Chaucer's Translation

of

Boethius's "De Consolatione Philosophiae."

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EDITED FROM

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BY

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Extra Series,
INTRODUCTION.

When master hands like those of Gibbon and Hallam have sketched the life of Boethius, it is well that no meaner man should attempt to mar their pictures. They drew, perhaps, the most touching scene in Middle-age literary history,—the just man in prison, awaiting death, consoled by the Philosophy that had been his light in life, and handing down to posterity for their comfort and strength the presence of her whose silver rays had been his guide as well under the stars of Fortune as the mirk of Fate. With Milton in his dark days, Bœcse in prison could say,—

'I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward. What supports me, dost thou ask?
The conscience, friend, to have lost them overplied
In liberty's defence, my noble task,
Of which all Europe rings from side to side.'

For, indeed, the echoes of Boethius, Boethius, rang out loud from every corner of European Literature. An Alfred awoke them in England, a Chaucer, a Caxton would not let them die; an Elizabeth revived them among the glorious music of her reign.1 To us, though far off, they come with a sweet sound. 'The angelic' Thomas Aquinas commented on him, and many others followed the saint's steps. Dante read him, though, strange to say, he speaks of the

1 Other translations are by John Walton of Osney, in verse, in 1410 (Reg. MS. 18, A 13), first printed at Tavistock in 1525, and to be edited some time or other for the E. E. T. S. An anonymous prose version in the Bodleian. George Coluiile, alias Coldewel, 1556; J. T. 1609; H. Conningesbye, 1664; Lord Preston, 1695, 1712; W. Causton, 1730; Redpath, 1785; R. Duncan, 1789; anon. 1792 (Lowndes).
Consolation as 'a book not known by many.'

Belgium had her translations—both Flemish and French; Germany hers, France hers, Italy hers. The Latin editors are too numerous to be catalogued here, and manuscripts abound in all our great libraries.

No philosopher was so bone of the bone and flesh of the flesh of Middle-age writers as Boethius. Take up what writer you will, and you find not only the sentiments, but the very words of the distinguished old Roman. And surely we who read him in Chaucer's tongue, will not refuse to say that his full-circling meed of glory was other than deserved. Nor can we marvel that at the end of our great poet's life, he was glad that he had swelled the chorus of Boethius' praise; and of the translatioun of Boece de Consolacioun, thanked 'oure Lord Ihesu Crist and his moder, and alle the seintes in heuen.'

The impression made by Boethius on Chaucer was evidently very deep. Not only did he translate him directly, as in the present work, but he read his beloved original over and over again, as witness the following list, incomplete of course, of passages from Chaucer's poems translated more or less literally from the De Consolacione:

I. LOVE.

Wost thou nat wel the olde clerkes sawe,
That who schal yeve a lover eny lawe,
Love is a grettere lawe, by my pan,
Then may be yeve to (of) eny erythly man?

(Knightes Tale, Aldine Series, vol. ii. p. 36, 37.)

But what is he pat may 3eue a lawe to loueres. louse is a gretter lawe and a strengere to hym self than any lawe pat men may 3euen.

(Chaucer's Prose Translation, p. 108.)

Quis legem det amantibus?
Major lex amor est sibi.—(Boeth., lib. iii. met. 12.)

1 Dante, in his Convito, says, "Misimi a legger quello non conosciuto da molti libro di Boezio, nel quale captivo e discacciato consolato s'avea."

2 Printed at Ghent, 1485.

3 By Reynier de Seinct Trudon, printed at Bruges, 1477.

4 An old version of the 11th cent., printed by Graff, and a modern one printed at Nuremberg, 1473.

5 By Jean de Meung, printed at Paris, 1494.

6 By Varchi, printed at Florence, 1551; Parma, 1798.
INTRODUCTION.

II. A DRUNKEN MAN.

A dronke man wot wel he hath an hous,
But he not\(^1\) which the righte wey is thider.

*(Knightes Tale, vol. ii. p. 39.)*

*Ryzt as a dronke man not nat\(^2\) by whiche pape he may retoure home to hys house.—*(Chaucer's Trans., p. 67.)*

*Sed velut ebrius, domum quo tranite revertatur, ignorat.*

*(Boeth., lib. iii. pr. 2.)*

III. THE CHAIN OF LOVE.

The firste moevere of the cause above,
Whan he first made the fayre cheyne of love,
Gret was theffect, and heigh was his entente;
Wel wist he why, and what therof he mente;
For with that fayre cheyne of love he bond
The fyre, the watter, the eyr, and eek the lond
In certeyn boundes, that they may not flee.

*(Knightes Tale, p. 92.)*

That pe world with stable feith / varieth acordable chaungynges // pat the contraryos qualite of element\(3\) holden amonge hem self aliaunce perdurable / pat phebus the sonne with his goldene chariet / bryngeth forth the rosen day / pat the mone hath commandeument ouer the nyhtes // whiche nyhtes hesperus the eue sterre hat[h] browt // pat pe se gredy to flowen constreyneth with a certeyn ende his floodes / so pat it is nat l[e]ueful to strechche his brode termes or bowndes vp-on the erthes // pat is to seyn to couere alle the erthe // Al this a-cordaunce of thinges is bownden with looue / pat gouerneth erthe and see / and [he] hath also commandeument\(3\) to the heuenes / and yif this looue slakede the brydelis / alle thinges pat now louen hem to-gederes / wolden maken a batayle continuely and stryuen to fordoon the fasoun of this worldo / the which they now leden in acordable feith by fayre moeuynge // this looue hault to-gederes poeple // joynyned with an hooly bond / and knytteth sacrement of chaste looues // And loue enditeth lawes to trewe felawes // O weleful weere mankynde / yif thilke loue pat gouerneth heuene gouerned yowre corages //.—*(Chaucer's Boethius, bk. ii. met. 8.)*

Quod mundus stabili fide
Concordes variat vices,
Quod pugnantia semina
Fodus perpetuum tenent,
Quod Phebus roseum diem
Curru provehit aureo,
Ut quas duxerit Hesperus

\(^1\) The Harl. MS. reads *not nat*, to the confusion of the metre.

\(^2\) = ne wot nat = knows not.
Phoebe noctibus imperet,
Ut fluctus avidum mare
Certo fine coerceat,
Ne terris liceat vagis
Latos tundere terminos;
Hanc rerum seriem ligat,
Terras ac pelagus regens,
Et caelo imperitans amor.
Hic si frea remiserit,
Quicquid nunc amat invicem,
Bellum continuo geret:
Et quam nunc socia fide
Pulcris motibus incitant,
Certent solvere machinam.
Hic sancto populos quoque
Junctos fædere continet,
Hic et conjugii sacrum
Castis nectit amoribus,
Hic fides etiam sua:
Dictat jura sodalibus.
O felix hominum genus,
Si vestros animos amor,
Quo cælum regitur, regat.—(Boeth., lib. ii, met. 8.)

Love, that of erth and se hath governaunce!  
Love, that his hestes hath in hevene hye!  
Love, that with an holsom alliaunce
Halt peples joyned, as hym liste hem gye!  
Love, that knetteth law and compaignye,
And couples doth in vertu for to dwelle!  
(Troylus & Cryseyde, st. 243, vol. iv, p. 296.)

That, that the world with faith, which that is stable
Dyverseth so, his stoundes concordynge;—
That elementz, that ben so discordable,
Holden a bond, perpetualy durynge;—
That Phebus mot his rosy carte forth brynge,
And that the mone hath lordschip overe the nyghte;—
Al this doth Love, ay herycd be his myght!

That, that the se, that gredy is to flowen,
Constreyneth to a certeyn ende so
Hise flodes, that so fierely they ne growen
To drenchen erth and alle for everemo;
And if that Love aught lete his brydel go,
Al that now loveth asonder sholde lepe,
And lost were al that Love halt uow to kepe.
(Ibid. st. 244, 245.)
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IV. MUTABILITY DIRECTED AND LIMITED BY AN IMMUTABLE AND DIVINE INTELLIGENCE.

That same prynce and moevere eek, quod he,
Hath stabled, in this wrecched world adoun,
Certeyn dayes and duracioun
To alle-that er engendrid in this place,
Over the whiche day they may nat pace,
Al move they yit wel here dayes abregge;
Than may men wel by this ordre discerne
That thilke moevere stabul is and eterne.
And therfore of his wyse purveaunce
He hath so wel biset his ordenauuce,
That spices of thinges and progressiouns
Schullen endure by successiouns
And nat eterne be, without any lye.

(Knightes Tale, vol. ii. p. 92, 93.)

The engendrynge of alle pinges quod she and alle pe progressiouns of muuable nature, and alle pat moeuep in any manere takip hys causes. hys ordre, and hys formes, of pe stablenesse of pe denyne pouzt [and thilke denyne thowht] pat is yset and put in pe toure. pat is to seyne in pe heyzt of pe simplicite of god. stablisip many manere gyses to pinges pat ben to don.—(Chaucer's Boethius, bk. iv. pr. 6, p. 134.)

V. THE PART IS DERIVED FROM THE WHOLE, THE IMPERFECT FROM THE PERFECT.

Wel may men knowe, but it be a fool,
That every partye dyryveth from his hool.
For nature hath nat take his bygynnyng
Of no partye ne cantel of a thing,
But of a thing that parfyt is and stable,
Descendyng so, til it be corumpable.

(Knightes Tale, vol. ii. p. 92.)

For al ping pat is cleped inperfit . is pround inperfit by pe ammensynge of perfeccioun . or of ping pat is perf. and her-of comep it . pat in every ping general . yif pat . pat men seen any ping pat is inperfit . certys in pilke general per mot ben somme ping pat is perf. For yif so be pat perfeccioun is don away , men may nat pinke nor seye fro whennes pilke ping is pat is cleped inperfit . For pe nature of pinges ne token nat her bygynnyng of pinges amenused and inperfit . but it procedip of pingus pat ben al hool . and absolut . and descendeip so doune in-to outcrest pinges and in-to pingus empty and wip-oute fruyt .
but as I haue shewed a litel her byforne. \textit{pat yf \textit{per} be a blisfulnesse \textit{pat} be frele and vein and imperfit. \textit{per} may no man doute. \textit{pat \textit{per} nys som blisfulnesse \textit{pat} is sad stedfast and perfit.'}—(bk. iii. pr. 10, p. 89.)

Omne enim quo imperfectum esse dicitur, id deminutione perfecti imperfectum esse perhibetur. Quo fit ut si in qualibet genere imperfectum quid esse videatur, in eo perfectum quoque aliquod esse necessse sit. Etenim perfectione sublata, unde illud, quo imperfectum perhibetur, extiterit, ne fingi quidem potest. Neque enim ab diminutis inconsummatisque natura rerum cepit exordium, sed ab integris absolutisque procedens in hae extrema atque effectora dilabitur. Quod si, uti paulo ante monstravimus, est quaedam boni fragilis imperfecta felicitas, esse aliquam solidam perfectamque non potest dubitari.—(Boeth., lib. iii. pr. 10.)

VI. GENTILITY.

For gentilnesse nys but renome
Of thin auncestres, for her heigh bounte
Which is a straunge thing to thy persone.

(The Wyf of Bathes Tale, vol. ii. p. 241.)

For if \textit{pe} name of gentilesse be referred to renown and clernesse of linage. \textit{pan} is gentil name but a foreine \textit{ping}.

(Chaucer's Boethius, p. 78.)

Quae [nobilitas], si ad claritudinem referunt, aliena est.

(Boethius, lib. iii. pr. 6.)

VII. NERO'S CRUELTY.

No teer out of his eyen for that sighte
Ne cam; but sayde, a fair womman was sche.
Gret wonder is how that he couthe or mighte
Be domesman on hir dede beaute.

(The Monkes Tale, vol. iii. p. 217.)

Ne no tere ne wette his face, but he was so hard-herted \textit{pat he mytte ben domesman or inge of hire dede beaute}.

(Chaucer's Boethius, p. 55.)

Ora non tinxit lacrymis, sed esse
Censor extincti potnit decoris.

(Boethius, lib. ii. met. 6.)

VIII. PREDESTINATION AND FREE-WILL.

In 'Troylus and Cryseyde' we find the following long passage taken from Boethius, book v. prose 2, 3.


(1) Syn God seth every thynge, out of doutaunce,
And hem disponeth, thorugh his ordinaunce,
In hire merites sothely for to be,
As they shul comen by predesteyne

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(2) For som men seyn if God seth al byforne,
Ne God may not deseyved ben pardé!
Than moot it fallen, theigh men hadde it sworn,
That purveyaunce hath seyn befor to be,
Wherfor I seye, that, from eterne, if he
Hathe wiste byforn our thought ek as oure dede,
We have no fre choys, as thise clerkes rede.

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(3) For other thoughte, nor other dede also,
Myghte nevere ben, but swich as purveyaunce,
Which may nat ben deseyved nevere moo,
Hath feled byforne, withouten ignorauce;
For if ther myghte ben a variaunce,
To wrythen out fro Goddes purveyinge,
Ther nere no prescience of thynge comynge;

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(4) But it were rather an opinyon
Uncertein, and no stedfast forseynghe;
And certes that were an abusyon
That God shold han no parfit clere wetynge,
More than we men, that han douteous wenynge,
But swich an erroure upon God to gese
Were fals, and foule, and wikked corsednesse.

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(5) They seyn right thus, that thynge is nat to come,
For that the prescience hath seyne byfore
That it shal come; but they seyn that therfore
That it shal come, therfor the purveyaunce
Woot it bifoere, withouten ignorauce.

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(6) And in this manere this necessité
Retourneth in his part contrarye agayn;
For nedfully byhoveth it not to be,
That thilke thynges fallen in certeyn
That ben purveyed; but nedly, as they seyne,
Bihoveth it that thynges, which that falle,
That thei in certein ben purveied alle.
(7) I mene as though I labourede me in this,  
To enqueren which thynge cause of whiche thynge be; 

(8) As, whether that the prescience of God is  
The certein cause of the necessite  
Of thynges that to comen ben,pardé!  
Or, if necessité of thynges comynge  
Be cause certein of the purveyinge. 

(9) But now nenforce I me nat in shewynge  
How the ordre of causes stant; but wel woot I  
That it bihoveth that the bifallynge  
Of thynges, wiste bifor certeiny,  
Be necessarie, al seme it nat therby  
That prescience put fallynge necessaire  
To thyng to come, al falle it foule or faire. 

(10) For, if ther sit a man yonde on a see, [seat]  
Than by necessité bihoveth it,  
That certes thyn opinion soth be,  
That wenest or conjectest that he sit;  
And, further over, now ayeinwarde yit,  
Lo right so is it on the part contrarie,  
As thus,—nowe herkene, for I wol nat tarie:—

(11) I seye, that if the opinion of the  
Be soth for that he sit, than seye I this,  
That he moot sitten by necessité;  
And thus necessité in either is,  
For in hym nede of sittynge is, ywis,  
And in the, nede of soth; and thus forsoth  
Ther mot necessité ben in yow bothe. 

(12) But thow maist seyne, the man sit nat therfore,  
That thyn opinionn of his sittynge sothe is;  
But rather, for the man sat there byfore,  
Therfor is thyn opinion soth, ywis;  
And I seye, though the cause of soth of this  
Cometh of his sittynge, yet necessité  
Is interchaunged both in hym and the.
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(13) Thus in the same wyse, out of douteance, I may wel maken, as it semeth me, My resonymge of Goddes purveiaunce, And of the thynges that to comen be; . . .

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(14) For although that for thyng shal come, ywys, Therfor it is purveyed certeynly, Nat that it cometh for it purveied is; Yet, natheles, bihoweth it nedfully, That thyng to come be purveied trewly; Or elles thynges that purveied be, That they bitiden by necessité.

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(15) And this sufficeth right ynowh, certeyn, For to distruye oure fre choys everydele.

(1) Quae tamen ille ab aeterno cuncta prospticiens providentiae cernit intuitus, et suis quaeque meritis praestinata disponit. . . . (Boethius, lib. v. pr. 2.) . . . . . . . . . . . . . . . . . . . . . .

(2) Nam si cuncta prospticit Deus neque falli ullo modo potest, evenire necesse est, quod providentia futurum esse praevidet. Quare si ab aeterno non facta hominum modo, sed etiam consilia voluntatesque prænoscit, nulla erit arbitrii libertas;

(3) Neque enim vel factum aliud ullam vel quaelibet existere poterit voluntas, nisi quam nescia falli providentia divina præsenserit. Nam si res aliorum, quam provisæ sunt detorqueri valent, non jam erit futuri firma praesentia;

(4) Sed opinio potius incerta; quod de Deo nefas credere judico.

(5) Aiunt enim non ideo quid esse eventurum quoniam id providentia futurum esse prospecerit; sed e contrario potius, quoniam quid futurum est, id divinam providentiam latere non possit.

(6) Eoque modo necessarium est hoc in contrariam relabi partem; neque enim necesse est contingere quae providentur, sed necesse est quæ futura sunt provideri.

(7) Quasi vero quæ cajusque rei causa sit,

(8) Praescientiane futurorum necessitatis an futurorum necessitas providentiae, laboretur.

(9) At nos illud demonstrare nitamur, quoquo modo sese habeat ordo causarum, necessarium esse eventum praescitarum rerum, etiam si praescientia futuris rebus eveniendi necessitatem non videatur inferre.

(10) Etenim si quipsum sedeat, opinionem quae eum sedere conjectat veram esse necesse est: at e converso rursus,
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(11) Si de quopiam vera sit opinio quoniam sedet eum sedere necesse est. In utroque igitur necessitas inest: in hoc quidem sedendi, at vero in altero veritatis.

(12) Sed non idcirco quique sedet, quoniam vera est opinio: sed haec potius vera est, quoniam quempiamederepraecessit. Ita cum causa veritatis ex alta parte procedat, inest tamen communis in utroque necessitas.

(13) Similia de providentia futurisque rebus ratiocinari patet.

(14) Nam etiam si idcirco, quoniam futura sunt, providentur: non vero ideo, quoniam providentur, eveniunt: nihilo minus tamen a Deo vel ventura provideri, vel provisa evenire necesse est:

(15) Quod ad perimendam arbitrii libertatem solum satiss

See Chaucer’s Boethius, pp. 154-6.

IX. THE GRIEF OF REMEMBERING BYGONE HAPPINESS.

For, of fortunes scharp adversité,
The worste kynde of infortune is this,
A man to han ben in prosperité,
And it remembren, when it passed is.

(Troylus and Cryseyde, bk. iii. st. 226, vol. iv. p. 291.)

Sed hoc est, quod recolentem me vehementius coquit. Nam in omni adversitate fortunae infelicissimum genus est infortunii, fuisse felicem.1—

(Boethius, lib. ii. pr. 4.)

X. VULTURES TEAR THE STOMACH OF TITYUS IN HELL.

———Syciphus in Helle,
Whos stomak fowles tyren everemo,
That hyghten volturis.

(Troylus and Cryseyde, book i. st. 113, p. 140.)

Be fowel pat hyzt volunt pat etip pe stomak or pe giser of ticius.

(Chaucer’s Boethius, p. 107.)

XI. THE MUTABILITY OF FORTUNE.

For if hire (Fortune’s) whil styste any thinge to torne
Thanne cessed she Fortune anon to be.

(Troylus and Cryseyde, bk. i. st. 122, p. 142.)

If fortune bygan to dwelle stable. she cessed[e] pan to ben fortune.

(Chaucer’s Boethius, p. 32.)

1 Cf. Dante, Inferno, V. 121.

Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria; e ciò sa ’l tuo Dottore.
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(Compare stanzas 120, 121, p. 142, and stanza 136, p. 146, of 'Troylus and Cryseyde' with pp. 31, 33, 35, and p. 34 of Chaucer's Boethius.)

At omnium mortalium stolidissime, si manere incipit, fors esse desistit.—(Boethius, lib. ii. prose 1.)

XII. WORLDLY SELYNESSE

I medled is with many a bitterness.
Ful angwyshous than is, God woote, quod she,
Condidion of veyn prosperité!
For oythre joies comen nought yfeere,
Or elles no wight hath hem alwey here.

(Troylus and Cryseyde, bk. iii. st. 110, p. 258.)

(1) What man þat þis toomblyng welefulnesses leediþ, eiper he woot þat [it] is chaungable. or ellis he woot it nat. And yif he woot it not. what blisful fortune may þer be in þe blwynenesse of ignoraunce.

(2) And yif he woot þat it is chaungable. he mot alwey ben atrad þat he ne lese þat þing. þat he ne douteþ nat but þat he may leesen it.
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For whiche þe continuell drede þat he hàþ ne suﬃrþ hym nat to ben weleful. Or ells yif he leesse it he wene[p] to be dispised and forleton hit. Certis eke þat is a ful lytel goodo þat is born wiþ euene hert[e] whan it is loost.—(Chaucer’s Boethius, pp. 43, 44.)

(1) Quern caduca ista felicitas vehit, vel scit earn, vel nescit esse mutabilem. Si nescit, quasnam beata sors esse potest ignorantiae in cæcitate?
(2) Si scit, metuat necesse est, ne amittat, quod amitti posse non dubitat; quare continuus timor non sinit esse felicem. An vel si amiserit, negligendum putat? Sic quoque perexile bonum est, quod æquo animo feratur amissum.—(Boethius, lib. ii. prose 4.)

XIII. FORTUNE.

Fortune

That semeth trewest when she wol bigyle,
And, when a wight is from hire whiel lithrowe,
Than laugheth she, and maketh hym the move.
(Troilus and Cryseyde, bk. iii. st. 254, vol. iv. p. 299.)

She (Fortune) vseþ ful ﬂatryng familarité wiþ hem þat she enforceþ to bygyle.—(Chaucer’s Boethius, p. 30.)

.She lauȝeþ and scorneþ þe wepyng of hem þe whiche she hàþ maked wepe wiþ hir free wille . . . . Yif þat a wyȝt is seyn weleful and ouerþrowe in anhoure.—(Ib. p. 33.)

In book v., stanza 260, vol. v. p. 75, Chaucer describes how the soul of Hector, after his death, ascended ‘up to the holughnesse of the seventh spere.’ In so doing he seems to have had before him met. 1, book 4, of Boethius, where the ‘soul’ is described as passing into the heaven’s utmost sphere, and looking down on the world below. See Chaucer’s Boethius, p. 110, 111.

Ætas Prima is of course a metrical version of lib. ii. met. 5.

Hampole speaks of the wonderful sight of the Lynx; perhaps he was indebted to Boethius for the hint.—(See Boethius, book 3, pr. 8, p. 81.)

I have seen the following elsewhere:

(1) Value not beauty, for it may be destroyed by a three days’ fever. (See Chaucer’s Boethius, p. 81.)

(2) There is no greater plague than the enmity of thy familiar friend. (See Chaucer’s translation, p. 77.)
Chaucer did not English Boethius second-hand, through any early French version, as some have supposed, but made his translation with the Latin original before him.

Jean de Meung's version, the only early French translation, perhaps, accessible to Chaucer, is not always literal, while the present translation is seldom free or periphrastic, but conforms closely to the Latin, and is at times awkwardly literal. A few passages, taken haphazard, will make this sufficiently clear.

*Et dolor atatem jussit inesse suam.* And sorou hap commaunded his age to be in me (p. 4).

*Et ma douleur commanda a vieillesse*  
Enterre en moy / ains qu'en fist hors ieneusse.

*Mors hominum felix, que se nec dulcibus annis*  
*Insersit, et maestis sepe vocata venit.*

*Et ma deep of men is weful pat ne conep not in 3eres pat ben swete* (i. mirie). but comep to wreches often yclepid. (p. 4.)

On dit la mort des homes estre eureuse  
Qui ne vient pas en saison planturense  
Mais des tristes moult souuent appellee  
Elle y affuit nue / seche et pelee.

*Querimoniam lacrymabilem.* Wepli compleynte (p. 5). Fr. ma complainte moy esmouant a pleurs.

*Styli officio.* WiJ) office of poynel (p. 5). Fr. (que ie reduisse) par escript.

*Inexhaustus.* Swiche ... pat it ne my3t[e] not be emptid (p. 5). Fr. inconsumptible.

*Scenicas meretriculas.* Comune strumpetis of siche a place pat men clepen þe theatre (p. 6). Fr. ces ribandelles fardees.

*Præcipiti profundo.* In ouer-browynes depnese (p. 7).  
[L]As que la pensee de lomme  
Est troublee et plongie comme  
En abisme precipitee  
Sa propre lumiere gastee.

*Nec pervetusta nec incelebris.* Neyper ouer-oolde ne vnsolempne (p. 11). Fr. desquelz la memoire nest pas trop ancienne ou non recitee.

*Inter secreta otia.* Among my secre restyling whiles (p. 14). Fr. entre mes secrettes et oyseuses estudes.

*Palatini canes.* þe houndys of þe palays (p. 15). Fr. les chiens du palais.
Masculæ prolis. Of ḫi masculyn children (p. 37). Fr. de ta lignie masculine.

Ad singularem felicitatis tuae cumulum venire delectat. It delitep me to comen now to ḫe singuler vphepyng of ḫi welefulnesse (p. 37). Fr. Il me plait venir au singulier monceau de ta felicite.

Consulare imperium. Emperie of consulers (p. 51). Fr. lempire consulaire.

Hoc ipsum brevis habitaculi. Of ḫilke litel habitacle (p. 57). Fr. de cest trespetit habitacle.

Late patentes plagas. ḫe brode shewyng contreys (p. 60).

Vicowques tend a gloire vaine
Et le croit estre souueraine
Voye les regions patentes
Du ciel . . .

Ludens hominum cura. ḫe pleiying besines of men (p. 68).

Si qui tollist par doulz estude
Des hommes la solicitude .

Hausi celum. I took heuene (p. 10). Fr. ie ... regarday le ciel.

Certamen adversum prefectum prætorii communis commodi ratione suscepi. I took strif a3eins ḫe prouost of ḫe pretorie for comune profit (p. 15). Fr. ie entrepris lestrif a lencontre du prefect du parlement royal a cause de la commune vitilite.

At cujus criminis arguimur summam quærès? But axest ḫou in somme of what gilt I am accused? (p. 17). Fr. Mais demandes tu la somme du pechie duquel pechie nous sommes arguez?

Fortuita temüritate. By fortunouse fortune (p. 26). Fr. par fortuite folie.

Quos premunt septem gelidi triones. Alle ḫe peoples ḫat ben vndir ḫe colde sterres ḫat hyȝten ḫe seuene triones (p. 55). Fr. ceulx de septentrion.

Ita ego quoque tibi veluti corollarium dabo. Ryʒt so wil I ʒeue ḫe here as a coralarie or a mede of coroune (p. 91). Fr. semblablement ie te donneray ainsi que vng corelaire.

In stadio. In ḫe stadie or in ḫe forlonge (p. 119). Fr. ou (for an) champ.

Conjecto. I coniecte (p. 154). Fr. ie coniecture.

Nimium ... adversari ac repugnare videtur. It semeıp ... to repugnen and to contrarien gretly. Fr. Ce semble chose trop contraire et repugnante.

Universitatis ambitum. Envirounynge of ḫe vniuersite (p. 165). Fr. lauironnemment de luniuersalite,
INTRODUCTION.

Rationis universum. Vniuersite of resoun (p. 165). Fr. luniuseralito de Raison.

Scientiam nunquam deficientis instantiae rectius aestimabis. Thou shalt demen [it] more rythfully that it is science of presence or of instance that neuer ne fayle p (p. 174). Fr. mais tu la diras plus droittement et mieulx science de instante presentialite non jamais defaillant mais eternelle.

Many of the above examples are very bald renderings of the original, and are only quoted here to show that Chaucer did not make his translation from the French.

Chaucer is not always felicitous in his translations:—thus he translates clavus atque gubernaculum by keye and a stiere (p. 103), and compendium (gain, acquisition) by abreggynge (abridging, curtailment), p. 151. Many terms make their appearance in English for the first time,—and most of them have become naturalized, and are such as we could ill spare. Some few are rather uncommon, as gouvernaile (gubernaculum), p. 27; arbitre (arbitrium), p. 154. As Chaucer takes the trouble to explain inestimable (inæstimabilis), p. 158, it could not have been a very familiar term.

Our translator evidently took note of various readings, for on p. 31 he notes a variation of the original. On p. 51 he uses armurers (= armures) to render arma, though most copies agree in reading arva.

There are numerous glosses and explanations of particular passages, which seem to be interpolated by Chaucer himself. Thus he explains what is meant by the heritage of Socrates (p. 10, 11); he gives the meaning of coemption (p. 15); of Euripus (p. 33); of the porch (p. 166). Some of his definitions are very quaint; as, for instance, that of Tragedy—"a dité of a prosperité for a tyme that ended in wretchednesse" (p. 35). One would think that the following definition of Tragedian would be rather superfluous after this,—"a maker of dites that hyghten (are called) tregedies" (p. 77).

Melliflui . . . oris Homerus

is thus quaintly Englished: Homer wiþ þe hony mouþe, þat is to seyn. homer wiþ þe sweete dites (p. 153).

1 See pages 39, 50, 61, 94, 111, 133, 149, 153, 159.
INTRODUCTION.

The present translation of the *De Consolatione* is taken from Additional MS. 10,340, which is supposed to be the oldest manuscript that exists in our public libraries. After it was all copied out and ready for press, Mr Bradshaw was kind enough to procure me, for the purpose of collation, the loan of the Camb. University MS. ii. 3. 21, from which the various readings at the foot of the pages are taken.

Had I had an opportunity of examining the Cambridge MS. carefully throughout before the work was so far advanced, I should certainly have selected it in preference to the text now given to the reader. Though not so ancient as the British Museum MS., it is far more correct in its grammatical inflexions, and is no doubt a copy of an older and very accurate text.

The Additional MS. is written by a scribe who was unacquainted with the force of the final -e. Thus he adds it to the preterites of strong verbs, which do not require it; he omits it in the preterites of weak verbs where it is wanted, and attaches it to passive participles (of weak verbs), where it is superfluous. The scribe of the Cambridge MS. is careful to preserve the final -e where it is a sign (1) of the definite declension of the adjective; (2) of the plural adjective; (3) of the infinitive mood; (4) of the preterite of weak verbs; (5) of present participles;¹ (6) of the 2nd pers. pret. indic. of strong verbs; (7) of adverbs; (8) of an older vowel ending.

The Addit. MS. has frequently thilk (singular and plural), and -nes (in wrechednes, &c.), when the Camb. MS. has thilke² and -ness.

For further differences the reader may consult the numerous collations at the foot of the page.

If the Chaucer Society obtains that amount of patronage from the literary public which it deserves, but unfortunately has yet not succeeded in getting, so that it may be enabled to go on with the great work which has been so successfully commenced, then the time may come when I shall have the opportunity of editing the Camb. MS. of Chaucer's Boethius for that Society, and lovers of Early English Literature will have two texts instead of one.

¹ In the Canterbury Tales we find participles in -yngē.
² It is nearly always thilkē in the Canterbury Tales.
APPENDIX TO INTRODUCTION.

The last of the ancients, and one who forms a link between the classical period of literature and that of the middle ages, in which he was a favourite author, is Boethius, a man of fine genius, and interesting both from his character and his death. It is well known that after filling the dignities of Consul and Senator in the court of Theodoric, he fell a victim to the jealousy of a sovereign, from whose memory, in many respects glorious, the stain of that blood has never been effaced. The Consolation of Philosophy, the chief work of Boethius, was written in his prison. Few books are more striking from the circumstances of their production. Last of the classic writers, in style not impure, though displaying too lavishly that poetic exuberance which had distinguished the two or three preceding centuries, in elevation of sentiment equal to any of the philosophers, and mingling a Christian sanctity with their lessons, he speaks from his prison in the swan-like tones of dying eloquence. The philosophy that consoled him in bonds, was soon required in the sufferings of a cruel death. Quenched in his blood, the lamp he had trimmed with a skilful hand gave no more light; the language of Tully and Virgil soon ceased to be spoken; and many ages were to pass away, before learned diligence restored its purity, and the union of genius with imitation taught a few modern writers to surpass in eloquence the Latinity of Boethius.—(Hallam's Literature of Europe, i. 2, 4th ed. 1854.)

The Senator Boethius is the last of the Romans whom Cato or Tully could have acknowledged for their countryman. As a wealthy orphan, he inherited the patrimony and honours of the Anician family, a name ambitiously assumed by the kings and emperors of the age; and the appellation of Manlius asserted his genuine or fabulous descent from a race of consuls and dictators, who had repulsed the Gaurs from the Capitol, and sacrificed their sons to the discipline of the Republic. In the youth of Boethius the studies of Rome were not totally abandoned; a Virgil is now extant, corrected by the hand of a consul; and the professors of grammar, rhetoric, and jurisprudence, were maintained in their privileges and pensions by the liberality of the Goths. But the erudition of the Latin language was insufficient to satiate his ardent curiosity; and
Boethius is said to have employed eighteen laborious years in the schools of Athens, which were supported by the zeal, the learning, and the diligence of Proclus and his disciples. The reason and piety of their Roman pupil were fortunately saved from the contagion of mystery and magic, which polluted the groves of the Academy, but he imbibed the spirit, and imitated the method, of his dead and living masters, who attempted to reconcile the strong and subtle sense of Aristotle with the devout contemplation and sublime fancy of Plato. After his return to Rome, and his marriage with the daughter of his friend, the patrician Symmachus, Boethius still continued, in a palace of ivory and [glass] to prosecute the same studies. The Church was edified by his profound defence of the orthodox creed against the Arian, the Eutychian, and the Nestorian heresies; and the Catholic unity was explained or exposed in a formal treatise by the *indifference* of three distinct though consubstantial persons. For the benefit of his Latin readers, his genius submitted to teach the first elements of the arts and sciences of Greece. The geometry of Euclid, the music of Pythagoras, the arithmetic of Nicomachus, the mechanics of Archimedes, the astronomy of Ptolemy, the theology of Plato, and the logic of Aristotle, with the commentary of Porphyry, were translated and illustrated by the indefatigable pen of the Roman senator. And he alone was esteemed capable of describing the wonders of art, a sun-dial, a water-clock, or a sphere which represented the motions of the planets. From these abstruse speculations, Boethius stooped, or, to speak more truly, he rose to the social duties of public and private life; the indigent were relieved by his liberality; and his eloquence, which flattery might compare to the voice of Demosthenes or Cicero, was uniformly exerted in the cause of innocence and humanity. Such conspicuous merit was felt and rewarded by a discerning prince: the dignity of Boethius was adorned with the titles of consul and patrician, and his talents were usefully employed in the important station of master of the offices. Notwithstanding the equal claims of the East and West, his two sons were created, in their tender youth, the consuls of the same year. On the memorable day of their inauguration, they proceeded in solemn pomp from their palace to the forum amidst the applause of the senate and people; and their joyful father, the true Consul of Rome, after pronouncing an oration in the praise of his royal benefactor, distributed a triumphal largess in the games of the circus. Prosperous in his fame and fortunes, in his public honours and private alliances, in the cultivation of science and the consciousness of virtue, Boethius might have been styled happy, if that precarious epithet could be safely applied before the last term of the life of man.

A philosopher, liberal of his wealth and parsimonious of his time, might be insensible to the common allurements of ambition, the thirst of gold and employment. And some credit may be due to the asseveration of Boethius, that he had reluctantly obeyed the divine Plato, who enjoins every virtuous citizen to rescue the state from the usurpation of vice and ignorance. For the integrity of his public conduct he appeals to the
memory of his country. His authority had restrained the pride and oppression of the royal officers, and his eloquence had delivered Paulianus from the dogs of the palace. He had always pitied, and often relieved, the distress of the provincials, whose fortunes were exhausted by public and private rapine; and Boethius alone had courage to oppose the tyranny of the Barbarians, elated by conquest, excited by avarice, and, as he complains, encouraged by impunity. In these honourable contests his spirit soared above the consideration of danger, and perhaps of prudence; and we may learn from the example of Cato, that a character of pure and inflexible virtue is the most apt to be misled by prejudice, to be heated by enthusiasm, and to confound private enmities with public justice. The disciple of Plato might exaggerate the infirmities of nature, and the imperfections of society; and the mildest form of a Gothic kingdom, even the weight of allegiance and gratitude, must be insupportable to the free spirit of a Roman patriot. But the favour and fidelity of Boethius declined in just proportion with the public happiness; and an unworthy colleague was imposed to divide and control the power of the master of the offices. In the last gloomy season of Theodoric, he indignantly felt that he was a slave; but as his master had only power over his life, he stood without arms and without fear against the face of an angry Barbarian, who had been provoked to believe that the safety of the senate was incompatible with his own. The Senator Albinus was accused and already convicted on the presumption of hoping, as it was said, the liberty of Rome.

“If Albinus be criminal,” exclaimed the orator, “the senate and myself are all guilty of the same crime. If we are innocent, Albinus is equally entitled to the protection of the laws.” These laws might not have punished the simple and barren wish of an unattainable blessing; but they would have shown less indulgence to the rash confession of Boethius, that, had he known of a conspiracy, the tyrant never should. The advocate of Albinus was soon involved in the danger and perhaps the guilt of his client; their signature (which they denied as a forgery) was affixed to the original address, inviting the emperor to deliver Italy from the Goths; and three witnesses of honourable rank, perhaps of infamous reputation, attested the treasonable designs of the Roman patriarch. Yet his innocence must be presumed, since he was deprived by Theodoric of the means of justification, and rigorously confined in the tower of Pavia, while the senate, at the distance of five hundred miles, pronounced a sentence of confiscation and death against the most illustrious of its members. At the command of the Barbarians, the occult science of a philosopher was stigmatized with the names of sacrilege and magic. A devout and dutiful attachment to the senate was condemned as criminal by the trembling voices of the senators themselves; and their ingratitude deserved the wish or prediction of Boethius, that, after him, none should be found guilty of the same offence.

