

**Ecbasis Cuiusdam
Captivi Per
Tropologiam—
Escape of a Certain
Captive Told in a
Figurative Manner**

An Eleventh-Century Latin Beast Epic

Translated by
Edwin H. Zeydel

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PREFACE

Jacob Grimm called the *Ecbasis cuiusdam Captivi* the oldest beast epic of the Middle Ages, and others have followed him in this. Whether or not this judgment is correct, the work deserves more attention than it has been accorded and, in my opinion, a higher evaluation than that given it by any writer from the time of Grimm, its discoverer and first editor, down to the present. None of the critics has more than hinted at the several original qualities which characterize it as one of the most clever and many-faceted works of the mid-eleventh century. These virtues will be discussed in the Introduction.

No satisfactory translation in any language exists. The two German renderings are old, depend on a poor text and are inaccurate as well as inaccessible. Another more recent partial translation in German is also untrustworthy. There is no English translation at all and no discussion, although the work represents a significant step in the development of the European beast fable. An exception is F. J. E. Raby, who gives a good summary of its contents in his *History of Secular Latin Poetry in the Middle Ages* 1, 1934, 269 ff. (2nd ed., 1957).

My translation, in prose, is as literal a line-for-line rendering as I could make it, even with respect to the author's illogical use of tenses. The Latin appears face to face with the English translation. It was felt that many may wish to see the *Ecbasis* in its original form, even if their knowledge of Latin is imperfect, while those who read Middle Latin will no doubt want an opportunity to compare it conveniently with the English.

The Latin text as I print it is a composite in that it offers what I consider the best reading or conjecture in every case. But where the text deviates from the manuscripts, the manuscript readings are expressly noted in the Commentary. The text found in Strecker's edition, first published in 1935, is thus occasionally altered to bring it up to date, and to conform to the present-day status of *Ecbasis* criticism. In no sense, however, is my work to be interpreted as a new critical text edition, although I have attempted to add to the research of others. Its main purpose is to make this important work available to English-speaking

scholars, students and general readers in the best possible form. It leans heavily upon its predecessors, especially Grimm, Voigt and Strecker, most of all on the last-mentioned.

The *Ecbasis* is a cento. Numerous lines are more or less reminiscent of, even identical with, lines in Horace, fewer have the same relationship to Virgil, some to Ovid and other Roman writers, more to Prudentius, and a considerable number to other late Christian writers. I discuss the *Ecbasis* from this point of view in the Introduction, offering a new approach to this phase of *Ecbasis* scholarship and calling attention in particular to its use of Horace and Virgil. I do not repeat the catalog of authors and lines which is found in Strecker's edition, pp. 46-51. The reader is referred to this work.

It is to be regretted that World War II and death deprived scholarship of the more ambitious *Monumenta* edition of the *Ecbasis* which Strecker was planning with the help of the preliminary studies left by Paul von Winterfeld after his death, which would also have contained the results of the research of Norbert Fickermann of Berlin. In this respect too the present edition, like my edition of *Ruodlieb*, now in its second printing in this same series, is not to be regarded as an attempt to take the place of any planned *Monumenta* edition.

The Introduction aims to present the unfamiliar *Ecbasis* to the English-speaking public for what it is – one of the more sprightly and entertaining works of the eleventh century in Europe – and to familiarize it with the many literary problems involved. While it is based partly upon my article "Betrachtungen über die *Ecbasis captivi*" in *Mittellateinisches Jahrbuch* II, dedicated to Professor Karl Langosch of Cologne, much new material and new points of view have been added here.

The Bibliography attached to the Introduction, while not exhaustive, lists all the more important material that has come to my attention, and serves also as a key to allusions to the works in question found throughout the book.

The Commentary combines information of a linguistic, historical and cultural nature and at the same time is devoted to textual matters. As already noted, a profound debt is to be acknowledged to predecessors. *Ecbasis* scholarship would indeed be the poorer without their contribution.

The Appendix offers the Latin text, with an English translation, of an earlier (probably eighth-century) poem in elegiac distichs which is clearly a forerunner of the *Ecbasis*, although there is little likelihood that it was familiar to our author. This poem shows that the Aesopian fable of the sick lion, with vari-

ations, was not unknown in northern Europe in the eleventh century, when the *Ecbasis* was written.

This is the sixth volume in the present series in which I have been involved directly. It is a pleasure again to acknowledge the never-failing helpfulness and friendliness of its Publication Committee, and in particular of its editor, Professor Frederic E. Coenen, to whom his Germanist colleagues everywhere owe gratitude.

Cincinnati, Ohio

EDWIN H. ZEYDEL

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INTRODUCTION

I. THE IMPORTANCE OF THE *ECBASIS*; ITS EDITORS

Neither Jacob Grimm, who discovered the *Ecbasis* in Brussels in 1834 and four years later published it for the first time in *Lateinische Gedichte des X. und XI. Jahrhunderts*,¹ nor Ernst Voigt, its second editor (Voigt ed.), 1875, lavished much praise upon the work. Grimm assigned it "far less value" than the epic *Waltharius*, which is probably over one hundred years older, and Voigt, referring to the *Ecbasis* author's borrowings from earlier authors, even accused him of plagiarism. In general later critics agree with Grimm's appraisal. Werner Ross, p. 281, claims that it has left no mark upon subsequent writers² and adds that we would render it too much honor by applying present-day esthetic standards. Karl Langosch (Reallex.) recognized the skill of the author in giving his work epic form and praised its "original features," but felt that it does not belong to the great literary achievements of its time. Strecker, the third editor (Ermini, *Poeti* contains only selections), whose edition is now regarded as standard, never uttered a general critical opinion of the *Ecbasis*. Since 1935, certainly, when Strecker's edition appeared for the first time, Voigt's redaction has suffered eclipse, although it has by no means lost all its value even now. Strecker is right in calling it "a model of industry and care" but treats it too harshly otherwise. Although Voigt's introduction has not stood up against the results of research, we owe him about twenty valuable textual improvements and many more correct interpretations of difficult words and passages. As for Strecker's edition, designed to be followed by the much fuller one in the *Monumenta* series which never appeared, Schumann criticised it quite effectively. Its main shortcoming is that, for a work designed as a school edition, it leaves the reader too often in the air and caters rather to the ex-

¹ The principal works to be cited in the Introduction and the Commentary are listed in the Bibliography following this Introduction. Henceforth they will be referred to in the abbreviated form indicated.

² On this subject see Strecker: *Ecbasisfragen*, also section 6 below.

perienced specialist. Consequently Strecker's own criticism of his predecessor Voigt that he sometimes aims wide of the mark, can justly be applied to Strecker himself.

However, in spite of the faint praise bestowed upon the *Ecbasis* during the first one hundred twenty-five years of critical preoccupation with it, and the unhistorical and anachronistic attempts to judge it on the basis of modern esthetic standards, the *Ecbasis* possesses a value beyond that which a work some 925 years old would normally have. Its value and interest are much greater than the critics have realized. It represents a blending of many genres unusual for its time, which is one of several marks of its striking originality. It contains excellent characterization. It deserves an important, though controversial, place among medieval Aesopian beast fables. Though clad in the garb of a bestiary, it presents remarkable Easter cantata or oratorio passages, in which nightingale, blackbird, parrot and swan participate. It is characterized by a high degree of wit, humor and satire, which appear not only in sly allusions to people and places, and in telling mock-heroism, but also in reminiscences of such ancient writers as Horace, Virgil and Prudentius. At times these are introduced with a deliberate incongruousness which must have had a hilarious effect upon contemporaries. Incidentally it contains some readings of ancient writers which go back to very old manuscripts.¹ Finally it is the work of a maturing, pensive man who as a youth was *discolus* (I.124), whose life has been a struggle, who is discontented with his world and his own ways, but not too old to resolve to make a new start. Such a confession by an author of the mid-eleventh century is unusual if not unique. Is this the mark of a Germanic, Faustian temperament?

II. THE MIDDLE LATIN LITERATURE OF GERMANY AS GERMAN LITERATURE

This suggests observations of a broader scope which concern the entire body of Middle Latin literature as we meet it on German soil. The fact that this literature, in a language not familiar to many Germanists today, has been much neglected, obscures the problems which should be aired. A vital question is raised when critics ask whether this literature is a part of German literature at

¹ See the Commentary on I. 282. The qualities of the *Ecbasis* will be further discussed below in section 6.

all, or a supranational, cosmopolitan, priestly phenomenon of its own. One of the best-known literary scholars in Germany today, Helmut de Boor, is particularly emphatic in asserting that the Middle Latin literature of Germany is alien to the history of German literature.¹

I am not convinced by de Boor's arguments, for I believe that *Waltharius*, Hrosvit, *Ruodlieb* and *Ecbasis*, as well as the Latin hymns and secular poems originating in Germany are not only important poetical products of their time on German soil, throwing light upon the "intellectual countenance" of their respective ages, but also form a part of the framework of German literary history. Though they may be "cosmopolitan" to a certain degree, they do not issue exclusively from a "supranational" area; they offer at the same time an insight into the progress of German literature and belong "in the stream of that literature." It should be realized that the "intellectual atmosphere" of the German monasteries is just as much a part of German cultural life as any lay ruler's court in Germany, also that if in part the lighter fictional reading and writing of the monks and clergy were not of a "popular" nature – all the quoted words and phrases are from de Boor –, then the same charges may be made against much of the literature of Germany, in German, of the sixteenth century and surely also against many of the tragedies of Gryphius. If this German-Latin literature had no German earmarks, von Winterfeld and Strecker would hardly have found the means of refuting French chauvinists (in an era now gone forever, it is to be hoped) when they laid claim to some of these works, including the *Ecbasis*, for France.

It seems safe to say that in the tenth century, certainly in the eleventh, there no longer existed a homogeneous clergy in Europe because regional attachment and ethnic differences had already made themselves felt. Middle Latin poetry had by that time assumed a regional (at times almost national) stamp in the various socio-ethnic areas, and every *significant* work originating on German soil necessarily bore the criteria of the German area.

Although this is not the place to labor the point, it may be appropriate to call attention to such a poem as the tenth-century *Carmen Cantabrigiensium* of German origin called "Modus Ottinc," in which Emperor Otto I is celebrated for a battle in which "centum Teutones" bring defeat to "milibus Parthiis" (i.e., Hungarians or Huns). Again, in the poem "Hospita in Gallia," discovered by

¹ *Die deutsche Literatur von Karl dem Grossen bis zum Beginn der höfischen Dichtung: 770-1170*. München, 1949, 96 ff.

J. Werner and first published in his *Beiträge zur Kunde der lateinischen Literatur des Mittelalters* (1905), the twelfth-century *scholaris vagans* takes a sad farewell from his beloved Swabia:

Vale, dulcis patria,
Suavis Suevorum Suevia.

Are these not clear examples of what may be called at least cultural patriotism?

Moreover, to anyone comparing the Gallic Hugh of Orléans (styled Primas) and Walter of Chatillon with the Teutonic Archipoeta, all writing in the twelfth century, the Gallic characteristics of the first two contrast sharply with the Teutonic traits of the third.

As early as 1907 the Middle Latin scholar Eduard Norden had correctly maintained: "A literary history of the declining occidental world must be classified geographically... a particularized development of the provincial literatures is clearly discernible."¹ I will devote a later article to this.

III. MANUSCRIPTS AND TITLE

There are two manuscripts of the *Ecbasis* in existence, A and B, now both in the Royal Library in Brussels. They may have come from the monastery of St. Eucharius (later St. Matthias) in Trèves (Trier). A, written in the middle of the twelfth century, has been studied frequently, B somewhat less. Grimm, their discoverer, realized that B was younger but believed they had a common source. He used A almost exclusively. Since Grimm's time it has been established, chiefly by L. Traube, that B was copied from A. Yet B offers a few superior readings (*e.g.* 1. 363). A originally contained numerous errors, but these were corrected by the scribe himself and by at least two later correctors. Some of these corrections have been incorporated in B. While B bears no title, A is superscribed: *Ecbasis cuiusdam captivi per tropologiam* (the last word corrected by Grimm from "topologiam"). The word *ecbasis* (a correction from "hec basis") can be traced through Greek literature from Homer to Menander and Polybius, often in the sense of "debarkation" or, in general "exit." In Latin, Servius uses it as "digression," and in glosses it is explained as "egressus, exitus."²

"Tropologia" occurs often in Greek and Roman rhetoricians and Church

¹ Eduard Norden, *Die lateinische Literatur im Übergang vom Altertum zum Mittelalter*, in *Die Kultur der Gegenwart* I, 8, 2nd ed., 1907, 402 f.

² See also Leitzmann in Paul-Braune *Beiträge* 41, 1916, 183, and Commentary on l. 259.

fathers from 200 A.D. on. Origenes (ca. 230) uses the verb τροπολογεῖν as “to interpret allegorically,” while the noun τροπολογία means “figural speech” in Photius (ca. 850). In Latin both St. Jerome and Apollinaris Sidonius in the fifth century use the noun and adjective as “allegorical, metaphorical speech” and “metaphorical,” respectively. Consequently the title of the work means: “How a certain captive escaped (*i.e.* strayed from home), told in a figurative, metaphorical manner.” The metaphorical element refers to the use of animals to represent men. Concerning the figural element in the Middle Ages see Erich Auerbach’s *Mimesis*, also the *Ecbasis*, 11. 39 ff.

IV. DATE AND AUTHORSHIP

Grimm reached the conclusion that the *Ecbasis* was written in the tenth century, *i.e.* before 936. This date stood for over one hundred years. Voigt and Strecker¹ agreed to it. But Grimm himself was not quite sure and reserved a possible later date – before 1056. This depended largely on whether Emperors Conrad I (*ob.* 918) and Henry I (*ob.* 936) or Conrad II (*ob.* 1039) and Henry III (*ob.* 1056) were involved in 11. 132 and 254, and 685 and 1149, respectively. Erdmann fixed the date between 1043 and 1046. Authorities like Langosch and Lehmann agree, but some histories of literature, out of ignorance more than conviction, still speak of 930. But at least three writers on the *Ecbasis*, Ross, G. Vinay and Jauss, deliberately reject Erdmann’s arguments and assign the *Ecbasis* again to the early tenth century (912). In doing so they ignore the fact that in 1890 Zacher, who had decided to endorse a very early date, had been refuted by Zarncke.

Ross, misled by this oversight, goes back to 912. He relies upon l. 69 of the *Ecbasis* but overlooks the highly developed original leonine hexameters of the poem, which would hardly have been conceivable as early as 912, also the advanced degree of humanization of the animals, and the intimate familiarity with Horace. To be sure, the *Satires* and *Epistles* of Horace were available in some French and German monasteries as early as the tenth century but were hardly common knowledge by then.²

¹ Later however (in the 'forties) Strecker was convinced by Erdmann (p. 383) that the work originated in the eleventh century.

² See Pertz 2, 125 and 536; M. Manutius, *Analekten zur Geschichte des Horaz im Mittelalter bis 1300*, 1893; also the literature given by Ross, 268. But Voigt goes too far in thinking that all non-leonine lines are borrowed.

Possibly an incidental remark of Ross (already uttered by Erdmann) deserves serious attention, *viz.* that Henry might refer to the French king Henry I, who from 1031 to 1039 ruled concurrently with the German emperor Conrad II. Since Conrad and Henry both seem to be living in the *Ecbasis*, this is a suggestion worth bearing in mind.

It should also be noted in connection with the hereditary enfeoffment of the fox by the king (ll. 1005-1013; 1119), that such enfeoffment did not become customary before the time of Conrad II. Reference too should be made to l. 1149:

In regum numero regnas Cuonone secundus,

which might be interpreted: "Among the kings you rule as the next to Conrad." If we accept the questionable syntax *Cuonone (Cuononi?) secundus* without the Horatian *ab* (*Sat.* 2, 3, 193) there could still be a hidden reference to *Cuono secundus* in the latter word. But if we join Peiper, who read *Cuonone secundo*, the allusion would no longer be hidden and in addition would constitute a good monastic jest (Conrad II can not compare with you!). Ll. 685 and 727 may also point to eleventh-century conditions.

As for the French king Henry I, he is in history a constantly embattled ruler, ever involved in struggles with nobility and clergy. Could not l. 132:

Henrici placitis cepi moderamina pacis

play ironically upon his stormy career?

Doubtless one feels partial to the German emperor Henry III as a result of Erdmann's discoveries. On the other hand ll. 254 f.:

Si daret Heinricus, vobis percarus amicus,
Porcos quingentos, vitulos totidem saginatos...

confront us with a quality for which this Henry was but little known. But that may be ironical. At any rate, it seems striking that in the *Ecbasis* both Conrad and Henry are living rulers.

The question of authorship of the *Ecbasis* presents even greater difficulty than that of its date. Grimm's attempt to ascribe it to a monastic Malchus, the name of the St. Jerome hero whose story the unicorn recounts, has found no echo. Voigt, p. 14, merely calls the author "the monk of St. Aper," while Strecker leaves the question open. But in 1957 Anton Michel proposed with confidence that Humbert, the later cardinal of Silva Candida, who lived in the eleventh century, was the author. If Michel had been less ambitious and refrained from

weakening his contention with linguistic parallels, which merely reflect the scholastic tradition of Toul, he might have been more convincing. Lehmann, Langosch (on Michel) and Brunhölzl all reject his arguments.

We assume, contrary to Wilmotte in *Revue historique* 127, 2, that the author was of Germanic stock, perhaps Alemannic from the Black Forest region, or East Franconian, but for many years active as a Benedictine monk and teacher in the Lorraine borderland near Toul, certainly pro-German, Hartmut Hoffmann, however, relocates his home in Trèves because the manuscripts seem to hail from there. He wrote the work perhaps in part as a declamatory school exercise – see l. 42, as well as the designation of roles, or speakers, in MS A –, also as an expression of his satiric-parodistic urge.

It is less likely that he himself ever fled from his monastery or even wanted to flee,¹ although he was restive under the stern monastic regulations and unhappy with monastic fare. Two considerations point to the fact that the flight and captivity of the calf are based on literary tradition rather than on any actual experience of the author.

The one is St. Jerome's tale of Malchus, just referred to, which the unicorn recounts in the course of the "inner plot" (ll. 583 and 790). The story concerns a chaste hero of Mesopotamia who flees from home to avoid being forced by his parents into marriage and who enters a Syrian monastery. There he spends many years. When his father dies, the abbot tries to keep him in the monastery, but in vain. The abbot says to him: "Ovis quae de ovilibus egreditur, lupi statim morsibus patet." On the way home he with others falls into the hands of the Ismaelites. Together with a chaste woman he is forced into servitude under the same master. He and this woman vow chastity to one another. Escaping, they are pursued by their Ismaelite master and a slave. They hide in a cave. The master sends the slave ahead to urge them to return, but the latter is killed by a lion. The master who follows him suffers the same fate. The fugitives happily reach home and dedicate their lives to the Lord, settling in Syria and continuing their platonic affection for each other.

The other point to be noted which indicates literary tradition with regard to the flight is the sentiment expressed in ll. 66 and 248, which bear a striking resemblance to a hexameter in common use as early as the tenth century as a penmanship exercise, and comparable to such a present-day typewriter exercise

¹ Erdmann, 382, and most other recent writers reject the idea of physical flight. Hartmut Hoffmann, however, impelled by his argument connecting the *Ecbasis* with Poppo of Trèves, believes that he actually fled.

as “Now is the time for all good men to come to the aid of their party” (see Hartmut Hoffmann!). It was much used in monasteries in South Germany and goes:

Infelix vitulus sudibus quam sepe ligatus.¹

The close similarity of the two *Ecbasis* lines thereto suggests that the author slyly built the variations of the well-known exercise (not once, but *twice!* – see also l. 308) into his poem and, in fact, used its sentiment as a key to the plot centering around the imprisoned calf.

There is reason, then, to contradict Grimm and to maintain that the motif of the flight (Malchus) and captivity (*infelix vitulus*) of the calf (or sheep, according to Malchus’s abbot) is older than the *Ecbasis*, but not necessarily autobiographical. Besides, recaptured fugitives from monasteries were not as a rule employed as teachers and were hardly entrusted with anything as precious as parchment or other writing materials. But perhaps the author was physically handicapped and unable to participate in the normal activities of the monks. A characterization of him has already been suggested above.

Why did he write this work? Although it is difficult to determine the motivation of a writer who lived 925 years ago, it is possible, in the present case, to hazard some guesses. As he himself says in l. 42, he meant the work to be recited (and enjoyed) by his pupils and fellow monks. Since Horace was his favorite author, he may have been encouraged by his example to use fables as a foundation. In *Sat.* 2, 6, one of his most pleasing, Horace employs the fable of the city mouse and the field mouse,¹ as Hartmut Hoffmann notes. But even without Horace, the Aesopian tradition was known in northern Europe as early as the eighth century in the poem of the sick lion, “Aegrum fama fuit” (*Mon. Germ. Hist., Poetae* 1, 62-64), where the bear instead of the wolf is the fox’s foe and the fox’s excuse for lateness is that his shoe leather wore out while he was seeking help for the lion. This is published in the Appendix. Then in the tenth-century poem *Metrum leonis*, probably by Leo of Vercelli (*ibid.* 5², 483-489) there are hints of the roles played by fox and wolf in the *Ecbasis* and in *Ysengrimus* of the twelfth century. Here the fox, though not yet the wolf’s foe, intrigues shrewdly against him to destroy him by taking advantage of his

¹ See Strecker ed., critical apparatus to l. 248, p. 9; also Bischoff, 13; Erdmann, 383 f.; and Ross, 280. The last-mentioned erroneously calls this an *Ecbasis* verse.” The last three words of l. 248 echo Hor. *Carm.* 4, 11, 23 f.

² See also *Epistles* 1, 7, 11.29 ff., where the fable of fox and weasel is alluded to.

conceit. Possibly our author was familiar with this, but it is so fragmentary, textually corrupt and difficult to construe that there is no point in publishing it here. The precise date of the events of the “outer fable” – 812 – might indicate an earlier source too.

The penmanship exercise and the author’s own unhappiness in the monastery might have strengthened his resolution to use the fable form and offered the literary idea of flight. So did the Malchus story, as well as the tale *Reparatio lapsi*, mentioned in 1. 220 (see Commentary), which assures the repentant sinner of eventual salvation. Being satirically inclined and not without humor, he introduced allusions to clergy and nobility, larded his work with echoes (some obvious, some slyly hidden, some witty by virtue of a new, incongruous context) of Roman and later Christian writers known only too well to inmates of the monastery. Finally, since tradition already linked bestiaries with the Easter season, he wove appropriate interludes into the texture of his work. In short, he strove to reveal his many talents from many angles.

V. THE PLOT

The first sixty-eight lines present the writer’s characterization of himself, his apologia and reason for writing as well as for giving his work its present form. They serve as a transition to the “outer fable” at the point when he compares himself with the escaping calf.

The “outer fable” extends from 11. 69 to 391 and relates how at Eastertime the escaped calf falls into the clutches of the “forester” (the wolf), who talks like a monk. The calf is taken to his cave but given a day’s respite of life. The wolf himself serves the calf a meal, in keeping with the practice of fattening a sacrificial animal before it is slaughtered. At midnight otter and hedgehog are welcomed as returning messengers of the wolf, bearing fish, herbs and fruits. The otter is designated to guard the calf. Lulled to sleep to the accompaniment of a zither, the wolf awakens and asks his friends to explain a disturbing dream that he has just had. He is told that it represents a warning not to harm the calf. For seven years, it is claimed, the wolf has had a clean record of abstaining from blood sacrifices. Nevertheless he persists in his gluttonous plan, comparing the calf with an Easter lamb. Meanwhile the Wasgau (Vosges) dog has told the animals of the village, corralled by their shepherd, about the calf’s plight and led them to the cave. The wolf is worried and admits that he most fears his

enemy, the fox, and urges his friends to resist the intruders. They demur and ask why the wolf and the fox are enemies.

