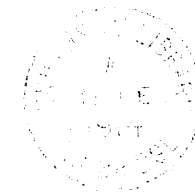


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[\* fo. 39]

Yet ben ther other called Cyclopyens<sup>1</sup> whiche passe by rennyng the wynde; \* & haue only but one foot of whiche the plante<sup>2</sup> is so right longe and so brode that they couere them therwith fro the shadowe when the hete cometh ouer sharp on them.<sup>3</sup>

Another maner peple ther is whiche haue only but one eye, and that standeth right in the myddys of the fronte or forhede, whiche is so reed and so clere that it semeth properly fyre brennyng<sup>4</sup>.

And there also ben founde another maner of peple that haue the visage and the mouth in the myddle of their breste, and haue one eye in euery sholdre, and their nose hangeth down to their mouth; & haue brestles aboute their mosell lyke swyne.<sup>5</sup>

Yet ben ther founden toward the ryuer of Ganges a maner of strange peple and curtoys whiche haue the right figure of a man, whiche lyue only by the odour and smellyng of an apple only. And yf they goo ferre in to any place, they haue nede to haue thapple wyth them; ffor yf they fele any stenche euyll & stynekyng and haue not thapple, they deye incontynent.<sup>6</sup>

Of the serpentes and of the bestes of Ynde. ca. vi.<sup>7</sup>

**I**N Ynde ben plente of serpentes whiche ben of suche force and myght that they deuoure and take by strengthe the hertes and buckes.<sup>8</sup>

Yet ther is an other maner beste whiche is callyd Centycore, whiche hath the horne of an herte in the

<sup>1</sup> The description of the Scinopodae, erroneously called by Gossouin "Cyclopien," is taken from Honorius, who merely mentions the name "Cyclops" in his next paragraph without adding any further details.

<sup>2</sup> plante: O.F. plante, the sole of the foot.

<sup>3</sup> "Toward this same contre . . . sharp on them": *Honorius Aug.* I. 12.

<sup>4</sup> "Another maner . . . brennyng": *Isidore*, XI. 3. 16, XIV. 6. 33; *Honorius Aug.* I. 12 (Cyclopes).

<sup>5</sup> "And there also . . . swyne": *Isidore*, XI. 3. 9; *Honorius Aug.* I. 12.

<sup>6</sup> "Yet ben ther founden . . . incontynent": *Jacobus de Vitriaco: Historia Hierosolomitana* (Douai, 1597), 92; *Honorius Aug.* I. 12.

<sup>7</sup> O.F. text, Ch. II<sup>2</sup> (d).

<sup>8</sup> "In Ynde . . . buckes": *Honorius Aug.* I. 13.

myddle of his face, and hath the breste and thyes lyke a lyon, and hath grete eeries and feet lyke an hors, and hath a round mouth. His mosell is lyke the heed of a Bere,<sup>1</sup> and his eyen ben nyghe that one that other,<sup>2</sup> and his voys is moche lyke the voys of a man.<sup>3</sup>

\* Another beste men fynde there moche fycers, whiche hath the body of an hors, the heed of wylde boor, and the tayll of an Olyphaunt. And he hath two hornes whiche eueriche is as longe as a Cubyte, of whiche he sette that one vpon his back whylis he fyghteth wyth that other. He is black and a moche terryble beste & merueyllous delyure; and is both in watre and on the londe.<sup>4</sup>

There ben also seen bullys which ben alle whyte. They haue grete hedes, and their throte is as wyde & brode that it endureth from that one eere to that other; and haue hornes that remeue aboute hym so that noman may tame ne danute<sup>5</sup> them.

Another maner of bestes ther is in Ynde that ben callyd manticora; and hath visage of a man, & thre huge grete teeth<sup>6</sup> in his throte. He hath eyen lyke a ghoot and body of a lyon,<sup>7</sup> tayll of a Scorpyon and voys of a serpente, in suche wyse that by his swete songe he draweth to hym the peple and deuouereth them.<sup>8</sup> And is more delyuerer to goo than is fowle to flee.

