Lord King, I beseech you to remember this example of me : it shall not be against your honour ne wisdom. What think ye how many are there such false extortioners now in these days—yea much worse than a hound that beareth such a bone in his mouth—in towns, in great Lords’ Courts, which with great defiance and swagger oppress the poor people with great wrong, and sell their freedom and privileges, and accuse them of things that they never knew ne thought, and all for to get goods for their particular profit. God give them all shame, and soon destroy them, whosoever they be that so do !

“ But God be thanked ”, said the Fox, “ there may no man indict me—ne my lineage, ne kin—of such works but that we shall acquit us, and come in the light. I am not afraid of any that can say on me any thing that I have done otherwise than a true man ought to do. Always the Fox shall abide the Fox, though all his enemies had sworn the contrary. My dear Lord the King, I love you with my heart above all Lords, and never for no man would I turn from you, but abide by you to the utterest. How well it hath been otherwise informed Your Highness—I have nevertheless always done the best, and [hence-] forth so will do all my life that I can or may.”

CHAPTER XLIII

How the King forgave the Fox all things, and made him sovereign and greatest over all his lands

THE King said : “ Reynard, ye be one of them that oweth me homage, which I will that ye always so do.

REYNARD THE FOX

And also I will that, early and late, ye be of my Council and one of my justices. See well to [it] that ye not misdo ne trespass no more. I set you again in all your might and power, like as ye were before—and see that ye further all matters to the best right. For when ye set your wit and counsel to virtue and goodness, then may not our Court be without your advice and counsel, for here is none that is like to you in sharp and high counsel, ne subtler in finding a remedy for a mischief. And think ye on the example that ye yourself have told, and that ye practise righteousness, and be to me true. I will from henceforth work and do by your advice and counsel. He liveth not that if he wronged you but I should sharply avenge and wreak it on him. Ye shall everywhere speak and say my words, and in all my land shall ye be, above all other, sovereign and my sheriff. That office I give you. Ye may well occupy it with credit.”

All Reynard's friends and lineage thanketh the King highly.

The King said: “I would do more for your sake than ye think. I pray you all that ye remember him that he be true.”

Dame Rukenawe then said: “Yes, surely, my Lord, that shall he ever be, and think ye not the contrary. For, if he were otherwise, he were not of our kin ne lineage, and I would ever renounce him, and would ever hinder him to my power.”

Reynard the Fox thanked the King with fair courteous words, and said: “Dear Lord, I am not worthy to have the honour that ye do to me. I shall think thereon and be true to you so long as I live, and shall give you as wholesome counsel as shall be expedient to your good grace.”

THE FOX AND HIS KIN DEPART

Herewith he departed with his friends from the King.

Now hark how Isegrim the Wolf did. Bruin the Bear, Tybert the Cat, and Ersewynd and her children with their lineage drew the Wolf out of the field, and laid him upon a litter of hay, and covered him warm, and looked to his wounds, which were well twenty-five. And there came wise masters and surgeons, which bound them and washed them. He was so sick and feeble that he had lost his feeling ; but they rubbed and scrubbed him under his temples and eyes, that he sprang out of his swoon, and cried so loud that all they were afraid. They had thought that he had been mad.

But the masters gave him a drink that comforted his heart and made him to sleep. They comforted his wife, and told to her that there was no death-wound ne peril of his life. Then the Court brake up ; and the beasts departed and went to their places and homes that they came from.

CHAPTER XLIV

How the Fox with his friends and lineage departed nobly from the King and went to his castle Maleperduys

REYNARD the Fox took his leave honourably of the King and of the Queen. And they bade him he should not tarry long, but shortly return to them again.

He answered and said : “ Dear King and Queen, always at your commandment I shall be ready, if ye need anything—which God forbid ! I would always be ready with my body and my goods to help you ; and also all my friends and lineage in like wise shall obey your commandment and desire. Ye have

REYNARD THE FOX

highly deserved it : God [re]quite it you, and give you grace long to live ! And I desire your license and leave to go home to my wife and children. And, if your good Grace will anything, let me have knowledge of it, and ye shall find me always ready.”

Thus departed the Fox with fair words from the King.

Now who that could practise Reynard's craft, and could behave him in flattering and lying as he did, he should, I trow, be heard, both with the Lords Spiritual and Temporal. They are many, and also the most part, that creep after his way and his hole. The name that was given to him abideth always still with him. He hath left many of his craft in this world which always wax and become mighty ; for who that will not use Reynard's craft now is naught worth in the world, nor in any estate that is of might. But if he can creep in Reynard's net and hath been his scholar, then may he dwell with us, for then knoweth he well the way how he may arise, and is set up above of every man. There is in the world much seed left of the Fox which now everywhere groweth and cometh sore up. Though they have no red beards, yet there are found more foxes now than ever were heretofore. The righteous people are all lost : Truth and Righteousness are exiled and expelled ; and for them abide with us Covetousness, Falsehood, Hate, and Envy—these reign now much in every country. For is it in the Pope's Court, the Emperor's, the King's, Duke's, or any other Lord's—wheresoever it be—each man laboureth to put other out from his honour, office, and power, for to make himself to climb high, with lies, with flattering, with simony, with money, or with strength and force. There is nothing beloved ne



“ DEAR KING AND QUEEN, ALWAYS AT YOUR COMMANDMENT ” (see p. 147)

[face p. 148



“ THE FOX TOLD TO HER AND TO HIS CHILDREN ALL THE WONDER THAT TO HIM
WAS BEFALLEN ” (see p. 150)

known in the Court nowadays but Money. Money is better beloved than God. For men do much more therefor : for whosoever bringeth Money shall be well received, and shall have all his desire, is it of Lords or of Ladies or any other. Money doth much harm. Money bringeth many in shame and dread of life, and bringeth false witness against true people for to get Money. It causeth uncleanness of living, lying, and lechery. Now clerks go to Rome, to Paris, and to many another place, for to learn Reynard's craft : is he clerk, is he layman, every one of them treadeth in the Fox's path, and seeketh his hole. The world is of such condition now that every man seeketh himself in all matters. I wot not what end shall come to us hereof. All wise men may sorrow well herefor. I fear that for the great falseness, theft, robbery, and murder that is now used so much and commonly, and also the unshamefaced lechery and adultery, boasted, blown abroad with the avaunting of the same, that without great repentance and penance therefor that God will take vengeance and punish us sore therefor. Whom I humbly beseech, and to whom nothing is hid, that he will give us grace to make amends to him therefor, and that we may rule us to his pleasure.

And herewith will I leave : for what have I, to write of these misdeeds ? I have enough to do with mine own self. And so it were better that I held my peace and suffer, and the best that I can, do, for to amend myself now in this time. And so I counsel every man to do, here in this present life, and that shall be most our profit. For after this life cometh no time that we can occupy to our advantage for to amend us. For then shall every man answer for himself and bear his own burden.

REYNARD THE FOX

Reynard's friends and lineage to the number of forty have taken also their leave of the King, and went all together with the Fox, which was right glad that he had so well sped and that he stood so well in the King's grace. He thought that he had no shame, but that he was so great with the King that he might help and further his friends, and hinder his enemies, and also to do what he would without he should be blamed, if he would be wise.

The Fox and his friends went so long together that they came to his burrow at Maleperduys: there they all took leave of each other with fair and courteous words. Reynard did to them great reverence, and thanked them all friendly for their good faith and also honour that they had done and shown to him. And proffered to each of them his service, if they had need, with body and goods. And herewith they departed, and each of them went to his own house.

The Fox went to Dame Ermelyn his wife, which welcomed him friendly. He told to her and to his children all the wonder that to him was befallen in the Court, and forgot not a word, but told to them every part how he had escaped. Then were they glad that their father was so enhanced and great with the King. And the Fox lived henceforth with his wife and his children in great joy and gladness.

Now who that said to you of the Fox more or less than ye have heard or read, I hold it for lying. But this that ye have heard or read, that may ye believe well. And who that believeth it not is not therefore out of the right belief: howbeit there are many if that they had seen it they should have none less doubt of it. For there are many things in the world which are believed though they were never seen; also there

THE FOX MORALIZES

are many figures and plays found that never were done ne shaped, but for an example to the people that they may there learn better to use and follow virtue and to eschew sin and vices. In like wise may it be by this book that who that will read this matter, though it be of jests and jokes, yet he may find therein many a good wisdom, and lessons by which he may come to virtue and worship. There is no one man blamed herein : it is spoken generally. Let every man take his own part as it belongeth and is fitting, and he that findeth him guilty in any portion or part thereof, let him improve and amend him. And he that is verily good, I pray God keep him therein. And if any thing be said or written herein that may grieve or displease any man, blame not me but the Fox, for they be his words and not mine.

Prayeng alle them that shal see this lytyl treatis/ to correcte and amende/ Where they shal fynde faute/ For I haue not added ne mysnusshed but haue folowed as nyghe as I can my cotype whiche was in dutche/ and by me william Caxton translated in to this rude and symple englyssh in th abbey of westmestre. fynysshed the vj daye of Juyn the yere of our lord M.CCCC.Lxxxj. and the xxj yere of the regne of kynge Edward the iiijth/

Here endeth the historie of Reynard the Foxe etc.

PHYSIOLOGUS

TRANSLATED, WITH AN INTRODUCTION, BY

JAMES CARLILL

“Coming into Egypt and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it, using great watchfulness and skill in that space to bring the book to an end and to set it forth for them also which in a strange country are willing to learn.”

*‘The Prologue’ of The Wisdom of
Jesus the son of Sirach.*

CONTENTS

	PAGE
INTRODUCTION	157
BIBLIOGRAPHY	183
THE APE	185
THE LION	186
THE ANT-LION	189
THE TIGER	189
THE PANTHER	190
THE FOX	190
THE HYÆNA	191
THE ICHNEUMON	192
THE WEASEL	192
THE OTTER	192
THE BEAR	193
THE HEDGEHOG	194
THE BEAVER	195
THE WILD ASS	195
THE WILD ASS AND THE MONKEY	196
THE HART	197
THE WILD GOAT	198
THE UNICORN	199
THE ANTHOLOPS	200
THE URUS	201
THE ELEPHANT	201
THE PRION AND THE DOLPHIN	203
THE WHALE	205
THE HYDRIPPUS OR SEA-HORSE	206
THE SIRENS AND THE CENTAURS	207
THE GORGON	207
THE WOODPECKER	208
THE EAGLE	209
THE VULTURE	210
THE HALCYON	212
THE NIGHT RAVEN	213
THE CROW	214
THE SWALLOW	214
THE LAPWING OR HOOPOE	215
THE TURTLE-DOVE	217

PHYSIOLOGUS

	PAGE
THE DOVE	218
THE PARTRIDGE	219
THE PEACOCK	220
THE ASIDA OR OSTRICH	220
THE PHENIX	222
THE PLOVER OR CHARADRIUS	225
THE IBIS	226
THE STORK	226
THE HERON	227
THE PELICAN	229
THE GERAHAV	230
THE GRYPHON	231
THE BAT	231
THE SUN-LIZARD	232
THE SERPENT	233
THE ADDER OR ASP	234
THE FROG	236
THE SALAMANDER	236
THE BEE	237
THE WASP	239
THE ANT	240
THE SEA-CRAB	241
THE TREE PERIDEXION	243
THE FIG-SYCAMORE	244
THE DIAMOND	245
THE AGATE AND THE PEARL	245
THE MAGNET-STONE	246
THE INDIAN STONE	247
THE KINDLING STONES	247
THE ECHENEIS	248
THE SEA-URCHIN	248
THE POLYPUS	249

INTRODUCTION TO 'PHYSIOLOGUS'

THE sermons of Physiologus which he spake concerning the animal-world formed a great part of the library of Christian Europe for nearly a thousand years. They were read or recited from the Bosphorus to Iceland; they were quoted by popes, and repeated by friars; they were taught in the Universities and schools, were copied in the cloisters, were recited by the fire-sides, and were rendered visible to the faithful by carvings in choir or chancel.

No doubt it requires now an effort on our part to read them with due solemnity. But the effort is worth making, for these nature-stories, with the earlier lives of Saints, are the only records we possess of that type of mind which flourished, or withered, during the Dark Ages. 'Nature-stories' is not precisely the term to apply to them, for they are neither narratives nor fables, nor yet are they parables—they are, rather, divine emblems in which the supposed habits and peculiarities of animals are exhibited as the types of Christian mysteries. Nature is the veil which in these stories is drawn aside to disclose the divine realities behind.

During all the centuries which separated Galen from Galileo facts, as such, ceased to have any importance for the human mind. No one took the least interest in ascertaining how anything happened. Not fact but doctrine was the proper subject for contemplation; the outward fact was merely the token

INTRODUCTION TO 'PHYSIOLOGUS'

of an inward reality, some verity of faith. The only concern of humanity was the disclosure of this hidden verity of which the observed fact was the sign or token. God has devised the habits and attributes of all animated nature simply for our instruction in the essentials of dogma. We may ask of nature why the cub of the lioness is born dead and why it comes to life on the third day, but the answer is not to be found in denying the fact—which would be unbelief—or in explaining it by natural causes, which would be childish; but in recognizing in the statement the truth of the Resurrection symbolized thus for our edification. It is this attitude of mind which is set forth in the moral of the Wasp story—"What spiritual truth do we learn from this? For this has not been ordered foolishly by the Creator of all things, but has been ordained for our instruction, so that by considering visible things we undertake the knowledge of the invisible. For that which cannot be seen by reason of the dullness of our bodies is pictured to us as it were through a form or image."

It is this same attitude of mind which is exhibited by Origen in his reply to Celsus, where he affirms that the historical portions of Holy Writ are not to be taken as merely history. We are not to talk of a real serpent or to think of a tree of knowledge with green leaves and juicy fruit. These things, like the uprising of the lion-cub, are simply sensible apparitions of underlying Ideas to which it is our duty to penetrate. And Origen wrote in Alexandria just in the place and at the time when the earliest collections of the tales of Physiologus were being written down.

The fact that these grotesque parodies of natural history with their uncouth and perverted morals were written and were read for a thousand years as exposi-

INTRODUCTION TO 'PHYSIOLOGUS'

tions of science and of religion is not without its importance. The reader may, if he pleases, read the tales simply as specimens of unconscious humour; but, if he prefers to study them as documents illustrative of a bygone condition of thought, he will find that they throw some light on the decay of the Greek mind, on the conflict between Pauline Christianity and the mystery-faiths, and on the resulting attitude of mind which characterized the Dark Ages. To these points the following remarks are directed.

THE DECLINE OF THE GREEKS

In the ages before records certain tribes came from the keener air of the Northern uplands into the enervating influences of the tideless Mediterranean. There, as in a hothouse, all the long accumulated energies of mind and body rushed to perfection, squandered themselves in prodigality, and presently withered and perished.

This is an image of the short-lived splendour and the long decay of the Greek-speaking peoples in the Eastern Mediterranean.

Why did the Greek intellect sink to the level represented in the stories of *Physiologus*? What had happened to the people who crowned Sophocles and erected the Nereid temple? Their speech was still spoken in the streets of Alexandria: why did it sound so empty and hollow and void of meaning? A splendour so sudden and so perfect followed by a decline so speedy and so abject calls for some explanation; and it has received many, though not one adequate. But there are considerations which render it less unintelligible than it appears at first. It was not peculiar to Athens or to Alexandria. Long before the

INTRODUCTION TO 'PHYSIOLOGUS'

rise of either there had been sudden civilizations, apparently as transient, in Crete, at Mycenae, and elsewhere in the Aegean. If these were Greek civilizations, then the Greeks were not one people: and in fact they never became one people. Although the sentiment of nationality arose for a time under pressure of conflict with the barbarians, yet they never became a nation. They remained separate tribes, with different habits and ideals; and, just as their energies manifested themselves in different directions, so the decline of those energies took a different course in different communities. In Attica the decline exhibited itself in disinclination to work with either brain or limbs, in effeminacy, in shameless vice, until the race verged to extinction. In Alexandria the intellectual impulse lasted longer, perhaps kept alive by the commercial interests of a busy seaport, but it reached the same goal though by a more devious course. The symptoms of this decadence have too frequently been spoken of as its cause; but it would be quite as logical for a doctor to attribute the patient's death to a high temperature as to ascribe the Greek decadence to immorality or to the habit of dependence on slaves. These were two of the symptoms of a decline of vital power which began to set in from the time when the Greek first colonized Attica. Without attempting to explain it, we may at least learn to recognize it as less extraordinary if we remember that no organism can endure change of climate without some modification, and that modification may or may not be for its benefit. Later ages have exhibited many instances of races or families in which the transfer from a northern to a southern climate has produced a sudden outburst of unsuspected energies followed by a steady deterioration.

THE GREEK MIND IN ALEXANDRIA

It is a characteristic of bodily decay that the mind turns back upon itself. Such was the state of the Greek mind in Alexandria. The outer world had ceased to interest it. Intellectual exercise was reduced to criticism: the scholar occupied himself with old texts, powerless to originate anything of himself. The only object of inquiry was to ascertain what the authors of the past had written, and before all what was the occult meaning of the words which God had written in the manuscripts of nature.

In this state of mind the Alexandrian Greek found himself confronted with the diverse creeds of all the known nations—Syrian, Egyptian, Jewish, Roman, Persian. For Alexandria in the first three centuries of the Christian era was the centre of an intellectual cyclone: it was the eye of the storm of doctrines which then raged throughout the Mediterranean world. Here East and West met, here the dreams of the New Platonists mingled with the visions of the New Jews, and the doctrines of old Babylon encountered the faiths of older Egypt. Here men were engaged in trying to bring into relation the Great Mother of the Gods with the seven divine emanations, of whom the Jehovah of Israel was the first. Here also were those who endeavoured to harmonize the doctrine of a world constructed by the Powers of Darkness with the new teaching of a Redeemer who had descended through the seven heavens to put an end to the present dispensation. The mental activity at this time in Alexandria was intense. There may be as great a commotion in an ant-hill as in a battle-field.

THE TWILIGHT OF THE CREEDS

BUT, while these creeds seemed to be at war with one another, in reality they were all founded upon the same two fundamental assumptions—namely, that this world is under the dominion of the Powers of Evil, and that religion consisted in the possession of a method whereby the Powers of Evil could be defeated.

There was certainly adequate ground at that time for the inference that the world is evil. Any earnest-minded man might have drawn such a conclusion from the deeds he saw done around him. But the doctrine went much further than the belief that evil had come into the world: the whole framework of material existence was understood to be rooted and grounded in evil. Either it had been created by an evil deity or it had been captured and subdued by one. The Devil either was from the beginning or had become the God of this world. The later Cyrenaics had pushed this doctrine to its logical conclusion, which was that, as man could not destroy the evil that is in the world, he had better destroy himself. Nor was this a mere academic proposition—it was accepted by the Alexandrians as a principle of action, and suicide had become so general that Ptolemy Philadelphus is said to have suppressed the lectures and writings in which Hegesias had recommended the practice. But the doctrine survived in the milder form in which it was recommended by Plotinus, the "pleasant, benignant and exceedingly good" Father of Neo-Platonism. "If this body, this burden we carry about with us, is not wholly evil, it is certainly not good. It is simply nothing—why take care of it? It is

INTRODUCTION TO 'PHYSIOLOGUS'

sufficient humiliation for us to have to take this shadow about with us even for a day. The wise man will suffer it to disappear."

The second presupposition of the conflicting faiths, that in favour of an inner mystery, followed logically from the first. If this is a world of demons, then the first aim and object of a religion must be to secure to its votaries a safe passage for their souls through the opposing hosts. Hence the central core of a religion must contain a formula, rite, or symbol by which the evil deities may be overcome; and this mystic spell must be kept secret, guarded jealously from the outer world, lest it should become known and counteracted. Hence all these mystery-religions were limited to a Chosen People: they appealed to the initiated, those who were permitted to share in the secret rite. No one had yet contemplated the idea of a missionary faith or world-religion. Each sect was desirous of preserving to its chosen adherents the special and secret revelation which had been transmitted to its divine founder, through whose teaching they had received enlightenment. Each sect preferred to think that its votaries alone possessed the mysterious secret which would enable them to pass through the seven heavens to the presence of the Godhead.

It was by creeds of this description that the Apostle Paul was confronted in his missionary journeys. What was the extent of his acquaintance with these mystery-religions, and how far his presentation of the Gospel was modified by them is, and will remain, matter for controversy. For such controversy this is not the place. All that need be said is this: the Apostle Paul's was the greatest mind that ever devoted itself to the exposition of religious truth, and it is reasonable to suppose that he saw very clearly the elements with

INTRODUCTION TO 'PHYSIOLOGUS'

which he had to contend. He did not trouble to argue with the hideous doctrine that the Devil is the God of this world, still less to condemn it without argument. He swept it aside by the doctrine that the Evil Power had been subdued once and for all, and that no condemnation remained for those who justified themselves by faith.

For a brief time there was joy and peace in certain spots in the Mediterranean lands where this Gospel had been heard. But Paul's voice had not long been silenced when the old demons began to draw round the small circles of believers. What men desired was not a rule of conduct but a watchword or a spell ; and the sublime doctrine of the *Epistle to the Romans* began to give way before the universal demand.

In the second century of our era there is but one Christian writer whose name has come down to us as a disciple and interpreter of St Paul and that is Marcion, who so grievously misunderstood his master's teaching as to identify the God of the Hebrews with the malevolent deity who had created the world. According to Marcion, the Almighty had sent forth two emanations, the later of whom—the good Christ—was now opposing the earlier evil deity of Judaism. Thus Marcion planted the seeds of antagonism between Jew and Christian which was to bear such bitter fruit ; and thus he gave his sanction to the revival of polytheism under the name of Christianity within two generations after the great Apostle had departed.

And with the polytheism revived also the struggle between the Good and the Evil Powers, the craving for a secret incantation. In place of the joyous doctrine of the Resurrection appears the crudely material dogma of the Descent into Hell, where takes place a struggle between Christ and the God of the

INTRODUCTION TO 'PHYSIOLOGUS'

lower world. The doctrine of the Incarnation is twisted into a device which God was compelled to adopt in order to cheat the cunning of Satan: otherwise the heavenly powers could not accomplish the work (the Unicorn). These distortions of Pauline teaching appear frequently in the moralizings of the Physiologus stories. In the strife between the Ichneumon and the Dragon the former conceals himself in a coating of mud, springs into the throat of the Dragon, and tears his vitals. So our Saviour took upon Himself our earthly form in order to conceal Himself from the Evil Deity—"for, if Christ had attacked the Devil without taking a mortal body, the Devil would have resisted him." The strategy of the Incarnation is more fully expounded in the moral of the Lion, where it is plainly described as a trick, or device, of the Almighty to deceive the vigilance of the Devil. The Son is lowered so gradually through the ranks of Archangels, Angels, Thrones, Powers, Prophets, and Apostles that none of them is aware of the plan which is being carried out. So secret was the process that the Devil knew not who was the son of Mary. Had he known, he would never have suffered the plan to succeed. "So God acted cunningly and without being observed." When our Lord re-ascended, the angels in heaven did not know him, and demanded: "Who is this King of Glory, and why has he a garment of red?"

In the writings of some of the later Greeks who had studied Christianity as one of a number of rival creeds, we see perhaps most clearly how far it had altered between the death of St Paul and the end of the second century. It had found the necessity of tolerating the universal conviction of the existence of Evil Deities, whose power was but little, if at all, inferior

INTRODUCTION TO 'PHYSIOLOGUS'

to that of the Good. It had found the necessity of conforming with the universal use of mystic rites, and adopting a formula as a spell against the Powers of Evil. To the taunt of Celsus, that they had no mysteries, the Christians were now able to reply that Christ had furnished them with the mystic and incommunicable name of three letters, and that by the sign of the Cross they could secure themselves against the attacks of the demons and ascend at last through the seven heavens. To the taunt that their appeal was to the gutter, they were now able to answer that they had an inner circle, the *Asketen*, to whom alone their mystery was fully revealed.

Perhaps the ablest—and certainly the most melancholy—survey of the general state of religion is that of Porphyry, who earned from St Augustine the title "most learned of philosophers." His *Summary of the Logic of Aristotle* was a textbook throughout the Middle Ages. He had studied the *Septuagint*, the *Gospels*, and the *Epistles* of St Paul. He had assimilated, as he believed, all that is best in the teachings of Plato and of Christ—and what was the result? The conclusion of the whole matter with Porphyry was that all the established religions were essentially and hopelessly inadequate, for this world is under the dominion of demons, and, try as we will to approach God by retreating from worldly pleasures, by meditation, and by prayer, yet we find every way of approach is barred by the Powers of Evil. Prayer is of no more avail than the arts of the soothsayer, and magical rites and incantations, unlawful though they be, are in fact the only resource left to man. Porphyry's conclusion is therefore the same as that of the unlettered crowd, and the only essential part of any religion is a magical formula.

INTRODUCTION TO 'PHYSIOLOGUS'

A scholar in Alexandria in the second and third centuries might pass through innumerable lecture-rooms and hear in no two precisely the same doctrine. We are accustomed to class the scribes of that age in Schools, and to speak of them as Neo-Platonists, Hellenists, Talmudists, Gnostics, Manichaeans, Christians. But each had borrowed from the other until the boundaries between them were obscured, and each had so violently opposed some dogma of the other that the reaction had distorted their own creed. When the scholar had passed through the disputation of the Schools, his own mind was made up so far that he could assent to nothing except that there was a mystery, and that the mystery must be met with a formula.

And these were the learned, the instructed, in the city which was for the time being the head-quarters of learning. It is to be remembered that the documents on which we found our view of the mental state of mankind in any past age are all derived from that stratum of society which is leisured and cultured. These people whose ideas seem to us so grotesque and trivial were the learned. What of the majority, the unlearned? It is not to be supposed that any of the treatises by which we now interpret the tenets of Neo-Platonism or Gnosticism were read in the workshops or discussed in the market-place. What was the average state of mind of the masses who from all parts of the Roman Empire landed on the quays of Alexandria in the second century of our era? The answer may be found in the study of two documents the *Acta Theklæ* and the stories of Physiologus.

THEKLA, SAINT AND PROTO MARTYR

THE only document which can compare with the *Physiologus* as an illustration of popular Christianity in the second century is the story of Thekla. This exists also in numerous manuscripts in different languages. Tertullian (195 A.D.) refers to the work in depreciation. With his views of the position of women he could not be expected to countenance the worship of Thekla, and it is clear that by the end of the second century Thekla was already a deity, at all events in certain parts of Asia Minor.

