

Contrasto tra

il **Male**, rappresentato da creature mostruose e individui che compiono azioni deprecabili, che costituiscono *exempla* negativi

- il serpente (capp. 5-6), il drago (cap. 16) e i donestri (cap. 20) sarebbero assimilabili a Satana e costituirebbero le insidie del demonio da evitare per non piombare nella dannazione eterna

e il **Bene**, rappresentato da persone oneste, ospitali e generose (capp. 28-30), che costituiscono *exempla* positivi

- piante dalla connotazione religiosa cristiana rappresentano *exempla* positivi
- l'ulivo (cap.19) e il vigneto (cap. 24 [non 20 come nel file caricato il 20.12.24])
- la vite è collocata vicino al sole che sorge e rimanda a Cristo risorto (le chiese sono costruite in modo che l'abside si trovi a est)
- illustrazione con tre viti sarebbe una rappresentazione della Trinità
- la fenice (cap. 35) simbolo della resurrezione di Cristo

Il capitolo in cui figurano i fratelli Iambres e Iannes (cap. 37) contengono un ulteriore insegnamento per il cristiano destinatario delle *Meraviglie*: evitare le seduzioni del demonio e cercare Dio e la salvezza che ne consegue

Iambres pratica la magia e Iannes esortando il fratello a non praticare la magia si rivolge al destinatario delle *Meraviglie*

§ 20. Ðonne is sum ^aealand on ðære^a Readan Sæ, þær is moncynn^b þæt is mid us Donestre genemned, þa syndon geweaxene swa frihteras^c fram ðan^d heafde oð ðone nafelan^e, 7 se oðer dæl ^fbyð mannes lice gelic^f. 7 hi^g cunnon eall^h menniscⁱ gereord. Þonne hiⁱ fremdes ^kkynnes mann^k geseoð, ^lðonne næmnað hi hine^l 7 his magas cuðra^m manna naman, 7 mid leaslicum wordum hineⁿ beswicað, 7 ^ohim onfoð^o, 7 þænne^p æfter þan hi^q hine fretað ealne ^rbutan his^r heafde 7 þonne sittað 7 wepað ofer ðam^s heafde.

§ 20. Itaque insula est in Rubro Mari in qua hominum genus est quod apud nos appellatur Donestre, quasi diuini^a a capite usque ad umbilicum, ^bquasi homines reliquo corpore similitudine humana, nationum^b omnium^c linguis loquentes^d; cum alieni generis hominem uiderint, ipsius^e lingua appellabunt eum et parentum eius^f et cognatorum nomina^g, blandientes sermone ut decipiant eos et perdant; cumque comprehenderit^h eos, perdunt eos et comedunt, et postea ⁱcomprehendunt caput ipsiusⁱ hominis quem comederuntⁱ et super ipsum plorant.

§ 20. Ðonne is sum ^aealand on ðære^a Readan Sæ,
þær is moncynn^b þæt is mid us Donestre gen-
emned, þa syndon geweaxene swa frihteras^c
fram ðan^d heafde oð ðone nafelan^e, 7 se oðer
dæl ^fbyð mannes lice gelic^f. 7 hi^g cunnon eall^h
menniscⁱ gereord. Þonne hiⁱ fremdes ^kkynnes
mann^k geseoð, ^lðonne næmnað hi hine^l 7 his
magas cuðra^m manna naman, 7 mid leaslicum
wordum hineⁿ beswicað, 7 ^ohim onfoð^o, 7
þænne^p æfter þan hi^q hine fretað ealne ^rbutan
his^r heafde 7 þonne sittað 7 wepað ofer ðam^s
heafde.

§ 20

^{a...a} ealand on ðære] ealond in þære V

^b moncynn] mancyn V

^c frihteras] frifteras V

^d ðan] þam V

^e nafelan] nafolan V

^{f...f} byð ... gelic] bið mennisce onlic V

§ 20. Then there is an island in the Red Sea
where there is a race of people we call Donestre,
who have grown like soothsayers from the
head to the navel, and the other part is human.
And they know all human speech. When they
see someone from a foreign country, they name
him and his kinsmen with the names of ac-
quaintances, and with lying words they beguile
him and capture him, and after that eat him all
up except for the head, and then sit and weep
over the head.