The "inner (Aesopian) fable" extends from l. 392 to 1097 and constitutes the wolf's answer. Some generations ago, also at Eastertime, the lion, king of the beasts, was ill. All the animals save the fox came with cures. At the chamberlain's (the wolf's) suggestion the fox was to be hanged for his remissness, and so he made a gallows ready. The panther stealthily carried this news to the recreant, whereupon after solemn religious exercises the fox appeared at court and justified himself with a preposterous tale of a pilgrimage to the Holy Land. He recommended a cure for the invalid. After flaying the wolf and applying salves to the ailing king, the wolf's pelt was to serve as a warming blanket for him.

After this advice the "monastic" yea "Olympian" fox became the new favorite and regent. He now acted dubiously but strictly according to monastic rules, and no animal protested against his conduct. The leopard, appointed majordomo, later also psalmist and singer of hymns, instructed the court retainers in the care of the patient and gave them duties. The unicorn, a maiden, recited St. Jerome's story of Malchus. The proud recalcitrant hedgehog was punished. The panther, intriguing with the fox, was designated and anointed as the lion's heir amid feasting and celebration. Two singers, the nightingale and the blackbird, are now introduced by the panther. They touch the hearts of the beasts with their song about the king's sufferings and the passion of Christ. After finishing their singing – too sad for the Easter season, the panther thinks – they bathe in the Gironde estuary, near Bordeaux. Two strangers, the parrot and the swan, join them and tell of a long journey. They follow the other two birds to court, to contribute to the Easter festivities and to celebrate the Resurrection.

Meanwhile the king's health has improved, chiefly perhaps because of some wine from Trèves and much lavish feasting. The fox receives a fief as his reward. The feast over, the carousing beasts, scorning the dying wolf, stagger home. The parrot begs the nightingale to sing the recuperating king into a three-day sleep. Finally the king and his guests leave the court, the fox writes the wolf's epitaph and, escorted by the leopard, seeks his new fief.

We revert to the "outer fable" (l. 1098). The otter has observed the besieging foe, reports his observations to the wolf and dives cravenly into the river. The equally cowardly hedgehog, the owner of Stensile (perhaps representing a boastful nobleman), seeks to hide, but the wolf, misled by clever words of the

fox, shows himself to the hostile crowd, while the calf, releasing the latch, escapes. The wolf is impaled by the steer, and the fox writes his epitaph. On the way home the calf tells his mother of his experiences in the cave, which is described as a den of iniquity, while the wolf is referred to as Herod. But the calf admits he lost no sleep that night.

In the last six lines the poet again speaks in his own name, as he had at the beginning. He resolves to turn his back on trifles in favor of psalms. Angry with himself for his shortcomings, he vows henceforth to remain silent.

VI. A CRITIQUE OF THE ECBASIS

Considering the *Ecbasis* as a work of imaginative literature, we have found it to be rich in wit and humor, satire and irony. It also contains parodistic sallies. Some of the targets are the hypocrisy of the lower clergy in hiding their own greed under a mantle of holiness, a holier-than-thou attitude, distrust of authority in the monastery, superiors who indulge in platitudes (cf. 11. 505, 829, 991, 1001), gluttony, excessive drinking, unsanitary kitchens and servers, unwarranted pride in one's ancestry, and braggadocio. But the barbs are never pointed against the Church or against essential ecclesiastical men or matters. Many detailed allusions of course escape us after 925 years, in spite of the efforts of Hartmut Hoffmann. Indeed, Aristophanes, who wrote some 2350 years ago, seems closer to us in some respects. In part, certainly, the *Ecbasis* is to be classified as "light-hearted monastic literature," as Ross asserts.¹ But it should not be overlooked that this humor is of the typical medieval brand, in which jest and seriousness impinge upon one another.

To class the *Ecbasis* with Ross as light-hearted monastic literature solves the problem of genre only in part, however. The work constitutes also monastic literature of a serious strain. Consider the introduction of the section beginning with 1. 831:

Nunc tamen amoto queramus seria ludo...

The cantata of the nightingale and blackbird intoning the passion of the Lord is too lugubrious even for the panther. Moreover, the work is more

¹ Peiper had called attention as early as 1876 to the parodistic element. In this the *Ecbasis* is exceptional, for "parodies of epic style-patterns" are quite rare before the twelfth century. See Paul Lehmann, *Die Parodie im Mittelalter*, 1922, 31. This would offer further evidence that the *Ecbasis* can hardly date from as early as the tenth century.

than a monastic poem, light-hearted or serious, and like *Ruodlieb* reaches out beyond monastic life and into that of the mime and the secular world. Although Hartmut Hoffmann may go too far in his attempt to connect it with events of its day, particularly as they concern the pilgrimage of Archbishop Poppo of Trèves and his troubles with Count Gisibert of Salm, yet it cannot be denied that the *Ecbasis* deals satirically too with the aristocratic laity. Vinay sees in it a reflection of Franco-German rivalry in Lorraine.

The hedgehog and the otter may be caricatures of certain contemporary nobles. We must note too what Hoffmann says about the *cygnus-psitacus* interlude beginning with l. 938. Here he detects satire against a brand of worldly wisdom which goes hand in hand with an official religiosity willing to make concessions to the lukewarm and to blink at questionable intrigues. There is evidence that charges of such hypocrisy were actually levelled against Emperor Henry III by writers in the western part of the empire, where the *Ecbasis* was written.¹

Ross and Jauss agree that the *Ecbasis* is not "the oldest beast epic." Ross, p. 281, looks at the work as merely one attempt among many to give the material literary form. Though this may be true, we today do not possess these "many" versions. The appropriateness of the term "epic" as applying to the *Ecbasis* has also been questioned. True, the enmity of fox and wolf, like the fable-form itself, can hardly be called epic in quality,² and the characters of the work still retain elements of the typical. But it would be wrong, as Jauss does, to deny the work all epic qualities, however imperfect they may be. It reveals elements of the inchoate mock-heroic epic, in that it is composed in heroic hexameters, contains a reference, though not an invocation, to the muses, is rich in persiflage, introduces actors who, though not taken from hero-lore, represent familiar traditional types in the guise of various animals known for certain qualities (the gullible ruler, the shrewd self-seeking adviser pitted against the dull heavy-handed counselor). Its plot centers around the enmity of the two protagonists caused by the attempt of one to wreak the other's downfall. Consequently the term "oldest beast epic," perhaps with the qualification "known to us today," can still be used legitimately to describe an essential character of this unholy secular bible.

The fable-form as we find it in the *Ecbasis* is unusual; we are dealing with a

¹ Concerning satire against the lay aristocracy in the *Ecbasis* consult also Karl Hauck.

² The moral of *both* fables is: "The biter will be bitten," as seen in l. 767: *Decidit in laqueum, quem fraude tetenderat, ipsum.*

fable compounded – a fable-background or frame, within which another fable is mounted. It was also found to present a lively dramatic dialog which begins in the “outer fable” with l. 119 in a conversation between calf and wolf, and in which otter and hedgehog take part. The “inner fable” consists in the main of the wolf’s story, but it lapses over into the conversations of the earlier generation of lion, fox, leopard, boar, hedgehog and panther. This dialog is marked by liveliness and dramatic vigor. Beginning with l. 830 the Easter cantata of the nightingale and her companion, the blackbird, is heard, and in l. 932 the parrot makes his entry with the swan and adds his contribution to the festivities. The satirical and parodistic element was discussed earlier in this section. As for the author’s confession of his own shortcomings, it concerns his day-dreaming and trifling, his lack of sociability and his “hoarse-voiced braying,” or bitterness and criticism of others while overlooking his own flaws; and his promise to reform.

No doubt, then, the *Ecbasis* is many-faceted and hybrid. But the term “hybrid” is not necessarily derogatory. The quality of a hybrid depends upon how well its component parts are integrated. The answer to this question may well be left to the reader.

In section 1 above Ross was found to contend that the *Ecbasis* has left no mark on later literature. But as Voretzsch (*Preuss. Jb.* 80) and Foulet (*Le roman renard*, 371), mentioned by Jauss (pp. 84-85), indicate, four points used in later versions of the fable of the sick lion, occur for the first time in the *Ecbasis*. They are: 1. fox and wolf are uncle and nephew, 2. the wolf has a gallows erected for his foe, 3. the fox is warned of danger by his friend, the panther, and 4. parallels are suggested between the animal kingdom and the feudal hierarchy. These points have some significance.

VII. THE ECBASIS AS A CENTO

It is surprising that Grimm and after him Voigt misunderstood almost completely the use of entire lines, partial lines and phrases from about forty poets of antiquity and the early Middle Ages, primarily Horace, Virgil and Prudentius. The *Ecbasis* contains about 230 borrowings (ranging from slight to word-for-word) from Horace, 90 from Prudentius, 50 from Virgil, fewer from Ovid and other Roman writers, and about one hundred from late Christian authors other than Prudentius.¹ It is a mosaic, so to speak.

¹ The *original* lines are usually leonine. See p. 5, footnote 2 above.

As already noted, the *Ecbasis* author made his work a cento for very specific purposes, not least for humorous or mock-heroic effect. Probably his pupils found great pleasure in discovering these borrowings and identifying them, as a detective would. It may be too that this activity was a part of their scholastic requirements. It is certain that such a line as 434:

Non tamen indecorem sua se regina relinquit,

borrowed from a very dramatic passage in the *Aeneid* 11, 845, achieved a decided parodistic, mock-heroic effect. This is increased when one considers that the queen in this case is the shrewd fox, the reward that “she” offers, fox gold, and the recipient is the panther. In this connection Hoffmann, p. 301, thinks of Queen Gisela, the mother of Emperor Henry III. Humorous too is the variation of Horace *Ep.* 2, 2, 104 in l. 411, where Horace’s *finitis studiis* becomes *finitis stadiis*.

To determine how far the *Ecbasis* may be regarded a Horatian-Virgilian cento, the work has been studied on the basis of Strecker’s data in his edition, pp. 46 ff. The purpose was to determine how many lines derive wholly, or nearly so, from Horace and Virgil – over one-half of the borrowings are from them –, how many are borrowed in part, and how many contain only faint echoes. The result is that approximately one-fourth of the lines contain reminiscences of Horace or Virgil, but of these fewer than eighty are identical or almost so.

Among the first 300 lines of the poem the following are identical: 11. 74 (combination of two), 114, 116 (combination), 118-120, 141, 142-144, 154-155, 160, 162, 182, 200, 207, 214, 218-219. Proverbial material such as students would more easily remember is preferred. It is apparent too that the identity sometimes extends over two or three consecutive lines. Example:

<i>Ecb.</i> 114 f.:	Cum prorepererunt primis animalia terris, Mutum et pingue pecus nobis fabricaverat usus.
Hor. <i>Sat.</i> 1, 3, 99-102:	Cum prorepererunt primis animalia terris, Mutum et turpe, glandem atque cubilia propter Unguibus et pugnīs, dein fustibus atque ita porro Pugnabant armīs, quae post fabricaverat usus...
<i>Sat.</i> 2, 6, 14:	Pingue pecus domino facias...

Sometimes a line is taken one-half from Horace and one-half from Virgil:

Ecb. 225: Ut te collaudem...geminumque parentum

Hor. *Sat.* 1, 6, 70: Ut me collaudem...

Virg. *Aen.* 3, 180: geminosque parentes...

Approximately a dozen of the first 300 lines stem fifty per cent from Horace or Virgil. Examples: 11, 4, 44, 117, 123. The rest, *i.e.*, one-half of the total borrowings from these two authors, show only trivial echoes, in some instances so trivial that it seems pedantic to call them echoes at all. Examples:

<i>Ecb.</i> 87: distentum tollitur uber	Hor. <i>Epod.</i> 2, 46: distenta siccet ubera
	Virg. <i>Ecl.</i> 4, 21: distenta capellae ubera
90: terram pede tundit	Hor. <i>Arte Poet.</i> 430: tundet pede terram
111: recreare...tenuatum corpus	Hor. <i>Sat.</i> 2, 2, 84: seu recreare volet tenuatum corpus
124: Imberbis iuvenis	Hor. <i>De arte poet.</i> 161: Imberbis iuvenis
204: custos si providus adsis	Hor. <i>Sat.</i> 2, 6, 15: custos mihi maximus adsis
213: Occupat ipse aditum	Virg. <i>Aen.</i> 6, 424: Occupat Aeneas aditum (6.635 is identical)
242: spelea ferarum	Virg. <i>Ecl.</i> 10, 52: spelaea ferarum

But, as noted above, the influence of Horace transcends borrowings. He may have helped suggest the fable technique, as well as that of the excursive exemplum. On the use of Horace in the *Ecbasis* see also the article of Wilmotte.

VIII. TRANSLATIONS

Because of the limited number of readers and even scholars today with a knowledge of Middle Latin, it is important that so significant a work as the *Ecbasis* should be made available in German and other modern languages. However, not a single satisfactory rendering in any language exists at the moment, although a new German translation has been announced. The present is the first rendering ever to be essayed in English.

Two antiquated German translations exist, now very difficult to procure. The first, by G. A. Weiske, appeared in 1858 in a Program of the "Lateinische Hauptschule" in Halle. It is done in the Nibelungen strophe on the basis of Grimm's edition, before the text of the *Ecbasis* had been definitely established, and is practically useless today.

The second is by Ernst Gressler (1910), in hexameters. In his review of it Strecker (Strecker-Gressler) notes two types of flaws:

1. Appearing before von Winterfeld's and Strecker's research, Gressler's work had to rely entirely upon Voigt. While using Zarncke, he overlooks the contributions of Peiper, Seiler and Rathay.

2. He translates too literally and thus becomes unintelligible to those not familiar with the original. To these general criticisms a few more specific ones may be added: 1. Gressler often misinterprets the text. *E.g. hospes* (1. 159) is not "guest;" *distractis gazis* (1. 186) does not mean "paying in cash;" *remulcent* (1. 190) is not "kisses;" *quisquiliarum* (1. 578) not "delay;" *compilat* (1. 660) not "steal;" *ore serenus* (1. 715) not "witty speech;" *saltu celebri* (1. 764) not "rapid leap." 2. The hexameter form forces him into awkward turns of phrase (11. 605-606).

3. He evades difficulties (11. 15-16), fails to explain obscure allusions (1. 97), and resorts to colorless paraphrases (1. 25).

A much more recent attempt to turn the *Ecbasis* into German is the, up to the moment, only partial prose translation of the late Horst Kusch (1957). But it presents only 11. 392-1097. Kusch's complete rendering is to be published soon, according to an announcement by Winfried Trillitzsch (see footnote 2, p. 17). It is to be hoped that numerous errors which mar the present fragment will be corrected. Some of these will be noted here.

The Latin lines (on opposite pages) are numbered incorrectly in certain places (*e.g.* 11. 485, 490, 710-730, 830-850), and excellent improvements by *Ecbasis* scholars are ignored. Examples: Grimm, 11. 693 ff.; Voigt, 1. 741; and Schumann, 11. 759 ff. The last-mentioned case is particularly surprising because of Schumann's standing. Certainly Schumann's reassignment of lines, his insertion of *semper* instead of *pardus*, and *scio* for *scit* are worth incorporation. Among the glaring errors are: 1.393, *torquetur*, not "endangered;" 1.421, *se excutiunt*, not "go away;" 1. 422, *concepta*, not "plans;" 1. 731, *citra*, not "beyond;" 1.1027, *praecoqua*, not "overripe." In 1. 394 he translates *decanie* as though it had been corrected to *decatie*.

More surprising are several translation errors which Kusch seems to have copied from Gressler: *patrinus* (1. 496), not "godfather;" *compilat* (1. 660), see above; and *saltu celebri* (1. 764), see above. One wonders also about the source for *credo* (1. 916) and the reason for copying Strecker's *immo* (1. 961) for *imo* = *imno* = *hymno*.

IX. INTERPOLATION

Frequently 1. 1224:

Versus milleni centeni septuageni

has perplexed scholars, who have proposed several solutions in an attempt to use this direct utterance of the author for determining which lines were actually interpolated. Probably Voigt had the correct answer, while Schmidt (Heidbreede-Schmidt) and von Winterfeld, with whom Strecker agrees, were wrong. This is to say that there is only a single interpolation (ll. 852-905, *i.e.*, 54 lines). Subtracting these 54 from 1224 (not counting ll. 1225-1229)¹, we get 1170, which is the expected and desired result. Ll. 906 and 907, which von Winterfeld also called interpolated, are therefore genuine.

Ross, 287, and others speak of a "revision" of the *Ecbasis* by a later monk. There is little evidence for this. In the case of a work of this kind – a genuine cento – such a revision does not seem feasible.² With the exception of the interpolation just discussed, the style of the *Ecbasis* seems uniform.

¹ See also Grimm, 287.

² For the same reason it is difficult to see how the *Waltharius*, also a cento, could have been "corrected" by Ekkehard IV. See Zeydel in "Prolegomena to an English Translation of *Waltharius*," in *Middle Ages – Reformation – Volkskunde. Festschrift for John G. Kunstmann*, Chapel Hill, 1959, 21 ff. The article "Die *Ecbasis captivi* im Lichte der Forschung" by Winfried Trillitzsch in *Forschungen und Fortschritte* 35, 5, 146ff. became available too late for consideration, but it adds little. The German-Latin, edition of the *Ecbasis* by Trillitzsch and S. Hoyer is due in the summer of 1964.

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ECBASIS CVIVSDAM CAPTIVI PER TROPOLOGIAM

- Cum me respicio transactaque tempora volvo,
De multis miror, puerilis quæ vehit error:
Nil cogitans sanum, temprens consortia fratrum
Nectebat neniis, nugis quia totus in illis;
- 5 Tempore discendi periiit cautela magistri,
Horas dictandi superavit cura vagandi.
Nam quia sic vixi, possedi nomen aselli,
Cuius raucisonum querens vitare ruditum;
Quamquam sit serum, meditabor scindere saccum,
- 10 Vt iuga torporis pellant rudimenta laboris,
Incipiens versus, quos rarus denegat usus.
Pellitur his somnus, frenatur potus et æsus,
Sepe caput scabitur, vivus conroditur unguis
Tunditur atque stilus grandi meditamine strictus.
- 15 Talia qui versat, pigritandi iura recusat,
Hic sua devitat, dum pulchra poemata cantat.
Sunt etenim quidam, si me depingere quiddam
Audierint falsi, certabunt legibus æqui
Ac mea transmisso transfigent carmina telo.
- 20 Consuescunt multi, quam qui sint carmine docti,
Longos accentus per miros vertere flexus.
Nam pede composito certans insistere metro,
Sillabicos cursus cum sim discernere tardus,
Tempora temporibus eque coniungere cecus,
- 25 Rectius hoc faciam, linguam si pressero blesam.
Scribitur et legitur, priscorum carmine scitur,
Per campos, silvas, fluvios properare Camenas,
Quo pede pervolitent vel quæ sibi carmina dicent;
Exitus et reditus quarum per maxima cautus

THE ESCAPE OF A CERTAIN CAPTIVE

Told in a figurative manner

When I look back on myself and contemplate the times that have passed,
I wonder at many things which childish error brings:
Planning nothing sensible, scorning the company of my brethren,
I was involved in puerile follies because I was wholly given to such trifles;
During the time of learning the wise solicitude of the teacher was wasted,
And my interest in giving my imagination free rein defeated the hours of
Because I lived thus I bore the name of a little ass [study.
Whose hoarse-voiced braying I now seek to avoid;
Although it is late, I plan to rend the sack-cloth
10 So that (with) my first beginnings of work (I) may throw aside the yoke of
And I may start my verses which infrequent practice frustrates. [laziness
Sleep is driven away by these, drink and food are checked.
Often my head is being scratched and my fingernail chewed,
And the stylus thumped as I am consumed by deep meditation.
Who ponders such tasks rejects the habit of laziness,
He gets around his own laziness by composing lovely poetry.
Certain people, if they hear me depicting something
Fictitious, will oppose with the laws of truth
And transfix my songs with a piercing weapon.
20 Many, especially those learned in poetry, are accustomed
To carry long melodies through artful variations.
So in striving to adhere to meter composed by foot,
Since I was late in learning to distinguish the course of syllables,
And blind in properly linking one tense with another,
I would do this better by restraining my stammering tongue.
It is written and read and known through the poetry of the ancients
How the muses romp through the fields, woods and streams,
And on what foot they flit and what songs they sing to them (the
Their extremely careful going and coming [ancients).

- 30 Commonet insulsum, ne fimo polluat aurum,
Increpat indoctum de cęlis scribere versum,
Arguit invalidum per fortia tendere gressum.
Territus hisce minis meditor desistere ceptis.
Rerum gestarum viguit mos tempore patrum,
- 35 Nullus ut auderet conscribere, quę sibi vellet,
Ni prius auditor certus foret ille notator
Disceret aut visu, quid commemorabile scriptu;
Pagina sic certa valuit sub testibus acta.
Hec ego dissolvam, raram si pono fabellam,
- 40 Confiteor culpam: mendosam profero cartam.
Sunt tamen utilia quę multa notantur in illa;
Si recitas totam, panis mercabere tortam.
Denique non prodest, sed obest, ut sepe probatum est,
Vna re quemcumque suam consumere curam;
- 45 Sed varias artes ediscant quique scolares,
Sit scola discendi, succedat cura docendi.
Sub specie certi nascetur questio scripti,
Ad quid cepissem seu talia cur replicassem;
Ad quod solvendum scribetur quid referendum:
- 50 Namque die quadam consueto more sedebam,
Inspexi quosdam generalem sumere curam,
Grandia triticeum cumulare per horrea fructum;
Illos post segetes dilectas visere vites,
Illos collectis sollertes esse vehendis
- 55 Non solis monachis, qui servant mistica legis,
Immo peregrinis, mendicis atque pupillis;
Per sibi commissas reliquos discurrere curas,
Me vero vacuo, claustrali carcere septo.
Acrem mordebant animum monimenta priorum,
- 60 Flebilibusque vagas contingens vocibus auras
Męsti fel cordis reparabam more medentis
Partim cauterio, partim medicamine puro,
Imperiosa prius defens solamina tulta;
Dicere non poteram, tacita quod mente coquebam.
- 65 Ceu truncus sterilis lignis equabar adustis
Ac misero vitulo sudibus quam sepe ligato:

- 30 Warn the foolish person not to pollute gold with filth,
Caution the unschooled against writing verse about the heavens,
And warn the weak about taking difficult steps.
Frightened by these warnings, I think of refraining from my undertaking.
The custom prevailed in the time of our fathers
That no one dared to describe any deeds he might wish,
Unless the writer himself had definitely heard
Or had been an eye-witness to what was to be set down in writing.
Thus the page vouched, under witness, for the certainty of the event.
If I offer a mere fable, I will undo that practice.
- 40 I confess my guilt: I present a fictitious work.
Nevertheless there are many useful things to be recorded in it;
If you recite it as a whole, you will earn a twisted loaf of bread.
Finally it is not advantageous, but disadvantageous, as has often been
For all to devote their care to the same matter. proved,
Rather should each scholar master different skills.
Let school be for the learner and the concern for teaching follow.
In view of what is certain let questions be asked about what is written,
Why I have undertaken such things and pondered them?
Let there be written what must be reported, so that it can be judged.
- 50 Now on a certain day I was sitting in my accustomed manner.
I saw some taking general care
To gather the fruit of the wheat in large barns,
Others, after the grain, to tend to the choice grapes,
Others, to show skill in transporting what had been collected,
Not for the monks alone who serve the obscurities of canon law,
No, also for the pilgrims, beggars and orphans.
The others were all pursuing the tasks assigned to them,
While I alone was idle, shut up in my cloistered prison.
The memory of former times gnawed at my bitter heart,
- 60 And defiling the fleeting breezes with mournful sounds,
I restored the bile of my sad feelings in the manner of a physician,
Partly with a branding iron, partly with plain medicine,
Mourning the powerful comforts of yore that have been taken away.
I could not utter what I was cooking in my unspoken thoughts.
Like a sterile trunk, I resembled charred wood
And an unhappy calf bound to stakes like a fence.