Professor Ramsay * has reconstructed the original *Acta Theklæ* as current before the end of the first century A.D., separating it from the embroideries introduced into the later versions; and the result is an instructive commentary on the development or decay of religious ideals in the early Christian centuries. Following his suggestions we may thus reconstruct in outline the original story of Thekla.

When Paul the Apostle was expelled from Antioch, and set out thence for Iconium, he was met on the way by a citizen of Iconium (afterwards identified with Onesiphorus) who had been warned in a vision to meet at a crossing on the royal road a small man with heavy eyebrows meeting over a large nose, bald-headed, bow-legged, strongly built, and with an expression sometimes as of a man and sometimes as of an angel. By this description he was able to recognize Paul, who accompanied the citizen to his house at Iconium, and there abode, holding meetings and declaring the word of God, with bending of the knees and breaking of bread.

* *The Church in the Roman Empire*, 9th edition, 1907.

A noble and rich Iconian family dwelt in an adjoining house, and at a chamber-window in the upper story of this house Thekla sat and listened to Paul's teaching. Her mind was moved to desert her occupations, to forget her affianced husband Thamyris, and to disregard her family. Seeing this, the families of Thekla and of Thamyris laid before the judges a charge against Paul to the effect that he had influenced the minds of women by magical arts, and had caused disorders in the city. The magistrates ordered Paul to prison.

Thekla thereupon bribed the gaoler, and obtained access to Paul by night. All night long she listened to his teaching; but, being found in the morning, the magistrates ordered Paul to be scourged and expelled from the city. Thekla was taken to her own home, and her family hoped that when the magician was gone her reason would return and her love for Thamyris would revive. But time brought no change; and finally Thekla fled from the approaches of Thamyris, and wandered to Antioch in search of Paul. It was the time of the festival at Antioch, and the High Priest, seeing her wandering alone and struck with her beauty, accosted her. She repulsed him, and at length tore his chlamys and pulled from his head the official coronet. She was arrested and brought before the Roman Governor on a charge of sacrilege. She admitted the assault on the High Priest, and was condemned to be exposed to the wild beasts. Many women in the community sympathized with Thekla, having heard her protest that she was engaged in the service of the God, and Queen Tryphaena took her into her own house until the day of the games. On that day Thekla was placed on the top of an iron cage in which was a lioness, whereupon the lioness licked

INTRODUCTION TO 'PHYSIOLOGUS'

her feet through the bars. In the arena Thekla, naked but for the cincture, was bound to a stake uttering this prayer :

“ My Lord and my God, the Father of our Lord Jesus the Messiah, Thou art the helper of the persecuted, and Thou art the companion of the poor. Behold thy handmaiden, for lo !, the shame of women is uncovered in me and I stand in the midst of all this people. My Lord and my God, remember thy handmaiden in this hour.”

When the lioness was brought in, she crouched before Thekla, and refused to attack her. Then a bear was let loose, but the lioness defended Thekla and drove off the bear. Finally the High Priest requested that Thekla should be fastened to wild-bulls and drawn asunder. But fire descended and destroyed the fastenings. Then Queen Tryphaena intervened and Thekla was liberated, and, going to a trench of water in the arena, she entered it and baptized herself, and also administered the rite of baptism to the lioness. She then returned home with Tryphaena, lived with her as her daughter, and converted her and her whole household.

This is the original material on which the subsequent *Acta Theklæ* were founded. The story is believed by Professor Ramsay to be founded on fact. The bust of Queen Tryphaena appears on Pontic coins, and by marriage she was Queen Consort of Thrace. She had in A.D. 50 three sons but no daughter. There may therefore have been a real Thekla, who was adopted by the Queen as her daughter, and who was instrumental in the conversion of the household.

That the story is one of the first century appears from these indications in the narrative. Baptism is

INTRODUCTION TO 'PHYSIOLOGUS'

by immersion ; it is in one name only, and there is no sign of the Cross ; the attitude of prayer is the bended knee ; meetings are held for the "breaking of bread" ; and the Word of God is declared in the room of a private house. There is no invocation of the Virgin Mary, as there certainly would have been if the story had been written after the second century.

In its original form the tale of Thekla became popular, and it was therefore embellished and reconstructed from time to time with the object of emphasizing or moderating doctrinal points. When the legend spread to Alexandria it became necessary to modify the high position which in the original Syrian narrative is accorded to womanhood. Thekla could no longer be permitted to administer baptism either to herself or to the tigress. Then by the end of the second century, when asceticism had asserted itself, the details of Paul's life were elaborated so as to exhibit him as a hermit of the desert wearing goatskins and existing on herbs and dirty water. Thekla herself in man's garb became the companion of Paul's journeys, the miracles which marked her course increased and multiplied. Her own family are represented as desiring that she should be sentenced to death. She is placed amid wild seals in the water, but the seals are stricken by lightning ; she is committed to the flames but the fagots are deluged by a sudden storm. She dwells with Paul in a cavern or tomb, adopting man's dress ; and her miracles in number and in importance rival those of the Apostle, until finally she receives the crown of martyrdom, which had by that time become the object of ambition to the faithful.

Although the Thekla story had its origin in Asia

INTRODUCTION TO 'PHYSIOLOGUS'

Minor and abounds in local allusions, yet it evidently became popular in the mixed Judæo-Greek communities in Alexandria. Thekla was as well-known to them as Judith, Susannah, or Esther, with whom her name is associated by the writers of *Physiologus*. The references to the tale of Thekla in the *Physiologus* are characteristic. "Thekla is delivered not from the Archpriest or the Roman Governor but from Thamyris, that is to say from her affianced husband. (See The Whale.) In the mind of the Alexandrian scribe the moral of the Thekla story is the iniquity of marriage. Again, when she is cast before "wild beasts and sea lions", she is saved by the sign of the Cross (The Ibis) although in the original story, as we have seen, there is no mention of the Cross. These, according to Physiologus are the three lessons to be learnt from the life of Thekla—first, that virginity alone is godliness; secondly, that the sign of the Cross delivers from Evil; and, thirdly, that the solitary life of the desert is the true path of holiness.

These two documents, the original *Acta Theklæ* and the *Physiologus*, may then be taken as representing the attitude of mind of the Christian votary at two periods separated by an interval of a century—the former about 50 A.D. and the latter about 150 A.D. It was partly because they furnished such a faithful transcript of early prepossessions that both documents subsequently incurred the censure of the Roman Church. They depicted too clearly the impress of the times when there was no liturgy, no vestments, no sign of the Cross, no consecration of the elements, and no episcopate: the word 'bishop' does not occur in either work. There are in the *Physiologus* prophets, and there are presbyters; once there is a reference to an arch-presbyter (The Bee); but there is

INTRODUCTION TO 'PHYSIOLOGUS'

evidently as yet no organization of the nature of Benefit or Friendly Societies requiring a trustee or manager in whose name the burial-ground of the community could be held. When such a Society was formed the presbyter became Episcopos. When such Societies became so numerous as to arouse the hostility of the State, then came the necessity for co-operation and for an organized Episcopate. It was only by pressure from without that the isolated communities were led first to extend to each other mutual comfort and support and ultimately to regard themselves as branches of one Catholic institution. The *Physiologus* dates itself as a document of the time when the Church was but in process of formation round the nucleus of the godly household.

And yet in tone and feeling the *Acta* of Thekla differs widely from the *Physiologus*. They represent two different types of faith which for long strove against each other in the Early Christian centuries. To both this world is essentially a world of gloom with a glory beyond, but the one can see distinctly through the gloomy veil the light breaking beyond, while to the other the glory is unattainable except by leaving the world behind. The attitude of mind depicted in the later work swallowed up the ray of hope in the earlier and produced what we speak of as the Dark Ages.

The morals of *Physiologus* reproduce for us the mind of these Dark Ages. To this mind the world appears without hope and without interest. Nothing that can be seen or touched or handled makes any appeal to its intellect or its emotions: at the best it is but the shadow or symbol of some dogma. This world, therefore, is at the best unimportant, and at the worst it is demoniac. When this type of faith

INTRODUCTION TO 'PHYSIOLOGUS'

became associated with the maintenance of an organization which extended over the whole Empire, the mystery is not why it lasted so long but how it ever came to be superseded. How did people ever come to see that there is a glory in the things of this world? Not certainly by argument or by demonstration. It is not a question to be decided by logic. Intellectual interests are not created by admonition and are not destroyed by reproof. There were men in Alexandria, in Athens, in Carthage, in Syracuse, during the second and third centuries A.D. who could have done original work in literature or science; the intellect was there and the ingenuity, but the interest was wanting. The brain is not worn out, but its energies are misdirected. The minds that might have anticipated Copernicus devoted themselves to exhibiting the Incarnation as a game of hide-and-seek. The ingenuity that had built up geometry preferred to devote itself to verbal puzzles. It was a case, not of inferior brain-capacity, but of a different physical organization with different aims and interests. Nothing could recover the old elasticity except some great event affecting the life of the European races as a whole, and that event came in the fourteenth century, with the series of epidemics, culminating in the great Black Death, by which half the population, and the worse half, was removed. Within two generations after the Black Death were born Huss, Fernel, Columbus, Gutenberg, Masaccio, Copernicus, and in little more than a hundred years the whole mental outlook of European peoples was entirely changed. The world had suddenly become deeply interesting, and nature adorable. It is true that the old habits of thought persisted, and indeed persist to this day. It was not very long since a queen

INTRODUCTION TO 'PHYSIOLOGUS'

placed a mystic amulet on the brow of her dying son. But we are now in the habit of regarding such an act as a curious survival of a very ancient habit of thought. When the revival of learning brought up again the writings of Plotinus and the Neo-Platonists, scholars toyed with them for a time, and speedily suffered them to fall into oblivion.

Nevertheless it is true that the Alexandrian writings are a part of our Christian inheritance. Intellectually the modern Christian is the offspring of Hellenized Judaism. Historians, such as Freeman, who are accustomed to speak of Christianity as the religion of Rome put out of sight one important aspect of the matter and that is the part played by Hellenism in Alexandria and in Constantinople. Christianity was officially imposed on Rome from the Eastern capital. The Roman liturgy shows in its form its Greek origin : it begins with a Greek invocation. Until Tertullian all the Christian writings, *Gospels, Epistles, Apocrypha, Commentaries, the Physiologus, and the Lives of Saints* were all in the Greek tongue, and when the Fathers began to write in Latin they did but put Greek ideas into Latin words.

The *Physiologus* homilies are unmistakably Jewish in tone as well as Greek. To the Christian of the second century the Jew still appeared as a brother : Israel is still the Chosen People, and, though at present wandering in wilful blindness, he will return to his father's house. Christ himself had prayed for their forgiveness because they had sinned through ignorance, and the earliest Fathers of the Church down even to Augustine enjoined on all believers love and toleration towards their Jewish brethren. There is in the *Physiologus* only one foretaste of the hatred which afterwards spread through the Roman Church. It

INTRODUCTION TO 'PHYSIOLOGUS'

is in the moral to the Night Raven: "And so the Lord has loved the darkness, namely the heathen, more than the murderous and god-hating Jews, because of their apostacy; and those which in time past were no people have become the people of God." The remaining references to the Jewish nation are without a trace of bitterness. They are compared to the adder which stopped her ear against the enchanter's voice, and they are charged with striving to live by the letter of the law alone; but it never occurs to the writers to hold up the race to execration, as would certainly have been done times and again throughout these emblems if they had been composed two or three hundred years later. The alteration in feeling dates from about the time when Constantine erected the Cross on the shores of the Bosphorus, and it was two hundred years later before any attempt was made at persecution of the Jews. To the *Physiologus* moralist as to Origen "they are and will ever remain our brethren, who will in due time be united to us."

And perhaps in like manner the Jew in Alexandria felt that the Greek in adopting Christianity had become his brother. Their spiritual lineage was the same, and they had entered into the same inheritance. The Greek embraced the monotheism of Judaea, the Jew embraced the Platonic doctrine of ideas, and together they set out to convert the heathen.

HISTORY AND CONTENTS OF THE *PHYSIOLOGUS*

THE *Physiologus* is to be regarded as part of Alexandrian apologetics. Though the original Greek has perished, and no MS. in vellum or parchment survives, yet the place of origin and, within narrow limits, the date of composition are unmistakable. The tales are cited and even quoted as authoritative by the earliest Fathers from Justin Martyr onwards. Origen used them largely. Basil the Great furnished morals for some of them, and in later ages the whole collection was sometimes attributed to him; but the uncouth form and strange medley of doctrine in most of the tales indicates unmistakably an earlier origin. They were originally written in Greek, but the original is irrecoverable: the only Greek MS. now extant is a retranslation. From the Greek they appear to have been translated into the tongues of the East, Ethiopian, Armenian, Syriac, and finally Arabic. They then passed into Latin and the Romance languages. There was probably not a monastery which did not possess a version either in Latin or in the vernacular, and there are still extant in public libraries MSS. in all the languages mentioned above and also in Old High German, Anglo-Saxon, Icelandic, Provençal, and Old French.

The copyists doubtless exercised their ingenuity or exhibited their personal preference in attaching some great name to their copy of the *Physiologus*. The

INTRODUCTION TO 'PHYSIOLOGUS'

Authorship is variously attributed to King Solomon, Aristotle, Tatian, Epiphanius, Basil the Great, and John Chrysostom. In reality there was no author: the Egyptian *Book of the Dead* and the Septuagint version of the *Old Testament* furnished the nucleus or groundwork, and the edifice was completed by the wanderers from East, South and North who brought into the City of Alexandria the narratives they had learned in their travels. These tales became current in the lecture-rooms, where they served the purpose of illustrating a doctrine or enforcing an argument. They became the embellishments of the rhetorician, and the Hellenized Jews adopted them as an aid to their teaching. Favoured thus by the voice of authority, they no doubt frequently adorned the discourses of the presbyter in the meetings of the Christian communities, and became a sort of popular catechism of the faith.

When Sixtus V directed his chamberlain, Consali Ponce de Leon, to collate and publish the Vatican manuscripts concerning *Physiologus*, he was no doubt in a sardonic humour. Here was an opportunity for holding up to contempt and derision the childish faith of the earliest Christian centuries, and thus there was given to the world in 1587, for the first time in print, the manifestations of eternal verities which the monks of old had discerned in the behaviour of birds, beasts, and fishes. Ponce de Leon's little book includes twenty stories, the authorship of which, to complete the sarcasm, is attributed to Epiphanius, Bishop of Constantia in Cyprus.

Two hundred years elapsed before any other scholar condescended to notice the *Physiologus* MSS. A Syrian version of thirty-two stories was published at Rostock in 1795. The MSS. in the Paris National

INTRODUCTION TO 'PHYSIOLOGUS'

Library were compared in 1855 by François Pitra, who gives sixty stories. P. Ch. Cahier published a translation of the Armenian versions in 1874, and a Syriac version was edited by J. P. N. Land in 1875. This is the most comprehensive collection of all and contains eighty-one stories. The Ethiopian version was edited by Fritz Hommel in 1877. This is perhaps the oldest version we possess, dating back (from internal evidence) to the fifth, if not to the fourth, century. It contains forty-eight tales.

In 1889 Friedrich Lauchert examined all the foregoing and gave the first critical edition of the original, or Alexandrian, *Physiologus*. Finally Emil Peters has collated the Oriental versions and added to Lauchert's text such as appear to be of equal antiquity. Peters gives altogether sixty-three stories as dating back to the second or third century of our era, and therefore to be regarded as the original *Physiologus*.

The order in which the tales appear in the present version follows in the main that of Peters, who in turn followed that of the three best MSS. Animals precede birds, and birds are followed by reptiles, fishes, and inanimate objects. It would be much more to the purpose if the order in which the tales were composed could be given. That is impossible, although it is quite certain that such tales as those of the Beaver, the Wild Ass, or the Ibis, are of earlier date than the Halcyon, the Echineis, and the Polypus. The more rugged the narrative and the more inept the moral, the earlier in date it may be presumed to be; and if the moralization appears to contain any logical coherence or any grain of common-sense one may be sure that in its present form it is of later date than the original compilation. In some cases in the following collection a second or an alternative version

INTRODUCTION TO 'PHYSIOLOGUS'

is given, and in those cases the source of the later version is indicated in brackets.

As to the substance of the stories, many of them are directly traceable to the holy animal-books of the Egyptian priesthood or to *Old Testament* or Talmudic sources. The *Septuagint* version of the prophets was in course of revision at Alexandria and the numerous references in these to animal-symbols suggested several of the *Physiologus* stories. In *Job* 4, 11, for instance, a Syriac word for lion (*myrmex*) is employed. The *Septuagint* rendered this *myrmekoleon*, which those who knew Greek but no Syriac rendered *ant-lion*. Thus emerged the fabulous monster whose contradictory natures promptly extinguished his life. It seems possible also that the story of the Beaver was originally suggested by the similarity between the Greek word *castor* and the Latin word *castrare*. Others are mariners' tales interpreted by men who had never been far from the cloister or the cave.

The moral, or doctrine, for the most part bespeaks its origin, that of an age which anticipates the speedy dissolution of this dispensation and welcomes the prospect of the extinction of mankind. The praise of celibacy and retirement from the world, the scorn of marriage, the terror of the powers of darkness, are the principal themes. The vital Christian doctrines appear but seldom—the rules of moral conduct never.

In the later versions which commenced with the *Liber Fisiologus* of Abbot Thetbaldus (1030 *circ*) a different tone begins to be apparent. Not only is there some attempt at literary form, but there is sometimes a moral in the true sense—an invocation to better habits, or a warning against misconduct. The best perhaps of these later collections is that which

INTRODUCTION TO 'PHYSIOLOGUS'

Philippe de Thaun prepared for Adelisa, the second wife of our Henry I. Examples from Thetbaldus and de Thaun are given in the stories of the Lion, and the Asida.

By the time of the gothic revival the *Physiologus* tales, under the name of Bestiaries, began to be regarded with a reverence modified by the rising spirit of humour. If the reader will go to Beverley Minster, to Ripon, to Lincoln, or to Westminster Abbey, and, turning up the choir stalls, will study the misericords carved thereunder, he will see the beasts and birds of *Physiologus*, the Gryphon, the Centaur, the Charadrius gazing sharply, the Fox feigning death, the Pelican in her piety plucking the down from her breast, and the Peacock screaming wildly at his feet. These are the stories that the wood-carvers knew best: they were more familiar to them than the incidents of either the Old or the New Testaments. But they had evidently begun to regard them not merely with reverence as godly lessons but with the sense of humour which was by that time beginning to revive again upon the earth. The carving of the Fox preaching in the habit of a friar suggests that the world was getting ripe for the enjoyment of other literature than the *Physiologus* stories. There is at Garninglay in Cambridgeshire a carving of an Ape with blackened eyes, the meaning of which has given rise to controversy, but it simply shows that the carver had read the *Physiologus* story of the Ape and had appreciated its grotesque side. Evidently the world was becoming ripe for *Reinecke Fuchs* and for the *Praise of Folly*.

Luther was perhaps the last theologian to take any notice of *Physiologus*, and his notice was contemptuous. Thenceforward the stories fell into

INTRODUCTION TO 'PHYSIOLOGUS'

oblivion and were rescued only during the last century by the curiosity of a few scholars who took an interest in the linguistic peculiarities of some of the MSS. What would Justin Martyr and the Great Basil have said if they knew that the most recent study of the *Physiologus* has been directed to the peculiarities of syntax exhibited in the Anglo-Saxon manuscript in the Munich library?

NOTE

The reader will understand that the quotations from Scripture in the *Physiologus* refer to the *Septuagint* version, though they are not always very close to the original. References in brackets to our A.V. are given in order that the reader may compare the renderings.

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OUTLINE OF MISERICORD AT GAMINGLAY, CAMBS; AFTER A
DRAWING BY MISS E. PHIPSON.

THE APE

THIS animal is very mischievous and fond of imitation. Whatever it sees men do, it immediately does the same. Hence he who wishes to catch an Ape takes a kind of lime which is called bird-lime, and pretends to anoint his eyes with the lime ; then he goes away from that place and leaves the lime there. When now the hunter is quite gone away from the place where he left the lime and has hidden himself in a particular spot, then the Ape comes out of his nest and anoints his eyes as the hunter did, and he becomes blind and knows not where he is. As soon as the hunter sees that the Ape has anointed his eyes with the lime and has become blind, he runs up with a cord which he has ready, and ties the cord round the Ape's neck, and fastens the end of the cord to a tree. And the Ape steps up and down and becomes tame by force.

In this manner does the Devil, the great hunter, chase us. He comes into the world and brings with him the lime of sin, for sin is like bird-lime. And he shows man how to blind his eyes and darken his mind, and draws him on from sin to sin and from evil to evil, and he makes a great snare of rope, for sin is insatiable, and the man becomes spotted with it, body and soul. And when the Devil finds the man following him, he holds him fast in the snare, saying : " There is now no salvation for thee ; thou hast brought thyself to the ground ; thou art not worthy to enter the Church, for thy sins are countless—how

can'st thou clear thyself from them? If thou hast not repented thyself this year, thou wilt surely put off repentance in future." And to-day or to-morrow comes Death the thief and bears away the impenitent. Therefore says the prophet: "Woe to those who commit sin." I warn you, listen not to that Evil One lest he triumph over you through his cunning. So as often as we sin so often let us repent and hasten to God and cry with holy Paul: "Shall not the fallen one stand up again?" As often as thou fallest so often stand up again, and forthwith thou seest clearly the love of God and his mercy vouchsafed to us penitents.

Well spake Physiologus of the Ape.

THE LION

LET us now speak of the Lion, the king of beasts and verily of all living beings. For did not Jacob praising Judah call him a young lion from his birth? (*Gen.* 49, 9).

Physiologus tells of the Lion that he has three attributes.

His first attribute is this. When he goes about the mountains and in his wanderings the scent of the hunter is borne to him, then he brushes away his footprints with his tail, so that the hunter may not find his cavern by following his track and do him harm.

So has our Saviour—the strong conquering lion of the tribe of Judah, of the root of David (*Rev.* 5, 5)—sent from the eternal Father—hidden his holy footsteps, that is, his divinity. With the angels he became an angel, with the thrones a throne, with the

powers a power, with mankind a man, until he bowed himself and came to the mother Mary, whereby he redeemed the wandering race of men. "The word became flesh and dwelt among us." Whereupon the angel, not recognizing the descended one, said: "Who is this King of Glory?" But the Holy Ghost answered: "The Lord of Hosts: He is the King of Glory" [*Ps.* 24, 10].

[From Thetbaldus] The high hill on which the Lion stands is the kingdom of heaven. Christ is the lion who descended from that hill and lighted here on earth. The Devil is the cunning hunter who yet could not trace from whence Christ came nor how he housed himself in the deft maid Mary for our salvation.

[From Philip de Thaun] It is written that the Lion is of such a nature that when he is hunted he wipes out with his tail the traces of his footsteps as he goes along so that none can trace him.

The track of the Lion typifies the incarnation. For thus did God covertly lower himself by degrees through the orders of prophets and apostles until he became fleshly man, and thus he vanquished the Devil. The Devil had deceived man: so God by a more cunning stratagem deceived the Devil. If the Devil had known that God was become mortal man, he would never have led him on so far as to crucify him. So God acted cunningly and without being perceived. The angels in heaven did not know it. Therefore when the Son of God came in his majesty they demanded of the angels who were with him "Who is this King of Glory?" They who were with God gave this answer: "It is the King of Glory who returns with victory." And again the angels who were in heaven demanded: "Why has he a garment of red?" The angels and our Lord answered:

“ For martyrdom suffered on earth to gain our souls.”
And this we are to understand by the Lion’s track.

The second attribute of the Lion is this : When he sleeps in his cavern, then is he the more wakeful, for his eyes are open. To this testifies Solomon in *The Song of Songs* when he says : “ I sleep and my heart wakes ” (*Cant.* 5, 5). For the fleshly part of the Lord slept on the Cross, but his Godhead wakes on the right hand of the Father. For the Shepherd of Israel neither slumbers nor sleeps.

The third attribute of the Lion is this : When the lioness brings forth her young, she brings it forth dead. But the Lioness watches over her cub until the third day, when the father comes and roars and breathes in its face and wakens it. So did the God and Father of the Universe waken the first born of all creation, our Lord Jesus Christ, his Son, from the dead. Well now spoke Jacob when he said of Judah the Lion’s whelp : “ Who shall rouse him up ? ”

[From Pitra, cod. B] The fourth attribute of the Lion is this : When he finds nothing to eat, he goes to a desolate place or on a mountain, and encloses a great space within a circle, which he sweeps out with his tail trailing behind him on the ground, and so he frames a kind of pen. And when he draws near to the place from which he made a beginning, he stretches himself out on the ground with his eyes open. Now, when the animals come and are afraid to pass by the Lion, they go away from him round the pen ; and, since they do not find him there, they come close to the Lion, and he seizes them and destroys them. As now the Lion flees from the hunter brushing out his footsteps with his tail so that the hunter cannot track him—so, wise man, when thou givest alms let not thy left hand know the work of thy right hand,

that the devil may not in any way track thee out by thy good works and lead thee rather to evil.

Well spake Physiologus concerning the Lion.

THE ANT-LION

ELIPHAS the king of Theman said : “ The Ant-Lion perished for lack of food ” (*Job* 4, 11).

Physiologus says that he has the countenance of a Lion and the hinder parts of an ant. His father is a flesh-eater, but his mother is a plant-eater. When now they beget the Ant-Lion they beget him with two attributes : he cannot eat flesh, for that is contrary to the nature of his mother ; and he cannot get nourishment from plants, for that is against the nature of his father : so he perishes because there is no food for him.

So, likewise, has every man a double spirit contrary in all its ways. Man cannot go two ways nor speak double in prayer. It is not well to say Yes and No. Let your Yea be Yea and your Nay Nay: “ For woe be to the sinner that goeth two ways ” (*Sirach*, 2, 12).

THE TIGER

THERE is a four-footed beast like the Lion with longer and more curved nose. It is found in India, and is called Tiger, and they say that it guards its young in a hollow glass globe. When it finds that its cub is stolen, it hurls itself on the track of the robber as swiftly as the wind, and overtakes him however great is the space between them. Thereupon the robber gives the Tiger his cub in the glass globe, and the

PHYSIOLOGUS

careful beast fears to break it and so injure the young one. He brings it back to his cave rolling the glass globe before him. [*The doctrinal part is missing.*]

THE PANTHER

THE prophet prophesied and said: "I will be to Ephraim as a panther" (*Hos.* 5, 14).