While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed in the tower of Pavia the
Consolation of Philosophy; a golden volume not unworthy of the leisure of Plato or Tully, but which claims incomparable merit from the barbarism of the times and the situation of the author. The celestial guide, whom he had so long invoked at Rome and Athens, now condescended to illumine his dungeon, to revive his courage, and to pour into his wounds her salutary balm. She taught him to compare his long prosperity and his recent distress, and to conceive new hopes from the inconstancy of fortune. Reason had informed him of the precarious condition of her gifts; experience had satisfied him of their real value; he had enjoyed them without guilt; he might resign them without a sigh, and calmly disdain the impotent malice of his enemies, who had left him happiness, since they had left him virtue. From the earth, Boethius ascended to heaven in search of the Supreme Good; explored the metaphysical labyrinth of chance and destiny, of prescience and free-will, of time and eternity; and generously attempted to reconcile the perfect attributes of the Deity with the apparent disorders of his moral and physical government. Such topics of consolation, so obvious, so vague, or so abstruse, are ineffectual to subdue the feelings of human nature. Yet the sense of misfortune may be diverted by the labour of thought; and the sage who could artfully combine in the same work the various riches of philosophy, poetry, and eloquence, must already have possessed the intrepid calmness which he affected to seek. Suspense, the worst of evils, was at length determined by the ministers of death, who executed, and perhaps exceeded, the inhuman mandate of Theodoric. A strong cord was fastened round the head of Boethius, and forcibly tightened till his eyes almost started from their sockets; and some mercy may be discovered in the milder torture of beating him with clubs till he expired. But his genius survived to diffuse a ray of knowledge over the darkest ages of the Latin world; the writings of the philosopher were translated by the most glorious of the English kings, and the third emperor of the name of Otho removed to a more honourable tomb the bones of a Catholic saint, who, from his Arian persecutors, had acquired the honours of martyrdom and the fame of miracles. In the last hours of Boethius, he derived some comfort from the safety of his two sons, of his wife, and of his father-in-law, the venerable Symmachus. But the grief of Symmachus was indiscreet, and perhaps disrespectful; he had presumed to lament, he might dare to revenge, the death of an injured friend. He was dragged in chains from Rome to the palace of Ravenna; and the suspicions of Theodoric could only be appeased by the blood of an innocent and aged senator.—Gibbon's Decline and Fall, 1838, vol. vii. p. 45—52 (without the notes).
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*(Giving the first line of each Metre, the first words of each Prose, and the corresponding page of the translation).*

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<td>Tum ego, Platoni, inquam, vehementer assentior ... ...</td>
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,, — 2 Tum ego, Pape, inquam, ut magna promittis! 112
,, — 2 Quos vides sedere celso ... ... 118
,, — 3 Videsne igitur quanto in coeno probra volvantur 119
,, — 3 Vela Neritiï ducis ... ... 122
,, — 4 Tum ego, Fateor, inquam, nec injuria dici video 123
,, — 4 Quid tantos juvat excitare motus ... ... 130
,, — 5 Hic ego, Video, inquam, quae sit vel felicitas ... 131
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,, — 1 Rupis Achaemeniæ scopolis, ubi versa sequentum 151
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,, — 2 Puro clarum lumine Phoebum ... ... 153
,, — 3 Tum ego, En, inquam, difficiliori rursus am-
biquitate confundor. ... ... 154
,, — 3 Quænam discors federa rerum ... ... 159
,, — 4 Tum illa, Vetus, inquit, haec est de Providentia querela ... ... 161
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[INCIPIT TABULA LIBRI BOICII DE CONSOLACIONE PHILOSOPHIE.

[Additional MS. 10,340, fol. 3.]

LIBER PRIMUS. [fol. 3.]

1 Carmina qui quondam studio florente peregi.
2 Hic dum mecum tacitus.
3 Heu quam precipiti.
4 Set medicine inquit tempus.
5 Tunc me discussa.
6 Haut¹ aliter tristicie.
7 Quisquis composito.
8 Sentis ne inquit.
9 O stelliferi conditor orbis.
10 Hic ubi continuato dolore.
11 Cum phebi radijs.
12 Primum igitur pateris rogacionibus.
13 Nubibus atris condita.

EXPLICIT LIBER PRIMUS.

LIBER SECUNDUS.

1 Postea paulisper² conticuit.
2 Hec cum superba.
3 Uellem autem pauea.
4 Si quantas rapidis.
5 His igitur si et pro se.

¹ MS. hanc.
² MS. Liber.
TABLE OF CONTENTS.

6 Cum primo polo.
7 Tunc ego uera inquam.
8 Contraque.
9 Quisquis ualet perhennem cantus.
10 Set cum racionum iam in te.
11 Felix in mirum iam prior etas.
12 Quid autem de dignatibus.
13 Nouimus quantos dederat.
14 Tum ego seis inquam.
15 Quicunque solam mente.
16 Set ne me inexorabile.
17 Quod mundus stabile fide.

EXPLICIT LIBER SECUNDUS.

LIBER TERCeUS.

1 Iam tantum illa.
2 Qui serere ingenium.
3 Tunc desixo paululum.
4 Quantas rerum flectat.
5 Uos quoque terrena animalia.
6 Quamuis fluenter diues.
7 Set dignitatibus.
8 Quamuis se tirio.
9 An uero regna.
10 Qui se ualet esse potentem.
11 Gloria uero quam fallax.
12 Omne hominum genus in terris.
13 Quid autem de corporibus.
14 Habet hoc uoluptas.
15 Nichil igitur dubium est.
16 Heu que miseris tramite.
17 Hactenus mendacio formam.
18 O qui perpetua.
19 Quoniam igitur qui scit.
20 Nunc omnes pariter.
21 Assencior inquam cuncta.
TABLE OF CONTENTS.

22 Quisque profunda.
23 Tune ego platoni inquam.
24 Felix qui poterit.

EXPLICIT LIBER TERCIUS.

LIBER QUARTUS.

1 Hec cum philosophia.
2 Sunt etenim penne.
3 Tune ego pape inquam.
4 Quos uides sedere celsos.
5 Uides ne igitur quanto.
6 U[e]la naricij ducis.
7 Tune ego fator inquam.
8 Quid tantos iuat.
9 Huic ego uideo inquam.
10 Si quis arcturi sydera.
11 Ita est inquam.
12 Si uis celsi iura.
13 Iam ne igitur uides.
14 Bella bis quinis.

EXPLICIT LIBER QUARTUS.

incipit liber quintus.

1 Dixerat oracionis que cursum.
2 Rupis achemenie.
3 Animaduerto inquam.
4 Puro clarum lumine.
5 Tamen ego en inquam.
6 Que nam discors.
7 Tamen illa uetus.
8 Quondam porticus attulit.
9 Quod si in corporibus.
10 Quam uarijs figuris.
11 Quoniam igitur uti paulo ante.

EXPLICIT LIBER QUINTUS ET ULTIMUS.
BOETHIUS DEPLORES HIS MISFORTUNES.

*LIBER PRIMUS.*

[BOOK I.  MET. I.]

**INCIPIT LIBER BOCHI DE CONSOLACIONE PHILOSOPHIE.**

Carmina qui quondam studio florente peregi.

Allas I wepyng am constreined to bygynne vers of sorouful matere. ¶ pat whilom in florysching studie made delitable ditees. For loo rendyng muses 4 of poetes enditen to me pinges to be writen. and dreyy vers of wrecchednes weten my face wip verray teers. ¶ At pe leest no drede ne myzt[e] ouer-come po muses. 7 pat pei ne weren felawes and folweden my wey. pat is to seyne when I was exiled. pei pat weren glorie of my youth whilom weleful and Greene conforten now pe sorouful werdes of me olde man. for elde is comen vn-warily vpon me hasted by pe harmes pat I haue. and 12 sorou hap commaundd his age to be in me. ¶ Heeres hore ben schad ouertymelyche vpon myne heued. and pe slak[e] skyn tremblep vpon myn empty body. ilk[e] deep of men is welful pat ne comep not in xeres pat ben swete (i. mirie.) but comep to wrecches often 17 yclepid.

¶ Allas allas wip how deef an eere deep cruel tournep awey fro wrecches and naeip to closen wepyng eyen. ¶ While fortune vnfeeiful fauored[e] me wip lyosphate goodes (s. temporels.) pe sorouful howre pat 22 is to seyne pe deep had[de] almost dreynyt myne heued. ¶ But now for fortune cloudy hap chaunged hir disceuyable chere to me warde. myn vnpitouse lijf drawep a long vnagreable dwellynges in me. ¶ O 3e my

---

1 of—MS. of. 2 florysching—floryssyng 3 rendyng—rendyngg 4 be—ben 5 svrecchednes—wrecchednes 6 teers—teeres 7 leest—leeste 8 wrecches wip—wyhte 9 yng—fauorede 10 sorouful werdes—sorful wierdes [f. mata] 12 sorou—sorwe 12 hap—MS.hape 13 hore—hoore 14 slak[e]—sink 15 welful—weleful 16 wypng—wepyngg 19 tournep—torneith 22 seyne—seyn 23 hap—MS. hape 24 empitouse lijf—vnpitious lyf
frendes what or wherto auaunted[e] ye me to be weleful: for he pat hath fallen stood not in stedfast degree.

Why did his friends call him happy? He stood not firm that hath thus fallen.

HIC DUM MECUM TACITUS.

IN pe mene while pat I stille recorded[e] pise pinges wip my self. and markede my wepli compleynyte wip office of poynetel. I saw stondying aboue pe heyst of my heued a woman of ful grett reuerence by semblaunt hir eyen brennyng and clere seing ouer pe commune myst of men. wip a lijfly colour and wip swiche vigoure and strenkep pat it ne myst[e] not be emptid. ¶ Al were it so pat sche was ful of so great age. pat men ne wolde not trove in no manere pat sche were of oure elde. ¶ pe stature of hir was of a doutous iugement. for sumtyme sche constreynd[e] and schronk hir seluen lyche to pe commune mesure of men. and sumtyme it semed[e] pat sche touched[e] pe heuene wip pe heyste of hir heued. and when sche hef hir heued heyer sche perced[e] pe selue heuene. so pat pe syst[e] of men lokyng was in ydel. ¶ Hir clopes weren maked of ryet delye presed and subttil crafte of perdurable matere. pe wyche clopes sche hadde wouen wip hir owen hondes: as I knew wel aftir by hir selfe. declaryng and schewyng to me pe beaute. pe wiche clopes a derkenes of a forleten and dispised elde had[de] dusked and dirkis as it is wont to dirken by-smoked ymages. ¶ In pe ne-

28 auaunted[e]—auauntede 29 bo—ben 30 stedfast—stidefast 31 saw—MS. saue, C. saw
32 stondying above—MS. stondying above, C. stondling above
33 heyst—hehythe
34 gret—gret
35 brennyng—brennyng
36 seing—seer seyng
37 streynkep—strengthe
38 it—emptid—it myhte
39 wip—my self.
40 be—nat ben ented
41 AI—alle
42 wolde—troye—wolden
43 ingument—iugement
44 sumtyne—somtyne
45 constreynd[e]—constreynde
46 schronk—MS. schronke,
47 lyche—lyk
48 semed[e]—semede
49 tocched[e]—towchede
50 whon—whan
51 hef—MS. heued, C. hef
52 heyer—hyere
53 perced[e]—perced
54 syst—syhte
55 lokyng—lookyge

Philosophy appears to Boethius,

like a beautiful woman.
A DESCRIPTION OF PHILOSOPHY.

BOOK 1. PROSE 1.

On the lower hem of her garment was the letter II and on the upper O.

Between the letters were steps like a ladder.

Philosophy's garments were tattered and torn, and pieces had been carried violently off.

In her right hand she bore her books, and in her left a sceptre.

They may assort the mind to bear grief, but cannot free it from its malady.

<table>
<thead>
<tr>
<th>50 lowe—thise</th>
<th>51 swiche—omitted</th>
<th>52 heyyst(e)—heyeste</th>
<th>53 by-twene—bytwixen</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>thise</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>here—ther</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>seien—seyn</td>
</tr>
<tr>
<td>55 nobly wrongt—nobly y-wroght</td>
<td>56 myt[en]—clyme—myntyem</td>
<td>57 ouernast(e)—oueresth</td>
<td>58 haide korue — hadden koruen</td>
</tr>
<tr>
<td></td>
<td>clyme—myntyem</td>
<td>ouernast(e)—oueresth</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>sim—some</td>
</tr>
</tbody>
</table>

58 clupe—cloth
59 crouche—strengthen
60 geet[e]—geten
61 her—MS. here, C. bar
62 hef—MS. here, C. haer
63 bedde—bed
64 amened—amoned
65 glomed[e]—glowede
66 seek[e]—sike
67 siche—swich
68 only ne—not only
69 woldede—wolden feeden
70 ben—be
71 sornes—plenteous
72 fruteliynge—fruitful
73 cornes—corn
74 pe and ne—both omitted
75 not—unt
76 if ye—MS. if be, C. yif ye
77 hadde—hadden

<table>
<thead>
<tr>
<th>60 peces as he myyte geet[e].</th>
<th>61 And forsore pis forsaid</th>
<th>62 woman her bookes in hir ryzt honde.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>in hir lefte honde sche ber a ceptre.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>And when sche saue pis poctical muses aprochen aboute my bedde.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>and endytynge wordes to my wepynges. sche was a lytel amued and glowde[e] wip cruel eyen.</td>
</tr>
<tr>
<td>67 Who quod sche hap</td>
<td>68 And frome pis forsaid as they only increase his sorrow with their sweet venem.</td>
<td></td>
</tr>
<tr>
<td>suffered aprochen to pis seek[e] man pis comune strumpetis of siche a place pat *men clepen pe theatre.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69 ben no ping fruteliynge nor profitable destroyen pe cornes plenteouse of frutes of reson.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>For pei cornes hertes of men in usage. but pei ne delyuere not folk fro maladye.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
PHILOSOPHY REDUKES THE MUSES.

fro me wip 3oure flateries. any vnkonnyng and vnprofit-
able man as men ben wont to fynde comunely amonges 
pe peole. I wolde were suffre pe lasse greuously. ¶ For-why in syche an vnprofitable man myne ententes 
weren no ping endamaged. ¶ But 3e wipdrawen me 80 
pis man pat hap ben noryschd in studies or scoles of 
Eleaticis and of academiciis in greece. ¶ But gop now 
raper awaye 3e meremaydenes wyche ben swete til it 
be at 3e lasse. and suffrep pis man to be cured and 84 
heled by myne myses. pat is to say by notful sciences. ¶ And pis pis compaygnie of muses I-blamed casten 
wpely pe chere adouzward to pe erpe and schewyny 87 
by redenesse hir schame pei passeden sorowfully pe 
preschefolde. ¶ And I of whom pe syzt plonged in 
teres was derked so pat I ne myzt[e] not knowe what 
pat woman was of so imperial auctorite. ¶ I wex al 91 
a-besid and astoned. and caste my syzt adoune in to pe 
erpe. and bygan stille forto abide what sche wolde do 
fterwarde. ¶ po come sche nere and sette hir doun 
upon pe vterrest[e] corner of my bedde. and sche by-
holdynge my chere pat was cast to pe erpe heuy and 
greuous of wepyng. compleinede wip pise wordes pat I 
schal sey pe perturbacion of my pouzt.

HEU QUAM PRECIPITI MERSA PROFUNDO.

Allas how pe pouzt of man dreint in ouer prowyn 
depnesse dullep and forletip hys propre clere-
nesse. myntyng to gone in to foreyne derknesses as 
ofte as hys anoius boises wexip wip-outen mesure.

Philosophy expresses her concern for Boethius.

Boethius is 
avstonished at the 
presence of the 
angust dame.

Blushing for 
shame they pass 
the threshold.

Drowned in 
the depth of cares 
the mind loses 
its proper 
clearness.

(The 2de Metr.)

76 vnkonnyng—vnkunnyng 
78 peple—poople 
79 syche—swische 
mynye—myyn 
80 weeren—we wereen 
3e—ye 
81 hap—MS. hate, C. hath 
ben—be 
scoles—schools 
82 gob—MS. gope, C. goth 
83 wyche—whiche pat 
85 say—seyn 
88 noful—noteful 
86 I-blamed—Iblamyd 
87 worowly—wrotely 
adownward—downward 
88 redenesse—redenesse 
sorowfully—sorowfully 
89 breschefolde—threshtford 
syzt—syhte 
90 derked—dyrked 
myzt[e]—knowe—myhte 
nat knowen 
91 wax—wax 
92 a-besid—abaysshed 
coste—cast 
93 adoune in to—down to 
94 don—MS. done 
95 vterrest[e] corner — vter-
teresse cornere 
bedd[e]—bed 
97 compleinede — com-
pleynide 
98 say—seyn 
101 gone—goon 
102 boises—byssynesse 
outen—owte
Man in his freedom knew each region of the sky, the motions of the planets, and was wont to investigate the causes of storms, the nature and properties of the seasons, and the hidden causes of nature.

But now, alas, he is constrained to keep his face to the ground. A man was known and was wont to go in heavenelyche papes. and sauz pe lyghtnesse of pe rede sunne. and sauz pe sterres of pe colde moone. and wyche sterre in heaven euene wandring risorses yflit by dyuerse speres. And man ouer comere hadde comprehendid al pis by noumibre. of accountynge in astronomye. And ouer pis he was wont to seche pe causes whennes pe soun-ynge wyndes moeven and bisien pe smope water of pe see. and what spirit turnep pe stable heuene. and whi pe sterre rysep oute of pe reede eest. to falle in pe westren waves. and what attemptp pe lusty hours of pe fyrste somer sesoun pat hiztep and ap-parailep pe erpe wip rocenee floures. And who makep pat plenteouse autumpne in fulle 3eres flitip wip heuy grapes. And eke pis man was wont to telle pe dyuerse causes of nature pat weren yhid. Allas now liep he emptid of lyzt of hys pouzt. and hys nekke is pressid wip heuy cheynes and berep his chere enclined adoune for pe greet[e] wyzt. and is constreyned to loke on foule erpe.

SET MEDICINE INQUIT TEMPUS.

Bvt tyme is now quod sche of medicine more pen of compleynte. Forsope pen sche entendynge to me warde wip al pe lokyng of hir eyen saide. Art not pou he quod sche pat suntyme I-norschid wip my mylke and fostre[d] wip my meetes were ascaped and comen to corage of a perfite man. Certys I zaf pe
syche armures pat zif pou pi self ne haddest first caste 

hem away. pei schulden haeve defendid pe in sykernesse 132 

pat may not be ouer-comen. ¶ Knowest pou me not. 

* Why art pou stille. is it for schame or for astonyngye. 

It were me leuer pat it were for schame, but it semep 

me pat astonyngye hap oppressed pe. ¶ And whan 

sche say me not oonly stille. but wip-outen office of 

tonge and al doumbe, sche leide hir honde softly vpon 

my brest and seide. ¶ Here nis no peril quod sche. 

¶ He is fallen in to a litargie. whiche pat is a comune 

sekenes to hertes pat ben desceiued. ¶ He hāp a litel 

foryeten hym self. but certis he schal ly3tly remembr 

hym self. ¶ 3if so be pat he hāp knowen me or now. 

and pat he may so done I wil wipe a litel hys eyen. 

pat ben derked by pe cloude of mortel pinges ¶ pise 

wordes seide sche. and wip pe lappe of hir garment 146 

yplitid in a frounce sche dried[e] myn eyen pat were 

ful of pe wawes of my weypynes.

TUNC ME DISCUSSA.

Pus when pat ny3t was discussed and chased awey. 

derknesses forleften me. and to myn eyen reeyer 
a3yne her firste strenkep. and ry3t by ensample as 
pe sonne is hid when pe sterres ben clustred. pat is to 
sey when sterres ben couered wip cloudes by a swifte 
wynde pat hy3t chorus. and pat pe firmament stont 
derked by wete ploungy cloudes. and pat pe sterres not 
apperen vpon heuene. ¶ So pat pe ny3t semep sprad 156 
vpon erpe. ¶ Yif pan pe wynde pat hy3t borias

131 sycyhe—swiche 

zif—yif 

caste—C. cast 

132 away—away 

schulden haeve—sholden han 

133 not be—nat ben 

Knowest pou—knowestow 

134 art bon—artow 

136 hap—MS. hāpe 

138 tonge—tunge 

doumbe—dowmb 

houte—hand 

139 Here—her 

140 litargie whiche—litarge 

which 

141 sekenes—sykenesse 

143 149 hāp—MS. hāpe 

144 done—doon 

wii wipe—wol wypen 

146 garment—garneiment 

147 dried[e]—dryedo 

ware—weeren 

148 ful—fulle 

149 when—whan 

150 myn—myno 

150 repyeere—repeyrede 

151 a3yne—omitted 

her firste—hir first 

152 hid—MS. hidde, C. hid 

done—whan 

153 sey—seyn 

whan—whan 

154 hy3t—heyhte 

chorus—MS. thorus 

stont—MS. stonde, C. stant 

157 bon—thanne 

wynde—wynde 

hy3t—hyhte

[The 3de Met.]

Her touch dispels the darkness of his soul, 151 

just as the heavy vapours, that 

darken the skies and obscure the 

sunlight, are 

chased away by 

the north wind,
BOETHIUS RECOGNIZES HIS PHYSICIAN.

158 sent out of pe kaues of pe centre of Trace betip pis

cause the return

of the hidden day,

when the sun

smiles our won-

dering sight with

his sudden light.

162 eyen.

Haut 1 ALITER TRISTICIE.

158 sent—sent

160 bon—thanme

161 sodeyne—sodeyn

163 none ouer—non oother

165 knowe—knownen

166 myne—myyn

170 fro—from

170, 171 art bon—artow

172 mad—MS. made, C. mak-

fals[e]e—false

174 parte—parten

176 hel[e]—were

178 bas—thanie

179 bing—thing

180 trowest bon—trowestow

alperfirst—alderfirst

181 wicked[e]—wikkede

182 strife—strif

183 azeins—ayenis

foothardines — foothardi-

nesse
dines—dines

184 wachke—the which

seyne—seyn
The doctrine of the which Socrates in his oppinion of felicite I clepe welseyse. When pat the people of epicurians and stoycians and many oper enforced hem to go rauische eueryc man for his part pat is to seyn. Pat to eueryc of hem wolde drawen to be defence of his oppinion the words of Socrates. As in partie of hir preye todrowen me criyng and debatyng per ayeins, and tornen and torenten my cletes pat I hadde wouen wip myn handes. and wip the cloutes pat pe hadden arased oute of my cletes. Pei wenten away wenyng pat I hadde gon wip hem euer dele. in which epicurians and stoycians. for as myche as per semed[e] somme traces and steppes of myne habit. Pe folye of men wenyng pe epicurians and stoycians my familiers peruered (s. persequendo) somme poru3 pe error of pe wikked[e] or vnkunnyng[e] multitude of hem. This is to seyne for pei semeden philosophes: pei weren pursed to pe deep and slayn. So yef pou hast not knowen pe exilyng of anaxogore. ne pe empoyesenyng of socrates. ne pe tourmentz of zeno for pei [were] straungers. It mytest pou haue knowen pe senectiens and pe Canyos and pe sorans of wyche folk pe renou is neyper over oolde ne vnsolempne. Pe whiche men no ping ellys ne brouht[e] hem to pe deep but onlly for pei weren enfourned of my maneres. and semeden moste vonlyke to pe studies of wicked folk. And forpi pou aussest not to wondre pou; pat I in pe bitter see of pis lijf be


11

190 Philosophy withstood them, whereupon they tore her robe, and, departing with the shreds, imagined that they had got possession of her.

198 Thus, clothed with her spoils, they deceived many.

202 Philosophy adduces examples of wise men, who had laboured under difficulties on account of being her diselpes.

210 ne brouz[e] hem to pe deep but onlly for pei weren enfourned of my maneres. and semeden moste vonlyke to pe studies of wicked folk. And forpi pou aussest not to wondre pou; pat I in pe bitter see of pis lijf be
It is the aim of Philosophy to displesse the wicked, who are more to be despised than dreaded, for they have no leader.

If Philosophy is attacked by the wicked, she retires within her fortress, leaving the enemy busy among the useless baggage, and laughing to scorn such hunters of trifles.

Who so it be, is clere of vertue sad and wel ordinat of lyuyng. He hath put vnderfote pe proved[e] wierdes and lokip vpryzt vpon eyper fortune, he may holde hys chiere vndiscomfited. If pe rage ne pe manace of pe commoeuynge or chasyng vprwarde hetre fro pe botme, ne schal not moeue pe man, ne pe vnsable mountaigne pe hyzt vesuuus. Path wirchepe oute borne hys broken[e] chemineys smokyng fires. Ne pe wey of ponder hyzt pat is wont to Smyte heye tourses ne schal not mouene pat man. Wherto pen wrencches drede pe tyrauntes pat ben wode and felownes wip-outen ony strenkep. Hope after no ping ne drede nat.

QUITUS COMPOSITO.
so schalt þou desarmen þe ire of þilke vnmystþ tyrannt.

But who so þat quakyng drede or desire ping þat nis not stable of his ryzt. þat man þat so dop hæp cast awei hys schelde and is remoued fro hys place. and enlaceþ hym in þe cheyne wip which he may be 245 drawn.

**SENTIS NE INQUIT.**

Elest þou quod sche þise pinges and entren þei ouȝt in þi corage. [The vertie prose.] Philosophy seekþ to know the malady of Boethius.

Whi wepest þou whi spillest þou teres. [The vertie prose.] Yf þou abidest after helpe of þi leche. þe byhoueþ discouere þi wounde. [The vertie prose.] Whome þat hadde gadered strenkeþ in my corage answered[e] and seide. and nedep it þitte quod.

I. of rehersyng or of amonicious. and schewrep it not ynowþ by hym self þe sharþnes of fortune þat wæxeþ woode æyynes me. [The vertie prose.] Ihre as þou desputest of[te] wip me of þe sciences of pinges touchyng diminuite and touchyng mankynde. [The vertie prose.] Was þan myn habit swiche as it is now. was þan my face or 261 my chere swiche as now. [The vertie prose.] When I souȝt[e] wip þe secretys of nature. when þou enfoundedest my maners and þe resoun of al my lijf. to þe ensample of þe ordre 264 of heene. [The vertie prose.] Is nat þis þe gerdoun. þat I refeþ to þe to whom I haue be obeisaunt. [The vertie prose.] Certis þou enfoundedist by þe mouþe of plato þis sentence. þat is to saye þat commune pinges or comunabletes weren

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241 schalt þou desarmen—shaltow desertureun.
243 dop—MS. dope, C. doth
hap—MS. happe, C. hath
244 schede—shield
245 schich—the which
247 Felest þou—Felistow ouȝt—awit.
248 art þou—artow
249 wepest þou—wegestow
250 answered[e]—answerede
255 woode—wood
257 wyche—which
258 myne house þere—myn hows ther
259 desputed of[te]—desputedest ofte
260 þan—thanne
261 it and þan—both omitte
262 swiche—swich.
263 souȝt[e]—sowthe
264 secretys—secret;
265 gerdoun—gerdoun
267 enfoundedist—enfoundedest
268 mouþe—mowht
269 comunabletes—comunabletes.
PHILOSOPHERS TO BE POLITICIANS.

270 by-felle—byfille
271 in grete wisedomes—to
geten wysedom
272 ske—ek
275 comune—omitted
276 y-least—MS. ylefe, C. yleft
276 Citizenes—citenes
278 beryfore—therfor
279 put[te] furbe—putten

forth
280 bo—thilke
282 put[te]—putte
283 bronzyth[e]—ne browthe
284 pe—omitted
285 al goodenes—all goodnes
286 comyn—comyn
287, 288 hab—MS. hape
289 saluacioun—saucion
290 thilke—thilke
290 hyȝ[e]—hyȝte

290 conigaste—MS. conigaste
292 ofte—often
294 bygon[ne]—bygunne
295 covered—MS. couered, C. couered
296 put—MS. putte, C. put

He put his au-

blysfull yif þei þat haden studied al fully to wisdom
governeden þilke þinges. or elles yif it so by-felle þat
þe gownours *of communalites studieden in grete-wis-
domes.  ¶ þou saidest eke by þe mouþe of þe same
plato þat it was a necessarie cause wyse men to taken
and desire þe gouernaunce of comune þinges. for þat þe
gouvernenentes of comune citees y-left in þe hondes of
felounous tourmentours Citizenis ne scholde not brynge
inne pestilence and destruction to goode folk.  ¶ And
þerfore I folowyngþ þilke auctorite (s. platonis). desiring
to put[te] furþe in excusiou and in acte of comune
administracioun þo þinges þat. I. hadde lerned of þe
among my seere restyng whiles. ¶ þou and god þat
put[te] þee in þe pouþis of wise folk ben knownen wip
me þat no þing brouȝt[e] me to maistrie or dignite: but
þe comune studie of al goodenes.  ¶ And þer-of comeþ
it þat by-twixen wikked folk and me han ben greuouse
discordes. þat ne myȝten not be releseyd by prayers.
¶ For þis liberteey hap fredom of conscience þat þe wraþþe
of more myȝty folk hap alwey ben despised of me for
saluaciour of ryȝt. ¶ How ofte haue I. resisted and
wipstonde þilk man þat hyȝþ[e] conigaste þat made
alwey assaytes aþeins þe ðrope fortunes of poure feble
folke. ¶ How ofte haue I. þitte put of. or cast out
hym trigwille þrouost of þe kyngeþ hous þope of þe
wronges þat he hadde bygon[ne] to done and eke fully
performed. ¶ How ofte haue I couered and defended
by þe auctorite of me put aþeins perils. þat is to seyne put
myne auctorite in peril for þe wretched pore folke. þat
pe couetise of straungeres vnpunysched tourmentid alwey
wip myseses and greuances oute of numbre. \[ Neuer
man drow me hitte fro ryzt to wrong. When I say pe
fortunes and pe rychesse of pe people of pe prouinces
ben harmed eyper by priue rauynes or by comune
tribitis or cariages. as sory was I as pe pat suffred[e]  
pe harme. Glosa. \[ Whan pat theodoric pe kyng of
gothes in a dere 3ere hadde hys gerners ful of corne
and comaudede pat no man ne schold[e] bie no corne
til his corne were solde and pat at a dere greuus pris.
\[ But I withstood pat ordinance and ouer-com it
knowyng al pis pe kyng hym self. \[ Coempiouon pat
is to seyn comune achat or bying to-gidere pat were
establisshed vpon peole by swiche a manere imposicion
as who so bouzt[e] a bussel corn he most[e] 3eue pe
kyng pe fifte part. Textus. \[ Whan it was in pe
313
soire hungry tyme pere was establisshed or cried greuus
and inplitable coempiouin pat men seyn wel it schulde
greelty tourmentyn and endamagen al pe prouince of
compaigne I took strif ajesins pe proust of pe pretorie
for comune profit. \[ And pe kyng knowyng of it I
ouercom it so pat pe coempiouin ne was not axed ne
took effect. \[ Paulyn a counsellor of Rome pe rychesse
of pe whyche paulyn pe houndys of pe palays. pat is to
seyn pe officeres wolde han deuoured by hope and
couetise... \[ hit drow I hym out of pe Iowes s. faucibus
of hem pat gapeden. \[ And for as myche as pe peyne
324
of pe accusaciouin ainged byfrom ne scholde not sodeynly
henten ne punischen wrongfully Albyn a counsellor of

298 vnpunysched—vnpunysched 
299 myseses—mysyses 
300 dronw—MS. drowe, C. 
301 weth drowh 
302 hitte—hit
303 wrong—wronge 
304 rychesse—richesses 
305 harme—harm 
306 sere—yer 
307 hys—hise 
308 schold[e] bie—sholde
309 But I withstood—Buce 
310 With I withstood—Boece
311 but—buc 
312 bowjt[e]—bowhte
313 bussel—bossel

298 most[e] 3eue—moste yeue 
299 inflitatable—unflitatable 
300 seyn—sayen 
301 ouercom—MS. ouer 
302 com—C. com 
303 swiche—swich
304 most[e] 3eue—moste yeue 
305 inflitatable—unflitatable 
306 seyn—sayen 
307 ouercom—MS. ouer 
308 com—C. com 
309 swiche—swich

298 most[e] 3eue—moste yeue 
299 inflitatable—unflitatable 
300 seyn—sayen 
301 ouercom—MS. ouer 
302 com—C. com 
303 swiche—swich
304 most[e] 3eue—moste yeue 
305 inflitatable—unflitatable 
306 seyn—sayen 
307 ouercom—MS. ouer 
308 com—C. com 
309 swiche—swich

298 most[e] 3eue—moste yeue 
299 inflitatable—unflitatable 
300 seyn—sayen 
301 ouercom—MS. ouer 
302 com—C. com 
303 swiche—swich
304 most[e] 3eue—moste yeue 
305 inflitatable—unflitatable 
306 seyn—sayen 
307 ouercom—MS. ouer 
308 com—C. com 
309 swiche—swich

298 most[e] 3eue—moste yeue 
299 inflitatable—unflitatable 
300 seyn—sayen 
301 ouercom—MS. ouer 
302 com—C. com 
303 swiche—swich
304 most[e] 3eue—moste yeue 
305 inflitatable—unflitatable 
306 seyn—sayen 
307 ouercom—MS. ouer 
308 com—C. com 
309 swiche—swich
304 myche—moche 
305 punischen—punisse
Rome. I put[te] me azenis pe hates and indiguanious
328 of pe accusour Ciprian. ¶ Is it not pan ynought yseyn
pat I have purchased greet[e] discordes azenis my self.
but I aughte be more assured azenis alle opor folk pat
for pe lone of ryztwisnesse I ne reserued[e] nener no
332 ping to my self to hem ward of pe kynges halle s. officers.
by pe whiche I were pe more syker. ¶ But poru; pe
same accusours accusyng I am condemned. ¶ Of
pe noumbe of whiche accusours one basilius pat som-
tyme was chased out of pe kynges servise. is now com-
pelled in accusyng of my name for neede of foreine
moneye. ¶ Also opilion and Gaudencius han accused
me. al be it so pat pe Justice regal hadde sumtyme demed
340 hem bope to go in to exil. for her trecheries and fraudes
wip-outen noumbe. ¶ To whiche ingenment pei wolde
not obeye. but defended[e] hem by sykernesse of holy
houses. *pat is to seyne fledden in to seyntuaries. and
whan pis was aperceiued to pe kyng. he comaudned[e]
but pat pei voided[e] pe citee of Rauenne by certeyne
day assigned pat men scholde merken hem on pe for-
hened wip an hoke of iren and chased em out of toune.
¶ Now what ping semep pe myzt[e] be lykned to pis
cruelte. For certys pilk same day was recyued pe ac-
cusyng of my name by pilk[e] same accusours. ¶ What
may be seid herto. hap my studie and my konnyng
352 desered pis. or ellys pe forseide damauncion of me.
made pat hem ryztful accusours or no (q.d. non).
¶ Was not fortune ashamed of pis. [Certes alle hadde
nat fortune ben ashamyd] pat innocence was accused.
3it avst[e] sche hane had schame of pe filpe of myn ac-
But axest pou in somme of what gilt. I.

am accused. men seyne pat I wolde sauen pe com-
paignie of pe senatours. And desirest pou to here
in what manere. I. am accused pat I scholde han dis-
tourbed pe accusour to beren lettres. by whiche he
scholde han maked pe senatours gilty a\[eins pe kynges

Real maieste. O meistresse what demest pou of
pis. schal. I. forsake pis blame pat I ne be no schame to
pe (q. d. non). Certis. I. have wold it. pat is to
seyne pe sauaciuon of pe senat. ne I schal neuer leten
to wilne it. and pat I confesse and am a-knowe. but
pe entent of pe accusour to be destourbed schal cese.

For schal I clepe it a felonie pan or a synne pat I
have desired pe sauaciuon of pe ordre of pe senat.
and certys hit hadde pilk same senat don by me poru;
her decret; and hire iugementys as pou; it were a synne
or a felonie pat is to seyne to wilne pe sauaciuon of
hem (\[s senatus). But folye pat lieth alwey to hym
self may not chaunge pe merit of pinges. Ne .I.
trowe not by pe iugement of socrates pat it were leue-
ful to me to hide pe sope. ne assent[e] to lesynges.
But certys how so euer it be of pis I put[te] it to gessen
or preisen to pe iugement of pe and of wise folk. Of
whiche ping al pe ordinaunce and pe sope for as moche
as folk pat ben to comen aftir our dayes schollen
known it. I. haue put it in scripture and remem-
braunce. for touching pe lettres falsely maked. by
whiche lettres I am accused to han hooped pe freedom
of Rome. What appertene\[p me to spoken per-of. Of

Boethius says he is accused of try-
ing to save the Senate, and of
having embar-
rassed an in-
former against
the Senate.

Boethius deter-
mines to transmit
an account of his
prosecution to
posterity.