^g hi] hy V

^h eall] om. V

ⁱ mennisc] mennisce V

ⁱ hi] hy V

^{k...k} kynnes mann] cynnes mannan V

^{l...l} ðonne næmnað hi hine] þonne nemnað hy hyne V

^m cuðra] cuþra V

ⁿ hine] hy hine V

^{o...o} him onfoð] hine gefoð V

^p þænne] om. V

^q hi] hy V

^{r...r} butan his] buton þon V

^s ðam] þam V

§ 20. Itaque insula est in Rubro Mari in qua hominum genus est quod apud nos appellatur Donestre, quasi diuini^a a capite usque ad umbilicum, ^bquasi homines reliquo corpore similitudine humana, nationum^b omnium^c linguis loquentes^d; cum alieni generis hominem uiderint, ipsius^e lingua appellabunt eum et parentum eius^f et cognatorum nomina^g, blandientes sermone ut decipiant eos et perdant; cumque conprehenderit^h eos, perdunt eos et comedunt, et postea ⁱconprehendunt caput ipsiusⁱ hominis quem comederuntⁱ et super ipsum plorant.

§ 20

^a diuini] diuine *T* diuinum *B* diuini *G*

^{b...b} quasi ... nationum] deformatum ab hominum specie reliquo corpore similitudine existens humana nascionumque diuersarum *B*

^c omnium] *suppl. G*

^d loquentes] loquuntur qui *B*

^e ipsius] ipsus *B*

^f eius] eis *B*

^g nomina] nomina inquirunt *B*

^h conprehenderit] comprehenderit *B*

^{i...i} comprehendunt caput ipsius] comprehendunt capud ipsis *B*

ⁱ comederunt] commederunt *T* comederint *B*

§ 19. On þysse^a stowe beoð treowcynn^b þa beoð laurbeame^c 7 eletreowum gelice^d. Of ðam^e treowum balsamum^f se deorweorðesta ele bið^g eall kenned^g. Seo stow is þæs læssan^h milgetæles ðe^h stadia hatte .CLI.ⁱ 7 þæs maranⁱ þe^k leuua hatte .LI.^k.

§ 19

^a þysse] pisse *V*

^b treowcynn] treowcyn *V*

^c laurbeame] lawern beabe *V*

^d gelice] onlice *V*

^e ðam] þæm *V*

^f balsamum] balzamum *V*

^{g...g} eall kenned] acenned *V*

^{h...h} milgetæles ðe] milgeteles þe *V*

ⁱ .CLI.] .C.LI. *V*

^j maran] miclan *V*

^{k...k} leuua hatte .LI.] leon .LII. *V*

§ 19. Hoc loco arbores nascuntur similes^a lauro et oliuae, in quibus arboribus balsamum^b nascitur, et inde proficiscentibus^c locus est qui habet stadia .CLI. quae faciunt leuuas^d .L. et .I. miliarium.

§ 19

^a similes] silniles *B*

^b balsamum] basamum *T*

^c proficiscentibus] prorofiscicentibus *B*

^d leuuas] leugas *B*

§ 19. In this place there are kinds of trees which are like laurel and olive. From these trees the most expensive oil, balsam, is wholly produced. The place is in the lesser measurement that is called *stadia* 151 and in the greater which is called *leuuae* fifty-one.

§ 24. Ðonne is gylde^a wingeard æt sunnan up-
gange^b se hafað berian^c hundteontiges fotmæla
lange^d 7 fiftiges. ^eOn ðam^e bergean beoð cende ^f
swylce meregrota oððe gymmas^f.

§ 24

^a gylde] gylden *V*

^b upgange] upgonge *V*

^c berian] bergean *V*

^d lange] *om. V*

^{e...e} On ðam] of þæm *V*

^{f...f} swylce ... gymmas] saragimmas *V*

§ 24. Est et uinea aurea in oriente ad solis
ortum quae habet uuas pedum .CL. de qua
nascentes^a pendent margaritae.

§ 24

^a nascentes] nascenter *B*

§ 24. Then there is a golden vineyard near the
rising of the sun which has berries of 150 feet.
On them, berries are produced like pearls or
jewels.