Physiologus relates of the panther that he has the following attribute: He is the friendliest of all beasts, but he is an enemy to Dragons. He is as many-coloured as Joseph's coat. He is very quiet and gentle. When he has eaten and satisfied himself, he goes to sleep in his cavern. And on the third day he awakes out of his sleep, and cries with a loud voice. And the animals both far and near hear his voice. And after the cry a very pleasant odour proceeds out of his mouth, and the animals follow the pleasant odour, and run to be near him.

So also, when Christ awoke the third day and rose from the dead, He spread a pleasant odour of peace both far and near. Very manifold is the true wisdom of God. The psalmist says: "The Queen stands at thy right hand clothed in a garment of gold and many colours" (*Ps.* 45, 10), which is the Church. Very manifold is Christ, because he himself is chastity, temperance, charity, faith, virtue, patience, harmony, and peace.

Finely spake Physiologus of the Panther.

THE FOX

"THE foxes have holes and the birds of the air have nests" (*Matt.* 8, 20): thus says the Scripture con-

cerning the Lord: and in *The Song of Solomon* Salome says: "Bring us the little foxes, for they destroy the grapes" (*Cant.* 2, 15), and David says in a psalm: "They will become the portion of the foxes" (*Ps.* 63, 10).

Physiologus relates of the Fox that he is a very crafty animal. When he is hungry and can find no prey, he entices it thus: he seats himself in a warm place where there is chaff, or else casts himself on his back and holds his breath and swells up his body completely so that he appears dead. The birds believe that he is really dead, and they fly down to him in order to eat him up; but he springs up and catches them and eats them up.

So also is the Devil very crafty in his ways. He who would partake of his flesh dies. To this flesh belong adultery, covetousness, lust, murder. Thence also Herod is likened to this animal: "Go", says the Lord, "and speak to that fox" (*Luke* 13, 32).

Well spake Physiologus of the Fox.

THE HYÆNA

THE Law says: "Thou shalt not eat the Hyæna nor his kind" (*Deut.* 14, 8).

Physiologus relates of this animal that it is man-woman, now male now female. It is an unclean beast, because it changes its nature. On this account Jeremiah says: "My heritage is the cave of the hyæna" (*Deut.* 12, 8).

Now make not thyself like to the Hyæna which the Godly Apostle upbraids when he compares it to the men and women of Rome who had changed the natural use for that which is against nature.

THE ICHNEUMON

THERE is a beast called Ichneumon. He is the enemy of dragons. If he finds a very wild dragon, he goes and smears himself with mud, and covers his nose with his tail.

In like manner our Saviour took upon himself our earthly body and hid his divinity in it until he had slain the great Dragon which sat on the river of Egypt (*Ezek.* 29, 3). For if Christ had attacked the Dragon without taking a mortal body, the dragon would have opposed him seeing that he was God and Saviour. But he who was above all bowed himself down that he might save all (*Philip.* 2, 8).

THE WEASEL

THE Law commands: "Thou shalt not eat the Weasel nor any of his kind" (*Lev.* 11, 29).

Physiologus relates of the weasel that it has the following attribute. It conceives in its head, and brings forth the young through the ear.

There are some who lightly receive the spiritual bread in the Church; but, when they are gone away, they cast the word of the Lord out of their ears and become as the deaf adder, which stoppeth her ears. Also eat not the Weasel nor its kind.

THE OTTER

THERE is a beast called Otter which has the form of a dog. It is an enemy of crocodiles. When the croco-

dile sleeps, it keeps its mouth open. Now the Otter draws near and smears its whole body with mud, and, when the mud is dry, it springs into the mouth of the Crocodile and tears its entrails.

The Crocodile resembles the Devil, but the otter is the type and image of our Saviour. For after he took upon him his earthly flesh he went down into hell and loosed the pains of death, and rose again the third day.

THE BEAR

PHYSIOLOGUS relates of the Bear that it is a beast clumsy by nature and unable to run easily like other beasts, but drags itself along slowly. It prefers rather to bury itself in the ground and keep itself hidden in a hole, for its limbs are not adapted to convey swiftly such a monstrous body. In the time of cold it always stays in its hole.

The Bear is like unto us, because he presents the image and picture of sin, which is clumsy and hangs on man and drags after him so that he is held backwards. And he runs not easily, that is, he (the Devil) does not urge him suddenly into sin; but he moves slowly, that is the hunter by artifice beguiles him into desiring a sin. And he loves to hide and bury himself in his lurking-place, that is in that which satisfies his desires. Also in the time of cold he keeps himself tightly in his hole, that is when man is snared through his lust he (the Devil) brings him into the pit prepared for him, and holds him for the rest of his life.

[From Basil] But there is in the Bear a certain wisdom, for, when he is ill or has wounds on his body, he goes and finds a root called pholmis, and lays it on

PHYSIOLOGUS

his sores and they are healed. The nature of this root is to dry up whatever it is applied to, and with its own natural moisture it easily dries up the humours of the wounds, and they begin to heal.

So also goes the Fox when he is wounded and takes of the resin which comes from the tree biturea. This he lays on the wounds, and they vanish and are healed. In like manner the turtle, when it eats the flesh of the viper and begins to suffer pains therefrom, goes to the root origanum (marjoram), and eats thereof and is healed of its pains. So also the snake, when its eyes are painful, goes and eats foeniculum (fennel), and becomes healed and its sight restored: In this way may we men also, when our bodies are stricken with evil and our souls spotted with the wounds of sin, take out the evil that is in us by careful wisdom. Let us arise and take the root of life and salvation from the holy table with trembling and care and lay it on our wounds and eat it. And at once shall we be healed through the holy food, and our sickness will be taken from us, and our darkened eyes will be opened, and we shall see our souls and learn to know ourselves.

THE HEDGEHOG

PHYSIOLOGUS relates of the Hedgehog that he is a small beast shaped like a ball entirely set round with prickles. He procures his nourishment in this way: he goes to a vine, reaches down the clusters, tears off the grapes, and casts them on the ground. Then he throws himself down, and the grapes fasten on to his prickles, and he brings them home to his children, and leaves the clusters empty on the vine.

The hole in which the Hedgehog lives is provided

THE WILD ASS

with two openings and is bored with air-holes, and, when the North wind begins to blow, he stops the opening which is turned to the North wind, but when the South wind blows he stops the opening which is turned to the South wind, and opens the North hole which he before had stopped.

And thou, oh man !, do thou apply thyself to the right and true vine which is Christ, the true God, and consider how thou canst allow the evil spirit to draw thee from thy safe place and drag thee into error with the prickles of death so thy place of safety is lost and thy soul becomes empty as the vine.

THE BEAVER

THERE is a beast called the Beaver, who is very gentle and quiet ; but his organs of reproduction are very useful to him in the protection of his body ; for, when he is pursued by the hunter and is about to be captured, he bites them off and casts them back to the hunter ; and afterwards when the beaver encounters any other hunter he throws himself on his back, and, when the hunter perceives that he is mutilated, he leaves him alone.

So do thou, oh man !, give back to the hunter, the Devil, that which belongs to him, such as unchastity, adultery, greediness. Cut away all such and give them to the Devil and he will let thee go, and thou shalt say : “ My soul is as a bird escaped from the net of the fowler.” (*Ps.* 124, 7)

THE WILD ASS

IT is written in *Job* “ Who hath let loose the Wild Ass ? ” (*Job* 39, 5)

PHYSIOLOGUS

Physiologus relates that, when the herds of the Wild Ass pasture, the male wanders about in search of another male, and when he finds him he mutilates him so that he is of no more use.

The patriarchs sought for increase but the Apostles, in whom was the true way of life, practised abstinence, longing only for heavenly seed. As it is written in the prophet Isaiah: "Sing, O barren, thou that didst not bear: sing and cry aloud thou that didst not travail with child, for the lonely has more children than the children of the married." (*Is.* 54, 1)

THE WILD ASS AND THE MONKEY

PHYSIOLOGUS relates of the Wild Ass that he is found in kings' palaces, and on the 25th of the month Phamenot men learn from the Wild Ass that day and night are equal, for when the Wild Ass has brayed twelve times in succession, then the King and the Court know that day and night have become equal. And also, when the Monkey turns round seven times in the day, then is it known that day and night are equal.

The Wild Ass is the Devil, and when the night, that is the generation of the heathen, is become equal to the day, that is the line of the prophets, then the Wild Ass, that is the Devil, brays.

[de Thaun] For the Ass is grieved when day and night are equal: he loves the long night better; and the Devil deplores the decrease of his people.

And herein also is the Ape the image of the Devil, for he has a beginning but no end, that is he has no tail. In the beginning the Devil was of the Archangels, but he fell, and his end is not to be found.

Well spake Physiologus concerning the Ape and the Wild Ass.

THE HART

“ As the Hart panteth after the water-brooks ”, says the godly David, “ so panteth my soul after thee.”

Physiologus says of the Hart that he is very thirsty, and the reason of his thirst is this, that he eats snakes. For the snake is an enemy of the Hart. When the snake goes to its hole in the earth, then the Hart seeks the spring and takes a deep draft of the spring-water, and fills its mouth, and spits it into the earth-hole, and drives the snake out and kills it. In like manner will the great snake the Devil be driven out by the waters of godly learning. So was the Lord also able to destroy the great snake namely the Devil through the heavenly water, namely through godly learning. Now the snake cannot come near the Hart, nor can the Devil approach the excellent word of the Lord. So do thou, oh man !, fill thy throat with the words of the Lord, which say to thee that thou shalt not steal nor murder nor commit adultery. And, if thou discoverest any evil in thyself, spit it out, and thou wilt destroy that wickedest of all dragons, the Devil. And, when the Lord suffered the water and blood to stream out of his side, he destroyed the power of the dragon over us through the bath of the second birth and took from us every devilish influence.

In another way the Hart resembles the eremites of the desert, who spend virtuous and painfully troublous lives, and who, when they become thirsty, hasten to the spring of salvation bringing repentance, and through the virtue of tears extinguish the glowing

PHYSIOLOGUS

darts of the Evil One, and crush under their feet and destroy the great dragon, the Devil.

[Pitra] Another attribute has the Hart, for it resembles the wild gazelle and has antlers with three branches after their third renewal. The Hart lives for fifty years, and at the end of that time it runs like a strong runner through the wooded valleys and down the ravines of the mountains, and it scents the holes of the snakes, and forthwith lays its nostrils to the entrance of the hole and holds its breath. Thereupon the snake rushes out and goes into the mouth of the Hart, and the Hart swallows the snake, and therefore is he called *Ἐλαφος*, because he drew the snake out of the depths. Then with the snake he runs to the water-brook, for unless he drinks water within three hours thereafter he dies ; but, if he finds water, then he lives again another fifty years. Therefore said David : “ As the Hart desires the fresh water-brook so does my soul desire thee, O God.”

And thou too, pious man, hast three renewals in thee : these are a baptism of immortality the mercy of adoption as a son and penance.

And when thou catchest the snake which has entered thy breast, that is sin, then run at once with it to the water-course of scripture and of prophecy. Enlightened by these, drink the water of life, that is the holy gift, and renew thyself with penance, and thy sins are destroyed.

Well indeed has Physiologus discoursed concerning the Hart.

THE WILD GOAT

THERE is a beast called the Wild Goat. Physiologus relates of him that he loves the higher mountains, but

he finds his food in the lower mountains, and he observes from afar all who approach him, and knows at once whether they come with evil or with friendly intent toward him.

The Wild Goat is the image of the wisdom of God. For he it is who loves the high mountains, as Solomon said : “ My beloved wanders on the high mountains and leaps on the hills ” (*Cant.* 2, 8). The mountains are a type of the prophets and the hills of the Apostles. And, as the Wild Goat is very keen-sighted, so he signifies that the Saviour sees all things. For he is called God (*θεός*) because he sees all our deeds (*θεωρεῖ*). And he knows those who come to him with deceit, as he knew Judas when he came to betray him with a kiss. For he knew, said the Psalmist, those who were with him (*Ps.* 1, 6). And John said also : “ Behold the lamb of God which taketh away the sins of the world.” (*John* 1, 29)

THE UNICORN

“ THOU hast exalted my horn ”, said the Psalmist, “ like the horn of the Unicorn.” (*Ps.* 92, 11)

Physiologus relates of the Unicorn that it has the following attribute. It is a small beast like a goat ; but it is very wary and the hunter cannot approach it because it possesses great cunning. It has a horn in the middle of its head. Let us now relate how it is caught. They send to it a pure virgin all robed. And the Unicorn springs into the lap of the maiden, and she subdues him, and he follows her ; and so she leads him to the King’s palace.

By this we see that the Unicorn is the image of our Saviour, the horn of salvation raised for us in the house

PHYSIOLOGUS

of our father David. The heavenly powers could not of themselves accomplish the work, but he had to become flesh and to dwell in the body of the true virgin Mary.

There is a further attribute of the Unicorn. In the places where he dwells there is a great lake, and to this lake all beasts resort to drink. But before they assemble themselves comes the snake, and casts her poison on the water. And the beasts when they observe the poison dare not drink, but stand aside and wait for the Unicorn. He comes and goes straight into the lake, and marks the sign of the Cross with his horn ; and thereupon the poison becomes harmless, and all those beasts drink.

THE ANTHOLOPS

THERE is a beast called the Antholops. He is very crafty, so that the hunter cannot approach him. He has on his head great horns in the shape of a saw, so that he can saw through the trunks of the highest trees reaching up to heaven and throw them down to the ground. When he is thirsty, he goes to the Euphrates and drinks. Near that river grow sweet-brooms with branches bending over. The Antholops begins to play with the sweet-brooms, and entangles his horns in the branches ; and presently he finds himself held fast and twists round and cries out loudly, because he wants to get away but cannot. When the hunter hears this he knows the Antholops is caught, and comes and kills it.

And thou, oh man !, thou hast both horns, the Old and the New Testaments, with which thou canst attack thine enemies, which are unchastity, adultery, greed, and other passions. Remember that they are

THE ELEPHANT

like the sweet-broom : entangle not thyself in them lest the evil hunter be able to kill thee.

THE URUS

THE Urus is of all beasts the largest. It is like to a bull, and has two horns of the shape of a saw, and it is terrible of aspect above all beasts. It shakes the loftiest trees and saws them in two, and tears off the boughs, for there is no stronger beast than this. It travels not far from the sea, but when it has drunk it becomes as if intoxicated and threatens the earth with its horns like a bull. There is, however, a kind of tree called tanus, with white branches, and, when the Urus shakes this tree with his head, his horns become entangled and he is held tight so that the hunter is able to seize and kill him.

Do thou, oh man !, consider carefully how much more nobly God has framed thee than he has framed the Urus. For in the place of horns he has given thee two Testaments, which are weapons against the power of evil. For the prophet says : “ For thee will we seize our enemies by the horns.”

The ocean betokens the fulness of the kingdom, the tanus-tree the pleasures of life, in which that man becomes entangled who neglects the truth. The hunter also, that is the Devil, seizes the man whom he finds given over to lusts and forsaking his faith, and brings him into his power.

THE ELEPHANT

THERE is a beast called the Elephant. The male has no desire for offspring. When, therefore, the female

PHYSIOLOGUS

wishes to bear, she resorts to the far East near to Paradise. In that part grows a tree called mandragora. To this tree comes the male Elephant with the female, and she eats first of the tree and gives of the tree to him, and plays with him until he also partakes of it. And, when the time draws near for the birth, she goes into a lake until the water reaches her breast. And so at length is born the young, just above the water, and forthwith goes to the breast of the mother and sucks. But meantime the male Elephant keeps a strict watch against snakes, for the snake is an enemy of the Elephant. When he finds a snake, he tramples on it, and kills it.

The Elephant has the following attribute. When he falls down, he is unable to rise again, for his legs have no joints. But how comes he ever to fall? In this way. When he wants to sleep, he leans against a certain tree, and so sleeps. Now the Indian, who knows the sleeping place of the Elephant, goes there, and saws the tree partly through. The Elephant comes now to lean thereon as he is accustomed, and, as soon as he comes close to the tree, it gives way, and he falls with it to the ground.

Now after he has fallen he cannot rise again. He begins therefore to weep and cry aloud. Another Elephant hears his cry, and comes to help him; but he cannot raise the fallen one. Thereupon they both lament and cry aloud; and twelve more Elephants now come to help, but they are not able to raise the fallen one. Thereupon they all cry out. Last of all comes the little Elephant, and lays his trunk round the fallen Elephant and lifts him up from the ground.

The nature of the little Elephant is such that, if you burn his hair or his bones in any place whatever,

THE PRION AND THE DOLPHIN

that place is for ever free from Devils or snakes, nor will ever any evil thing be found there.

The pair of Elephants is like to Adam and Eve. Adam and his wife, as long as they lived in the plenty of Paradise, were innocent of all carnal desire ; but, when the woman had eaten of the tree, the potent mandragora, and given it to him, then they fell to evil passions, and she bare Cain over the miry waters (*Gen.* 4, 1). As David said : “ Save me, O God, for the waters rise to my soul.” (*Ps.* 69, 2)

When now the great Elephant, which is the Law, was come, he could not raise the fallen one. Thereupon came the twelve Elephants namely the prophets, but these could not raise him. At the last came the true Elephant, Christ the Lord, and raised the fallen one from the earth. For the first of all was the smallest of all. He humbled himself and took the form of a servant that he might redeem all. (*Phil.* 2, 7)

THE PRION AND THE DOLPHIN

THIS beast has long wings, and, when it sees a ship sailing, it raises its wings on high and sails, waging jealousy with the ship. Yet, when it has made but twenty or thirty stadia, it grows tired and folds its wings over itself, and lets the waves carry it back to its old place.

The ship now may be taken as an image of the Apostles and the martyrs who, having travelled through the stormy billows, that is the troubles of life, have sheltered themselves in the safe haven, the heavenly kingdom. But the beast is the type of those who, having made a beginning of the service of the ascetics,

PHYSIOLOGUS

have turned again to their former way, the worldly life.

Well indeed spake Physiologus of the Prion.

It is further related [Arabian] that there is in the sea a beast which is called Dolphin : it possesses two long wings, and when a ship at sea, overwhelmed by the violence of the billows, is in danger of sinking, then this beast feels compassion on the mariners, and raises its wings on high, and goes under the ship, and raises it to the surface out of the billows. And it continues to bear the burden for a time, but presently grows weary and abandons the increasing toil.

We may liken the sea to this world, and the waves to the hateful thoughts and things which befall man. The Dolphin we may liken to the man who begins to do what is good and righteous, but, when contrary circumstances overcome him, is struck to the ground, and becomes troubled. But thou shouldst persevere in good and righteous deeds, and bear the adverse circumstances with a brave spirit like the Three Young Men who said in their hearts : “ If we are cast in the fiery furnace we will endure it and will not deny our religion nor forsake the creed of our fathers.”

We know the signs and wonders that followed, and how God protected them so that no hair of them was burnt, and great honour was paid to them before God. And so did many of the holy ones fight and struggle with perseverance that they might achieve signs and wonders, as the Lord Jesus has said : “ Whoso believes in Me and holds fast My commandments will do that which I do, and what I do that shall he himself do ” ; and what He has said will be found sure and certain. Glory be to Him for ever and ever. Amen.

THE WHALE

SOLOMON teaches in the *Book of Proverbs* : “ Go not near a light woman. Honey drops from her lips and her mouth is smoother than oil, but later thou wilt find the bitterness of gall and the sharpness of a two-edged sword. Her feet lead whomsoever goes with her down to death and hell.” (*Prov.* 5, 3)

There is a great monster in the sea called the Whale. He has two attributes. His first attribute is this : When he is hungry, he opens wide his jaws, and therefrom streams a very sweet savour. And all the little fishes gather themselves in heaps and shoals round the whale’s mouth, and it laps them all up ; but the big and full grown fish keep away from him.

So do the Devil and the heretic, through their pleasant speaking and the seduction of their savour, tempt the simple and those who are wanting in judgment. But they of good and firm understanding are not to be so caught. Job was a fully-grown fish, as also were Moses, Jeremiah, Isaiah, and the whole choir of prophets. So likewise had Judith power to escape from Holofernes, Esther from Artaxerxes, Susannah from the elders, and Thekla from Thamyris.

The other attribute of the Whale is as follows : The monster is very large, just like an island. Now the sailors in their ignorance moor their boat to him as to the shore of an island. They make a fire thereon to cook their meal. And, when the monster feels the heat, then he dives down into the depths of the sea, and carries the boat with him man and mouse.

Thou, oh man !, if thou fasten thyself to the empty hopes of the Devil, wilt sink with him into the fires of hell.

Well indeed has Physiologus spoken concerning the Whale.

THE HYDRIPPUS OR SEA-HORSE

THERE is also a beast called the Hydrippus. The front part of his body resembles a horse, but from the haunch backwards he has the shape of a fish. He swims in the sea, and is the leader of all fishes. But in the Eastern parts of the earth there is a gold-coloured fish whose body is all bright and burnished, and it never leaves its home. When the fish of the sea have met together and gathered themselves into flocks, they go in search of the Hydrippus; and, when they have found him, he turns himself towards the East, and they all follow him, all the fish both from the North and from the South; and they draw near to the golden fish, the Hydrippus leading them. And, when the Hydrippus and all the fish are arrived, they greet the golden fish as their King, and then they return back again each to his own region. And as they go the male fish swim in front and the female after, so that they may receive the spawn which is cast away by the males.

The Hydrippus signifies Moses, the first of the prophets. The sea signifies the world, and the fishes signify the way of righteousness. They turn first to the prophets by whom they are conducted to the Holy Ghost. Those who follow not the Hydrippus, but wander away, fall into the nets of the fishers, who signify the prophets of Baal and the counsels of destruction. But those who listen to prophesying and obey it fall not into the nets.

Well indeed spake Physiologus of the Hydrippus.

THE SIRENS AND THE CENTAURS

THE prophet Isaiah said that Devils, Sirens, and hedgehogs should dance in Babylon. (*Is.* 13, 21)

Physiologus relates of the Sirens and Centaurs that they are death-dealing creatures dwelling in the sea. Like the Muses, they sing with their voices, and the sailors, when they hear their melody, cast themselves into the sea and perish. They have the form of a woman down to the waist, and the lower half has the appearance of a bird. In like manner the Centaurs have the upper part as of a man, and from the breast down the form of a horse.

So has every man two souls, and is unstable in his ways.

So are there many who assemble in the Church with the show of godly behaviour while all the time they deny its influence. In the Church they are as men, but when they are gone out they become dead. These are as Sirens and Centaurs double-willed and hypocritical heretics, for through their empty conversation they lead astray the hearts of the good, like Sirens. For evil communications corrupt good manners.

Well spake Physiologus of the Sirens and Centaurs.

THE GORGON

THE Gorgon has the appearance of a beautiful, enticing woman. Her hair is like gold ; but her face is death. She plays and laughs at times, and again she roams, raging furiously around the mountains of the West. And when the day of her longing comes

PHYSIOLOGUS

she stands up and cries aloud, first like a lion and the other wild animals, then like a man, then like a herd of cattle, and then like a winged dragon, and she says : " Come to me and satisfy the desire of the flesh." And all who hear her come swiftly and look at her. For she knows all languages of beasts and of men, of cattle, and of birds. But when they see her, then at once they die.

Now in what way does the enchanter overcome her ? He can read in the stars the place of her abiding and wanders thither enchanting her from afar. She then at once begins to cry out like a lion and like the other wild animals. And, when he comes within hearing of her voice, he answers her and says : " Dig a hole near by the river and lay thy head inside so that I may not see and die, and I will come to thee." And she does it at once. Then comes the enchanter, and without looking cuts off her head. And he does not look at the head so that he may not die. And when he takes the head, he holds it in a vessel. But, when he sees a dragon or fierce animals or wicked men, he holds before them the head of the Gorgon and turns them to stone, as also King Alexander subdued and conquered all people.

And thou too, oh man !, if thy mind is wisely inclined towards God shalt unharmed rule over all the Powers of Evil.

Well now spake Physiologus of the Gorgon.

THE WOODPECKER

THE Woodpecker is a gay-coloured bird. He gets up into the trees and pecks at them with his beak, and then listens with his ear. And, when he finds the

tree is hollow and decayed, he builds his nest in it ; but, if the tree is sound to the heart, he flies away from it.

As the Woodpecker, when he finds a hollow tree, builds his nest in it, so also does the Devil with man ; for, when he finds one faint-hearted in the path of virtue, therein he takes up his abode, and brings there the wandering spirits of evil and unholy passions. But, when he finds one valiant in holiness and faith, therefrom he flies away at once.

THE EAGLE

THE holy and blessed David said : “ Thy youth shall be renewed like the eagle’s.” (*Ps.* 103, 5)

Now Physiologus says of the Eagle that he has the following attribute : When he is ageing, his flight grows heavy and his eyesight dim. What does he now do ? He seeks first a pure spring of water, and flies aloft to the ether of the sun, and burns off his old feathers, and loosens the film over his eyes, and flies down to the spring, and therein dives three times under and renews himself and becomes young again.

And thou now, oh man ! disciple of Christ, when the garb of the old man encumbereth thee and the eyes of thy heart are grown dull, seek the youth-renewing spring, the fountain of living water, which is the word of God, which says ye have forsaken me, the spring of living waters, and fly aloft to the sun of righteousness, Jesus Christ, and cast off the old man with all his works. And dive three times under in the ever-flowing spring of penance in the name of the Father, the Son, and the Holy Ghost ; and put on the new man after the image in which God created men ; and

PHYSIOLOGUS

then will the prophecy of David be fulfilled and thy youth be renewed as that of the eagle.

[Ponce de Leon] The Eagle is the king of birds, and his name signifies the length of his life (*ἀετός*), for he lives a hundred years. But, when he becomes old, his beak bends and his eyes become dull, so that he can neither see nor get food for himself. Thereupon he rises in the air, and, rushing before the wind, he dashes himself against a steep rock and shatters his beak. Then he bathes himself in cold water, and then mounts up to the rays of the sun, whereupon the dullness vanishes from his eyes and he becomes young again.