Ther is also a maner of Oxen or buefs that haue their

<sup>1</sup> "Yet ther is . . . Bere": O.F. text (p. 113) has "comme le chief d'un tuet" (like the top of a spout) instead of "heed of a Bere" (bear).—*Honorius Aug.* I. 13.

<sup>2</sup> "and his eyen . . . that other": This passage is apparently taken from Solinus. It does not occur in any of Gossouin's usual sources, Honorius, Neckam, *Jacobus de Vitriaco*. The full description of the *Centycore*, as given in the *Image du Monde*, is found in Solinus, *Polyhistor* (Biponti, 1794), 52.

<sup>3</sup> "and his voys . . . man": *Honorius Aug.* I. 13.

<sup>4</sup> "and is both in watre and on the londe": O.F. text, p. 113: "et est moult penible en caue et en terre": and is most indofatigable both on land and in water.

<sup>5</sup> danute = daunte, *i. e.* tame.

<sup>6</sup> "thre huge grete teeth": O.F. text, p. 113: iii. ordenées de denz: three rows of teeth.

<sup>7</sup> "Another beste . . . lyon": *Honorius Aug.* I. 13.

<sup>8</sup> "tayll of . . . deuouereth them": *Solinus*, 52.

feet all round, and haue in the myddle of their fronte iii hornes.<sup>1</sup>

Yet is ther there another beste of moche fayr corsage or shappe of body whiche is called monotheros, whiche hath the body of an hors and feet of an Olyfant, heed of an herte and voys clere and hye & a grete tayle. And hath but one horne whiche is in the myddle of his forhede, whiche is four foot longe, ryght & sharpe lyke a swerd and cutting lyke a Rasour. And alle that he atteyneth to fore hym and towcheth is broken and cutte. And for trouthe this beste is of suche condicion that, by what somouer engyne he is taken, of grete desdayn \* he suffreth to be slayn and deye. But he may not be taken but by a pure virgyne whiche is sette to fore hym where as he shal passe, the whiche muste be well and gently arayed. Thenne cometh the beste vnto the mayde moche symply, & slepeth in her lappe. And so he is taken slepyng.<sup>2</sup>

In Ynde ben ther other bestes grete and fyrs whiche ben of blew colowr, and haue clere spottes on the body; & ben so right stronge and crymynell that noman dar approche them; and ben named Tygris. And they renne so swyftly and by so grete myght that the hunters may not escape fro them in no wyse but yf they take myrrours of glasse and caste them in the waye where they shal renne; ffor the tygris ben of suche nature that, whan they see their semblanuce, they wene that it be their fawnes. Thenne goon they aboute the myrrours so longe til they breke the glasse and see nomore; in whiche while the hunters escape fro them that ben there. And somtyme it happeth so of thise tygres that they thynke so longe and beholde their figures, that otherwhyly they ben taken so loking all quyck and liuyng.<sup>3</sup>

<sup>1</sup> "There is also . . . hornes": *Honorius Aug.* I. 13.

<sup>2</sup> "Yet is ther there . . . slepyng": The full description of the rhinoceros is found in *Isidore*, XII. 2. 12; *Neckam*, II. 103, 104, and *Jacobus*, 88.

<sup>3</sup> "In Ynde ben . . . liuyng": *Neckam*, *De Laud.* IX.; *Jacobus*, 86, 88.

[\* fo. 40]

Yet ben ther other beestes whiche ben called Castours, whiche haue this nature in them that, whan they ben honted far to be taken, they byte wyth their teeth their owne genytoirs or ballocks aud<sup>1</sup> lete them falle; and thus they ghelde them self.<sup>2</sup> Iffor they wel knowe that for none other thyng they be hunted.