§ 30. Ðis ^amannkynn lifað^a fela geara, 7 hi^b syndon fremfulle^c menn^d. 7^e ^fgyf hwylc mann to him cymeð^f þonne gyfað^g hi^h him wif ær hiⁱ hine onweg lætanⁱ. Se macedonisca Alexander, þa ða^k he him to com, þa wæs he wundriende^l hyra menniscnysse^m, ne wolde he hi cwellan ne him ⁿnawiht laðes donⁿ.

§ 30

^{a...a} mannkynn lifað] mannkynn lifað *T* mancyn lyfað

V

^b hi] hy *V*

^c fremfulle] fremfulfe *T*

^d menn] men *V*

^e 7] *om. V*

^{f...f} gyf ... cymeð] gif hwilc mon him to cymð *V*

^g gyfað] gyfad *T* gifað *V* gyfað *G*

^h hi] hy *V*

ⁱ hi] hy *V*

ⁱ lætan] læten *V*

^k ða] se *V*

^l wundriende] wundrende *V*

^m menniscnysse] menniscnesse *V*

^{n...n} nawiht... don] nan lað on *V* man lað don *A*

§ 30. Hoc genus hominum multos uiuit annos; homines sunt benigni, et si qui ad eos uenerint^a, cum mulieribus eos^b remittunt. Alexander autem Macedo^c cum ad eos uenisset miratus est eorum humanitatem nec uoluit eis nocere nec ultra uoluit occidere.

§ 30

^a uenerint] uenerunt *T*

^b eos] *om. B*

^c Macedo] macedis *T*

§ 30. This race of people live for many years, and they are generous people. If anyone visits them they give him a woman before they let him go. When Alexander of Macedon visited them, he was amazed at their humanity, and would not kill them or cause them any harm.

La generosità degli uomini del cap. 30 è in contrasto con la malvagità degli uomini del cap. 18.

L'*exemplum* positivo degli uomini del cap. 30 (**Bene**) si contrappone, perciò, all'*exemplum* negativo degli uomini del cap. 18 (**Male**).

§ 18. Donne is oðer^a stow ellreorde^b men beoð on, 7 þa habbað kyningas^c under him^d ðæra^e is^f getald .CX.^f Þæt syndon ða^g wyrstan men 7 þa ellreordigestan^h. ⁱÞær syndan .II. seaðas, oðer sunnan 7 oðer monanⁱ. Se ðeⁱ sunnan is^k se byð^l dægес hat 7 nihtes ceald, 7 se ðe^m monan isⁿ se bið neahtes^o hat 7 dægес cald^p. Heora widnes^q is .CC. mila^r s^s ðæs læssan getales þe stadia hatte^s 7 ðæs^t maran ^u ðe leuua^u hatte .CXXXIII. 7 an healf mil.

§ 18. Then there is another place with barbarous people, and they have kings under them to the number of 110. They are the worst and most barbarous people, and there are two lakes there, one of the sun and the other of the moon. The sun's lake is hot in the day and cold at night, and the moon's lake is hot at night and cold in the day. Their width is in the lesser measurement which is called *stadia* 200 units and in the greater called *leuuae* one hundred and thirty-three and a half.

§ 18

^a oðer] oþer V

^b ellreorde] elreordge V

^c kyningas] cynigas V

^d him] om. V

^e ðæra] þara V

^{f-f} getald .CX.] geteald .C. V

^g ða] þa V

^h ellreordigestan] elreordegestan V

ⁱ⁻ⁱ Þær ... monan] 7 þar syndon twegen seaþas oþer is sunnan oþer monan V

^j ðe] om. V

^k is] seað V

^l byð] bið V

^m ðe] om. V

ⁿ is] seað V

^o neahtes] nihtes V

^p cald] ceald V

^q widnes] wide T

^r mila] om. V

^{s-s} ðæs... hatte] þæs læssa milgeteles stadia V

^t ðæs] þæs V

^{u-u} ðe leuua] þe leones V

§ 18. Est et alius locus hominum barbarorum habens sub se reges numero .CX.; quod^a genus pessimum et barbarorum^b est. Sunt et alibi laci^c duo, unus^d solis et alius lunae: qui solis est die calidus nocte frigidus, qui lunae est nocte calidus die frigidus. Longitudo^e eorum .CC. stadia sunt, quae^f faciunt leuuas^g .CXXXIII. et dimidium miliarium.