357 exest pou—axestow
358 seyne—seyn
sauen—sanc
359 desirest pou—desires
thow
here—hereen
362 maked—MS. maken, C.
makyd
363 demest pou—demestow
365 wold—MS. wolde, C.

wold
366 seyne—seyn
367 pat—omitted
am—\[I am
368 be—\[hen
369 bi—\[t thane
371 pilk—thilke
372 her—hir

372 howy—thogh
373 or—\[and
374 lieth—MS. lie\[e, C. lieth
377 assent[e]—assente
391 schollen—shellen
392 and—\[and in
385 spoken—speke
\[f—lettres—C. omits
386 uf—yif
I hadde had libertee forto han vset and ben at pe confession of myn accusours. ¶ pe whiche ping in alle nedys hap grete strenkel. ¶ For what oper fredom may men hopen. Cerlyes I wolde pat some oper fredom myyt[e] be hoped. ¶ I wolde pan huate answered by pe wordes of a man pat hyyt[e] Canius, for whan he was accused by Gayys Cesar Germeins son pat he (canius) was knowynge and consentyng of a coniuracioun maked azeins hym (s. Gaius). ¶ pis Canius answered[e] pus. ¶ Yif I had[de] wist it pou haddest not wist it. In whiche ping sorwe hap not so dulled my witte pat I pleyne only pat schrewd[e] folk apparrilen folies azeins vertues. ¶ But I wondere gretyly how pat pei may performe pinges pat pei had[de] hoped forto done. For why. to wyllne schrewednesse pat come pauraenture of oure defaute. ¶ But it is lyke to a monstre and a meruaille. ¶ How pat in pe present syzt of god may ben acheued and performed swiche pinges. as everly felonous man hap conceuyed in hys pouzt azeins innocent. ¶ For whiche ping oon of p familers not vnskilfully axed pus. ¶ If god is. whennes comen wikked[e] pinges. and yif god ne is whennes comen goode pinges. but al hadde it ben leuelful pat felonous folk pat now desiren pe bloode and pe deep of alle gode men. and eke of al pe senat han wilned to gone destroyen me. whom pei han seyn alwey batailen 413 and defenden goode men and eke al pe senat. Jit hadde I not desserued of pe zadres. pat is to seyn of pe senatours pat pei scholde wilne my destructive.

387 had—MS. hade, C. had 388 myyn—myyne 390 hab—MS. hape, C. hath 392 hyyt[e]—hyhte 394 maked—ynmakd 395 answered[e]—answerode 396 had[de]—hadde 397 whiche—which sorwe—sorw hab—MS. hape witte—wit hyyt[e]—hyhte schrewed[e]—shrewede folies—felines vertu—vertu had[de]—han done—don com[eb]—comth lyke to a—lyk a syzt—syhte 405 hab—MS. hape innocent—innoent; whiche—which wykkede blode—bloed eke—ek gone—gon and seyn—seyn eke—ek seyn—seyn scholde—sholden
Boethius defends the integrity of his life. He defended the Senate at Verona. 420

He spake only the truth, and did not boast. (Roasting lessens the pleasure of a self approving conscience.) 427

But as the reward of his innocence he is made to suffer the punishment due to the blackest crime.

432

But now this is denied him, and he is prosecuted and condemned to death.

444
Boethius says that his enemies accused him of sorcery.

He affirms that he has always followed the golden maxim of Pythagoras.

His family and friends could clear him from all suspicion of the crime of sorcery.

Because he has given himself up to Philosophy, his enemies accuse him of using unlawful arts.

446 zit non of hem ben conuict. Of swiche a blame as myn is of swiche trespas myn accusours seyen ful wel þe dignite. þe wiche dignite for þei wolde derken it wip medelyng of some felonye. þei beren me on honde and lieden. þat I hadde polute and defouled my conscience wip sacrelege. for couetise of dignite. ¶ And certys þou þi self þat art plaunted in me chaedest oute þe sege of my corage al couetise of mortal þinges. ne sacrelege ne had[de] no leue to han a place in me byforne þine eyen. ¶ For þou droppedest every day in myn eeres and in my þouȝt þilk comaundement of pictogoras. þat is to seyne men schal seruen to god. and not to goddes. ¶ Ne it was no couenaunt ne no nede to taken helpe of þe foulest spirites. ¶ I þat þou hast ordeyned or set in syche excellence þat [þou] makedest me lyke to god. and ouer þis þe ryȝt clene secre chaumbre of myn house. þat is to seye my wijf and þe compaignie of myn honeste frendis. and my wyues fadir as wel holy as worpi to ben renuenced þorȝ hys owen dedis. defenden me of al suspicion of syche blame. ¶ But o malice. ¶ For þei þat accusen me taken of þe philosophie feiþe of so grete blame. ¶ For þei trowen þat I haue had affinite to malyfice or enchaumentz by cause þat I am replenisshed and ful-470 filled wip þi techynge. and enformed of þi maners. ¶ And þus it sufficeþ not only þat þi reuerence ne auayle me not. but þif þat þou of þi fre wille raper be blemisshed wip myne offensionsi. ¶ But certys to þe harmes þat I haue þere bytydeþ zit þis encrece of harme. þat þe

446 ben—be
swiche—swich
myn (both)—myne
swiche—whiche
seyen—sayen
wolde—wolden
some—som
beren—baren
on honde—an hand
polute—polut
sacrelege—C. has sorcerie as a gloss to sacrelege
al—all

447 448 449 450 451 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476
gessinge and the iugement of myche folk ne loken no

ping to pe[de]sertys of pinges but only to pe aventure

of fortune. \[ And iugen pat only swiche pinges ben

puruedied of god. whiche pat temporale welesulnesse

commendip. Glosa. \[ As pus pat yf a wyxt haue

prosperite. he is a good man and worpi. to haue pat

prosperite. and who so hap aduersite he is a wikked

man. and god hap forsake hym. and he is worpi to

haue pat aduersite. \[ pis is pe opinioun of somme

folke. *and per of comep pat good gessyng. \[ Fyrste of

al pings forsakep wrecches certys it greepe me to ping[e]

ryt now pe dyverse sentences pat pe peole seip of

me. \[ And pus moche I seye pat pe laste charge of 487

contrarious fortune is pis. +pat whan pat ony blame is

laid vpon a catyf, men wenen pat he hap deserued pat

he sufferep. \[ And I pat am put awey from goode men

and despoiled from dignites and desfuld of my name

by gessyng haue suffered torment for my goode dedis. 492

\[ Certys me semep pat I se pe felonus couines of

wikked men abounden in ioie and in gladnes. \[ And

I se pat every loren shapip hym to fynde oute newe

fraudes forto accusen goode folke. and I se pat goode 496

men ben ouerprowen for drede of my peril. \[ and
every luxurious tourmentour dar don alle felonie vn-
punissed and ben excited perto by giftes. and innocent; 499
ne ben not onoily despoiled of sykernesse but of de-
fence and perfore me list to crien to god in pis manere.

O STELLIFERI CONDITOR ORBIS.

O bou maker of pe whole pat berep pe sterres. whiche

pat art fastned to pi perdurable chayere. and

\[ Text begins again.\]

Most people imagine that that only should be judged to be un-
dertaken with prudent foresight which is crowned with success.

The unfortunate lose the good opinion of the world.

[Text begins again.]

Boethius laments the loss of his dignities and reputation.

The wicked, he says, sin with impunity.

while the inno-
cent are deprived of security, pro-
tection, and defence.

475 myche—moche
476 pe[de]sertys—the desert;
479 Gloso—glose
480 good—MS. goode, C. good
483 have—han
481 so—omitted in C.
481, 482 hap—MS. haje
483 haue—han
484 Fyrste—fyrst
485 al—alle
488 bynk[e]—thiuke
489 any—any
490 lain—MS. laide, C. leyd
490 hap—MS. haje
490 put—MS. putte, C. put
491 from—of
491 abounden—habownden
494 gladnes—gladnesse
495 oute—owt
496 accusen—accuse
497 ben—beth
501 manere—wise
502 whel—whel
503 fastned—yfastned
504 chayere—chayer

[The fiftthe metr.] Author of the starry sky, Thou,
turnest pe heuene wip a rauysyng sweigehe and con-
straineist pe sterres to suffren pi lawe. ¶ So pat pe
mone somtyme schyuyng wip hir ful hornes metuyng
wip alle pe bemes of pe sonne. ¶ Hir broper hidep pe
sterres pat ben lasse. and somtyme whan pe mone
pale wip hir derke hornes approche pe sonne. leesith
hir ly3tes. ¶ And pat pe este sterre esperus whicke

511 pat in pe first[e] tyne of pe ny3t bryngop furpe hir
colde aresynges comep est a3eynes hir vised cours. and
is pale by pe morwe at pe rysyng of pe sonne. and is
pan cleped lucifer. ¶ pou restraineist pe day by schorter
dwellyng in pe tyne of colde wynter pat makep pe
516 leues to falle. ¶ pou diuisted pe swifte tides of pe
ny3t when pe hote somer is comen. ¶ bi ny3t at-
tempre[p] po variauntz sesons of pe zere. so pat
3epherus pe deboneire wynde bryngop a3ein in pe first[e]
somer sesoun pe leues pat pe wynde pat hy3t[e] boreas
hap reft awaye in autunpne. pat is to seyne in pe laste
eende of somer. and pe sedes pat pe sterre pat hy3t arc-
turus saw ben waxen hey[e] cornes whan pe sterre
sirius eschaufe hym. ¶ pere nis no pinge vnbounde
from hys olde lawe ne forlepet hym of hys propre estat.

526 ¶ O pou governour gourernyng alle pinges by certeyne
ende. why refusest pou oonly to governe pe werkes of
man by dewe manere. ¶ Whi suffrest pou pat slidyng
fortune turnep to grete vter chaungynges of pinges.
so pat anoious peyne pat scholde dwellyng punisshe fel-
loues punissiz3 innocent3. ¶ And folk of wikked[e]
532 maneres sitten in heije chaiers. and anoienge folk
treden and pat vnrystfully in pe nekkes of holy men. ¶ And vertue clere and schynynge naturally is hid in dirke darkenesse. and pe ryztful man berip pe blame and pe peyne of pe felowne. ¶ Ne pe forsweryng ne pe fraude couered and kembd wip a fals colour ne anoye not to schrewes. ¶ pe whiche schrewes whan hem lyst to vsen her streghe pei reioisen hem to putten vndir hem pe souerayne kynges. whiche pat poeple wip[outen] noumibre dreden. ¶ O pou what so euer pou be pat knyttes[te] alle bondes of pinges loke on pise wrecche[e] erpes, we men pat ben nat a foule party but a faire party of so grete a werke we ben turmentid in pe see of fortune. ¶ pou gouernour wipdraw and restreyne pe rauyssinge fodies and fastne and forme pise erpes stable wip pilke [bonde] wip whiche pou gouernest pe heune pat is so large.

HIC UBI CONTINUATO DOLORE.

When I hadde wip a continuell sorwe sobbed or broken out pise pinges sche wip hir chere peisibl
and no ping amoued. wip my compleyntes seide pas. when I say pe quod sche sorweful and wepyng I wist[e] on-one pat pou were a wrecche and exiled. but I wist[e] neuer how fer pine exile was: zif pi tale ne hadde schewed it to me. but certys al be pou fer fro pi contre. pou nart * nat put out of it. but pou hast fayled of pi weye and gon amys. ¶ and yif pou hast leuer forto wene pan pou be put out of pi contre. pan hast pou put oute pi self raper pen ony oper wyzt hap.
 ¶ For no wyzt but pi self ne myzt[e] neuer haue don

533 in—oon
534 and—omitted
536 Ne pe forsweryng—Ne forsweryng
537 kembd—MS. kembde, C. kembd
541 wip[outen]—withowt-yn
542 knyttes[e]—knyttest
543 wrecche[d][e]—wrecchede
544 a (2)—omitted
545 pe—this
546 wipdraw—MS. wipdrawe, C. withdrew wip—by
547 forme—ferme
548 [bonde]—from C.
550 broken—borken
551 wist[e]—wyste
552 on-one—anon
554 wist[e]—wyste
558 fer—ferre
559 ne hadde—nadde
560 gong—MS. gome, C. gon
568 leuer—leure
559, 559 pat—MS. putte, C. put
559 hap—MS. hap
560 myzt[e]—myhte
561 haue—hau
554 don—MS. done, C. don
She reminds him that he is a citizen of a country not governed by a giddy multitude, but is governed by a wise multitude, but enim, enim, enim.

The Commonwealth of Boethius.

Boethius has rightly and briefly recounted the frauds of his accusers.

562 born—MS. borne, C. born
566 hys—hys
568 putte—put
569 be—be
571 hap—MS. hape
572 house—hows
574 [and—clos]—from C.

562 born—MS. borne, C. born
566 hys—hys
568 putte—put
569 be—be
571 hap—MS. hape
572 house—hows
574 [and—clos]—from C.

576 wille—wyl
578 seye—sey
579 myche—mochel
582 putte (both)—put

582 somtyme—whilom
585 decertes—desertes
587 seid—MS. seide, C. seyd
588 opposed—aposyd
589 knowe—knowyn

She reminds him that he is a citizen of a country not governed by a giddy multitude, but is governed by a wise multitude, but enim, enim, enim.

The Commonwealth of Boethius.

Books are to be valued on account of the thoughts they contain.

Boethius has rightly and briefly recounted the frauds of his accusers.

Philosophy says she is moved more by the books of Boethius than by his gloomy prison.

She reminds him that he is a citizen of a country not governed by a giddy multitude, but is governed by a wise multitude, but enim, enim, enim.

The Commonwealth of Boethius.

Books are to be valued on account of the thoughts they contain.

Philosophy says she is moved more by the books of Boethius than by his gloomy prison.

561 pat to pe. ❑ For sitz pow remembre of what contre pow art born, it nis not governed by emperoures. ne by gouernement of multitude. as weren pe contres of hem of ahene. ❑ But o lorde and o kyng and pat is god pat is lorde of pi contree. whiche pat reioisep hym of pe dwellyng of hys Citezenis. and not forto putte hem in exile. Of pe whiche lorde it is a souerayne fredom to be gouerned by pe bridel of hym and obeie to his iustice. ❑ Hast pow forzetenen pilke ryzt olde lawe of pi Citee. in pe whiche Citee it is ordeyned and established pat what wyzt pat hap leuer founden per inne hys sete or hys house. fen ellys where : he may not be exiled by no ryzt fro pat place. ❑ For who so pat is contened in-wip pe palcis [and the clos] of pilke Citee. per nis no drede pat he may desarue to ben exiled. ❑ But who pat lettep pe wille forto enhabiteit[e] per. he for-letep also to desarue to ben Citeziein of pilke Citee.

577 So pat I seye pat pe face of pis place ne amoeuep me nat so myche as pine owen face. Ne .I. ne axe not raper pe walles of pi librerie apparailled and wroaft wip yvory and wip glas pan after pe sete of pi pouzt.

582 In whiche I putte nat somtyme bookes. but .I. putte pat pat makep bookes worpi of pris or precious pat is to sein pe sentence of my books. ❑ And certeinly of pi decertes by-stowed in commune good. pow hast seid sope but after pe multitude of pi goode dedys. pow hast seid fewe. and of pe vnhonestee or falsnesse of pinges pat ben opposed ageins pe. pow hast remembred pinges pat ben knowe to alle folk. and of pe felonies and fraudes of pine accusours. it semep pe haue I-touched it forsope ryztfully and schortly. ❑ Al myztien po
same pinges bettere and more plentiuously be couth in pe moupe of pe poeple pat knoweþ al þis. ¶ þou hast eke blamed gretly and compleyned of pe wrongful dede of þe senat. ¶ And þou hast sorwe for my blame. and þou hast wepen for þe damage of þi re-
noune þat is appaireþ. and þi laste sorwe eschaufed æcins fortune and compleinest þat gerdouns ne ben not euenliche zolde to þe desertes of folk. and in þe lattre ende of þi woode nuse þou priedest þat þilke pees þat gouerneþ þe heuene scholde gouerne þe erþe ¶ But for þat many tribulaciouns of affecciousans han assaileþ þe. and sorwe and Ire and wepyng todrawen þe dyuersely ¶ As þou art now feble of þouzt. myþtyer remedies ne schullen not þit touchen þe for whiche we will[e] hvn somedel lyþter medicines. So þat þilk[e] passiouns þat ben woxen harde in swellyng by per-
turbacioun folowyng in to þi þouzt mowen woxe esy and softe to receyuen þe strenkeþ of a more myþty and more egre medicine by an esier触yng.

CUM PHEBI RADIUS GRAUE CANCRI SIDUS ENESTUAT.

When þat þe heuy sterre of þe cancre eschaufþ by þe beme of phebus. þat is to seyne þwan þat phebus þe sonne is in þe signe of þe Cancre. Who so þeeþ þan largely hys sedes to þe feldes þat refuse to receiuen hem. lete hym gon bygyled of trust þat he hadde to hys corn. to acorns or okes. yif þou wilt gadre violetz. ne go þou not to þe purper wode whan þe felde chirkynge agrisþ of colde by þe felnese of þe wynde þat hyst aquilon ¶ Yif þou desierest or 619

692 be couth—MS. be counthe, C. ben couthe
596 wope—wopen
619 laste—last eschaufed—eschaufede
608 not—omitted
599 zolde—yolden
602 many—manye
604 myther—mythyer
605 whiche—which

606 wite[e]—wol
lyþter—lyhtere
bile[e]—bile
harte—hard
folywng—Flowyng
wyxe—wexen
eser—esere
bome—becmes
seyn—seyn
hys—hise

614 refuse—refuesen
615 after hem C. adds [a. corn]
lete hym gon (MS. gone)—lat hym gon
616 or—of
wilt gadre—wolt gadery
619 felde—feld
felnese—felneses
619 hyst—hyhte

Thou hast, said Philosophy, beware the loss of thy good name, 597
thou hast com-
plained against Fortune, and against the unequal distribu-
tion of rewards and punishments.

Strong medicines are not proper for thee now, dis-
tracted by grief, anger, and sadness.

Light medicines must prepare thee for sharper re-
medies.

[The sixte meter.] He who sows his seed when the sun is in the Sign of Cancer, must look for no produce.

Think not to in-
gather violets in the wintry and stormy season.
If you wish for wine in autumn
let the tendrils of
the vine be free
in the spring.

wolt vsen grapes ne seke 
pou nat wip a glotonus hande
to strenge and presse 
pe stalkes of 
pe vine in pe first
somer sesoun. for bacht 
pe god of wyne hap raper
3euen his giftes to autumpne 
pe latter ende of somer.

623

[\* fol. 8.]
To every work
God assigns a
proper time,
or suffers any-
thing to pass its
bounds.
Success does not
await him who
departs from the
appointed order
of living.

To every work
God assigns a
proper time,
or suffers any-
thing to pass its
bounds.
Success does not
await him who
departs from the
appointed order
of living.

623

First wolt pou suffre me to touche and assaie pe stat
of pi pouzt by a fewe demaundes. so p[? t I may
verterstone de what be pe manere of pi curacioun. \[ Axe
me quod I att p[? wille what pou wilt. and I schal
answere. \[ po saide sche pus. wherbe wenest pou quod
sche pat pis worlde be gouerned by foolisshe happes
and fortunes. or elles wenest pou pat per be in it any
gouernement of resoun. Certes quod I ne trowe not
in no manere pat so certeyne pinges scholde be moened
by fortunose fortune. but I wet wel pat god maker
and mayster is gouernour of pis werk. Ne neuer nas
\[ it day pat myst[e] putte me oute of pe soponesse of
pat sentence. \[ So is it quod sche. for pe same ping
songe pou a lytel here byforme and byweyledest and
bywepent. pat only men weren put oute of pe cure of
god. \[ For of alle oper pinges pou ne doutest nat
pat pei nere gouerned by resoun. but how (i. pape.).
I wondre gretly certes whi pat pou art seek. sipen pou
art put in to so hosomes a sentence. but lat vs seken

PRIMUM IGITUR PATERIS ROGACIONIBUS.

[The syxte presse.]
Philosophy pre-
poses to queestion
Boethius.

P. Is the world
governed by
Chance?

B. By no means.
The Creator pre-
des over his
yn works.

I shall never
swerve from this
opinion.

P. Yes! Thou
didst say as much
when thou didst
declare man
alone to be
destitute of
divine care.
Still thou seemest
to labour under
some defect even
in this conviction.

620 hande—hond
622 hab—MS.hape
625 her propre—heere pro-
pres
626 hab—MS. hape
627 be medeled—ben I-medled
629 certeyne—serteyn
630 hape—MS. hape
630 eowt pou—woltow
stat—estat
633 atte—at
wilt—wolt
635 woorlde—world
foolisshe—foolysh
636 fortunes—fortunows
639 scholde—sholden
639 eowt—MS. wote, C. woot
641 myst[e] putte—mytheytput
644 put—MS. putte
645 doutest—dowtedest
646 hou—owh
647 seek siben—syke syn
648 put—MS. putte, C. put
Book 1, Prose 8

Discovers the cause of his distemper. I conjecture that pere lakkep I not what. but

Tell me how the world is governed.

I wiȝ swyche governailes takest

B. I do not

vaisp quod .I. knowe

but

discoverd I not what.

I. pe sentence of pȝ questione. so pȝ I ne may nat

Tell me what is the chief end of all things? and

zit answere to pȝ deamenudes.

Tell when was there some

I nas nat deceive

as pe strenghe of pe paleys schynyng is open. ¶

Tell sent of thy

But

But seye me pȝ remembrest pȝ ouȝt what is pe ende of

Tell me what is the
di pinges. whider pȝ pȝ ente:nouȝt of al kynde tendeþ.

Tell me what is the

¶ I haue herd told it somtyme quod .I. but dreryn-

Tell me what is the

nesse hȝ dulled my memory. ¶

Tell me what is the

Certs quod sche
dou worst wel whenne pȝ alle pinges ben comen and

Tell me what is the

proced. I wol wel quod .I. and answered[e] pȝ god is pe bygynnyng of al. ¶ And how may pȝ be

Tell me what is the

quod sche pȝ sijpe pȝ knowest pe bygynnyng of

Tell me what is the

pinges. pȝ pȝ ne knowest not what is pe endyng of

Tell me what is the

pinges. but swiche ben pe customes of perturbacions,

Tell me what is the

and pȝ power pei han. pȝ pȝ may moeue a man fro

Tell me what is the

hys place. pȝ is to seyne from pe stablenes and per-

Tell me what is the

feccion of hys knowyng. but certs pei may not al

Tell me what is the

arace hym ne alyene hym in al. ¶ But I wolde pȝ

Tell me what is the

pȝ woldest answere to pȝ. ¶ Remembrest pȝ pȝ pȝ art a man ¶

Tell me what is the

Boice. ¶ Whi scholde I nat remem-

Tell me what is the

bre pȝ quod .I. Philosophie. ¶ Maiste pȝ not telle

Tell me what is the

me pȝn quod sche what ping is a man. ¶

Tell me what is the

Axest not me quod I. whepit what pȝ be a resonable best mortel. I

Tell me what is the

wot wel and I confesse wel pȝ I am it. ¶ Wistest

Tell me what is the

pȝ neuer zit pȝ pȝ were ony oþer ping quod she.
No quod: I now wot I quod she oper cause of pi
maladie and pat ryzt grete 768 7ou hast left forto
knowe pi self what 7ou art. 7ou, whiche I have pleyn-
elyche knowne 7e cause of pi maladie. or elis pe
entre of recoverynge of pin hele. 7 Forwhy for 7ou
art confounded wip forzetyng of pi self. forpi sorwest
7ou pat 7ou art exiled of pi propre gooedes. 7 And
for 7ou ne wost what is pe ende of pinges. for[p]i demest
7ou pat felonous and wikked men ben mylyt and weleful
for 7ou hast forjeten by whiche gouernement3 pe worlde
is governed. 7 Forpi wenest 7ou pat pise mutaciouns
of fortune fleten wip outen gouernour. pise ben grete
causes not oonly to maladie. but certes grete causes to
deep 7 But I panke pe auctour and pe makere of
heele pat nature hap not al forleten pe. and I haue
gh[e]te norissinges of pi hele. and pat is pe sope sen-
tence of gouernance of pe worlde. pat 7ou byleuest
pat pe gouernynge of it nis nat subgit ne vnderput
to pe folie *of pise happes anenterouses. but to pe
resoun of god 7 And per fore doute pe nopine. For
of pis litel spark pine heet of liij schal shine. 7 But
for as muche as it is not tyme 7itte of fastere remedies
7 And pe nature of 7ou3tes disseined is pis pat as ofte
as pei casten aweye sope opyniouws: pei clopen hem in
fals[e]opinious. [of whiche falseopinionws] pe derknesse
of perturbacion wexep vp. pat comfoundep pe verray
insyzt. and pat derkenes schal I. say somwhat to
make pirene and wayk by lyzt and meeneleyne re-
medies. so pat after pat pe derknes of desseyuyng
deserynges is don awey: 7ou mow[e] knowe pe schyn-
yng of verray lyzt.

689 hast left—MS. haste: lefte, C. 682 wykkyd
681 knowe—knowen 688 worlde—world
pleynelyche knowen — 683 wanest bou—wanestow
pleyniy twonde (= 686 outen—owte
founded) 690 happe—MS. haue
684 sorwest bou—sorwestow 693 hab—MS. haue
686 for[p]i demest [bou] — 694 bi—thin
For thy demesnew 690 vnderput—vnderputte
687 wikked—MS. wilked, C. 692 to (2)—umitted
689 nopyng—nothinge
690 spark—pine heet—sparker
692 worlde—world 700 muce—meche (thin hete
701 aweye—away 702 ayye—away
703 [of—opinionws]—from 705 insyzt—insyhte [C.
706 lyzt—lyhte say—assaye
707 mow[e]—mowe
HE IS NOT TO TAKE HIS LOSSES TO HEART.

NUBIBUS ATRIS CONDITA.

The sterres couered wip blak[e] cloudes ne mowen geten a doun no ly3t. 3if pe trouble wynde pat hy3t auster stormyngge and walwyng pe see medle[p] pe hecete pat is to seyne pe boyling vp from pe botme pat wawes pat somtyme were[n] clere as glas and lyke to pe fair[e] bryzt[e] dayes wipliant anon pe syztes of men. by pe filpe and ordure pat is resolued. and pe fletynge streme pat roylep doun dyuersonely fro hey3e mountaignes is arestid and resisted ofte tyme by pe encountrynge of a stoon pat is departid and fallen from some roche. And forpi yif pou wilt loken and demen sope wip clere ly3t. and holde pe weye wip a ry3t paye. Weyue pou ioie. drif fro pe drede. fleme pou hope. ne lat no sorwe aproche. pat is to sein lat noon of pise four passiouns ouer come pe. or blynde pe. for cloudy and dirke is pilk pou3t and bounde with bridles. where as pise pinges regnen.

EXPLICIT LIBER PRIMUS.

INCIPIT LIBER SECUNDUS.

POSTEA [PAU]LISPER CONTICUIT.

A[fter p]is she stynte a litel. and after pat she hadde gadred by atempre stilleness m yn attentioun she seide pus. As who so my3t[e] seye pus. After pise pinges she stynt[e] a lytel. and whanne she apercieued[e] by atempe[pre] stillennesse pat I was ententif to herkene hire. she bygan to speke in pis wyse.

710 blak[e]—blake
712 stormyngge—turnyng
713 from—fro
714 somtyme—whilom
715 lyke—lyk
fair[e]—wipliant (MS. wipliant[e])—fayre clere
dayes and brilte with-stand

716 syztes—syhtes
717 streme—strem
718 heye—hy
720 from some—from som
will—wolt
721 sohe—soth
clere—clere
holde—holden
weye—wey

722 pape—paath
724 come—comen
725 blynde—blende
bilk—thilke
727 she (2)—1
729 my3t[e] seye—myhte seyn
730 stynt[e]—stynyte
732 hire—here
733 I quod she haue vnderstonden and knowe vterly pe causes and pe habit of pi maladie. pou languissed and art deflected for talent and desijr of pi raper fortune.

736 ¶ She pat ilke fortune only pat is chaunged as pou feinst to pe ward. hap peruersted pe clerenesse and pe astat of pi corage. ¶ I vnderstonde pe felefolde colour and deceites of pilke merueillous monstre fortune. and how she vsep ful flatryng familiarite wip hem pat she enforcep to bygyle. so longe til pat she confounde wip vnsuffreable sorwe hem pat she hap left in desper vnpuveyed. ¶ and if pou remembrest wol pe kynde pe maners and pe desert of pilke fortune. pou shalt wel knowe as in hir pou neuer ne haddest ne hast ylost any fair ping. But as I trowe I shall not gretly trauaile to don pe remembren of pise pinges.

747 ¶ For pou were wont to hurtlen [and despysen] hir wip manly wordes whan she was blaundissinge and presente and parsewedest hir wip sentences pat were drawn oute of myne entre. pat is to seyne out of myn informacioun ¶ But no sudeyne mutacioun ne bytide nat wip outen a maner chaungyng of curages. and so is it bysallen pat pou art departed a litel fro pe peas of pi pouynt. but now is tyme pat pou drynke and astat[e] some softe and delitable pinges. so pat whan pei ben entred wip inne pe. it mow make weye to strenger drynkes of medycynes. ¶ Com nowe nurfe perfere pe suasioun of swetnesse Rethoryen. whiche pat gope oonly pe ryzt wey whil she forsakep not myne estattu3. ¶ And wip Rethorice com forfe music a

762 damoisel of oure house pat syngep now lyster moedes
or proloqious now heuyer. *what aylep þe man. what is it þat hap cast þe in to murnyng and in to wepyng. I trow[þ] þat þou hast sen some newe ping and uncoupe. ¶ þou wenest þat fortune be chaunged æzains þe. ¶ But þou wenest wrong. yif þou [þat] wene. Alwey þo þen hire maners. she hap raþer [kept] as to þe ward hire propre stablenes in þe chaungynge of hyre self. ¶ Ryʒt swych was she whan she flatered[þ] þe. and desseuied[þ] þe wip vnleueful lykynges of false welefulnesse. þou hast now known and ataynt þe dountous or double visage of þilke bylynde goddesses fortune. ¶ She þat þıt couerþ þir and wympþ þir to ðer folk. hap swewed þir euerydel to þe. ¶ 3if þou approuest þir and þenkest þat she is good. vse hir maners and pleyne þe nat. ¶ And if þou agrisest þir fals[þ] trecherie. dispise and cast aweye þir þat pleyþ so harmefullly. for she þat is now cause of so myche sorwe to þe. sholde be to þe cause of pees and [of] iioie. ¶ She þap forsaken þe forþope. þe whiche þat neuer man may be syker þat she ne shal forsake hym. Gloze. ¶ But naþeles some bookes han þe text þus. For soþe þe hap forsaken þe ne þer nis no man syker þat she ne þap not forsaken. ¶ Holdest þou þan þilke welefulnesse precious to þe þat shal passen. and is present fortune derwor þi to þe. whiche þat nis not feifulþo ferto dwelle. and þan when she goþ aweye þat she bryngþ a wyþt in sorwe ¶ For syn þe may nat be wipholden at a mans wille. she makeþ hym a wrecche when she departþ fro hym. ¶ What ðer ping is 791
flitting fortune but a manere shewyng of wrychednesse
of ping pat is to comen. ne it ne suffriþ nat oo[n]ly to loken
same chaungyng from one to an op[er. pat is to seyne
her mutability
should make men neither fear her
qualities nor desire her
endeavors.

If you submit to
her yoke you
must patiently
endure her
inflictions.

Impatience will
only embitter
your loss.

You cannot
choose your port
if you leave your
vessel to the
mercy of the
winds.

You have given
yourself up to
Fortune; it be-
comes you there-
fore to obey her
commands.

Would you stop
the rolling of her
wheel?

Fool! if Fortune
once became
stable she would
cease to exist.

What is she
(Fortune) but the
pressure of future
calamity?

Her mutability
should make men
neither fear her
threats nor desire her
favours.

If you submit to
her yoke you
must patiently
endure her
inflictions.

Impatience will
only embitter
your loss.

You cannot
choose your port
if you leave your
vessel to the
mercy of the
winds.

You have given
yourself up to
Fortune; it be-
comes you there-
fore to obey her
commands.

Would you stop
the rolling of her
wheel?

Fool! if Fortune
once became
stable she would
cease to exist.

793 suffriþ—suffeth
79% of ping—on thynge
byforne—MS. byforne by-
forne
man—a man
795 mesureþ—amesureth
796 from one—from oon
seyn—seyyn
797 fro—from
lo—to
799 alte þe last—at the laste

801 seyne—seyn
wolde—world
802 Sybyn—Syn
yoke—yoke
803 if—yif
write—wyten
804 whichë—whiche
806 lady—ladye
Art þou—Artow
808 wroþe—wroþh
þine—thine

807 chaungon—chaunge
808 [and]—from C.
809 þider—thedyr
schider—whedyr
811 haue—hau
814 manere—maneres
815 and—omitted
wipelstonen—wilholden
816 sweyges—swey3
818 cesed[e]—cesede
When fortune with a proude ryzt hande had turnid hir chaungyng stoundes she fare lyke pe maners of pe boillingy eurippe. Gloss. Eurippe is an arm of pe see pat ebbith and flowip. and somtyme pe strome is on one syde and somtyme on pat ope. Texte. She cruel fortune kastep adoune kynges pat somtyme weren ydred. and she deceivable enhauynseth vp pe humble chere of hym pat is discomfited. and she neyper herep ne reccehep of wrecched[e] wepynges. and she is so harde pat she lauzepe and scornep pe wepyng of hem pe whiche she hap maked wepe wip hir free wil. If bus she pleyepe and bus she preuep hir strengepe and shewepe a grete wondre to alle hir seruauntz. If Yif pat a wyzt is seyn weleful and ouerprowe in an hour. VELLEM AUTEM PAUCA.

[C]Etis I wolde plete wip pe a fewe pinges vsyng pe wordes of fortune tak heede now pi self. yif pat she axeyp ryzt. [*] O pou man wher fore maked pou me gilty by pine eurydayes pleynynges. what ronges hauie I don pe. what goodes hauie I byreft pe pat weren pine. stryf or plete wip me by fore what iuge pat pou wilt of pe possesion of rychesse or of dignites [*] And yif pou maist shewe me pat euer any mortal man hap receyued any of pese pinges to ben his in prepore. pan wol I graunt[e] frely pat [alle] pilke pinges weren pine whiche pat pou axest. [*] When pat nature brouȝt[e] pe forpe out of pi moder womb. I receyued[e] pe naked

[The first metrue. Fortune is as inconstant as the ebb and flow of Euripus.

822 She huris kings from their thrones, and exaile the captive.

826 She turns a deaf ear to the tears and cries of the wretched. Thus she sports and boasts her power and presents a marvel to her servants if, in the space of an hour, a man is hurled from happiness into adversity.

832 [The second prose.] Philosophy ex-postulates with [* fol. 9 b.] Boethius in the name of Fortune. Why do you accuse me (Fortune) as guilty? What goods or advantages have I deprived you of?

840 Can you prove that ever any man had a fixed property in his riches?

841 You came naked into the world,
and I cherished you

and encompassed you with affinance.

Now that I have a mind to withdraw my way, be thankful and complain not.

Riches and honours are s.ubject to me.

They are my servants, and come and go with me.

The sea sometimes appears calm, and at other times terrifies us with its tempestuous waves.

Shall I alone be forbidden to use my own right?

Doth not heaven give us sunny days and obscure the same with dark nights?

Is not the earth covered with frost as well as with flowers?

and nedy of al ping. and I norysshed[e] pe wip my rychesse. and was redy and ententif poru3 my favoure to sustene pe. ¶ And pat makep pe now inpatient aesins me. and I envirounde pe wip al pe habundance and shynyng of al goodes pat ben in my ryzt. ¶ Now it lykep me to wip drawe myne hande. pou hast had grace as he pat hap vsed of foreyne goodes. pou hast no ryzt to pleyne pe. as pou3 pou haddest vetterly lorn alle pi pinges. whi pleynest pou pan. I haue don pe no wrong.

Ricches honoure and swyche oper pinges ben of my ryzt. ¶ My seruauntes knowne me for hir lady. pei comen wip me and departen whan I wende. I dar wel affermen hardly. pat yif po pinges of whiche pou pleynest pat pou hast forlorn hadde ben pine. pou ne haddest not lorn hem. ¶ shal I pan only be defended to vse my ryzt. ¶ Certis it is leueful to pe heuene to make clere dayes. and after pat to keuere pe same dayes wip derke ny3tes. ¶ pe erpe hap eke leue to apparaile pe visage of pe erpe now with floures and now wip fruyt. and to confounde hem somtyme wip raynes and wip coldes. ¶ pe see hap eke hys ryzt to be somtyme calme and blaudyshing wip smope water. and somtyme to be horrible wip wawes and wip tempestes. ¶ But pe couetyse of men pat may not be staunched shall it bynde me to be stedfast. syn pat stedfastnesse is vnkoup to my maneres. ¶ Swych is my strengpe.

and pis pley. I pley[e] continuely. I tourne pe whirlyng whele wip pe tournyng cercle ¶ I am glade to chaughe pe lowest to pe heyste. and pe heyste to pe lowest.

847 and nedy of al ping. and I norysshed[e] pe wip my rychesse. and was redy and ententif poru3 my favoure to sustene pe.

853 Riches and honours are s.ubject to me. They are my servants, and come and go with me.

865 wip coldes. ¶ pe see hap eke hys ryzt to be somtyme calme and blaudyshing wip smope water. and somtyme to be horrible wip wawes and wip tempestes.