- Illi consimilis patrum frenatus habenis,
 Cuius et historiam non simplō stamine texam.
 Post octingentos domini, post ter quater annos,
- 70 Aprili mense, pasche bis septima luna;
 Sic vixit vitulus, Vosaginis partibus altus,
 Vt legitur scriptis in precedentibus istis,
 Annuus existens redeuntis tempore veris.
 Pastores ovium multi tardique subulci
- 75 Cum grege fetoso satagunt exire gregatim,
 Custodesque boum nec non servator æquorum.
 Cura pervigili dum lustrant pascua campi,
 Clauditur ille domi lugens sibi colla ligari;
 Gaudia nulla foris, intus pressura doloris,
- 80 Et quod plus istis, absunt consortia matris.
 Triste sat ingemuit, cordis suspiria traxit,
 Erigit ad celum facies atque invocat Iesum,
 Conclamat lacrimis binis pariterque vicenis,
 Vt custos stabuli solvat sibi vincula colli,
- 85 Vbere de matris quo gustet gaudia lactis.
 Hęc duo suspirat, quę per contraria tornat,
- Cumque negatur iter, distentum tollitur uber,
 Nititur arte fuge, quo possit currere late;
 Masticat, lingit, tandem sic lora resolvit,
- 90 Prosilit et plaudit, tenero terram pede tundit,
 Mugitum reprimit, vernantia prata revisit.
 Concessa est pecori libertas laxior illi,
 Scandere seu levo malit seu tramite dextro,
 Sumere seu requiem seu continuare laborem.
- 95 Cursitat ille strepens, paribus concurrere gaudens.
 Hęc cum fastidit, silve tutamina querit,
 Huius in occursum forstrarius elicit ymnum,
 Moris ut est monachis longo de calle reversis:
 „Sit salvus, Christe, servus, qui mittitur ad me,
- 100 Te fisus domino letetur semet in ipso.
 Hic habet hospicium noctis sub pace quietum,
 Ast nostras post cras sacrabit sanguine mensas;

- Qui peccare valet, valet et succumbere p̄ne⁴.
Moxque cavernosos iussus penetrare recessus
- 105 Ducitur ad lustra multo fetore referta.
Tunc lupus, ad libitum sese saciare gavisus,
Extulit hunc versum cuncta pietate perustum:
'Dicito, quid venias, qua nos ratione revisas?
Tu mihi nunc, sodes, optatus diceris hospes.
- 110 Laudes dic superis, silve novus incola surgis,
Tu recreare venis tenuatum corpus ab escis.
Tercius est mensis, quod frustror nectare carnis,
Nec biberam cratum pecudis de sanguine tinctum.
Cum prorepserunt primis animalia terris,
- 115 Mutum et pingue pecus nobis fabricaverat usus.
Ordinis est virtus, placetur sanguine divus⁴.
Incipit hec vitulus, singultim pauca loquutus,
Infans namque pudor prohibebat plura profari:
'Jupiter, ingentes qui das adimisque labores,
- 120 Peccatis noctem, quin fraudibus obice nubem.
Si redeam gratis, grates exolvero divis,
His et pro meritis dabitur caper omnibus aris⁴.
'Jam dudum ausculto, sed dicere plura retardo.
Inverbis iuvenis, Tullensis discolus urbis,
- 125 Peccatum fateor, iuvenilis me gravat error.
Hoc reus existo, nolens parere magistro.
Sensu, quo sensi, dissolvi vincula colli,
Huncce locum petii, mortem mihi forte paravi;
Hanc noxam dona; reliquam si fecero, macta.
- 130 Non facias longum, magnorum maxime regum,
Pacis palma detur, donec cras missa canatur.
Heinrici placitis cepi moderamina pacis.

Vt sunt scripta patrum, ploret transgressio fratrum:

- In levibus modicus, per fortia fortior ictus⁴.
- 135 Tum dominus cavee 'misere cupis' inquit 'abire;
Vt vult ipse deus, optatum sit tibi tempus.
Illud ad hec iubeo: mentem servare memento,

VITVLVS
SECVM.

RESPONSIO
EIVSDEM
PVBLICA.

Whoever is capable of sinning can also succumb to punishment,”
 And presently, ordered to go to a cavern-like retreat,
 The calf is led to a nook full of foul odor.
 Then the wolf, rejoicing that he can satiate himself at will,
 Uttered this verse glowing with all dutiful kindness (i.e., hypocrisy):
 “Tell me, why do you come, for what reason do you visit us?
 If you please, you will now be called a desirable guest by us.
 110 Speak praises to the gods, you appear as a new denizen of the woods,
 You come to restore by food a body weakened (by fasting).
 It is the third month that I am cheated of the nectar of meat,
 Nor have I drunk a beaker tinged with the blood of a beast.
 When the animals first crept forth from the young earth,
 Need fashioned for us mute and fat cattle.
 It is the virtue of heavenly order, the divinity is placated by blood.”
 The calf begins the following, speaking few words amid sobs,
 Childish shyness forbade him to say more:
 (Calf to himself) “Jupiter, thou who givest and takest away great labors,
 120 Spread night over my sins, and a cloud over my deceit.
 If I return unscathed, I will give thanks to the gods,
 And a goat will be offered for such services at all altars.”
 (His audible reply) “I have been listening for a long time but hesitate to
 A beardless youth, a derelict of the city of Toul. [say much,
 I confess my sin; youthful error burdens me.
 In this I am a wrongdoer, being unwilling to obey my teacher.
 With such sense as I employed, I dissolved the chains from my neck
 And sought this spot, perhaps preparing my own death;
 Pardon me this wrong. If I commit another, slay me.
 130 Do not delay long, greatest of great kings.
 Let the palm of peace be granted until mass is sung tomorrow.
 Through the decrees of Henry I have received the guidance of peace
 [(safe conduct).
 As the writings of the fathers say, let the sins of the brothers show
 [contrition:
 For trivial wrongs a moderate blow, for more serious ones a stronger one.”
 Then the master of the cave said: “Wretch, you want to leave,
 As God Himself wishes, may you have the desired respite.
 This I order for such purpose: Remember to keep your wits,

Corpore stes leto, concedens oscula caro'.
,Quid socium simulas et amica fraude salutas?'

VITVLVS
LVPO.

LVFVS.

140 ,Pellito namque famem, pransurus scandito sedem,
Nec poscar vario multum diversa palato,

Quęcumque inmundis fervent allata popinis,
Que, nisi divitibus, nequeunt contingere mensis,
Sed potius foliis parvus vescaris acerbis.

145 In gravitate cibi crescit discordia morbi.
Sunt mihi lactuce, radices, semina silve.
Sanius est multo cerebrum, qui potat acetum:
Ex vitio cerebri frenesis furiosa movetur.
Stringeris melius, si fluxa cucurrerit alvus.
150 Cursitat ericius, pomis revehatur onustus,
Luter piscator properat pro piscibus emptor.
Ne plores nimium, sed pangito carmina regum.

Poscis inane deos; inferni iure sepultus
Victima Plutonis sterneris nil miserentis;

155 Dum licet, in rebus iucundis vive beatus'.
Ille cubans gaudet, prelambens omne, quod affert,
Quid durum, quid molle foret; quid lene, quid horrens,
Quid calidum, gelidum; dominorum, quid famulorum,
Continuansque dapes succinctus cursitat hospes,
160 Fungitur officiis nec non verniliter ipsis,
Multaque de magna creverunt fragmina cena,
Quę procul instructis inculcat habenda canistris.
Jam nox per medium gaudebat currere cęlum,
Cum subito missi properant, qui munera portant:
165 Inter quę rombus, cum multo milite barbuis,
Flexilis et congrus, cum quis mugil generosus,
Gobio, sepiole, lolligo cum capitone,
Cancris, nulli, trutta, cavedonus, hicherus, allec,
Affuit et salmo nutritus flumine Hreno,
170 Nec aberat donis piscosi grex Rabadonis,
Quod fundoque Mose capitur piscis genus omne;

- Prefert se cęto spinx captus in mane Petroso,
 173 Squamigeros cetus punctis pellebat acutus.
 175 Detulit hęc luter, carus placidusque minister.
 176 Optulit ericius, spinoso vellere sutus,
 174 Rugosum piper ac costus lentumque papaver,
 Porros et caules, rafanos quoque viribus acres,
 Molles castaneas, domnis cenantibus aptas,
 His cydonia sunt, crustumia denique mixta.
 180 His ita susceptis redibetur gratia missis.
 Considunt pariter; tum sic ait ipse magister:
 ‚Septimus octavo propior iam preterit annus,
 Ex quo cum pomis, cum piscibus urbe petitis
 Mensas ornavi, convivas ipse refeci;
 185 Sic vixi monachus, claustralia iura secutus,
 Omnia distractis coemens obsonia gazis.
 Gratia sit vobis, quod sic mihi subpeditastis.
 Afficior senio, vobis mea cuncta relinquo,
 Ericio rupem, lutro pro piscibus amnem‘.
 190 Protinus arrident, collum faciemque remulcent.
 Vt me conspiciunt, confestim talia dicunt:
 ‚Mirum fit nobis: quid hic castellat in antris?‘
 ‚Dum spreuit stabulum, nostrum divertit ad antrum
 Et manet insopilis, nostris addictus habenis.
 195 Jure fruor torto, quia vivit tempore tanto;
 Me tenet huius amor, legirupis ipse vocabor,
 Mane sed officium faciat mihi more suorum,
 Sanguinis ex calice roret siccamina lingue;
 Proluet hic potus spurcamina pectoris huius.
 200 Hic fossa est ingens, hinc rupes maxima pendens:
 Mergitur in fluvium, mergens educ fugitivum,
 Si scandit rupem, prosternes hunc ab eadem;
 Ne nos implanet, constans tua cautio curet.
 Tunc mihi carus eris, custos si providus adsis‘.
 205 ‚Hoc sequar, hoc fixo conceptum corde tenebo‘.

LVPVS AD
 LVTRVM.

LVTER

Armiger ericius, clavata sindone tectus,
 Nec studio cithare nec Muse deditus ullę,

The sphinx, fished in the river Petrosus, thinks it is better than the crowd.
 173 It was sharp and drove away the scaly throngs with its points.
 175 These things the otter brought, the beloved and gentle servant.
 176 The hedgehog, clad in a thorny fleece, brought
 174 Curled pepper and mint, and sluggish poppy,
 Leek and cabbage and horse-radishes sharp in their strength,
 Soft chestnuts suitable for dining lords,
 And mixed with them quinces, and finally Crustumean pears.
 180 When those had been received, thanks were given to the messengers.
 They sit down together; then the master himself speaks thus:
 "The seventh year, nearer to the eighth, is now passing
 That with apples and fish acquired in the city
 I've adorned my tables and in person refreshed my companions.
 Thus I lived as a monk, following the custom of the convent,
 Buying up all victuals with wealth of which I deprived myself.
 Thanks be to you that you supported me in all this.
 I am burdened by old age, I leave all my possessions to you,
 To the hedgehog the cliff (castle), to the otter the stream for fishing."
 190 Forthwith they smile and bow neck and head.
 When they see me, straightway they speak as follows:
 "It surprises us: Why is he (the calf) housed in the cave?"
 (Wolf to otter) "Since he spurned the stable, he turns to our cave
 And remains sleepless, under the control of our reins.
 I enjoy a perverse right because he has lived here for so long a time.
 The love of him holds me; I will be called a law-breaker,
 But tomorrow let him fulfill his duty to me in the manner of his kind,
 Then from the chalice of blood let him dampen the dryness of my tongue.
 Let this drink wash away the impurities from my breast.
 200 Here is a mighty ditch, from here a huge cliff overhangs:
 If he dives into the stream, dive in and bring back the fugitive,
 If he climbs the cliff, throw him down from it;
 That he may not deceive us, let that be your constant care.
 You will be dear to me if you are present as a cautious guard."
 (Otter) "This I will follow, this I will keep preserved in my steadfast
 [heart."
 The arms-bearing hedgehog, covered with a nail-studded garment
 And not given to the study of the cithara, nor to any muse, [(pfeller),

Fit capitale lupi, citharizans fortia belli,
Romam, res letas et prospera queque retexens,
210 Mille triumphorum memorans ex ordine pompas
Ductaque per mediam spoliolorum fercula Romam
Omnibus ex terris, quas undique continet orbis.
Occupat ipse aditum, ne fas sit vadere captum,
Vt canis a corio numquam absterrebitur uncto.
215 Nam vitulum luter reficit, cum belua stertit,
Dulcia depromit, super hæc ortamina fudit :

,Pellito nunc vino, nunc curam solvito somno,
Forciaque adversis opponito pectora rebus:
Grata superveniet, quæ non sperabitur, hora'.
220 Ad mensam vituli legitur Reparatio lapsi.
Cum fuit expleta, collatio dicitur ista:
,Conditor ipse poli prudens fabricator et arvi,
Qui mestos refoves, vinctis solamina prebes,
In te confido, clausum me solve baratro,
225 Vt te collaudem videam geminumque parentem'.
Hec lacrimans poscit, quin completoria dixit.
Post noctem mediam, quando sunt somnia vera,
Spelunce dominus, de visis obstupefactus,
Quod strato vidit, enarrans fratribus inquit:
230 ,Dicite consocii, quo tendat visio somni.
Bruchi cum vespa, cynifes, cenomia multa
Me circumvolitabant, dente sed asperitabant,
Bini crabrones certabant stringere fauces,
Quod mihi nulla salus mansit nec vivida virtus.
235 Adfuit his vitulus celso cum carmine mixtus,
Quin etiam vulpes geminabat in ethera voces,
Ac si docta manus monstret modulamina cantus'.
,Hostibus ista tuis! Nihil est, quod tu verearis;
Credas consilio: viso salvabere somno,
240 Scilicet ut vitulum patiaris abire tenellum;
Quod si postponis, soli tibi damna parabis.
In grege muscarum noscas spelea ferarum,
Quæ te dilanient et toto corpore scindent;

LVTER.

Becomes the pillow of the wolf, strumming songs of bold deeds of war,
 Of Rome, of happy events, and recounting all kinds of good fortune,
 210 Recalling in due order the splendors of a thousand triumphs,
 And the floats bearing spoils through the heart of Rome
 From all lands which the world encompasses on every side.
 Personally he occupies the entrance, so that the captive could not escape,
 As a dog will never be driven away from greased leather.
 Now the otter refreshes the calf while the beast (the wolf) snores,
 The otter takes down sweets and in addition poured forth these exhor-
 [tations:
 "Now drive away your care with wine, now dissolve it with sleep
 And oppose adversity with a stout heart.
 A welcome hour, not expected, will come."
 220 At the table of the calf the Rehabilitation of the Sinner is read.
 When it was finished, this prayer is spoken:
 "Thou creator of the Heavens and wise Maker of the fields,
 Who restorest the downcast and offerest solace to those in bonds,
 In Thee I trust, release me shut up in the abyss,
 That I may praise Thee and see my two parents."
 This he asks with weeping and then spoke the concluding prayer.
 After the middle of the night, when dreams are true,
 The master of the cave, startled by dreams and visions
 Which he had seen when on his couch, related them to his brethren
 230 "Tell me, comrades, what my dream-vision portends. [and said:
 Insects with wasps, stinging gnats, many dog-flies
 Flitted about me and lacerated me with their teeth,
 And two hornets vied in strangling my throat,
 So that no safety remained for me nor energy.
 The calf was present among these, in the midst of a noble song,
 Nay, even the fox raised his voice aloft into the ether,
 As though a learned hand (cantor) were teaching the melody of the chant."
 (Otter) "These horrors to your foes! There is nothing you should fear;
 Trust my advice, you will be saved from the dream-vision
 240 Provided you allow the tender calf to go free;
 But if you put it off you will bring destruction upon yourself alone.
 In the swarm of flies you may recognize the caves of the wild beasts
 Which will tear you to pieces and cut up your whole body;

Nam stimuli vespe sunt vires mortis acerbe.

- 245 Binos crabrones ambos cognosce parentes,
Qui natum deflent, fauces tibi stipite figent.
In iubilo vulpis proprii cape signa meroris.
Infelix vitulus, non grata compede victus,
Exiet ad campum, bellum cum noverit ortum.

- LVPVS.
250 Quid dabis ergo boni? – sic stat sententia somni.⁴
,Hei mihi! quid faciam vel qualia verba retexam?
Quę bona distribuam? quę mundiburdia queram?
Pocis pro vitulo, minitaris pro perituro;
Si daret Heinricus, vobis percarus amicus,
255 Porcos quingentos, vitulos totidem saginatos,
Non foret inpune, quod sparsit fragmine cęnę

Vve dulcorem, solitum (mihi) ferre soporem.

Cur perit incassum tanto sudore paratum?

Quod foris excessit, nobis nullatenus hesit,

- 260 Sed post ingressum sit nobis discutiendum.
Instauret quadruplo sumptus tultos mihi simplō.
Mane canam psalmos, si tardat sacra sacerdos.⁴
Archicapellanus, camerarius et cocus almus,
Iudex consilii, quin iudex illius antri
265 Extitit ericius, perplexo vellere sutus,
Namque super cunctos nanus fuit iste sacerdos;
Indumenta novis texebat plumea telis.

LVPVS ERICIO.
,Post horam sextam capto mox tollito vitam;

Quod petiit feci, nam vix promissa replevi.

- 270 Portio nulla detur, sed ne per frustra secetur,
Dispice, neve cocoque foco tostetur ab ullo.
Hec caro nectarea festivum sit mihi pasca;
Hanc tege pigmentis redolentibus et sale pauco.
Esca multiplici ne fallas federa disci,
275 Per varios gustus hec fercula nostra regamus.
Lignum pomiferum si roras iusse fabarum,
Radix continuo siccabitur huius ab imo,
Marcescet sucus, vanescet in arbore fructus.

Now the stings of the wasp are the powers of bitter death.
 In the two hornets recognize the two parents
 Who mourn their child and will pierce your throat with a stake.
 In the joy of the fox find the signs of your own grief.
 The unhappy calf, bound with an unwelcome fetter,
 Will go forth free to the field when he knows that war (against us) has
 [arisen.

250 What good offering will you bring? – That is the meaning of the dream.”
 (Wolf) “Woe is me! What shall I do and what words shall I repeat?
 What goods shall I distribute, what assistance shall I seek?
 You beg on behalf of the calf, you threaten on behalf of one about to
 If Henry, your very dear friend, should give [perish;
 Five hundred swine and the same number of fatted calves,
 Yet the calf would not be subject to punishment because he sprinkled
 [among the crumbs of the meal
 The sweetness of the grape, to bring me wonted sleep.
 Why does that vanish in vain which I prepared with so much sweat?
 That he escaped into the open is no concern of ours,

260 But he should be cut to pieces by us now that he has entered here.
 Let him repay fourfold the costs taken from me.
 Tomorrow I shall sing psalms if the priest delays the rites.”
 As archchancellor, chamberlain, and nourishing cook,
 As judge of the council, nay as judge of the cave itself
 The hedgehog served, clad in a thick coat,
 And their priest over all was the dwarf;
 He had woven downy garments of new woofs.
 (Wolf to hedgehog) “Soon after the sixth hour take the captive’s life;
 What he has asked, I did, and carried out what I had scarcely promised.

270 Let no portion of him be given to anyone and let him not be cut to pieces,
 And see to it that he shall not be roasted by any cook at the hearth.
 This nectar-like meat shall be a festive Easter lamb to me;
 Season it with fragrant spices and a little salt.
 Lest you violate the table of the Covenant by elaborate food,
 Let us season these our courses with many condiments.
 If you moisten the wood of a fruit tree with the broth of beans,
 Its root will immediately be dried from the bottom up,
 The sap will evaporate and the fruit on the tree vanish.

Tussis sicca fabis asino sit gloria dulcis,
280 Sit vox scabra fabe porcello gloria palme.
Hisce fabis virtus viciata est corporis huius,
Nec possum teneram telluri affligere plantam;
Sic perii, solitum dum non habet arida pastum,

(Sint hec barbaricis mandenda legumina Francis),
285 Sic erit nullus honus: potior mihi pristinus est mos,
Hunc morem repetam, <nunc> ad mea prisca recurram.
Devoro nunc carnem, preclaram persono vocem,
Sunt vituli carnes pociores quam gobiones,
Inde traham sucum crassoque humore salutem,
290 Fit rubor in facie, pallor tabescit in ore,

Blandus corde sapor, flagrans odor, apta voluptas;
Omnia percurram, quo limum pectore pellam.‘

LVTER.

,Ah, perversa vigent, legalia iura fatiscunt.‘

LVPVS.

,Ergo sales vestri veterani sint sine dente.

295 Non patiar, teneas veteres ut me duce nugas.‘

LVTER.

,Si sapis, hec tacito consumes verba palato.

Vtere sorte tua, doctus pietate paterna.

Annis iam septem vitam deducis agrestem;

Omne genus carnis vitabant intima ventris,

300 Cunctis delitiis preponens munera piscis,

Sepe tue mense iungens consortia trutte;

Nunc comedes vitulum, sanctum spernens monachatum.

Non preter solitum cogor dissolvere luctum?

Tot mala succedent, quæ te per tristia vertent.

305 Nomine tu monachus, sed dextro limite tortus

Crimina pertractas, sanctum subvertere certas.

Adversus mitem piceum postpone furorem.

Evigilet monachus pergrandi compede vincus,

Regula queque docet, verbis simul actibus ornet:

310 Nil fore quod proprium, commune sed omnibus unum,

Quod sibi non fieri, fratri non irroget ulli.

Let his hacking bean-cough be a source of sweet glory to the ass,
 280 And let its coarse bean-voice be like palm-leafed glory to the porker.
 The strength of this my body has been weakened by such beans,
 And I cannot cast down the tender plant to the earth;
 Thus it has perished because in its dryness it does not have its wonted
 [nourishment,
 (Let these vegetables be commended to the barbarian Franks),
 Thus you will have no honor: to me the old custom is preferable,
 And this I will follow and return to my old ways.
 If I now devour meat, I shall shout the glorious word,
 The meat of a calf is preferable to gudgeons,
 From it I will derive juice, and health from its strong fluids,
 290 Ruddiness will appear in my face and paleness will vanish from my
 [countenance,
 Taste pleasing to the heart, pleasant savor, fitting delight;
 I shall try everything to drive the impurities from my breast."
 (Otter) "Ah, perversity flourishes, law and order are exhausted."
 (Wolf) "Then let your old wits be without a bite.
 I shall not suffer you to entertain ancient nonsense with me as your
 [guide."
 (Otter) "If you are wise, you will swallow such words with a silent mouth.
 Taught by paternal love, take advantage of your lot.
 For seven years now you lead the life of a peasant;
 The inside of your stomach has avoided every kind of meat,
 300 Preferring the blessing of fish to all other delights,
 Often having added the company of the trout to your table;
 You will now devour the calf, spurning the holy monastic fare.
 Must I unfetter grief, in keeping with my wont?
 So many evils will come to you which will turn you to sadness.
 In name you are a monk, but turned from the right course
 You deal in criminal things and strive to upset what is holy.
 Set behind you your pitch-black rage against this gentle creature.
 Let the monk, bound with a huge fetter, be watchful
 And grace with words and actions whatever the rule teaches:
 310 That nothing should be private property, but one and common to all,
 And let him not inflict upon any brother what he would not have done to
 [himself.