Also there groweth another beste lyke a Mous, & hath a lytill mouthe, and is named Muske or muskaliet.<sup>3</sup>

In this contree ben the drye trees that spake to Alysandre, the puissaunt kyng.<sup>4</sup>

Another beste ther is that men calle Salemandre, \* whiche is fedde and nourysshed in the fyre. This Salemandre berith wulle of whiche is made cloth and gyrdles that may not brenne in the fyre.<sup>5</sup>

There ben yet myes<sup>6</sup> the whiche ben as grete as cattes & also swyft in rennyng.

Toward thoryent ben the lyons whiche haue more strength and myght in their brestes to fore and in alle their membres than ony other beste haue. And they come to fede their fawnes the iii day after they haue fawned, as they that were deed and ben as reysed agayn from deth; & whan they slepe they holde their eyen open; and whan the hunters hunte them they couer the traas of theyr feet wyth their taylle. They shal neuer do harme ne grief to man but yf they ben angred. And whan they be assaylled they deffende them. And whan he that kepeth them bete and chastyseth a lytil dogge to fore them, they fere and doubt hym lyke as they knewe hym wel. And the lyonnesse hath the first yere fyue fawnes, and euery yere after folowyng one lasse, vnto her ende so declynyng.

Ther is another beste whiche is lytil, and is so terryble and redoubted that no beste dar approche it. And by

<sup>1</sup> aud = and.

<sup>2</sup> "Yet ben ther . . . ghelde them self": *Neckam*, II. 140; *Jacobus*, 88.

<sup>3</sup> "Also there groweth . . . muskaliet": *Isidore*, XII. 3. 4 (musuraneus).

<sup>4</sup> "In this contree . . . kyng": *Jacobus*, 85.

<sup>5</sup> "Another beste . . . fyre": *Neckam*, I. 7; *Jacobus*, 89.

<sup>6</sup> myes: mice.

Revers

[\* fo. 40, vo.]

nature the lyon doubteth and fleeth from it; ffor ofte it sleeth the lyon.<sup>1</sup>

In this partye conuerseth & repayreth another beste whiche is of dyuerse colours by spottes white, black, grene, blewe and yelow, lyke as it were paynted; and is moche propre, and is called panthere. And ther cometh out of his mouth so swete a sauour and breeth that the beestes goo folowyng after it for the swetnes of his body, sauf the serpent to whom this swete smelle greueth in suche wyse that ofte the serpent deyeth. And whan this beeste is otherwhile \*so fylled and full of venyson that he hath taken and eten, he slepeth iii dayes hool wythout awakyng. —And whan he awaketh, he gyueth oute of his mouth so swete a sauour and smelle that anon the beestes that fele it seche hym.

This beest hath but ones yong fawnes. And whan she shal fawne, she hath suche destresse and anguyssh that she breketh with her naylles and renteth her matryce in suche wyse that her fawnes come out. And neuer after, whan the matryce is rente and broken, they engendre ne brynge forth fawnes.<sup>2</sup>

Ther is a maner of Mares that conceyue of the wynde, and ben in a contre that is named Capadoce; but they endure not but iii yere.<sup>3</sup>

In this contre ben the Olyphauns whiche is a beste grete, strong and fyghtyng. And whan they see their blood shedde to fore them, they be most corageous and most stronge, and fnght<sup>4</sup> in alle places & alle bataylles. Vpon this olyphaunts were wonte to fyghte the peple of Ynde and of Perse; ffor an olyphaunt bereth wel a tour of woode vpon his back, fulle of men of Armes, whan it is wel sette on & fermly. And they haue to fore them in maner of boyell grete and large, whiche they ete by, whiche they renne on men, & haue anon deuoured them.<sup>5</sup>

<sup>1</sup> "Toward thoryent ben the lyons . . . sleeth the lyon": *Jacobus*, 88.

<sup>2</sup> "In this partye . . . fawnes": *Neckam*, II. 133; *Jacobus*, 88.