871 and pis pley. I pley[e] continuely. I tourne pe whirlyng whele wip pe tournyng cercle ¶ I am glade to chaughe pe lowest to pe heyste. and pe heyste to pe lowest.
worhe vp yif pou wilt. so it be by pis lawe. pat pou ne holde not pat I do pe wronge pou; pou descende down whanne resoun of my pleye axeþ it. Wost pou not how Cresus kyng of lyndens of whiche kyng Ciru was ful sore agast a litel byforne pat pis rewlyche Cresus was cauþ of Ciru and lad to pe fyr to be brent. but pat a reyne descended[e] doun from heuene pat rescowed[e] hym ¶ And is it out of ði mynde how pat Paulus consul of Rome whan he hadde take pe kyng of perciens weep pitou[s]ly for pe captiuitee of pe self[e] kyng. What oþer pinges bywaylen pe criinges of Tragedies, but only pe dedes of fortune. pat wip an vnwar stroke ouerturneþ pe reames of grete noblely ¶ Glose. Tragedie is to seyne a dite of a prosperite for a tyme pat endip in wretchednesse. Lernedest nat pou in grek whan pou were 3onge pat in pe entre or in pe seler of Iuppiter ðen ben couched two tunnes. pat on is ful of good pat oþer is ful of harme. ¶ What ryzt hast pou to pleyne. yif pou hast taken more plenteneously of pe good sydes pat is to seyne of my rychesse and prosperites. and what eke. yif I be nat departed fro pe. What eke. yif my mutabilitie 3iueþ pe ryztful cause of hope to han 3it better pinges. ¶ Næpeles desmaie pe nat in ði pouȝt. and pou pat art put in comune reame of alle: ne desijr[e] nat to lyue by pine oonly propre ryzt.

SI QUANTAS RAPIDIS.

Ouþ plenteþ pat is godesse of ryches hielde adoun wip ful horn. and wipdraweþ nat hir hand. ¶ As many reches as pe see turneþ vpwardes sandes when it was low, and bringing down what was high. Ascend if you will, but come down when my sport requires it.

Know you not the history of Cresu and of Paulus Amiluus?

What else does the weeping muse of Tragedy deplore but the overthrow of kings by the indiscriminate strokes of Fortune?

Did you not learn whilst a youth, that at the gates of Jove’s palace stand two vessels, one full of blessings, the other of woes?

What if you have drunk too deep of the first vessel?

My mutability gives thee hopes of happier days.

Desire not to be exempted from the vicissitudes of humanity.

[the secunde metur.]

Though Plenty, from her teening horn, poured down as many

874 worbe—worth
878 down—adown
877 kyng (1)—the kyng
878 byforne—byborn
890 rayn descendede
890 from—fro
890 rescowed[e]—rescowede
892 take—takyn
885 an—a
886 be—omitted
882 seyne—seyn
889 tunees—tunnes
891 harms—harme
892 hast pou—hosthow
893 seyne—seyn
894 I be nat—ne be nat al
888 better—betere
885 lyue—lyuen
892 pine—thin
899 rychees—rychesse
900 recipere—rychees
903 ouþ—upwardes
is moeued wip raunysshing blastes. or ellys as many
ryches as per shynen bryst[e] sterres on heunen on pe
sterry ny3t. 3it for al pat mankynde nolde not cesc to
wope wrecched[e] pleynetes. ¶ And al be it so *pat
god receyuep gladly her prayers and 3euep hem as ful
large muche golde and apparaile coueytous folk wip
noble or clere honours. 3it seme⁠h⁠em haue I-gete no-
ping. but alwey her cruel ravyne deuouryng al pat pei
han geten shewip ower gapinges. pat is to seye gapen
and desiren 3it after moo rycheses. ¶ What brideles
my3ten wipholde to any certeyne ende pe desordene
coueitise of men ¶ Whan euere pe raper pat it fletip
in large jiftis: pe more ay brenne⁠h⁠em in hem pe prest of
haung. ¶ Certis he pat quacyng and dredeful wene⁠p
916 hym seluen nedy. he ne lyuep neuere mo ryche.

HIS IGIITUR SI PRO SE.

[B] Therefore yf pe fortune spake wip pe for hir self in
pis manere. For sope pou ne haddest [nat] what
pou my3test answere. and if pou hast any ping wher-
wip. pou mayist ry3tfully tellen pi compleynyt. ¶ It
921 byhoue⁠p pe to shewen it. and .I. wol 3ene pe space to
tellen it. ¶ Certeynely quod I pan pi3e ben faire
pinges and enoymtid wip hony swetnesse of rethorike
and musike. and only while pei ben herd pei ben de-
licioue. ¶ But to wrecches is a deppere felyng of
harme. pis is to seyn pat wrecches felen pe harmes pat
pei suffren more greunously pan pe remedies or pe delites
928 of pis wordes mowe gladen or comforten hem. so pat

raunysshing—raunysyng
ryches—rychesses
bryst[e]—bryhte
ny3t—nyhtes
wope wrecched[e]—wepe
wrecchede
her—hir
ful—fool
meche—meche
folk—men

hau—hauen
I-gete—I-getyn
her—hir
eye—seyn
rychesse—rychesses
wipholde—wytholden
certeyne—certeyn
brest—thurst
dredeful—dredful
lyuep—leueth
[nat]—from C.

if—yif
mayist—mayst
tellen—defendyn
yeue—yeyn
pan—thanne
ben—bet (= beth)
swetnesse—swetenesse
while—whil
herd—MS. herde
harm—harm
mowe—mowen
BOETHIUS IS NOT UNHAPPY.

WHAN PIESE PINGES STYNTEN FORTO SOUNE[c] IN ERES. PE SORWE PAT IS INSET GREUEP PE POU3T. RY3T SO IS IT QUOD SHE.

¶ FOR PISE NE BEN 3IT NONE REMEDIES OF PI MALADIE. BUT PEI BEN A MANERE NORISSINGES OF PI SORWE 3IT REBEL ASEYNE PI CURACIOUN. ¶ FOR WHAN PAT TYME IS. I SHALL MOUE SWICHE PINGES PAT PERCEN HEM SELF DEPE. ¶ BUT NAPLES PAT POU SHALT NOT WILNE TO LETEN PI SELF A WRECCH. ¶ HAST POU FORZETEN PE NOUMBRRE AND PE MANERE OF PI WELFULNESSE. I HOLDE ME STILLE HOW PAT PE SOUREYEN MEN OF PE CITEE TOKEN PE IN CURE AND KEPYNGE WHAN POU WERE ORPHELYN OF FADIR AND MODIR. AND WERE CHOSEN IN AFFINITE OF PRINCES OF PE CITEE.

¶ AND POU BYGUNNE RAPER TO BEN LEEF AND DEERE PANT FORTO BEN A NEYZBOUR. PE WHICHE PING IS PE MOST' PRECIOUS KYNDE OF ANY PROPINQUITEE OR ALIAUNCE PAT MAY BEN. ¶ WHO IS IT PAT NE SEIDE POU NERE RY3T WELFUL WIP SO GRETE A NOBLEY OF PI FADRES IN LAWE. ¶ AND WIP PE CHASTITE OF PI WIJF. AND WIP PE OPPORTUNITE AND NOBLESSE OF PI MASCULYN CHILDREN. PAT IS TO SEYNE PI SONES AND OUER AL PIS ME LYST TO PASSE OF COMUNE PINGES.

¶ HOW POU HADDST IN PI POU3T DIGNITES PAT WEREN WARNED TO OLDE MEN. BUT IT DELITEP ME TO COMEN NOW TO PE SINGULER VYPEYNG OF PI WELFULNESSE. ¶ YIF ANY FRUYT OF MORTAL PINGES MAY HAN ANY WYE3T OR PRICE OF PE WELFULNESSE. ¶ MYSTEST POU EUERE FORZETEN FOR ANY CHARGE OF HARMER PAT MY3T[c] BYFALLEN. PE REMEMBRANCE OF PI LKYE DAY PAT POU SEY[c] PI TWO SONES MADE CONSEILLERS. AND YAD TO GIDRE FROM PII HOUSE VNDIR SO GRET ASSEMBLE OF SENATORS. AND VNDIR PE BLYPENESSE OF PEOPLE.

WHAN POU SAY[c] HEM SETTE IN PE COURT IN HER

929 SOUNE[c]—SOUNE
930 INSET—MS. INSETTE, C. INSET
932 SORWE—SORWES
933 AYEYN—AYEYN
934 MONE SWICHE—MOEUE SWYCH
939 SOWERAYN—SOUERAYN
942 NEYZBOUR—NEYSSHEBOUR
944 NERE—WERE

945 NOBLEY—NOBLEYE
946 FADRES—FADYR-LS
947 SEYNE—SEYN
948 RY3T—LY3T
949 PASE OF—PASSEN THE
949 POU3T—YOWTHE
950 WARNED—WERNED
952 FRUYT—FRUTE
953 MYSTEST POU—MYHTES

929 P. SO IT IS INDEED; FOR MY ARGUMENTS ARE NOT DESIGNED AS REMEDIES, BUT AS INITIVES ONLY.

WHEN TIME SERVES, I WILL ADMINISTER THOSE THINGS THAT SHALL REACH THE SEAT OF YOUR DISEASE.

BUT YOU ARE NOT AMONG THE NUMBER OF THE WRETCHED.

I SHALL NOT SPEAK OF YOUR HAPPINESS IN BEING PROVIDED FOR (IN YOUR ORPHANAGE) BY THE CHIEF MEN OF THE CITY;

941 NOR OF YOUR NOBLE ALLIANCE WITH FESTUS AND SYMMACHUS;

944 NOR OF YOUR VIRTUOUS WIFE, AND MANLY SONS.

948 CAN YOU EVER FORGET THE MEMORABLE DAY THAT SAW YOUR TWO SONS INVESTED WITH THE DIGNITY OF CONSULS?
ADVERSITY IS BUT TRANSIENT.

When in the circus you satisfied the expectant multitude with a triumphal largess?

By your expressions you flattered Fortune, and obtained from her a gift which never before fell to any private person.

Will you therefore call Fortune to account?

She now begins, I own, to look unkindly on you; but if you consider the number of your blessings, you must confess that you are still happy.

These evils that you suffer are but transitory.

Can there be any stability in human affairs, when the life of man is exposed to dissolution every hour?

The last day of life puts an end to Prosperity. What matters it then, whether you by death leave it, or it (Fortune) by flitch doth leave you?

chaieres of dignites. ¶ thou rethorien or pronuncerc of kynges preysinges. desneredest glorie of wit and of eloquenc. thow thou sittyng bytwix þ þ wo. sones con-

oun, of whose place þ hyȝt Circo. and fulfildest þe abydnyng of multitude of poeple þat was sprad about þe wip large praysynge and laude as men syngen in victorious. þo zane þou words of fortune as I browe. þat is to seyne. þo feffedest þou fortune wip glosyne wordes and desseuiedest hir. when she accoied[e] þe and norshed[e] þe as hir owen delices. ¶ þou hast had of fortune a gifte þat is to seyn swiche gerdoun þat she neut[er]e zaf to preue man. ¶ Wilt þou perfore leye a rekeynyng wip fortune. she hap now twynkeled first upon þe wip a wykkyed eye. ¶ Yif þou considere þe noumbr and þe manere of þi blysses. and of þi sorywes. þou maist nat forsake þat þou nart þit blysful. For if þou perfore wenest þi self nat waleful for pinges þat þo semeden ioyful ben passed. ¶ þer nis nat whi þou sholdest wene þi self a wrecche. for pinges þat nart sornoy passen also. ¶ Art þou now comen firste a sodeyne gest in to þe shadowe or tabernel or þis lijf. or trowest þou þat any stedfastnesse be in mannis pinges. ¶ Whan ofte a swifte houre dissolueþ þe same man. þat is to seyne when þe soule departþ fro þe body. For al þouz þat yelde is per any feþ þat fortunous pinges willen dwelle. þit napeles þe last[e] day of a mannis lijf is a manere deep to fortune. and also to þilke þat hap dwelt. and perfore what wenist þou þar recche yif þou forlete hir in deynege or ellys þat she fortune forlete þe in fleenege awae.

961 bytoyez—bytwyen
962 hyȝt—hite
963 of (l)—of the
964 situ—wyt and so
965 yaye—MS. yan, C. yate
966 seyne—seyn
967 accoyde—acyoyde
968 norshed[e]—noryssede
969 owen—owne
970 owen—owyn par—of—the bar away of
971 ley—lye
972 hape—MS. hace
973 wykkyed—wyckede
974 blysse—blysses
975 forsake—forsakyn
976 blysful—blysful
977 sorwe—sorye
978 fireste—fyrst
979 sodeyne—sodeyn
980 sodeyze—sodeyn
981 sodeyze—sodeyn
982 sodeyne—sodeyn
983 sodeyne—sodeyn
984 stedfastnesse—stedefast
985 stedfastnesse—stedefast
BOOK 2.  
MET. 3.  PROSE 4.]  
MANY BLESSINGS STILL REMAIN.  

W hen phebus be sonne bygynne to sprede his clere-
ness with rosene chariettes. pan be sterre ydimmyn
paleb hir white cheres. bye flamus of be sonne pat
ouer comeb be sterre ly3t. T pis is to seyn whan be
sonne is risen be day sterre wexib pale and lesib hir
993
ly3t for be grete bry3tnesse of be sonne. T Whan be
wode wexib redy of rosene flouris in be first somer
sesoun porub be brebe of be wynde Zephirus pat wexib
warne. T Yif be cloudy wynde auster blowe felliche,
997
pan goF awey pe fayrnesse of pornes. Ofte be see is
clere and calme wipoute moyenug floodes. And ofte
be horrible wynde aquilon mceueF boylyng tempestes
and ouer whelwep be see. T Yif be forme of pis worlde
is so [seelde] stable. and yif it tournib by so many
entrechaungynes. wilt pou pan trusten in be trublyng
fortunes of men. wilt pou trowen in flittyng goodes.
1000
It is certeyne and estabilished by lawe perdurable pat no
bing pat is engendred nys stedfast no stable.

TUNC EGO UERA INQUAM.

Anne seide I pus. O noircse of alle uertues pou
seist ful sope. T Ne I may not forsake pe ry3t[e]
swifte cours of my prosperitee. pat is to seine. pat
prosperitee ne be comen to me wondir swiftly and
1010
soone. but pis is a bing pat grely smertib me whan it
remembrab me. T For in alle aduersitees of fortune be
most vnsely kynde of contrarious fortune is to han
ben weleful. T But pat pou quod she abaist pus be
tourment of pi fals[e] opinionun pat maist pou not ry3t-

989 his—hyr  
990 ban—thanue  
991 flamus—flambes  
995 redy—rody  
rosene—rosyn  
997 warme—warm  
998 goF—MS. gobe. C. goth  
fayrnesse—fayrenesse  
999 clere—cleer  
calme—kalm  
1000 wynde—wynd  
1001 whelwep—welweeth  
1002 [seelde]—from C  
1003, 1004 witt pou—wolthow  
1003 pan—thanue  
trublyng—twumblynge  
1004 in flittyng—in flit  
1005 It is—is it  
1006 no—ne  
stable—establish  
1008 sope—soth  
Ne I may—Ne I ne may  
1009 seyne—seyn  
1011 a—omitted  
grely—gretyly  
1012 aduersitee—aduersite  
most—woode  
1014 abaist—abyest  
1015 tourment—torment; fals[e]—false

[The .iij. Met.]
The stars pale before the light of the rising sun.
Westerly winsd deck the wood with roses, but
easterly winsd cause their beauty to fade.
Now the sea is calm, and again it is tempeousous.
If all things thus vary, will you trust in transitory
riches?
It is the re em-braunce of former happiness that
adds most to man’s infelicity.
Recollect that you have yet much affulence.
fully blamen ne arett to pinges. as who seip for pou hast sitte many habundances of pinges. ¶ Textus. 1018 For al be it so pat pe ydel name of anenterouse welefulnesse mueuep pe now. it is weleful pat pou rekene with me of how many[e] pinges pou hast sit plente. ¶ And perfore yif pat pilke ping pat pou haddest for most precioun in alle pi rycheesse of fortune be kept 1023 to pe by pe grace of god vnwemned and vndefouled.

Mayst pou han pleyne ry3fully vpon pe myschief of fortune. syn pou hast sit pi best[e] pinges. ¶ Certys sit Symmachus in goode poyn{t} pilke precious honour of mankynde. ¶ Symacus pi wyues fadir whiche pat is a man maked al of sapience and of vertue. pe whiche man pou woldest b[i]en redely wip pe pris of pin Owen lijf. he bywylep pe wronges pat men don to pee. and not for hym self. for he linep in sykerernes of any sentence put ainges hym. ¶ And sit lyuep pi wif pat is attempre of witte and passyng oper women in cleannes of chasitie. and for I wol closen shortly her bountes she is lyke to hir fadir. I telle pe welle pat she lyuep loop of hir life. and kepip to pee oonly hir goost. and is al maat and ouer-comen by wepyng and sorwe for 1038 desire of pe. ¶ In pe whiche ping only I mot grauntten pat pi welefulnesse is amenused. ¶ What shal I seyn eke of pi two sones conselours of whiche as of children of hir age per shinep *pe lyknesse of pe witte of hir fadir and of hir eldefadir. and sipen pe souereyn cure of alle mortel folke is to sauen hir owen lyues. ¶ O how weleful art pou pou3 pou knowe pi goodes.

1016 seib—MS. seibpe, C.seyhe
1017 sitte—yit
1019 leuful—leuful
1020 many[e] pinges—many
1021 grete thinges
1022 alle—al
1023 be by—the yit by
1024 ansechief—meschief
1025 b[e]f—beete
1026 lyuep—leueth
1027 goode—good.
1028 whiche—which
1029 al—alle
1028 of [2]—omitted
1029 b[e]n—byen
1030 bywylep—bewayleth
1031 leueth—leueth
1032 witte—wyte
1033 owen—owne
1034 many[e]—meschief
1035 shortly—shortely
1036 lyke—lik
1037 whiche—which
1037 maat—maud
1038 whiche—weche
1039 amenused—amenysed
1039 leuful—leuful
1041 lyknesse—lyknesse
1042 and (1)—or
1043 folk—folk
1044 art pou pou3—arthrow yif
But ȝitte ben per pinges dwellyng to þe wardes þat no man douteþ þat þei ne ben more derworpe to þe þen pyn owen lьþ. ¶ And forpi drie þi teres for ȝitte nys nat euerciche fortune al hateful to þe warde. ne ouer greet tempest hǎp nat ȝit fallen vpon þe. whan þat þin ancrs cliuþ fast[e] þat neiper wole suffre þe comfort of þis tyme presents. ne þe hope of tyme comynge to passen ne to fallen. ¶ And I preie quod, I þat fast[e] mot[en] þei holden. ¶ For whiles þat þei halden. how so cuere þat pinges ben. I shall wel fleten furpe and eschappen. ¶ But þou mayst wel see how greet[e] apparailes and aray þat me lakkeþ þat ben passed away fro me. ¶ I hane sumwhat auanenced and forpered þe quod she. if þat þou anoie nat for þenke nat of al þi fortune. As who seip. ¶ I haue somwhat comforted þe so þat þou tempest nat þe þus wipþ al þi fortune. syn þou hast ȝit þi best[e] pinges. ¶ But I may nat suffre þin delices. þat pleinst so wepyng. and anguissous for þat òper lakkeþ somwhat to þi welefulnesse. ¶ For what man is so sad or of so perfit welefulnesse. þat he ne stryueþ or pleyeneþ on some half æzine þe qualitee of his estat. ¶ For whi ful anguissous þing is þe condiçion of mans goodes. ¶ For eyþer it comeþ al to gidre to a wyþt. or ellys it lasteþ not perpetuely. ¶ For som man hǎp grete rycheþesse. but he is as-shamed of hys vngentil lynage. and som man is re-nomed of noblesse of kynrede. but he is enclosed in so grete angre for nede of þinges. þat hym were leuer þat he were vnknowe. and som man habundeþ boþe in rycheþesse and noblesse. but ßit he bywaileþ hys chasteþ[e]
Happiness Arises from Contentment.

The sense of the happy are refined and delicate, and they are impatient if anything is untoward.

The happiness of the most fortunate depends on trifles.

How many would think themselves in heaven if they had only a part of the remnant of thy fortune? Thy miseries proceed from the thought that thou art miserable. Every lot may be happy to the man who bears his condition with equanimity and courage.

And ageinewarde al fortune is blisfull to a man by pe agreablete or by pe egalite of hym pat suffrep it.

What man is pat. pat is so weleful pat nolde chaughen his estat whan he hap lorn pacience. pe swetnesse of 1102 mannes welefulnesse is yspranid wip many[e] bitternesse.


\[\text{BOOK 2.} \]

\[\text{PROSE.} \]

\[\text{THE SOURCE OF TRUE HAPPINESS.}\]

\[\text{43}\]

\[\text{pe whiche welefulnesse al pou3 it some swete and joyeful to hym pat vsep it. 3it may it not be wip-holden pat it ne gop away when it wol. }\]

\[\text{I }\]

\[\text{pan is it wel sen how wrecched is }\]

\[\text{pe blisfulnesse of mortel pinges. pat neiper it dwellip perpetuel wip hem pat ever fortune receyuen agreeabley or egaly. }\]

\[\text{Ne it ne delitep not in al, to hem pat ben anquissous. }\]

\[\text{O ye mortel folkes what seke }\]

\[\text{*3e }\]

\[\text{pan blisfulnesse oute of }\]

\[\text{3oure self. whiche pat is put in }\]

\[\text{3oure self. Errour and folie consfoundedp}\]

\[\text{3ow }\]

\[\text{I shal shewe }\]

\[\text{pe shortly. }\]

\[\text{pe poynyt of souereyne blisfulnesse. }\]

\[\text{Is }\]

\[\text{pe any ping to }\]

\[\text{pe more preciou}e\]

\[\text{pan pi self }\]

\[\text{pou wilt answer may. }\]

\[\text{pan if it so be pat }\]

\[\text{pou art my3ty ouer }\]

\[\text{pi self pat is to seyn by tranquillitee}\]

\[\text{of }\]

\[\text{pi soule. }\]

\[\text{pan hast }\]

\[\text{pou ping in }\]

\[\text{pi power pat pounoldest neuer lesen. ne fortune may nat by-nyme it }\]

\[\text{pe and pat poun mayst knowe pat blisfulnesse }\]

\[\text{[ne] may}\]

\[\text{nat standen in}\]

\[\text{pinges pat ben fortunous and temp}\]

\[\text{perel. }\]

\[\text{Now vndistonde and gadir it to gider }\]

\[\text{pus}\]

\[\text{yif blisfulnesse be }\]

\[\text{pe souereyne goode of nature pat}\]

\[\text{liuep by resoun }\]

\[\text{Ne }\]

\[\text{pilke ping nis }\]

\[\text{nat souereyne}\]

\[\text{goode pat may be taken away in any wyse. for more}\]

\[\text{worpi ping and more dignie is pilke ping pat mad nat be}\]

\[\text{taken away. }\]

\[\text{pan shewip it wele pat }\]

\[\text{pe vnstablenesse of fortune may nat attayne to receyue verray}\]

\[\text{blisfulnes. }\]

\[\text{And }\]

\[\text{zit more ouer. }\]

\[\text{What man pat}\]

\[\text{pis toumblyng welefulnesse leedip. eiper he woot pat}\]

\[\text{[it] is chaunceable. or ellis he woot it nat. }\]

\[\text{And yif}\]

\[\text{he woot it not. what blisful fortune may per be in }\]

\[\text{pe}\]

\[\text{blyndenesse of ignoraunce. and yif he woot pat it is}\]

\[\text{chaunceable. he mot alwey ben adrad pat he ne lese}\]

\[\text{pat ping. pat he ne doute pat but pat he may leessen}\]

\[\text{How much is}\]

\[\text{human felicity embittered!}\]

\[\text{It will not stay with those that}\]

\[\text{endure their lot with equamonty, nor bring com-}\]

\[\text{fort to anxious minds.}\]

\[\text{1109}\]

\[\text{Why then, O}\]

\[\text{[\* fol. 11 b.] mortales, do ye}\]

\[\text{seek abroad for that}\]

\[\text{felicity which is to be found with}\]

\[\text{your}\]

\[\text{thyselves?}\]

\[\text{Nothing is more}\]

\[\text{precious than thyself.}\]

\[\text{If thou hast com-}\]

\[\text{mand over thysel}\]

\[\text{f, Fortune can-}\]

\[\text{not deprive thee of it.}\]

\[\text{1117}\]

\[\text{Happiness does}\]

\[\text{not consist in things transitory.}\]

\[\text{1121}\]

\[\text{If happiness be}\]

\[\text{the supreme goal}\]

\[\text{of nature, then}\]

\[\text{that thing can-}\]

\[\text{not be it which}\]

\[\text{can be withdrawn}\]

\[\text{from us.}\]

\[\text{Instability of}\]

\[\text{fortune is not}\]

\[\text{susceptive of true}\]

\[\text{happiness.}\]

\[\text{He who is led by}\]

\[\text{fading felicity,}\]

\[\text{either knows}\]

\[\text{that it is change-}\]

\[\text{able or does not}\]

\[\text{know it.}\]

\[\text{If he knows It}\]

\[\text{not, what happi-}\]

\[\text{ness has he in the}\]

\[\text{blindness of his}\]

\[\text{ignorance?}\]

\[\text{If he knows it}\]

\[\text{is fleeting he must}\]

\[\text{be afraid of losing}\]

\[\text{1104 hym—hem}\]

\[\text{it—hyt}\]

\[\text{be—ben}\]

\[\text{1105 gop—MS. gepe}\]

\[\text{wole—woole}\]

\[\text{sen—MS. sene}\]

\[\text{1107 dwellip—dureth}\]

\[\text{1109 folkes—folke}\]

\[\text{1110 oule—owt}\]

\[\text{1112 shortly—shortly}\]

\[\text{1114 salt—MS. wilte, C. wolt}\]

\[\text{yf—yif}\]

\[\text{1117 by—nyme—bo—neune}\]

\[\text{blysefulnesse ne—}\]

\[\text{blisfulnesse [ne]}\]

\[\text{to gider—to gider}\]

\[\text{1120 souereyn goode—}\]

\[\text{1121, 1122 souereyn good}\]

\[\text{1131 blyndenesse—blynd-}\]

\[\text{nesse}\]

\[\text{1125 wele—wel}\]

\[\text{1126 recyuen—ressueuen}\]

\[\text{1129 [if—]from C.}\]

\[\text{it—hyt}\]

\[\text{1130 [if—]from C.}\]

\[\text{be—ben}\]
Riches do not constitute happiness.

It, and this fear will not suffer him to be happy.

As whoo seip he mot ben alwey agaist lest he leese pat he wot wel he may leese.

For whiche pe continuel drede pat he hap ne suffr[e] hym nat to ben welleful.

Or elles yif he leese it he wenne to be dispised and forleten hit.

Certi[e] eke pat is a ful lytel goode pat is born wip euene hert[e] when it is loost.

That pat is to seyne pat men don no more force of pe lost pan of pe hauynge.

And for as myche as pou pi self art he to whom it hap ben shewid and proved by ful many[e] demonstraciouws. as I woot wel pat pe soules of men ne mowen nat dien in no wise, and eke syn it is clere. and certeyne pat fortunous wellefulnesse endip by pe deep of pe body.

It may nat ben douted pat yif pat deep may take awedy blysfulnesse pat al pe kynde of mortal pingus ne descendip in to wrecchednesse by pe ende of pe deep.

And syn we knowen wel pat many a man hap souQt pe fruit of blisfulnesse nat only wip suffryng of deep, but eke wip suffryng of peynes and tourmenteus. how myzt[e] pan pis present lijf make men blisful. syn pat whanne pilke self[e] lijf is endid. it ne makep folk no wrecches.

Quisquis Uolet * Perhenem Cautus.

What maner man stable and war pat wil founden hym a perdurable sete and ne wil not be cast done wip pe loude blastes of pe wynde Eurus. and wil dispise pe see manassynge wip floodes

Lat hym eschwre to bilde on pe cop of pe mountaungne. or in pe moyste sandes.

For pe fel[le] wynde auster tourmentep pe cop of pe mountaungne wip alle his strengeS. and pe
lowe see sandes refuse to beren pe heuy weyztte. and 1162 forpi yif pou wolt flee pe perilous aventure pat is to seine of pe worlde. ¶ Haue mynde certeynly to ficheyn pi house of a myrie site in a lowe stooone. ¶ For al pou; pe wynde troublyng pe see pondre wip ouere-prowynges ¶ pou pat art put in quiote and welful by strengpe of pi palys shalt leden a clever age. scornyng pe wodenesses and pe Ires of pe eir. 1169

SET CUM RACIONUM IAM IN TE.

B ut for as moche as pe norystinges of my resouns descenden now in to pe. I trowe it were tyme to vsen a litel strenger medicynes. ¶ Now vndirstonde here al were it so pat pe giftis of fortune nar[e] nat brutel ne transitoric. what is per in hem pat may be pine *in any tyme. or ellis pat it nys foule if pat it be considered and lokid perfitely. ¶ Richesse ben pei precious by pe nature of hem self. or ellys by pe nature of pe. What is most worpi of rychezse. is it nat golde or myzt of moneye assembled. ¶ Certis pilke golde and pilke moneye shinep and 3euep better renoun to hem pat dispenden it. pen to pilke folke pat mokeren it. For auarice makep alwey mokeres to be hated. and largesse makep folke clere of renoun ¶ For syn pat swiche ping as is transfered from o man to an ower ne may nat dwellen wip no man. Certis pan is pilke moneye precious. when it is translated in to ower folk. and stynte to ben had by vsage of large 3euyng of hym pat hap 3euen it: and also yif al pe moneye pat is ouer-al in pe world were 1162 love—lavse
see—omitted
weyztte—white
flee—fleen
seine—seyyn
bi—thin
love stonelowh stoon
wesful—weful
woodenesses — wood-
nesses
1162 stronere—strengers
vedestonde—vedestond
1173 nar[e]—ne weere
1174 be pine—ben thyn
1175 foule—fowli
1176 Richesse—Rychessis
1178 mokerenes—mokererese
1180 better—betere
1181 ben—thanne
1182 mokeres—mokereres
1183 folke clere—folk clere
1184 swiche—swich
1185 from—fram
1187 stynte—stenteth
1188 hap—MS. hape
1189 world—world

If thou wilt flee perilous fortune, lay thy foundation upon the firmer stone, so that thou mayst grow old in thy stronghold.
The beauty of precious stones are indeed the workmanship of the Creator, but their beauty is infinitely below the excellency of man's nature.

Both the beauty of the field delight thee.

B. Why should it not? for it is a beautiful part of a beautiful whole.

Hence, we admire the face of the sea, the heavens, gadered towar[d] o man. it sholde maken al oper men to ben nedy as of pat. ¶ And certys a voys al hool pat is to seyn wiw-oute amenusynge fulfilep to gyder pe heryng of myche folke. but Certys zoure rychesse ne mowen nat passen vnto myche folk wiw-oute amenusynge ¶ And whan pei ben apassed. nedyis pei maken hem pore pat forgon pe rychesses. ¶ O streite and nedy clepe I pise rychesses. syn pat many folke [ne] may nat han it al. ne al may it nat come to on man wiw-oute pouerte of al oper folke. ¶ And pe shynynge of gemmes pat I clepe precious stones. draweþ it nat pe eyen of folk in to hum warde. pat is to seyne for pe beaute. ¶ For certys yf þer were beaute or bounte in shynynge of stones. Þilke clerennesse is of þe stones hum self, and nat of men. ¶ For whiche I wondere greatly þat men merueilen on swiche pinges. ¶ For whi what þing is it þat yif it wanteþ moeyynge and ioynture of soule and body þat by ryst myzt[e] semen a faire creature to hym þat háp a soule of resoun. ¶ For al be it so þat gemmes drawn to hum self a litel of þe laste beaute of þe worlde. þorþ þe entent of hir creatour and þorþ þe distincþion of hum self. þit for as myche as þei ben put vndir soure excellence. 1213 pei han not desserued by no weye þat þe shullen merueilen on hum. ¶ And þe beaute of feeldes deliteþ it nat mychel vnto 30w. Boyce. ¶ Whi sholde it nat deliten vs, syn þat it is a ryst fayr porciou[n] of þe ryst fair werk. þat is to seyn of þis worlde. ¶ And ryst so ben we gladed somtyme of þe face of þe see whan it is clere. And also merueilen we on þe heuene and
They add nothing to Virtue.

on the sterres. and on the sonne. and on the monye. Philosophie. \* Apperteine quod she any of pilke pinges to the. Whi darst thou glorifie the in she shine ne of any swiche pinges. Art thou distingwed and em- belised by the spryngynge flouris of the first somer sesouen. or swellip pi plente in fruytes of somer. Whi art thou raungshed wip ydel ioyes. Why enbracast thou straungne goodes as dei werene pyn. Fortune shall neuer maken pat swiche pinges ben pyn pat nature of pinges made foreyne fro the. Syche is pat wip-outen doute pe fruytes of pe erpe Owen to ben on pe norssinge of bestes. And if thou wilt fulfile pi nede after pat it suffisep to nature pan is it no nede pat thou seke after pe superfluite of fortune. For wip ful fewe pinges and with ful lytel ping nature haly hire appai'd. And yif thou wilt achen pe ful- tilyng of nature wip superfaites Certys pilke pinges pat thou wilt presten or pounen in to nature shullen ben vnicyeful to.pe or ellis anoies. Wenest thou eke pat it be a fair pinge to shine wip dyuerse cloping. of whiche cloping yif pe beaute be agreeable to loken vpon. I wol merueylen on pe nature of pe matere of pilke clopnes. or ellys on pe werkman pat wroust[e] hem. but al so a lonne route of meyne. makaip pat a blisful man. pe whiche servauntes yif dei ben viciouns of condicionus it is a greet charge and a de- struccitoun to pe house. and a greet enmye to pe lorde hym self. And yif dei ben goode men how shal straung[e] or foreyne goodenes ben put in pe nombure of pi rychesse. so pat by alle pis forseide pinges. it is clerly shewed pat neuer none of pilke pinges pat thou accoumptedest for pin goodes nas nat pi goode. In pe whiche pinges yif per be no beaute to ben desired. as well as the sun, moon, and stars. P. Do these things concern thee? darst thou glory in them?

1223 Do the flowers alwaye you with their variety? Why embracest thou things wherein thou hast no property? Fortune can never make that thine which the nature of things forbids to be. The fruits of the earth are designed for the support of beasts. If you seek only the necessities of nature, the the nature of things forbids to be so. If you seek only the necessities of nature, the the nature of things forbids to be so.

Nature is content with a little, and superfluity will be both disagreeable and hurtful.

Does it add to a man's worth to shine in variety of costly clothing? The things really to be admired are the beauty of the stuff or the workmanship of it. Doth a great retinue make thee happy? If thy servants be vicious, they are [*fol. 12b-1] a great burden to the house, and pernicious en- emies to the master of it.

If they be good, why should the probability of others be put to thy account? Upon the whole, then, none of those enjoyments which thou didst consider as thy own did ever properly belong to thee.
RICHES BRING ANXIETIES.

If they be not desirable, why shouldst thou grieve for the loss of them? If they are fair by nature, what is that to thee? They would be equally agreeable whether thine or not. They are not to be reckoned precious because they are counted amongst thy goods, but because they seemed so before thou didst desire to possess them. What, then, is it we so claramously demand of Fortune? Is it to drive away indigence by abundance? But the very reverse of this happens, for there is need of many helps to keep a variety of valuable goods.

They want most things who have the most. They want the fewest who measure their abundance by the necessities of nature, and not by the superfluity of their desires. Is there no good planted within ourselves, that we are obliged to go abroad to seek it? Are things so changed and inverted, that god-like man should think that he has no other worth but what he derives from the possession of inanimate objects? Inferior things are satisfied with their own endowments, while man (the image of God) seeks to adorn his nature.