Sic quia non vivis, predonis lege peribis,

Judicio canonum morieris morte latronum,⁴
Hec luter cautus dicenda tacenda locutus.

LVPVS.

315 ,Hec illi narres, qui surdas possidet aures,
Nam caude vituli iungetur lumbus aselli;
Sic natura parens iussit discurrere soles.⁴

LVTER.

,De lingua monachi volitet discrecio verbi.⁴

LVPVS.

,Si tibi sum cure, frenos imponito lingue.⁴

LVTER.

320 ,Frustratur multum, piceat qui vas adaquatum;
Sincerum nisi vas, quodcumque infundis acescit.⁴
Postera lux oritur, multo gratissima fertur.
Cum faciem noctis pepulissent lumina solis,
Corniger armenti perlustrat ovilia vici,
325 Singula qui revocat, presentia queque regirat,
De sibi commissis aspectat ne pereat quis.
Mugit vacca loquax, quin taurus cornibus audax,
Perdita demonstrant, natum per singula lustrant.

Ast Vosagina canis, lustrosis conscia silvis,
330 Venerat ad medium, certum dictura relatum:
,Estimo, quod vobis referentur gaudia mestis.
In Genesi legitur, Esau cum gesta feruntur,
Ille sagitta doctus erat gravidaque faretra,
Portabat cornu, fuerat quin doctus in arcu,
335 Capsidile suo gestabat in inguine dextro;
Hic me nutrit, per rara latibula duxit,
Post mortem domini vobis mendica remansi.
Visis consternor, auditis corde retundor:
Juxta est speleum, multo predamine plenum;
340 Sole sub occiduo, latrans prope iam pede fesso,
Audieram strepitum, certans comprehendere melum;
Reddetur stabulo, si forsán queritur antro.⁴

Suscipitur sermo, quem dixit barbarus hospes,
Et predocta canis ceu fertur odora canum vis,
345 Non preter cetum properans pretendere gressum,

Donec pervenit, quo se conducere vovit.
Tunc equitum turme certant peditumque caterve,
He numero plures, virtute et honore minores,
Indocti, stolidi, simul impugnare parati.
350 Viribus editior, collecto tum grege maior,

Irritat, mulcet taurus, mugitibus implet;
Fit sonus in terris, quasi totus corruat orbis.

Exilit ille lupo, somno vinoque sepultus,
Convocat armigeros pugnandi iure remotos,
355 Sperat belligeros solo torpore peritos;
Arcem conscendit, hostes quo cernere possit;
Visis expavit, reparatus viribus inquit:
,O famuli fortes, animosas cernite gentes;
Vnus eis animus, quamquam non unica virtus,
360 Perdere nos gliscunt ac morti tradere querunt;
Quid datis auxilii rabiose obsistere genti?
Non pugnant manibus, non arcus tenditur ullus,
Missile non iacitur, nec funda saxa rotantur,
Non sunt pennigeri pugnaces insidiosi;

365 Nam neque calce lupo neque quinquam dente petit bos;

Absit solus aper et corniger utique cervus,
His cornu bellum cum dentis acumine severum.

Insistunt antro, non decidet ariete crebro,

Non patet ascensus, nec scandit ridiculus mus.
370 Sed vereor vulpem solidum turbare bitumen;
Si non sola potest, plures sibi iungere gaudet,
Ad me perdendum vigilavit cura suorum,
Prevalet, in quantum cumulaverit ipsa tumultum;
Si desunt vires, regnabunt undique fraudes.
375 Mortua sit vulpi versucia decipiendi!
Namque duo famuli, nullo terrore subacti,

Until she reached the spot to which she promised she would lead them.
Then a troupe of cavalry and a company of infantry join in battle,
The latter stronger in numbers but inferior in valor and distinction,
Unschool'd, clumsy, at the same time ready to attack.
350 The bull, eminent in strength and larger than the others who were
[gathered there,
Arouses them, flatters them, and fills (the air) with his bellowing;
A commotion arises on the ground as if the whole earth were collapsing.

The wolf leaps up, buried in sleep and wine,
And calls together his bearers of arms, strangers to the rules of fighting.
He hopes that those skilled only in sluggishness will now become fighters:
He climbs the citadel, where he can see the enemy;
He shuddered at what he saw, then with strength restored he says:
"O brave followers, see the spirited soldiery,
Their spirit is one, although their valor is not,
360 They burn ever more to destroy us and seek to hand us over to death;
What help will you offer in opposing the rabid warriors?
They do not fight with hands, and no bow is stretched,
No missile is thrown, nor are rocks hurled from a sling.
The fighters plotting treachery are not wing-bearing (do not fight at long
[range);
And the wolf does not fight with his heel, nor does the bull attack anyone
[with his tooth;
Let only the boar stay away and especially the horn-bearing stag,
To them the horn, together with the sharpness of the tooth, is the terrible
[means of warfare.
Although they stand in front of the cave (castle?), it will not collapse
[before the frequent blows of the ram,
The ascent is not open and no ridiculous mouse can scale the height.
370 But I fear that the fox will unsettle the firm tar.
If he cannot do it alone, he will take pleasure in enlisting more in his cause,
The care of his friends has been watchful for destroying me,
He is strong in seeing how great a tumult he can arouse.
If his strength fails, his deceit will prevail everywhere.
Let the cunning of deception be dead for the fox."
Now the two companions, bowed by no terror,

Libera respondent dicto talique coercent:
 ,Non simus iniusti neque talibus associati
 Culpis gestorum, quę damnent, more reorum.
 380 Ex his nullus erit, qui nos convincere possit
 Sanguine de fratris nec non de morte parentis.
 Celibis illesam cupientes ducere vitam
 Grates factori persolvimus omnipotenti,
 Leges qui statuit, facti moderamina iussit.
 385 Quę dare non poteras, hostili iure tenebas,
 Nobis iurabas, ex hoc tibi consociaras
 Annis iam septem; vis nos incurrere mortem?
 Non ita promeriti sic nos opponere morti.
 Fraudibus in vulpis que sit tibi causa timoris,
 390 Ne feriant iacula, quę presens concio vibrat,

Discere percupimus, celatum quod latet ulcus.'

LVPVS.

,Tempore, quo reges vadunt ad bella feroces,
 Renibus in silvis torquetur vita leonis.
 394 Forte fuit causa, decatie lege recepta,
 396 Exiit edictum, silve fera currat ad antrum,
 Aegroti membris apportet queque salutis.
 Omnes hac properant, nullum vitale ministrant,
 Quod prosit capiti, cruri ventrique pedique.
 395 Attavus eligitur, camerarius ille notatur.
 400 Est sibi commissum, peragret consortia fratrum;
 An quis deficiat, crebro meditamine pensat.
 Absunt a reliquis caute medicamina vulpis.
 Auribus hec regis mox infert sedulus hostis,
 His peiora sonat: illum quod tradere querat.
 405 Imperat egrotus, quicumque est fidus amicus,
 Vt vulpem capiat, membratim membra resolvat:
 Attavus ut novit, cruciatus mira requirit:
 Arbore de celsa vulpi crux figitur alta.
 Condoluit pardus confratrum de grege solus,
 410 Conprendit cursum, regis depromere iussum.
 Finitis stadiis quingentis atque vicenis,
 Jam prope lassescenti occurrerat obvia vulpes;

Give a free reply and hold the wolf in check with words like these:
 "Let us not be unjust nor linked with such
 Wrongful deeds that might condemn us as though guilty.
 380 There will be none of these who could convict us
 Of having shed the blood of a brother or killed a parent.
 Desiring to lead the innocent life of a celibate,
 We paid thanks to the all-powerful Maker
 Who established the laws and decreed the guidance of actions.
 What you could not give (did not own), you held in your hostile manner,
 And swore an oath to us, thus binding yourself to us
 For seven years; do you wish us to incur death?
 In this manner we did not deserve thus to face death.
 Whatever may be the cause of your fear about the treachery of the fox,
 390 I mean the fear lest they cast javelins which the assembled crowd is
 [brandishing,
 That is what we desire to learn, because the sore is hidden (in you)."
 (Wolf) "At the time of year (in spring) when courageous kings go to war,
 The life of the lion in the woods is tortured by pains of the kidney.
 394 It happened by chance at the time the law of the tithe was decreed,
 396 That the edict went out that the beasts of the forest should hurry to the
 And bring anything sanative for the limbs of the sick king. [cave
 All hurry hither but bring nothing life-giving
 Which might benefit head, leg, stomach or foot.
 395 My ancestor is chosen, he is designated chamberlain,
 400 And he is ordered to go through the gathering of brethren;
 He ponders with frequent meditation who may be missing.
 There are absent from the rest the medicines of the clever fox.
 The fox's eager foe soon bears this to the ears of the king,
 And worse things than these he reports: that the fox is trying to betray the
 The sick king commands that whoever is a loyal friend [king.
 Should seize the fox and tear him limb from limb.
 When my ancestor learns it, he demands remarkable torture:
 A lofty cross is hung for the fox from a high tree.
 The panther alone in the gathering of brethren was sorry,
 410 He went on a run to report the order of the king.
 After five hundred stadia (60 miles) had been completed,
 The fox happened to meet the panther as he was almost exhausted;

- Quę vidit, recitat, cruciatus nec quoque cęlat.
 Vt nova suscepit, palmas utrasque tetendit,
 415 Alfa petit simul ω , tormento salvet ab illo,
 Et quę vera capit, subridens irrita fingit.
 Hęc pardum satiat, Trevirensia vina propinat.
 Vt bene sunt pransi, benedicunt omnipotenti,
 Nam modicum pausant ac iussa silentia servant;
 420 Post iter arripiunt, Davitica carmina prendunt,
 Se simul excutiunt, montana cacumina scandunt;
 Inibi considunt, fini concepta reducunt.
 Terminat has laudes defessa monastica vulpes:
 ‚Christum de celis conlaudet spiritus omnis!‘
 425 Mox genu curvavit, simul hec oramina fudit:
 ‚Christe, patris fili, mihi te decet en misereri,
 Sum memor ipse mei satis et mea frivola novi,
 Tu mihi sis galea, qui formas muta elementa,
 Me facias reducem, fallacem subrue testem.‘
 430 Solvit vincla pedum tenditque leonis ad antrum.
 Cum prope pervenit, ‚miserere mei, deus‘ inquit.
 ‚Hic maneat, donec regis molimina noscas.

VVLPEP PARDO.

Quercus adest iuxta, cui figas posteriora.‘
 Non tamen indecorem sua se regina relinquit,

- 435 Namque vię comiti dodrantem contulit auri.
 Hec pede composito sese sociaverat antro.
 Pectore cum tremulo stetit antri limine primo,
 Intro caput flexit, domnum benedicere poscit.
 Quę benedicitur, a sociis set Amen geminatur.
 440 ‚Belua multorum capitum, visis moribundum?‘

LEO.

VVLPEP.

LEO.

‚Ad quid venissem, si non medicamina ferrem?‘
 ‚A grege cur fratrum certas divellere gressum?

VVLPEP.

LEO.

- Inspice concilium, si desit quis sociarum.‘
 ‚Hercle iacere tuum, per magna silentia pressum!‘
 445 ‚Discere persicio, quid te semoverit antro.‘

What he saw he reports, nor does he conceal the tortures.
 When the fox had learned the news, he raised up both his hands
 And implores the Alpha and Omega (God) to spare him that torment,
 And smiling he pretends that what he knows to be truth is meaningless.
 He gives the panther enough to eat and pledges to him with wine of
 After eating well they bless the Almighty, [Trèves.
 And pausing a little, they observe the silence that was ordered;
 420 Then they take quickly to the road, intone the hymns of David,
 Take confession at the same time and climb the top of the mountain;
 There they sit down and utter their prayers to the end.
 The tired monastic fox ends these hymns thus:
 "Let all that have breath praise Christ sent from heaven!"
 Soon he bent his knee and at the same time poured forth this prayer:
 "Christ, Son of the Father, behold, it is proper that Thou pitiest me,
 I know myself well enough and am aware of my weaknesses,
 Be my helmet, Thou who givest form to the silent elements,
 Make me to return home and destroy the false witness."
 430 He takes off the shackles of his feet (his shoes!) and makes for the lion's
 When he came near he said, "Take pity upon me, Lord." [cave.
 (Fox to panther) "Stay here until you know the mighty disposition of the
 [king.
 There is an oak nearby against which you may stand with your back."
 None the less not without reward did his queen (the fox: *vulpis*, f.) leave
 [the panther,
 For to the comrade of his way he gave three-quarters pounds (nine ounces)
 With measured step the fox had approached the cave. [of gold.
 With trembling heart he stood at the outer limits,
 Bent his head forward and asked the master to bless him.
 He is blessed, and "Amen" is spoken twice by the comrades.
 440 (Lion) "Beast of many heads (hypocrite), do you come to visit one who
 [is dying?"
 (Fox) "For what would I have come if not to bring medicine?"
 (Lion) "Why do you strive to keep your step away from the gathering of
 [brethren?
 Inspect the council, if any of our comrades is missing."
 (Fox) "By Hercules, your sick-bed, oppressed by great silence (loneliness)!"
 (Lion) "I thirst to find out what kept you from our cave."

VVLPEŠ.

,Stagnum Genesaret cum fulica transvolitaret,
Me visa rediit, de te mox talia pandit:

“Cara soror vulpes, quenam nova tristibus affers?

An leo convaluit, quem punctio dira gravavit?

450 Fit planctus grandis in partibus hisce marinis.

Currito, festina: latet hoc medicamine vita.

Quod tibi compono, compone fideliter egro.

Vt fias agilis nec erres montibus istis:

Hac iter ad levam, per quod descendito Romam,

455 Burdegalo castro cursu tendas properato;

Psitachus occurret, regis tentoria queret,

Illi mox dices, quę tunc certissima scies;

Nam regi domino supplex oramina mando.”

Hec dicens rediit, pacis simul oscula pressit.

460 Finibus Italicis, fessis cum robore membris,

More peregrini mirans ripatica Padi,

Dum prope perveni pontatica fixa Ticini,

Venerat inmenso merens ciconia rostro.

Fulica quę dixit, eadem gemebunda revolvit;

465 Addidit hoc solum, sanctum deposcier Aprum.

Prosperet incepta, confirmet tot mihi iussa!

,De te multa volant, quę vitam crimine turpant.’

LEO VVLPI.

VVLPEŠ.

,Circator veniat, dictum scelus omne revolvat:

Si dignum morti, cogar succumbere legi;

470 Iudicor innocua, domini letabor in aula.’

Totus conticuit grex, atque crucis siluit lex.

VVLPEŠ.

,Quicquid sub terra est, in apricum proferet etas.

Singula de nobis anni predantur euntes,

Iam tempestivi funduntur vertice cani,

475 Auribus ecce meis inolevit pluma senilis,

Aspera iam pellis insedit cruribus istis;

Nocte dieque gravi franguntur crura dolore,

Non cursu superabo canem, nec viribus aprum,

Assimilor cigno, commutor corpore toto,

480 Conrugor, felix velud assolet Indica cornix:
Proque salute tui peragravi climata mundi.⁴
Atque ita mentitur, sic veris falsa remiscet,
Primo ne medium, medio ne discrepet imum,

Prompta sequi tortum potius, quam dicere verum.

485 Flebilis ista feris placuit sententia vulpis,
Conclamant omnes: ‚veneretur olimpica vulpes!⁴
Sternuntur pedibus nec sese segregat ullus,
Proque labore gravi superest miseratio vulpi,
Principis ira perit, nam vulpis gloria crescit:

490 Carmine sollemni deducitur obvia regi.
Hęc sceptrum regis tetigit sub federe pacis,
Tempore sic pacis fuerat mos regibus illo.

LEO. ‚Fulica quę misit, sollers industria vexit,
Proferto ad medium conventus silvicularum.⁴

VVLPE.S. 495 ‚Nolle meum dicam, medicamina iussa requiram.

Summus preco domus, quamquam meus ille patrinus⁴,
– Est lupus hic dictus, pastoribus usque perosus, –
‚Pre foribus curtis, ne turbet viscera regis,
Sane ducatur, sed et unguibus excorietur.

500 Hoc faciat cicius geminis cum lincibus ursus.
De cerebro piscis, tuleram quod partibus Indis,
Illiniam dorsum, renes, simul ilia circum;
Renes egroti stringentur pelle recenti,
Per calidum vellus spargetur morbus acutus.⁴

LEO. 505 ‚Nil mihi tam bellum, carum, quam vivere sanum.⁴

Flentibus hic paucis discedit mestus amicis.
Iusserat ut vulpes, certant componere linceas,
Cum quibus est ursus nativo murmure motus;
Nam caput atque pedes hi salvant excoriantes,
510 Ab humeris sursum denudant usque deorsum.
Vnguitur infirmus, precingitur ac refovetur.
Cum resideret humi, iussit sibi pocula ferri;
Vt modicum biberat, confestim talia narrat:

VVLPE.S. ‚Heu male fida cohors, male sarto federe concurs,

480 I shrivel up, as the happy Indian crow (phoenix) is wont to do:
 To find health for you I traversed the breadth of the earth."
 Thus then he lies, thus he mixes falsehood with truth,
 So that the middle would not be at variance with the beginning nor the
[end with the middle,
 Ready rather to follow the tortuous path than to speak the truth.
 This weepy mood of the fox pleased the beasts,
 And all shout in unison: "Let the Olympian fox be venerated!"
 They kneel at his feet, and no one stands aside,
 And pity remains the lot of the fox for his heavy toil.
 The wrath of the ruler vanishes, and the reputation of the fox grows:

490 With a solemn hymn he is brought before the king.
 He touched the scepter of the king to be assured of the pledge of peace,
 This being the way to pledge peace among kings at that time.
 (Lion) "What the coot has sent and your clever energy has brought,
 Bring it forth in the midst of the assemblage of the denizens of the forest."
 (Fox) "I will speak my reluctance, I will seek out the cure that has been
[ordered.
 The highest herold of the house, although he is my uncle" –
 It is the wolf that is meant, much hated by the shepherds –
 "Let him be led discreetly before the gates of the Court, lest it affect
 The viscera of the king, but then let him be flayed down to his toenails.

500 The bear can do this more readily with two lynxes.
 With the brain of a fish which I have brought from the regions of India
 I shall smear his back, kidneys, and also his groin from top to bottom;
 The kidneys of the invalid shall be covered with the newly acquired hide,
 And his acute illness shall be dissipated by the warm pelt."
 (Lion) "Nothing is so pleasant and dear to me as to live in good health."
 The wolf departs sadly with only a few of his friends weeping.
 As the fox had ordered, the lynxes strive to carry things out,
 And with them the bear arose with his characteristic growling;
 As they flay they spare only his head and feet,

510 And they denude him from up on the shoulders all the way down.
 The sick king is anointed, enveloped in the hide and made warm again.
 When the fox sat down on the ground he asked that a goblet be brought
 After drinking a little he straightway speaks as follows: [him;
 (Fox) "Woe, horde of bad faith, united in ill-ordered trust.

515 Quam temere in vosmet legem sancitis iniquam!
Si volumus genti, si nobis vivere cari,
Dum licet ac vultum servat fortuna benignum,
Legis decretum servemus more parentum:
Indigni quodcumque sumus dirumpere fedus,
520 Hec res conservat iunctos et iungit amicos.
At vos virtutes ipsas invertitis omnes,
Non mihi iudicium, sed vobis ponitis ipsum.
Dedecet hunc regem rationem scribere talem:
,Absens damnetur', nisi legibus ante vocetur.

525 Si sequitur legem, mercabitur undique laudem;
Si refugit placitum semel ac bis terque petitus,
Nec premit hunc morbus tardatque vicarius huius,
Hic subit et perfert, quod quisque viriliter horret,
Nec sit lugendus, si deperit in cruce tensus.
530 Verum nil sceleris faciet pia dextera regis:
Sensibus intendat, legis precepta revolvat
Micius acclini timido, quam corde tumentis.

Nullius ore viri sensi nec discere quivi.

Tardius adveni, magis istis omnibus egi.

535 Obsecro clementem mihimet mitescere regem.
Si male quid dixi, reprobet grex istius antri;
Si quid et utilius, carum ferat iste senatus.'

Collaudant, venerantur, amant et laude frequentant.

VVLPE.

,Esurit egrotus langore fameque gravatus;
540 Languidus in cubitum iam se conviva reponat,
Vescatur dominus, monachilis quę vehit usus:
Pane, fabis, variis herbis tellure creatis,
Pomis, lacte, mero, caseis, sale, melle et olivo,
Piscibus et pavis, turdis, calidisque placentis,
545 Pinguibus et ficis, bolletis nec sine mergis;
Regali disco iungatur sturio cęto

Qui vomuit Ionam refugam mestumque profetam;
Dulce saporatis oneretur discus herilis.
Precipiat dominus, ut serviat huic leopardus,
550 Suggestat inpensas ponto et tellure creatas,

LEO VVLPI.

Vel que Iudaicis fragrant bene condita capsis.⁴
,Tu dispone domum, ne quis sollicitet egrum
Nec quisquam noceat cupido mihi pacis, et ultra
De grege conventus non sit qui calcitret ullus.
555 Qui te commorit, melius non tangere scibit,
Verbere contorto toto torquebitur antro.
Colla superborum discent quę pena reorum.
Currite tranquillum, vulpis cognoscite iussum:
Qui veneratur erum, veneretur ad omne ministrum.⁴

560 Gestamen sceptri vulpi concesserat illi.
Plus solito maior percurrit pectora terror,
Nec vox ulla valet, pompe vis nulla relucet.
Tunc tremefacta cohors complet, quod iusserat eros,

Assurgunt cuncti, submitunt colla iubenti.
565 Innuit ille, domus comes ut properet leopardus
Accelerare, palatinam quod condecet aulam:
Castos paneficos, fartores ac ciniflones,
571 Potio quo fiat vel quis cristallica promat,

568 Quis pincerna domus, dapifer, nec prodigus ullus

569 (Nullus tam parcus, quin prodigus ex alieno).
570 ,Secreti tacitus camerarius ordine denus,
572 Servator porte sit cautus limine lingue,
Lignifer a nemore comportet robora silve,
Torrída ligna vehat, ne fumi virgula surgat,
575 Quo corrumpantur dorsalia, nec vitientur
Pallia suspensa, substrata tapecia mira;
Pervigiles multi, grandis sit copia curti,
Verrere valde domum, ne quid sit quisquiliarum,

Rursus odoriferum renovetur floribus antrum;
580 Lumina largiflue statuuntur cerea mense,
Officiis dictis non desit aquarius istis

Descriptis gradibus non sit qui murmuret ullus.
Illustris monachi captivi, nomine Malchi,
Forcia cum vita recitentur in ordine gesta;
585 Percipiant animi dociles teneantque fideles;
Vnicornis, ad hæc perstrenua, conferat istæc,
Voce puellari delectet pectora cleri,

Convivas delectando pariterque monendo,
Nam mixtum capiat, languens ne forte gravescat.