<sup>3</sup> "Ther is a maner . . . yere": *Neckam*, II. 158; *Jacobus*, 88.

<sup>4</sup> fnght = fight; 2nd ed. fyghte.

<sup>5</sup> "And they haue to fore . . . deuoured them": O.F. text, p.

Kynge Alysaundre whiche was a good clerke & prynce of grete recommendacion, & that wente in to many contries for to serche & enquire the aduentures more than he dyde to conquere, thenne whan he shold fyght ayenst them that had taught & lerned tholyfauntes to fyghte in playn londe, he dyde do make vessels of copper in fourme of men, & dyde do fylle them with fyre \*brennyng, and sette them to fore hym to fyght ayenst them that were vpon tholyfauntes. And whan tholyfauntes caste their boyel by whiche they slewe the peple, vpon tho men of copper, feelyng that they were so hoot that they brenned them, thenne they that were so taught wolde nomore approche tho men for doubte of the fyre; ffor they thoughte that alle men had ben as hoot as they were of copper, whiche were ful of fyre. And thus kynge Alysaundre, as a sage prynce, eschewed the parell and daunger of thise olyfauntes, and conquerd this wylde peple, and in suche wyse dompted tholyfauntes that they durst doo nomore harme vnto the men.

The olyfauntes goo moche symply and accordyngly to gydre. And whan they mete and encountre eche other, they bowe their heedes that one to that other lyke as they entresalewed eche other.

They be right colde of nature; wherof it is so that, whan one putteth vpon the tooth of yuorve a lynnene cloth and brennyng cooles ther vpon, the lynnene cloth shal not brenne; ffor, assone as the coole feleth the cold, he queneth, the yuorve is so colde. The tooth of an olyfaunt is yuorve.

Tholyfauns haue neuer yong fawnes but ones in longé tyme; and they bere them ii yere in their flankes.

An olyfaunt lyueth ccc yere. He doubteth & fereth the wesell and the culeuure & dredeth vermyne. Yf the culeuure clyue & be on tholyfaunt, it departeth not tyl it hath slayn hym. She fawneth her fawnes & hydeth

116: "Si ont. i. honel par devant, grant et large, dont il menjunt. Et en prennent bien .i. houme et deveurent en poi d'eure." And they have a kind of large bowel in front with which they eat. By means of it they can catch a man and devour him in a short time.

[\* fo. 41, vo.]

f1

usually a  
cock.

[\* fo. 41]

[\* fo. 42.]

them where is no woode<sup>1</sup> and fawneth in the water; ffor yf she laye on therthe, she sholde neuer aryse ne releue, ffor as moche their bones ben al \*hool without joyntes from the bely vnto the feet.

And whan tholyphaunt wylle slepe, he leneth vnto a tree and there slepeth stonyng. And the hunters that seche them and knowe the trees to whiche they lene<sup>2</sup> whan they slepe, thenne whan they haue founden them, they sawe them lowe by the ground almost a sondre that whan tholyfaunt cometh and knoweth nothyng therof and wold slepe and leneth to the tree, and anon he falleth with the tree vnto the grounde and may not releue hym self.<sup>3</sup> Thenne he begynneth for to braye, crye and waylle, that somtyme ther come many olyfauntes to hym for to helpe hym. And whan they may not redresse and reyse hym, they crye and braye and make a meueyllous<sup>4</sup> sorowe. And they that ben most lytil and smale goo aboute for to lyfte and reyse hym to theyr power in suche wyse that other whyle they lyfte and reyse hym vp. But whan they may not reyse ne releue hym, they goon theyr way wayllyng and makyng grete sorowe and leue hym. And the hunters that ben embusshed by, come; & by their engyns that they haue propice for the same take hym; thus by this subtylte ben tholyfateuns<sup>5</sup> taken.<sup>6</sup>

Wythin the ryuer & fode of Ynde named Ganges goon the eeles by grete renges, whiche ben ccc feet long, & ben good mete to ete at nede.<sup>7</sup>

Many other bestes peryllous and terryble ben ther in Ynde, as dragons, serpentis & other dyuerse beestes whiche haue feet, heedes and taylles dyuerse.