1255 fair—fayre
hire oisen—hir owne
1256 sholde—sholden
self—selue
1257 þa þrychesse—thynæ rycheesse
1259 amonges—amange
1259, 1261 rycheesse—Rych-
eses
1259 fair—fayre
1260 leurer rekene—leuere rekene
1262 gret (2)—grete
1265, 1267 many[e]—manye
1267 sophe—soth
1272 outwarde—atward
1275 fair—fayre
if—yif
1276 hire oisen—hir owne
1281 ne (2)—omitted
vndyrstondyn—vndyrstondyn
1282 gret—MS. grete, C. gret

whi sholdest þou be sory yif þou leese hem. or whi sholdest þou reiowsen þe to holden hem. ¶ For if þei ben fair of hire owen kynde. what apperteneþ þat to þe. for as wel sholde þei han ben faire by hem self. þou þei weren departid from alle þin rychesse. ¶ For why faire no precioüs ne weren þei nat. for þat þei komen amonges þi rychesse. but for þei semeden fair and precious. þerfore þou haddest leuer rekene hem amonges þi rychesse. but what desirest þou of fortune wip so greet a noyse and wip so greet a fare ¶ I trowe þou seke to dryue awaye nede wip habundance of pinges. ¶ But certys it turnep to 30w al in þe contrarie. for whi certys þi nedip of ful many[e] helpynes to kepen þe dyuersite of precious ostelmentz. and soþe it is þat of many[e] pinges han þei nede þat many[e] pinges han. and æçyneward of litel nedip hem þat mesureun hir fille after þe nede of kynde and nat after þe outrage of couetyse ¶ Is it þan so þat ye men ne han no propre goode. I-set in 3ow. For whiche þe moten seken outwarde þoure goodes in foreine and subgit pinges. ¶ So is þan þe condicioun of pinges turned vpso douþ. þat a man þat is a de-vyne beest by merit of his resoun. þinkeþ þat hym self nys neyver fair ne noble. but if it be þorþ possessionu of ostelmentes. þat ne han no soules. ¶ And certys al ouer þinges ben appaiied of hire owen beauties. but þe men þat ben semblable to god by þoure resonable þouþ desiren to appairalle þoure excellent kynde of þe lowest[e] pinges. ne þe ne vndirstonde nat how gret a wrong þe don to þoure creatour. for he wolde þat man kynde were moost worsþ and noble of
any oper eruely pinges. and 3e presten adoun joure dignitees by-nepen pe lowest[e] pinges. ¶ For if pat al pe good of euer ping be more precioue pan is pilk ping whos pat pe good. is. syn 3e demen pat pe foulest[e] pinges ben 3oure goodes. panne summytten 3e and putten 3oure self vndir po foulest[e] pinges by 3oure estimacion. ¶ And certis pis bitidip. nat wip out 3oure desert. For certys swiche is pe condicioun of al man kynde pat oonly. when it hap knowyng of it self. pan passe it in noblesse alle oper pinges. and when it forletip pe knowyng of it self. pan it is brouȝt bynepen alle beastes. ¶ For why alle oper [leuynge] beastes han of kynde to knowe not hem self. but when pat men leten pe knowyng of hem self. it comep hem of vice. but how brode sheweþ pe errore and pe folie of 30w men pat wenen pat ony ping may ben apparailled wip straunge apparalement; ¶ but for-sope pat may nat be don. for yif a wyȝt shynep wip pinges pat ben put to hym: as þus. yif pilke pinges shynen wip whiche a man is apparailled. ¶ Certis pilke pinges ben commendid and preised wip whiche he is apparailled. ¶ But napeles pe ping pat is covered and wrapped vndir pat dwelleþ in his filþe. and I denye pat pilke þing be good pat anyþp hym þat hap it. ¶ Gabbe I of pis. pou wolt seye nay. ¶ Certys rychesses han anoyed ful ofte hem pat han þe rychesses. ¶ Syn þat every wicked shrewd and for hys wickednesse pe more gredy aftir oper folkes rychesses wher so euer it be in any place, be it golde or with things in-finitely low vs, not understand-ing how much he dishonour: his Maker. God intended man to excel all earthly creatures, yet you debase your dignity and prerogative below the lowest beings. In placing your happiness in despisable trifles, you acknowledge yourselves of less value than these trifles, and well do you merit to be so esteemed. Man only excels other creatures when he knows himself. When he ceases to do so he sinks below beasts. 1297

Ignorance is natural to beasts, but in men it is unnatural and criminal. How weak an er-ror is it to believe that anything foreign to your nature can be an ornament to it. If a thing appeare beautiful on account of its external embellishments, we admire and praise those embellishments alone. The thing covered still continues in its natural impurity. I deny that to be a good which is hurtful to its owner. Am I deceived in this? You will say no: for riches have often hurt their possessors. Every wicked man desires
precious stones. and wenip hym *only most worpi pat
hap hem ¶ pou pan pat so besy dredest now pe swerde
and pe spere. yif pou haddest entred in pe pape of pis
lijf a voide wayfaryng man. pan woldest pou synge[e]
by-fore pe peef. ¶ As who seip a poure man pat berep
no rychesse on hym by pe weye. may boldly synge[e]
byfore peues, for he hap nat wher-of to ben robbed.
¶ O precious and ryzt clere is pe blysfulnesse of
mortal rychesse: pat whan pou hast geten it. pan hast
pou lorn pi syk[e]rnesse.

FELIX IN MIRUM PRIOR ETAS.

Blysful was pe first age of men. pei helden hem
apaied wip pe metes pat pe trewe erpes brouzten
furpe. ¶ pei ne destroyed[e] ne discyeyued[e] not hem
self wip outerage. ¶ pei weren wont lyȝtly to slaken
her hunger at euene wip acornes of okes ¶ pei, ne
coupe nat medle pe zift of bacns to pe clere hony.
pat is to seyn. pei couple make no piment of clarre.
ne pei couple nat medle pe bryz[e] flies of pe contre
of siriens wip pe venym of tirie. pis is to seyn. pei
1332 couple nat dien white flies of siren contre wip pe
blode of a manar shelfysse. pat men fynden in tyrie.
wip whiche blode men dien purper. ¶ pei slepen
holesom slepes vpom pe gras. and dronen of pe ryn-
nyng watres. and laien vndir pe shadowe of pe heye
pyne trees. ¶ Ne no gest ne no strauger [ne] karf
jit pe heye see wip oores or wip shippes. ne pei ne

1314 hab—MS. hæbe, C. hat
besy—byssy
serude—aeward
1315 pat—paath
1316 wayfaryng—wayfaryng
syng[e]—syng
1317 by-fore—by-forn
sel—MS. selbe, C. seyth
poure—pore
berep—berth
1318 boldly synge[e]—boldely
syng
1319 hab—MS. hæbe
1320 preciousse—precyos
clere—cler
1321 rychesse—rychesses

1322 lorn—MS. lorne, C. lorn
1324 erpes—feeldeis
1325 furpe—forth
destroyed[e]—dystroyede
1327 her—hyr
at—MS. as, C. at
euene—euen
1328 coupes—cowde
medle—medly
zift—yfte
clere—cler
1329 coupes—cowde
of—nor
1330 coupes—cowde
brist[e]flies—bryhte fleeses
1331 siriens—Seryens

1331 seyne—seyn
1332 couple—cowde
dies—deyen
flies—fles
1333 blode—blood
shelfysse—shyllelyfssh
1334 blode—blood
1335 holesom—holesom
rynnyn watres—rnnen-
yng watres
dshadowe—shadwes
heye—heye
1337 pyne—pyyn
no (2) omitted
[ne] from C.
karf—karue
hadden seyne zitte none newe strondes to leden mer-
chaundyse in to dyuserce contres. ¶ po weren pe cruel
clarious ful whist and ful stille. ne blode yshed by
egre hate ne hadde nat deied hit armurers. for wherto
or whiche woodenesse of emmys wolde first moeuen
armes. whan pe seien cruel woundes ne none medes
ben of blood yshad ¶ I wolde pat oure tymes sholde
turne aseyne to pe oolde manerex. ¶ But pe anguissous
loue of hauyn brenepe in folke moore cruely þan þe
fijr of þe Mountaigne of Ethna þat euer brenepe.
¶ Allas what was he þat first dalf vp þe gobets or
þe weystys of gold couered vndir erpe. and þe precious
stones þat wolden han ben hid. he dalf vp precious
perils. þat is to seyne þat he þat hem first vp dalf. he
dalf vp a precious peril. for-whi. for þe preciousnesse
of swyche hap many man ben in peril.

QUID AUTEM DE DIGNITATIBUS ET CETERA.

But what shal I seyne of dignitees and of powers. þe
whiche [ye] men þat neiþer knownen verray digni-
te ne verray power areysen hem. as heye as þe
heuene. þe whiche dignitees and powers yf þei come
to any wicked man þei don [as] greet[e] damages and
distruccion as dop þe flamme of þe Mountaigne
Ethna whan þe flamme wit walwp vp ne no deluge
ne dop so cruel harms. ¶ Certys ye remembrþ wel
as I trowe þat pilke dignite þat men clepiþ þe em-
perie of consulers þe whiche þat somtyne was by-
gynynge of fredom. ¶ Fourte eldres coueliten to han
don a-wey þat dignitee for þe pride of þe conseilers.

1339 hadden seyne zitte—
1341 whist—hust
1342 bloode yshed—blov I-shad
1343 which woodenesse—
1344 seien—say
1346 turne aseyne—torne
1347 folke—folk
1348 þe—omitted
1349 euler—ay
1351 hid—MS. hidde, C. hydd
1352 seyne—seyn
1353 he (2)—omitted
1354 swych—swygh thinge
1355 seyne—seyne
1356 come—comen
1359 don—MS. done, C. don
1361 flamme—flambe
1363 clepi—clepyn
1364 which—whych
1365 somtyne—whilom
1366 for—MS. of, C. for

1339 The warlike
trumpet was
hushed and still.
Bloodshed had
not yet arisen
through hateful
quarrels.
Nothing could
stimulate their
rage to engage in
war, when they
saw that wounds
and scars were
the only means.
O that those days
would come
again !

The thirst of
wealth torments
all; it rages more
fiercely than
Etna’s fires.
Curse be the
wretch who first
brought gold to
light.

1352 It has since
proved perilous
to many a man.
And ryȝt for þe same pride ȝoueres eldres byfore þat tyme hadden don awyew out of þe Citee of rôme þe kynges name. þat is to seien. þei nolden hyawe no lenger no kyng. ¶ But now yif so be þat dignitees and powers ben zeuen to goode men. þe whiche þing is ful ȝelde. what agreable þinges is þer in þo dignitees. or powers. but only þe goodenes of folk þat vsen hem. ¶ And perfore it is þus þat honour ne comæp nat to vertue for cause of dignite. but aȝeinward. honour comæp to dignite by cause of vertue. but whiche is ȝoure derworþe power þat is so clere and so requerable ¶ O þe erþelyche bestes considere þe nat ouer whiche þing þat it semæp þat þe hæn power. ¶ Now yif þou say[e] a mouse amongus *oper myse þat challenged[e] to hymself ward ryȝt and power ouer alle oper myse. how great scorne woldest þou hæn of hit. ¶ Gloe. ¶ So fareþ it by men. þe body hæp power ouer þe body. For yif þow loke wel vpon þe body of a wyȝt what þying shalt þou fynde moore frele þan is mannes kynde. þe whiche ben ful ofte slayn wip bytyng of smale flies. or ellys wip þe entryng of crepyng wormes in to þe priuetees of mennes bodyes. ¶ But wher shal men fynden any man þat may exercen or haunten any ryȝt vpon an oper man but oonly vpon hys body. or ellys vpon þinges þat ben lounder þen þe body. whiche I clepe fortuneous possessious ¶ Mayst þou ouer haue any commaundement ouer a fre corage ¶ Mayst þou remuen fro þe estat of hys propre reste. a þouȝt þat is cleuyng to gider in hym self by stedfast resoun. ¶ As somtyne a tiraunt wende to confounde a freman of
corage  ¶ And wende to constreyne hym by tourment 1397 to maken hym dyscouneren and acusen folk pat wisten of a coniuracioun. whiche I clepe a confederacie pat was cast aéins pis tyrant. ¶ But pis free man boot of hys owen tunge. and cast it in pe visage of pilke woode tyraunte. ¶ So pat pe tourment; pat pis tyrant wende to han made mater of cruelte. pis 1403 wyse man made[e it] mater of vertues. ¶ But what ping is it pat a man may don to an oper man. pat he ne may receyue pe same ping of oper folke in hym self. or pis. ¶ What may a man don to folk. pat folk ne may don hym pe same. ¶ I haue herd told of busirides pat was wont to sleen hys gestes pat herburghden in hys hous. and he was slayn hym self of ercules pat was hys gest. ¶ Regulus had[de] taken in bataile many men of affrike. and cast hem in to fetters. but sone after he most[e] sune hys handes to ben bounden with pe cheynes of hem pat he had[de] somtyme ouercomen. ¶ Wenest pou pat he be myzty. pat may nat don a ping. pat oper ne may don hym. pat he dop to oper. and zit more ouer yif it so were pat pise dignites or poweres hadden any propre or naturel goodnesse in hem self neuer nolden pei comen to shrewes. ¶ For contrarious pinges ne ben not wont to ben yfelawshiped togideres. ¶ Nature refusep pat contra[r]ious pinges ben yioigned. ¶ And so as I am in certeyne pat ryzt wikked folk han dignites ofte tymes. pan shewep it wel pat dignites and powers ne ben not goode of hier owen kynde. syn pat pei suf- fren hem self to cleuen or ioyen hem to shrewes. ¶ And certys pe same ping may most digneliche Iugen 1399 whiche—which 1401 owen—owne 1406 receyue—resseyuen 1408 herd told—MS. herde tolde, C. herd told 1409 hys—hise 1410 slayn—sleyn 1411 had[de]—hadde 1413 most[e]—moste 1414 bounden—bownde 1415 somtyme—whylen 1416 pat—ping—that hath 1417 hym—in hym 1421 tidides—to-gidere 1424 certeyne—certein 1425 tymes—lyme Have you not read how Anax- archus hit of his tongue and spat it in the face of Niceron? What is it that does not admit of retaliation? Bussirius used to kill his guests, but at last him- self was killed by Hercules, his guest. Regulus put his Carthaginian prisoners in chains, but was afterwards obliged to submit to the fetters of his enemies. Is he mighty that dares not inflict what he would upon another for fear of a requital? If powers and honours were intrinsically good, they would never be attained by the wicked. An union of things opposite is repugnant to nature. 1422 But as wicked men do obtain the highest honours, it is clear that honours are not in them- selves good, otherwise they would not fail to the share of the unworthy.

1397 to maken hym dyscouneren and acusen folk pat wisten of a coniuracioun. whiche I clepe a confederacie pat was cast aéins pis tyrant.
1401 owen—owne
1406 receyue—resseyuen
1408 herd told—MS. herde tolde, C. herd told
1409 hys—hise
1410 slayn—sleyn
1411 had[de]—hadde
1413 most[e]—moste
1414 bounden—bownde
1415 somtyme—whylen
1416 pat—ping—that hath
1417 hym—in hym
1421 tidides—to-gidere
1424 certeyne—certein
1425 tymes—lyme
The worst of men have often the largest share of Fortune's gifts. We judge him to be valiant who has given evidence of his fortitude.

So make music a musician, &c.

Riches cannot restrain avarice. Power cannot make a master of himself if he is the slave of his lusts.

Dignities conferred upon base men do not make them worthy, but rather expose their want of merit. Why is it so? 'Tis because you give false names to things. You dignify riches, power, and names, with names they have no title to.

In fine, the same may be said of all the gifts of Fortune, in which nothing is desirable, nothing of natural good in them, since they are not always allotted to good men, nor make them good to whom they are attached.

and seyen of alle pe sifis of fortune pat most plenteously comen to shrewes. ¶ Of pe whiche sifis I trowe pat it au[t] ben considered pat no man doutip pat he nis strong, in whom he see strengpe. and in 1432 whom pat swiftnesse is ¶ Sope it is pat he is swyfte. Also musyk makep musicians. and fysyk makep phisiciens. and rethorik rethorien. ¶ For whi pe nature of every ping makep his propretee. ne it is nat entermedl wip pe effectis of contrarious pinges. ¶ And as of wil it chasep oute pinges pat to it ben contrari ¶ But certys rychesse may nat restreyne auarice vnstaunched ¶ Ne power [ne] makep nat a man myzty ouer hym self. whiche pat vicious lustis holden destreined wip cheins pat ne mowen nat ben vnbounden. and dignitees pat ben 3euen to shrewed[e] folk nat oonly ne makip hem nat dign. but it shewep raper al openly pat pei ben vnworpi and vn dign. ¶ And whi is it pas. ¶ Certis for 3e han ioye to clepen pinges wip fals[e] names. pat beren hem al in pe contrarie. pe whiche names ben ful ofte reproud by pe effect of pe same pinges. so pat *pise ilke rychesse ne au3ten nat by ry3t to ben cleped rychesesse. ne whiche power ne au[t] not ben cleped power. ne whiche dignitee ne au3[e] nat ben cleped dignitee. ¶ And at pe laste I may conclude pe same pinge of al pe sifis of fortune in whiche per nis no ping to ben desired. ne pat hap in hym self naturel bounte. ¶ as it is ful wel sene. for neyper pei ne ioygnes hem nat alwey to goode men. ne maken hem alwey goode to whom pei ben y-oioged.

1429 whiche—which
1430 au3[e]—owhte
1432 Nobe—soth
swyfle—swyfte
1435 is—nis
1436 effectis—effect
1437 owte—owt
1439 ben—be
1440 shrewed[e]—shrewede
1441 fals[e]—false
al—alle
1442 whiche—which
1443 au3ten—owhten
rychesse—rychesses
1445 whiche—swich
au3[e]—owhte
1451 whiche—swich
au3[e]—owht
1453 al—alle
1454 hab—MS. hapn
1455 sene—1-scene
WTHAN WEL KNOWNEN HOW MANY GREET[e] HARMES AND
DESTRUCCTIouns WEREN DOTH BY PE Emperoroure Nero.

[The sixte Metr.] We know what mean Nero did. 1459

He burnt Rome, he slew the conscript fathers, murdered his brother, and split his mother's blood.

Yet this parricide ruled over all lands, illumined by the sun in his diurnal course, and controlled the frozen regions of the pole.

But yet Nero's power could not tame his ferocious mind. It is a grievous thing when power strengthens the arm of him whose will prompts him to deeds of cruelty.

He governed, too, the people in the torrid zone.

1458 greet[e]—grete 1468 al—alle
1460 leete—let 1469 from—fran
1461 somtyme slow—whilom 1470 hide—hide
slow 1470 hide—hide
1463 let—lette 1471 seyne—seyn
1464 wher—wher 1472 gob—MS. gobe, C. goth
1465 half—halte 1473 goneyrende—governyd
1466 myst[e]—myyte 1474 triones—tyrones
1467 hire—hyr 1475 governe[e]—governe
1468 al—alle 1476 governed[e]—governe
1469 from—fran 1477 wynde—wynd
outerest—owtereste 1478 scorchip—scorclith
1470 hide—hide 1479 seyne—seyn
1471 seyne—seyn 1479 sowpe—sowth
1472 gob—MS. gobe, C. goth 1479-81 [but—it is]—MS. behovth
1473 goneyrende—governyd 1479-81 [but—it is]—MS.
1474 triones—tyrones 1479-81 [but—it is]—MS.
1475 governed[e]—governe 1479-81 [but—it is]—MS.
1476 parties—party 1479-81 [but—it is]—MS.
norpe—north 1479 sowerde—sower
Anne seide I pus. thou wost wel piself pat he
couetise of mortal pinges ne hadde neuer lord-
shipes of me. but I haue wel desired materie of pinges
to done. as who seip. I desired[e] to han materie of
gouernaunce ouer comunalites. 🔗 For vertue stille ne
sholdre not eden. pat is to seyn. pat list pat or he wex
olde 🔗 His uertue pat lay now ful stille. ne sholde
nat perissshe vnexercisde in gouernaunce of comune.
🔗 For whiche men mystyn speke or written of his
goodre gouernement. 🔗 Philosophie. 🔗 For sope quod
she. and pat is a ping pat may drawen to gouernaunce
swiche hertes as ben worpi and noble of hir nature.
but napelles it may nat drawen or tollen swiche hertes as
ben y-brouzt to pe ful[le] perfeccioun of vertue. pat is
to seyn couetyse of glorie and renoun to han wel
administred pe comune pinges. or doon goodre decoerces
to profit of pe comune. for se now and considere how
litel and how voide of al prise is pilke glorie. 🔗 Cer-
toine ping is as pou hast lerned by demonstracioun of
astronomye pat al pe envryonyng of pe erpe aboute
ne halt but pe resoun of a prykke at regard of pe gre-
nesse of heuene. pat is to seye. pat yif pat per were
maked comparisoun of pe erpe to pe grenesse of
heuene. men wolde Iugen in alle pat erpe [ne] helde
no space 🔗 Of pe whiche litel regioun of pis worlde
pe ferpe partie is enhabitid wip lyuyng beestes pat
we knowen. as pou hast pi self lerned by tholome pat
prouith it. 🔗 yif pou haddest wip drawen and abated
in pi pouyte fro pilke ferpe partie as myche space as pe
see and [the] mareys contenem. and ouergon and as
myche space as pe regioun of doughrete ouerstrechepe.
pat is to seye saundes and desertes wel vnnep sholde 1515
*per dwellen a ryt streite place to pe habitacioun of
men. and 3e pan pat ben environed and closed with
iune pe leest[e] prikke of pilke prikke penke 3e to
manifesten 3oure renoun and don 3oure name to ben
born forpe. but 3oure glorie pat is so narwe and so
streit yrprugen in to so litter boundes. how myche
conteniphe it in largesse and in greet doyng. And also
sette pis per to pat many a nacioun dynere of tonge
and of manerias. and eke of resoun of hir luyng ben
enhabitid in pe cloos of pilke litel habitatce. ¶ To pe
whiche naciouns what for difficulte of weyes. and what
for diuersite of langages. and what for defaute of
vnusage entercomunynge of march auandise. nat only
pie names of singler men ne may [nat] strechen. but eke
pe fame of Citees ne may nat strechen. ¶ At pe
last[e] Certis in pe tyme of Marcus tulyus as hym
self writep in his book pat pe renoun of pe commune of
Rome ne hadde nat 3itte passed ne cloumen over pe
mountaigne pat hyt Caucasus. and 3itte was pilk
tyme rome wel wexen and greetly redonted of pe parthes.
and eke of oper folk enhabitynge aboute. ¶ Sest pou
nat pan how streit and how compressed is pilke glorie
pat 3e trauailen aboute to shew and to multilie. May
pan pe glorie of a singlere Romeyne strechen pider
as pe fame of pe name of Rome may nat clymben ne
passen. ¶ And eke sest pou nat pat pe maners of
diuerse folk and eke hir lawes ben discordant amonge
hem self. so pat pilke ping pat sommen iugen worpi of
preysynge. oper folk iugen pat it is worpi of torment.
¶ And per of comep pat pouz a man delite hym in 1545

1515 seye—seyn
1516 streite—streit
1517 han—thamo
1518 inne—in
leest[e]—leste
pilk—thilke
penke—thinken ye
1529 born—forbe—MS. borne, C. born, forth
1530 narwe—narwh
1531 streit—streyte
myche—mochel
1532 containpe—coneyeth
1535 3itte—omitted
1534 hyzt—hytto
1535 vezen—waxen
1536 Sest pou—nestow
1538 shew—shewe
1539 singlere—singer
1545 counep—counth it

And do you, who are confined to the least point of
this point, think of nothing but of blazing far and
wide your name and reputation? What is there
great in a glory so circumscribed? 1522

Even in this contracted circle, there is a great
variety of nations, to whom not only
the fame of particular men, but
even of great
cities, cannot extend. 1529

In the time of
Marcus Tullius
the fame of Rome
did not reach
beyond Mount
Caucusas.

How narrow,
then, is that
glory which you
labour to pro-
pagare.
Shall the glory of a
Romney
reach those places
where the name
even of Rome was
never heard? Customs and
Institutions differ
in different
countries.

What is praise-
worthy in one is
blame-worthy in
another.
It is not the interest of any man who desires renown to have his name spread through many countries. He ought, therefore, to be satisfied with the glory he has acquired at home. But of how many personages, illustrious in their times, have the memoirs been lost through the carelessness and neglect of writers. But writings do not preserve the names of men for ever.

But perhaps you suppose you shall secure immortality if your names are transmitted to future ages. If you consider the infinite space of eternity you will have no reason to rejoice in this supposition. If a moment be compared with 10,000 years, there is a proportion between them, though a very small one. But this number of years, multiplied by whatever sum you please, vanishes when compared with the infinite extent of eternity. There may be comparison between finite things, but none between the infinite and finite. Hence it is, that Fame (however lasting), compared with eternity, will seem absolutely nothing.

Fame is not eternal.

preysyng of his renown. He ne may nat in no wise bryngen furpe ne spreden his name to many manere peoples. ¶ And pefor evey maner man auste to ben pailed of hys glorie pat is puplissed among hys owen ney3bores. ¶ And pilke noble renown shal be restrayed wip-inne pe boundes of o maner folk but how many a man pat was ful noble in his tyme. hap pe hereby and wrecked forseytynge of writers put oute of mynde and don away. ¶ Al be it so pat certys pilke wrytynge profesit litel. pe whiche wrytynge longe and derke elde dop aweye bope hem and eke her autours. but 3e men semen to geten 30w a perdurable when 3e penke pat in tyme comyng 3oure fame shal lasten. ¶ But napeles yf pou wilt maken comparisoun to pe endeles space of eternite what ping hast pou by whiche pou maist reioysen pe of long lastynge of pi name. ¶ For if per were maked comparysoun of pe abidyng of a moment to ten thousand wynter. for as myche as bope po spaces ben endid. ¶ For hit hap pe moment some porcioun of hit al pou3 it a litel be. ¶ But napeles pilke self noombre of 3eres. and eke as many 3eres as per to may be multiplied. ne may nat certys be comparisound to pe perdurable pat is eene[de]les. ¶ For of pinges pat han ende may be mad comparisoun [but of things that ben with-owtyn ende to things pat han ende may be maked no comparysoun]. ¶ And for pi is it al pou3 renoun of as longe tyme asuer pe lyst to pynken were pou3t by pe regard of eternite. pat is vnstaunceshable and infinit. it ne sholde nat oonly semen litel. but pleinliche ryzt nouzt. ¶ But 3e men certys ne konne
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<td>[yt]—from C.</td>
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<td>last[e]—laste</td>
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<td>seyne—seyn</td>
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<td>for (2)—wann</td>
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<td>1600</td>
<td>seid—MS. seide, C. seyd</td>
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<td>1602</td>
<td>hab—MS. hape</td>
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VANITY REPROVED.

But yet you do good from no other view than to have the empty applause of the people, foregoing the pleasures of a good conscience in order to have the insignificant praises of other people. This silly vanity was once thus ingeniously and pleasantly railed. A certain man, who had assumed the name of a philosopher through a love of vain-glory, was told by a man of humour that he could prove he was a philosopher by bearing patiently the injuries offered him. [* fol. 15.]

After counterfeit ing patience for a while, the sophist said to the other, 'You must surely confess that I am a philosopher.'

'I might have believed it,' said the other, 'had you held your tongue.' What advantage is it to great and worthy men to be extolled after death?

If body and soul die, then there can be no glory; nor can there be when he (to whom it is ascribed) does not exist.

don no ping any3t. but 3if it be for pe audience of people, and for ydel rumours. and 3e forsaken pe grete worpi-nesse of conscience and of vertue. and 3e seken 3oure gerdouns of pe smale wordes of strange folke. ¶ Haue now here and vn-"dirstonde in pe lyztnesse of whiche pride and veyne glorie. how a man scorned[e] festiualy and myrily swiche vanite. somtyme thare was a man pat had[de] assaid wip striuyng wordes an oper man. ¶ pe whiche nat for vsage of verrey vertue. but for proude veyne glorie had[de] taken vpon hym falsly pe name of a philosopher. ¶ pis raper man pat I speke of pou3[t[e] he wolde assaye[e] where he pilke were a philo-"sopher or no. pat is to seyne yif he wolde han suffred lyjly in pacienc pe wronges *pat weren don vnto hym. ¶ pis feine[d[e] philosopher took pacienc a litel while. and when he had receyved wordes of outerage he as in striyuynge a3eine and reioysynge of hym self seide at pe last[e] ry3t pus. ¶ vn-"dirstondest pou nat pat I am a philosopher. pat oper man an-"swered[e] a3eine ful bityngly and seide. ¶ I had[de] wel vn-"dirstonden [yt]. yif pou haddest holden pi tonge stilie. ¶ But what is it to pise noble worpi men. For certys of swych folk speke .I. pat seken glorie wip vertue. what is it quod she. what atteinip fame to swiche folk whan pe body is resolved by pe deep. atte pe last[e]. ¶ For yif so be pat men dien in al. pat is to seyne body and soule. pe whiche pingoure resoun defendip vs to byleuen panne is pere no glorie in no wyse. For what sholde pilke glorie ben. for he of whom pis glorie is seid to be nis ry3t nouf in no wise. 1605 and 3if pe soule whiche pat hap in it self science of

...
But if the soul is immortal when it leaves the body, it takes no thought of the joys of this world.

DEATH PUTS AN END TO RENOWN.

[BOOK 2.  MET. 7.]

[The 7th Metre.] Let him who seeks fame, thinking it to be the sovereign good, look upon the broad universe and this circumscribed earth; and he will then despise a glorious name limited to such a confined space.

Will splendid titles and renown prolong a man's life?

In the grave there is no distinction between high and low.
Where is the good Fabricius now? Where the noble Brutus, or stern Cato?

Their empty names still live, but of their persons we know nothing.

Fame cannot make you known.

1609 nou^t han—nachthanne 1610 from—fro 1610—1612 [as — world] — from C.
1615 Lete—Lat loke—looken 1616 sete—Cyte 1617 be—ben

1619 Who so pat wip overbrowyng pou^t only be^pt glorie of name. and weni^ pat it be souereyn be good

1620 Lete hym loke vpon pe brode shewyng contreys of pe heuen. and vpon pe streite sete of pis erpe. and he shall be ashamed of pe eneres of his name. pat may nat fulfill pe litel compas of pe erpe. ¶ O what coueiten proude folke to liften vpon hire nekkes in ydel and dedely 30k of pis worlde. ¶ For al pou^3 [pat] renounbe y-spradde passyng to ferne poeples gop by dyuerse tongs. and al poug grete houses and kyn-

1623 redes shyne wip clere titles of honours. 3it na^peles deep dispise^ al heye glorie of fame. and deep wrappe^ to gidre pe heye heuedes and pe love and make^ egal and euene pe heyest[e] to pe lowest[e]. ¶ Where wonen now pe bones of trewe fabrieci. what is now brutus or stiern Caton pe pinne fame 3it lastynge of hir ydel names is markid wip a fewe lettres. but al poug we han knowen pe faire wordes of pe fames of hum. it is nat 3euen to knowe hem pat ben dede and

1629 al ha^we we han knowen pe faire wordes of pe fames of hum. it is nat 3euen to knowe hem pat ben dede and consumptc of pis erpe. and be^st pat ben dede and

1635 whan o cruel day shal rauishe 30w. pat is pe secunde deep dwellyng in 30w. Glosa. pe first deep he cleipi

1619 vpon—vp 1620 and dedely—in thededly 1621 y-spradde—ysprad (bat)—from C. ferne—MS. serue, C. ferne gob—MS. gope, C. goth 1622 and (2)—or 1623 shyne—shyuen 1623 cleri—cler 1624 al—all 1626 heyest[e]—heyoste lowest[e]—loweste 1628 stiern—MS. stiern, C. stiern 1632 consumpt—consumpte 1634 lenger—longers

goode werkes vnbounden fro pe prisoun of pe erpe wende^ frely to pe heuen. dispise^ it nou^t han alle erpely ocupacions. and beyne in heuene reiose^ pat it is exempt from alle erpely pinges [as wo seith / thanne reketh the soale of no glorye of renoun of this world].

QUICUMQUE SOLAM MENTE.

Glosa. pe first deep he cleipi
ADVERSE FORTUNE IS BENEFICIAL.

here pe departynge of pe body and pe soule. and pe secunde deep he clepep as here, pe styntynge of pe renoune of fame.*

SET NE ME INEXORABLE CONTRA.

It will be effaced by conquering Time, so that death will be doubly victorious.

* The next three chapters are from the Camb. MS.

[The viij prose.] 'But do not believe Philosophy, 'that I am an im- plausible enemy to Fortune. This inconstant dame sometimes deserves well of men. when she appears in her true colours. And what I say may perhaps ap- pear paradoxical. That is, that adverse fortune is more beneficial than prosperous fortune. 1650

The latter lies and deceives us, the former dis- plays her natural inconstancy.

That deceives us, this instructs us; that, by a fal- lacious show of good, enslaves the mind; this, by the knowledge of her fickleness, frees and absolves it.

The one is wavering and incapable of reflection, the other is staid and wise through experience of adversity.

Lastly, prosperous fortune leads men astray. Adversity teaches them wherein real happiness consists. It renders us no inconsiderable service in enabling us to recognize our true friends.

1668
1669 tune hath departyd and vncoeryd to the bothe the
certeyn vysages and ek the dowtos visages of thy
celawes // whan she departyd away fro the / she took
away hyr frendes and lafte the thyne frendes // now
whan thow were ryche and welleful as the semede / with
how mochel woldesthow han bowht the fulle know-
ynge of this // pat is to seyn the knowynge of thy
verray frendes // now pleyne the nat thanne of Rychesses
I-lorn syn thow hast fowndyn the moste presyos kynde
of Rychesses pat is to seyn thy verray frendes.

QUOD MUNDUS STABILI FIDE.

That pe world with stable feith / varieth acordable
chaungynges // pat the contrarys qualite of element;
holden amonge hem self alianace perdurable / pat phebus
the sonne with his goldene chariet / bryngeth forth the
rosene day / pat the mone hath commaundament ouer the
nyhtes // whiche nyhtes hesperus the eu sterre hat browt://
pat pe se gredy to flowen constreyneth with a certeyn ende
hise floodes / so pat it is nat 1[e]ueful to strechche hise
brode termes or bowndes vp-on the erthes // pat is to seyn
to couere alle the erthe // Al this a-cordauence of things
is bownden with loue / pat gouerneth erthe and see /and
hath also commaundement to the heuenes / and yf
this loue slakede the brydelis / alle things pat now
louen hem to gederes / wolden maken a batayle conten-
yuely and stryuen to fordoon the fasoun of this worlde / the
which they now leden in acordable feith by fayre
moeuynge // this loue hault to gideres peoples Ioyyned
with an hooly bond / and knytteth sacrement of mar-
yages of chaste lourues // And lour enditeh lawes to
trewe felawes // O welleful weere mankynde / yf thilke
loure pat gouerneth heuene gouerned[e] yowre corages /

EXPLICIT LIBER 2°.

1690 hath—H. he hath
INCIPIT LIBER 3va

IAM CANTUM ILLA FINIERAT.

By this she hadde endid hire songe / when the sweetnesse of hire ditee hadde thorw perced me pat was desirous of herkninge / and .I. astoned hadde yit streythe myn Eres / pat is to seyn to herkne the bet / what she wolde seye // so pat a litel here after .I. seyde thus // O thou pat art souereyn comfort of Angwissos corages // So thou hast remounted and noryshed me with the weyhte of thy sentences and with delit of thy syngyne // so pat .I. trowe nat now pat .I. be vpnyrally to the strokes of fortune / as who seyth. .I. dar wel now suffren al the assauetes of fortune and wel deffende me fro hyr // and tho remedies whyche pat thow seydest hire byform weren ryht sharpe Nat onlly pat .I. am nat agrysen of hem now // but .I. desiros of herynge axe gretely to heeren tho remedyes // than seyde she thus // pat feelede .I. ful wel quod she // when pat thow ententyf and stylle ranysshedest my wordes // and .I. abood til pat thow haddest swych habyte of thy thought as thow hast now // or elles tyl pat .I. my self had[de] maked to the the same habyt / which pat is a moore verray thinge // And certes the remenaunt of things pat ben yit to seye / ben swyche // pat fyrst when men tasten hem they ben bytynge / but when they ben resseyuyd with-inne a whyht than ben they swete // but for thow seyst pat thow art so desirous to herkne hem // wit[h] how gret brennyngye woldesthow glown / yif thou wystery whyder .I. wol leden the // whydyre is pat quod .I. // to thilke verray welefulnesse quod she // of whiche thynge herte dremeth // but for as moche as thy syhte is ocupied and disturbed / by Imagynasyon of herthely thinges / thow mayst nat yit sen thilke selue welefulnesse // do quod .I. and shewe [The fyrste prose.] Philosophy now ended her song. I was so charmed that I kept a listening as if she were still speaking.

At last I said, O souereyn comforter of dejected minds, how much hast thou re-freshed me with the energy of thy discourses, so that I now think myself almost an equal match for Fortune and able to resist her blows. I fear not, therefore, these remedies, but earnestly desire to hear what they are.

1713

P. When I per-cieved that, silent and attentive, you received my words, I expected to find such a state of mind in you, or rather, I created in you such an one. What remaines to be said is of such a nature that when it is first tasted it is pungent and un-pleasant, but when once swal-lowed it turns sweet, and is grateful to the stomach. But because you say you would now gladly hear, with what desire would you burn if you could imagine whither I am going to lead you? B. Whither is that, I pray? P. To that true felicity, of which you seem to have but a faint fore-taste.

1702 streythe—R. strenghed | 1718 had[de]—H. hade
1712 am nat—H. nam nought
But your sight is clouded with false forms, so that it cannot yet behold this same felicity.

B. Show me, I pray, that true happiness without delay.

P. I will gladly do so at your desire, but I will first describe that false cause (of happiness), so that you may be better able to comprehend the exact model.

* Here the Add. Ms. begins again.

[The first metaphor.] He who soweth must first clear the ground of useless weeds, so that he may reap an abundant harvest. Honey tastes all the sweeter to a palate disgusted by sensual flavours.

The stars shine all the clearer when the southern showery blasts cease to blow. When Lucifer has chased away the dark night, then Phoebus mounts his gay chariot.

So you, beholding the false felicity, and withdrawing your neck from the yoke of earthly affections, will soon see the sovereign good.

[The 2nd prose.] Philosophy, with a serious air, and appearing to collect herself, and to rouse up all her faculties, thus began.

All the cares and delights of men seek one end—happiness.