590 Exeat hinc dominus; orto est nam proxima quercus,
Membra sub adversa ponat languentia quercu,
Esuriesque sitis visis reparabitur erbis,
Quas habet hæc orti species et amena venustas,
Quas lambit nitidi circumflua copia fontis;
595 Nil luteum de fonte fluit, nec turbidus humor
Nascitur, aut prime violatur origine vene.
At nos delicias plumarum et linea texta
Sternimus atque cutem fulcro tenuante polimus.
Audiet et lirice modulamina celsa puelle.
600 Non decet egrotum, tanto medicamine tectum,
Tam cito se sociare thoro nec iungere disco.
At domus hec domini pingatur flore recenti,
Cortinis croceis per longa palatia tensis.
Cetera formentur, velut usus regis habetur.⁶
605 Namque manus vulpis sustentat membra leonis
Ac latus egroti, ducens per lilia prati;
Nec pes ire valet, nec cervix prevalet illi.
,Turbe condoleo, triduo iam sustinet antro,

Esurit atque sitit, ieiuno corde fatiscit;
610 Pro morbo regis conventus condolet omnis,
Nil falsi simulat, sed amica pace salutat,

And flowers should be brought into the cave so that it may smell sweet
 580 Candles of wax shall be set upon the copious table, [again;
 And in addition to the offices mentioned, a water-bearer shall not be
 [lacking,
 Nor let anyone grumble now that these steps have been described.
 Let the brave deeds of the famed captive monk,
 Malchus by name, be recited in orderly fashion together with his life;
 Let the minds that would learn perceive it, and the faithful remember it;
 Let the unicorn, energetic in this, bring these things together.
 Let her delight the hearts of the clergy (the beasts) with her maidenly
 [voice,
 Delighting the table companions and at the same time admonishing them,
 And let her take a mixture (of food), lest weak as she is, she may grow
 [worse.

590 Let the lord go away from here; near the garden there is an oak,
 Let him settle his tired limbs under this oak facing him,
 And hunger and thirst will return, when he sees the herbs
 Which this kind of garden with its pleasant beauty offers,
 Which the encircling abundance of the sparkling fountain laps;
 Nothing flows muddy from the fountain, nor is any cloudy water
 Produced, nor is it disturbed in the home of its primal source.
 But we will spread the luxury of feathers and woven
 Linens, and smooth his skin on a relaxing bed.
 Let him hear also the noble singing of the lyric maiden (the unicorn).

600 It is not meet for a sick man, covered with such a means of healing,
 To go to the couch so soon or to share in the food of the table.
 Let this home of the master be adorned with fresh flowers,
 With saffron-colored arches spanned throughout the spacious palace.
 Let other matters be arranged as the custom of the king dictates."
 Now the hand of the fox supports the limbs of the lion
 And the flank of the sick king, leading him through the lilies of the field;
 For the foot of the invalid cannot walk, nor is his neck very strong;
 (Leopard to fox) "I am sorry for the retinue, for three days now they are
 [holding out in the cave,
 They are hungry and thirsty, they are exhausted, with famished stomach;

610 The whole gathering mourns over the sickness of their king,
 They feign nothing false but salute you in friendly peacefulness,

Tu quocumque iubes, una sunt voce sequentes;
Diversisque modis tua curabuntur ab istis;
Ecce casis clausis consedit turba fidelis.

615 Ergo fave votis, qui servas intima regis:

Tu quamcumque deus tibi fortunaverit horam,
Vt cuique est etas, ita quemque facetus adopta,
Quo sit amore parens, quo frater amandus et hospes,
Rusticus urbano quid distet, turpis honesto.‘

VVLPE.S.

620 ,Consilium melius proavorum non dedit ullus,
Nec potiore cibo pavit quis tempore tanto.
Si potis est fieri, titubet ne gratia domni,
Dum domus excolitur, generaliter esca paretur;
Qui servire valet, acri ne dente retardet,

625 Ille cibum capiat, domino qui sponte ministrat.‘

LEOPARDVS.

,Vncta satis spisso ponentur oluscula lardo,
Nec satis est, cara pisces avertere mensa;
Semosos pisces, quos Indus liquerat hospes,
Insimul accipiant, equato munere carpant.

630 Que sint cumque dapes, siciunt consumere fauces,
Ieiunus raro stomachus vulgaria temnit.‘

VVLPE.S.

,Causa namque tui rorentur munere Bachi;

Vt bene sunt pransi, redeant ad limina templi.‘
Confestim tristes leopardus currit ad eedes

635 Exclamatque palam, conventus deserat aulam:

<LEOPARDVS.>

,Currite vos cicius, sic rex iubet iste secundus:

Ilice sub densa stomachantia sternite membra,
Horas cantate, jentacula parta vorate,
Deque cibo celeres proprias cognoscite sedes.

640 Non strepitus vocis nec sit mutatio sedis.

Ligna ferant ursi, comportent suta cameli,
Nam latices luter, deducat aquatica fiber.

Sic fiat, sic sit; horum natura reposit.

Obsequio tigridis curetur copia panis,

And whenever you order them, they follow with one voice;
In various ways your interests are cared for by them;
Lo, your faithful throng has settled in closed quarters.
Therefore look upon their prayers with favor, you who serve the personal
[needs of the king:

Whatever hour a god has chosen as propitious for you,
Depending on each one's age, accept him gracefully
With whatever love a parent, a brother, a guest is to be loved,
But let the rustic be somewhat distinguished from the city man, and the
[mean from the honorable.]”

- 620 (Fox) “None of our ancestors has given better counsel,
Nor has anyone trembled for (craved) better food at such a time.
If it can be arranged that the good will of the lord will not waver,
Let the food be prepared by all while the house is being bedecked;
Whoever is able to serve, let him not hold back with a sharp tooth,
Let him take food whoever willingly serves the master.”
(Leopard) “Let cabbage sufficiently greased with rich bacon be served,
Nor is it enough to take away fish from an expensive stand;
Half eaten fish which the guest from India had left us,
These the beasts shall also receive and seize in equal shares.
630 Whatever feasts take place, jaws are eager to eat them,
And the hungry gullet rarely refuses every-day food.”

(Fox) “Now because you wish it so, let them be moistened with the gift of
[Bacchus;
After feasting well, let them return to the threshold of the temple.”
Straightway the leopard runs to the house of gloom
And exclaims publicly that the gathering should leave the court:
(Leopard) “Run quickly, thus your second king (the fox; or leopard?)
[commands you:

- Under the spreading oak rest your vexed limbs,
Intone the hours and devour the breakfast prepared for you,
And after the meal find your own places (duties) quickly.
640 Let there be no buzz of voices nor change of places.
Let the bears bring wood, the camels coverings,
And let the otter bring spring water, the beaver river water.
So let it be done, so let it be; their nature demands it.
Let the supply of bread be a care for the kindness of the tiger,

645 Piscibus aptandis, avibus raris piperandis,
Escis cum reliquis nigris sollercia barris.

Preponor dapibus, disponat pocula cervus,
Dente timendus aper, turbatis viribus acer,
Has portas servet, nobis obstancia spectet.‘

APER. 650 ,Ne venatores suffocent nos velut hostes:

Fagus adest alta, conscendat squirio celsa,
Hos peragret visu, percurram cetera sensu.‘

LEOPARDVS. ,Linces cum dammis, hi sint custodia regis,
Cerula catta maris conservet strata iacentis.

655 Tincta super lectos candescat vestis eburnos,
Simia deformis reparet candelabra lichnis;
Impiger ericius, condense vellere tectus,
Poma vehat, miranda canat, sed amigdala ponat,
Atque nuces corili sint mense largiter isti.‘

ERICIVS. 660 ,Squirio quam nobis compilat pomula glandis!
Quis tibi vel qualis? magni sum gente Catonis;
Ex atavis longo si ducis stemmata filo,
Disces me natum magnorum sanguine regum,
In me priscorum virtus defluxit avorum.

665 Stirpe recenseta removebis vilia iussa,
Iuxta progeniem manda serviminis artem.‘

LEOPARDVS. ,Convenit ecce tibi talis reverentia fati.‘

ERICIVS. ,Hinc vivam reliquo despectior ipse popello.‘

LEOPARDVS. ,Tempore namque suo generis recitabitur ordo.‘

ERICIVS. 670 ,Non sequar hoc iussum, deprecens te leopardum,
Precipias numquam mihi contemptibile quicquam.
Si brevis existo, prudenti regmine regno;
Ingenium purum, sapiens, subtile, serenum.
Vilibus involucris latitat substantia grandis:

675 Marchio sum Rutulis, Romane signifer urbis.
Est testudo mihi spatiosa, cacumine saxi

To preparing fish and spicings rare birds,
Together with other foods, the attention of the black elephants shall be
[turned.

I shall preside over the feast, let the stag pass out the goblets,
While the boar, feared for his tooth and keen when his strength is aroused,
Shall guard these gates and watch out for opposition to us.”

650 (Boar) “Lest the hunters throttle us like foes:

There is a lofty beech-tree nearby, let the squirrel ascend the height,
Let him keep his eye upon them, while I will do the rest with my power
[of scent.”

(Leopard) “The lynxes with the deer, they shall be the king’s guard,
And the dark-blue long-tailed monkey shall care for the bed of the invalid.
A dyed cover shall be resplendent on the ivory bedstead,
While the ugly ape shall put new candles into the candelabra;
The active hedgehog, covered with a thick fleece,
Shall bring apples, sing of miraculous deeds, and offer almonds,
And may there be hazelnuts in generous numbers for the table.”

660 (Hedgehog) “How the squirrel gathers acorns for us!
Who am I to you, and of what quality? I am of the race of great Cato;
If you trace my lineage in a long line from my ancestors,
You will learn that I am of the blood of great kings,
To me the excellency of ancient forebears has come down.
Considering my ancestry you will revoke such disgraceful commands,
Enjoin the practice of menial service in accordance with the state of one’s
[birth.”

(Leopard) “Indeed, it is fitting that you respect such a lot.”

(Hedgehog) “Because of this I must live (be regarded) more contemptible
[to (by) the rest of the populace.”

(Leopard) “The rank of your lineage will be proclaimed in due time.”

670 (Hedgehog) “I will not obey that order, and beseech you, leopard,
Never to give me any disgraceful command.
Even though small, I rule with prudent sway;
Clear, wise, subtle and calm is my spirit.
Beneath my humble exterior momentous substance is concealed:
I am a Rutulian margrave, the banner-bearer of the Roman city.
I have a spacious castle, with its rocky summit

- Tucior illa magis quam sit munimine regis:
 Vnius in funda pelluntur milia dena,
 Prevalet argutas hostis vitare sagittas;
 680 Scandenti pediti non est via libera soli,
 Vix culix quisquam volitans conscendet eandem,
 Sic clivus castris teretis quasi sperula pomi;
 Alpibus Italicis his mons est altior illis;
 Millenis cubitis preruptior atque vicenis,
 685 Oppida Chuonradi coguntur ad hunc famulari.
 Manna vescuntur, qui nostra curte fruuntur.
 Est hoc speleum Teutonice Stensile dictum,
 Anguis est dictus vere portarius huius,
 Et cameram lecti scias Hunsaloe vocari.
 690 Ultra serviciis si me non truseris ullis,
 Ista tue soboli tradam sub clave sigilli;
 Caucio firmatur, conventio si stabilitur.
 Tritas servitio manicas non exigo longo.‘
 LEOPARDVS. ,Scandero si solium, spernam te valde superbum.
 695 I puer atque mee citus hunc impone coquine;
 Dum tostata verua, scutelle balnea potet.
 Potus hic est habilis simili sub more superbis.‘
 ERICIVS. ,Quo deus et quo dura vocat fortuna, sequamur.‘
 LEOPARDVS. ,Dedecus est dominis, dum laxant debita servis.
 700 Argumentum ingens testis sententia prodit.
 Jus est hoc modicis, semet proponere celsis,

- Corpore qui parvo peragunt contraria magno:
 Quamquam forma minor, verum prudentia maior,
 Viribus imbelles, astu tamen acre rebelles,
 705 Artibus expugnant, cum robore membra fatiscant.‘
 VVLPES. ,Talia conferre compellit simius iste.
 Consule, care, tuis, nam dictis te volo paucis.‘
 LEOPARDVS. ,Fac spatium socio, tibi mox parere parabo.‘
 VVLPES. ,Vult dominus secum fratrem de pluribus unum,
 710 Qui recitet spalmos, divinos personet ymnos,
 Organa spaltherii repetat modulamine dulci.
 Impedior lacrimis prorumpere nomen amantis:

Much more secure than it would be under the king's protection:
 Ten thousand are driven away by the sling of one defender,
 And it can withstand the sharp arrows of the enemy;
 680 There is no path open for a single foot-soldier to climb up,
 Scarcely could a gnat ascend it in flight,
 The hill of the fortress is like the sphere of a smooth apple;
 The eminence is higher than those Italian Alps;
 It drops more than a thousand and twenty cubits,
 The towns of Conrad are compelled to serve it.
 They feed on manna who enjoy our court.
 This cave is called in German Stensile
 And its gate-keeper is fittingly called the snake,
 And the bedroom you should know is called Hunsalooa.
 690 If from now on you would not push me into servility,
 I shall hand this over to your descendants under the key of the seal;
 A guarantee is established once the agreement is made.
 I do not want to wear my sleeves out in long servitude."
 (Leopard) "If I should ascend the throne, I shall despise you who are
 Go, boy, and run fast and take him to the cook; [truly haughty.
 While he roasts spits, let him drink dish water.
 Such a drink is right under a similar custom (condition) for haughty folk."
 (Hedgehog) "Let us follow where God and a cruel fortune call us."
 (Leopard) "It is a disgrace for the masters when they relax their ob-
 700 What the witness says offers strong proof. [ligation to their servants.
 It is the custom among inferior people to rank themselves ahead of those
 [of high station,
 Who with a small body carry out acts opposed to the great:
 Although their build is smaller, their sagacity is greater,
 Impotent in strength, yet insurgent in keen stratagem,
 They are victorious in cunning when their limbs tire in strength."
 (Fox) "This ape forces one to reach such conclusions.
 Pay heed to your duties, my dear; I wish your attention for a few words."
 (Leopard) "Give time to a friend, soon I shall be prepared to obey you."
 (Fox) "The master wishes a brother with him, one of us many,
 710 Who will recite psalms and sing holy hymns
 And repeat the melody of the psalter with sweet harmony'
 I am prevented by tears from blurting forth the name of the beloved:

Virtutes pardum comitantur amiciter istum.

Non est periurus neque sordidus ac furiosus,

- 715 Comis et urbanus, animo pius, ore serenus,
Consilio cautus, moderatus, pacis amicus,
Novit, quid pulcrum, quid turpe, quid utile, falsum;
Si foret ad presens, solus precelleret omnes.‘

LEOPARDVS.

- 720 ,Fiat velle tuum, simplex dumtaxat et unum,
Sit fixum, quod vis; sit vivax gratia nobis.
Dum lupo infestus pecori, venantibus apri,
Frigida dum pugnant calidis, humentia siccis,
Dum nova crescendo reparabit cornua Phœbe,
Sit nobis solidum concordi federe pactum.‘

- 725 Sic ait, et mediis interserit oscula labris.

VVLVES.

,Quantus amor celi, tanta est dilectio nostri.‘

LEOPARDVS.

,Inspice, si bene sit, quod regia curia poscit.‘

Egregie factum laudat vulpecula totum.

VVLVES LEONI.

,Hora est surgendi: tua sunt quasi regia Croesi.‘

LEO.

- 730 ,Ad mensam vado, perforcia vina requiro.

Quinquennis vini sitis est citra mare nati.‘

VVLVES.

,Non valet id fieri; queras, quod possit haberi.

Ad te cum redii, Trevirensia vina probavi,

Ex his sextarium sanxi tibi ferre bibendum.

- 735 Dulcius ac melius nec habet scrutarier ullus,
Quod curas abigit, quod lingue verba ministrat,
Morbos avertit, metuenda pericula pellit.
Trevirici calices quos non fecere loquaces!
Inditiis certis portavi dona salutis.‘

LEO VVLPI.

- 740 ,Tradere si cuperes, non tanta pericula ferres,
Debitor en meriti pro tanti pondere facti.

Crimina lingua lupi concusserat ore bilingui,

Hic crucis exicium properabat figere dirum.

Furcifer ecce iacet; non sit, qui tollere curet.

- 745 Hanc meruit penam, vitasti denique culpam.‘

VVLVES.

,Audit, quod non vult, qui pergit dicere, quod vult.‘

LEO.

,Demiror pardum nostrum rarecere visum.‘

- Good traits accompany this panther like friends.
 He is not mendacious nor mean and quick-tempered,
 He is friendly and cultured, devout in spirit, and calm in speech,
 Wisely deliberate in advice, moderate, and a friend of peace,
 He knows what is noble, what is ugly, what is useful, and what false;
 If he were present, he by himself would excel all others.”
 (Leopard) “Let your will be done although it is simple and your only one,
 720 Let your wish be firm, and let your good will toward us be lively.
 As long as the wolf is hostile to cattle, and boars to hunters,
 As long as cold contends with heat and moisture with dryness,
 As long as Phoebe when waxing makes the end of the crescent grow,
 Let us have a firm pact with an alliance of friendship.”
 Thus he speaks and plants kisses in the middle of his lips.
 (Fox) “As great as is the love of Heaven, so great is our friendship.”
 (Leopard) “See if the needs of the royal court are well met.”
 The little fox praises everything as well done.
 (Fox to lion) “It is the hour of rising, your realm is like that of Croesus.”
 730 (Lion) “I shall go to the table and ask for very strong wines.
 I have a thirst for five-year-old wine grown this side of the sea.”
 (Fox) “That cannot be done; ask for what is possible.
 When I returned to you I prescribed wine from Trèves,
 Of this I permitted a pint to be taken to you for drinking.
 No one can find better and sweeter wine,
 Which drives away cares, which serves words to the tongue,
 Turns away illnesses and banishes dangers that are feared.
 Whom have goblets of Trèves not made talkative!
 I have brought sanative gifts of unerring characteristics (potency).”
 740 (Lion to fox) “If you were eager to betray, you would not risk such danger,
 See, I owe you a reward for the weighty service you have performed.
 The tongue of the wolf had set calumny in motion with duplicity.
 He was hurriedly preparing a terrible death on the cross for you.
 See, the rogue lies there; let no one take care to pick him up.
 He has deserved this punishment, you in the end, have avoided wrong-
 [doing.”
 (Fox) “Who proceeds to say what he wishes may hear things he does not
 [like.”
 (Lion) “I am surprised that the panther makes himself so rare to our sight.”

- VVLPEB. ,Ne turbere, pater: veniet mox advena frater,
Cuius ad ingressum pelletur quodque nocivum.‘
- LEOPARDVS. 750 ,Quod mora sit fratris, stillis perfundor acerbis;
Si forsā periiit, melior se nemo remansit:
Dispar comparibus, verax, psalmista probatus,
- VVLPIB. 755 Sobrius, armipotens, castus, moderamine pollens,
Caucior est homine, prudentior hic Salomone.‘
,Si redeat, visam. Decet en te poscere mensam.‘
Vulpes ire parat, caudam versuta regirat,
Vt prosit pardo, signum facit hec leopardo
Congreditur quercum, cui sciverat adfore pardum.
,Quem scio pervigilem <semper> proferre laborem.
- 760 Quid prosit, querit, quid delectabile, poscit.‘
- LEO ,Non missura cutem, nisi plena cruoris, irodo!
Iuxta velle tuum velle est extollere pardum.
Escas non capiam, donec capit ille coronam.‘
- VVLPIB PARDO. ,Ne mora sis regi, saltu transcurrere celebri:
- 765 Regi, prefectus regno, scribere secundus.‘
- PARDVS VVLPI. ,Mentio sit primo, si vinceris hoste superbo.‘
- VVLPIB PARDO. ,Decidit in laqueum, quem fraude tetenderat, ipsum;
Sic David cecinit, perraro hec alea fallit.‘
- PARDVS. ,Iam prope psalterium finivi carmine sacrum,
770 Incumbens veniis, ne forsā victimareris.
Psalms explebo, cecini quos usque Memento;
Psalmo finito curvabar poplite fixo.‘
Concurrunt ambo psalms pariter recitando,
Deque tribus pueris dum laus finitur ab illis,
775 Se sociant regi, benedicunt suscipienti.
O qui complexus et gaudia quanta fuerunt!
Hic benedicendus, communi sorte beandus
Ducitur impransi susceptus laude magistri;
Dum manet in mediis medius permixtus amicis,
780 Vnguitur in regem, confratrum post quoque laudem.
Inspiciens regnis, viguit domus aulica regis.

- (Fox) "Do not be disturbed, father: the foreign brother will soon come,
And at his entrance everything harmful will vanish."
- 750 (Leopard) "I am steeped in bitter tears over the brother's delay;
If perchance he has perished, no one better than he has remained:
Unlike his comrades, truthful, an experienced singer of psalms,
Sober, powerful with arms, chaste, excellent in moderation,
He is more clever than human kind and wiser than Solomon."
(Fox) "I shall watch out whether he returns. See, then you may ask for
[your meal.]"
- The fox prepares to go, the shrewd fellow wags his tail,
Thus giving a sign to the leopard to help the panther.
He goes to the oak tree, where he was sure the panther would be,
"Who, I know would always endure such restless toil."
- 760 He asks only what may be helpful, he wants to know what is amusing."
(Lion) "A leech that will not leave the skin until it has sucked its fill of
Like your wish, it is also mine to extol the panther. [blood.
I will not take food until he receives the crown."
(Fox to panther) "Do not be a cause of delay to the king, run with your
[famous bound:
You are recorded as second to the king, the prefect for the realm."
(Panther to fox) "First let there be mention if you will be vanquished by
[the haughty foe.]"
- (Fox to panther) "He fell into the very snare which he had set slyly;
Thus David sang, rarely does this chance fail."
(Panther) "Already I had almost finished singing the sacred psalter,
770 Kneeling for mercy, lest perchance you be made a victim.
I will finish the psalms, I have sung them as far as Memento;
When the singing was done, I bowed but did not kneel."
Both singing the psalms together, they go,
And when the praise of the three lads is finished by them,
They meet the king and bless him who receives them.
O what embraces and what rejoicing there was!
He, to be called happy and blessed according to common (human) lot,
Is escorted and received by the praises of the master who has not yet
While he remains in the very middle among his friends, [eaten;
780 He is anointed as king after hearing the praises of his brothers.
Watching the royal doings, the palace of the kind was happy.

Tunc se proluerat, mensas ex ordine donat,
Imperitat geminare cibos, ut regius est mos;
Nam vadit sessum, pre mensa pronit amicum.

- 785 Ab specule primis defertur sella curulis,
Vulpes subrisit, dum sculpta scabella locavit.
Fecit adoptivum vulpina astucia pardum!
Presulis officio vulpis grex conticet omnis:
Non murmur resonat, pacis concordia constat.
- 790 Finiit unicornis ubi memorabile Malchi,
Vulpes consurgit, cristallica vascula promit,
Non solum vulpes, sed multo nobiliores:
Pocio talis adest, quæ versu dicere non est,
Quam portant regi, psallentes more precandi:
- RATIO 795 ,Quo sine nemo potest, qui mire condita profert,

- Qui faciem celi depingit sidere pluri,
Huncc egrum decoret, regem de corpore salvet.
Sic sua perpetuus non claudat lumina somnus,
Sed sua perpetuo vegetentur membra vigore,
- 800 Et peragat placitam per multa decennia vitam,
Nec sibi sit medicis opus umquam, nec sibi casus
Aut morbus ullum pariant quandoque laborem,
Sed procul a curis et sano corpore vivat.
Nil prave cupiat, faciat, nec proferat umquam,
- 805 Sit vita locuples et Christi munere dives!
Vt fluit oceanus, fluxit potus piperatus.
Singula quid memorem, superent cum singula laudem?
Nemo potest scriptis cenam depingere regis.
Inter prandendum leo scrutatur nova pardum:
- 810 ,Cur te subtraheres paribus, volo tu mihi narres;

PARDVS.