§ 18

^a quod] om. T

^b barbarorum] barbarum B barbarissimum G

^c laci] loci T loca B lacus C

^d unus] unis T

^e Longitudo] lungitudo B

^f quae] qui TB quae K

^g leuuas] leugas B

§ 37. Her segð hu Mambres ontynde ða drylican bec his broðer^a Iamnes, 7 him geopenude þa heagorune ðæs deofelgildes his broður. Andswarode him Iamnes saul þyssum wordum: ‘Þu, broðor, ic naht unrihtlice eom dead, ac soðlice 7 rihtlice ic eom dead 7 Godes dom wið me standeð for þam ðe ic wæs ana wisera þonne ealle oðre dryas 7 ic wiðstod twam gebroðrum Moyses hatte 7 Aaron, þa worhtan þa micclan tacna 7 forebeacnu. For þan ic eom dead 7 for þam ic eom gelædd on helwara rice mid, þær is seo miccle hatnys þæs ecan wites, 7 þær is se seað þæs singales susles þanon ne byð ænig upp adon. Nu, min broðer Mambre, beheald þe on þinum life þæt ðu do wel þinum bearnum 7 þinum freondum, for þan þe on helle ne byð nawiht godes nemðe unrotnys 7 þystru. 7 æfter þam þe ðu dead bist, þonne cymst þu to helle 7 betwix deadum mannum

bið þin eardungstow, niðer on eorðan, 7 þin seað bið twegea cubita wid 7 feowra lang.’

§ 34

^a Aðamans] Adamans G

§ 35

^a æðme] fæðme KA

§ 37

^a broðer] breðer T

§ 37. Here it says how Mambres opened the magical books of his brother Iamnes, and to him were revealed the deep mysteries of his brother’s idolatry. The soul of Iamnes answered him with these words: ‘Brother, I am dead not unjustly, but rightly and justly am I dead, and God’s judgment stands against me because I alone was wiser than all the other

sorcerers, and I withstood the two brothers called Moses and Aaron, who performed those great portents and signs. For that reason am I dead, and for this am I brought to the midst of the kingdom of hell, where there is the great heat of eternal punishment, and where there is the pit of perpetual torment from which no one ever ascends. Now, my brother Mambres, take care that you do well to your children and your friends, because in hell there is nothing good, only misery and darkness; and after you are dead, then you will come to hell, and your dwelling-place will be among the dead, down in the ground, and your pit will be two cubits wide and four cubits long.’

§ 37. Aperuit^a Mambres libros magicos fratris^b sui Iamnis, et fecit nicromantiam, et eduxit ab inferis idolum fratris^c sui. Respondit^d ei anima Iamnis^e dicens: 'Ego frater tuus^f non iniuste mortuus sum, sed uere iuste, ^get ibit^g aduersum me iudicium Dei^h, quoniam sapientiorⁱ eram omnium sapientium magorum, et astitiⁱ duobus fratribus Moysi et Aaron, qui fecerunt signa et prodigia magna. Propter hoc^k mortuus sum et deductus sum de medio ad inferos, ubi est combustio magna et lacus perditionis unde non est ascensus. Et nunc, frater mihi Mambre, adtende tibi in uita tua ut benefacias filiis^l tuis et amicis: apud inferos enim nihil est boni nisi tristitia et tenebrae, et postquam mortuus fueris et ueneris ad inferos, inter mortuos ^mfuerit abitatio^m tua in terra, lata cubitis duobusⁿ et longa cubitis quattuor^o.'