[* fol. 15 b.]*

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1734 wol—H. shalle
1739 wol—wole
Feld—fled
1740 delwyer—deluere of—fro
hook—hook
1741 bushes—busses
Ferme—fern
Corne—Korn
1743 firste—first

1748 wolle—wyckyd
1744 wynde—wynd
His—hise
1745 hape—MS. hape
1746 feirer—fayere
1748 horse—hors
Rygt—And Ryght
1748 fals[e]—false
bygynne—bycyn
Wipdrawe—with draven

1748 nek[ke]—nekke
1748 afterwaarde—afterward
1750 entre—entren
1751 fastned[e]—fastned
Wipdraw—MS. Wipdrawen, C. with drawen
1753 sete—Cyte
1756 enforced—enforcen

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AWAY WITH FALSE FELICITY!

®QUI SERERE INGENIUM.

† Who so wil sowe a felde plentious. lat hym first
deluyer it of pornes and kerue asondre wip his hooke
he bushes and he ferne so pat he corne may komen heuy
of eres and of greina. hony is he more swete yif moupes
han firste tastid sauoures pat ben wikke. † he sterres
shyen more agreably whan he wynde Nothus letip his
ploungy blastes. and after pat lucifer he day sterre hap
chased awey he derke nyzt. he day he feirer ledip he
rosene horse of he sonne. † Ryzt so pou byholdyn
goodst firste fals[e] goodes. bygynne to wipdrawe pi nek[ke]
fro he 3ok of erply affecciouns. and afterwarde he
verrey goodes shollen entre in to pi corage. 1750

TUNC DEFIXO PAULULUM.

O fastned[e] she a lytel he syzt of hir eyen and wip-
drow hir ryzt as it were in to he streite sete of hir
pouzt. and bygan to speke ryzt pus. Alle he eures
quod she of mortal folk whiche pat traualen hem in
many manere studies gon certys by diuere weies.

† But napeles pei enforced hem *to come oonly to on
ende of blisfulnesse [And blysfulnesse] is swiche a goode pat who so hap geten it he ne may ouer pat no ping more desire. and pis ping for sope is pe souereyne good pat conteneip in hym self al manere goodes. to pe whiche goode yf pere failed[e] any ping. it myst[e] nat ben souereyne goode. ¶ For pan were pere som goode out of pis ilke souereyne goode pat myst[e] ben desired. Now is it clere and certeyne pan pat blisfulnesse is a perfitt estat by pe congregacioun of alle goodes. ¶ pe whiche blisfulnesse as I hawe seid alle mortal folke enforcen hem to geten by dyuerse weyes. ¶ For-whi pe couetise of verray goode is naturally y-plainted in pe hertys of men. ¶ But pe myswandryng error myslidip hem in to fals[e] goodes.

¶ of pe whiche men some of hem wenen pat souereynge goode is to lyue wip outen nede of any ping. and traveilen hem to ben habundaunt of rychesse. and some oper men demen. pat souerein goode be ferto be ryzt digne of reuerences. and enforcen hem to ben reuerenced among hir ney3bours. by pe honours pat pei han ygeten ¶ and some folk per ben pat halden pat ryzt heyz power to be souereyn goode. and enforcen hem ferto reogn or ellys to ioignen hem to hem pat reogn. ¶ And it semep to some oper folk pat noblesse of renoun be pe souerein goode. and hasten hem to geten glorious name by pe artes of werre or of pees. and many folke mesuren and gessen pat souerein goode be ioye and gladnesse and wenen pat it be ryzt blisful [thyenge] to ploungen hem in uoluphtuous delit. ¶ And per ben folk pat entearchaung hem pe causes and pe endes

True happiness is that complete good which, once obtained, leaves nothing more to be desired. It is the sovereign good, and comprehends all others. It lacks nothing, otherwise it could not be the supreme good. Happiness is, therefore, that perfect state, in which all other goods meet and centre. It is the object which all men strive after. A desire of the true good is a natural instinct, but error misleads them to pursue false joys.

1769
Some, imagining the supreme good to consist in lacking nothing, labour for an abundance of riches; others, supposing that this good lies in the reverence and esteem of their fellow men, strive to acquire honourable positions. There are some, again, who place it in supreme power, and seek to rule, or to be favoured by the ruling powers. There are those who fancy fame to be the height of happiness, and seek by the arts of war or peace to get renown. Many there are who believe nothing to be better than joy and gladness, and think it delightful to plunge into luxury.

1773 some—som goode be—good ben 1774 be—ben 1775 ney3bours—neshhebors 1776 halden—holden 1777 heyz—hehy to—omitted goode—good 1780 goode—good 1781 or—aund 1782 folke—folk goode—good 1783 be—by 1784 [thyenge]—from C.
Some there are who name these causes and ends interchangeably, as those who desire riches as a means of getting power; or who desire power in order to get money or renown. If they do they have a particular end in view. Nobility and popular favour are sought after by some in order to become famous. By others, wives and children are only desired as sources of pleasure. Friendship must not be reckoned among the goods of fortune, but among those of virtue, for it is a very sacred thing. All else are desired either for the power or pleasure they afford.

1802

The goods of the body fall under the same pre-destination. Strength and a good stature seem to give power and worthiness. Beauty and swiftness give glory and fame; and health gives delight. In all these happiness alone is sought. What a man most wishes for, that he esteems the supreme good, which, as we have defined, is happiness. Thou hast now before thee a view of human felicity (falsely so called), that is, riches, honours, power, glory, and delight, which last Epicurus.

1756 rychesse—richesses
1757 delices—delites
1759 ofer—othre
cf.—all
1790 [of]—from C.
1794 shollen—sholden
1795 be—tho
1751 power—pothr
1801 swiftenesse—swiftnesse
1803Thin—MS. thine, C.

of pise forside goodes as ðei ðat desiren rychesse to han power and delices. Or ellis ðei desiren power forto han moneye or for cause of renown. ¶ In ðis pinges and in swyche ðer pinges is tourned al þe entencion of desirynes and [of] werkes of men. ¶ As þus.

¶ Noblesse and favoure of poeple which þat þiueþ as it semeþ a manere clerennesse of renown. ¶ and wijd and children ðat men desiren for cause of delit and mirinesse. ¶ But forþþe frendes ne shollen nat ben rekkened amonþe þe goodes of fortune but of vertue. for it is a ful holy manere ping. alle þis oþer þinges forþþe ben taken for cause of power. or ellis for cause of delit. ¶ Certis now am I redy to referen þe goodes of þe body to þise forside þinges abouen. ¶ For it semeþ þat strengþe and greetnesse of body þeuen power and worpinesse. ¶ and þat beaute and swiftenesse þeuen noblesse and glorie of renown, and hele of body semeþ þiuen delit. ¶ In alle þis pinges it semeþ oonly þat blisfulnesse is desired. ¶ For-whi þilke ping þat every man desireþ moost ouer alle þinges. he demþ þat be þe souereynge goode. ¶ But I haue diffinþ þat blisfulnesse is þe souereynge goode. for whiche every wyþt demþ þat þilke estat þat he desireþ ouer alle þinges þat it be þe blisfulnesse. ¶ Now hast þou þan byforne [thy eyen] almost al þe purposed forme of þe welfulnesse of mankynde. þat is to seyne rychesse. honours, power, glorie. and delit., þe whiche delit oonly con- sidered Epicurus Inged and establisseþ. þat delit is þe souereynge goode. for as myche as alle oþer þinges as hym þouþ[þ] by-refte awye ioie and myrþe from þe herte. ¶ But I retouren æzyne to þe studies of meen.

1811 seyne rychesse—seyn Rychesse
1814 souereynge goode—souereyn good
1815 myche—moche
1817 oþer—othre
1818 þouþ[þ]—thowhte
1819 fram—from
1819 æzyne—ayeþn
of which men be corage alwey rehersip and seekep be souereyne gode of alle be it so pat it be wip a derke memorie [but he not by whiche pape he may retourne home to hys house. ¶ Semeü it panne pat folk folyen and erren pat enforcen hem to haue nede of no ping ¶ Certys per nys non oper ping pat may so weel per-fourmy blissfulnessse as an estat plenteuous * of alle goodes pat ne hap nede of none oper ping, but pat it is suffissant of hym self. unto hym self and folyen swayche folk panne. pat wenen pat pilke ping pat is ryȝt gode. pat it be eke ryȝt worpi of honour and of reuerence. ¶ Certis nay. for pat ping nys neyper foule ne worpi to ben disposed pat al pe entencion of mortel folke trauaille forto geten it. ¶ And power auȝte[e] nat pat eke to be rekened amongs goodes what ellis. for it nys nat to wene pat pilke ping pat is most worpi of alle pinges be feble and wip out strengpe and clernesse of renoun auȝte pat to ben disposed. ¶ Certys per may no man forsake pat al ping pat is ryȝt excellent and noble. pat it ne semeü to be ryȝt clere and re-nomed. ¶ For certis it nedip nat to seie. pat blissfulness be anguissous ne dreri ne subgit to greuances ne to sorwes. syn pat in ryȝt litel pingus folk seken to haue and to vesen pat may deliten hem. ¶ Certys pise ben pe pinges pat men wolen and desyen to geten, and for pis cause desiren pei rycheys. dignites. regnes. glorie and delices ¶ For berpy wenen pei to han suffi-saunce honour power. renoun and gladnesse. ¶ panne is it goode. pat men seken þus by so many dyuerse studies. In whiche desijr it may lyȝtly be shewed.

1818 souereyne goode—souer-e-
1823 pourenee—performe
1825 hap—MS. hape
1827 pilk—thilke
1829 gode—good
1829 foule—fowl
1830 al—welneyh alle
1831 trauaille—trauaylen
1832 be—ben
1833 ou—owte
1835 auȝte—owhte
1836 ai—alle
1837 be—ben
cleere—cleer
1843 rycheys—Rychehes
1846 gode—good
1847 be—ben
of the tree is the strength of nature. For how so pat
men han dyuerse sentences and discordyng algates men
accordyn alle in lyuynge pe ende of goode. 1850

QUANTAS RERUM FLECTAT.

I T likep me to shew[e] by subtil songe wip slakke and
delitable soum of strenges how pat nature my3ty en-
clinep and flittep gouernement3 of pinges ¶ and by
whiche lawes she purueiable kepip pe grete worlde. and

1855
yet, if he once
taste blood,

his savage in-

1859
stricts revive,

and his keeper
falls a victim to
his fury.
[li]
If the cazed bird
though daintily fed,
got a sight of the
pleasant
grove where she
was wont to sing,

1870
she will spren
her food, and
pine for the
beloved woods.

[lii]
The sapling, bent
down by a mighty

1848 grete—gret
1849 algates—Allegates
1850 goodde—good
1851 showe—shew
1854 whiche—MS. swiche, C.
whyche
sworde—world
1856 be—ben
vnbounden—vnbounden

1857 fayre
1860 [betynge]—from C.
1862 passé—passed
1864 from—fram
vnbounden—vnbownde
1865 to-teren—to-torn
tobe—toth
1867 Iangland—Iangelynge
1869 streit—streyht

1870 pleynge—MS. pleynge, C.
pleynge
bonnes—byynesse
honied[e]—honyede
1872 oule—owt
1873 agreable—agreables
1874 fete—feot
1875 twitrip—twiterith
strengthened redely their cropp or adoun, but if they had been left alone it went out of itself. Therefore the sun rises in the westene waves return to the east and all is fulfilled.

Alas! these pinges seken asein in to hir propre cours, and alle pinges reioisen hem of hir returnynge asein to hir nature ne noon ordinaunce nis bytaken to pinges but pat pat hap ioygnynge e endynge to be bygynnynge. and hap makid pe cours of it self stable pat it chaungyn nat from hys propre kynde. 1887

VOSQUE TERRENA ANIMALIA.

*|Ertis also 3e men pat ben erpeliche bestes dremen alwey [youre bygynnynge] al pou it be wip a pinne ymaginacioun. and by a maner pouzt al be it nat clerly ne perfittly 3e looken from a ser til pilk verry fyn of blisfulnesse. and perefore pe naturel entencioun ledex 3oow to pilk verry good. But many manere errors mistournip 3oow per fro. |Consider also now yif pat be pilke pinges by whiche a man wenip to gete hym blisfulnesse. yif pat he may comen to pilke ende pat he weneip to come by nature. |For yif pat moneye or honours or pise ope forseide pinges bryngen to men swiche a ping pat no goode ne faillie hem. ne sempel faillie. |Certys pan wil I graunt[e] pat pei ben made blisful. by pilke pinges pat pei han geten. But yif so be pat pilke pinges ne mowe nat perfourmen pat pei by-heten and pat pe be deute of many goodes. |Showep it nat pan clerly pat fals beaute of blisfulnesse is knowe and a-teint in pilke pinges. |First and forward pou pi self pat haddest

1877|croppe—crop
1878|hande—hand
1880|faillie—fallath
1881|cart—carte
1885|hap—MS. hape
1885|ioignynge—loyned
1888|hap—MS. hape [from C.]
1899|youre bygynnynge—al—MS. as, C. Al
1904|from—fram
1905|be—omitted
1907|til pilke—to thylike
1910|be—omitted
1919|pilk—thylike
1896|gete—geten
1899|swiche—swych
1901|ges—good
1900|wol—wole
1904|grau[n]e—grannte
1905|manye—manye
1907|clerely—clery
1905|frals—false
1905|knowe—known
In your prosperity were you never annoyed by some wrong or grievance?

R. I must confess that I cannot remember ever being wholly free from some trouble or other. R. That's quite true. P. Then you did desire the presence of the one and the absence of the other? R. I confess I did. P. Every man is in need of what he desires. R. Certainly he is. P. If a man lack anything can he be supremely happy? R. No. P. Did you not in your abundance want for somewhat? R. What then if I did? P. It follows that riches cannot put a man beyond all want, although this was what they seemed to promise. Money may part company with its owner, however unwilling he may be to lose it. R. I confess that's true. P. It ought to be confessed when every day we see might prevailing over right. From whence springs so much litigation, but from this, that men seek to re-

haboundances of rychesesses nat long agon. ¶ I axe if pat in pe haboundance of alle pilk[e] rychesesses you were neuer anguishous or sorry in pe corage of any wrong or greuance pat by-tidde pe on any syde.

¶ Certys quod I it remembrep me nat pat euere I was so free of my poût. pat I ne was al-wey in anguyshe of somwhat. pat was pat pou lakkedest pat pou norleste han lakked. or ellys pou haddest pat pou norleste han had. ryzt so is it quod I pan. desiredest pou pe presence of pat oon and pe absence of pat oper. I grant[e] wel quod .I. for sope quod she pan nedip pe somwhat pat every man desirep. pe per nedip quod I. ¶ Certis quod she and he pat hap lakke or nede of a wyzt nis nat in every way suffisaunt to hym self. no quod .I. and pou quod she in alle pe plente of pe rychesse haddest pilke lak of suffisaunce. ¶ what ellis quod .I. ¶ panne may nat rychesse maken pat a man nis nedy. ne pat he be suffisaunt to hym self. and pat was it pat pei byhysten as it seme. ¶ and eke certys I Rowe pat pis be gretly to consydered pat money ne hap nat in hys owen kynde pat it ne may ben by-nomen of hem pat han it mangre hem. ¶ I by-knowe it wel quod I. ¶ whi shooldest pou nat by-knowen it quod she. whan every day pe strenger folke by-nymen it fram pe febler maugre hem. ¶ Fro whennes komen ellys alle pise foreine compleintes or quereles of pleyngus. ¶ But for pat men axen azeine her moneye pat hap be by-nomen hem by force or by gyly. and alwey maugre hem. ¶ Ryt so it is quod I. pan quod she hap a man nede to seken hym foreyne helpe by whiche he may defende hys moneye, who may say nay
RICHES BRING ANXIETIES. 71

1959. [† Certis quod she and hym nedip no helpe yif he ne hadde no moneye pat he my3[e] loose. [† pat is doutles quod .I. ūanne is pis ping turned in to pe con-trarie quod she ‡ For rychesse pat men wenen sholded make suffissance. pei maken a man raper han nede of foreine helpe. ‡ which is pe manere or pe gise quod she pat ryche may dryuen away nede. † Riche folk may pei neiøer han hungre ne prest. pise ryche men may pei feele no colde on hir lymes in wynter. † But pou wilt anwere pat ryche men han y-nou3 wher wip pei may staunche her hunger, and slaken her prest and don away colde. † In pis wise may nede be com-forted by rychesses. but certys nede ne may nat al outerly be don away. for pou3 pis nede pat is alwey gapynq and gredy be fulfilled wip rychesses. and axe any ping 3it dwellep ūanne a nede pat my3[e] ben ful-
maked. † I holde me stille and telle nat how pat lites ping suffisep to nature. but certys to auarice yno3 ne suffisep no pinge. *‡ For syn pat rycheke ne may nat al don away nede. but rychesse maken nede. what may it ūanne be pat 3e wenen pat rychesses mowen zeuex 3ow suffissance.

1950. [The 3e Metur.] The rich man, had be a river of gold, would never rest content. Though his neck be loaded with precious pearls, and his fields be covered with lu-


1940. [B. Nothing is more true. P. Then man needs the assistance of others in order to keep his riches. If he had no money to lose he would not stand in need of this help? B. That is beyond all doubt. P. Then the very reverse of what was expected from riches takes places? For riches add to a man's necessities. Tell me how do riches drive away necessity? Are not rich men liable to hunger, thirst, and cold? You will say that the rich have wherewithal to satisfy these wants. By riches indulgence may be alleviated, but they cannot satisfy every want. [* fol. 17.] Even if gaping and greedy necessity be filled with riches, yet some craving will remain. A little suffices for nature, but avarice never has enough. If riches, then, add to our wants, why should you think that they can supply all your necessities?]

1938. [nedip no helpe—nedede non help 1939 my3[e]—myhte 1940 doules—dowties 1941 rychesse—Rychesesses 1943 helpe—help whiche—whych 1944 rychesse—Rycheesse dryuen—dryue 1945 hungre—hungyr prest—thurst


1959. [The 3e Metur.] The rich man, had be a river of gold, would never rest content. Though his neck be loaded with precious pearls, and his fields be covered with lu-


1940. [B. Nothing is more true. P. Then man needs the assistance of others in order to keep his riches. If he had no money to lose he would not stand in need of this help? B. That is beyond all doubt. P. Then the very reverse of what was expected from riches takes places? For riches add to a man's necessities. Tell me how do riches drive away necessity? Are not rich men liable to hunger, thirst, and cold? You will say that the rich have wherewithal to satisfy these wants. By riches indulgence may be alleviated, but they cannot satisfy every want. [* fol. 17.] Even if gaping and greedy necessity be filled with riches, yet some craving will remain. A little suffices for nature, but avarice never has enough. If riches, then, add to our wants, why should you think that they can supply all your necessities?]

1938. [nedip no helpe—nedede non help 1939 my3[e]—myhte 1940 doules—dowties 1941 rychesse—Rychesesses 1943 helpe—help whiche—whych 1944 rychesse—Rycheesse dryuen—dryue 1945 hungre—hungyr prest—thurst


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The deformities of wicked men would be less apparent if they were in more obscure situations. Would you free yourself from peril by accepting a magistracy along with decorum and informer?

1980

Honours do not render undeserving persons worthy of esteem. If you find a man endowed with wisdom you lyuep. ne pe ly3t[e] rycheesses ne shal nat benem hym compaignie whanne he is dede.

1967

SET DIGNITATIBUS.1

But dignitees to whom pei ben comen make pei hym honorable and reuercnt. han pei nat so grete strengpe pat pei may putte vertues in pe hertis of folk. pat vsen pe lordshipes of hem, or ellys may pei don awey pe vices. Certys pei [ne] ben nat wont to don awey wikkednesses, but pei ben wont raper to shew[en] wikkednesses. and per of comep it pat I haue ry3t grete desdeyne. pat dignites ben 3euen ofte to wicked men. ¶ For whiche ping catullus clepid a consul of Rome pat hy3t nonius postum. or boch. as who seip he clep[p] hym a congregacioun of uices in his brest as a postum is ful of corrupcioun. al were pis nonius set in a chayere of dignitee. Sest pou nat pan how gret vyleyne dignitees don to wikked men. ¶ Certys vnworipines of wikked men sholde ben pe lasse ysen yif pei nere renomed of none honours. ¶ Certys pou pi self ne my3test nat ben brouzt wip as many perils as pou my3test suffren pat pou woldest bere pi magistrat wip decorat. pat is to seyn. pat for no peril pat my3t[e] bi-fallen pe by pe offence of pe kyng theodorik pou noldest nat ben falawe in gouernaunce with decorat. whanne pou say[e] pat he had[de] wikkid corage of a likerous shrewde and of an acusor. ¶ Ne I ne may nat for swiche honours Iugen hem worpi of reuercence pat I deme and holde vnworpi to han pilke same honours. ¶ Now yif pou saie a man pat pou be fulfilled of wisdom. certys pou

1968 ly3t[e]—lyhte 
shal—shol
1967 dede—deld
1963 make—maken
1969 grete—gret
1972 [me]—from C.
ben—be
1972, 1973 wikkednesses — wikkionednes
1973 to—omitted
shew[en]—shewen
1974 come[n]—comth
1974 grete desdeyne — gret desdain
1976 whiche—which
1977 hy3t—lyhte
nonius—MS. vonnus, C.
nomyus
boch—MS. bohe, C. boch
clep[p]—clepyd
1979 nonius—MS vonnus, C.
nomyus
set—MS. sette, C. set
1980 Sest pou—Sesthow
1988 ysen—ysen, C. I-sene
1989 boch—boch
1990 ban—thanne
vyleyne—folyne [ynesse
1981 vnworipines—vnworth-
1983 ben—be
1985 ysen—ysen, C. I-sene
1984 many—manye
1985 bere—heren
1986 my3t[e]—myhte
1987 be (2)—omitted
1988 whanne—whan
1989 say[e]—saye
had[de]—hadde
ne mystest nat demen pat he were vnworpi to be honour. or ellys to pe wisdom of whiche he is fulfilled. No quod I. ¶ Certys dignitees quod she appertienen properly to vertue. and uertue transporte dignite anon to pilke man to whiche she hir self is conioigned. ¶ And for as moche as honours of poeple ne may nat maken folk dignes of honour. it is wel seyn clerly pat pei ne han no propre beaute of dignite. ¶ And 3it men auten take more hede in pis. ¶ For if it so be pat he is most out cast pat most folk dispisen. or as dignite ne may nat maken shrewes worpi of no reuercens. pan makep dignites shrewes more dispised pan presied. pe whiche shrewes dignit[e] schewep to moche folk ¶ and for sope nat vnpuissed. pat is forto sein. pat shrewes reuengen hem a3einward vpon dignites. for pei zelden a3ein to dignites as gret gerdoun when pei byspotten and defoulen dignites wip hire vylenie. ¶ And for as moche as pou mow[e] knowe pat pilke verray reuercence ne may nat komen by pe shadowy transitorie dignitees. vndirstonde now pis. yif pat a man hadde vse and hadde many manere dignites of consules and were komen perauenture amonges strange nacionous. sholde pilke honour maken hym worshipful and redouted of 2016 straunge folk ¶ Certys yif pat honour of poeple were a natrell zifte to dignites. it ne myzte neuer cesen nowher amonges no manner folke to done hys office. ¶ Ry3 as fire in euer contra ne stinte pat to en chaufen and *to ben hote. but for as myche as forto be holden honorable or reuenent ne comeyp nat folke of deem him worthy of respect and of the wisdom which he professes. B. I could not do otherwise. ¶ Virtue has her proper worth, which she ever transfers to her votaries. Honours conferred by the populace do not make men worthy of them, for they have no intrinsic merit to bestow. Dignities conferred upon shrewes only make their vices the more conspicuous. Nor do dignities themselves escape without injury; for worthless men take their revenge upon them, and defile them by their contagious villanies. 2009 These shadowy honours have nothing in their nature to procure respect; for if a man, having borne the honours of the consulate, should go among barbarians would this honour gain him their respect? 

If respect were an attribute of honour it would infallibly bring esteem everywhere, just as heat is ever an attribute of fire.
DIGNITIES DO CONFER ESTEEM.

opinions of men, and vanish when they come among those who do not esteem them, that is, among foreign nations.

2027

Do they always endure in those places that gave birth to them?

The Praetorate was once a great honour, but now it is only an empty name and a heavy expense.

What is more vile than the office of the superintendency of provisions?

That which hath no innate beauty must lose its splendour or value according as popular opinion varies concerning it.

If dignities cannot confer esteem, if they become vile through filthy shrews, if they lose their lustre by the change of times, if they become worthless by the change of popular opinion, what beauty do they possess which should make them desirable, or what dignity can they confer on others?

[The 4th Metre.] Nero, though invested with the purple and adorned with pearls, was hated by all men.

hir propre strenghe of nature, but only of pe fals[e] opinione of folk. pat is to sein. pat wenen pat dignites make folk digne of honour. An on perfore when pat p[ei] comen per as folk ne knowen nat pilke dignites.

her honours vanissen away and pat on oon. but pat is a-mong straunge folk. maist pou sein. but amongus hem pat p[ei] weren born duren pilk[e] dignites alwey.

¶ Certys pe dignite of pe prouostrie of Rome was somtyme a grete power. now is it no ping but an ydel name. and pe rente of pe senatorie a grete charge. and yif a whist somtyme hadde pe office to taken he[de] to pe vitailes of pe poole as of corne and what opere pinges he was holden amonges grete. but what ping is more nowe out cast pann[e] pilke prouostrie ¶ And as I haue seid a litel here byforne. pat pilke ping pat h[ap] no propre beaute of hym self rescyeunp somtyme pris and shinynge and somtyme lesip it by pe opinione of vsaunces. ¶ Now yif pat dignites pann[e] ne mowen nat maken folk digne of reuereuce. and yif pat dignites xenen foule of hir wille by pe fil[e] of shrewes. ¶ and yif pat dignites lesen hir shynynge by chaungynge of tymes. and yif pei xenen foule by estimaic[io]n of poole. what is it pat pei han in hem self of beaute pat aust[e] ben desired. as who seip none. pann[e] ne mowen pei jienen no beaute of dignite to none oper. 2047

QUAMUIS SE TIRIO.

A be it so pat pe proude nero wip al his woode luxurie kembed hym and apparailled hym wip faire purpers of Tirie and wip white perles. Algates zitte throf he
hateful to alle folk. If pis is to seyn pat al was he by-
hated of alle folk. If jitte pis wicked Nero hadde gret
lordship and 3af somtyme to pe dredeful senatours pe
vnworshipful setes of dignites. If vnworshipful setes
he clepeth here fore pat Nero pat was so wikked 3af po
dignites. who wolde panne resonably wenen pat blysful-
nesse were in swiche honours as ben zeuen by vicious
shrewes.

AN UERO REGNA.

B vt regnes and familiarites of kynges may peri maken a
man to ben mystye. how ellys. If whanne hir
blysfulnesse dureb perpetuely but certys pe olde age of
tyme passeb. and eke of present tyme now is ful of en-
samples how pat kynges pat han chaunged in to
wrechednesse out of hir welefulnesse. If O a noble ping
and a cler ping is power pat is nat founden mystye to
kepe it self. If And yif pat power of realmes be auctour
and maker of blisfulnesse. yif pilke power lakkeb on
any side. amenusib it nat pilke blisfulnesse and bryngeb
in wrechednesse, but yif al be it so pat realmes of man-
kynde strechten broode. jit mot per nede ben myche
folk ouer whiche pat every kyng ne haþ no lordshipe
ne comandeib If and certys vpon pilke syde pat
power failleb whiche pat makib folk blisful. ryþi on pat
same side nowpower entrip vndirneþ pat makeþ hem
wrenches. If In pis manere panne moten kynges han
more porcius of wrechednesse pan of welefulnesse.

A tyranta pat was kyng of sisile pat hadde assaied
pe peril of his estat shewido by similitude pe dredes
of realmes by gastnesse of a swerde pat heng ouer pe
heued of his familiar. what ping is pan pis power pat

[The 5th prose.]

P. Do kingdoms
and a familiarity
with princes
make a man
mighty?
B. Why should
they not if they
are durable?
P. Past ages, as
well as the
present, furnish us
with many ex-
amples of princes
who have met
with dismal re-
verses of fortune.
0 then how noble
and glorious a
thing is power
that is too weak
to preserve itself?
If dominion
brings felicity,
then misery will
follow if it be
defective.
But human rule
has its limits,
therefore wher-
ever power ceases
there impotence
enters, bringing
misery along
with it.

2054
Kings, therefore,
behave a larger por-
tion of misery
than of felicity.
Dionysius of
Sicily, conscious
of this condition,
exhibited the
fears and cares of
royalty by the
terror of a naked
sword hanging

2051 Yet he had lord-
ship, and gave to
the senators the
dishonour'd seats
of dignity.
Who then can
think that felicity
resides in honours
given by vicious
shrews?

2057
may nat don awey þe bytynges of besiness ne escheu þe prikke of drede. and certys ȝit wolden þe lyuen *in sykernes. but þe may nat. and ȝit þe þe glorifien hem in her power  g Holdest þou þan þat pilk[e] man be myȝty þat þou seest þat he wolde don þat he may nat don.  g And holdest þou þan hym a myȝty man þat hap environed hisy sydes wip men of armes or serauntes and dereþp more [hem] þat he makeþ agast. þen þei drenen hym. and þat is put in þe handes of hisy serauntes for he sholde same myȝty but of familiers [or] serauntes of kynges.  g what sholde I telle Þe any þing. syn þat I my self haue shewed þe þat realms hem self ben ful of gret feblenesse. þe whiche familiers certis þe real power of kynges in hool estat and in estat abated ful [ofte] proveþ adoun.  g Nero constrineþ[e] his familier and his maistre seneca to chesen on what deep he wolde deien.  g Antonius comaundid[e] þat knytþis slowen wip her swerdís Papinian his familier whiche Papinian had[de] ben long tymge ful myȝty a-monges hem of þe courte. and ȝit certis þei wolde boþe han renounced her power. of whiche [two] senek enforced[e] hym to jiuen to Nero his rychesses. and also to han gon in to solitarie exil.  g But whan þe grete weȝt. þat is to sein of lordes power or of fortune draweþ hem þat sholden falle. neþer of hem ne myȝt[e] do þat he wolde. what þing is þanne þilke power þat þouþ; men han it þat þe þat ben agast.  g and whan þou woldest han it þou nart nat siker.  g And yif þou woldest forleten it þou mayst nat eschefen it.  g But wheþir swiche men ben frendes at nede as ben conseyled by fortune and nat by vertue. Certys swiche
folk as weleful fortune makep frendes. contrarious fortune makep hem enmyse. ¶ And what pestilence is more myzty forto anoye a wijd pan a familiar enemy.

QUI SE UALETES ESSE POTENTEM. [Read note]  

Who so wolde ben myzty he mot dauntten hys cruel corage. ne put[te] nat his nekke ouercomen vndir pe foule reines of lecherie. for al be it so pat pi lordship[e] strechse so fer pat pe contre Inde quakip at pi comandement. or at pi lawes. and pat pe leest isle in pe see pat hyzt tile be pral to pe ¶ 3it yif pou mayst nat puten awey pi foule derk[e] desijres and dryuen oute fro pe wreched compleynetes. Certis it nis no power pat pou hast.

GLORIA UERQ QUAM FALLAX.

But glorie how deceiuable and how foule is it ofte. for whiche ping nat vnskilfully a tragedien pat is to sein a maker of dites pat hyzt enriedies cried[e] and seide. ¶ O glorie glorie quod he. pou nart no ping ellys to pouusandes of folkes. but a gret sweller of eres. for many[e] han had ful gret renoun by pe fals[e] oppinion of poeple. and what ping may ben pozt fouler pen swiche preisynghe for pik[e] folk pat ben preised falsly. pei moten nedes han shame of hir preisynges. and yif pat folk han geten hem pank or preysynge by her desertes. what ping hap pik pris echid or encreed to pe conscience of wise folk pat mesuren hire good. not by pe rumour of pe poeple. but by pe soper-fastnesse of conscience. and yif it seme a fair ping a man to han encreesid and spred his name. pan folwep

2115 wolde ben—wole be  
2116 pul[te]—putte  
2117 lordship[e]—lordshype  
2119 comandement—com- 
maindement;  
leed isle—last Ille  
2120 hyzt—hyhte  
2121 puten—putten  
2121 derk[e]—dyrke  
2122oute—ovt  
2124 foule—fowl  
2125 which[e]—which  
2126 maker—makere  
2127 cried[e]—cryde  
2127 he—she  
2128 sweller—swellers  
2129 many[e]—manye  
2129 had—MS. hadde, C. had  
2129 fals[e]—false  
2130 fowler—fowleere  
2131 ben—thanne  
2131 pik[e]—thylke  
2133 or—of  
2134 halp—MS. hap  
2139 pik—thylke

[The MS prose.]  
How deceptive and deformed a thing is glory! Well did the Tragedian exclaim—  
αδεικα δε, ακιναντιαις της φάτια, αδεικα της προσον, ακιναντιαις της προσον, λειτουργεις του πασιον,  
for the unde-  

serving have been crowned with glory and renown by popular and erring opinion. What can be more infamous than renown deformed by the prejudices of the vulgar? Those that are undeservedly praised ought to blush for shame. If a wise man gets well-merited praise it does not add to his felicity. If it be a good thing to spread
GENTILITY IS FOREIGN TO RENOWN.

Gentility is wholly foreign to renown and to those who boast of noble birth. Nobility is fame derived from the merits of one's ancestors. If praise can give nobility they are noble who are praised. Then if thou hast no nobility of thy own, thou canst not derive any splendour from the merits of others. If there be any good in nobleness of birth, it consists alone in this, that it imposes an obligation upon its possessors not to degenerate from the virtues of their ancestors.

OMNE HOMINUM GENUS IN TERRIS.

A be lineage of men pat ben in erpe ben of semblable burpe. On al one is fadir of pinges. On alone minyst[r]ep allo pinges. He 3af to be sonne hys bemes. he 3af to be moone hir hornes. he 3af be men to be erpe. he 3af be sterres to be heuene. He enclosep
SENSUAL PLEASURES FULL OF ANXIETY.

wip membres the soules pat comen fro hys heye sete.  

If panne comen alle mortal folk of noble seed. whi
noysen ze or bosten of 3oure eldris  

For yif toun look[e] 3oure bygynyng. and god 3oure auctour and
3oure makere. pan is per no forlyued wyxt but zif he
norisse his corage vnto vices and forlete his propre
burpe.

QUID AUTEM DE CORPORIBUS.1

But what shal I seie of delices of body. of which[e]e
delices pe desiringes ben ful of anguisse. and pe
fulfillings of hem ben ful of penaunce.  

How grete sekenesse and how grete sorwes vnsuuffrable ryzt as a
manere fruit of wickednesse ben pilke delices wont to
bryngen to pe bo[d]jies of folk pat vsen hem.  

Of whiche delices I not what ioye may ben had of hir
moeuyng.  

But pis woot I wel pat who so euere wil
rememben hym of hys luxuries. he shal wel vndir-
stonde. pat pe issues of delices ben sorowful and sory.  

And yif pilke delices mowne make folk blisful. pan
by pe same cause moten pis bestes ben clepid blisful.

Of whiche bestes al pe entencioun hastep to fulliffe
hire bodlyy iolyte. and pe gladnesse of wifj [and]
children were [an] honest ping. but it haf ben seid.
pat it is ouer myche azeins kynde pat children han ben
founden tormentours to hir faders I not how many.

Of whiche children how bitynge is euery condicioyn.
It nedep nat to tellen it pe pat hast or pis tym: assaied
it. and art zit now anguyssous. In pis approue I pe
sentence of my disciple Euridippus. pat seide pat he
pat haf no children is weleful by infortunye.

2175

[? Read corporis voluptatibus.]  

[The 7th prose.]  

But what shall I say with respect to sensual plea-

sures, the de-

sire of which is

full of anxiety,

and the enjoy-

ment of them full

of repentance?

What diseases

and intolerable

pains (the merited

fruits of vice) are

these delights

wont to bring

upon those who

enjoy them!

I am unable to

see what joy is to

be found in the

gratification of

them.

The remembrances

criminal in-

dulgence brings

with it bitter

remorse.

If such things

make man happy,

then may brutes

attain to felicity,

since by their in-

stinct they are

urged to satisfy

their bodily de-

lights.

A wife and chil-

dren do not

always bring hap-

piness, for some

have found tor-

mentors in their

own offspring.

I approve of this

opinion of Eurip-

ides, that he

who is childless

is happy in his

misfortune.
Every delit hap pis. pat it anguisse\(^\dagger\) hem wip prikkes pat vsen it. ^\dagger\ It resembl\(\ddagger\) to pise flying flyes pat we clepen been. pat afre pat pe bee hab shed hys agre-able homies he fleęp aweye and styngę pę herties of hem pat ben ysmyte wip bytyngue ouer longe holdynge. 2202

**NICHIL IGITUR DUBIUM EST.**

Now nis it no doute \(\hat{\text{p}}\)an pat pise weyes ne ben a maner mysledyng to blisfulnesse. ne pat pęi ne move nat leden folke pider as pęi byheten to leden hem. ^\dagger\ But wip how grete harms pise ^\dagger\ forside weyes ben enlaced. ^\dagger\ I shal shewe pe shortly. ^\dagger\ For whi yif pou enforcest pe to assemble moneye. pou most by-reuen hym his moneye pat hap it. and yif pou wilt shynen wip dignites. pou most bysechen and suppli-nes hem pat zuen po dignites. ^\dagger\ And yif pou coueitent by honour to gon by-fore opër folk pou shalt defoule pi self by humblesse of axing. yif pou desiryst power. pou shalt by awaites of pi subgitz anoynously be cast vndir many periles. axest pou glorie pou shalt ben so destrat by aspre pinges pat pou shalt forgone sykernes. ^\dagger\ And yif pou wilt leden pi lijf in delicex, eueri whitl shalt dispisen pe and forleten pe as pou pat art pral to ping pat is ryzt foule and brutal. pat is [to] sein seruauzt to pi body. ^\dagger\ Now is it \(\hat{\text{p}}\)an wel yseen how lytel and how brutal possesioun pe coueiten pat putten pe goodes of pe body abouen hire owen resoun. ^\dagger\ For mayst pou sourmounten pise olifînt in gretnesse or weyzt of body. Or mayst pou ben strenger \(\hat{\text{p}}\)an pe bole. Mayst pou ben swifter \(\hat{\text{p}}\)an pe tigre. biholde pe

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**HABET HOC UOLUPTAS.**

The bee gives us agreeable honey, but try to hold it, and it quickly flies, leaving its sting behind.