- Tardasti multum; velle est cognoscere certum.
,Somnus te fugitat, vigilantia te cruciabat;
Condolui tibi; non parcens mihi, congrua vexi:
Nec regina Saba Salomoni sic tulit alta,
- 815 Nec rex ille pares avium possedit honores.
Preses eas clamet, blando palpamine tractet;

Accedat merula colludens cum filomena,

Organa quę merula miscet, luscinia mulcet.‘

Qui surgens currit, iuvenilia iussa peregit.

- 820 His capit ingressus concinno carmine primus:
 ‚Qui rex est avium, languentem visitet istum,
 Det vitam, det opes, somnos pastusque salubres,
 Erigat egrotum, corroboret antra ferarum,
 Prosperet hunc pardum, qui tantum deflet amicum!
 825 Vobis ecce canam castam puramque Mariam,
 Atque Gabrihelem, qui nuntiat Hemmanuelem
 Virgine nascendum, mortali carne tegendum,
 Vt salvet populum peccati pondere pressum.‘
 ‚Gusta tu modicum, possis producere cantum.‘

LEO
FILOMENE.

FILOMENA.

- 830 ‚Si quid inexpertum, nobis servetur ad imum;
 Nunc tamen amoto queramus seria ludo,
 Sit cibus ac potus Christus, qui dicitur unctus,
 Adsit in ore meo, dulci ferat organa plectro!‘
 Hęc volitans poscit, pardum notum sibi visit,
 835 Constitit a dextris, repetens insignia laudis
 A natalicio, quo concipit innuba virgo,
 Vsque sacrum flamen quo certum est adfore missum.
 Concentu parili memoratur passio Christi.
 Passer uterque deum cesum flet verbere Iesum,
 840 Exanimis factus, claudens spiramina flatus;
 Commutat vocem, dum turbant tristia laudem,
 Organa divertit, dum Christi vulnera plangit,
 Solvitur in luctum recolens dominum crucifixum,
 Squalet se cinere, dum fertur mocio terre;
 845 Offuscat visum, memorans solem tenebratum.
 Hii gemini trepidas pressere ad pectora palmas,
 Vnicus ut matre, sic deflent hii patientem.
 His avibus motis stupuit milicia regis,
 Turbatur pardus tam gratum perdere munus.
 850 ‚Nec tibi nec istis sit controversia mentis!‘

PARDVS.

Let the blackbird approach, making music together with filomena (the
[nightingale],
And may the nightingale mollify (intone in a higher pitch) the melody the
[blackbird sings.]”

He rises and runs and carried out the orders of the youth.

- 820 The leader now commences for them with an artful song:
“Let him who is king of the birds visit that languishing one,
Let him give him life, wealth, sleep and healthful food,
Raise up the sick man and make the lair of the beasts strong,
May he prosper this panther who mourns such a friend!
For you – hear me! – I will sing of chaste and pure Mary,
And of Gabriel who announces Emanuel
Born of a virgin and to be covered with mortal flesh,
That he may save his people oppressed by the weight of sin.”
(Lion to Filomena) “Eat a little so that you may be able to utter your
[song.]”

- 830 (Filomena) “If it is something untried, let it be saved for us til the last;
Yet now let us seek something serious and set levity aside,
Let Christ be my food and drink – He who is called the Anointed
Shall be present in my mouth and let me pluck the song on a sweet lyre!”
This she prays in flight, goes to see the panther, whom she knows,
And settles at his right side, repeating the marks of His praise
From His birth when the unwed virgin conceived Him,
Even to the sacred wind whereby His coming was assured.
In unison the passion of Christ is sung.

- Both birds mourn the Lord Jesus flogged with the lash,
840 They are near to death, stopping the flow of their breath;
They modify their voices as sadness disturbs their song of praise,
They digress from the song as they sing of the wounds of Christ,
And recounting the crucifixion of the Lord, they are dissolved in grief.
They soil themselves with ashes when the trembling of the earth is told;
It blinds their vision (with tears) when they allude to the darkened earth.
These two pressed trembling hands to their hearts.
As an only child is mourned by its mother, so they weep over the Sufferer.
The followers of the king were stunned by the emotion of these birds,
And the panther was disturbed to lose so welcome a boon.

- 850 (Panther) “Neither should you nor they be so disturbed in mind!”

- PHILOMENA. ,Linquere non potui, fleui impropria Christi.
- [Singula non memoras, quę me dixisse stupebas?'
- PARDVS. ,Audieram; sed fama fuit penitusque recessit.'
- PHILOMENA. ,Non tibi, care pater, debet istud fama videri,
855 Sed magis in cordis secreto iure recondi,
Vt domini noscas quę sit de corde voluntas.
Ecclesie doctor quid dixerit an meministi?'
- PARDVS. ,Nescio, si legi: profer, quę dixerit ipse.'
- PHILOMENA. ,Corpus, quod mortis vitio corrumpitur, inquit,
860 Vitalem flatum, ne possit cernere verum,
Aggravat et cecis immergit sepe tenebras.
Istius exilii fleres si forte tenebras,
In quo pro primi lacrimando crimine plasti
Degemus, mecum sentires dummodo, mundum
865 Expleri cuperes eternaque desiderares,
Vt felix patriam Christo ductore redires.
- Sed male, quod doleo, cęlestibus obice diro
Opponis temet nec perdita gaudia defles.'
- PARDVS. ,Miror, quam patriam tu mandas esse petendam.
870 Numquid non patria est, maternis ventribus in quam
Fusi presentis fruimur servimine lucis
Affectu dulci carorum necne fovemur?'
- PHILOMELA. ,Non equidem patria est, sed carcer mortis obumbrans;
- Si patriam dicis, patriam tum credito mortis,
875 Nam vite patriam non est fas dicere talem.
Hic morbis premimur, illic sed gaudia dantur.
Quam miser atque miser, cui talia regna negari
- Contigerit baratri vel sevo carcere trudi!
Vnusquisque gemat, capitalia crimina tergat,
880 Confluat ad lacrimas, si vult seducere penas!'

(Philomena) "I could not refrain, I wept over the indignities suffered by
[Christ.

[Do you not mention the individual things which you were surprised
[I said?"

(Panther) "I had heard them; but it was rumor and faded completely in
[my mind."

(Philomena) "Not to you, dear father, should that seem rumor,
But rather to be hidden, as is proper, in the secret recesses of the heart,
That you may know what is the heart's desire of the master.
Do you recall what the teacher of the Church (Solomon) said?"

(Panther) "I do not know if I have read it: tell me what he said."

(Philomena) "The body, which is contaminated by the frailty of death, he
860 Burdens the breath of life, so that man cannot see [said,
The truth, and often immerses in blind darkness.
If perchance you should grieve over the darkness of our exile,
In which we live because of the lamentable sin
Of the first created man, you would, provided you agree with me, desire
That the temporal world come to an end, and wish for eternal things,
So that you might return happily to your fatherland under Christ's
[guidance.
But evilly, to my regret, with a calamitous barrier, you oppose
Yourself to the heavenly host and do not lament the pleasures you have
[lost."

(Panther) "I wonder that fatherland you say should be sought.
870 Is not that our fatherland into which we, delivered
From our mother's womb, enjoy the ministration of this light
And are favored with the sweet affection of those dear to us?"

(Philomena) "It is indeed not our fatherland, but the dark dungeon of
[death,
If you call it fatherland, then believe it to be the fatherland of death,
For it is sinful to call such the fatherland of life.
Here we are oppressed by diseases, but there pleasures are offered.
How wretched and doubly wretched he whose fate it is that such a
[kingdom
Is denied him and that he is pushed into the dire dungeon of the pit (hell)!
Let everyone sigh, wash away his capital sins,
880 Dissolve in tears if he wishes to set aside punishment!"

PARDVS. ,Te peto, quo plane repetas, quę mesta canebas.
 PHILOMENA ,Quantus in orbe furor, vobis modo testibus utor,
 Dum rapit hunc Iudea manus, (bene conscia, cuius)
 Cum sic astrictis incumbunt vincla lacertis,
 885 Quod iubilum cordis, patitur dum conditor orbis,
 Gaudia quę plebis, legitur cum passio regis!
 (Mos fuit inde prius antiquis patribus ortus,
 In cruce quod Christi reticescunt signa metalli,
 Non vox ulla tube resonat, sed nec quoque corde
 890 Lugubre portendunt, dum mesta silentia prendunt.
 Ne laus horarum consuetum transeat usum,
 Fagina signa sonant, quo clerus debita solvat,
 Nec vacat a tipicis subpressa melodia vocis.)

Turbis belligeris, ubi funditur unda cruoris,
 895 Omnis risus abest, cordis violentia prodest:
 Affectu cordis crescit mensura doloris.
 Quis siccis referet oculis obprobria mortis,
 Quod capitur dominus veluti mitissimus agnus,
 Presidis ad sedem vitulus ceu ductus ad aram?
 900 Ceditur et alapis, colafis quod conditor orbis?
 Afficitur flagris, constringitur undique loris,
 Spinea cui fertur regis pro iure corona,
 Tunditur, expuitur, deluditur atque negatur,
 Pocula felliti vini mox dant sicienti,
 905 Clavis confixo, perfosso cuspide Christo.]
 Hęc sunt, quę nostram perturbant undique mentem,
 PARDVS. ,Plurima sat passi tractasti vulnera Christi;

Desine, cara, precor, iam desine fundere fletus,
 Nobiscum gaude, depellens tristia plaude.
 PHILOMENA. 910 ,Nunc precor, ut dicas, cur me gaudere rogabas.
 Vnde etenim tristi persuades parcere menti?
 Sunt mihi leta quidem, sed tanto pondere mentem
 Infero lugentem, quod me nec vivere vellem,
 Sepius exopto gelido me tradere leto.
 PARDVS. 915 ,Verum (si possem) quod dicis, credere vellem,

(Panther) "I ask you clearly to repeat the sad things of which you sang."
 (Philomena) "I use you only as witnesses how much sadness there is on
 When the Jewish hand seizes Him, well knowing who He is, [earth,
 When the chains press upon His arms, so bound,
 What joy of heart when the Creator of the world suffers,
 What jubilation of the people when the passion of the King is read!
 (It was the custom begun long ago among our ancient fathers
 That in the cross – crucifixion – of Christ the signals of metal be silent,
 That no voice of a trumpet should resound, and that not even sad
 890 Chords should announce when the sorrowful silence is begun.
 Lest the praise of the Hours violate accustomed usage,
 Signals from beech-wood resound, whereby the clergy may pay its debt,
 And the subdued melody of the voice shall not be without figurative
 [meaning.)
 Among the warlike multitude, when the wave of blood pours forth,
 All laughter is absent, and the violence of the heart is beneficial:
 The measure of grief grows as the heart is stirred by affection.
 Who could relate the contumely of death with dry eyes,
 When the Lord is seized like the gentlest lamb,
 Or led like a calf to the altar at the seat of the chieftain?
 900 That the Creator of the world is subjected to cuffs and blows?
 He is beaten with scourges, bound on both sides with thongs;
 A crown of thorns is given to Him as the prerogative of a king,
 He is beaten, spat on, mocked and rejected,
 Goblets of wine mixed with gall are handed to the parched
 Christ, transfixed with spikes, pierced with a spear.]
 These are the things that disturb our mind at every turn."
 (Panther) "You have treated the many wounds of the suffering Christ
 [enough now;
 Stop, my dear, I pray, now stop pouring forth your laments,
 Rejoice with us, banishing sadness with jubilation."
 910 (Philomena) "Now I beg you to tell me why you asked me to rejoice.
 Why, I wonder, do you persuade me to spare my sad mind?
 To be sure, I have joys, but I bear such a heavy weight
 Of sadness that I would not wish to live,
 Often I yearn to give myself over to cold death."
 (Panther) "If only I could, I would want to believe that what you say is true,

Sed pectus lubricum quoniam geris, improbo fictum.

Profer, veracem quem possim credere, testem.‘

PHILOMENA.

,Vt quid plus referam vel secula longa retexam?

Non tibi leta manent, quod primus ab ethere plastus

920 Pulsus celicolis iterum coniungitur almis?

Quę magis a nobis tractari gaudia poscis,

Quam paradisiace panduntur limina porte?‘

PARDVS
PHILOMENAE.

,Sufficiat tantas iamiam terebrare latebras.

Desere dedalei, iam desere limina tecti.‘

925 Hi lacrimis humidi, terre de pulvere fedi,

Cum iussu pardi vadunt simul amne lavari.

Cantores socii, Girinda flumine loti,

Dum repedant, reges binos dum visere certant,

Vdi, ieiuni, dicto de carmine fessi,

930 Voto communi conscendunt robora fagi.

Dum pennas aptant, plumas ex sole reformant,

Psytacus accurrit, regem resipiscere querit;

Cignus adest etiam, languentis discere vitam.

Scrutanti multa respondet avicula tanta:

935 ,Pasca resurgentis celebrandum est ędibus altis,

Quis bini reges resident, cum milite prandent;

Vos rogo, nobiscum solvatis gaudia vocum“

PSYTACVS.

,Causa namque tui paterer discrimina belli;

Daviticę citare melodiam prosequar ipse.

940 Imminentur atre sollempni carmine cure.

Tu tamen incipias, cantu superabo Syrenas.‘

CIGNVS.

,Omne genus hominum vincam clangore tubarum,

Non iuxta solitum Francorum corniferorum.

Est mihi psalterium, quod erat David, dechacordum.

945 Asaph me docuit, qui psalmos fingere iuvat.

Incipe, si quid habes; pascales psallito laudes.‘

<PSITACVS.>

,Est hinc longa via, qua perveniatur ad antra?‘

PHILOMENA.

,Hinc cernes summi volitando culmina tecti.‘

Flegmate deteris rostris cantuque paratis

950 Excuciant rapidas coniuncto federe pennas.

Nec mora, conveniunt, pinne fastigia prendunt.
Previa fit merula, pardo offert hec nova monstra;
Qui surgit subitus, longinquos osculaturus,
Visis arrisit, raros sibi federe iunxit.

PSITACVS.

955 ,Oceano positis regis fit fama iacentis;

Est quia divinum, languentis visere stratum,
Compuncti lacrimis palmis deflevimus artis.
Ordine confuso lustravimus aere denso;
Quo via sit nobis, invidit semita nubis,
960 Donec Burdigalis (sub) opace tempore noctis
Fit strepitus plebis matutinos imno petentis,
Namque Severini celebrabat festa beati.
Cumque fatigati moraremur ad atria sancti,
Cum reliquo vulgo redibentes cantica Christo,
965 Mox aurora rubens maturat pellere nubes.
Inde recedentes invenimus hasce sorores,
Conductu quarum quesitum invenimus egrum.
Ergo te petimus, sis nobis fixus amicus.
Diceris a cunctis clari lux altera solis,
970 Te duce ducamur, te preduce post revehamur.

Hec filomela soror, nimius quam detinet ardor
Subpeditare tibi servireque corde fideli,
Nos prece blanditur, ut Christi pascha colatur:
Comprime tu strepitum, nostrum quoque dirige gressum.‘
975 It, redit, attactu leni introducere cepit;
Protinus intrantes hoc ponunt ordine laudes:
,Salve festa dies, quam credens magnificat plebs!‘
Hoc post oedecolon grecissant Kirrie eleison,
Fit vox omnigenum volucrum pecudumque ferarum,
980 Multiplicique modo sacra cantio personat antro.
Manes devicti lugent sua damna revolvi;

Cetera gesta dei, recolit quę pagina libri,
Lingua Iudaica ructant Grecaque Latina.

Without delay they join and land on the top of the parapet.
The blackbird leads the way and shows these new wonderful birds to the
He rises immediately and kisses the strangers, [panther;
He smiled at them when he saw them and joined the rare guests to himself
[in a pact of friendship.
(Parrot) "As far as those living at the Ocean the report of the sick king is
[carried;

Because it is a divine order to visit the bed of the invalid,
We, blinded by tears, wept and wrung our hands.
In confused order we traversed the dense fog;
The path of the cloud jealously hid the place where our road is,
960 Until at Bordeaux, in the dead of night,
There is a commotion of people intoning the matins,
For they were celebrating the feast of blessed Severinus.
When we, fatigued, tarried in the hallway of the temple,
Repeating songs to Christ with the rest of the populace,
Ruby Aurora already hastens to drive away the clouds.
Returning from there we found these two sisters
And under their guidance discovered the sick man whom we were seeking.
Therefore we beg you, be a steadfast friend to us.
You will be called by all the second light of the dazzling sun,
970 Let us be guided under your leadership and then let us return with you
[leading the way.

This sister nightingale, whom too much zeal urges
To help you and to serve you with a loyal heart,
Entices us with prayer to celebrate Christ's Easter:
Suppress the commotion and direct our steps too."
He (the panther) goes, he returns, he proceeds to lead them with gentle
Entering forthwith, they utter praises in this manner: [touch;
"Hail, festive day, which the believing people celebrate!"
After this paean they exclaim *Kyrie Eleison* in Greek,
The voices of every kind of bird and of wild beasts are heard,
980 And the sacred song resounds in the cave in manifold fashion,
Souls of the dead (in hell – with the devil) mourn that their damnation is
[repeated;

Other acts of God which the page of the Book rehearses
They relate in Jewish, Greek and Latin tongues.

- Vt complent apices, quos scribit virgo Iohannes,
 985 Aptant he celeres herboso cespite sedes.
 PSITACVS. ,Scrutor raucisona, num sit quoque fracta lagena,
 Quod mihi poscenti non dantur pocula vini,
 Nam neque divitibus contingunt gaudia solis.‘
 LEO PSITACO ,Apponas aliquam, si nosti forte, medelam.‘
 PSITACVS. 990 ,Nil nisi lene decet vacuis committere venis.‘
 LEO PSITACO. ,Nil ego pretulerim iucundo sanus amico.‘
- ,Oderunt hilarem mesti tristemque iocosi.‘
 Nam leo, cum vino incaluit, mox talia dixit:
 ,Vulpes sensata prudenter rexerat ista
 995 Meque meamque domum super omne revexit honestum,
 Corpus languentis confoverat igne salutis,
 Seminecem membris nec cessat reddere mensis.
- Hec petiit pardum post me regnare secundum,
 Istius ad votum regem sacravimus istum,
 1000 Nam mea sint pardi; quę pardi, proxima vulpi.‘
 LEO PARDO. ,Vulpem versutam lateri ne dempseris umquam!‘
 Tunc versuta dolis de tanto munere regis
 Tristatur facie, quamquam letetur ad omne.
 PARDVS LEONI. ,Tristior est solito, me cernit lumine torto.‘
 LEO PARDO. 1005 ,Si quid vult proprium, verum non celet amicum.‘
- ,Est specus in silvis celsi sub culmine montis,
 Hanc mihi posco dari facto munimine scripti.‘
 Confirmant reges, petiit quod subdola vulpes,
 Testibus ab tantis firmatur cautio vulpis.
 LVPVS LVTRO. 1010 ,Hec est ista specus, data tunc sub regibus illis;
- Pro facto scelere, quod vulpes gessit inique
 Adversus proavum, tultum fuerat sibi castrum.
 Successit soboles, successit tortus et heres.‘
- ,Delinquent patres, solvunt delicta sequaces.

As soon as they have finished the gospel of the virgin John (the last
They quickly arrange their seats on the grassy sod. [gospel),
(Parrot) "I ask with a hoarse voice whether the flask is broken
Because no beakers of wine are given to me at my bidding,
For the joys of the sun do not fall to the rich (alone)."
(Lion to parrot) "Bring some remedy if perchance you know one."
990 (Parrot) "Nothing but a gentle remedy is proper to supply to empty veins."
(Lion to parrot) "If I were well I would like nothing better than an
[amiable friend."
(Parrot) "The sad hate the cheerful man and the happy ones the sad man."
Then the lion, when he was heated with wine, spoke as follows:
"The shrewd fox had arranged these matters prudently
And has restored me and my house to the height of extreme honor,
He has refreshed the body of me, the sick man, with the glow of health,
And he does not tire of giving me, half dead in my limbs, back to the
[joys of the table.
He has asked that the panther be assigned to rule as my successor,
And according to his wish we have consecrated him as king,
1000 Now my kingdom shall pass to the panther, and after the panther, to the
(Lion to panther) "Never leave the shrewd fox from your side." [fox."
Then the fox skilful in stratagems, takes on a sad mien
Because of so much favor of the king, although he is happy in everything.
(Panther to lion) "He is sadder than usual, he looks at me askance."
(Lion to panther) "If he wishes anything for himself, he should not
[conceal it from his true friend."
(Fox) "There is a cave (castle?) in the woods under the brow of a high hill.
I ask that I be given this cave with a written deed of enfeoffment."
The kings (lion and panther) confirm what the crafty fox petitions,
And through such witnesses the deed is assured to the fox.
1010 (Wolf of "outer fable" to otter) "This is the same cave given (to the fox)
[at that time under those kings;
Because of the committed crime which the fox perpetrated unjustly
Against my ancestor, the castle was taken away from him.
A descendant has stepped into his place, and a perverted heir has
[succeeded him."
(Otter) "The fathers commit sin, and their descendants make good the
[wrongs.

- 1015 Cetera prosequere, quę sint insignia cęne?⁴
 LVPVS. ,Tolluntur lances, longinquus vescitur hospes.⁴
 PARDVS VVLPI. ,Prevideas, ne turpe toral, nec sordida mappa,
 Sordidus aut dapifer nares conruget edentum;
 Magna movet stomacho fastidia, seu puer unctis
- 1020 Tractavit calicem manibus, dum furta ligurrit,
 Sive gravis veteri cratero limus adhesit.
 Pocula miscentem nutritum pone clientem;
 Casta serenatis impone cibaria mensis,
 Ponantur nuclei corilorum robore nati,
- 1025 Persica cum cerasis, quectonia mixtaque fragis,
 Poma Geroldinga, quę detulit hec philomela;
 Precoqua purgetur claris in fontibus uva;
 Vt dabis elixa, confestim dentur et assa.
 Accubet et reliquum servum pecus ad comedendum.⁴
- VVLVES. 1030 ,Insistam cunctis, quę monstrat sermo iubentis.⁴
 Sublato disco surgens fera sistitur antro.
- PSITACVS. ,Precipiat dominus, licitos repetat fera cursus.⁴
- LEO. ,Accipite ergo omnes auresque advertite cordis.
- Gratia sit vobis, quod sic mihi condoluistis;
 1035 Exitibus vestris nullus dominetur ut hostis
 Finibus in cunctis, latus qua tenditur orbis.⁴
 Potio defertur, temulenti quique vehuntur,
 Pace salutantis discedit concio castris.
- Non calamus referet, quę regis iussio prebet.
 1040 Tunc vaga prosiliit frenis natura remotis,
 Seque per immensas diffundunt agmina silvas.
 Mox magni parvique lupum lusere gavisi,
 Accessit lete turbe glomeratio tante;
 Exprobat in facie, quę sit custodia lingue,
- 1045 Informat scriptis, quę sit cautela bilinguis:
 ,Dentibus infrendis, vane tua labra voraris;

Tell me the rest, what are the features of the meal?"

(Wolf) "The plates are removed, the host from afar feasts."