And thou, wise man, when thou art burdened with thy multitude of sins, do thou also raise thyself to the heights, namely thine own conscience, and dash thyself on the rock, namely the orthodox faith, and bewail thy sins and purify thyself in the running water, namely thy tears of penitence ; and then warm thyself in the beams of the sun, that is the community of believers, and cast away the inflammation, sin, which clouds thy sight, and thy youth shall be renewed like the eagle's, and thou shalt be called righteous before God.

THE VULTURE

WELL spake our Lord and Saviour in the Gospel :
“ Woe to them that are with child and to them that give suck.” (*Matt.* 24, 19)

Physiologus says that the Vulture is found in high and exposed places, and nests in the rocks or a crevice of the mountains. When it becomes with child, it flies to India in search of the birth-stone. This stone is about the size of a nut. When it is

THE VULTURE

shaken another stone is heard to move inside, shifting and rattling. When the Vulture resorts to the stone, it places itself over it, and then brings forth without trouble.

Do thou, oh man !, when thou becomest full of the Holy Ghost, take to the powerful and birth-helping corner-stone once rejected by the builders, and place thyself on it. In truth this stone, our Lord Jesus Christ, made without hands, and born of a Virgin, is helpful to the birth of the Holy Ghost. And, as that stone has another stone within it, so also has the body of our Lord the Godhead within it.

[Mustoxydes] The female Vulture, when the time of birth draws near, sits sighing in her nest. And, when she cannot readily bring forth, then the male Vulture flies away far to the East. There lies a deep chasm in the rocks, and he casts himself from on high into the chasm, and takes the birth-stone, and carries it back to the nest ; and the female brings forth readily. And then the male Vulture takes the stone back again to its place.

And thou, oh rational man !, when thou fallest into sin, do penance that it may heal thee of thy foul disorder. Fear the day of punishment so that thou mayest not lose thy soul.

[Pitra] Physiologus relates also that the Vulture is voracious above all birds. He fasts forty days, and afterwards when he finds food he eats forty measures, and so makes up again for the fast of forty days.

And thou, wise man, fastest forty days choosing the time of our Lord's Resurrection. Wilt thou not give up drunkenness, so that thou destroyest not the fast of forty days ?

[Mustoxydes] When the Vulture is in need of

PHYSIOLOGUS

food, he seeks it in the following manner. He seats himself on the top of a rock, looking all around for food. And, whenever there happens to be a fallen beast lying near, the claw of the right foot changes colour, and he knows at once that a carcase is near; and he flies up high in the air, and therefore is he called Gyps, because he rises from the earth into the heights. And, when he has raised himself to a great height, suddenly there streams from his eye a beam as of a star, showing him the way to the food. And, when the sign leaves him, then he casts himself from the height down to the earth, and finds his food.

And thou, wise man, lift not up thyself so that thou castest thyself not into the depths for thy food.

THE HALCYON

[FROM the *Homilies* of Basil] There is a bird living on the sea called the Halcyon. It builds its nest on the sea-shore, and lays its eggs in the sand, and hatches them in the winter season when the strongest might of the monstrous storm-wind raises the waves and drives them on the shore. And in this rough season the roaring of the winds and the violence of the waves become as it were idle, and calm rules the sea for seven days so long as the Halcyon, this insignificant little bird, broods on her eggs. For in these seven days the young ones creep out and cast the shells from them, coming forth to life. And, when they are come forth, the Halcyon must needs watch over them for seven days more, that they take no hurt and gather strength. And all this is afforded to the gentle bird as a gift from the dispenser of all things, who bears all in his heart. And this provident care over

THE NIGHT RAVEN

the little bird is known to all sailors and they call all these days by the name of the Halcyon.

Let these also serve thee for an incitement and a command how thou shouldest pray to God to perfect thy bodily life. For, if he bears so great consideration for that which lacks reason, how much greater is his care for thee through all the perils which may happen to thee who art the image of God? And if the great and terrible sea is controlled, on account of an insignificant little bird, and commanded to stay its tumult in the middle of winter, how much greater a wonder may happen to thee if only thou takest thy refuge in God?

THE NIGHT RAVEN

DAVID said: "I am become as a Night Raven in the deserted town." (*Ps.* 102, 6)

Physiologus says of the Night Raven that he loves night better than day.

So also has our Lord Jesus Christ loved us who dwelt in darkness and in the shadow of death, that is the heathen, better than the Jews, who also have received the promise of the Father (*Is.* 9, 2; *Matt.* 4, 6). Thereof spake the Lord when he said: "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." (*Luke* 12, 32)

But thou wilt say to me that the Night Raven is unclean according to the Law, and how then can he appear before the presence of the Saviour? How says the Apostle: "Him who knew no sin He made to be sin on our behalf" (*II Cor.* 5, 21). "He has abased Himself that He might deliver us and raise us" (*II Cor.* 11, 7). And so the Lord has loved the

PHYSIOLOGUS

darkness, namely the heathen, more than the murderous and god-hating Jews, because of their apostasy ; and those which in time past were no people have become the people of God. " For I will call those my people who were not my people and my beloved who were not beloved." (*Rom.* 9, 25)

Well now has Physiologus spoken of the Night Raven.

THE CROW

WELL spake Jeremiah to Jerusalem : " Thou satst as a deserted Crow." (*Jer.* 3, 2)

Physiologus relates of the Crow that it lives in monogamy—neither the male nor the female takes another mate when one has died. So also with the synagogue of the Jews, the earthly Jerusalem : after she killed Christ, the Lord is no more her husband. For it says " We have betrothed you to a man as a pure virgin " (*II Cor.* 11, 2). So, when we hold the man in our hearts, then the Devil cannot enter, but, when the manly word is gone out of the soul, then steps in the adversary, for behold he that keepeth Israel slumbers not nor sleeps, and never may the robber break into his strong house.

THE SWALLOW

THE Swallow appears in the summer-time when the winter is past and gone. Then in the early dawn she twitters and wakes the sleepers and calls to work.

So the perfected ascetic, when the winter of the body is past and every fleshly desire extinguished, rising in purity from his bed remembers first in the

THE LAPWING OR HOOPOE

early dawn to resort to the word of God ; and in him is fulfilled that Scripture : “ In the morning shall the Lord hear thy voice.” “ Awake thou that sleepest and Christ shall shine upon thee.” (*Eph.* 5, 14) The Swallow bears only once, and never bears again.

So our Saviour was only once born, only once buried, and once only did He rise from the dead. There is one Lord, one faith, one baptism, one Father of all.

Finely now spake Physiologus of the Swallow.

The Swallow has yet another attribute. It is a harmless bird. Half its time it wanders in the wilderness, and half its time it seeks food in the towns. When the young are brought forth, often one of them is blind, and then the mother flies into the wilderness, and brings thence a plant, and lays it on the blinded eyes, and straightway the sight is recovered.

And thou too, wise man, so conduct thyself that thou mayest gather fruit in the present life as well as in the future ; and, when thou art blinded by sin, go to the wilderness and take the plant, that is penance, and lay it on thy understanding which is blinded by ungodliness against the light of the blessed Trinity ; and the blindness of sin will be healed.

Well spake Physiologus of the Swallow.

THE LAPWING OR HOOPOE

It is written : “ Whosoever curses his father or his mother shall be put to death.” (*Ex.* 21, 15)

And how are some murderers of father or mother ?

There is a bird called the Lapwing. When the young of this bird see that their parents are growing old, they pull out their old feathers, and lick their eyes, and warm the parents under their own wings,

PHYSIOLOGUS

and renew them ; so that they become young again. And they say to their parents : “ As you troubled yourselves to take care of us and to nourish us when we were helpless so do we to you in like manner.” And therefore the Lapwing is known above all birds as a father-and-mother-loving bird.

How wicked are those who love not their parents. “ Remember that thou wast begotten of them and recompense them the things they have done for thee.” (*Sirach* vii, 28)

[Mustoxydes] The Lapwing is more dutiful to its parents than all other birds. Know then, wise man, that, although he is but a little bird, God has given him such wisdom that he cares for those who cared for him. Both parents fly and tend their young in holes of trees and they go out therefrom and bring food and feed their young. And, by the time the young are grown up, the parents lose their feathers and become weak as young ones, and cannot fly and get food. How are they to live ? But the young ones have a beautiful thought : “ As our parents reared us up with toil and trouble and have brought us to full stature, so will we also bring food for them and nourish them until their feathers grow again and they can fly with us once more.”

See, wise man, what wisdom God has given to the Lapwing, and remember that thy own father and mother nourished thee with trouble and with pains, and do thou give them the reward of the same, and return their care to thy parents even to the end of their lives so that their prayers may stand by thee to protect thee from every evil.

THE TURTLE-DOVE

IN *The Song of Songs* Solomon witnesses and says :
“ The voice of the turtle-dove is heard in our land.”
(*Cant.* 2, 12)

Physiologus says of the Turtle-dove that she always returns to the wilderness because she does not care to be for long in the midst of a crowd of mankind.

So also watched the Saviour on the Mount of Olives when He took with Him Peter, James, and John, and went up the mountain, and there were seen of them Moses and Elias and the voice was heard from the clouds saying “ This is my son in whom I am well pleased.”

And as the Turtle-dove rejoices at her return, so also shall the true followers of Christ rejoice at his return.

It is written “ As a Turtle-dove did I chatter, and as a dove did I mourn.” (*Is.* 38, 14)

Physiologus relates further of the Turtle-dove that she is very talkative. When she is widowed, she never mates again, but dies from longing after the dead one.

So is this bird like to Christ who is our very wise and talkative Turtle-dove, the truly sweet-voiced bird who with his Gospel messages enchants all under heaven. He is in truth the gentle, innocent, and simple dove, for in his mouth was no falsehood found.

Further the Turtle-dove has this attribute. It is of all birds and of all beasts the most faithful to its mate. They fly together and bring up their young together. But, should she be separated from her mate, she joins with no other to the end of her life.

And do thou, oh man !, cling to one wife only, in

order that thou mayest find a dwelling in the Second Company.

THE DOVE

THE holy John said : " I saw heaven open and the Holy Ghost descending as a dove." . (*John* I, 32)

There are many kinds of Dove, and of divers colours. But, when the keeper brings all his Doves together, he can in no wise persuade any of them to enter the dove-cot until the flame-coloured Dove has entered first.

When now the Father, before the coming of his Son in likeness of a Dove, sent Moses, Elijah, Samuel, Isaiah, Jeremiah, Hezekiel, Daniel, and the other prophets to call men to life, there was none that was able to bring man unto life. But, when Christ was sent down from Heaven by the Father, He led all into life, saying " Come unto me all ye that labour and are heavy laden." For He Himself is the flame-coloured Dove, as is written in the *Canticles* : " My beloved is ruddy, said the bride " (*Cant.* 5, 10), which is the Church of Christ.

Well now spake Physiologus of the Dove.

Physiologus relates also that when Doves fly close together in a flock the hawk dare not approach them because of the loud rustling of their wings ; but, when the hawk finds one wandering by itself, he catches and destroys it easily.

And this we see also in a crowd of young women. When, like a flock, they gather themselves together in the Church, raising a melodious song of praise with one accord to God after prayer and fasting, then the Devil dares not draw near them, being scared by their eager prayer and their sweet concord. But, when

THE PARTRIDGE

he finds one wandering by herself, her he catches and devours easily. So now let no Christian virgin forsake the Church of Christ, lest she become the prey of the Evil One.

Well now spake Physiologus concerning the Dove.

[Mustoxydes] Learn this attribute by which the Dove is distinguished among other birds. The white Doves and the coloured, the black and the flame-coloured, fly together, and rear their young. And they are not able to separate from each other. So long as the flame-coloured Dove flies before and shows them the food, they fly after her. As it is said: "Of all the fowls that are created thou hast named thee one Dove." (*II Esdras 5, 26*)

So also before the coming of the Saviour the prophets Moses and Aaron, Samuel and David, Micah and Isaiah, Jeremiah and the others all spake concerning Jesus. But they could not make the word manifest until the flame-coloured Dove came there where John Baptist stood. This made the word manifest, showing it to all and saying: "Behold the Lamb of God!"

The hawk cannot injure the Doves because they keep close together.

So do thou, wise man, go not far from the godly assembly lest the Enemy find thee alone and slay thee.

Well spake Physiologus of the Dove.

THE PARTRIDGE

JEREMIAH said: "The Partridge gathers eggs which she has not laid, providing herself with abundance without any trouble, but in the midst of her days she

PHYSIOLOGUS

is forsaken by them and in her last days she becomes mad." (*Jer.* 17, 11)

Physiologus says of the Partridge that it hatches the eggs of other birds and brings up the young as its own. But, when the young are grown each one flies away to its own kind, and leaves her desolate.

So does the Devil get those who are not yet grown strong in mind. But, when they are come to years of discretion, they begin to recognize their heavenly parents, Christ and the Apostles and Prophets, and turn themselves to them.

Well spake Physiologus of the Partridge.

THE PEACOCK

THE Peacock is the most gaily coloured of all birds. He is beautiful of colour and lordly in plumage. When he passes by, he looks at himself and rejoices much over himself. He shakes himself, turns a somersault, and looks proudly around. But, when he glances at his feet, he screams wildly, for his feet are not suitable to his beautiful appearance.

And thou too, wise man, when thou regardest thy pomp and thy possessions dost delight thyself and rejoice and feel proud; but, when thou lookest at thy feet, that is thy sins, then cry aloud and lament to God, and despise thy sins as the Peacock his feet, so that thou mayest appear right in the presence of thy bridegroom.

Well spake Physiologus concerning the Peacock.

THE ASIDA OR OSTRICH

JEREMIAH the Prophet said: "The Turtle-dove and

THE ASIDA OR OSTRICH

the Swallow know the time of their return and the Asida knows her time from the skies." (*Jer.* 8, 7)

The Asida is a bird—nevertheless it is not one made for flight. It is known to us as the Ostrich. It has two wings yet it does not fly. This bird contemplates the skies. When it wishes to lay its eggs, it is careful not to lay them on the earth before the Pleiades go out ; but, when the Pleiades have disappeared and the corn is in the ear and the hot days have come, then the bird lays its eggs at once. Now hearken to the reason. This bird is lazy. It digs a hole in the earth, and lays the eggs therein, and covers them with sand ; and since it is lazy it troubles itself no more about the eggs. It lays them in the summer-time so that the warm sun may do what it should do itself.

If now the Asida and the Turtle-dove know their time, so much the more certainly should we know our Lord, and follow his commands and serve him.

[Pitra] Physiologus relates further of the Ostrich that, while it hatches its eggs, it never turns its eyes elsewhere ; for if it should look in any other direction, thenceforth it would be of no further use to the eggs, but they would remain infertile.

It is also related of him that he swallows even glowing iron and nails and fiery coals, and all these do good to his stomach, for his nature is very cold. [*The remainder is missing*]

[Syriac] Physiologus relates also of the Ostrich that this bird is of very great strength, and is known in India and in other parts, by the name *Tzefarfilo* or elephant-bird, because he carries off young elephants, while they are still small, from the side of their mother ; and, after he has placed them on his back, flies through the air ; and in the wilderness, where he abides, devours them. For it is written of him in the

PHYSIOLOGUS

Holy Scripture, as well as in profane stories, that he can carry away a horse with his rider. (*Job* 39, 18)

And Physiologus relates further that the Indians, when they want to hunt him, bind oxen with hard and untearable thongs to a wagon on which they lay large stones. When now he comes to steal an ox, he fixes his claws in its head, and cannot draw them forth again, so that he is easily caught and killed.

For God has made him stupid and without the reason to match his strength (*Job* 39, 17), so stupid, indeed, that he leaves behind his eggs on the bare earth in the middle of the way, where they are trampled on and broken, and this is so ordered lest they should multiply and become a danger to man.

[Thetbaldus] The Asida is of the following form : it has two feet of a camel and two wings of a bird. It flies near the ground, and Isaiah says of it that it knows the time to nest, which is when the star *Vigilia* appears in July. Then the Asida makes a hole, and covers the eggs with sand, and then forgets and leaves them, trusting that the warmth of the sun will hatch them.

So does the wise man leave the world behind him as do the holy hermits.

THE PHOENIX

OUR Lord Jesus Christ said : “ I have power to lay down my life and I have power to take it again ” (*John* 10, 18). And the Jews were angry at his saying.

Now there is a bird in India called Phoenix. And at the end of five hundred years he comes to the trees of Lebanon, and fills his wings with pleasant odours,

and he makes known his return to the priest of Heliopolis early in the month Nisan or Adar (that is Phamenoti or Pharmuti). And the priest, when he hears the tidings, comes there and fills up the altar with wood of vines. And the bird comes to Heliopolis laden with odours of pleasant spices, and settles on the altar, and kindles a fire and burns himself. And on the following morning the priest searches through the ashes on the altar and finds therein a small worm. And on the second day, behold!, he achieves feathers and becomes as a young bird. And on the third day they find him even as before, the Phœnix, and he salutes the priest, and flies away and returns to his old dwelling-place.

If now this bird has the power to slay himself and come to life again, how should reasonable men complain of our Lord Jesus Christ when He said: "I have power to lay down my life and to take it again."

For the Phœnix takes on itself the image of our Lord, when, coming down from heaven, he brought with him both wings full of pleasant odours, the excellent heavenly words, so that as we stretch out our hands in prayer we become filled with the pleasant scent of his mercy.

Well spake Physiologus of the Phœnix.

[Ponce de Leon] The Phœnix is a bird more beautiful than the Peacock, for the Peacock indeed has golden and silver wings but the Phœnix has wings of jacynth and emerald, and is adorned with the colours of all costly precious stones. On his head he has a crown, and spurs on his feet. He dwells in India, lives five hundred years, and nourishes himself on the air by the cedars of Lebanon without food or drink. But, after five hundred years, he fills his wings with pleasant odours, and, when the priest at Heliopolis

PHYSIOLOGUS

begins the sacrifice, he comes out of his nest and flies to the priest. [*Continuation as above*]

[Syriac] Every Phœnix is the only one and lives for himself alone and is bound by no espousals. He journeys to the land of Egypt each five hundredth year, and is seen by the priest high above the altar coming from the East. And, when he comes, he brings under his wings sweet-smelling cinnamon and other spices ; and he collects wood, and heaps it upon the altar, and lays himself on his back on the burning wood, and becomes burnt utterly to ashes. And out of the ashes rises a worm, which grows into a young bird, and achieves wings ; and on the third day resumes his full form, and becomes the Phœnix complete and perfect as he was before. Thereupon he departs on his way and flies to India, where he lived before.

What an image and symbol is here pictured by the Creator for the instruction of mankind ! For God, the Creator of the mystery which was fulfilled in Christ, did hereby inform us of that which he had decreed. Christ came for our salvation, like the Phœnix, after a long period of years, and, taking on our nature, He brought the sweet spices of life and salvation, as Isaiah had prophesied. And He strengthens us through this same sweet odour until we also become sweet smelling. And He willingly raised his Cross on Golgotha in the town Jerusalem, as also the Phœnix prepared and laid himself on the altar of the City of the Sun in Egypt. And Christ suffered death and parted his soul from his body, as also the Phœnix lays himself down on his back and burns himself to death. And as on the third day the new risen worm takes the form of the Phœnix, through that same mystery God the word caused His body to rise again the third

THE PLOVER OR CHARADRIUS

day, because it had suffered no corruption in the grave. And as the worm of the Phoenix on the third day took its full and perfect form, so in the same manner the body of Christ, when He arose from the grave on the third day, became immortal and unchangeable. And as at length the Phoenix returns to India, his former dwelling-place, so did Christ, after He had arisen, carry His body to His eternal dwelling-place.

THE PLOVER OR CHARADRIUS

THERE is a bird named the Charadrius who is spoken of in *Deuteronomy*. (*Deut.* 14, 18)

Physiologus relates of Charadrius that it is wholly white and has no black on it. It is found in the palaces of kings. And, when any one is ill, they learn from it whether the sick man will die or will recover. They carry it to the bedside of the sick man, and, if the sickness is unto death, the Plover turns its face away from the man, and all know that he will surely die. But, if the sickness is unto life, then the Plover looks sharply at the sick man, and the sick man looks towards the bird; and the Plover sucks up the illness into himself, and flies up in the regions of the sun, and sprinkles his wings, and burns up the illness, and he himself is saved and the sick man with him.

Beautifully now does this appear as the image of our Saviour. For our Lord is wholly white and has no black on him. When now He came to the Jews, who would not recognize Him because of their wickedness, He turned away His divinity. But He came to us, the feeble ones, who hastened to him. And He took our sins on Him, and bore our sickness, and was lifted

PHYSIOLOGUS

up on the Cross. And He has made us whole, we who were sick with the sickness of idol-worship.

Well and fitly has Physiologus spoken of the Plover.

THE IBIS

THE Ibis is unclean according to the Law (*Lev. II, 17*). He knows not how to dive under the water, but loves the shallow waters and the mouths of rivers, and there he seeks his food. He cannot dive down to the depths where the pure fishes swim, but lives entirely in the shallows, where the impure fishes abide.

Do thou, oh man !, learn to dive deep so that thou mayest reach the depths of the wisdom and knowledge of God.

Moreover, if thou dost not stretch out thine hand and make the sign of the Cross, thou wilt never sail over the sea of life. For the sign of the Cross is powerful over all creatures.

The sun, unless it stretches forth its beams, gives no light ; the moon, unless it stretches out both its horns, gives no light ; the bird, unless it stretches out both wings, cannot fly. Moses, when he stretched out his hands, conquered Amalek ; so did Daniel subdue the lions ; and Jonah abide in the belly of the sea-monster. Thekla was cast before wild beasts and Sea-lions, and the sign of the Cross saved her. Susannah was delivered from the Elders, Judith from Holofernes, Esther from Ahasuerus, and the three men from the fiery furnace. All were saved by faith.

THE STORK

THE Stork is a bird that loves its nest and its children. From the middle and above he is white ; from the

THE HERON

middle downward he is dark-coloured. The stork goes not far from his nest, and always either the father or the mother stays near it.

So also our Lord Jesus Christ showed to the heavenly ones the upper side of Godhead, while to men he showed the underside of manhood; because the angels saw only from above, and the earthly saw only from below.

[Mustoxydes] The Storks fly in pairs, and bring up their young together. When the eggs are laid, the female sits and guards them while the male brings food. Then they change over with each other and never leave the nest unguarded.

Do thou, wise man, let the day not pass without prayer, or thou wilt not conquer the devil.

At a certain time all the Storks fly in one flock and travel to another place; and again at their proper time they return and build their nests and hatch their young.

As the Stork flies away and returns to the old nest, so the Lord was taken from us and will return again in his proper time, building up again that which is broken down: as also the prophet said: "So build the sparrows there where their dwelling-place is appointed."

THE HERON

As said the holy prophet David: "The dwelling-place of the Heron is over them all." (*Ps.* 104, 17)

This bird is truly the very wisest of all birds. For he has one only dwelling-place and one single home. He seeks not many camping places, but where he has once laid himself down there he feeds and sleeps. Nor does he ever touch a dead body. Nor does he fly

PHYSIOLOGUS

to many places : his food and his dwelling he finds in the same place.

And thou now, oh man !, seek not the many places of the heretics. One resting-place shall be for thee, the holy orthodox Church of God ; one food, the bread descended from heaven, the Lord Jesus Christ. Touch not the dead food of heretical and unorthodox learning.

This bird lives with such great discretion that, before he chooses a mate, he mourns forty days. Then, when he has mourned these forty days, he chooses a mate. And, if he has committed sin, he mourns yet another forty days for the sin he has committed.

This bird builds his nest in high trees where nothing shades him, but he has the pure breeze. And other birds build their nests under his nest, in order that they may be protected by it as the prophet David says : “ The dwelling of the Heron guards them.”

And do thou, wise man, copy this bird, and behave with discretion, observing the Commandments ; and flee far from sin as says the godly Apostle : “ Fly from unchastity, for every sin that man has committed is out of the body.” But, if thou sinnest then repent, and bemoan thy sins like the bird, because the repenting and bemoaning are the bath which washes away the sin from the soul. And remind thyself of that holy prophet David, who committed adultery and murder and received pardon through the tears of repentance. Tears procure great forgiveness of sin. And, if thou repentest and turnest thyself and mournest over thy sins, thou mayest straightway receive pardon from God. And fix thy nest, like this bird, on high trees that is to say, turn thyself from evil and do good, that thy nest may be

in the high places of the royal city of our Lord and Saviour Jesus Christ, Whose glory and power is from eternity to eternity.

Well spake Physiologus of the Heron.

THE PELICAN

THE holy prophet David sings : “ I am like a Pelican in the wilderness.” (*Ps.* 102, 7)

Physiologus relates of the Pelican that he loves his young very much. When the young are born, and as soon as they are a little grown, they strike their parents in the face. Then the parents strike back again, and kill them. But presently the parents begin to have compassion on them and, after they have mourned three whole days over the children they killed, the mother comes at the end of the third day and opens her side and drops her blood on the dead bodies of the young and arouses the life in them.

So also said our Lord by the prophet Isaiah : “ I have raised up sons, but they have fallen away from me.” God has created us, and we have fought against him. We, the creatures, have set ourselves against the Creator. Yet, when He came to the height of the Cross He opened His side and dropped blood and water to our redemption and eternal life—the blood because He said : “ He took the cup and gave thanks”, and the water because of the baptism of penance.

And Physiologus relates further of the Pelican and the snake that the snake is very evil-minded toward its young. But the Pelican—what does he devise? He fastens his nest on a high place, and builds a hedge round it on all sides against the snake. But the evil-

PHYSIOLOGUS

minded snake—what does he do? He looks around noticing whence the wind comes, and thence, blowing the poison towards the nest, he kills the young ones. Now comes the Pelican and sees that her children are dead, and she looks up to a cloud and flies there; and, striking her side with her wings till blood streams, she lets the drops fall through the cloud down on the young ones, and they come to life again.

The Pelican is the Lord, the children are Adam and Eve and their race. The snake is the Evil One; and the nest is paradise. Then the Evil One, the snake, blows and they become dead through sin; but now our Lord is raised on the precious Cross because of his love for us, and, pierced in the side, sends to us through the cloud of the Holy Ghost the gift of eternal life.