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Art thou swifter than the tiger? Behold the immense extent of the heavens and cease to admire vife or lesser things. Admire what is still more admirable, the consummate wisdom that governs them. How fleeting is beauty! It fades sooner than the vernal flowers.

For, as Aristotle says, if a man were lynx-eyed and could look into the entrails of Alcibiades (so fair outwardly) he would find all foul and loathsome.

Thy nature does not make thee seem beautiful, but the imperfect view of thy admirers. Prize bodily perfections as much as you will, yet a three days' fever will destroy them.

Worthy goods do not give what they promise, do not comprise every good, are not the paths to felicity, nor can of themselves make any one happy.

Alas which folie and whiche ignorance mysledip wandryng wrecches fro pe pape of verrey good. ¶ Certis 3e ne seken no golde in grene trees. ne 3e ne
Ye do not seek gold upon trees nor diamonds from the base. Ye lay not your nets to catch fish upon the lofty hills. The hunter goes not to the Tyrrhenian waters to hunt the roe. Men know where to look for white pearls, and for the fish that yields the purple dye.

They know where the most delicate of the finny race abound and where the fiercest sea-urchin is to be found. The Sovereign Good abides blindéd mortals never know, but plunge into the earth below to look for that which has its dwelling in the heavens. [* fol. 19 b.*]

What doom do the silly race deserve? May they pursue such false joys, and having obtained them, too late find out the value of the true.

2263

HACTENUS MENDACIS FORMAM.

[I] T suffisíp ðat I haue shewed hinder to pe forme of false wilfulnesse. so ðat yif pou look[e] now clerely pe ordre of myn entencion requerip from hennes forpe to shewen pe verryay wilfulnesse. [I] For quod. I. (b) [I.] se wel now ðat suffisaunce may nat comen by richesse. ne power by realmes. ne receuence by dignities. ne gentil esse by glorie. ne ioye by delices. and (p) hast ðou wel known quod she ðe cause whi it is. Certis me semep

2256 heyse—ðe hyre
2257 kachche—kachche
2258 fishe—fissh
2259 hunte—honte
2260 roos—Rooses
2261 hyde—hynote
2262 crikes—bryke
2263 yhidde—MS. yhidde, C. I.
2264 whiche—whycho
BOOK 3, PROSE 5.] THE INSUFFICIENCY OF WORLDLY BLISS. 83

quod. I. pat. I. se hem ryzt as pouz it were pouz a little clifte. but me were leuer knowen hem more openly of pe. Certys quod she pe resoun is al redy. For pe errour and folio of mankynde departep and diuidip it, and misledip it and transportep from verray and perfitt gode. to goddes pat ben false and imperfit. But seye me pis. wenest pou pat he pat hap nede of power pat hym ne lakkep no ping. Nay quod .I. Certis quod she pou scist aryzt. For yif so be pat yer is a ping pat in any partie be fiable of power. Certis as in pat it most[e] nedes be nedy of foreine helpe. Ryt so it is quod .I. Suffisance and power ben pan of on kynde. So semep it quod .I. And demyst pou quod she pat a ping pat is of pis manere. pat is to seine suffisaunt and myst[e] auze[e] to ben dis-pised. or ellys pat it be ryzt diigne of reuerences abouen alle pinges. Certys quod I it nys no doute pat it nis ryzt worpi to ben reuerenced. Lat vs quod she pan adden reuerence to suffisaunce and to power. So pat we demen pat pise pre pinges ben alle o ping. Certis quod I lat vs adden it. yif we willen graunte pe sope. what demest pou pan quod she is pat a dirke ping and nat noble pat is suffisaunt reuereent and myst[e]. or ellys pat is ryzt clere and ryzt noble of celebrete of renoun.

Considere pan quod she as we han graunited her by-forne. pat he pat ne hap ne(de] of no ping and is most myst[e] and most diigne of honour yif hym nedip any clernesse of renoun whiche clernesse he myst[e] nat graunten of hym self. So pat for lakke of pilke clernenesse he myst[e] seme febler on any syde or pe

nown, nor joy in carnal pleasures. I have a glimpse of the cause of all this, but I should like a more distinct view. P. The cause is divinitie— for that which is by nature one and indivisible human ignorance separates and divides, and reverse the true order of things. Does that state which needs nothing stand in need of power? I should saie no. P. Right! That which wants power needs external aid. B. That is true! P. Sufficiency and power therefore are of one nature. B. It seems so indeed. 2297

P. Are power and sufficiency to be despised? Are they not rather worthy of universal respect? B. They are doubtless highly estimable. P. Add respect to sufficiency and power, and consider all three as one and the same thing. B. I see no objection to that view. P. But can that be obscure and ignoble which possesses these such attributes? is it not noble and worthy of a shining reputation? He who is most powerful and worthy of renown—if he lack fame which he cannot give to himself, must (by this defect) seem in some measure more weak and abject. He that is sufficiently mighty and esteemed will have necessarily
more outcaste. Glosa. pis is to seyne nay. ¶ For who
so pat is suffisaunt myst[3] and renerent. clernesse of
renoun folwep of þe foreside pinges. he hæp it alrede
of hys suffisaunce. boice. I may nat quod I denye it.
¶ But I mot graunten as it is. þat pis ping be ryȝt
celebrable by clernesse of renoun and noblesse. ¶ pan
folwep it quod she pat we adden clernesse of renoun
to þe þre foreside pinges. so þat þer ne be amonges hem
no difference. and þis is a consequente quod .I. þis
ping þan quod she þat ne hæp no rede of no foreine
ping. and þat may don alle pinges by his strenges.
and þat is noble and honourable. nis nat þat a myric
ping and a joyful. boice. but wenest quod I þat any
sorrow myst[e] comen to þis ping þat is swiche. ¶ Certys
I may nat þinke. P. ¶ þanne moten we graunte[e] quod
she þat þis ping be ful of gladnesse yif þe foreside pinges
be sope. ¶ And also certys mote we graunten. þat
suffisaunce power noblesse reuerence and gladnesse ben
only dyuerse bynames. but hir substauce hæp no
diuerse. Boice. It mot nedely be so quod .I. P. pilke
pinge þan quod she þat is oon and simple in his nature.
þe wikkednesse of men departip it *diuidip it. and
when þei enforen hem to gete partie of a ping þat ne
hæp no parte. þei ne geten hem neiper þilk[e] partie þat
nis none. ne þe þing al hole þat þei ne desire nat. .b.
In whiche manere quod .I. p. pilke man quod she þat
seeþ rychese to fleen pouerte. he ne traugytþ hyn
nat to for to gete power for he hæp leuer ben dirk and
vile. and eke wipdrawe from hyn selve many naturel
delit for he holde lesen þe moneye þat he hæp as-

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B. How is that? ¶ He that sekes riches in order to
avoid poverty, is not sollicto
about powe; he
prefers meaneness and obscurocy, and
dedicates himself,
much the same pleasures
that
he may not lessen
his heape of po.

235 seyne—seyn
237 hab—MS. hape
238 hyso
239 merye—mery
239 wenenest—wenenes
239 sorrw myst[e]—sorwe myhte
239 graunte[e]—graunte
231 be—ben

233 also certes—certes also
233 hab—MS. hape
233 nedel—nedel
233 pinges—thing
233 gete—geten
233 hab—MS. hape
233 none—non
234 hole—hool
234 whiche—whyk
234 rychesse—Rychesses
234 feen—MS. sleen, C. fleen
234 leuer—leuer
234 vyl
234 selve—self
234 delit—delices
234 lese—lose
234 hape—MS. hape
seemed. but certis in pis manere he ne getip hym nat suffisaunce pat power forletip. and pat moleste prekep. and pat filpe makep outcaste. and pat derknesse hidep. and certis he pat desirep only power he wastip and scatrip rychesse and dispisep delices and eke honour pat is wip out power. ne he ne preisep glorie no ping. ¶ Certys þus seest þou wel þat many þingus failen to hym. for he hæp somtyme faute of many necessites. and many anguysses biten hym ¶ and when he may nat don þo defantes away. he forletep to ben mystý. and pat is þe þing þat he most desirep. and ryʒt þus may I make semblable resouns of honours and of glorie and of delices. ¶ For so as every of þis forseide þinges is þe same pat þise oper þinges ben. þat is to sein. al oon þing. who so þat euer sekep to geten þat oon of þis and nat þat oper. he ne geteþ nat þat he desirep. Boice. ¶ what seist þou þan yif þat a man coneitep to geten alle þis þinges to gider. P. Certys quod she .I. wolde see þat he wolde geten hym souereyne blissfulnes. but þat shal he nat fynde in þo þinges þat .I. hane shewed þat ne move nat þeuen þat pei by-heten. boice. Certys no quod .I. ¶ þan quod she ne sholden men nat by no whey seken blysfulnesse in swiche þinges as men wenen þat pei ne move þeuen but o þing sengleþ of alle þat men seken. I graunt[e] wel quod .I. ne no soþer þing ne may nat ben said. P. ¶ Now hast þou þan quod she þe forme and þe causes of false welefulnesse. ¶ Now turne and flitte þe eyen of þi pouþt. for pere shalt þou seon an œon þilk verray blysfulnesse þat I hane byhyʒt þee. b. Certys quod .I. it is cler and opyn. pouþ þat it were to a blynde man. and þat shewedest þou me [ful wel] a He who lacks power, is pricked with trouble, and rendered an out- cast and obscure by his sordid ways, does not possess suffi- ciency. He who alone admires power squanders his riches, and despises delights and honours unac- companied by power. Such a one must be subject to many anxieties. And when he cannot get rid of these evils he will be eager to have what he most desired—power. In the same way honour, glory, and pleasure, are all inseparable; he that seeks one without the other will fail to obtain his desires. B. What then if a man should desire to gain them all at once? P. He would then indeed 2361 desire perfect felicity—but can he ever expect to find it in the ac- quisitions above mentioned, which do not perform what they promise? B. No, surely! P. Then happy- ness is not to be sought in these things which are falsely supposed capable of satisfying our desires? B. I confess it, and nothing can be more truly affirmed than this. Turn your mind's eye upon the reverse of all this false felicity and you will perceive the true happiness. B. It is very clear, and I had a com- plete view of it when you explained to me the causes of its counterfeit. 2346 prekep—pryketh 2347 derknesse—dyrknesse 2349 scatrip—schatereth delices—delyc; 2350 wiþ out—wiþ owte 2351 manþy—manye 2352 haþ—MS. hape 2353 faute—defaute 2354 don—MS. done, C. don 2356 make—makeþ 2357 forseide—MS. sorseide 2358 souereyne—souereyn 2359 move—mowen 2360 wenen—wene 2370 ground[e]—grante 2371 said—MS. saide, C. sayd 2376 [ful wel]—from C. 
True felicity consists in a state of sufficiency, of power, and honour—as well as of a shining reputation and every desirable pleasure: and I must confess that true felicity is that which is bestowed by these advantages, as they are in reality all one and the same. P. O my nursing, how happy are

you in this conviction, provided you add but one limitation.

B. What is that? P. Thinketh thou that any thing in this world can confer this happiness? (the sovereign good).

B. I think not; for nothing can be desirable beyond such a state of perfection.

P. These imperfect things above mentioned only confer the shadow of the supreme good, or at most only an imperfect felicity, but they cannot bestow true and perfect happiness.

B. I quite agree with you.

P. Then, knowing the difference between true and false felicity you must now learn where to look for this supreme felicity.

P. But, as Plato [*fol. 29 b.] says that even in the least things the Divine assistance ought to be implored, what ought we do, to render us worthy of so important a discovery as the true source and seat of the sovereign good?

lytel her byfore. when pow enforcedest pe to shewe me pe causes of pe false blysfulnesse. ¶ For but yf I be bygiled. pan is pilke pe verray perfitt blisfulnesse pat perfitly makip a man sussisaunt. mystry. honourable noble. and ful of gladnesse. and for pow shalt wel knowe pat I have wel vndistonden pise pinges wip inne myne herte. I knowe wel pilke blisfulnesse pat may verrayly zveuen on of pe forside pinges syn pei ben al oon .I. knowe douteles pat pilke ping is pe fulle of blysfulnesse. P. O my nurry quod she by pis oppinioun quod she I sey[e] pat pow art blisful yif pow putte pis per to pat I shal seyne. what is pat quod .I ¶ Trowest pow pat per be any ping in pis erpely mortal tomblyng pinges pat may bryngen pis estat. Certys quod I trowe it nat. and pow hast shewed me wel pat ouer pilke goode per is no ping more to ben desired. P. pise pinges pan quod she. pat is to seyne erpely suffisaunce and power. and swiche pinges eyper pei semen likeness of verray goode. or ellys it semeþ pat pei zveuen to mortal folk a maner of goodes pat ne ben nat perfitt. ¶ But pilke goode pat is verray and perfitt. pat may pei nat zveuen. boice. I. accorde me wel quod .I. pan quod she for as moche as pow hast knowen which is pilke verray blisfulnesse. and eke whiche pilke pinges ben pat lien falsly blisfulnesse. pat is to seyne. pat by desceit semen verray goodes. ¶ Now byhouþ pe to knowen *whennes and where pow moywe seek[e] pilke verray blisfulnesse. ¶ Certys quod I pat desijr I gretily and hane abiden longe tyme to herkene it. ¶ But for as moche quod she as it likeþ to my discipline plato in his book of in thimco. pat in ryzt lytel pinges men sholdhe bysechen pe helpe of god. ¶ what ingest pow pat be
BOOK 3
MET. 9.

THE DIVINE AID IS TO BE INVOKED.

[now] to done so that we may deserve to fynde the sete of pilke souereyne good. B. P Certys quod I. I. demo that we shulle clepen to the fadir of alle goodes. For wip outen hym nis ther no ping founden aryzt. pou seist aryzt quod she, and bygan on-one to syngen ryzt pus.

O QUI PERPETUA.

O pou fadir creator of heuene and of erpes that governest this worlde by perdurable resoun that commandest thy tymes for to gon from tyme that age had bygynynge. pou that dweltest this self ay stedfast and stable and shiuest alle oper pinges to ben moeued. ne forein causes necessedens that neuer to compoune werk of floterynge mater, but only that forme of souereyne good y-set wip inne [pe] wip outen envie that moeued[c] pe frely. pou that art alperfairest beryng that faire worlde in pi pouzt. formedest this worlde to that likkenesse semblable of that faire worlde in pi pouzt. pou drawest alle pinges of that souereyne ensampler. and commandedest that this worlde perfectlyche ymaked haue frely and absolut hyse perfite parties. That pou byndest that element3 by nombres proporcionables. that pe colde pinges mowen accorde wip that hote pinges. and that drye pinges wip that moyst pinges. that pe fire that is purest ne fleye nat ouer heye. ne that pe heynesse ne drawe nat adoun ouer lowe that erpes that ben plounged in that watres.

That pou knyptest to-gidre that mene soule of treble kynde moeuyng alle pinges. and diuidest it by membes accordyng. That and when that it is pus diuided it hap assembled a moeuyng in two roundes. It go to tourne

B. Let us invoke the Father of all things. You are right, said Philo-

sophy, and thus he sang—
O Father and Maker of heaven and earth, by whose eternal reason the world is governed, and by whose supreme [The Senex Mater—] command Time flows from the birthofages, Thou, firm and unchang-

ed thyself, maketh all things else to move! Thy sove-

reign will to floating matter gave its various forms, impelled by no ex-

terior causes, but by the Idea of the 2419

Best in thy great mind conceived void of malice. Fairest thyself bearing the world's figure in thy thought, thou didst create the world after that prototype, and dost draw all things from the image of the fair Supreme, and dost command that this world should have perfect parts. By harmonious measures thou dost bind fast the elements, so that there is no discordance between things cold and hot, or between the moist and the dry. That the fire may not fly too high, and that weight may not press the earth and water lower than they are now placed, thou didst join the Middle Soul (of a threefold nature) moving all things, and then by agreeing

2409 [now]—from C.

2410 souereynegode—veryay good

2411 shulle—shollen to—omitted

2412 on—one—anon

2413 worlde—world

2414 from—age—from syn

2415 put age

had[de]—hadde

2416 stedfast—stede fast

2418 othre—oode

2419 forein—foreyne

2420 souereynegode—soue-

2421 ryn good

2421 y-set—MS. y-sette, C.

2424 set

2425 wip inne—with in 

2426 wip ote—with owte

moeued[e]—moeuede

2427

2428 alperfairest—alder-

2429 alder-

2430 fayrest

2431—2432 worlde—world

2433 likkenesse—lykynesse

2434 and absolut—C. omits

2435 bys—byas

2436 fire—fyr

flage—flæ

2439 dræwe—drawen

2440 ha)—MS. hæ

2445 gob—MS. gope
numberes didst resolve it. When that is done, cut into two orbs, it moves about returning to itself, and then encompassing the profound mind doth by that fair idea turn the heaven. Thou by such causes dost raise all souls and lesser lives, and adaptest them to their light vehicles. Thou sowest them in heaven and earth, and they return to thee by the halls, as the recoiling flame. O Father, elevate our souls and let them behold thy August throne. Let them behold the fountain of all good. Dispel the mists of sense, remove the weights of earth-born cares, and in thy splendid shine (in our minds). For thou art ever clear, and to the [The hith presse.] good art peace and rest. He who looks on thee beholdeth support, guide, path and goal, combined! Now that thou hast had a faithful representation of future felicity as well as of the true happiness, I shall show thee in what the Perfection of Happiness consists. Our best plan will be to inquire whether there be in nature such a good as thou hast lately defined, lest we be deceived by the vanity of Imagination and be carried beyond the truth of the matter subjected to our inquiry.

2437 owen—C. omits
2438 formen—MS. tournip
2439 eneuylk—enee lyke
2440 lyt[e]—lyhte
2442 benigne—bygynynge
2444 yei—yue
2445 [hym]—from C.
2446 lyte—lyht
2448 [thow]—from C.
2449 bryghtner—bryghtnesse
2451 pape—MS. paje; paath
2452 [pat]—that
2453 whiche—which [good
2454—55 56 57 58—59 good—
2455 whiche—whyche
2457 set—MS. sette, C. set
2460 sourcynge good—soureyn good
2461 veyne—veyyn
2463 pis is to seyne—C. omits
2464 denoyed—MS. deuyd-
ed, C. denoyed
good—good
2465 of—MS. of of

O God is the Fountain of Felicity.
al ping pat is cleped *imperfect* is proued *imperfect* by be *amenusynge of perfectioun* or of ping pat is perfitt and her of comep it. pat in every ping general. yif pat. pat men seen any ping pat is *imperfect* *certys in pilke general per mot ben somme ping pat is perfitt. ¶ For yif so be pat *perfectioun* is don away. men may nat pinke nor seye fro whennes pilke ping is pat is cleped *imperfect*. ¶ For pe nature of pinges ne token nat her bygynnyng of pinges amenused and *imperfect*. but it procedip of pingus pat ben al hool. and absolut. and descendep so doune in to outerest pinges and in to pingus empty and wip oute fruyt. but as I haue shewed a litel her byforne. pat yif per be a blissfulnesse pat be frele and vein and *imperfect*. per may no man doute. pat per nys som blissfulnesse pat is sad stedfast *and perfitt*. b. pis is conclusid quod I permey and *sofepastly*. P. But considere also quod she in wham pis blissfulnesse enhabet. pe commune acordaunce and conceite of pe coreges of men proue and grauntep pat god prince of alle pingus is good. ¶ For so as no ping ne may ben *pou^t* bettre pan god. it may nat ben douted pan pat [he pat] no ping is bettre. pat he nys good. ¶ Certys resoun sheweppat god is so gode pat it proue by verray for *perfect* goode is in hym. ¶ For yiff god ne is swiche. he ne may nat ben prince of alle pinges. for certis som ping possesssyng in hym self *perfitt* goode sholde ben more pan god. and [it] sholde seme pat pilke ping were first and elder pan god. ¶ For we han shewed aperty pat alle pinges pat ben perfitt. ben first or pinges pat ben *imperfect*. ¶ And for pi for as moche as [that] my resoun or my proces ne go nat away wipoute an ende. we ou^t[e] to graunten pat pe soureneye god is ry^t* full of 

The sovereign good does exist, and is the source of all other good. When we say that a thing is *imperfect* we assert that there is something else of its kind *perfect*. Nature takes not her origin from things diminished and *imperfect*; but, proceeding from an entire and absolute substance, descends into the remotest and most fruitless things. If there be an *imperfect* and failing felicity there must also be one stable and perfect. But now consider wherein this felicity resides. That God is the governor of all things is proved by the universal opinion of all men. For since nothing may be conceived better than God, then He who has no equal in goodness must be good. Reason clearly demonstrates (1) that God is good, and (2) that the sovereign good exists in him. If it were not so He could not be the Ruler of all things, for there would be some other being existing him who possesses the supreme good and who must have existed before Him. And we have already shown, that the perfect precedes the *imperfect*; wherefore, that our reasonings may not run on with infinity, we must confess that the Supreme God is full of perfect and consummate good.

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2466 al ping—alle thing 2468 her of comep—ther of comb 2470 somme—som 2471 don—MS. done. C. don 2473 token—took 2475 hool—hool 2476 donne—down 2477 wip oute fruyt—with owten frut 2480 stedfa^t—stvedfest 2481 perfomy—MS. sunely, C. permely sofeastly—sofestly 2485 [he pat]—from C. is bettre—mis bettre 2488-89-91good—good 2489 swiche—swych 2492 [e]—from C. 2493 elder—eldere 2495 [that]—from C. 2496 proces—processes 2497 ou^t[e]—owen
GOD THE SOURCE OF TRUE FELICITY.

And as we have peace, so we have true good and true felicity.

Jesu Christ is the true good and true felicity.

For he is the supreme good.

And in him all things are established.

And we are made perfect in him.

And we are made perfect in him by nature.

And we are made perfect in him by grace.

And we are made perfect in him by both.

And we are made perfect in him by both nature and grace.

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of hem ne may nat ben better pan his bygynnyng.

But for whiche I may conclude by ry3t uerray resoun.

\[\text{Pan pilke pat is bygynnyng of alle pinges. pilke same ping is good in his substauence.}\]

B. pou hast seid ry3t-fully quod I. P. But we han graunted quod she pat souereyne good is blysfulnes. pilke is sope quod I. \[\text{Pan quod she mote we nedes graunted and confessed pat pilke same souereyne goode be god.}\]

\[\text{Certys *quod I.} \text{I ne may nat denye ne wijstonde pe resouns purposed. and I see wel pat it folwe by strenge of pe premisses.}\]

\[\text{Loke nowe quod she yif pis be proued [yit] more fermely jus.} \text{Pat pe ne mowen nat ben two souereyne goodes pat ben diuerse amo[n]ges hem self. pat on is nat pat pat oper is. pan [ne] mowen neiper of hem ben perfitt. so as eyper of hem lakkyp to opir. but pat pat nis nat perfitt men may seen apertly pat it nis nat souereyne. pe pinges pan pat ben souereynely goode ne mowen by no wyen ben diuere.}\]

\[\text{But I haue wel conclude pat blisfulnesse and god ben [the] souereyne goode. For whiche it mot nedes be pat souereyne blisfulnesse is souerey[ne] dyuynite.}\]

\[\text{No ping quod I nis more sopost pat pis ne more ferme by resoun. ne a more worpi ping pan god may nat ben concluded. P. vpon pise pinges pan quod she. ry3t as pise geometriens whan pei han shewed her proposiciouns ben wont to bryngen in pinges pat pei clepen porismes or declaraciouns of forseide pinges. ry3t so wil I seue pe here as a corolarie or a mede of coroune. For whi, for as moche as by pe getynge of blisfulnes men ben maked blysful. and blisfulnesse is diuinite.}\]

\[\text{Pan is it manifest and open pat by pe getynge of diuinite men ben makid blysful. ry3t as by pe getynge of iustice.}\]

In fact, nothing can exist whose nature is better than its origin. We may therefore conclude that the Author of all things is really and substantially the supreme Good. B. Most rightly said I. P. But you have owned that true felicity is the sovereign good; then you must also [* fol. 21 b.] grant that God is that true felicity. B. Your conclusions follow from your premises. P. Let us see whether we cannot prove this more convincingly by considering it in this view, that there cannot be two sovereign goods which differ in themselves. For it is plain that of the goods that differ one cannot be what the other is; whereas neither of them 2545

\[\text{can be perfect where one wants the other. That which is not perfect cannot be the supreme good. Neither can the chief good be essentially different.} \text{But it has been shown that God and happiness are the chief good, wherefore the sovereign felicity and the Supreme Divinity are one and the same. Following then the examples of geometers who deduce their consequences from their propositions, I shall deduce to this something like a corollary as follows:—Because by the attainment of felicity men become happy, and...}\]
as felicity is the same as Divinity itself, therefore by the attainment of Divinity men are made happy. But as by the participation of justice or of wisdom men become just or wise, so by partaking of Divinity they must necessarily, and by parity of reason, become gods. Every happy man then is a god. But by nature there is only One; but by participation of Divinity essence there may be many gods. But as happiness seems to be an assembled multitude of many things, ought we not to consider whether these several things constitute conjointly the body of happiness, or whether there is not some one of these particular things that may complete the substance or essence of it, and to which all the rest have a relation? R. Illustrate this matter by proper examples. P. As you grant that happiness is a good, you may say the same of all the other goods; for perfect sufficiency is identical with supreme felicity; so is supreme power, likewise high rank, a shining reputation, and perfect pleasure. What say you, then; are all these things, sufficiency, power, and the rest, to be considered as constituent parts of felicity? or are they to be referred to the sovereign good as their source and principal? and by he getyng of sapience pei ben maked wise. ¶ Ry3t so nedes by he semblable resoun whan pei han getyn diuinite pei ben maked goddys. þan is euerly blisful man god. ¶ But certis by nature. þer nys but oon god. but by þe participacions of diuinite þere ne letteþ ne disturbþ no þing þat þer ne ben many goddes. ¶ þis is quod .I. a faire þing and a precious. ¶ Clepe it as þou wolt. be it corolarie or porisme or mede of coronue or declarynges ¶ Certys quod she no þing nis fairer. þan is þe þing þat by resoun sholde ben added to pise forseide þinges. what þing quod .I. ¶ So quod she as it semeþ þat blisfulnesse contenþ many þinges. it were forto witen wheþir [pat] alle þise þinges maken or conioignen as a maner body of blysfulnesse by diuersite of parties or [of] membirs. Or ellys yif any of alle þilke þingus be swyche þat it acomplise by hym self þe substanse of blisfulnesse. so þat alle þise oper þinges ben referred and brouȝt to blisfulnesse. þat is to seyne as to þe chief of hem. ¶ I wolde quod I þat þou makedest me clerly to vndistonde what þou seyst. and þat þou recordest me þe forseide þinges. ¶ Haue I nat iuged quod she. þat blisfulnesse is goode. þis forþþe quod .I. and þat souereyne goode. ¶ Adde þan quod she þilke goode þat is maked blysfulnes to alle þe forseide þinges. ¶ For þilke same blisfulnesse þat is demed to ben souereyne suffisance. þilke self is souereyne power. souereyne reuenance. souereyne cler- nesse or noblesse and souereyne delit. what seist þou þan of alle þise þinges. þat is to seyne. suffisance power and þise oper þinges. ben þei þan as membirs of blisfulnesse. or ben þei referred and brouȝt to souereyne goode. ¶ Ry3t as alle þinges þat ben brouȝt to þe chief of hem.
b. I vndestonde wel quod .I. what þou purposest to seke, but I desij[ë] to herkene þat þou shewe it me. p. Take now þus þe discernioun of þis question quod she. yif al þise þinges quod she weren membris to felicite. þan weren þei diuerse þat oon fro þat opon. ¶ And swiche is þe nature of partes or of membris. þat dyuserse membris compounen a body. ¶ Certis quod I it hap wel ben shewed her byforne. þat alle þise þinges ben alle on þing. þan ben þei none membris quod she. for ellys it sholde seme þat blisfulnesse were conoiigned *al of one membre alone. but þat is a þing þat may nat ben doon. þis þing quod .I. nys nat doutous, but I abide to herkene þe remenaunt of þe question. þis is open and clere quod she. þat alle opon þinges ben referred and brouȝt to goode. ¶ For per-fore is suffisaunce required. For it is demed to ben good. and forþi is power required. for men trowen also þat it be goode. and þis same þing mowe we þinken and coueten of reverence and of noblesse and of delit. þan is souereyne good þe soume and þe cause of alle þat aut[e] be desired. forwhi þilke þing þat wip-holde þe no good in it self ne semblance of goode it ne may nat wel in no manere be desired ne required. and þe con- trarie. For þou þat þinges by hir nature ne ben nat goode algates yif men wene þat þei ben goode þit ben þei desired as þou þat þei were verrayly goode. and þerfore is it þat men auȝten to wene by ryȝt þat boute be souereyne fyn and þe cause of alle þinges þat ben to requeren. ¶ But certis þilke þat is cause for whiche men requeren any þing. ¶ it semeþ þat þilke same þing be most desired. as þus yif þat a wyȝt wolde ryde for cause of hele. he ne desirèp nat so mychel þe
moeuyng to ryden as pe effect of his heele. Now pan syn pat alle pinges ben required for pe grace of good. pei ne ben [nat] desired of alle folk more pan pe same good. But we han graunted pat blysfulnesse is pat ping for whiche pat alle pise oper pinges ben desired. pan is it pus pat certis only blysfulnesse is required and desired. By whiche ping it sheweclerely pat good and blysfulnesse is al oone and pe same substauance.

If I se nat quod I wher fore pat men myzt[en] discorden in pis. p. and we han shewed pat god and verrey blysfulnesse is al oon ping. pat is sope quod I. pan mowe we conclude sikerly pat pe substauance of god is set in pilke same good and in noon oper place. 2636

NUNC OMNES PARITER ETC.

Compe alle to-gidre now 3e pat ben yeauzt and ybounde wiþ wicked[e] cheines by pe deceivable delit of erpey pinges inhabytynyge in 3oure pouzt. here shal ben pe reste of 3oure laboure. here is pe haune stable in peisable quiete. pis al oone is pe open refut to wreches. Glossa. pis is to seyn. pat 3e pat ben combred and decyued wiþ worldly affecciouns comepe now to pis souveryne good pat is god. pat is refut to hem pat wolen come to hym. Textus. Alle pe pinges pat pe ryuere Tagus 3iuep 3ow wiþ his golden[e] grauel. or ellys alle pe pynges pat pe ryuere hermus. 3iuep wiþ his rede brynke. or pat yndus 3iuep pat is nexte pe hote partie of pe worlde. pat modelep pe grene stones (smaragde) wiþ pe white (margarits). ne sholde nat cleren pe lokynge of 3oure pouzt. but hiden raper 3oure blynde corages wiþ inne hire dirkenesse. Alle pat likeþ 3ow here and excipit and moenepe 3oure pouztes.

GOD A HAVEN OF REST. [BOOK 3. MET. 10.]

Since all things are sought after for the sake of God, they cannot be more desirable than the good itself. It has been shown that all the aforesaid things are only pursued for the sake of

2629 happiness—hence it is clear that good and happiness are essentially the same. B. I see no cause to differ from you. F. It has been proved that God happiness are identical and inseparable. B. That is true. Therefore the substance of God is also the same as that of the Supreme Good.

[The 10th Meter.] Come hither, all ye that are captives—bound and fettered with the chains of earthly desires;—come to this source of goodness, where you shall find rest and security. [Chaucer's gloss 2642 upon the Text. Not the god of Tagus or of Hermus, nor the gems of India, can clear the mental sight from vain delusions, but rather darken it. Such sources of our delight are found in the earth's gloomy caverns,—but the bright light that rules the heavens dispels the darkness of the soul. He who has seen this light will confess that the beams of the sun are weak and dim.

H. I assent, and am convinced by the force of your arguments.

P. But how greatly would you value it, did you fully know what this good is? B. I should value it infinitely if at the same time I might attain to the knowledge of God, who is the sovereign good.

[The 11th prose,]

P. I shall elucidate this matter by incontrovertible reasons if thou wilt grant me those things which I have before laid down as conclusions.

B. I grant them all.

P. Have I not shown that the things which the majority of mankind so eagerly [* fol. 22 ṅ.] pursue are not true and perfect goods, for they differ from one another; and because where one of them is absent the others cannot confer absolute happiness (or good)? Have I not shown, too, that the true and chief good is made up of an assemblage of all the goods in each a way, that if sufficiency is an attribute of this good, it must at the same time possess power, reverence, and noblesse and mirpe. ¶ And forsooth but all pese pinges ben alle o same pinge pe ne han nat wher by pe pe moven ben put in pe noumbrace of pinges. pate aüten ben required of may no man doute, p. pe pinges pe quoed peo pat.
but as soon as they become one then they are made good. — Do not they owe their being good to their unity? B. So it appears.

P. Do you confess that everything that is good becomes such by the participation of the sovereign good or no?

B. It is so.

P. Then you must own that unity and good are the same (for the substance of those things must be the same, whose effects do not naturally follow). E. I cannot gainsay it. P. Do you not perceive that everything which exists is permanent so long as it preserves its unity — but as soon as it loses this, it is dissolved and annihilated?

2700

B. How so?

P. In the animal creation as long as the soul and the body are united and conjoined in one, this being is called an animal or beast, but when the union is dissolved by the separation of these, the animal perishes and is no longer a beast. The same may be said of man and all other things; they subsist while unity is preserved, but as soon as that is destroyed the things themselves lose their existence. B. I believe we should find this true in every case. P. Is there anything which acts naturally that forgoes this desire of existence and wishes for death and corruption?

2684 none — no
2685 at — alle oon
2686 comit — comth
2690 graunte — graunte
2699 mosthow graunte
2692 [of] — from C.

2695 al — alle
hap — MS. habe
2696, 2697 oone — oon
2698 which — which
2703 dede — ded
2704 while — whil
oon — oo
2706 [so] diuide[d] — so de-
egydyd
2709 so — omitted
2713 many — many
hys beynge. and desirep to come to deep and to cor-

rupeion. ¶ yif I considere quod I pe beestes pat han
any manere nature of willynge or of nilynge I ne
fynde no ping. but yif it be constreyned fro wip out
forpe. pat forletip or dispisep to lyue and to duren
or pat wole his panke hasten hym to dien. ¶ For
every beest traunylep hym to defende and kepe pe
saunacioun of lijf. and eschewe p deep and destrucczioun.
but certys I doute me of herbes and of trees. pat is
to seyn pat I am in a doute of swiche pinges as herbes
or trees pat ne han no felung soule. ne no naturel
wichynges seruyng to appetize as beestes han wheher
pei han appetite to dwellen and to duren. ¶ Certis
quod she ne per of þar pe nat doute. ¶ Now look
vpon þise herbes and þise trees. þei waxen firste in
swiche place as ben couenable to hem. in whiche place
þei ne mownen nat sone dien ne dryen as longe as hire
nature may defenden hem. ¶ For some of hem waxen
in feldes and some in mountaignes. and opir waxen in
mareis. [A leaf lost here, and supplied from C.] 2735
[and oothre clewyn on Roches / and soume waxen plentiful-
hus in sondes / and yif pat any wyth enforce hym to
beryn hem in to oother places / they waxen drye // For
nature yeneth to euerthing þat / þat is convenient to
hym and traunayliþ þat they ne dye nat as longe as they
han power to dwellyn and to lyuen // what wolto seyn
of this / þat they drawen alle hyr noryshynges by hyr
rootes / ryht as they haddyn hyr Mowthes I.-plunged
with in the erthes / and shedyn by hyr maryes (i. me-
dullæ) hyr wode and hyr bark / and what wolto seyn
of this þat thilke thing / þat is ryht softe as the marye (i.
sapp) is / þat is alwey hidd in the feete al with inne and
þat it is defendid fro with owte by the stidfastnesse of
wode // and þat the vtertere bark is put ayenis the des-

2718 willynge—wylynge
2719 ping—beest
2720 lyue—lyuen
2721 lyf—of hyys lijf
2722 soule—sowles
2723 appetite—appetites
2726 look—loke
2727 seeden—freeze— wexen
2730 oothre—som [iyrst]
Admire, too, the diligence

of nature in propagating plants by a multiplicity of seeds, which are as a foundation for a building, not to remain for a time, but as it were for ever. Things insinuate incline to what is most suitable to their beings, and to preserve continuance. For why should the flame mount upwards by lightness, and the earth tend towards its centre by gravity?

(Weight), unless these motions were agreeable to their respective natures? Whatever is agreeable to the nature of a thing preserves it. So what is contrary to its nature destroys it. Dense bodies, such as stones, resist an easy separation of parts; whereas the particles of liquid or flowing things, such as air and water, are easily separated and soon reunited.