(Panther to fox) "See to it that no filthy cover, no dirty napkin
Nor untidy butler shall cause the diners to turn up their noses;
It gives one's stomach great nausea when a scullion has handled
1020 A cup with greasy hands while he licks up what he has pilfered,
Or when a heavy layer of filth clings to an old crater.
Let a well-trained retainer mix the drinks;
Place pure food on well-ordered tables,
Let nuts be brought, grown on the hazel-nut tree,
Peaches with cherries, and quinces mixed with strawberries,
Apples from Gerolding which this Philomela has brought;
Let the early ripe grape be cleaned in pure spring water;
Let fried food be given straightway, as you will also offer boiled dishes.
And let the rest of the serving herd too take their places for the joint
[meal."

1030 (Fox) "I will strive to do all the things that the words of the master direct."
After the tables are taken away, the beasts rise and are arrayed before the
[cave.
(Parrot) "Let the master instruct them, let the beasts retrace the course
[permitted to them."
(Lion) "All of you now receive (what I have to say) and lend the ears of
[your heart.
Thanks be to you that you have taken such pity on me;
As you go out from here, may no one lord it over you as an enemy
In any place where the wide earth stretches."
The goblets are removed, and tipsy they all depart,
And in the peacefulness of the king's farewell the assembly leaves the
[castle.
My pen does not report what the king's command brings (how it works
1040 Then erratic nature leapt forward when the reins are relaxed, [out].
And the columns pour forth through the vast forests.
Soon large and small took delight in mocking the wolf,
And the throng of such happy creatures came closer to him;
They show by their expression what it means to watch one's tongue,
And put on paper what two-faced shrewdness means:
"With gnashing teeth you bite your lips in vain;

Te tua culpa premit; tu, dum tua navis in alto est,
Hoc age, ne mutata retrorsum te ferat aura;
Inspicit omnipotens actus, qua mente regantur,
1050 Nam semel emissum volat irrevocabile verbum.
Hic dolus est, inimice, tuus, concepta similtas!
Multifluisque diem verbis ducendo fatigant.

PSITACVS
LEONI.

,Non capiam quicquam rediens nec lesero quemquam.

Dum vacat ergo tibi, sine causa vivere noli;
1055 Quod cupide poscis, mature plene relinquis.
Disce miser tandem, si vis contemnere mortem,
Quod, ceu flos feni, sic omnis gloria mundi.
Cur tibi condis opes, cur cecos queris honores?
Cur putridis multam te nutris vermibus escam?
1060 Diligis hunc mundum, proprium qui fallit amicum!
LEO SPITACO. ,Quod das consilium, quo possim prendere somnum?
Quę mihi sunt regno, vadens hinc desero pardo.‘

PSITACVS
PHILOMELE.

,Plectris dulcisonis curarum semina pellis;

Tu cum sis, quod ego, fortassis cautior ullo,
1065 Nunc in amore mei comportes somnia regi.‘
PHILOMELA. ,Quod petis, hoc peragam; causam non respuo iussam.‘

VVLVES.

Rex ubi melliti captus dulcedine plectri
Obdormire parat, vulpes differre laborat.
,Naturale tibi confirmat pagina libri,
1070 Quod dormis triduo; sed quid manet hospes in antro?‘
,Defessi veniunt: pausent modicum atque redibunt.‘

PARDVS.

Expleto triduo mox rex discessit ab antro
Et Svvarzvalt petiit, Alemannica rura revisit,
Diviciasque domus usurpat mox sibi pardus.
1075 Cignus Nortmannos possedit, psitacus Indos,
Pardus duxit aves ad partes occiduales.
His ita dispersis sic fit migratio vulpis:
Ad proavum tendit, probrosa epitafia scribit:

Your guilt oppresses you; while your ship is on the seas you
 Must take care lest a change of breeze drive you backwards;
 The All-Powerful One beholds all deeds and (sees) by what spirit they are
 1050 And once uttered, the irrevocable word flies forth. [guided,
 This is (the result of) your deceit, my foe, the hatred you have conceived!"
 Thus spending their time, the multitude draws out the day with many-
 [flowing words.
 (Parrot to lion) "I shall not take anything when I go, and will not harm
 [anyone.
 And so long as you have the opportunity do not live without purpose;
 What you desire eagerly, you will leave completely in due time.
 Learn, wretch, at last, if you wish to look down upon death,
 That all the glory of the world is like the bloom of hay.
 Why do you accumulate wealth, why do you seek useless honors?
 Why nourish yourself as rich food for worms of decay?
 1060 You love this world which deceives its very own friend!"
 (Lion to parrot) "What advice do you give by which I could find sleep?
 What is mine as a realm I shall leave to the panther when I depart from
 [here."
 (Parrot to Philomela) "With sweet sounds of the cithara you banish the
 [seeds of care;
 Since you are, perhaps, like myself, more clever than the rest,
 Put the king to sleep as a favor to me."
 (Philomela) "What you request I will carry out; I will not scorn the
 [matter entrusted to me."
 When the king, captivated by the sweetness of the honeyed cithara,
 Prepares to go asleep, the fox strives to scatter (the crowd).
 (Fox) "The page of the book assures what is natural for you,
 1070 That you will sleep three days; but why does the guest stay in the cave?"
 (Panther) "They came tired: they will rest a little and then go."
 When the three days were expired, the king soon departed from the cave
 And sought the Black Forest, revisiting the Alemannic regions,
 And straightway the panther takes over the treasures of the house.
 The swan possessed the Northmen, the parrot the Hindus,
 The panther led the birds to the western parts.
 When they were scattered, the journey of the fox was begun as follows:
 He goes to my ancestor and writes this shameful epitaph:

EPITAFIVM.

- ,Conueniens curtim parium venerare cohortem;
1080 Flecte caput tumidum susceptus sede potentum,
Premeditare prius, quæ <des> enigmata, cautus.
Rarus in eloquio, sollers sermone serendo,
Falsa loqui fugito, reseratis auribus esto,
Quid de quoque viro, et cui dicas, sepe videto,
1085 Sepe rogos modicus comburit culmina saltus,
Nam neglecta solent incendia sumere vires;
Officio lingue nullum frustreris honore,
Nam tua res agitur, paries cum proximus ardet.
Sic tibimet vere continget gratia fame,
1090 Sic sic magnus eris, eternum nomen habebis;
Ipse bilinguis eras, nepti tormenta parabas,
Nec minus optati quam facti pena luenda est:
Vermibus et vespis optabilis esca iacebis.
Inde petens castrum duxit secum leopardum,
1095 Nuntius ut regis sibi det munimina pacis.
Talibus a culpīs facta est expulsio vulpis.
Sufficiat dictis de tanto tramite vulpis.
LVTER.
,Vere sufficeret, si non fortassis adesset.
Ast bene fecisti, quod nobis sic reserasti
1100 Tecta diu, planis nudans archana loquelis.
Esse potest ab re, quod tardat concio turbe;
Commissus sanctis scrutabor, quid gerat hostis.
Luter adit collem, qui cingit de prope rupem,
Aspectat vulpem pitacia scripta vehentem
1105 Testibus appositis, fuerant qui solibus illis.
Cetus erat fortis, conclamans vocibus altis:
,Regis preceptum numquam frustretur inultum!
Passeribus prosit, qui regis iussa fefellit,
Sublaterans quemquam; non hoc sibi proderit umquam,
1110 Si scandit fraude, mox mistica seminat ore.
Perplexo morsus resupinat corde lupinos,
Occultans animum, certat subvertere iustum.
Mortis hic est amus, viroso escamine tectus,
Propinat mortem, dum fingit ferre salutem.
1115 Fraudem, quam fecit, vicinam confore scibit;

(Epitaph) "When you come to court, pay respect to the gathering of peers ;
1080 Bow your proud head when received at the seat of the mighty,
And prudently ponder first what obscure answers to give.
Sparing in utterance, clever in directing conversation,
Avoid speaking falsehood, but have open ears,
Often take care what you say about any man, and to whom you say it,
Often a moderate bonfire will burn the top of a wooded hill,
For neglected fires are wont to spread ;
With the action of your tongue never cheat anyone of his good name,
For your interest is at stake, when the neighbor's wall is afire.
Thus the favor of true fame will fall to your lot,
1090 Thus, thus you will be great and have a lasting name.
You yourself were two-faced, you prepared tortures for your nephew,
And punishment should be meted out no less for a wish than for a deed :
You will lie as a desirable prey for worms and wasps."
From here he made for his castle and took with him the leopard,
That as nuncio of the king he might give him safe-conduct.
On account of such deeds the expulsion of the fox took place.
Let these words be enough about his great wanderings.
(Otter) "The story would truly suffice, if he were perchance not present.
Yet you have done well in thus disclosing to us
1100 What was long concealed, baring secrets with plain words.
It can be advantageous that the gathering of the crowd is delayed ;
Bound to holy vows, I will investigate what the foe is doing."
The otter approaches the hill which is close by the cliff
And sees the fox bearing the written parchment
With the witnesses of those days added.
There was a large crowd which shouted with high voices :
"Never shall disregard of the king's will go unavenged!
Let it be to the sparrows' advantage if anyone frustrates the orders of the
And defames (wheedles?) a man ; this will not avail him aught [king
1110 If he rises through fraud and soon spreads sinister charges with his mouth.
With a false heart he turns about and snaps at the pursuer,
Concealing his intention, he strives to overthrow the righteous one.
He is the hook of death, hidden by poisonous bait,
While he feigns to bring safety, he pledges death.
He will learn that the deceit which he wrought is near at hand for him too.

Quod sine lege stetit, vere sine lege peribit.
Hos repetens ludos enutriat in cruce corvos,
Et famuli nequam vincti mittantur Ylerdam.
Vestitura dati confestim redditur illi.⁴

- LVPVS.
LVTER.
- 1120 Audierat proceres istas imponere leges;
Territus hisce minis, correptus mente furoris,
Omnia, quę vidit, relegens ex ordine pandit,
Hortaturque lupum, concedat abire iuvenum.
,Non hominem vereor, nec vulpis me quatit horror.⁴
- 1125 ,Consilium refugis, cervicibus imminet ensis,
Iudicio mortis ad presens tu capieris,
Quique tui capti, vincti morientur et illi.
Auxilium queris: querendum tempore pacis;
Dicere et audire et meliori credere non vis,
- 1130 Non magni pendis habitum vultumque potentis;
Principibus placuisse viris non ultima laus est.
Gratia tantorum tultum reddet sibi castrum,
Nec magno aut parvo leti fuga nulla erit antro.⁴

- Luter discipulus, collis de culmine lapsus,
1135 Formidans hostes possessaque castra relinquens,
Horrens exitium, fluvii se mersit ad imum.
Ericio, latis solito considerare cellis,
Abdere se silici cure fuit atque labori.
Curritur ad castra, sola latrante licisca,

- 1140 Invadunt castrum Franco de milite castum.
VVLPEVS.
- 1142 ,Hic est aut nusquam, quod querimus: hic latet hostis.
Cernitis en patrum? quid agis, dulcissime rerum?
Incolomi capite es, quin cano flore reluces,
1145 Formosus facie, sura, pede, dente, lacerto,
Candidus, et talos a vertice pulcher ad imos.
Tu patre preclaro nutritus pectore casto,
Certum est, ingenuos habeas ditesque parentes.
In regum numero regnas Cuonone secundus,
1150 Precellis cunctos famosis patribus ortos,
Litterulis doctus, multis et honoribus auctus.

- What has stood without law will truly perish without it.
 Repeating such exploits, he shall be food for ravens as he hangs on a cross,
 And his evil retainers shall be sent in bonds to Ilerda.
 The fief will immediately be given back to him.”
- 1120 The otter had heard the chiefs impose these rules;
 Frightened by these threats and seized with madness,
 He repeats all he had seen and spreads it out in order
 And urges the wolf to let the calf go.
 (Wolf) “I do not fear human kind, nor does terror of the fox shake me.”
 (Otter) “You shun advice, (although) the sword threatens your neck,
 You will be seized forthwith under judgment of death,
 And all your fellow captives will die too, bound as prisoners.
 You seek help; it should have been sought in quiet times;
 You do not wish to speak and to listen and to believe what is better,
- 1130 And you do not deem important the mood and the mien of the mighty;
 It is not the meanest praise if one has satisfied men of rank.
 The favor of such men will restore (to the fox) the lost castle,
 Nor will there be any escape from death in a large cave (castle?) or in a
 small one.”
- The otter, the pupil (of the wolf), falling from the top of the hill,
 Dreading the enemy and leaving the castle which had been possessed,
 And fearing destruction, dove to the bottom of the river.
 The badger, accustomed to dwell in spacious chambers,
 Made it his care and toil to hide amid the gravel.
 Then a charge is made (by the foe) on the camp, accompanied only by
 [the barking of the hound,
- 1140 And they invade the camp, cleared of Frankish men.
- 1142 (Fox) “Here or nowhere is what we seek: here the foe hides.
 Do you see your uncle? How are you, sweetest of creatures?
 You carry your head well, yes, you are resplendent in a gray sheen,
 Attractive in features, thighs, feet, teeth, and arms,
 Spotless and good-looking from head to foot.
 You were reared by an illustrious father and are of a pure heart,
 It is certain that you have well-born and rich parents.
 In the list of kings you rule second to Conrad,
- 1150 And excel all those born of famous sires,
 Learned in letters and adorned with many honors.

- Obiciet nemo sordes tibi, quas mihi multi.
 Qui tibi complaceo, qui turpia vincis honesto?
 Susum scande, pater: mirabitur unus et alter
 1155 Artus egregios generoso in corpore sculptos;
 Mentior at si quid, merdis caput inquinare albis.
- 1141 Alloquiis vulpis seducitur atque querelis.
 1157 Conservus vilis, quem tardat acuta securis,
 Dum lupo ascendit, obiecta repagula traxit,
 Sic foras exiliit, matrem cum patre reposita,
 1160 Vbera cum suxit, matri letatus inhesit.
 Protulit exemplar, veri quod lucet ad instar:
 ‚Non semper feriet, quodcumque minabitur, arcus.‘
 At lupo a tauro trunco configitur alto.
 Vulpes hunc gemino collaudat pollice ludum,
 1165 Hęc pravo scriptum predoni perhibet aptum:
 ‚Hoc legimus scriptum, credamus et esse probatum:
 Ve qui predaris, quoniam predaberis ipse!
 Mercatur mortem, qui fraudis diligit artem,
 Nec capiet risum, qui sic sectatur iniquum.
- 1170 In te se discat, qui iuste vivere tardat!
 Mox patrios ingressa lares eliminat hostes,
 Nam murum scandit, caris confratribus inquit:
 ‚Divitis omne bonum, si non fuerit stabilitum
 Consilio, ratione, modo, solet adnichilari,
 1175 Aequè neglectum pueris senibusve nocivum.
 Que maior pestis, heu, quidve nocentius istis
 Aspidibus, colubris, basiliscis atque chelidris?
 Et tamen hos fertur superare domesticus hostis.
 Quid tardat sapiens, forsitan si ceperit hostes,
 1180 Ni liget ac cruciet, obstruso carcere damnet?
 Compedibus tales num sub custode tenebit?
 Moris erat, fortassis erit, dum quisque vigebit,
 Si prece, si precio laxatur captio capto,
 Obside suscepto seu firmo sit sacramento:
 1185 Qui hos vocat ad cameras, piperatas porrigit escas,
 Mollia strata iacit, quęcumque tacenda resolvit –

EPITAPHIVM.

- Nulla catena premit, nec ferrea passio cogit –
 Excors, follus, ebes, abnormis, garrulus idem est,
 Et perit ut lupus hic, condigno fine perhemptus,
 1190 Nam multi pereunt, quia sensu vivere nolunt.
 Non iactu lapidis nec iacto missile quovis
 Captio fit castris tanti sine cede peculii:
 Ingenii sensus prudentum fortis et astus
 Milibus armatis cicius dominatur inhermis.
 1195 Credite, consocii, me visit gratia Christi.
 Conservate fidem, nodosam pellite fraudem,
 Subveniat frater fratri pro posse fideli!
 Talibus hosce monens Christo mandaverat omnes.
 Dum redeunt pariter, affatur talia mater:
 1200 ‚Cur non, nate, refers, que sevus fecerit hospes?‘
 ‚O mater, peccas, dum tristia metra retractas;
 Tedet sacrilegas antri percurrere curas;
 Has si plus refero, fastidia magna parabo:
 Dulce sonat modicum, confert fastidia magnum.
 1205 Pertuleram triste, quod sic tardastis utrique.
 Prorsus iucundam noctem produximus istam:
 Possedi sotium, qui fletum fudit amarum,
 Pro me sepe rogans lacrimas eduxit amaras,
 Luter ridiculus famoso est nomine dictus,
 1210 Attrectans amnes, piscosi gurgitis heres.
 Hicce meis oculis detersit signa meroris
 Sub noctem gelidumque foco calefactat amicum.
 Non tamen adversis insomnia duximus austris,
 Me Bacho satiat, quin lenia verba propinat.
 1215 Ericium vafrum, servis de pluribus unum,
 Instruit Herodes vitulinas scindere carnes,
 Qui dixit vitulum festum pasca futurum,
 Per se sumendum, nulli per frusta secandum;
 Ad iugulum tantum ferrum reddebat acutum,
 1220 Me cupiens miserum morsu lacerare ferino.
 Laus domino, qui me salvarat dente lupino!
 Sanus et incolumis maternis deferor ulnis.
 Sit nomen sanctum Christi domini benedictum!‘

VITVLVS.

No chain oppresses them, no iron torture compels them –
 Simple, foolish, dull, abnormal, and talkative he is,
 And he will perish like this wolf, doomed to a deserved end,
 1190 For many perish because they refuse to live sensibly.
 Not with the hurling of a rock nor with the throwing of any missile
 Is the capture of such a castle possible without the death of cattle:
 The bold intelligence and the stratagem of clever men,
 Though unarmed, prevail more quickly than a thousand who are under
 Believe me, comrades, the mercy of Christ comes over me. [arms.
 Preserve faith and expel knotty deceit,
 And let brother help loyal brother as much as he can!"
 Admonishing them with such words, he commended them all to Christ.
 As they return home together, the mother speaks such words:
 1200 "Why do you not relate, child, what the dreadful host did?"
 (Calf) "O mother, you do wrong in bringing up the sad song again;
 It is repugnant to me to go through the infamous anxieties of the cave;
 If I report them again I will cause great loathing:
 Not much of it sounds sweet, it causes disgust to a high degree.
 I had endured a sad lot, which you two have brought to an end,
 We spent that night quite happily:
 I had an ally who wept bitterly,
 Often begging for me, he shed bitter tears,
 The fun-loving otter he is called, famous of name,
 1210 Splashing about in the water, the heir of the fishy flood.
 He wiped from my eyes the signs of fear
 And in the night warmed his cold friend at the hearth.
 In spite of everything we did not lie sleepless as we faced the south wind,
 He appeased me with Bacchus and pledged gentle words.
 The shrewd badger, one of the many servants,
 Was instructed by Herod to cut up the flesh of the calf,
 And Herod said that the calf would be a festive Easter dish,
 To be consumed by himself and to be cut in pieces for no other;
 To my throat he was setting the huge knife, which was sharp,
 1220 Desiring to tear me wretch apart with a wild bite.
 Praise be to the Lord who saved me from the teeth of the wolf!
 I am brought hale and safe to the arms of my mother.
 May the holy name of Christ the Lord be blessed!"

Versus milleni centeni septuageni:

1225 Verum operi longo fas est obrepere somnum,
Nimirum sapere est abiectis utile nugis
Et tempestivum psalmis concedere ludum;
Iratus pariter, ieiunis dentibus acer,
Sermonem claudam, verbum non amplius addam.

Verses one thousand one hundred seventy:

In truth it is natural for sleep to overcome a man over a work that is long,
And indeed it is useful (for me) to be wise and to lay trifles aside
And time to give up toying in favor of psalms;
Angry (at myself) at the same time, and sensitive with teeth that have felt
I shall conclude my talk and add not another word. [no food,

APPENDIX

Aegrum fama fuit...

This little fable in elegiac distichs, often but not certainly ascribed to Paulus Diaconus, dates from the late eighth century. Published in *Mon. Germ. Hist., Poetae* 1, 62-64, it assumes importance as an early forerunner of the *Ecbasis*, although hardly known to the author of the latter. It is conjectured that *tibi* in line 67 refers to Charlemagne (i.e. Charles I) when he was still only king of the Franks. The poem is discussed above in the Introduction, section 4. Several Virgilian echoes are found in it. Line 33 echoes *Ecl.* 5, 62: *voces ad sidera iactant*; *Aen.* 2, 222: *clamos...ad sidera tollit*; and *ibid.* 11,878: *clamorem ad caeli sidera tollunt*. Line 43 reminds one of *Aen.* 4,563: *nefas in pectore versat*, and of *Georg.* 4, 83: *animos angusto in pectore versant*. *Servulus* in l. 67 is also used by Paulus in a letter to Charlemagne (*Mon. Germ. Hist., Script. rer. langobard.* 19, n. 5.).

- Aegrum fama fuit quondam iacuisse leonem
 Peneque supremos iam tenuisse dies.
 Iste feras dum rumor adit mestissimus omnes,
 Regem namque suum intoleranda pati,
 Concurrunt flentes cunctae medicosque vocantes,
 Ne careant tanto principis auxilio.
 His aderant bubali, magni quoque corporis uri,
 Asper adest taurus, affuerantque boves,
 Discolor et pardus necnon pariter platocervus,
 10 Hic sonipes pariter hoc comitatus iter.
 His nec defuerant monstrantes cornua cervi,
 Capriolique simul, caprigenumque pecus;
 Dentibus hic aper est fulgentibus, asper et ursus
 Unguibus haud sectis, hic lepus atque lupus.
 Huc veniunt lince, huc confluxere bidentes,
 Iungunturque canes atque simul catuli.
 Vulpis sola tamen turmis non affuit istis,
 Nec dignata suum visere nam dominum.
 Has tunc ante alios voces emittere fertur
 20 Ursus et has iterum sic iterare minas:
 ,O rex magne, potens, princeps invicte ferarum,
 Auribus haec placidis suscipe verba tuis
 Audiatur atque cohors tota haec quae subdita magno,
 O rex iuste, tuo noscitur imperio.
 Quae tam dira fuit vulpi dementia quaeve
 Tantillam potuit ira subisse feram,
 Ut regem, quem cuncta sibi pleps subdita visit,
 Hunc haec sola quidem non adisse velit?
 Magna est ista quidem vulpis protervia mentis,
 30 Atque decet magnis subdier illa malis.‘
 Haec dum dicta refert ursus, rex omnibus inquit:
 ,Iam moritura cito dilacerata cadat!
 Tunc pleps tota simul voces ad sidera tollit:
 ,Iustum iudicium principis atque bonum.‘
 Hoc vulpi innotuit, se quae in plurima vertit,
 Atque diu notos praeparat ipsa dolos:
 Indumenta pedum multa et conscissa requirit

Once the rumor went about that the lion lay ill
 And had almost reached his last days.
 When this most sad report reaches all the beasts,
 Namely that their king is suffering unbearable pain,
 They all come together weeping and calling for physicians,
 So that they may not be without the great help of their chief.
 Here were present gazelles and aurochs of huge body,
 There is present the impetuous steer, and there were the oxen,
 And the spotted panther as well as the long-horned stag,
 10 Here was the steed too which had gone along on this road.
 Nor were there lacking among them deer showing their horns,
 And the roebuck as well, and the goat family;
 Here is the boar with flashing teeth, and the fierce bear
 With uncut claws, here the hare and the wolf.
 Hither come the lynxes, hither the sheep gathered in flocks,
 The dogs assemble, and at the same time the kittens.
 However, the fox alone was not present among the swarms,
 For he did not deem it worth his while to look up his master.
 Then the bear is said to express these words in the presence of the rest
 20 And to repeat the following threats several times:
 "O great king, mighty one, indomitable ruler of the beasts,
 Take up these words with your gentle ears
 And let this whole gathering hear, which is subject,
 As is well known, to your powerful rule, o just king,
 What madness so terrible has come over the fox, and what
 Wrath could steal its way into so small an animal
 That he alone should not wish to approach
 This king whom all the subject people visit?
 Great indeed is this insolent spirit of the fox,
 30 And it is meet that he be visited with great evil."
 When the bear brings forth these words, the king says to all:
 "He shall immediately be condemned to death and fall, torn to shreds."
 Then all the folk raise their voices at the same time to the stars:
 "Just and good is the judgment of our chief."
 This became known to the fox who turns his attention to many things
 And prepares his long known stratagems:
 He seeks out much footwear which is torn to pieces

Inponensque humeris regia castra petit.
Quam rex dum vidit, placato pectore risit,
40 Expectatque diu quid malefida velit.
Cumque ante ora ducum constaret, rex prior inquit:

„Quid moritura feres, quae lanianda venis?“

Illa diu trepidans, timidoque in pectore versans
Haec subiecta refert praecogitata cito:

„Rex pie, rex clemens, rex invictissime noster,
Accipe nunc animo quae tibi dicta fero.
Haec dum namque vias terrarum lustris per omnes
Indumenta scidi ob studium medici,
Qui posset regis magno succurrere morbo,
50 Atque tuis magnam demere mestitiam.
Tandem praecipuum medicum vix inveniebam,
Sed tibi, rex, vereor dicere quae docuit.‘
Rex quoque ait: „Si vera refers, dulcissima vulpis,
Dic mihi quid citius dixerit hic medicus.‘
Vulpis ad haec ursi non immemor improba dixit:
„Cautius haec famulae suscipe verba tuae:
Ursino si te possum circumdare tergo,
Non mora, languor abit, sanaque vita redit.‘

Continuo iussu domini distenditur ursus
60 A sociis propriis detrahiturque cutis.
Qua dum gestirent obducere pelle leonem,
Aufugit penitus languidus ille dolor.
At cum post ursum vulpis sic corpore nudum
Viderat, haec laetis dicta refert animis:
„Quis dedit, urse pater, capite hanc gestare tyaram,
Et manicas vestris quis dedit has manibus?“

Servulus ecce tuus depromit hos tibi versus:
Fabula quid possit ista require valens.