<sup>1</sup> "She fawneth . . . woode": O.F. text, p. 117: "Ele repont ses faons es illes ou il n'a boz ne couluevres." She brings forth her young on islands where there are neither toads nor adders.—Caxton mistook "boz," toad, for "bois" or "bos," wood.

<sup>2</sup> There is a blot on "lene," which makes the l look like a b. There is no doubt as to the true reading; 2nd ed. "lene."

<sup>3</sup> O.F. text, p. 118: "et ne se puet sus releuer" (and may not releue hymself): and cannot rise up again.

<sup>4</sup> meueyllous = merueyllous, marvellous; 2nd ed. merueyllous.

<sup>5</sup> "tholyfateuns": this is evidently a misprint for "tholyfauntes."

"In this contre ben the Olyphauns . . . tholyfateuns taken": The whole description of the elephant is taken from *Jacobus*, 88.

<sup>7</sup> "Wythin . . . nede": *Honorius Aug.* I. 13.

Ther ben the basylicocks whiche haue the sight so venymous that they sle all men; and in lyke wyse doo they alle fowles and beestes. \*He hath the heed lyke a cocke and body of a serpent. He is kyng of alle serpents, lyke as the lyon is kyng aboute alle beestes. He is whyte rayed here and there. Ther is neyther herbe ne fruyt on the crthe wherby he shal passe, ne the trees that ben planted, but they shal perisse. Yf he haue byte or slayn beste or other thyng, neuer other beeste dar approche it.<sup>1</sup>

Ther is in this Regyon another maner of serpents that haue hornes lyke a shepe.<sup>2</sup>

Ther groweth a beest named Aspis that may not be deceuyd ne taken but by charmyng, ffor he heerith gladly the sowne.<sup>3</sup> But assone as he heerith the charme, he putteth his taylle in his one eere. And that other he leyeth to the ground doubtyng to be deceuyd by the charme.<sup>4</sup>

Other serpentis ther be whiche be named Tygris, whiche ben taken alle quyck by force of engyns. And of them men make tryacle whiche deffeteth and taketh away other venym.<sup>5</sup>

Other wormes ther growe there, whiche haue two arnes so longe and so dyuerse that they bete and slee the Olyphaunts. This worme lyueth right longe. And whan he is olde and feleth hym feble, he consumeth hym self by fastyng; and<sup>6</sup> suffreth to be enfamyned so ouermoche that lytil abydeth of his body. Thenne he goth in to a lytil hool of somme stone, whiche is wel strayt, and thenne he putteth hym self out with so right

<sup>1</sup> "Ther ben . . . approche it": *Solinus*, 27, *Isidore*, XII. 4, 6, 7, *Neckam*, II. 120, 153, and *Jacobus*, 89, give a full description of the basilisk; but none of them describe it as having "the heed like a cocke and body of a serpent."

<sup>2</sup> "Ther is . . . shepe": *Jacobus*, 89.  
<sup>3</sup> "that may not be . . . sowne": O.F. text, p. 119: "Qui ne puet estre pris ne enchantez, se n'est par douz chant; car il en ot trop volentiers le son": which cannot be taken nor enchanted except by sweet singing, the sound of which he hears with delight.

<sup>4</sup> "Ther groweth . . . charme": *Neckam*, II. 114; *De Laud.* IX. 289; *Jacobus*, 89.

<sup>5</sup> "Other serpentis . . . venym": *Neckam*, II. 108 (*De tiria*); *Jacobus*, 89.

<sup>6</sup> and = and.

[\* fo. 42, vo.]  
f2