THE GERAHAV

THERE is a bird called the Gerahav, which inhabits the sea. This bird lays eggs only with great pain, and it strives that the eggs may be very large. It hides the eggs in the depths of the ocean and never leaves them, or at most but once or twice, so much does it fear its enemies. Then, rising to the surface of the water and with eyes fastened on the depths, it broods over the eggs until the young creep out of the shell. Then the bird dives down into the depths, and leads the young ones to the shore, and feeds them.

So does God send down his look on the children of the earth, and from the height of heaven broods over them with his eyes until we rise out of this abyss of misery into the New Jerusalem. As the Gerahav barely raises itself from the depth of the sea in order

to brood over its young and bring them to the light of day, even so does Christ draw us with great trouble back from the pit of sin, in order to draw us out from the hands of the Devil and his hellish companions.

THE GRYPHON

THE Gryphon is the largest bird of all the birds of heaven. It lives in the far East in an inlet of the ocean-stream. And, when the sun rises over the water-depths and lights the world with its beams, the Gryphon spreads out its wings and receives the rays of the sun. And another rises with it, and the two fly together towards the sunset, as it is written: "Spread thy wings, dispenser of light; give the world light."

In like manner stand the two Gryphons for the Godhead, that is for the Archangel Michael and the Holy Mother of God, and they receive thy spirit, so that it may not be said: "I know you not."

Well now spake Physiologus concerning the Gryphon.

THE BAT

PHYSIOLOGUS says there is a bird called the Night-bat. And this is by nature a four-footed animal, and of all birds it alone has teeth, and brings forth its young after the manner of four-footed creatures, and feeds them from its udders. But it flies through the air flying round about near to the earth, not swiftly nor with outspread wings, but with wings which are like sails made of skin. And they love companionship, so they are always collected together in flying.

PHYSIOLOGUS

Whom, oh godly man, does this represent in the spiritual sense but the Devil, who is a Night-bat, that is a lover of darkness? This bat is of all birds of heaven the one most like a four-footed beast, for it uses teeth like the Devil, who through his abominable sins has become a stranger to heavenly customs and to heavenly ways of living. With the dull-witted beasts he crawls on the earth like to the Bat, which flies around close to the earth with its wings of skin. And so do the wings, resembling sails of membrane, betoken the evil deeds of the Devil, which are full of death and empty of life. And he raises not himself on high with swift and broad-spread pinions, which are the right judgment and purity through which man discerns goodness and loves it more than evil and condemns wickedness and loves and treasures righteousness.

THE SUN-LIZARD

THERE is a beast named Sun-lizard, and Physiologus relates of it that, when it grows old, it becomes hindered and dazzled in its sight, and is not able to bear the sunlight. What does the Lizard now do by virtue of his own beautiful attribute? He seeks a wall with an Eastern aspect, and slips into a crevice thereof. At the rising of the sun he opens his eyes and looks sharply at it, and his sight is cured.

In this manner also, oh man!, when thou wearest the garb of the old man and the eyes of the soul are become dull, seek thou the arising sun of righteousness, Christ the Lord, and He will open the eyes of thine heart, and disperse the darkness.

THE SERPENT

OUR Lord says in the Gospel : “ Be ye wise as serpents and harmless as doves.” (*Matt.* 10, 16)

Physiologus relates of the Serpent that it has four chief attributes. The first is this : When the Serpent grows old, its eyes become dim, and it sees nothing clearly. What does it now do ? If it desires to become young again, it first fasts forty days and forty nights until the skin becomes withered. And it seeks a narrow opening between two rocks, and, gliding in, it presses the body through and rubs off the old skin, and thus becomes young again.

And thou too, oh man !, when thou desirest to cast away the old garment of sin, squeeze thy body through the narrow way of fasting and discipline, for narrow is the gate, and strait the way that leads to life ; and thou wilt become young instead of old, and wilt be delivered.

The second attribute of the Serpent is this : When it goes to the stream to drink, it carries not its poison with it but leaves it behind in its hole.

So must we, when we hasten to the Church of God, the never-failing water which is full of heavenly mysteries, take with us no evil passion, but, at peace with all, must we come to it, for who does not so, he eats and drinks damnation to himself, according to the holy saying.

The third attribute of the Serpent : When it sees any naked person, it is at once afraid, and turns away ; but a clothed person it springs upon at once.

So should we reflect on our nakedness, because, when our father Adam was naked in Paradise, the enemy was not able to entice him in the snare. And,

PHYSIOLOGUS

when thou bearest the garment of the old man, then he springs on thee ; but, when thou castest it off then he himself turns and flees.

And the fourth attribute is this : When the hunter comes to the Serpent to kill it, the Serpent abandons his whole body to the death, but guards only his head.

And so must we also in the time of persecution abandon the whole body to death preserving only the head or the faith—that is, we must not deny Christ, for the head of every man is Christ.

THE ADDER OR ASP

THE Adder has the appearance of an ordinary snake. But the male is in the East and the female is in the West, and they both go to the South. And the female gnaws the head of the male and becomes with child ; but the male dies. When now the female has brought forth her young, the children rise up and gnaw the head of their mother ; and she also dies. But, when they are fully grown, they do also in the same manner as their parents did.

And every Adder burns up the grass near where it lies in its nest. And, as the dryness of its breath spreads, it burns up all the earth within a circle of three feet, and nothing living can draw nearer than seven feet ; and, if anything should come within this range, either man or beast, so surely it dies.

In what way now does the enchanter catch the adder ? He goes to the place where she lies, and makes seven trusses of dried plants, and soaks them seven days until they rot. And he takes a rod seven ells long, and he stops up his lungs, ears, and nose, so that

the adder's breath cannot reach him. And he approaches from a distance with flattering words, and draws near and casts, one after another, the seven trusses on her. And she burns up the first truss, and the second likewise, and so with all the others. When now the enchanter draws nearer still the Adder lies close and looks at the man, and stops her ears so that she may not hear the voice of the enchanter; for, if she hears his voice, she dies at once. And, when he is come to the distance of seven ells from her, he stretches forth his rod and separates her tail from her ears; and she dies at once. And the enchanter who has subdued her becomes her master, and takes from her whatever he wishes.

So likewise were the Jews in their time set fast in error. Through the hardening of their hearts they consumed the head of the male, that is the Law and the prophets. They consumed the head of the male and of the female, that is of John the Baptist and both Testaments. And therefore spake the prophet David: "Like as the deaf adder stoppeth her ears that she may not hear the voice of the charmer, so truly is the poisoner poisoned by the wise man" (*Ps.* 58, 4, 5). The Jews were rightly called the Adder which stoppeth her ears, inasmuch as they do not hear the voice of the charmer, the bridegroom, nor the voice of the holy Scriptures. The Devil also is called the Adder; the parching heat is the power of evil; the floor is hell and its torrents. Who is the charmer?—he is Christ. What are the trusses?—the seven heavens. What the rod of ten ells?—the sons of David. What is the enchantment?—it is the voice of the Saviour, who overcame the Devil.

Well spake Physiologus of the Adder.

THE FROG

THERE is a Frog called the Land-frog. Physiologus relates of him that he can sustain the heat and the glow of the sun, but when the rain touches him he dies. But the Water-frog, when it rises out of the water so that the sun's ray touches it, immediately it dives under the water again.

Now the Land-frog resembles good men who support the heat of temptation and yet, when the cold winter of persecution touches them, then their virtue perishes. But the children of this world are Water-frogs. When the sun of temptation touches them, then they dive again deeper in their former wanton passions.

Well spoke Physiologus of the Frog.

[Ponce de Leon] The Land-frog sustains the warmth of the sun ; he also endures cold, rain, wind, and winter-storms. But the Water-frog can bear none of these : at the beginning of the winter he sinks himself in the depths ; but, when the sun shines brightly, he comes out of the water and basks in the warmth—yet, when the heat of the sun increases, he can no longer endure it, and dives again into the depths.

So also those monks who spend their time in idleness cannot endure hunger, thirst, nakedness, abstinence, and lying on the hard ground. But those who do not yield to laziness, fast willingly, and endure hardships.

THE SALAMANDER

It is written : “ When thou passest through fire the flame shall not burn thee.” (*Is.* 43, 2)

Physiologus relates of the Salamander that, when it enters the furnace, it puts out the flame ; and, when it enters the oven, it makes the whole bath cold.

If now the Salamander extinguishes fire by its own attribute, how much more should the righteous by their own godly behaviour extinguish the fire, as they stopped the mouths of lions, and as the three men cast in the fiery furnace suffered no harm and indeed put out the fires of the furnace ?

Well spake Physiologus of the Salamander.

THE BEE

THE wise Solomon said : “ Smallest among birds is the bee, and yet its fruit is the chief among sweet things.” (*Sirach* II, 3)

Physiologus says that Bees dwell together in a great company ; they go in by one door ; they work at the same work ; and provide with diligence flying together and hastening to do the common toil. And—what is greater than this—they live under a king or prince of like nature with themselves ; and they make no beginning of their common work nor hurry to the meadows and flowers until the king who is over them has made the beginning. They choose not the king to this honour but his overlordship comes to him by the rule and custom which the Creator set before them to guide them. Every prince has also a sting, but he is not accustomed to wound. Yet, when he turns from his way and stings, he is at once punished for his boldness ; for, as soon as he wounds a man with his sting, it remains left in the wound and he himself surely dies from the pain. The Bees gather

PHYSIOLOGUS

honey out of plants, making use of their mouths ; and they entice wax out of the flowers, helping also with their feet. And the Bees carry away the honey they gather, and out of the wax they build their cells with great skill ; and they separate the wax as it were into holes most cunning ; and they pour the honey into the holes. This at first is very clear and fluid, but later after it has been sometime preserved in the holes becomes cooked, and is then better and thicker. And, when violent winds arise while they are away from their home, they drop down and sit on a stone or rock until the violence of the wind has abated ; and then they return home to the house.

Let us consider what this means in a spiritual sense. What does this picture to our human reason ? The feeble Bees who dwell together in a community and carefully set about a common work are the holy souls of the sons of the Catholic and Apostolic Church. These dwell like a flock in the same Church, and engage in the same work in common, that is the holy mysteries. While also a prince, or leader, is appointed to them who is a partaker of their nature, so has God placed the Archpresbyter, who partakes of human nature as leader in his Church, so that no confusion may befall the Ordinances. This leader truly possesses a sting with which he wounds not—that is liberty, which is given by God alike to the Archpresbyter and to his disciples. Yet the Archpresbyter wounds not with the sting, that is he guards holiness with his liberty and turns not to licence.

And as the Bees gather honey from the plants making use of their mouths, and wax out of the flowers making use of their feet, and carry it away and separate it and pour it out while it is yet thin, so also the holy ones of the Church pasture on the plant of God

and on the holy flowers of the godly books, and collect from them the one food of spiritual sweetness.

THE WASP

HOLY David struck the psaltery and prophesied saying : “ They have surrounded me like wasps ; they are destroyed like a fire of straw.” (*Ps.* 118, 12)

Physiologus teaches of the wasp that it is separated or narrowed in the middle of the body, and has not the power to breathe or to draw in the breath with lungs in the same manner as we and the beasts do. But their whole food and nourishment comes from the air ; and, if thou touchest one with oil, it dies readily, because the greasiness of the oil stops the natural air-holes. But, if thou sprinkled the wasp with vinegar after the oil, then its life becomes gradually kindled again, because the air passages are opened by the sharpness of the vinegar.

What spiritual truth do we learn from this ? For this has not been ordered foolishly by the Creator of all things, but has been ordained for our instruction— all this the great and the small, so that, when we consider the things visible to us, we are undertaking the knowledge of the invisible. For we, in our bodies as we now are cannot attain the invisible except through the visible. For that which cannot be seen by reason of the dullness of our bodies is pictured to us as it were through a form or image of him who cares for all things which by him were brought into being.

The wasps, who are divided in the middle of their bodies and are destroyed as a fire of straw and who perish as soon as oil drops on them, are the rebellious Devils and Fiends, who are divided in the middle of

PHYSIOLOGUS

the body that is, by their mutual strife ; and they are badly armed for conflict, for, if only thou takest with thee oil, that is the good works full of faith and courage, so mayest thou full well engage in battle with them. For, so soon as they come near the holy oil, their teeth become blunted by thy zeal ; their air passages become choked by its greasiness ; and they are as dead so long as they have not their breath by thy permission. For, if thou persistest not in the anointing or pourest out vinegar while thou slackenest the vigilance of the oil, that is failest in righteousness, then art thou like to die, for their life is given to them again as the air-passages open, and they will wound thee with their sting, and deride and kill thee.

THE ANT

SOLOMON says in the *Proverbs* : “ Go to the ant, thou sluggard.” (*Prov.* 6, 6)

Physiologus says of the ant that it has three attributes.

The first is this : As the Ants go in a single line one behind the other each one carries a grain in its mouth. And those which have no grain to carry, do not say to the others ‘ Give us of your corn ’, nor do they take it by force, but they go further and find a grain for themselves.

Let both the wise and the foolish virgins take notice of this.

The second attribute is this : When they store up their food in the earth, they bite the grain in two pieces so that the corn may not sprout during the winter ; and they suffer hunger thereby. And, again, the Ants know through their wisdom when it will be

hot or when the moist breeze is about to wet them. If thou watchest the Ant bringing inside the grains of corn which are outside her hole, then thou mayest know that the rainy season and the winter are at hand. But, when she brings out her food from within and spreads it out, then know that it will be warm weather.

And do thou put away the words of the Old Testament from thee, that the letter may not kill thee. For Paul says that the Law is spiritual. For by considering the bare letter of the Word the Jews became hungry and slayers of each other.

The third attribute is this: The Ants often go to the field, and climb up the stem of corn, and drag down the grain. But, before climbing, the Ant scents the underpart of the stalk, and through the scent it can tell which is wheat and which is barley. It leaves the barley, and goes to the wheat and carries away the grain. Now barley is the food of cattle. For Job said: "Instead of wheat grow me barley" (*Job* 31, 40). Therefore fly thou the food of cattle and take the wheat gathered in the barns. For barley is like to the learning of the heretics, but the wheat is the true belief in Christ.

THE SEA-CRAB

PHYSIOLOGUS warns us to be careful not to imitate a despicable creature which lives in the sea and is called Cancer. How great is the slyness and deceit of the Sea-crab! For this beast desires the flesh of the fish called Oyster. But the Oyster is difficult to get at, since it is protected by a chalky covering, as if surrounded by a wall, so that the tender flesh

PHYSIOLOGUS

which nature has placed in this protection remains secure. The inner lining of the shell is like polished potsherd, formed of hollow scales lying one within another. Such is the natural armour provided for it by the Creator. But the feet of the Crab can in no wise prevail against this protection ; nor can it break in through it. When now the Crab sees an Oyster coming forth and warming herself in a place protected from the wind, he waits until the sun shines upon her and she begins to open her back to receive the warmth : then the Crab comes cautiously and places a little stone between the shells so that she cannot close them again. And through the space that remains open the Crab seizes the Oyster and pulls it out. Thus much is the feeble power of the Crab able to accomplish through its great cunning. How wonderful is the wickedness of this beast ; speech or voice cannot express it. But do thou from the dexterity of the Crab learn to do fine deeds and turn them to the increase of righteousness, but in no wise afflict thy fellow-men with the same.

The Crab resembles those who with evil cunning set themselves against their neighbours, who lie in hiding against their brother, and satisfy their minds with the misfortunes of others. Let us shun to imitate wicked men, and let us be satisfied with that which we rightfully possess. For poverty with justice and truth is better than all the pleasures and all the gain of those who abide in wickedness. Do thou, wise man, look around thee and study the lesson, and take example from it as Physiologus has written.

THE TREE PERIDEXION

THE TREE PERIDEXION

THERE is a tree in India called Peridexion. Its fruit is the sweetest of all, pleasant and very useful. The Doves delight themselves on it, and feed there, and nest in the tree. But in that land lives a snake who is unfriendly minded towards Doves. The snake is afraid of this tree, even of its shadow, and dare not approach the Doves nor come under the shadow of the tree. But, when the shadow goes to the Western side of the tree, the snake flies to the East, and goes around it and comes back when the shadow turns. But, should a Dove leave the tree in the darkness, then the snake finds it and kills it.

The tree now signifies the Father of all, and the wood thereof is Jesus Christ ; for the wood is the tree of life for all who hold to it, which will give its fruit in due season. But the shadow of the tree is the Holy Ghost, "for the power of the highest shall overshadow thee and in the shadow of thy wings shall I rejoice."

If now we keep close to wisdom, we eat the fruit of the spirit, which is peace and soberness, and are protected by the wood of life. But, when we wander away into the darkness then the Devil finds us, since we do not stay near the wood of life, and catches us easily. And thus said holy Paul because he knew this "Far be it from me to glory save in the Cross of my Lord, by which the world is crucified to me and I to the world." (*Gal. 6, 14*)

Well now spake Physiologus of the tree Peridexion.

THE FIG-SYCAMORE

HOLY Amos said : " I am no prophet nor a son of a prophet, but I was a goatherd and split figs." (*Amos* 7, 14)

Finely now does Amos present the image of Christ when he says that he climbed as a splitter of figs, as did Zaccheus when he climbed the Fig-sycamore tree.

Before the Figs are cleft there are in them insects called Ants ; and dwelling in the darkness they see no light. Among themselves they say to one another, as it were, ' we inhabit a spacious land but yet we sit in darkness.' But, when the Fig is split, they see the rays of the sun and the moon and the stars, and they say to themselves ' Truly we sat in darkness and in the shadow of death before the fig was split.' And if the fig is split on the first day on the third day it is fit for food.

So was also our Lord Jesus Christ cleft in the side, and blood and water came therefrom. But on the third day arose he from the dead, and we saw the light of the stars like the insects.

The goats that Amos herded do typify penance, because we men do weave out of their hair the garments of penance. " In sackcloth and ashes it is said do thy penance " (*Matt.* 4, 16). And also : " The people that sat in darkness saw a great light and to them that sat in the shadow of death to them is the light uprisen " (*Is.* 9, 2). And as when the Fig is split it serves for food on the third day, so is also our Lord Jesus Christ after He was cleft in the side risen up on the third day and become life for all.

THE AGATE AND THE PEARL

THE DIAMOND

PHYSIOLOGUS relates of the Diamond that it is found in the East. It is never found in the day-time but only at night. It is called Adamant, because it subdues (*δαμάξει*) everything and is itself subdued by nothing.

And our Lord Jesus Christ himself judges all, but is judged by none. For He Himself said: "Which among you convicteth me of sin?" "And his name is the Bud" (*Zech. 6, 12*). And again: "There comes forth a star out of Jacob, and the dwellers in darkness have seen the light" (*Is. 9, 2*). All holy prophets and Apostles, who are as the diamond, are they who have yielded to no temptation but have remained noble and unsubdued.

The Diamond has yet another attribute. It neither fears iron nor does it take the smell of smoke. And, when the Diamond is found in a house, neither can the Devil break in nor will any evil thing be found there; but he who possesses it overcomes every devilish influence.

Now the Diamond is our Lord Jesus Christ. If thou hast him in thine heart, nothing evil will ever trouble thee.

THE AGATE AND THE PEARL

WHEN the artificer seeks Pearls, he finds them by means of the Agate. He fastens the Agate to a stout rope, and lets it down in the sea. Now the Agate goes to the Pearl, and remains there and does not move. And directly the sailors see the place of the

PHYSIOLOGUS

Agate, they follow the rope until they come to the place of the Agate, and there they find the Pearl.

Hear now how the Pearls come. There is a shell-beast in the sea named the Pearl-mussel. This mussel rises up out of the sea in the dawn of the morning and opens her mouth and sucks in heavenly dew, and shuts up in her shell the rays of the sun and the moon and the stars and out of the heavenly lights brings the Pearls to birth. The shell-beast has two shells in which the pearls are found.

The Agate now is the type of John Baptist, for he himself pointed out to us the spiritual pearl when he said: "Behold the Lamb of God which beareth the sin of the world" (*John* 1, 29). We must now take the sea for the world and the diver for the choir of prophets. The two mussel-shells for the Old and New Testaments—the sun, the moon, the stars, and the dew for the Holy Ghost which is enclosed in the Old and New Testaments; and the Pearl for our Lord Jesus Christ, for He Himself is a costly pearl. And thou, oh man!, sell all that thou possessest and gain the costly Pearl, which is Christ the Lord, so that thou mayest have a treasure in thy heart and be redeemed.

THE MAGNET-STONE

PHYSIOLOGUS relates of the Magnet-stone that it lifts iron, fastening it tight to itself and drawing it to itself.

If now created things draw one another, how much more the Creator, who has hung the heavens over the earth, the God of all things, who has drawn it out as the skin of an ox.

THE KINDLING STONES

THE INDIAN STONE

THERE is a stone called the Indian Stone, and it has this attribute :

When a man has dropsy, the wise physicians seek this stone, and they bind it to the dropsical one for three hours ; and the stone sucks up the fluid of the dropsy into itself. Then they loosen the stone, and weigh it against the man in the scales, and the little stone sends aloft the body of the man. But, when the stone has been laid three hours in the sun, lo ! all the water that it sucked up from the man has been discharged ; and the stone has become again quite pure as it was before.

The stone is the Lord Jesus Christ, the perfect love which has driven out fear. The dropsical are we, who have the dirty water of sin in our hearts. But He, coming down from heaven and suffering, dwelt in our hearts and healed us : for He Himself took our infirmities and bare our diseases.

THE KINDLING STONES

THERE are stones called Kindling Stone. These stones, when two of them approach each other, kindle themselves to a blaze and set on fire all that comes near them. For they have this attribute. The male and the female are separated far from each other : when they come near each other they set each other and everything around in a flame.

And thou, oh pure man !, avoid all women. Approach them not lest thou burnest up thy whole virtue. For Samson, when he gave himself up to a

PHYSIOLOGUS

woman, lost all his strength through being shorn. And many, as it is written, "have been deceived by the beauty of women, for therewith love is kindled as a fire." (*Sirach* 9, 8)

THE ECHENEIS

[FROM the *Homilies* of Basil] And thou must hear yet another wonder. A very large and to all appearance wonderfully sea-worthy ship, with wide and broad-spread sails holding its straight course before the wind, is stayed easily by a little fish which is called Echeneis. Its name betokens the stayer of a ship, and it holds it back for a long time so that it cannot move itself from the place. And through this thou can'st see a great ship in full sail, fastened as it were and rooted in the sea.

And dost thou not see in this little beast and its deed the power of the Creator? All this has the Creator done with this purpose, that the vigilance of thy spirit may be increased. And while thy hope and thy trust in him increase, so wilt thou guard thyself from the power of the Devil.

THE SEA-URCHIN

[FROM the *Homilies* of Basil] That which happens in the sea is beyond all speech or understanding. I have heard from one who lives on the coast that the sea-urchin is a little and contemptible beast, which lives in the sea and which tells the sailor whether the waves will be calm or rough. For this Urchin seeks a rock whereon he hangs and clings, and he fastens himself

to it as to an anchor, so that the waves, though they toss him here and there and up and down, cannot tear him away. And this he does as though he were minded to point out beforehand the oncoming of the storm, the tumult of which is already in his mind. So soon as the sailors see him they know by this sign that danger threatens them from the violence of the wind. There is no Chaldaean, no mathematician, who can read in the courses of the stars what the movements of the winds will be. Who has taught this to the Urchin, a stupid little beast—who but the Lord himself, the ruler of the sea and the wind, who has revealed to the Urchin a glimpse of his omniscient majesty? For nothing happens but it testifies to his care, and there is nothing of his Creation which we can hold in contempt. The eye of his majesty pierces through everything, and all depends on his care for his eye is watchful and is intent on all to whom he has given life and food. If God does not shut out the Sea-urchin from his providence, shall not men partake of his watchful care?

THE POLYPUS

[FROM the *Homilies* of Basil] We must not pass over the deceitfulness, cunning, and trickery of the fish which is called Polypus. For on whatever stone or rock in the sea he fixes himself he makes his colour resemble the thing he hangs upon; and the fishes, while they stupidly swim round him, fancy he is dead and gone, because his colour does not distinguish him from the rock. Then they approach the stone so close as to touch him: thus he finds his food brought to him through his own artifice.

PHYSIOLOGUS

So are they framed who hide their cunning under a bright appearance and change their minds to please their rulers and adapt their deeds to their liking so that to outward appearance they seem to obey cheerfully. But with difficulty can one keep clear of them or avoid contaminating oneself with them, and it is impossible to protect oneself from their harmful strokes. Let us fly from the laying of snares and from cunning of every kind, and let us stand firm in uprightness and simplicity, which restrain us from violence. Wicked is the Serpent; and, because of its deceit, it bears the condemnation that it shall crawl on its belly. The righteous man in whom is no deceit is like Jacob, a plain man (*Gen. 25, 27*) in whom is no deceit. And of such was it said God maketh the solitary to dwell in a house. (*Ps. 68, 7*)

GLOSSARIAL INDEX AND NOTES

TO

'REYNARD THE FOX'

'You must get into the habit of looking intensely into words. . . . Never let a word escape you that looks suspicious. It is severe work; but you will find it, even at first, interesting, and, at last, endlessly amusing.'—RUSKIN.

NOTE ON THE PRESENT MODERNIZATION

The present modernization of the Caxton text (1481), the first that has so far been attempted, has been made on the following principles:

1. Where the old spellings have modern forms without change of meanings, the latter have been adopted;
2. Obsolete words have been replaced by their modern equivalents, except in the very few instances where the meanings are doubtful: the *Glossarial Index*, which contains them all, attempts to deal with these.
3. Syntactical alterations have not been made, except in the following sentences and in a few minor matters of no literary or philological interest:

p. 7: *he wolde be fayn wyth God*: he would fain be with God.

p. 101: *was of the counseyl of the lettres makyn*: was consulted in the making of the letters.

p. 150: *eche of them wente to theyr own howses*: each of them went to his own house.

ward: Such phrases (used throughout) as *to you ward*, *fro them ward*, *to fore*, etc., have been replaced by *toward you*, *from them*, *before*, etc.

Those who care for the history of the English language will by careful attention to and close use of the *Glossarial Index* be in almost as good a position as if they had the Caxton version under their eyes.