And, placing it upon his shoulders, looks up the castle of the king.
 When the king saw this he laughed with a placated heart
 40 And waits long to see what the insidious fellow wants.
 And when he stood before the faces of the princes, the king was first to
 [speak:
 "What do you bring who are supposed to die, who come to be torn to
 [shreds?"
 He, after trembling a long time and pondering in his fearful breast,
 Quickly brings forth, full of submission, these words that he has well
 [prepared:
 "Gentle king, merciful king, our most indomitable king,
 Accept now in your heart the words that I bring you.
 You see, while I wander over all the roads of the earth,
 I tore these shoes in search of a physician
 Who could offer a cure for the great illness of the king
 50 And remove the great sadness of your people.
 At last I found with much difficulty an excellent physician,
 But I fear, o king, to tell you what he taught me."
 Then the king speaks: "If you say the truth, dearest fox,
 Tell me quickly what this physician said."
 The wicked fox, not forgetful of the bear, said to this:
 "Take up these words of your retainer cautiously:
 If I can wrap around you the fur of the bear
 Your illness will disappear without delay and your life will be healthy
 [again."
 Upon the immediate order of the master the bear is flayed
 60 By his own companions and his pelt pulled off.
 When they eagerly cover the lion with the pelt
 That debilitating pain disappears forthwith
 And when thereafter the fox had seen the bear so denuded in body,
 He utters these words in a happy mood:
 "Who, father bear, gave you this turban to wear on your head,
 And who gave you these gloves for your hands?"

 See, your humble servant brings you these verses.
 Seek valiantly to ascertain what this fable may mean.

COMMENTARY

15. *ius, iura* usually means *custom, practice, wont, habit* in the *Ecbasis*.

23. As Ekkehard I. started writing verse in his early youth, so this writer, one hundred years later, started late. Here I disagree with Ehrismann. As he confesses, he actually has trouble with the *sillabicos cursus*, especially in the case of foreign (Greek) words: *cýdonia* and *crustūmia* (l. 179), *mēlōdīa* (l. 893), but *melōdīa* (l. 939). But simple Latin words too are sometimes wrongly accented: *māsticat* (l. 89), *ūtique* (l. 366), *milītia* (l. 848), *avīcula* (l. 934).

24. This is literally true; the work is full of illogical changes of tense, often perhaps *metri causa*. Cf. ll. 81-82, 216, 226, 436-437, 782, and 1159-1160. The translation purposely retains this eccentricity.

28. I refer *sibi* to *priscorum* above.

42. There is no reason why *recitas* should not be taken literally; the work, or at least considerable parts of it, were probably meant to be recited. Indeed those portions where speakers are indicated were probably recited with the roles assigned to different speakers. On the blending of genres in the *Ecbasis* see the Introduction. *non simplō stamine*, l. 68, must refer to this. The *torta* (*twist, braid*) *panis* (gen.) may be suggested by Exodus 29, 23; see also l. 544, where Grimm reads *panis tortis* for *pavis, turdis*.

69 f. I see no reason why this determination of time should be construed as being the date of composition, or a date connected remotely with the author's birth, as Voigt would have it. It is merely the date for the *rara fabella* (l. 39) – an Easter story. But see also ll. 394 and 1026.

70. *bis septima luna* = full moon.

97. *forstrarius*, a monastic official, here the wolf. The monastery as the scene of action is adhered to throughout.

110. *superis* is surprising since this does not seem to be a cento-quotation. But see ll. 116 and 119.

111. In view of the meager fish and vegetable fare of the monastery, food was much in the minds of the monks and plays a dominant part in the *Ecbasis*.

112. But in l. 182 he speaks of seven years, using a Horatian quotation, and twice thereafter (ll. 298, 387) others also mention seven years. Is this an oversight on the author's part, or are the later references sly indications of the wolf's untrustworthiness?

116, 119. Since both lines are from Horace (l. 116 half from *De arte poetica*, 42, and partly from *Sat.* 2, 3, 206; l. 119 from *Sat.* 2, 3, 288: *dolores* instead of *labores*), the pagan tone is less surprising. The marginal designations of speakers from this point on are in MS A.

132. On Henry see Introduction.

148. This verse, like l. 335, may be taken from Mico's *Florilegium, Poetae* 3. It is originally

from Serenus Sammonicus. *Capsidile* is accented wrongly in 335. See note on 1. 23 above.

152. Are Henry and Conrad both living? See Introduction.

153 f. Both lines contain echoes of Hor. *Carmina* 1, 24, 11 f., and 2, 2, 23 f. The *Carmina* are used comparatively rarely (about 16 times) as against some 120 uses of the *Satires* and 75 of the *Epistles*. Even the brief (476 ll.) *De arte poetica* is used more frequently (20 times).

165. These fish are mentioned in the *Mosella* of Ausonius and the *Halieutica* of Ovid, but there is no evidence that the author used these works. The former e.g. mentions *capito*, *barbus*, *salmo*, *mullus* and *gobio* as found in the Moselle. See Grimm 327 ff. Both *Waltharius* and *Ruodlieb* also deal with fish. On these fish see also Voigt.

170, 172. Both Rabado (Rabadeau) and Petrosus are brooks in Lorraine. See Strecker ed. 45. I interpret *cęto* (1. 172) as *coetu*. Thus too *coetus*, 1. 173. But in 1. 546 *ceto* is from *cetus*, whale. Strecker interprets *Mosa* (1. 171) as the Meuse, Grimm as the Moselle.

173 ff. The order of the lines was established by Grimm.

179. Crustumium was a Sabine town.

198. The first few words allude to the words in the canon of the Mass.

201. Germanic writers of Latin often invert to express the conditional. See also 11. 287 and 470.

203. Note the alliteration, as occasionally at other points.

220. "There ought always to be reading whilst the brethren eat at table." *The Rule of St. Benedict* translated with an Introduction by Cardinal Gasquet, London, 1925, Chap. 38, p. 71. The *Reparatio lapsi*, written in Greek by Chrysostomus in 369 and translated into Latin, admonishes a young friend, the later Bishop Theodorus of Mopsuestia in Cilicia, to a godly life, which is ever attainable for the repentant sinner.

236. ms A has *in ethere* (*aere* in B) *voces*, but since this is a Virgilian echo (cf. Aen. 8, 70: *ad aethera voces*), Voigt's correction of what Strecker calls the "merkwürdige Lesart" *ethere* seems justified.

248. On this line and l. 66 above see the Introduction; 1. 308 echoes it.

251. One of the very rare (only three in all!) echoes of Terence: *Adelph.* 5, 3, 3. The others are 1. 421: *Phormio* 4, 1, 20, and 1. 707: *Andria* 1. 1. 2. One wonders if they are direct quotations. Certainly Terence was well known in the monasteries long before 1050.

256 ff. Strecker, comparing this passage with ll. 156 ff., is puzzled by what he calls an inconsistency. In the earlier passage the wolf serves the calf, while here, Strecker thinks, the wolf talks as if the calf had served him. But in changing *feret* to *foret* in 1. 256 (which I accept) I believe Strecker has solved his own puzzle. What the wolf says is that the calf *would* not be innocent in mixing...

259. Had the monk who gave ms A the title *Ecbasis* observed this line, he might have used *Excessus* instead of the Greek expression. I interpret *foris excessit* literally as "ran away" and not, as Strecker does, p. 57: "begangen hat." See 1. 1159.

264. Strecker has one of his rare misprints – *Index*.

275. I follow Rathey: *regamus* (but not *nec*). The mss: *negamus*.

282. This line is an echo of one of the author's most popular writers, Prudentius, *Contra Symmachum* 2, 982: *nec potis est tenuem telluri affigere fibram*. But another now neglected reading of the Prudentius passage has *affligere* – an excellent example of how *Ecbasis* textual criticism can serve classical philology. Other examples: 1. 291, where Prudentius, *Apotheosis*,

1. 395 f., has *blandus in ore sapor, fragrans odor... sincera voluptas*, but one ms has *flagrans*; 1. 725, which is identical with Ovid, *Met.* 10, 559, except that the approved Ovid reading of the last word seems to be *verbis*, even though good ms authority supports *labris*; 1. 991, identical with Hor. *Sat.* 1, 5, 44, where *contulerim* is now preferred by editors to *praetulerim* of the *Ecbasis*. Certainly the mss of the Classics used by the *Ecbasis* author have the sanction of old age. I do not think he usually quotes from memory.

284. Since spoken by the wolf, the East Franks are meant.

286. *nunc* was supplied by Grimm, who however recognized the possibility that this was a pentameter.

294. Strecker notes an echo of Martinus de Bracara, a Church writer.

299 ff. von Winterfeld placed 299 after 301, but Otto Schumann deems this unnecessary. See his review of Strecker ed., p. 121 ff.

308. A refrain of 1. 248.

310 f. "No one without leave of the abbot shall presume to give or receive, or keep as his own, anything whatever... All things are to be common to all." *The Rule of St Benedict*, op. cit., Chap. 33, p. 65.

311. Supply *vult* after *fieri*. *The Rule of St. Benedict*, Chap. 70, p. 121: "What thou wouldst not have done to thyself, do not thou to another."

320. Proverbial; also in *Reinardus* and *Renner*.

321. With Voigt instead of *accessit*.

326. A biblical echo: John 17, 12; 18, 9.

332. Genesis 27, 3.

347-351. These five lines, in composite, resemble lines in Hor. *Ep.* 2, 1, 190; 2, 1, 183 f.; 2, 1, 212; and *Sat.* 1, 3, 110.

353. Perhaps *ille* = 'the'.

363. ms A has *faxa*, B corrects to *saxa* – one of the few examples where B, neglected by Grimm and deriving from A, improves upon it.

368. *ariete*, here literally 'ram,' not the war machine of the ancients, with perhaps a suggestion of humor.

371. I adopt von Winterfeld's *Si non sola potest...* (or perhaps Peiper's *Non solitum potis est* – ?) for the impossible *Non solitum potest*.

394 ff. The order follows von Winterfeld's proposal; *decatie* instead of *decanie* according to Voigt. Tithes were awarded the Church in 813 (see 1. 69 above).

411. Hor. *Ep.* 2, 2, 104: *finitis studiis*, here humorously varied.

412. The reading *lassescenti* (Grimm) improves the ms *lassessens*.

417. *Hec*: It must be borne in mind that *vulpes* is feminine, and thus the fox becomes a Virgilian queen (1. 434: *Aen.* 11, 845)!

419. "Monks shall practice silence at all times..." "One or two seniors shall be appointed to go about the monastery at such times as the brethren are free to read, in order to see that no one is slothful, given to idleness or foolish talking..." *The Rule of St. Benedict*, op. cit., Chap. 42, p. 76; Chap. 48, p. 86.

422. *fini* is an old dative of direction. See 1. 455.

423. On *monastica vulpes* see Jauss.

424. Last verse of the Psalter.

- 433 ff. The significance of this is probably connected with pagan iconic tree mysticism. Is humor involved in *posteriora*?
446. See Luke 5, 1.
450. Act. Apost. 8, 2.
465. St. Aper, the saint of the monastery (St. Evre) of Toul.
480. happy = long-lived.
492. Strecker corrects from *illis*.
- 542 f. and 550 f. are strongly under the influence of Marcellus, *De medicina* 29, 23, and 47. *tellure creatis* and ...*creatas* both occur there.
547. *Qui* for *quod* is my emendation, suggested by Strecker.
549. The *huic* instead of *hic* is my suggested emendation.
551. fragrant = fragrant. An echo of Dracontius?
560. *illi* looks like the definite article.
- 561 f. The only echoes of Bede, *De die iudicii* (85, 93) in *Ecbasis*.
- 569 ff. Voigt suggested placing l. 571 before l. 570, and von Winterfeld proposed the order adopted here.
570. Proverbial.
572. "Let there be stationed at the gate of the monastery some wise old man who knows how to give and receive an answer. As soon as anyone shall knock, or some poor man shall call for help, let him reply *Thanks be to God*, or invoke a blessing. And let him in the meekness of God's fear hasten to reply with zealous charity..." *Rules of St. Benedict, op. cit.*, Chap. 66, p. 117.
582. *Ibid.*, Chap. 5.
583. The story of Malchus, told by St. Jerome (Hieronymus) – *De Vita Malchi* – is here recited by the unicorn. See Introduction, also l. 790. Grimm, p. 287, conjectured that Malchus was the monastic name of the *Ecbasis* author. It may well be that the *Ecbasis* story of the calf is a reflection of the Malchus plot, although in the latter a sheep, and not a calf, is mentioned.
590. See ll. 433 ff.
603. The first of three echoes of the *Poetae* of Johannes Scotus. See also ll. 922 and 984.
- 624 f. Deut. 25, 4.
636. *Leopardus* is in square brackets because the designation is missing in ms A. The second king here seems to be the fox (see l. 560) but is actually the panther. See ll. 765 and 1000.
638. The mss have *gentacula*.
660. The mss reading is: *quam nobilis compilet*. I follow Fickermann's suggestion: *quam nobis. compilat* is my own conjecture. In ms B *Ericius* is next to l. 661, and l. 660 is still the leopard's. This was approved by Grimm.
661. This and the following speeches are typically mock-heroic.
687. *Stensile* is probably Stinzel on the Saar river (not Steinsel in Luxemburg). This follows Grimm's conjecture (p. 289) and contradicts Voigt (p. 15). See Strecker, p. 45. But Hartmut Hoffmann goes back to Luxemburg.
689. *cameram lecti* = OHG *pettichamera*. Hunsaloo is probably Hundlingen near Saargemünd.

693 ff. The designation of speakers is confused. ms A assigns l. 693 to the leopard, l. 694 to Ericius, ll. 695-697 to the leopard. But since there is no room in the margin of l. 693, *Leopardus* appears behind l. 693 in A. Then there is no designation of speakers until l. 706, when *Vulpes* speaks. Later a corrector of ms A wrote *Ericius* next to l. 694, *Leopard* (with *o* above the first *a*) next to l. 695, *Ericius* next to l. 698, and *Leppardus* (corrected to *Leopardus*) next to l. 699. However, with Grimm I still assign l. 693 to *Ericius*, beginning the leopard's speech with l. 694 and extending it to l. 697. In ms B the designations are all erroneous.

718. *ad presens* sounds Germanic.

741. The reading in the mss is *Debitor es*. But then it should be *creditor es*. See Voigt. If, as Voigt and Strecker suggest, we read *en* (i.e. *en ego*) for *es*, the sense is restored.

746. Proverbial.

759 ff. I follow the excellent suggestions of Otto Schumann (see note on ll. 299 ff.) in his review of the Strecker edition. Fickermann had supplied *pardus* in the gap, added *Leo* as the speaker of l. 759, and *Leopardus leoni* as the speaker of ll. 760-761. ms A has *Leo* next to l. 761, while von Winterfeld puts it next to l. 762. The mss have *scit* in l. 759.

763. Act. Apost. 23, 12.

765. This line echoes both Hor. *Sat.* 2, 5, 48 and also Genesis 41, 40 f.

767. Psalms 35, 8, and 141, 9.

771. That is, as far as Psalm 132.

774. Daniel 3, 20 ff.

781. I follow Seiler. The ms reading *In speciem regnis viruit* is corrupt.

789. A parody of Hrabanus Maurus, *Hymnus Sanctorum meritis* 4, 2.

797. I follow Peiper. The manuscript reading: *Huncce regem decoret, regem cum decore salvet* is corrupt.

798-803. This passage echoes Marcellus *De medicina* 72, 73, 75-77, with which ll. 799-803 are almost identical.

814. I Kings 10, 1 ff.

817. *filomena*: see l. 829 ff. below.

826. Gabriel, Hemmanuel: See Isaiah 7, 14, and Luke 1, 26 ff.

829 ff. *Filomena*, *Philomena*, *Philomela* etc., the nightingale. See ll. 873, 1063, and 1066. See also Grimm, p. 322.

837. Act. Apost. 2, 1.

844 f. Matthew 27, 45, and 51.

847. The ms reading is *matrem*. I read *matre* (abl. of agent without prep. *a* - cf. l. 766) for better sense.

851. *linquere non potui* sounds Germanic.

852. With the square bracket the interpolation (or two interpolations: ll. 852-880, and 881-905) begins. Von Winterfeld would extend it through l. 907. See Introduction. It is to be noted that with the exception of an echo of Virg. *Ecl.* 9, 11 in l. 853 (*Audieras? Et fama fuit...*) and possibly one of Hor. *Carm.* 1, 3, 18 in l. 897 (*Qui siccis oculis monstra natantia*), all the echoes in the interpolation are from writers of the Christian era, especially the *Arator*. The fact that the first half of l. 906 is from Virg. *Aen.* 3, 461, might tend to suggest that the line does *not* belong to the interpolation.

889. *corde* = *chordae*.
899. Isaiah 53, 7, and Act Apost. 8, 32. Pontius Pilate is meant.
- 900 ff. Mark 14, 65 ff.
916. The ms reading: *geris imperfectum*. I follow von Winterfeld.
923. The distribution of speakers follows Voigt.
943. On the Frankish horns see Grimm, 327.
945. Psalms 50; 73 ff.
947. *Psitacus*, supplied by von Winterfeld, hence in square brackets.
954. *federe iunxit* (cf. 1. 950) is a set conventional phrase.
961. ms A has *imo*, which Grimm and Voigt correct to *imno* = *hymno*. For no apparent reason Strecker has *immo* (a misprint?).
962. *Severini festa beati*, October 21.
977. The first three words are from a well-known Easter hymn.
992. This proverbial saying is from Hor. *Ep.* 1, 18, 89.
995. Act. Apost. 16, 31.
- 1010-1015: A break in the "inner fable"; the wolf and the otter of the "outer fable" speak.
1013. ms A assigns 11. 1013-1015 to *Luter*. Strecker suggests my change, giving 1. 1013 still to *Lupus* and only 11. 1014-1015 to *Luter*.
1014. Ezechiel 18, 2.
1026. *Poma Geroldinga* are mentioned also in the *Capitulare de villis* (*Capit. reg. Franc.*) 1, 1883, 91-92, of 812 of Charlemagne. See Grimm, 292. ms B knows nothing of them and has *gero digna* instead.
1033. The Prologue of the *Rule of St. Benedict* speaks of "the ear of thine heart."
1043. Matthew 15, 30.
1044. *I.e.*, they show by their insults that silence is golden.
1047. An extreme example of how the author echoes Horace, his favorite author: *tua (sua) culpa premit (premet)* is from *Ep.* 1, 18, 79, while the rest of the line is from 1.87 of the same Epistle. *Ecbasis* 1048 is word for word from *Ep.* 1, 18, 88.
1057. Isaiah 40, 6.
1069. *Physiologus*, Chap. 1: *Un. of Calif. Publicats. in Class. Philol.* xii, 1944, 103, where the number three is associated with the lion in various ways.
1073. *revisit*: If *re-* is taken literally, this might be interpreted as a return home. Both mss have *suuaz uualt* (corrected by Grimm). Perhaps the copyists were Gallic.
1075. The swan is considered a northern bird, as Cygnus is a northern constellation. On these birds see Hartmut Hoffmann, 310 f.
1081. Grimm supplied the missing *des*.
1085. Proverbial.
1098. My reading is based upon suggestions of Peiper and Strecker. (not *abesset*).
1108. *I.e.*, let him be consumed by the birds who...
1109. *sublaterans*, corrected by Grimm from *sublatans*. I am not sure of the meaning here. See Voigt pp. 135 and 149.
1114. Perhaps an echo of Hrotsvit, *Call.* 9, 29 (von Winterfeld ed.).
1115. See Prov. 26, 27, also Eccles. 10, 8.
1116. See Rom. 2, 12.

1118. Ylerda, a town in Spain. See Hor. *Ep.* 1, 20, 13: *aut vincetus mitteris Ilerdam*.
1130. An echo of Hor. *Sat.* 2, 4, 93, 92.
1133. See Hor. *Sat.* 2, 6, 94 f.
1139. See l. 329.
1140. The West Franks are meant.
1142. I adopt Fickermann's suggested order, placing l. 1141 after l. 1156. Strecker also adopts it but confuses the enumeration between ll. 1140 and 1155.
1149. See Introduction.
1162. Since works of the time are often built around proverbial truths such as this from Horace, *De arte poetica*, l. 350, or around well-known sayings, we may see here one possible point of departure for the author. See also ll. 248 and 308.
1164. Like a Roman at the circus!
1176. *istis* looks like a definite article.
1204. *fastidia magnum* seems a strange expression. *magnum* must be a cognate accusative. The fact that *fastidia magna* (cf. also l. 1019) occurs in the line before, might make this recurrence suspect as a corrupt reading. See also *amarum – amaras*, ll. 1207 and 1208.
1208. Bitter weeping has been conventional since Matthew 26, 75, and Luke 22, 62.
1216. See Matthew 2, 16.
1217. See l. 272. But here the wolf has become Herod!
1223. Psalms 113, 2.
1224. See Introduction.
- 1225 ff. The last five lines are taken over, almost without change, from the author's favorite Horace: *De arte poetica* 360; *Ep.* 2, 2, 141 f. (ms A has *me* instead of *et*; Horace has *pueris* instead of *psalmis*); *Ep.* 2, 2, 29; and *Sat.* 1, 1, 121 (Horace has *compilasse* instead of *sermonem claudam*). In 1226 the author reverts to his theme at the beginning