§ 37

^a Aperuit] refertur quod post mortem Iamnes magi frater illius *B*

^b fratris] fratres *T*

^c fratris] fratres *T*

^d Respondit] quo facto respondit *B*

^e Iamnis] Iamnes *TB* Iamnis *G*

^f tuus] mihi *B*

^{g...g} et ibit] est enim *B*

^h Dei] *om. T*

ⁱ sapientior] sapientior *G*

ⁱ astiti] restiti *B*

^k hoc] hoc igitur *B*

^l filiis] filius *G*

^{m...m} fuerit abitatio] erit habitatio *B*

ⁿ duobus] *om. T*

^o quattuor] quatuor *B*

§ 37. Her segð hu Mambres ontynde ða drylican bec his broðer^a Iamnes, 7 him geopenude þa heagorune ðæs deofelgildes his broður. Andswarode him Iamnes saul þyssum wordum: ‘Þu, broður, ic naht unrihtlice eom dead, ac soðlice 7 rihtlice ic eom dead 7 Godes dom wið me standeð for þam ðe ic wæs ana wisera þonne ealle oðre dryas 7 ic wiðstod twam gebroðrum Moyses hatte 7 Aaron, þa worhtan þa micclan tacna 7 forebeacnu. For þan ic eom dead 7 for þam ic eom gelædd on helwara rice mid, þær is seo miccle hatnys þæs ecan wites, 7 þær is se seað þæs singales susles þanon ne byð ænig upp adon. Nu, min broðer Mambre, beheald þe on þinum life þæt ðu do wel þinum bearnum 7 þinum freondum, for þan þe on helle ne byð nawiht godes nemðe unrotnys 7 þystru. 7 æfter þam þe ðu dead bist, þonne cymst þu to helle 7 betwix deadum mannum

bið þin eardungstow, niðer on eorðan, 7 þin seað bið twegea cubita wid 7 feowra lang.’

§ 34

^a Aðamans] Adamans G

§ 35

^a æðme] fæðme KA

§ 37

^a broðer] breðer T

§ 37. Aperuit^a Mambres libros magicos fratris^b sui Iamnis, et fecit nicromantiam, et eduxit ab inferis idolum fratris^c sui. Respondit^d ei anima Iamnis^e dicens: ‘Ego frater tuus^f non iniuste mortuus sum, sed uere iuste, ^get ibit^g aduersum me iudicium Dei^h, quoniam sapientiorⁱ eram omnium sapientium magorum, et astitiⁱ duobus fratribus Moysi et Aaron, qui fecerunt signa et prodigia magna. Propter hoc^k mortuus sum et deductus sum de medio ad inferos, ubi est combustio magna et lacus perditionis unde non est ascensus. Et nunc, frater mihi Mambre, adtende tibi in uita tua ut benefacias filiis^l tuis et amicis: apud inferos enim nihil est boni nisi tristitia et tenebrae, et postquam mortuus fueris et ueneris ad inferos, inter mortuos ^mfuerit abitatio^m tua in terra, lata cubitis duobusⁿ et longa cubitis quattuor^o.’

§ 35. On þære ylcan stowe byð oðer fugelcynn Fenix hatte. Þa habbað cambas on heafde swa pawan, 7 hyra nest þætte hi wyrcaþ of ðam deorweorðestan wirtgemangum þe man cinnamomum hateð. 7 of his æðme^a æfter þusend gearum he fyr onæleð 7 þonne geong upp of þam yselum eft ariseþ.

§ 35

^a æðme] fæðme KA

§ 35. ^aIn eo etiam monte est auis Foenix quae habet cristas^b quasi orbis pauonis, nidum habet de cinnamomo: ipsa in sinu suo post mille annos ignem incendit et noua de fauilla^c exurgit^{da}.

^c fauilla] fafilla T fauilla K

^d exurgit] exurget T exurgit G

§ 35. In the same place is another kind of bird called Phoenix. They have crests on their heads like peacocks, and they build their nests from the most precious spices, which are called cinnamon; and from its breath, after a thousand years, it kindles a flame, and then rises up young again from the ashes.

§ 35

^{a...a} In ... exurgit] in predicto etiam monte est auis fenix dicta quod colorem feniceum habet uel quod sit in toto orbe singularis et unica que habet cristas quasi orbis pauonis. Hec quingentis annis ultra uiuens dum se uiderit senuisse collectis aromatum uirgulis rogam sibi instruit et conuersa ad radium solis alarum plausu uoluntarium sibi incendium nutrit et moritur. De cuius humore carnis uermis exurgit paulatimque adolescit induitque alarum remigia atque in superioris auis spetiem formamque reparatur B

^b cristas] xpas T