I have used, or made occasional reference to, all available sources of lexicographic information: *The New English Dict.*; Brachet's *Dict. Etym. d. l. Lang. Frç.* (1868); Cotgrave's *Fch.-Eng. Dict.*

REYNARD THE FOX

(1650); De Vries' *Woordenboek d. Nederl. Taal* (1882 sqq.); Du Cange's *Glossarium Med. et Infim. Lat.*, ed. Henschel 7 v. (1883-7); Halliwell's *Dict. of Archaic and Provincial Words* (1904); Jamieson's *Etym. Dict. of Scottish*, 2 v. and Suppl. (1808; 1825); Kilian's *Etymol. Teutonice (Dutch) Ling.*, ed. Potter (1620); Littré's *Dict. d. l. Lang. Frç.* 2 v. (1863-9); Minsheu's *Guide into the Tongues* (1617); Nares' *Glossary* (1905 ed.); Palsgrave's *Lesclaircissement d. l. Lang. Frç.* (1530; repr. 1852); de Roquefort's *Gloss. d. l. Langue Romane*, 2 v. and Suppl. (1808-20); Skeat's *Etym. Dict.* (1882); Skeat's *Tudor and Stuart Words*, ed. by Mayhew, 1914 (which, whilst professing to deal with Caxton's *Reynard* amongst many other texts, ignores nearly every difficult word in it!); Skinner's *Etym. Ling. Angl.* (1671); *Stanford Dict. of Anglicised Words*, by Fennell (1892); Stratmann's *Middle-Eng. Dict.*, ed. Bradley (1891); Wedgwood's *Dict. of Eng. Etym.* (1872); Weekley's *Etym. Dict.* (1921); and the following Texts and Translations of the tale: Willem's (verse) *Reinaert (I and II)*, ed. by E. Martin (Paderborn, 1874); the 1479 prose text *Reynaert die Vos*, ed. by Muller and Logeman (Zwolle, 1892); the Mod.-Germ. transl. *Reinhart Fuchs aus d. Mittelniederländischen* by Geyder (Breslau, 1844); the Engl. edn. of Caxton's (1481) transl., ed. by W. J. Thoms (Percy Soc., 1844). Each of these editions has afforded me material for notes in the *Glossarial Index*. The Caxton text, as ed. and partly modernized by Henry Morley, in the reprint of Thoms' *Early English Prose Romances*, is quite untrustworthy.

The printed version of the Caxton text that has been modernized for the present edition is the reproduction made by the late Mr Edmund Goldsmid, privately printed in two small 8vo volumes at Edinburgh in 1884, forming vols. X.-XI. of his *Bibliotheca Curiosa*.

The book is one of the most literal translations that has ever been made into English. Owing to his long residence in Bruges, Caxton became so familiar with Flemish that in many instances he either mixed up certain Flemish words with English or had no scruples in manufacturing, or dragging over onto good English frames, new words from the Flemish—occasionally too boldly, as his meanings are at times intelligible only after reference has been made to the Flemish originals. These ἀπαξ λεγόμενα are indicated in the *Glossary*.

W. S. S.

GLOSSARIAL INDEX AND NOTES

TO

CAXTON'S WORDS AND PHRASES

- abhorren*: protest against (p. 8). Lat. *abhorrere*, to shrink from. An old term of canon-law: to discountenance, protest against. Cf. 'I utterly abhor, yea, from my soul | Refuse you for my judge' Shakesp., *Hy. VIII*, II, iv, 79-80; 'She that doth call me husband, even my soul | Doth for a wife abhor'—*Com. of Err.*, III, ii, 164, where the language of the law-courts is comically imitated.
- abide by*: support (118).
- aboue*, *Cometh to hys*: comes to his above (141), becomes 'top dog'. See also p. 39 (n).
- abye*: pay for (9, 35, 48, 65, 121). A.-S. *abyrgan*, to expiate (*bycan*, to buy, pay for). Very commonly associated with 'dear' or 'dearly'. Cf. 'For if thou do, thou shalt it deere abyen'—Chaucer, *Canon Yeoman's Prologue*, l. 694. Shakesp. frequently uses 'abide' in the sense of 'pay for, expiate', confusing it with *abye*, e.g. 'If it be found so, some will dear abide it'—*Jul. Caes.*, III, ii, 120. The error survives in our phrase 'I can't abide it'.
- a-combred*: encumbered (40); *acombred*, embarrassed (96). O.-F. *combrier* (Eng. *cumber*), to hinder, D. *Kommer*, G. *Kummer*, *en-combred*, encumbered, on p. 73; *emcombryd* on p. 97.
- afterdele*—*v. fordele*.
- afterfeet*: hind-feet (58). Flem. original *afterste voet*.
- afterward from*: away from (98).
- agrauate*: excommunicated (52), loaded with the *exsecratio gravior*. L. *aggravatus*, made heavy (*gravis*), burdened.
- al*: although; *al had he* (6), *al had ye* (23), *al hath the preest* (26). This M.-E. use of *al* (sing.), *alle* (pl.) for 'though' survives in 'albeit'.
- algates*: always (104). Compound of *all* and M.-E. *gates* streets, ways, from A.-S. *gitan*, to get hence. *Othergatis*=otherwise (other-ways) occurs in *Cursor Mundi* [c. 1300], 1588; and *any gate(s)*, *howgate(s)*, *thusgate(s)*, etc. in other early works. G. *Gasse*, a lane, road. *Alway*, without the final *s*, is the form used in every other example in Caxton's text.
- almesse*: alms (7, 33). A perversion of *ἐλεημοσύνη*, compassionateness. G. *Almosen*.
- alther lengest* (longest of all): at latest (75).
- alther next* (next of all): next to (49). Shakesp. uses *alderliest*, 'dearest of all', *II. Hy. VI*, I, i, 28. Chaucer uses *alder-first*, *alder-last*, *alder-best*, *alder-lest*, *alder-mest*, *alder-wisest*, and other early writers use *alder* as a prefix=of all, in similar compound words.
- anytted*: permitted (129).

GLOSSARIAL INDEX AND NOTES

- a parte*: somewhat (28).
- appeled*: challenged (134, 138). L. *appellare*, to drive. Cf. 'Tell me, moreover, hast thou sounded him, | If he appeal the duke on ancient malice'—Shakesp., *Rich. II*, I, i, 8-9.
- appeled*: called upon (43).
- arrayed* (arrayed): abused (78). O.-F. *arraier*, a military term, to marshal an army, to prepare it—the earliest meaning of *array*; later, in passive, also (used ironically) in sense of 'to be afflicted, abused'. Cf. Shakesp., *Sonn.*, cxlvi, 2-3: 'Poor soul, the centre of my sinful earth, | Press'd by these rebel powers that thee array'; and our phrases 'to dress (give a dressing to)' a person (to drub him).
- arette*: impute (52), A.-N., reckon. L. *reputare*, to count, reckon. Cf. 'Me were lever dye in the peyne, | Than Love to me ward shulde arette | Falsheed, or tresoun on me Sette'—Chaucer, *Romaunt of the Rose*, 3326-8.
- a-room*: in the open (88). A.-S. *rum*, space; G. *Raum*. The early meaning survives in such phrases as 'to make room', 'roomy'.
- arte and crafte*: art and craft (107). An early example of this phrase.
- asaye* (assay): try (14, 72). a doublet of *essay*, to attempt—now used chiefly in testing metals or weights. Cf. 'The rebels have assay'd to win the Tower'—Shakesp., *II Hy. VI*, IV, v, 8.
- Ass and Hound Story* (108-9).
- assoylle* (assoil): absolve (32, 78, 134); *assoyled*, absolved (52). O.-F. *asoile*, pres. subj. of *asoldre*; L. *absolvère*. 'Whom God assoyle' is a common phrase in early literature, e.g. *Paston Letters* [1422-1509]. Still used by poets, e.g. 'And the Holy man he assoil'd us, and sadly we sail'd away'—Tennyson, *Voy. of Maeldune*, xi, 12.
- auayl* (avail): advantage; *haue auayle*, have advantage (94); *auayll and synguler profyite*, advantage and particular profit (98); *syngular auayl*, personal advantage (114). O.-F. *valoir* (L. *valère*), to be worth. Cf. 'Howe'cr I charge thee, | As heaven shall work for thine avail, | To tell me truly'—Shakesp., *All's Well*, I, iii, 174-6.
- Audi alteram partem*: (70). A legal maxim: cf. Seneca, *Medea*, 198-9: 'Qui statuit aliquid parte inaudita altera, | Aequum licet statuerit, haud aequus fuerit' (Whoever decides a question without hearing the other party, even though he decide justly, will not act with justice); Aristoph., *Vespae*, 725-6; also cf. 'Hear always both parties', p. 100.
- aventure* (adventure), *subst.*: chance (81, 110); luck (75). O.-F. *aventure*: L. *adventura*, about to happen.
- aventure*, *vb.*: adventure (31, 100); set at hazard (98). Cf. 'I will not adventure my discretion so weakly'—Shakesp., *Tempest*, II, i, 187.
- aventure*, *in*: at hazard (102, 110); *I wyl sette it in aventure*, I will take my chance (135); *in a venture*, by chance (28).
- aventures*: chances (28); *paraventure*, peradventure, is left in the previous line and seven lines below.
- auoyde*: quit (95).
- aduoultre*, *avoultre*: adultery (91, 149). L. *adulterare*, to corrupt. Cf. 'The woman that was taken in avowtrie'—Chaucer, *Tale of Melibeus*, 2220.
- axe the religyon*: ask the religion (30), i.e. enter a monastic order.
- balke*: beam (92). The 'balk' was a particular beam used in the construction of a cottage, especially a thatched one. A.-S. *balca*, beam, used also for a ridge in a field.
- balked*: growled (37). Manufactured from the Flem. original *ballech* (Muller-Logeman). Cognate with O.-E. *bælchan*, to shout, bawl.
- ball*. *A coked staf wel leded on th ende for to playe at the balle*: (17) Early golf, which first appears in literature in the 15th cent.

CAXTON'S WORDS AND PHRASES

- bayle*: sheriff (146). O.-F. *baillie*, Low.-Lat. *bajulivus*, official in charge of a castle. M.-E. *baill(e)*, *baili* (*in baile*, in prison) was an enclosure.
- bebled*: covered with blood (18). G. *verbluten*. *be-* as a prefix to verbs, besides implying 'to make' (becalm, benumb), sometimes conveys the meaning of 'covering with' (besmear, bemire). Cf. 'The knave he slewe in the bedd, | The ryche clothys were alle be-bledd'—*MS. Cantab.*, Ff. ii, 38, f. 83 (Halliwell).
- behoefful*: befitting (109). Cf. 'we have cull'd such necessities | As are behoveful for our state tomorrow'—Shakesp., *Romeo*, IV, iii, 8-9.
- behoued*: was befitting (107); *hym behoued*, he needed (103).
- behoueth*, *As it*: as is fitting (151); *me behoveth*, it behoveth me; *yow behoueth wel suche shoes*, such shoes are necessary for you (54).
- benamme v. bynehme*.
- beryspe*: reprove (123); *unberisped*, undisturbed (43). Transferred by Caxton from Flem. *berispen* (*onberispt*). These two words make their first and last appearances here.
- belle*, *betels* (beetle, beetles): wedge (15), wedges (14). O.-E. *béatan*, to beat. Heavy mallets for driving in wedges, pegs, etc. In the Brit. Mus. copy of the Caxton text this word is pencilled out and 'wegge' written above it in a contemporary handwriting.
- bettle*: improve (151). Cf. 'Heir to all his lands and goods | Which I have-better'd rather than decreased'—Shakesp., *Tam. of Shrew*, II, i, 119-20.
- bicomen*: become of. The M.-E. idiom was *where is (are) become*. The examples in this book are: *where is the rychesse becomen?*, 41; *where kywart* (Cewart) *is bicomen*, 112; *where they ben be comen*, 101; *where they ben bicomen*, 118; *wher thise Iewellis ben becomen*, 102; *where the mete* (food) *becometh*, 123; *where shal ye become*, 72.
- billes and sette, maken*: make bills and sets (80). The meaning is obscure. Perhaps 'make claims and attacks'.
- Blaerde Shay Alphenio Kasbue Gorfons alsbulfrio!*: (131). A magical incantation—apparently a jumble of nonsense-words. Willems' *Keinaert* (II), ll. 6863-4, reads: '*blaerde scaey alphenio | casby gorfons albulfrío*'. Geyder reads: *Blaerde scaeye sal penis | Carsby gor sous abe firnis*.'
- blasen*: see *huylen and blasen*.
- bleef*: remained (16). O.-E. *belaeftde*, pf. of *belifan*. G. *blieb*.
- blered* (blared): bellowed (109)—*v.* also *huylen and blasen*.
- blood must krephe where it can not goo*: (87). A proverb.
- blood, On a*: covered with blood (127).
- bombardés*: cannons (71, 72). Cotgrave gives '*bombarde*: a bombard, or murdering piece'. L. *bombus*; Mod.-E. *bomb*.
- borde* (bourd): joke (31); *bourde* (81); *bourdes* (151). *Bourde* (a word of unknown origin) was a game, dating back to A.-S. times. 'Soth [sooth] bourde is no bourde' is a proverb mentioned by Harrington. O.-F. *bourde* means a lie. See Way, in his edn. of *Prompt. Parvul.*, p. 44. 'See also *iape*.'
- borowes*: sureties (129, thrice). O.-E. *borh*, D. *borg*, pledge. Uscd in Jonson's *Tale of a Tub*, iii, 1, and v, 2.
- borugh, borughes*—*v. burgh*.
- bote* (bit): chewed (111), past tense of A.-S. *bītan*, to bite.
- boteth alle syknessis*: cures all sicknesses (104). A.-S. *bētan*, to amend, from *bōt*, remedy; M.-E. *bote*, *boote*, advantage, profit. The word survives in 'bootless', 'to boot'. G. *büssen*, to atone for.
- bracyng*—*v. facing and bracyng*.
- bray, To*: to bellow (15); *brayed*, bellowed, said of the Lion (69). O.-F. *braire*, L.-L. *bragire*, to bray, *bragare*, to squeal. Cf. 'To bray as a deere doth, or other beest' (Palsgrave).

GLOSSARIAL INDEX AND NOTES.

- broke* (breach): offence (84); *brokes*, offences (53). O.-Fris. *breke*, M.-H.-G. *breche*; from *brēken*, A.-S. *brecan*, to break.
- brouke*, *Yf I may*: if I am allowed use of (39). A.-S. *brucan*, to have the use of, later to act as agent or middleman (broker), also to pander. G. *brauchen*.
- buff ne haffe*: buff ne haff (134): neither one thing nor the other, nothing at all. *Buff* is perhaps onomatopoeic, after the dog's bark. Harman's *Caveat for Cursetors*, 84, has: 'Bufe, a dogge', and *New Canting Dict.* [1725] repeats it. Flem. original reads: *boe noch bau*; Willems has *ba noch bo*. Cf. Udall, *Erasm. Apophthegm. : Socrates*, § 25: 'A certain persone, beeyng of him bidden good speede, saied to hym again neither buff ne baff (*sic*).' 'Not to say buff to a woli's shadow' is an obsolete saying; Sir W. Scott, *Redgauntlet*, ch. 12, writes: 'What say you to that? . . . I say neither buff nor stye to it.' It is perhaps worth noting that 'huff' at draughts simply means 'blow', the piece having been *blown* off the board. Jamieson gives 'blaw, to blow; also to huff at draughts'. 'Buff nor baff' is a Leicestershire phrase (*Eng. Dial. Dict.*).
- bules* (boils): bumps (109). A.-S. *bȳl*, D. *buile*, G. *Beule*, a swelling, boil, bump. Prov.-Eng. *bile*.
- burgh*: burrow (11, 150); *borugh* (26, 67), *boroughes* (47). The word is a variant of *borough*, with specializ'd application to a rabbit-shelter, a den. Cf. 'Foxes han dichis, or borowis [A. and R.V. 'holes']'—Wiclif [tr.] *Matth.* viii, 20. A.-S. *burh*, *burg*, G. *Burg*, a fort, castle.
- but and*; *but and yf*: but if (*passim*).
- but*; *but that*; *but yf*: unless (*passim*).
- but half from*, *Not wel plesed*: not well pleased by half (only half-pleased). A.-S. *būtan*, *bi ūtan*, outside, except.
- by cause*: because (*passim*); in order that (47).
- byclagged* (beclogged): besmeared (124). Flem. text is *becladdet*. O.-E. *clæc*, M.-H.-G. *klac*, a spot, stain. Cf. 'Yif that ye wel yow loken [lock off yourself] fra clake and sake [injury]'—*Ormulum*, 9317. In the North Country 'clags' are bogs (Halliwell). See also *byslabbet*.
- bydde*: pray (56). A.-S. *biddan*, D. *bidden*, G. *bitten*: cf. 'bidding beads'.
- bydryue*: do (98, 144); *bydryuen*, performed (91); *bydryuen with*, carried on with (32). O.-E. *bidriuen*, to drive about, G. *betreiben*, to manage, carry on (a business). Flem. *bedryven*, malum committere (Kilian).
- bydwynge*: compel (108); *bydwongen*: controlled (44), extorted (61). Flem. *bedwingen*, G. *bezingen*. The word occurs only in Caxton—here and in his Ovid, *Metam.*, xii, 3: 'I oughte well thenne bedwyngge myn herte'.
- byhelde*: retained (78). O.-E. *bihaldan*, D. *behouden*, G. *behalten*, to retain.
- bynehme*: deprive (130); *benamme*, took away (76). O.-E. *bi-nimen*, G. *benahmen*, to deprive of.
- byrde to be locked [caught] ne take by chaf, I am no* (139). Proverbial. Cf. Cervantes, *Don Quixote*, ch. 5: 'I can tell you where my own shoe pinches me; and you must not thiuk, sir, to catch old birds with chaff'.
- byslabbet* (beslobbered): (124). A transferred word: the Flem. is *beslabbet*. *Reinaert (II)* has *belabbert*, soiled, dirty, making with *byclagged* (q.v.) an expressive phrase.
- bytake*: commit (9), *betake* (10, 28). A.-S. *betæcan*, to hand over, entrust. Cf. 'Ich bitake min soule to God'—Robert of Gloucester, *Chron.* p. 475.

CAXTON'S WORDS AND PHRASES

- bywymple*: enwrap (80). A wimple is a kind of cape or tippet covering the neck and shoulders. D. *wimpel*, a streamer, G. *Wimpel*, a pennon (whence our *gimp*). Cf. 'the mantles, and the wimples, and the crising pins'—*Isaiah*, iii, 22; 'This wimpled, whining, purblind, wayward boy'—Shakesp., *Love's L. L.*, III, i., 189.
- Camfyng*: battle (129).
- cantum*: 77. Perhaps for *affirmare cantum*, to practise beforehand the music to be sung in church.
- casus*: casus (11).
- cetyne*: shattah (106). Shattah, or shittim, a precious wood of which the tables, altars, and boards of the Jewish tabernacle were made. Heb. *shittâh*, pl. *shittim*.
- charge*, *Thynge that toucheth*: a burden (84); *the charge*, the burden (84); *charged*, burdened (84); *ouer chargyd*, overburdened (87); *brynge in charge and nede*, bring to trouble (12). F. *charger*, to load, burden (cf. 'charger', orig. a pack-horse): later to impose a command, and subsequently in the sense of a pecuniary burden, price.
- chere*: mien (55, 56; 142); *make good chere*, put a good face on it (64, 73, 81, 87).
- clergie*, *Wyser in*: wiser in clerkship (84).
- clerks ben not the wysest men*, *Best*: (78). This proverbial saying occurs also in Chaucer's *Reve's Tale*, 134; and in Haywood's *Proverbes* [1598, repr. 1874, p. 115]: see also *Mare's Story*, *inf.*
- clope*: blow (136). Dut. *klop*, a blow, Germ. *klopfen*, to strike. The same root as *clap*.
- clothe of sylke and a gylt gyrdle*: (113). The costume of a physician. Flem. original is *bonte ende side*, the fur and the silk.
- cluse*: cell (7). L. *clusa* (v. Du Cange). On p. 8 Reynard disguises himself as a *cloysterer* or a *cloysd recluse*.
- colyon* (*cullion*) or *balock* (*ballock*)-stone: (25); *colyons* (140). The testicles. In Warner's *Antiq. Culin.*, p. 68: *Forme of Cury*, 53 is given a recipe for *balok brothe*. According to Palsgrave's *Acolastus* [1540] *ballocke-stones* was at one time a term of endearment.
- come I in the wordes and I am leyde in the blame*, *Thus*: Thus is the charge made against me and the blame laid on me (85).
- compline*: (19) for compline-song, the last service of the monastic day, sung about 8 or 9 p.m.: so called because it completes a series of prayers, the seven canonical hours—matins, prime, terce, sext, none, vespers, compline. O.-F. *complie*, L.-L. *completa*, compline. Cf. p. 9: 'sexe, none, and mine evensong'.
- comprise*: comprehend (1). F. *compris*. Cf. 'The substaunce of the holy sentence is herein comprised'—Sir T. Elyot, *The Governour* [1531], bk. i, 13. Similarly *reprised*, reprehended, on p. 6.
- conclude*: ordain (28) *come to his to the point* (80); *concluded*, ordained (10, 20, 44, 109): *gyue to his lesynge a conclusion*, give to his lying a point (80). L. *concludere*, to close, shut up, end.
- condicions*: rank (50).
- conne* (con, can); *coude* (could): know how to, can; knew how to (*passim*). A.-S. *cunnan*, to know how to; D. *kunnen*, to know; G. *kennen*, to know, *können*, to be able to.
- conne thank*: To *can* (or *con*) *thanke* was a common phrase for acknowledging thanks: *ye can*, ye acknowledge (45); *coude*, acknowledged (93); *I can*, I owe (12), *ye shal conne*, ye shall owe (20).
- connyng* (cunning), subst.: knowledge, skill, cleverness (*passim*). Cf. Wyclif [tr.], 1 *Saml.* xvi, 18: 'the son of Ysaye Bethlemyte, kunnyng to harpe' (Vulgate transl. is *sciens*).
- connyng*, adj.: skilful (91, 112).

GLOSSARIAL INDEX AND NOTES

- consayte* (conceit): esteem (82). Cf. the phrase 'out of conceit with'. In earlier writers 'self-conceit' was used where we use 'conceit'.
- coste*: food (6). Flem. original is *cost*. G. *Kost*, food, victuals; *kosten*, to taste.
- couetyse*: covetousness (41, 148).
- craftie*: skill (21).
- cratched*: scratched (127).
- croppe*: head (39). D. *krop*, a bird's crop, G. *Kropf*. Used for both the top of a plant or tree and a bird's craw. 'Croup', for the back of a saddle, is a doublet of this word.
- crutched*: scratched (15). A misprint for *cratched*, or perhaps a 'portmanteau-word' including 'crouched'. Flem. original is *crassed*.
- cynope, cybore* (101, 105) *sinople*. L.-L. *sinopis*, O.-F. *sinople*, a red ochre used for colouring; named after Sinope, a town on the Black Sea. Cf. Maplet, *Gr. Forest* [1567], 98: 'The Parret hath all hir whole bodie grene, sauing that she hath a Coller or Chaine . . . like to Sinople or Vermeleon'. In Fch. heraldry *sinople*=green. Cf. Guillim, *Heraldry* [1610]: 'Vert, *alias* Sinople'. 'That other coloure of armoyrie is grene that men calle sinople or verte'—Caxton, *Faytes of A.* [1489], IV, xvii. For *cybore* the Flem. text has *cyber*, *Keinaert* (II) has *sinoper*: the only meaning of *cybore* (L. *ciborium*), according to *N.E.D.*, is 'the ark of the Jewish tabernacle'.
- dampned*: condemned (64, 83). Cf. 'For wel thou woost thyselven verrailly, | That thou and I be dampned to prison'—Chaucer, *Knight's Tale*, 1174-5.
- day (e) and feld (e)*: day and field (88, 129); *the day* (142); *feld* (88), *the feld* (89, 130, 132, 139, 140, 141, 142 thrice, 143, 147). The day and field of meeting in combat. G. phrase is *Feld und Tag*. To summon, or cite, to the contest, *to daye* (summon), 27; *dayed* (summoned), 20. Flem. *dagen*.
- day to fore, That other* (14): the day before.
- defaute*: defect (79). O.-F. *defaute*, default, want. Cf. 'i hungered and had defaute of mete'—Rich. Rolle of Hampole, *Pricke of Conscience*, 6190.
- dele*: part (30), portion (151). Mid.-Eng. *deel*, Germ. *Teil*.
- dele*: vb.: share (116); *deled*, dealt (121); *demed*, judged (91).
- deme* (*deem*): judge (91). A.-S. *dēman*, Dut. *doemen*. In the Isle of Man *deemster*=judge. Cf. 'For in what dome ye demen, ye shulen be demyd'—Wiclif [tr.], *Matth.* vii, 2. See *domesdaye*.
- departe*: divide (109, 116); *departed*, divided (115, twice), 121; *departyng*, dividing (116); *departe fro*, part with (102); *departe*, separate (109, twice). The Marriage Service prior to 1658 had 'till death do us depart'.
- dere*: grieve (84). O.-E. *derian*, Mid.-D. *dēren*, injury; *dered*, hurt (134).
- deseruye ayenst yow, I sholde*: I should merit the grace you bestow upon me (118). O.-Fch. *deservir*, Lat. *deservire*, to serve devotedly, merit.
- desyrously*: eagerly (120). O.-F. *desirer*, earlier *desirrer* (according to Burguy), L. *desiderare*, to regret, long for.
- deux aas, A pylgrym of*: a pilgrim of deuce-ace (58). Deuce-ace, the lowest cast (two aces) of the dice, i.e. of least value, worthless. 'I am sure you know how much the gross sum of deuce-ace amounts to', says Moth in *Love's L. L.*, I, ii, 49-50. 'The deuce!' was originally a dicer's exclamation of disgust when he threw ames-ace [or *amsace*, Lat. *ambos asses*, two aces], the lowest cast. Cf. 'I had rather be in this choice than throw ames-ace for my life'.—*All's Well*, II, iii, 85.

CAXTON'S WORDS AND PHRASES

- deuoyr* (devoir): duty (132). O.-F. *devoir*, *dever*, Lat. *debēre*, to owe, from which *dēbt*, *dēbtor*. The old word survives in *endeavour*, to make it a duty.
- diere* (deer): beast (19). A.-S. *dēor*, wild animal, D. *dier*, G. *Tier*, animal. Cf. Shakesp., *Lear*, III, iv, 142-3: 'But rats and mice and such small deer | Have been Tom's food for seven long year'.
- dishonoured*—*v. worship*.
- dissymyled* (dissimuled): dissembling (102). L. *dissimulare*, to dissimulate, a doublet of *dissemble*, O.-F. *dissembler*. Cf. Lyly, *Euphues*, *Golden Legacy*, C. 2: 'Assuring himselfe of his death, and devising how with dissinuled sorrow to celebrate his funeral . . .'
- do* (*proclaimed*): caused to be (proclaimed) (7). The use of *do*, *doo*, for 'cause to be' is very common throughout the book, usually with the participle, but sometimes with the infin. [e.g. *hath do wryte*, hath caused to be written (77), *shal do syte*, shall cause to be cited (87)]; *don*, caused (72); *dyde*, caused (2, 130); *dyde forth*, continued (66).
- [*do for*] *dyde for*: protected (124); [*do good*] *doo good*: make good (132); [*do off*] *don of*: got rid of (19); [*do on*] *dyde on*: put on (55, 56.)
- doluen*: buried (43). A.-S. *delfan*, D. *delven*, to dig. Survives in 'dig and delve', 'to delve into the past'; *vnther doluen*, buried beneath (50).
- dolyng*: grieving (84). O.-F. *doleir*, Mod.-F. *douloir*, L. *dolēre*, to grieve, still in Prov.-E. use (*Eng. Dial. Dict.*).
- domesdaye*: Doomsday (65). A.-S. *dōmes dæg*, day of judgment (or decision). The *Domesday Book* [A.D. 1086] was so called because differences between contentious persons received their 'doom' from it. Lat. *dies iudicarius*. Other uses of the word are found in *dome-house* (judgment-hall), *domesman* (a judge), *domescart* (the hangman's cart). See *deme*.
- dompte*: subdue (102). O.-F. *donter*, Mod.-F. *dompter*, from L. *domitare*, to subdue.
- dooleth*: *There is no man so wyse but he dooleth other whyle*, There is no man so wise but he is a fool sometimes (81). Reminiscent of Horace (*Odes*, iv, xii, 28): 'Dulce est desipere in loco'. *They therein doole*, they therein are fools (78). D. *dullen*, *dollen*, to be insane; A.-S. *dol*, dull, stupid; G. *toll*, mad.
- dotyng*: dotage (81). An O.-Low-G. word *doten*, to mope, dote; D. *dudden*, to take a nap, mope; G. *verdutzt sein*, to be nonplussed.
- doubte*, vb.: fear (109); *doubted*, feared (99, 144). M.-E. *douten* was often used in the sense of 'to fear'. F. *douter*, L. *dubitare*, to doubt, be in two minds, ultimately from *duo*, two. Doubt and fear are closely connected psychologically: 'omne ignotum pro horribili'.
- dowed*: struck (76). Transferred by Caxton from Mid.-D. *duwen*, to press, squeeze.
- dubbed*: struck (67). Not analogous to *don*=do on, or *doff*=do off; but from O.-Fch. *dober* (beat), which is itself probably derived from A.-S. *dubban* (strike). Skeat suggests that it may be a mere variant of *dab* (strike gently, tap), from O.-Dutch *dabben* (pinch): hence *dabble* (keep on dabbing). A knight is 'dubbed' by being struck on the shoulder.
- duke* (duck), *They conne wel also*: they know well also how to plunge (74).
- dyspityously* (despitiouly): angrily (120). *Despite* from O.-F. *despit* (*dépit*), L. *despectus*, looked down upon, despised. 'Spite' is the modern aphetic form, except in the phrase 'in despite of'.
- elenge*: solitary (60). O.-E. *delenze*, painful, later solitary, forlorn. 'An elyngge lif there thei ledde, | On wildernes were thei fedde'.—*Cursor Mundi*.

GLOSSARIAL INDEX AND NOTES

eme: uncle (12, and *passim*). O.-E. *ēam*, Low-G. *om*, G. *Oheim*, *Ohm*; originally the mother's brother (*avunculus*), later an expression of affectionate relationship. Still in use in the North Country (*Eng. Dial. Dict.*).

endeuore: do his best (117)—*v. deuoyr*.

Enemys mouth saith seeld wel, *An*: An enemy's mouth saith seld[om] well (5). A proverb.

ensample: example (143). A corrupt form of *essemble*, *exemple*. Caxton prints it correctly on pp. 145, 146.

enuye: ill-will (72); *enuye at hym*, owe him a grudge (110).

ermed: grieved (58). O.-Eng. *yrman*, *earm*, to make (or be) miserable.

esbatemens: pastimes (66). O.-F. *esbatre* (vb.), Mod.-F. *ébattement*, L.-L. *ex + battēre*, to beat out.

eschew: shun (1, 49); *escheweth*, shuns (142); *eschewyng*, shunning (42).

euen (even) *crysten*: fellow-Christians (79). Cf. Shakesp., *Hamlet*, v, 1, 32: '... the more pity that great folk should... drown or hang themselves more than their even Christian'.

euerrich: everyone; *euerrich*, 90; *euerriche*, 149; *euerych*, 66; *eueryche*, 68; *eueryche*, 52. Literally ever-each. Other early forms are *euere ilc*, *euere-il*, *euere ulc*, *æuer-ælc*, *euere-ech*, *euere ilc on* (every one). A.-S. *æfre*, ever, and *ælc*, or *ylc*, each (Scottish *ilk*).

facing and bracyng: defiance and swagger (145). Palsgrave has: 'I brace or face, *je braggue*; he braced and made a bracyng here afore the dore as though he wolde have kylled, God have mercy on his soule'; and *facing and bracing* occurs in Holinshed, *Chron. Ireland*, p. 63, Halliwell, *s.v.* Brace gives to *brace*=to brave a person, to swagger.

falacye: deceit (83).

fall-dore (fall-door): trap-door (31); *valdore* (32). Flem. *vald-deure*.

falle of: befall (121). O.-E. *bef(e)allan*.

fast: firm (118), hard (106); *faste*, firmly (130, 136), *fast* (136), busily (73); *fast*, closely (45); *faste pardon*, sure pardon (65). O.-Eng. *fæst*, firm (cf. our word 'fastness').

feld, *felde*: see *day (e) and feld(e)*.

ferre as, *Also*: as far as (97); so long as (88, 103); *as ferre as*, so long as (109). The use of *also* for *as* occurs occasionally in the earlier writers, e.g. 'Kyrtyls they had oon of sylke, | Also whyte as any mylke'—*MS. Cantab. Ff., ii*, 38, f. 149 (Halliwell).

fili, *In nomine Patris et Christi*: (35). Caxton's text is *In nomine pater. criste. filij*. The Flem. text is *Nomine patrum, Christum file*. Such was the people's Church-Latin of the day.

flawnes: pancakes (23). O.-F. *flaun*. 'With green cheese, clouted cream, with flawns and custards stor'd, | Whig [a liquor made from whey], cyder, and with whey, I domineer a lord.' Drayton, *Nymphal.*, 6. 'Of milke and of egges men make flawnes.'—Caxton, *Boke for Travellers*. Ray, *Coll. of Eng. Words* [2nd ed. 1691, p. 26] gives 'as flat as a flaun' as a proverb.

fleshe, *This cleuid to his bones and can not be had out of the* (48). A proverb.

flockes!, *How can he stuffe the sleue wyth*: how can he stuff the sleeves with flocks! (69), i.e. use flock (wool-waste) instead of feathers or hair for padding the sleeve. The Flem. text is: '*Hoe maecte hi die mouwe mit ons vol mit vlocken.*' Geyder translates this passage, which Logeman thinks Caxton has mistranslated: 'Wie schön hat er uns den Muff gemacht! (What a muff he has made for us!)' During the reign of Henry VI sleeves became absurdly large, and were shaped like a bag; and wadded sleeves (termed *Mahoitres*) continued in fashion till the reign of Elizabeth (Fairholt's *Costume in England*

CAXTON'S WORDS AND PHRASES

- (1860), p. 581): cf. 'Yit a point of the new gett to telle I will not blin [cease], | Of prankyd gowndes, and shoulders up set, mos [moss] and flocks sewed within; | To use such guise they will not let [cease]; they say it is no sin.'—*Towneley Mysteries* [c. 1450].
- flomme*: river (50). L. *flumen*.
- floyting*, *Sweet*: sweet fluting (139). Flem. original is *fluyten*, which means to play the flute, mock, cheat (To 'flout' is the same word used in a specialized sense). It is possible that there is a deliberate play upon words here, but probably not, because M.-E. *flouten*, *flouten* is, so far as can be traced, not used in the secondary sense, and because of the adjective *sweete*. Cf. Chaucer's description of the Yong Squier: 'Syngyne he was, or floytynge, al the day. He was as fressh as is the monthe of May'—*Cant. Tales: Prologue*, ll. 91-2.
- foot-spore*: foot-track (46); *fotespores*, foot-tracks (79). The modern form *spoor* is from S.-Afr.-D. *spur*, G. *Spur*, track, trail. 'The genial suggestion of Count Luxburg, German minister to the Argentine, with regard to neutral shipping'—*spurlos versenken*, to sink them—'without leaving a trace' (Weekley), made in 1916, will fix the word in the British and American minds for some time at least!
- forbere*: bear with (98, 128); *for born*, borne with (128). A.-S. *forberan*, to bear privation of, suffer to be done, give way to. Cf. our phrase 'bear and forbear'.
- fordele*: advantage (80, 123, 130), *fordeel* (98). D. *voordeel*, G. *Vorteil*, profit, advantage. A.-S. *dǣl*, share, portion, from which *deal* and the now familiar Eng. *dole* are derived. On p. 135 *aduantage* is used four lines after *afterdele*.
- afterdele*: disadvantage (135). D. *achterdeel*, G. *Nachteil*.
- fordoo*: thwart (45). O.-E. *fordōn*, to do utterly, destroy. Now replaced by 'do for'; G. *vertun*, to make away with, squander. Cf. Shakspeare, *Hamlet*, II, i, 103: 'This is the very ecstasy of love, | Whose violent property fordoes itself'.
- fordryue* (fordrive): expel (44, 86); *fordriuen*, expelled, (148). O.-E. *fordrifan*, G. *vertreiben*, to drive asunder, chase away. Cf. 'Whanne they in ese wene beste to lyve, | They ben with tempest all fordryue.'—Chaucer, *Romaunt of Rose*, ll. 3781-2.
- forfayte* (forfeit): penalty (65). O.-F. *forfet*, Mid.-L. *foris factum*, trespass.
- forfrorn*: frozen (120). Intensive *for-*.
- forgoo* (forego): do without (113).
- forehongred*: starving (144). G. *verhungern*. The intensive *for-(ver-)*.
- formably*: seemly (36). Cf. 'Thys profit is gott by traueilling, that whatsoever he wryteth he may so expresse and order it, that his narrative may be formable'—Webbe, *Engl. Poetrie*, p. 90.
- forsake*: oppose (95). A.-S. *for-*, the intensive prefix, and *sacan*, to contend. The original meaning was to oppose, D. *verzaken*, G. *ver-sagen*, to deny, renounce.
- forslongen*: swallowed (9). D. *verslingeren*, G. *verschlingen*, to devour. See *slonked*.
- for slyngred*: pummelled (16). Flem. original is *slingeren*, to beat, belabour. Muller-Logeman (p. li) say the word appears to have been introduced by Caxton.
- for sworn*, *how more forlorn*, *How more*: 61. A proverb.
- forth*: further (36, l. 27, 40).
- forthon*: henceforth (33, 43, 65, 150); in the first place (9). A.-S. *furthon*.
- forwrought*: betrayed (64). O.-H.-G. *ferrecchan*, M.-E. *verrecchen*.
- forwyntered*: overtaken by the winter (3).
- forwytyng*: reproach (115). G. *Vorwitz*, pertness.

GLOSSARIAL INDEX AND NOTES

- four corners of the world, The:* (118). An early example of this phrase. *fowle to loke on:* fowl to look on (132). But the sense is wrong. Flem. original reads: '*spottelick was hi aen to sien*'; text of *Reinaert (II)*, l. 6907 reads: *niwelic* [new, remarkable] *was hi an te scouwen.* Geyder reads '*niedlich*' (neat). Caxton must have been nodding.
- frenshe:* *I can wel frenshe latyn englissh and duche:* I know well French, English and Dutch (77). The Flem. text is: '*walsh, latijn, ende duytsch*', proceeding: '*ic hebbe terfforden [=Erfurt] ter scholen ghegaen.*' Caxton, transferring the story to English soil, inserts *englissh* and substitutes *oxenford* for Erfurt.
- frendly:* friendly (*passim*). The O.-E. adj. and adv. is *fréondlic*. 'Friendlily' is a less correct form.
- frosshis:* frogs (44): O.-E. *froga*, D. *vorsch*, G. *Frosch*.
- galped:* cried (25).
- ghcet:* geese (41). A.-S. *gós*, pl. *gés.*, G. *Gans*.
- glat:* smooth (130): Mid.-D. *glat*, Germ. *glatt*. Used in *Coventry Mysteries*, p. 118 in the sense of 'shining'.
- glosed:* cajoled (136). O.-F. *gloser*; Gk. *γλωσσα*, tongue, language (cf. glossary). Originally to *gloze* meant 'to make a gloss', interpret; but later to 'pervert, flatter, deceive'—a commentary on Mid.-Eng. commentators.
- glymmed:* shone (124).
- gobet*, subst.: bit (119); *gobettis*, bits (126). A *gob* is a bit, lump. Fch. *gober*, a small piece, from *gober*, to swallow. Cf. Wiclif [tr.]. *1 Saml.*, xv, 33: 'Samuel hewide hym into gobettis before the Lord;' Esquemeling *Buccaneers* [tr. 1684]: '. . . cutting the Flesh of these Animals into convenient pieces or goblets' (edn. in 'Broadway Translations', 1923, p. 202). Still in Prov.-E. use (*Eng. Dial. Dict.*).
- grate:* fish-bones (5). Flem. *graet*, backbone of a fish; G. *Gräte*, fish-bone.
- grennyd:* gnashed his teeth (109). A.-S. *grennian*, Mid.-H.-G. *grennen*, to grin, gnash the teeth. 'grenni with is teth'—*Leben Jesu* [c. 1300], 223; 'the teeth grennand'—*Rich. Coeur de Lion* [c. 1325], 3406 (both quotations from Stratmann).
- greuyd:* [ag]grieved (89).
- grimmed:* raged (41); *grymmed*, raged (67); *grymmyng*, raging (74); *grymme*, rage (123). A.-S. *grimetan*, to rage, roar, grunt; *χρημετίζειν*, to neigh, is allied.
- growle:* groan (98); *me growleth*, I am terrified by (126). The Mid.-D. *growelen*, *gruvelen* is also used impersonally. The idea of growling, grumbling is retained in 'Stop your growling,' and a 'growler', four-wheeled cab. 'Mir Graut vor (dieser Arbeit),' I dread (this work) is a common form to-day. The word is ultimately connected with *γρυλλίζειν*, to grunt (*γρύλλος*, a pig).
- gryef:* grievance (89).
- gryn* (grin): snare (24, l. 20); *gryune* (24, twice 25, 39); *grenne* (26, 29); *gryunes*, snares (74). Cf. 'They have set grins for me'—Wiclif [tr.], *Psalm* cxl, 5 (A. and R.V. read 'gins'). The word *snare* is used three times on pp. 93-4, and on p. 96.
- gryse* (gris): gray (80). O.-F. *gris*, grey (fur). Cf. 'The fur of the gris, or grey, so much worn in the middle ages, was that of the marten'—Fairholt, *Costume in Engl.* 2nd ed. (1860), p. 451. Thoms says that scarlet and gryse were the costume of a doctor-of-laws.
- guyse* (guise): custom (24). A doublet of A.-S. *wise*, G. *Weise*, way, manner. Survives in 'disguise', 'in the guise of', 'likewise', 'otherwise', etc.
- halte:* stand (81).

CAXTON'S WORDS AND PHRASES

- hamber barellis*: amber barrels (14). The Flem. text reads: '*seven aemen hebben*, and text of *Reinaert I* is: '*al wildijs hebben seven amen*' (l. 619). *N.E.D.* (referring to this passage), defines amber as 'a vessel with one handle, pail, bucket'. Cf. Du Cange, *s.v.* Ama, Hama, Hamellicus; Kilian has *ame=cadus Hama*.
- hand*, *He hath the kynge in his*: he hath the King in his hand (118). The modern phrase would be 'under his thumb'.
- hansle* (handsel): gift (131). Earnest-money on account of a bargain, given into the hand; later any first gift, e.g. to a servant or a child (Hansel Monday, the first Monday in the year), to a bride, etc. or the first money received, e.g. by a shopkeeper, carrying luck with it.
- happen*: turn out to be (143).
- hardy*: bold (41, 87, 97, 98, 100, 103, 106). O.-F. *hardi*. Its earliest meaning was 'brave', 'strong': cf. 'fool-hardy'. Wiclif [tr.], *Matth.*, xxii, 46: 'Nether eny man was hardy for that day, for to axe [ask] hym more'; *hardely*, boldly (73, 87, 142), *hardyly*, boldly (124); *hardyer*, bolder (30).
- harm he shal fynde harme*, *Yf he wil seche* (61). Proverbial: after *Matth.*, vii, 7: 'seek, and ye shall find'.
- harowe*, *Crye out*: cry out *Harow!* (82). Norm.-F. *haro*, *harou*. To 'cry out haro' on a person was to denounce him, '*Haro*' being the ancient Norman hue-and-cry—the exclamation of a person in danger of attack or loss of property by theft. Cf. 'Out and harrou, what deville is here in'—*Play of the Sacrament* [c. 1460], 671. 'Harrou and help!'—Langland, *Piers Plowman*, 87. 'And criden, Out and harrow! in the strete'—Chaucer, *Miller's Tale*, 3825.
- hastely*: soon (135)
- haunte*: practise (146); *haunteth*, practises (67); *haunte and use the world*, dwell in and use the world (80). Norm.-F. *hanter*.
- hawe*: hedge (46, 71, 123). O.-E. *haga*, Mid.-D. *hage*, G. *Hagen*, thorn-bush, *Hecke*, hedge.
- Hearken further: (109). This fable, a very popular one in the Middle Ages, is included in Marie de France's *Poésies*, vol. ii, pp. 387 sqq.
- hebenus*: ebony (106, 107): famed for its hardness yet sweetness; cf. Lyly, *Euphues and his England* [1580], ed. Croll and Clemons [1916], p. 280: 'For as the tree Ebenus, though it no way be set in a flame, yet it burneth with sweet savours . . .' The source is Pliny, *Nat. Hist.*, xii, 9.
- holde of*: are faithful to (68, 69).
- holsom counseyl*: wholesome counsel (146). The original sense of *whole*, A.-S. *hāl*, uninjured; G. *heilsam*. Cf. 'If I do but touch his garment, I shall be made whole.'—*Matthew*, ix, 21.
- hond*, *bere on*: accuse (145); *bare an honde*, led to expect (119); *bare on hond*, persuaded (76); *born on honde*, accused (86). A very common phrase in early literature, in the sense of persuading by frivolous pretences, keeping in expectation, 'humbugging' a person. Cf. 'Bore many gentlemen, myself being one, | In hand, and hope of action'—Shakespeare, *Measure for Measure*, I, iv, 51-2.
- honde*, *He knewe as well as his*: he knew as well as his hand (113). A proverbial saying.
- honestly*: honourably (147).
- hony*, *but yf he lycked his fyngres?*, *How shold ony man handle*: (79). A proverbial saying.
- houedance*: court-dance (66). D. *hofdans*, M.-H.-G. *hovetanz*. Cf. 'Whereas I must daunce and synge | The hove-daunce and carolyng.' Gower, *Confessio Amantis*, iii, 6.
- huylen and blasen*: howl and bellow (97). M.-E. *houlen*, from O.-F. *huller*, to howl, L. *ululare*, to shriek like an owl (*ulula*). By the common change of an *s* for an *r*, the M.-E. *blasen* is for *blaren*, to

GLOSSARIAL INDEX AND NOTES

- cry out, blare, still used of a trumpet. Cf. 'And with his blakke clarioun | He gan to blasen out a soun, | As loude as belweth wynde in helle'—Chaucer, *House of Fame*, iii, 711-3. 'But he went out, and began to publish it much, and to blaze (R.V. spread) abroad the matter'—*Mark*, i, 45. See also *blered*.
- hyndre*: damaging (78); *hyndred*, injured (71).
- hyre*, *Rewarde them their*: pay them their wages (35). Cf. 'the labourer is worthy of his hire'—*Luke*, x, 7.
- iape*: jest (13, 23, 31, 81); *iapes*, jests (151); *iaped*, jested (13, 23, 50). A word of unknown origin; *do(u)rd(e)* and *iape* is a common collocation in earlier literature: v. Way's edn. of *Prompt. Parvul.*, p. 257.
- Inward*, *Lyuer longes and*: liver, lungs, and inners: (116).
- inwytte* (in-wit): understanding (84).
- ioly* (jolly): merry (106).
- irous moed*, *Wyth an*: in an angry mood (4). Lat. *ira*, anger.
- knowe hym self*, *Late every man* (91). Thales' maxim: γυῶθι σεαυτόν.
- knowleche*: [ac]knowledge (134, 137, 138).
- laaden* (laden): carried (72). A.-S. *hladan*, G. *laden*, to load.
- lacketh*: was at fault (28).
- laste*: burden (78). O.-E. *hlæst*, D. *last*, load, burden.
- leuyys and of lande*, *Richest of*: richest of levies and of land (12). Note the alliteration, so common in intensive collocations, e.g. 'might and main', 'part and parcel', 'life and limb'.
- lefte*: let (17); stayed away (10).
- lernynge* (learning): lessons (1); *lernynge*s, lessons (151). A.-S. *leornian*, G. *lernen*, to learn. Skeat thinks that the primitive sense may be referred to A.-S. *leoran*, to go away, find one's way. Cognate are A.-S. *læran*, G. *lehren*, to teach: cf. our 'learned', previously *lered* (G. *gelehrt*), meaning fully-taught.
- leseth all*, *Who that wold have all*: who that would have all loseth all (120). 'Grasp all, lose all'.
- lesynge*, *lesyngis*: lie, lies (*passim*); *lesynge*, lying (80 twice, 150). O.-E. *læsung*. Cf. 'Thou shalt destroy them that speak leasing'—*Psalm* v, 6; also *Ps.* iv, 2.
- lete*: leave (16, left), 145, leave-off (33, l. 29), left (86). O.-E. *lætan*, D. *latan*, Mod.-G. *lassen*.
- lette*: hinder (77, 81). Cf. our phrase 'without let or hindrance'.
- lettyng*: hindrance (23); *lettyngis*, hindrances (81). O.-E. *lettan*, Mod.-G. *letzen*, to hinder.
- leue* (leave): omit (118); *yf he wil not leue of herbi* [hereby], if he will not thus settle the matter (88).
- lewde fool*: vile fool (18); *lewde maners*, ignorant manners (109). A.-S. *læwede*, lay [cf. layman], from L. *laicus*. Originally meaning 'unlettered' hence 'coarse', degenerating to 'vile'.
- lief*: dear (61); *lyef* (12, l. 29, 25, 78 twice); *lyeust*, dearest (55). A.-S. *læof*, D. *lief*, G. *lieb*. Survives in our phrase 'I had (would) as lief'.
- lift-side*, *The* (21): the left side. The unlucky side.
- locked*: caught (139). A.-S. *loc*, Germ. *Loch*, hole, O.-Norse *lok*, lid. The lock of a river, of a gun, locket, locker (incl. Davy Jones') are all derived from it.
- longe*, *Atte*: at length (98).
- longen to*: belong thereto (10).
- loos*: praise (141). The word is not in the Flem. original or in *Reinaert II*. O.-F. *los*, *loos*, L. *laus*. Cf. 'for it is writen "that the olde good loos and good name of a man is soone goon and passed when it is nat newed ne renouelled—"' Chaucer, *Tale of Melibeus*, ll. 3037-8.

CAXTON'S WORDS AND PHRASES

- luste*, vb.: desire (121); *luste*, rejoiced (66); *lusted*, desired (17), adv. *lustly*, delight-full (107), subst.: delight (104) Derived from A.-S. *lystan*, to long for—not in any special amatory sense. D. *lust*, G. *Lust*, pleasure, delight.
- lycourous*: dainty, pleasant. In the narrower sense *lecherous* was used. Both from O.-F. *lecheor*, to lick.
- lyeth that in your weye whether . . . ?*, *What*: What has it got to do with you whether . . . ? (127).
- lykke theyr fingres*: lick their fingers (144). We should say 'lick their spittle (or boots)'.
- lynde*: lime-tree (39). G. *Linden*.
- made that*: caused to be (36).
- male*: wallet (9, and *passim*): knapsack, pilgrim's-scrip.
- Male quæstisti et male perdidisti* (6); 'evil lost that is evil won'. A proverb.
- malle*: club (16). O.-F. *mail*, L. *malleus*.
- manchettis* (manchets): rolls (85). Norm.-F. *manchette*, F. *michette* (Skinner). Minsheu derives it from *main*, because it was small enough to hold in the hand. They were small loaves or rolls made of the finest wheat. In Prov.-E. use in Yorks, Lancs, and West Country (*Eng. Dial. Dict.*).
- Mare Story: (76). The fable of The Wolf and the Mare was very popular in the Middle Ages. It forms the 91st story of the *Cento Nouvelle Antiche*. Cf. 'The gretteste clerkes been not wisest men, | As whilom to the wolf thus spake the mare.'—Chaucer, *Reeve's Tale*, 4054-5. See *clerks*, *sup.*
- market*: traffic (16). L. *mercatus*, D. *markt*, Mod.-F. *marché*.
- mathes*: maggots (86). O.-E. *matha*, worm, maggot. An alternative form is *madde*: 'mawkish' is a derivative, and *moth* probably cognate.
- mawede*: mewed (25).
- maye, Fro rome to*: from Rome to May (50). 'A bantering expression equivalent to the English one, From the first of April to the foot of Westminster Bridge. Similar forms of speech occur in the *Reinardus*, as 'inter Pascha Remisque feror'—lib. ii, 690; and again 'inter | Cluniacum et Sancti festa Johannis obit'—iv, 972. The French have a similar saying 'Cela s'est passé entre Mauberge et la Pentecôte.' (Thoms, *Reynard the Fox*, p. 180).
- me wold*: one would (106, l. 9). Fch. *on*. In 106, l. 34 Caxton uses *one*.
- menour* (manner), *With the*: in the very act (6), i.e. with the stolen goods in his hands. F. *main*, L. *manus*. The law-phrase 'to be taken in the manner' is a corruption of 'to be taken with the mainour', *cum manuopere captus*. See Skcat, *s.v.* mainour, and Wedgwood. By Danish law a thief so taken might be hanged on the spot without trial.
- meschief*: misfortune (144).
- mete* (meat): food (3, and *passim*); *metes*, foods (74). A.-S. *mete*. Originally not limited to flesh-food: cf. our 'meat and drink', 'grace before meat'.
- meyne* (meinie): household (124). O.-F. *mesnie*, defined by Roquefort as 'famille, maison tous ceux qui la composent.' From L. *mansio*, an abode. See Du Cange, *s.v.* Maisnada.
- Mirror Story: (106). The story occurs in Robert's *Fables Inédites*, i, 195 sqq.
- misprised*: slighted (4). F. *méprise*.
- moder naked*: mother - naked (25.) As naked as when he was born.
- moghettis*: paunch (116).

GLOSSARIAL INDEX AND NOTES

- more than*: bigger than (124, twice). M.-E. *more* very commonly refers to size rather than to number. So used in 'more's the pity', 'more or less,' 'the more fool you', etc.
- morrow, To-day by the*: to-day in the morning (67). M.-E. *morwe*, G. *Morgen*.
- mowe*: be able to (1). O.-E. *mugan*, O.-H.-G. *mugan*, *magan*, Mod.-G. *mögen*. Past tense *meahte*, *mihte*, Mod.-E. *might*.
- murdre abydeth not hyd*: it shall come out: murder abideth not hid: it shall come out (112). Cf. Chaucer, *Nun's Priest's Tale*, 4242: 'Mordre wol out, that se we day by day'; Shakesp., *Hamlet*, II. ii, 630-1: 'For murder, though it have no tongue, will speak | With most miraculous organ.'
- mysdede* (misdid): wronged (146).
- mynusshed*: *mynusshed* (151): diminished, reduced.
- mysake*: renouance (146). Flem. *mis-saecken*.
- neue*: nephew (12); *newew* (77, 78, 80, l. 1); *newewe* (80, last l., 81).
- nyce, Ouer*: over-foolish (69). L. *nescius*, ignorant; later meanings, lazy, fastidious, dainty. Cf. Robert of Gloucester, *Chron.*, p. 106: 'for he was nyce, and knowthe no wisdom'.
- nyckers*: nickers (126). 'Disorderly people, who, like the Roaring Boys, insulted passengers and attacked the watch' (Nares). Thoms considers that the word contains an allusion to the Evil One, Old Nick, 'Nikar (Hnikar) being the name Odin assumed when enacting the destroying or evil principle.' Martin (*Reinaert*, p. 403) refers to Grimm's *Mythol.*, 456.
- olde ferners*: old-times (38). O.-Low-G. and Mod.-G. *fern*, the past. Cf. 'Ye kindenesse that mine evencrestene [fellow-Christians] kidded me fernyere'—Langland, *Piers Plowman*, 440; 'Ye lost of vernyere'—*Ayenbite of Inwyrt* [Again-bite (=Prick) of Conscience], 92. Equivalent to 'auld lang syne' [Title of a song by Burns (1788)].
- ones*: one day (35).
- ordeyned*: arranged (112).
- orguillous* (orgulous): haughty (43). O.-F. *orguel*, pride, Mod.-F. *orgueilleux*, proud. In *Story of Genesis and Exodus* [c. A.D. 1250] *orgul-prüde*=pride is used. Shaks. has *orgulous* in *Troil. and Cress.*, i, Prol. 2.
- otherwhyle*: sometimes (78, 81, 91), otherwise [than] (75); *other whyle* (81); *other while* (127).
- ouer alle*: everywhere (60, 146); *oueral* (148); *oueral*, in all cases (91).
- ouerthrowe*: fall down (140). Here used reflexively.
- palster*: palster (57, 59, 69). Dut. *palster* a staff with an iron spike carried by every pilgrim. See Fosbroke, *Brit. Monachism* [1843 ed.], p. 316.
- pay you mercy, I wolde*: I would p[r]ay you of mercy: (38). Probably a misprint. Flem. text is '*ic bade halver ghenade*'.
- payd, Wel*: well satisfied (19, 24, 34, 143). Cf. 'Who so that halt [holds] him paid of his poverte, | I hold him rich, al had he not a sherte'—Chaucer, *Wife of Bath's Tale*.
- payne*: trouble (107); *payne your self*, exert yourself (132). Cf. our 'pains-taking'.
- perles in his eyen*: pearls in his eyes (106), a cataract in the eye.
- personably*: gravely (57).
- Placebo domino* [in regione vivorum]: (10); *playe placebo*, play *Placebo* (81). *Vespers* for the dead. To 'sing *Placebo*': to seek to curry favour. The *Placebo* was the *Vesper Hymn* for the Dead (Du Cange). Harrington's *Epigr.*, bk. ii, 56 is '*Of a Preacher who sings Placebo*'—described as 'A smooth-tong'd preacher, that did much affect | To be reputed on the purer sect. . .'
- plat*: flat (45, 130, 137). M.-E. is usually *flat*; L. *planus*.

CAXTON'S WORDS AND PHRASES

- plat-blynde*: stone-blind (133).
playe his olde playe: play his old game (4).
plompe: dull (80, 126). D. *plomp*, blunt, clownish. The idea is retained in 'fat-headed,' etc.
polayle: poultry (33, l. 14); *polayll* (33, l. 29), 137; *polaylle* (33, l. 26, 34, l. 1); *polayl* (34, l. 4, 41, 99); *poleyl* (33, l. 32).
pot may goo so longe to water that at the laste it cometh to broken hoom, A: (83). A proverb.
preyse to moche the daye tyl euen be come, Me ought not: (93). A proverb.
preyse: prize (13); *preysed*, prized (106), *prys*, value (19), praise (141). O.-F. *pris*, Mod.-F. *prix*, L. *pretium*; *dedes of prys*, deeds of repute (106).
pyked and stryked: took themselves off rapidly (88). 'To pyke and stryke (or streke)' was a phrase in common use for rapidly retreating, 'cutting one's sticks'. Cf. Lydgate, *Assembly of Gods* [c. 1420]: 'Then Reson hym commaundyd pyke him thens rapidly.' See also *stryked forth*.
pykforkes: pitchforks (120).
pylle: rob (144). See *scatte and pylle*.
queues: queans (120), hussies. The same word as *queen*, originally meaning 'woman'. In *Piers Plowman* the author says that in the grave all are alike: you cannot tell a knight from a knave, or a queen from a quean. (Skeat).
quyte: requite (39).
rasyng ayenst his deth: defence against his death (113).
raught: reached (67, 68, 135); *raught out*, tore out (25).
rauyne: greed (116); *rauayn*, greed (134). O.-F. *raviner*, to ravage, from L. *rapina* (*rapère*, to snatch). Survives in 'ravenous'.
rekene (reckon): explain (41); *rekened*, explained (41).
repent yow, It shold: you would rue it (92).
reprised: reprehended—*v. comprise*.
reysed: raided (52). Cf. Chaucer, *Prologue*, l. 54: 'In Lettow hadde he reysed and in Ruce'. O.-Fch. *reise*, *raise*, a military expedition, raid: *v. Du Cange, s.v. reisa*.
ridge: back (54). A.-S. *hrycg*, D. *rug*, G. *Rücken*, back, ridge. Gk. *ῥάχαις* is used in both these senses.
right, ryght: justice (2; and *passim*); law (21); of *right*, by law (70). A.-S. *riht*, D. *regt*, O.-H.-G. *reht*, Mod.-G. *recht*, L. *rectus* (= *reg-tus* from *regere*, to rule), erect, correct, upright, just, exact.
right and reson, Without: (116). Early example of this alliterative locution: *right and reson* are brought together also on p. 6.
right as: exactly as (14), just as [if] (34, 57), just when (66), as soon as (67).
romed (roomed): quitted (37, 132); *ruymed* (75); *rume*, quit (89). A.-S. *rumian*.
rored: troubled (79), Mid.-D. *roeren*, to move, stir. The 'Roaring Boys' was a cant-term for the noisy young bloods of earlier days. Middleton's play *The Roaring Girl* pictures a female example.
rowme: doubtfully (137). Perhaps 'ruefully', from D. *rouw*, sorrow.
rutsele ouer: slide over (19). D. *rutsen*, *rotsen*.
rybadously (ribaldously): scurrilously (121).
rydyngge knot: slip-knot (39).
rys, doo blosme aagayn, She hath the: she hath caused the twig to blossom again (100). Cf. Florio, *World of Wordes* [1598]: 'Boschetto: a grove . . rispe . . lushe or lime-twigge to catch birds.' *Rise-wood*, small wood cut for hedging; *rise-dike*, hedge made of boughs and twigs.
sauē me harmles: secure me harmless (56).

GLOSSARIAL INDEX AND NOTES

- scathe*: damage (8, 143). A.-S. *scathian*, D. and G. *schaden*, to harm. For intensification's sake, usually joined with another noun: the examples in this book are: *harme and scathe* (16, 24, 35); *hurte and scathe* (35, 38); *no hurte ne scathe* (138); *lyf-scathe and hurte* (81, 123); *skathed*, damaged (6).
- scatte*: treasure (41). O.-E. *sceat*, treasure, money, tribute, taxes, O.-F. *escot*, payment; G. *Schatz*, treasure. Some A.-S. coins are denominated *sceattas*. Survives in 'scot and lot', 'scot-free', 'not to have a shot in one's locker', to be penniless.
- scatte and pylle*: tax and rob (144). *Pill*: mid.-L. *pillare*, to plunder (Du Cange). Cf. *Merlin* [c. 1450]: 'thei cessed neuer to robbe and pile our londes'; and our 'pillage'. See also *pylle*.
- seke on*: look to (87).
- Serpent and Man Story: (93). One of the commonest fables in the literature of the Middle Ages. It is given in Robert's *Fables Inédites du 12-14-me Siècles*, II, pp. 51, sqq.; and in Barbazan's *Fabliaux*, ed. Méon [Mone], II, pp. 73 sqq.; elsewhere.
- sette by*: set by (83-4, 88, 139 twice); *as he had nought sette thereby*, as if he cared not (3); *sette not thereby*, care not (110).
- sette hym, Coude*: could practise (148).
- shalmouse*: shalms (66); *shalmoyses*, shalms (142). Shalm, or shawm: 'An ancient wood-wind instrument of conical bore played with a double reed. . . During the reign of Henry VIII the instrument attained to Court use. . . Sir Thomas Elyot, in the *Castel of Helthe* (1533) recommends the playing of Shalms for the reason that he gives when approving of the Sackbut, for they "requyre moche winde", and are thus beneficial to the "entrayles whiche be underneth the mydreffe" . . .'—Pulver, *Dict. of O.-E. Music* (1923), s.v. Shalm.
- shamefast*: modest (105); *vnshamefast*, unshamefaced (149).—*fast* is a folk-etymology. A.-S. *scamu*, shame, and *fæst* fast, firm.
- shames deth*: *shame's death* (18, 38). Cf. 'Therefore at hym thay hade envy, | A tornament than did thay crye, | Thay thoghte to do hym quede [harm], | And schames-dede with-alle'. *Isumbras*, 612-5. On p. 72 a *shameful deth* is used.
- shoef and stack*: shoved and stuck (120, 120-1).
- shoon*: shoes (54). This is the form used in four cases in ch. xviii and on p. 75. In ch. xix spelt *shois*, *shoys*, *shooes*, *shoes*, *shoen*.
- shrewd(e)*: knavish (67), sinister (21), villainous (24); *a shrewde stroke* is left: the word has survived in a few such phrases; *shrewdly*, knavishly (22); *shrewdness*, knavery (134).
- shrewe(s)*: (*passim*): knave(s). Also spelt *shrewes*, *shrewys*; *shrewessh*, knavish (26).
- siede* (seethe): boil (35); *syedyng*, boiling (144, 145). A.-S. *sēothan*, D. *zieden*, G. *sieden*, to boil. The past participle was *sodden*, which has come down to us in the sense of 'soaked'.
- sire, pour dieu* . . . *legierement*: (70). This metrical passage is taken by the Flem. prose original from the old poem, and retained by Caxton (Thoms, p. 183).
- skylled*: acquitted (53).
- skylleth not*: matters not (89); *what skylleth this wordes?*, what matter these words? (114). O.-Norse *skilja*, to separate, hence, Mid.-D. *schillen*, distinguish, make a difference. In very common use from 1550 to 1650.
- slauyne and pylche*: pilgrim's garment and fur-wrapper (9). *Slauyne*: Mid.-L. *sclavina*, O.-F. *esclavine*—is the robe worn by pilgrims: v. Du Cange, s.v. *Sclavina*. *Pylca*, A.-S. *pylce* (L. *tunica pellica*), a coat or cloak of skins—later, of any coarse material. "His coates were fit for the weather; his pilch made of swine's leather".

CAXTON'S WORDS AND PHRASES

- The term 'pilch' is still used in our nurseries for a flannel cloth to wrap about the lower parts of young children, as it was in 1694 (*v. The Ladies' Dictionary*, 1694). Willems' *Reinaert* mentions only the *slavine*.
- slee*: strike (110). A.-S. *slean*, O.-Low-G. *slahan*, to beat, slay; Mod.-G. *schlagen*, to beat.
- slep**id*: dragged (31). The Flem. word is *sleepten*; Mod.-G. *schlûpfen*, to slip, glide. See *slyper*.
- slepte your dyner?*, *Have ye*: have you slept off your dinner? (77).
- slonked her in*: swallowed her (68); *slange them in*, swallowed them (68). Dut. *slokken*, to swallow. An example of Caxton's Anglo-Dutch. See also *forslongen* 'swallowed in' is used on pp. 44, 73, 111.
- slyper*: slippery (130, 134). See *slep**id*.
- smeke*: cajole (114). Mid.-D. *smeken*, G. *schmeicheln*, to flatter.
- smoked*, *His skyn*: his skin smoked (8): *smoke*, to beat severely, to cause to throw off a vapour from blows. Cf. Shakesp., *Kg. John*, II, i, 139: 'I'll smoke your skin-coat, an I catch you right'.
- snelle*: quick (134). O.-E. and Mid.-D. *snel(l)*: Mod.-G. *schnell*.
- so were that*: it is true that (113).
- sondrelly*: particularly (87). A.-S. *syndrig* plus *-ly*; G. *sonderlich*, especially.
- sorouwe*, subst.: (*passim*): anxiety, care. A.-S. *sorg*, *sorh*; G. *Sorge*. Eng. *sorry* has no etymological connection with it.
- sorouwe*, vb. (*passim*): to be anxious, have a care (for), provide (for), find means, take thought, trouble oneself.
- sorouful*: *auxious* (71), careworn (42), sorrowful (85, 102).
- souldye*, subst.: pay (46). Mid.-L. *soldum*. O.-F. *soude*, *solde* (whence *sou*, the coin), pay. A few lines below occurs *souldyour* (soldier), a mercenary (*merces*, reward). Weekley quotes Schiller, *Picc.*, ii, 7: 'Und sein Sold | Muss dem Soldaten werden; danach heisst er'.
- spynde*: larder (30). Mid.-D. *spynde*, *spinde*, Mid.-L. *spenda*=*expenda*, *N.E.D.* Probably a Caxtonian transference.
- spytous*: spiteful (134).
- stake on*: stuck at (120); *steking*, thrusting (119).
- ster* (start): leapt (94), started (127, twice).
- stoppemaker*: bucket-maker (17). O.-Norse *staup*, bucket, A.-S. *stoppa*, Mod.-E. *stoup*, wooden mug. The Flem. word used is *stoppelmader*. Hoffmann, in his Glossary to the Low-Germ. edn., which has *stoppelmeter*, explains it as stubble-meter, 'used ironically for tithe-collector'.
- stoundmele*: from time to time (48). Ray, *Coll. of Eng. Words*, 2nd ed. (1691), p. 116: 'Stound: a little while—Suffolk'. M.-E. *stound*, *stowne* (G. *Stunde*), hour, and *mele* (G. *Mahl*), time.
- stowte* (stout): strong (17).
- straite*: narrow (104).
- stratchid* (stretched) *hym*: exerted himself (117). Cf. 'to extend oneself', 'spread oneself'.
- straw fro the ground*, *The kyng took vp a*: (48). Thoms (p. 180) has a good note on this and the succeeding passage where the Fox takes up a straw and proffers it to the King: '[they] contain allusions to one of the most ancient symbolical forms which exist in the early laws of the Roman and Germanic nations; and the lawyer who speaks of agreements and stipulations [*stipula*=stalk, straw] little thinks how much of legal archæology is involved in the latter word (*v. Grimm, Deutsche Rechtsalterth.*, pp. 121 sqq. and Michelet, *Origines du Droit Frç.*, p. 120'. Weekley says: 'connection [cf. 'stipulate'] with L. *stipula*, straw, is rejected by mod. authorities, perh. too readily, for the derivation of leg. expressions from symbolic acts is common in primitive lang.'

GLOSSARIAL INDEX AND NOTES

- strete, Went he his*: went he his way (68). A.-S. *stræt*, L. (*via*) *strata*, G. *Strasse*.
- strobe* (strap): noose (39).
- stryked forth*: struck forth (132), *stryked him forth*, struck forth (81). A.-S. *strican*. Cf. Langland, *Piers Plowman*, ed. Wright, ll. 163-4: 'With sterne staves and stronge | Thei over lond straketh'. See also *pyked and stryked*.
- supposed*: expected (93, 95, 133).
- suthe lyes*: subtle lies (78); *subtyl*, subtle, *subtylly*, subtly, are used on p. 1.
- sybbe to*: related to (64, 125). Related by blood. G. *Sippe*. Cf. Chaucer, *Tale of Melibeus*, 2565-7: 'youre kyndrede nys but a fer kyndrede, they been but litel syb to yow, and the kyn of youre enemys been ny syb to hem'.
- sykerly* (securely): surely (5, 110, 117, 146).
- sykernes*: security (110). A.-S. *sicor*, from L. *securus*, free from care (*cura*), from which also, through F. *sûr*, comes *sure*. G. *Sicherheit*.
- syngular auayl*: particular advantage (114); *synguler profytte*, particular profit (98, 109, 145).
- tabart*: coat (65). O.-F. *tabar(t)*. A sleeveless coat, open before and behind, originally worn by peasants and later by nobles over their arms, to distinguish them in the field: now only worn by heralds. Certain Scholars of Queen's College, Oxford, are to this day called 'Tabardar Scholars', after their original dress.
- take in, The stryke that he was*: the stroke that he received (39).
- tatelyng* (tattling): stammering (80). The Flem. word is *tatelen*, D. *tateren*, to gabble, stammer. Kilian translates it *balbutire*. Onomatopoeic in origin. Mod.-E. *tittle-tattle*=tittering tattle (tit-tit-tit-tat-tat-tat).
- to-* as an intensive prefix, generally preceded by *al* (all) as an adverb signifying wholly, utterly—was, in earlier English, attached to nearly 100 verbs. Mod.-Germ. *zer-*, e.g. *zerbrechen*. Cf. 'And a certain woman cast a piece of a millstone upon Abimelech's head and all to brake (to brake in *A.V.*) his skull'—Wielif [tr.] *Judges*, ix, 53; 'Rather thanne he schulde be forlorn, | Yit I wolde eft be al to torn'—*MS. Coll. Caii Cantab.*, E. 55, f. 25 (quoted by Halliwell); 'His overslope nys not worth a myte. . . | It is al baudy [dirty] and to-tore also'—Chaucer, *Canon's Yeom. ProL.*, 633, 635. The examples in this book are: *al to beten* (beaten to pieces), 26, 29; . . . *at the laste it cometh to broken hoom* (broken to pieces home), 83; *to tore* (torn to pieces) 8.
- unauysed*: unawares (79).
- vnberisped*: v. *beryspe*.
- vngheluk*: misfortune (104). G. *Unglück*.
- vnhappe*: misfortune (21). Flem. original reads *onghelucke*.
- vnnethe*: scarcely (25, last l., 41, 55, 115, 120); *vnneth* (78): *unnethes*, 47.
- vnshamefast*—v. *shamefast*.
- vnthriftes*: good-for-nothings (121).
- vnthriftly*: witless (45). To *unthrive*, to be unsuccessful; cf. *Cursor Mundi*: 'His wif made him to unthrive' (quoted by Halliwell).
- vp so doon*: upside down (92). Cf. 'And I kan, by collusyon, | Turne alle estates up-so-doun, | And sette though ffolke hadde it sworne, | That is bakward to go byfforne'—*MS. Cotton. Tiber. A. vii, f. 66* (Halliwell).
- venyson* (venison): game (18, 125); *veneson* (23). F. *venaison*, L. *venatio*, hunting or the produce thereof; any game taken in the chase, especially deer and wild-hoar.
- vyseuse, A*: a phantasia (6). Kilian defines the word as *visum, spectrum, phantasma, phantasia*.

CAXTON'S WORDS AND PHRASES

- wapper, therwyth they wapped, A grete leden*: a great leaden flail: there-with they wopped (16). Flem. text is *grooten loden wappere*. It is not clear what the implement actually was: perhaps our Mid.-Eng. word *wappe*; a blow is connected. Halliwell has *wap*, to beat; Mod.-E. *whop*, or *whap*—perhaps an intensification of *whip*, ‘at a wapp’ (in a moment, in a crack)—*Romance of Alexander*, ed. Skeat, l. 3040.
- warrande*: warren (51).
- ware, Be*: be wary (38).
- warne*: refuse (88); *warned*, denied (100).
- wene* (ween): (*passim*) think; *wenest*, thinkest; *weneth*, thinketh; *wende*, thought, doubted; *wenyng*, doubt, expectation (75).
- welaway!*: (8, 42). From *wá lá wá*, A.-S. for ‘woe! lo! woe!’ Subsequently—by folk-etymology—corrupted to ‘well-a-day’, on the analogy of ‘lack-a-day!’ Spencer corrupted the word to *wealaway*, absence of weal.
- wente*: rolled-over (19); *wenteling*, rolling (19); *wentlyng*, rolling (26). A transference from Dut. *wentelen*, *wendtielen* (see Kilian), G. *walzen*, *wälzen* to roll. The ‘wentle-trap’ mollusc is from G. *Wendel-treppe*, winding staircase.
- wete*: (*passim*) know; *wote*, know; *wyt(t)e*, know; *wyste*, know, knew; *wist(e)*, know, knew. *I wote neuer. Yf I wiste, I know not. If I knew . . .* (62).
- wite*, vb.: find out (68); *wyte*, find out (76), wit (45, 106).
- wheel, The*: the wheel [of Fortune]: (142).
- whytsontyde*: Whitsuntide (2); *whitsontyd* (85). Open Courts, to which the feudatory nobles of the Middle Ages were summoned by the king, were customarily held at Christmas, Easter, and Whitsuntide: v. Du Cange, *Gloss. s.v. Curia*.
- who that is hardy thauenture helpeth hym*: Who that is bold, the chance helpeth him (81). *Audentes fortuna iuvat*—Virgil, *Æneid*, x, 284; *Audentes deus ipse iuvat*—Ovid, *Metam.*, x, 586; ‘*Audentem | Forsque Venusque iuvant*’—*Ars Amat.*, i, 608; and throughout classical and later literatures.
- why ne wherfore*: *why ne wherefor* (143). Phraseological.
- withholden, Better*: better esteemed (143).
- without forth*: forthwith (103, l. 2); *without forth of the glas*, round the rim of the glass (107).
- withyn forth*: throughout (106); *wythin forth*, from within (79).
- wolde*: wanted to (71, 77); *wold*, wish (124, l. 21, 138, l. 22), wished (83, 106); *he wolde wel that*, it were well for him that (54).
- Wolf and Crane Story (111).
- woned* (wont): accustomed (14, 82); used (51). Past part. of Mid.-Eng. *wonen*, to dwell, be used to. O.-E. *wunian*, to dwell.
- wonnen*: dwelt-in (46). O.-E. *wunian*, Mid.-E. *wone*, G. *wohnen*, to dwell.
- wood*: mad (54, 147). Still in provincial use in this sense in Scotland, Ireland, and N. England. O.-E. *wōd*, mad, G. *Wut*, rage.
- worden*: became (41, l. 6) D. *worden*; Mod.-G. *wurden*. L. *vertēre* is connected.
- worshyp*: (*passim*), credit, honour. Abbrev. of *worth-ship*, the *th* being lost in the 14th century (Skeat). A.-S. *weorthscipe*, honour.
- worshipful*, creditable (100); *worshipfully*, honourably (10, 142); *dis-worshipped*, dishonoured (128, 140). Our modern address to judges etc. is ‘Your Worship’, or ‘Your Honour’.
- wrake*, subst.: revenge (98, 101)—see *wreke*. G. *Rache*.
- wrange*: struggled (15).
- wrcwen*: shout (24).
- wreke* (wreak), vb.: avenge (55); *awreke and auenge*, wreak and avenge (69), *aduenge and wreke*, avenge and wreak (146). A.-S. *wrecan*, D. *wreken*, G. *rächen*, to revenge, avenge. See also *wrake*.

GLOSSARIAL INDEX AND NOTES

wryued, Rubbed and: rubbed and scrubbed (147). Flem. original has only *wreuwen*; Willems has *roepen*. Caxton makes a neat alliterative locution.

wyn: comrade (93). O.-Fris. *winne*, friend.

wynde, Aboue the: windward (133, 135).

wysehede: wisdom (85). G. *Weisheit*.

wyke: yield (89); *wyked*, departed (83). Flem. *wycken*, G. *weichen*.

wyte, vb.: blame (18). O.-F. *witan*, O.-Low-G.—*weitan*, to see, keep, impute.

yamerde: lamented (57). A.-S. *earnian*; G. *jammern*.

yet: further (3, l. 8).

yl on: badly off (94).

yonste: favour (14); *yonned*, favoured (81). A.-S. *unnan*, to favour, grant; D. *gunste*, G. *Gunst*, favour.

Muller-Logeman (p. liii) say these words are certainly influenced by the Dutch.

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