Fire avoids and utterly refuses any such division. I am not now treating of the voluntary motion of a conscious soul, but of the natural intention and instinct. We swallow our meat without thinking of it, and we draw our breath in sleep without perception. The love of life in animals is not derived from an intellectual will, but from natural principles implanted in them. For the will, induced by powerful reasons, tempraunce of the heuene / as a defendowr myghty to suffer harm / and thus certes maystow wel sen / how gret is the diligence of nature / For alle thinges renouelen and pulplisen hem with seed.I.-multiplyed/ne ther nis no man pat ne wot wel pat they ne ben ryht as a foundement and edyfice for to duren / nat only for a tyme / but ryht as forto duren perdurably by generaceyoun // and the thinges ek pat men wen en ne hauen none sowles / ne desirethey natech of hem by sem[b]lable resoun to kepyn pat that is hisr / pat is to seyn pat is acordynghe to hyr nature in conservacion of hyr beynge and endurynghe // For wher for elles berith lythnesse the flaumbes vp / and the weyhte presseth the erthe a-doun // but For as moche as thilke places and thilke mooyngees ben conenable to euerich of hem // and forsothe every thing kepith thilke pat is acordynghe and propre to hym // ryht as thinges pat ben contraryes and enemys coropmen hem // and yit the harde thinges as stoenes clyuen and holden hyr partyes to gydere ryht faste and harde / and defenden hem in withstondenge pat they ne departe nat lyhtly a twyne // and the thinges pat ben softe and fletenys as is water // Eyr they departyn lyhtly // and yeven place to hem pat brekyn or deuyden hem // but natheles they returnen sone ayecin in to the same thinges fro whennes they ben arraced // but fyr [fleeth] and refuseth alle deuyynoun // ne I. ne trete nat heere now of weleful mooyngees of the solwe pat is knowynge // but of the naturel entencion of thinges // As thus ryht as we swolve the mete pat we resseyuen and ne thinke nat on it / and as we drawen owre breth in slepyngynge pat we wite it nat whil we slepyt // For certes in the beestys the loue of hyr lyuynges ne of hyr beeinges ne comth nat of the wilnynges of the solwe // but of the bygynyngis of nature // For certes thow constreyngynge causes / wil desireth and embraceth ful
oft the tyme / the deth past nature dreedith // that is to seyn as thus that a man may ben constreynyd so by som cause that his wil desireth and taketh the deth which past nature hateth and dreedeth ful sore // And som tyme we seeth the contrarwe / as thus that the wil of a wight / destorbeth and constreyneth past past nature desireth / and requereth al-wey / that is to seyn the werk of generacioun / by the whiche generacioun only / dwelleth and is sustenyd the longe durablete of mortal things // And thus this charite and this loue past every thing hath to hym self ne comth nat of the moeuyng of the sowle / but of the entencioun of nature // For the puruyance of god hat yeuen to thinges past ben creat of hym / this past is a ful gret cause / to lyuen and to duren / for which they desiren naturally hyr lyr as longe as euer they mowen //

For w[h]yeh thou maist nat drede by no manere / that alle the thinges / that ben anywhere / that they ne requeren naturally / the ferne stablenesse of perdurable dwellynge / and ek the eschyung of destruccyoun // B // now confesse I. wel quod I. that I. see wel now certeynly / with owte dowtes / the thinges that whyلوم semeden vncerteyn to me / P // but quod she thilke thyngh past desireth to be and to dwellyn perdurablely / he desireth to ben oon // For yif past that oon weere destroied / certes beinge ne shulde ther non dwellyn to no wiht // that is soth quod I. // Thanne quod she desirin alle thinges oon // I. assente quod I. // and I. haue shewyd quod she that thilke same oon is thilke that is good // B // ye forsothe quod I. // Alle thinges thanne quod she requyreth good // And thilke good thanne [pow] maist deseryuen ryht thus // Good is thilke thing past every wyht desireth // Ther ne may be thowht quod I. I. no moore verray thing / for either alle thinges ben referred and browht to nowht / and floterlyn with owte governour

sometimes chooses and embraces death, although nature dreads and abhors it. And, on the contrary, we see that conception (by which alone the human race is perpetuated) is often restrained by the will. Self-love possessed by every creature is not the product of volition, but proceeds from a natural impression or intention of nature. Providence has implanted in all created things an instinct, for the purpose of self-preservation, by which they desire to prolong existence to its utmost limits. Doubt not, therefore, that everything which exists desires existence and avoids dissolution. B. You have made those things perfectly plain and intelligible, which before were obscure and doubtful. P. That which desires to subsist desires also to retain its unity for if this be taken away it cannot continue to exist.

That is very true! P. All things then desire one thing—unity. B. They do. P. Unity then is the same as good. B. Yes. P. Thus all things desire good—and it is one and the same good that all creatures desire. B. Nothing is more true. For either all things must be reduced to nothing (for have no relation
The enclosed just Jl/VITho of Jsekith * that Glosa 2838 r Jclynynge the ll.MetrMm. ff^ta^thng ly, the tend, b^t^nVthmg things. p. B. b ap p. which and, light bering u^wlmng^^o is that The soul and find without tCnu^s'm! Krror's will The supreme turn itesR. itself. it must disperse TheEmJo/aH rehentth^ rejoice p.2825 that? good. Truth shine that* quod goodes hare. of those's mochel as we han gaderid / and comprehendyd that good is thilke thing that is desired of alle / thanne moten we nedes confessun / that good is the fyn of alle things.

QUISQUIS PROFUNDA MENTE.

W Ho so that sekith sothi by a deep thougth And coueyteth nat to ben deseyuyd by no mys-웨yes // lat hym rollen and tendren with Inne hym self / the Lyht of his inward syhte // And lat hym gadere ayein enclynyng in to a compas the longe moeuynges of hys thowhtes / And lat hym tehchen his corage that he hath enclosed and hyd / in his tresors / al pat he compasedh or sekith fro with owte // And thanne thilke thing that the blake cloude of error whilom hadde y-covered / shal lyhten more clerly thanne phebus hym self ne shyneth // Glossa // who so wole seken the dep[e] grounde / of soth in his tho overweight and wol nat be decueyud by false proposicions / that goon amys fro the trouthe // lat hym wel examine / and rolle with inne hym self the nature and the propreties of the thing // and lat hym yit eft sones examine and rollen his thowhtes by good deliberacioun
or that he deme / and lat hym techen his sowe that it
hat by naturel pryncyplis kyndeliche y-hyd with in
it sylf alle the trowthe the whiche he ymagynith to ben
in thinges with owte // And thanne alle the dyrkynesse
of his mysknowynge shal seen more euydently to [te]
sythe of his vndyrstondynge thanne the sonne ne semyth
to [te] syhte with owte forth / For certes the body
bryngynge the weyhte of foryetynge / ne hath nat chasyd
owt of yowre thowhte al the clernesse of yowre knowynge
// For certeynly the seed of sooth haldith and cluyeth
with in yowre corage / and it is a-waked and excetyd by
the wynde and by the blastes of doctryne // For where
for elles demen ye of yowre owne wyl the ryhtes whan
ye ben axed // but yif so were pat the norryssynge of
resoune ne lyuede I.-plowngyd in the deythe of yowre
herte // this [is] to seyn how sholden men demen pe
sooth of any thinge weere axed // yif ther neere a
Roote of sothfastnesse pat were yplowngyd and hyd in
the nature[l] pryncyplis / the whiche sothfastnesse
lyued with in the depnesse of the thowght // and yif
so be pat the Muse and the doctryne of plato syngyth
sooth // al pat euery whyht lerneth / he ne doth no
thing elles thanne but recordeth as men recordyn things
pat ben foryetyn.

TUM EGO PLATONI INQUAM.

Hanne seide I thus // I acorde me gretyly to plato / for
thow remenbirst and recordist me thise thinges yit]
*s pe seconde tyme. pat is to seyn. first whan I lost[e] my
memorie by pe contagious coniunccioun of pe body wip
pe soule. and eftsones afterward whan I lost[e] it con-
founded by pe charge and by pe burden of my sorwe.
¶ And ban sayde she pus. ¶ If you look[e] quod she
firste pe pinges pat pou hast graunted it ne shal nat

2849 [Chancer's gloss]
2854 For when the body enclosed the soul and cast oblivion
'o'er its powers it did wholly exterminatethe
heaven-born light. The germs of truth
were latent within, and were
fanned into action by the gentle
breath of learning.
2861 Were not truth
implanted in the heart, how could
man distinguish
right from wrong?
2866 So, if what Plato
taught is true,
'to learn is no other than to re-
member what had
been before
forgotten.'

[The .12. prose.]
R. I am quite of
Plato's opinion,
for you have now
a second time re-
called these things
*Addit. MS.
10.346, fo. 23.
*to my remem-
brance which had
been forgotten,
first by the con-
tagious union of
soul and body,
and afterwards by
the pressure of my
afflictions.
P. If you will re-
fect upon the con-
cessions you have already made, you will soon call to mind that truth, of which you lately confessed your ignorance.

1. What is that? P. It was, by what power the world is governed. R. With regard to that, I own I confessed my ignorance, but though I now remotely see what you infer, yet I wish for further explanation from you. P. You acknowledged a little while ago that this world was governed by God? R. I still cling to this opinion, and will give you my reasons for this belief. The discordant elements of this world would never have assumed their present form unless there had been a wise intelligence to unite them; and even after such a union, the joining of such opposites would have disunited and ruined the fabric made up of them, had not the same conjoining hand kept them together. The order that reigns throughout nature could not proceed so regularly and uniformly if there were not a Being, unchangeable and stedfast, to order and dispose so great a diversity of changes. This Being, the creator and ruler of all things, I call God, P. As thy sentiments on this

2895 would never have been without their present form unless there had been a wise intelligence to unite them; and even after such a union, the joining of such opposites would have disunited and ruined the fabric made up of them, had not the same conjoining hand kept them together. The order that reigns throughout nature could not proceed so regularly and uniformly if there were not a Being, unchangeable and stedfast, to order and dispose so great a diversity of changes. This Being, the creator and ruler of all things, I call God.

2895 whiche—which
government—government
worlde—worldy
wif(e)—wiste
pleyely—pleuly
here byborne—her by- 
form
2898 worlde is—world mis
2899 zitte doute — yit ne
dowe
nil—nol
2892 wot—MS. wote, C. wot

2893, 2894 worlde—world
2893 answeere—awseren
2894 many—manye
2895 mysten—myhte
2896 bere—ther
2897 [diuerse]—[dierse]
2897 hire—hir
2898 mos(e)—moste
2899 bere—ther
tened(e)—tene
hab—MS. habe

2892 furn(e)—forth
ordene moeynge—ordene
moeynges
2894 bere—ther
stedfast—stedfast
2895 ordeyned(e)—ordeynede
disposed(e)—disposede
2897 whiche—which
ben—by
yad—MS.yadde, C. I-ladd
2898 worde—word
fokk—foolk

ben ryzt feer pat pou ne shal remembren pilke ping pat pou seidest pat pou nistest nat. what ping quod I. ¶ by whiche gouverment quod she pat pis worlde is governed. Me remembript it wel quod I. and I con-
fesse wel pat I ne wist[e] it nat ¶ But al be it so pat I se now from afer what pou purposest ¶ Alges I desire zit to herkene it of pe more pleynely. ¶ pou ne wodnest nat quod she a litel here byforne pat men sholden doute pat pis worlde is governed by god. ¶ Certys quod I ne zitte doute I it naught. ne I nil neuer wene pat it were to doute. as who seip. but I wot wel pat god governeth pis worlde. ¶ And I shal shortly answere pe by what resouns I am brouzt to pis. ¶ pis worlde quod I of so many dynerse and contrarious parties ne myysten neuer han ben assembled in o forme. but yif perse ne were oon pat conioigned so many[e] diuere pinges. ¶ And pe same diueries of hire natures pat so discorded pat oon fro pat oper most[e] departen and vnioignen pe pinges pat ben conioigned. yif perse ne were oon pat contened[e] pat he hab con-
ioigned and ybounde. ne pe certein ordre of nature ne shold. nat brynge furpe so ordinee moeynyng. by places. by tymes. by doynges. by spaces. by qualities. yif perse ne were oon pat were ay stedfast dwellynge. pat oderneyned[e] and disposed[e] pisie diueries of moeynges. ¶ and pilke pinge what so euer it be. by whiche pat alle pinges ben maked and ylad. I clepe hym god pat is a worde pat is vsez to alle folke. pan seide she. syn pou felest pisie pinges quod she. I trowe pat I haue lytel more to done. pat pou mystey of
GOD IS ALL-SUFFICIENT.

wilfulness hool and sounde ne se eftsones pi contre. ¶ But lat vs loken pe pinges pat we han purposed her-byforn. ¶ Haue I nat noumbred and seid quod she pat suffisaunce is in blisfulnessse. and we haan accordend pat god is and pilke same blisfulnessse. ¶ yis forsope quod I. and pat to gouerne pis worlde quod she, ne shal he neuer han nede of none helpe fro wipoute. for ellys yif he had[de] nede of any helpe. he ne sholde not haue [no] ful suffisaunce. zis pus it mot nedes be quod I. ¶ pan ordeyne h he by hym self al oon alle pinges quod she. pat may nat ben denied quod I. ¶ And I haue shewed pat god is pe same good. ¶ It remembrep me wel quod I. ¶ pan ordeineyp he alle pinges by pilke gode quod she. Syn he whiche we han accorded to ben good gouernep alle pinges by hym self. and he is a keye and a stiere by whiche pat pe edifice of pis worlde is ykept stable and wipoute corumpynge ¶ I accorde me gretly quod I. and I aperceiuede a litel here byforn pat pou woldest seyne pus. Al be it so pat it were by a pinne suscioun. I trowe it wel quod she. ¶ For as I trowe pou leestest nowe more entilfeyn pe eyen to loken pe verray goodes ¶ but napelles pe pinges pat I shal telle pe zit ne shewep nat lasse to loken. what is pat quod I. ¶ So as men trowen quod she and pat ry3tfully pat god gouernep alle pinges by pe keye of his goodnes. ¶ And alle pise same pinges as I [haue] tau3t pe. hasten hem by naturel entenioyn to comen to goode per may no man douden. pat pei ne ben gouernedouluntarily. and pat pei ne convarten [hem] nat of her owen wille to pe wille of hire ordenour. as pei pat ben accordyng and enclinyng to her gouernour points are so just I have but little more to do—for those mayest be happy and secure, and revisit thy own country. But let us reflect a little more upon these matters. Did we not agree that Sufficient is of the nature of true happiness? And have we not seen that God is that true felicity, and that He needs no external aid nor instruments? For if he should, he would be self-sufficient. And he directs all things by himself alone? B. It cannot be gainsaid.

P. I have shown that God is the chief good; God must therefore, directed and order all things by good, since he governs them by himself, whom we have proved to be the supreme good, 2928 and he is that helm and rudder, by which this machine of the world is steadily and securely conducted. B. I entirely agree to this, and partly anticipated your remarks. P. I believe it; for your eyes are now more intent upon these great truths relating to true felicity; but what I am going to say is not less open to your view.

B. What is that? P. As we believe that God governs all things by his goodness, and that all things have a natural tendency towards the good, can it be doubted that they all voluntarily sub-
and her kyng. ¶ It mot nedys be so quod. I. ¶ For ye realme ne shold no seme blisful; if pere were a 30k of mysdrawynes in diuerse partes ne pe saunyte of obedient pinges ne sholde nat be. pan is pere no ping quod she pat keip hys nature? pat enfors hym to gone a3eyne god. ¶ No quod. I. ¶ And if pat any ping enforced[e] hym to wipstande god. my3[e] it anayte at pe laste a3eyns hym pat we han grunted to ben al my3ty by pe ry3t of blisfulnesse. ¶ Certis quod I al outerly it ne my3[e] nat anaylen hym. pan is pere no ping quod she pat eyper wol or may wipstonde to pis soureyne good. ¶ I trowe nat quod. I ¶ pan is pilke pe soureyne good quod she pat alle pingus gouerne% strongly and ordeyne[p] hem softly. pan seide I pus. I delite me quod I nat oonly, in pe endes or in pe sommes of [the] resonus pat pou hast conclusid and proned. ¶ But pilke wordes pat pou vset deliten me moche more. ¶ So at pe last[e] fooles pat somtyme renden greet[e] pinges auten ben asshamed of hem self. ¶ pat is to seyne pat we fooles pat reprehenden wickedly pe pingus pat touchen goddes gouerneance we auten ben asshamed of oure self. As I pat seide god refuse oonly pe werkes of men. and ne entremet[ep] nat of hem. p. pou hast wel herd quod she pe fables of pe poetes. how pe geauntes assaile[n] pe henene wip pe goddes. but for sope pe debonaire force of god disposed[e] hem so as it was worpi. pat is to seyne distroied[e] pe geauntes. as it was worpi. ¶ But wilt pou pat we ioygyn togedre pilke same resonus. for peraunture of swiche coniunctioun may sterten vp some faire sperkele of sope ¶ Do quod I as pe list. wenest pou quod she
1. This less, that none almighty.
2. Syn pat he ne may not done yuel pat may done alle pinges. scornest tou me quod. I. or ellys pleyest tou or deceiuest tou me. pat hast so wonen me wip pi resounse. pe house of didalus so entrelaced. pat it is vnable to ben vnlaced. tou pat oper while entrest pere tou issett and oper while issett pere tou entrest, ne fooldest tou nat to gidre by replicacion of wordes a maner wonderful cercle or envirounynge of symplcicte denyene. ¶ For certys a litel her byforme when tou by-guane atte blisfulnesse tou seidest pat it is souereyne good. and seidest pat it is set in souereyne god. and pat god is þe ful[le] blisfulnesse. for whiche tou 3a[fe] me as a couenable zifte. pat is to seyne pat no wyzt nis blisful. but yf he be good al so þer wip and seidest eke pat þe forme of goode is þe subsaunce of god. and of blisfulnesse. and seidest pat pikle same oone is pikle same goode pat is requered and desired of al þe kynde of pinges. and tou proeneedest in disputyng pat god gouernep alle [the] pinges of þe worlde by þe gouernementys of bountee. and seydyst pat alle pinges wolen ybeyen to hym. and seidest pat þe nature of yuel nis no ping. and þise pinges ne shewedest tou nat wip no resounse ytake fro wipoute but by prones in cercles and homelyche knownen. ¶ þe whiche proeues drawen to hem selh fir feip and hir accorder enercic [of] hem of oper. pan seide she þus. I ne scorne þe nat ne pleye ne desseyue.

2973 is (1)—be
2974 omitted
2974 defend—dowteth
2975 bere—ther
2976 do—C. omits same—both
done—don
2978, 2979 done—don
2990 women—MS. women, C.

wounen
2981 house—houws
2983 bere (both)—ther
2987 atte—at
2993 set—MS. sette, C. set
2997 ful[le]—fulle
3009 yfel[e]—yauke
2999 zifte—yift
seyne—seyn

2992, 2994 goode—good
2993 oone—oon
2994 al—alle
2996 [the]—from C.
2998 ybeyen—obeyen
2999 no (2)—none
3000 ytake—I takene
3001 homelyche—hoomylich
3002 enercic—enercich
[cf.]—from C.
P. I have not de- luded you, for by the Divine aid we have accomplish ed our chief task. I have proved to you that it is an essential property of the Divine nature not to go out of itself, nor to receive into itself anything extraneous. Par menides says of the Deity that

GOD IS LIKE A SPHERE.

God is a well-rounded sphere.

3012

[The .12. Mætur.] Happy is he that hath seen the lucid spring of truth! Happy the man that hath freed himself from terrestrial chains! The Thracian poet, consumed with grief for the loss of his wife, sought relief from music. His mournful songs drew the woods along; the rolling rivers ceased to flow; the savage beasts became heedless of their prey; the timid hare was not aghast at the bound. But the

FELIX QUI POTERIT. ET CETERA.

B]lisful is that man that may see th thang of welle of good. blisful is he that may vnbnde hym fro bohe of heuy erpe. If ye poete of trace [orpeus] that somtyme hadde rypt greet sorowe for deep of hys wijd. aftir that he hadde made by hys weplye songes bohe wodes meubile to renee. and hadde ymade ye rueres to stonden stille. and made ye hertys and hyndes to ighne dredles hir sides to cruel lyoues to herkene his songe. and had[de] made that heare was nat agast of hire hounde whiche that was plesed by hys songe. so that whane bo most[e] araudt loue of hys wijd brende bo

3004 bo ping—th e thing. 3005 yft—yft. 3006 some tym pradyn — withoom preyeden 3007 [The]—from C. 3008 swic—wic. 3009 parmaynys—a par manides 3011 worldly—world 3012 white—whel 3013 sayne—seyyn 3014 sitt—vit 3015 [haue]—from C. 3016 which—bohe 3017 bohe—bohe 3018 cosynes—MS.conceyued, C. cosynes 3020 cosynes—MS.conceyued, C. cosynes 3021 white—whel 3022 cubynnde—vnbynyn 3023 bonde—bohde 3024 sorowe—sorowe 3025 dredgles—dreslees to herkene—forto herkenn 3026 had[de]—hadde 3028 [pat] (2)—omitted 3031 most[e]—moste
THE POWER OF MUSIC.

entrails of his breast. no he songs pat hadde ouer comen alle pinges ne myȝten nat assaye hir lorde orpheus. ¶ He pleyned[e] hym of pe godes pat weren cruul to hym. he wente hym to pe houses of helle and þere he tempred[e] hys blanfissying songs by resounyng of hys strenes. ¶ And spak and song in wepyngne alle pat ouer he hadde rescuyed and lau ed oute of pe noble welles of hys modir calliope pe goddesse. and he song wip as mychel as he myȝten[e] of wepyngne. and wip as myche as love pat doubled[e] his sorwe myȝte; euen hym and teche hym in his sele herte. ¶ And he commoeneud pe helle and requered[e] and souȝte by swete preciere pe lordes of soules in helle of relesynge. pat is to seyne to zelden hym hys wip.

¶ Cerberus þe porter of helle wip his þre heuedes was cauȝt and al abais for þe new[e] songe, and þe þre goddesse furij and vengerisse of felonies þat tormenten and agasten þe soules by anye waxen sorweful and sorþ and wepen teres for pitee. þan was nat þe heued of IXione ytourneyd by þe ouerprowyn wheel. ¶ And tantalus þat was destroyed by þe woodnesse of longe þrust dispiseþ þe floides to drynke. þe fowel þat hyȝt voltor þat etip þe stomak or þe giser of ticins is so full of þe songe þat it nil cryde ne tyren no more. ¶ Atte þe laste þe lorde and Inge of soules was moeund to misericordes and cried[e] we ben ouer comen quod he. yif[e] we to orpheus his wip to bere hym compaignyhe he hap welle l-bouȝt hir by his faire songe and songs that did all things tame, could not allay their master's ardent love. He bewailed the cruelty of the gods above, and descended to Pluto's realm. 3036

There he struck his tuneful strings and sang, ex haustinge all the harmonious art imparted to him by his mother Calliope. In songs dictated both by grief and love, he implored the Infernal powers to give him back his Eurydice.

3044

Cerberus, Hell's three-headed porter, stood amazed; the Furies, tormentors of guilty souls, did weep;

3049

Ixion, tormented by the revolving wheel, found rest; Tantalus, suffering from a long and raging thirst, despaired of the stream; and the greedy vulture did cease to eat and tear the growing liver of Tityus. At length Pluto himself re lented, crying out, "We are overcome! Let us give him back his wife, he hath well won her by his song.

3032 hadde—hadden
3033 assuage—asswagen
lorde—lord
3034 pleyned[e]—pleynede
3035 wente—MS. wenten, C. wente
3036 tempred[e] hys—tempred[e] hise
3037 of hys—C. omits
3038 spak—MS. spakke, C. spak
songe—MS. songe, C. songe
3039 alle—al
3040 oute—owt
goddessa—goddies
3041 song—MS. songe, C. songe
3042 myȝte—mochel
3043 myȝten[e]—myȝte
3044 commoeneud—MS. commu nded, C. commoeneuede
3045 souȝte—by-sowhte
3046 zelden—yliden
3047 his—hise
3048 couȝt—MS. caȝte, C. cawht
3049 anoye—sorweful—
3050 anoy wemen sorweful
3051 whele—wheal
3052 prust—thurst
3053 fulfylled—fulfyld
3054 songe—song
3055 Atte—At
lorde—lord
3057_crited[e]—cryn
eyf[e]—viue
3059 hæp—MS. hape
welle—wel
fære—C. omits
songe—song
his dite, but we wil putten a lawe in pis. and covenant in pe zifte. pat is to seyne. pat til he be out of helle yif he loke byhynden hym [pat] hys wiff shal komen a toigne to vs ¶ but what is he pat may 3eue a lawe to louveres. loue is a grette lawe and a strengere to hyme self. pat any lawe pat men may 3euen. ¶ Allas whan Orpheus and his wiff were al most at pe termes of pe nyzt. pat is to seyne at pe last[e] boundes of helle. Orpheus lokede[e] abakwarde on Erudice his wiff and lost[e] hir and was deed. ¶ pis fable apperteyned to sow alle who so euer desire or sekip to lode his pouztes in to pe souereyne day. pat is to seyne to clerens[se] of souereyne goode. ¶ For who so pat euere be so ouer comes pat he fycche hys iyn in to pe put[te] of helle. pat is to seyne who so settep his pouztes in erpely pinges. al pat euer he hap driven of pe noble good celestial he lesip it when he lokep pe helles. pat is to seyne to lode pinges of pe erpe.

EXPLICIT LIBER TERCIA.

*INCIPIT LIBER QUARTUS.*

HEC CUM PHILOSOPHIA DIGNITATE ULTUS.

Whanne philosophie hadde songen softly and delitaedly pe forside pinges kepynge pe dignitee of hir choere in pe wey3te of hir wordes. I þan pat ne hadde nat al outerly forseten pe weyping and mournyng pat was set in myne herte for-breke pe entenioyn of hir pat entended[e] zitte to seyne oþer pinges. ¶ Se quod I. pou pat art gideresse of verray ly3te pe pinges pat pou

[BOOK 1.  PHROSE.]

But we will lay this injunction upon him. Till he escape the infernal bounds, he shall not cast a backward look. But, who shall give a lover any law? Love is a greater law than may be given to any earthly man. Alas! having left the realms of night, Orpheus cast a look behind and lost his too much-loved Eurydice. This fable belongs to all, whose minds would view the Sovereign Good.

3071

For he who fixes his thoughts upon earthly things and low, mist lose the noble and heaven-imparted Good.

3076

Explicit Liber Tercius.
hast seid [me] hider to ben to me so clere and so shewing by pe deuyne lokyng of hem and by pi resouns pat pei ne move nat ben ouercomen. ¶ And pilke pingus pat pon toldest me. al be it so pat I hadde som tyme fo[r]yeten hem for [the] sorwe of pe wronge pat hap ben don to me. sit napeles pei ne were nat alouterly unnownen to me. but pis same is namly a gret cause of my sorwe. pat so as pe gouernoure of pinges is goode.

yif pat yuelys mowen ben by any weyes. or ellys yif pat yuelys passen wiþ outen punyssheinge. pe whiche ping eynly how worpi it is to ben wondrous vpon. pon considerest it weel pi self certeynly. but zitte to pis pingere is an oþer ping y-oiigned more to ben ywondered vpon. ¶ For felonie is emperisse and flowreþ ful of rycheesse. and vertues nis natal al only wiþ outen medes. but it is cast vndir and fortroden vndir pe feet of felonous folk. and it abieþ pe tourmente in sted of wicked felonys ¶ Of ali[le] whiche ping per nis no wyzt pat [may] merueyllen ynoþ ne compleyne pat swiche pinges ben don in pe regne of god pat alle pinges woot. and alle pinges may and nee wool nat but only goode pinges. ¶ Pan seide she pus. certys quod she pat were a grete meruayle and an enbaissyng wipouten ende. and wel more horrible pan alle monstres yif it were as pou weneþ. pat is to sein. pat in pe ryzt ordeyne house of so mochel a fader and an ordenour of meyne. pat pe vesseles pat ben foule and vyle sholde ben honoure and heried. and pe precious uesseles sholde ben defoule and vyle. but it nis nat so. For yif pe pinges true light! have been very dear and unanswerable. not both by the divine testimon which they carry along with them, and by thi irrefragable arguments. Through the oppression of gier I had forgotten these truths, but was not wholly ignorant of them. The principal cause of my trouble is this—

that, whilst the absolute Ruler of all things is goodness itself, evil exists and is allowed to pass unpunished. This, to say the least, is astonishing.

3097 Moreover, while vice flourisheth virtue is not only unrewarded, but trampled under foot by base and profligate men, and such punishment due to impiety. Here is cause for wondrement, since such things are possible under the government of an omniscient and omnipotent God, who wills nothing but what is the best.

3107 P. It were indeed, not only marvellous, but also horribly monstrous, if, in the well-regulated family of so great a master, the worthless vessels should be honoured and the precious ones be despised—but it is not so. For if

3095 seid—MS. seide, C. seid [me]—from C. 3096 bi—MS. bi 3097 move—mowen 3098 som tyme—whilom 3099 [the]—from C. wronge—wrong 3100 dy—MS. hape 3100 don—MS. done, C. don were—wereen 3101 namly—namely 3102 gode—good 3101 wiþ outen—with oute 3105 ping—thing 3107 here—ther ben wynnder—be won dryd 3108 flower—MS. solwe, C. flowrith 3109 rycheesse—Rychesses vertues—veriu wiþ outen—with owte 3101 in sted—in stide 3102 wicked—wikede a[le]—alle ping—things 3103 [may]—from C. 3104 don—MS. done, C. doon 3105 woel—wole good—good 3107 ordeyne—gret enbaissyng—enbassinge 3108 alle—al 3109 ordeyne house—ordence hows 3111, 3113 ryte—vyl 3112 heried—he heried sholde—sholden 3113 pe—io
VIRTUE NEVER GOES UNREWARDED.

110

the conclusions we have come to, be sound and irreprehensible, we must confess that under God's rule the good are always powerful and mighty, and the wicked weak and contemptible; that vice never passes unpunished, nor virtue goes unrewarded; that happiness attends good men, and misfortune falls to the lot of the wicked. These and many other truths of like nature shall be proved to thee, and shall put an end to thy complaints, and strengthen thee with firmness and solidity. Having shown you a picture of true felicity, and wherein it resides, I shall now trace out the way which will lead you to your home. I will give your soul wings to soar aloft, so that all clouding of being removed, you may, under my guiding, by my road, and with my vehicle, return whole and sound into your own country.

[Sunt etemim penae. Et cetera.]

I Haue for sope swifte feperes pat surmounten pe heyzt of pe heuene whan pe swifte pouzt hap cloped it self. in po feperes it dispise pe hat[e]ful erpes. and sur

mountep pe heygenesse of pe greet[e] cyir. and it seip pe cloudes by-hynde hir bak and passep pe heyzt of pe regioun of pe fire pat eschaufip by pe swifte meoung of 3139 pe firment. til pat she a-reisip hir in til pe houses pat

3114 here byforne—her by
form
kept—MS. kepte, C. kept
3116 good[e]—goode
3117 alwey (2)—feble—alwey owt cast and feble
3118, 3119 wip outen— with
wowe
3119 vertues—vertuus
3122 many[e]—many
3123 sholle cessen—shollen
3125 seym—seyn
3126 sete—MS. sette, C. I-set
3127 put[te] furbe—put ten forth
3128 weye—wey
3129 flecche—fychen
3130 aaron—aroysem
don—MS. done, C. yeoû
3131 pape—paath
3132 sounde—scond
3133 heyzt of pe heuene—
heyhte of heuene
3134 ha[pp—MS. ha[pe
3136 heygenesse — cyir —
Roudunese of the grete
3137 seip—seth
3138 hir—his
3139 fire—Fyr
eschaufip—MS. eschaufip
3140 she—he
hir—hym

3116 Virtue has concluded a litel here byforne been kept holy and vnaced. thou shalt wel knowe bye auctorite of god. of whoes regne I speke pat certys pe good[e] folk ben alwey mysty. and shrewes ben alwey yuel and feble. ne pe vices ben neure mo wip outen peyne: ne pe vertues ne ben nat wip outen mede. and blisfulnes comes alwey to goode folke. and infortune come ap wip outen mede.

3118 And thou shalt wel knowe many[e] pinges of pis kynde pat sholle cessen pi pleynotes. and stedfast pe wip stedfast saddenesse. And for pou hast seyn in forme of pe verray blisfulnesse by me pat [haue] somtyme I-shewed it pe. And pou hast knowne in whom blysfulnesse is set. alle pinges I treted pat I trowe ben nessessarrie to put[te] furpe. I shall shewe pe. pe weye pat shal shrynge pe azeyne vnto pi house and I shal ficche feperes in pi pouzt by whiche it may arysen in heyzt. so pat al tribulacioun don awey. pou by my gidyng & by my pape and by my sledes shalt mowen returne hool and sounde in to pi contre. 3132
beren pe Sterres. and Ioygnep hir weyes wiþ pe sonne phebus. and felawshippe pe weyes of pe olde colde saturnus. and she ymaked a knyþt of pe clere sterre. þat is to seyne þat pe soule is maked goddys knyþt by þe sekyng of treue to comen to þe verray knowleghe of god. and þilke soule renne[þ] by þe cercle *of þe sterres in alle þe places þere as þe shynynge nyþt is depeynted. þat is to seyne þe nyþt þat is cloudeles. for on nyþtes þat ben cloudeles it semeþ as þe heuene were peynted wiþ dyuerse ymages of sterres. and when þe soule hæp gon ynoþ she shal forleten þe last[e] poynþ of þe heuene. and she shal pressen and wenden on þe bak of þe swifte firmament. and she shal ben maked perfit of þe drede-fulle clerenesse of god. ¶ þere haldeþ þe lorde of kynges þe ceptre of his myþt and attempereþ þe gouernementes of þis worlde. and þe shynynge ilke of þinges stable in hym self gouerneþ þe swyfte carte. þat is to seyne þe circuler moeyung of þ[he] sonne. and yif þi weye ledeþ þe aȝeyne so þat þou be broȝt þider. þan wilt þou seye now þat þat þe conte þat þou requeredest of whiche þou ne haddest no mynde. but now it remembreþ me wel here was I born. here wil I fastne my degree. here wil I dwelle. but yif þe lyke þan to loken on þe derkenesse of þe erþe þat þou hast for-liken. þan shalþ þou seen þat þise felonous tyrantures þat þe wrecched[e] peole dredeþ now shule ben exiled from þilke faire contré.

3140 hir—his
3141 weye—way
3149 hæp—MS. hæpe
3150 þe last[e]—heuene
3152-3 of þe—of god—of the worshipful lyght of god
3153 þere haldþ—thar hert
3155 þis worlde—þe world
3156 cartes—cart or wayn
3157 [the]—from C.
3161 here (1, 2, 3)—her
3162 lyke—liketh
3164 wrecched[e]—wrecche-
3165 shul—shollen

radiant path, or accompanying cold and aged. Saturn, or riding, 3142 as a soldier, with Mars. [Chaucer's Gloss.] Through every sphere she (the mind) runs [^ fol. 25.] where night is mostcloudless and where the sky is decked with stars, until she reaches the heaves' utmost sphere—then pressing on she shall be prepared to see the true Source of Light, where the great King of Kings bears his mighty sceptre, and holds the reins of the universe. Here the great Judge, standing in shining robes, firmly guides his winged chariot, and rules the tumultuous affairs of the world.

If you at length shall arrive at this abode, you will say this is my country—here I was born—and here will I abide.

And should you deign to look on the gloomy earth, you'll see these tyrants, the fear of wretched folk, banished from those fair realms.
THE GOOD ARE ALWAYS STRONG.

TUNC EGO PAPE INQUAM. ET CETERA.

[The 2d prose.]
B. Ah! thou promised me great things instead!—but without delay, satisfy the expectations you have raised.
P. You must first be convinced that the good are always strong and powerful and the wicked desist from strength. These assertions

mutually demonstrate each other. For since good and evil are contrary, if good be powerful evil must be impotent. And if the frailty of evil is known, the stability and strength of good must also be known to you. But to convince you I shall proceed to prove it from both these principles, establishing these truths, by arguments drawn first from one of these topics and then from the other. Two things are necessary to every action—the Will and the Power; if either be wanting, nothing can be effected. A man can do nothing without the concurrence of his will, and if power faileth the will is of no effect. Hence, if you see a person desirous

of getting what he cannot procure, you are sure he lacks power to obtain it. And if you see another do what he had a mind to do, can you doubt

Anne seide I pus. [owh] I wondre me pat pou by-
hetest me so grete pinges. ne I ne doute nat pat pou
ne mayst wel performe pat pou by-hetest. but I prete pe
only pis. pat pou ne tarie nat to tell me pilke pinges
pat pou hast meoued. first quod she pou most nedes
knowen. pat good[e] folk ben al wey strong[e] and
mytly. and pe shrewes ben feble and desert and naked
of alle strengpes. and of pis pinges certys eueryche of
hem is declared and shewed by ojer. ¶ For so as good
and yuel ben two contraries, yif so be pat goode be
stedfast. pat shewep pe fieblesse of yuel al openly. and
yif pou knowe clerely pe freelasnes of yuel. pe stedfast-
nesse of goode is known. but for as moche as pe fey of
my sentence shal be pe more ferme and haboundaunt. I
wil goon by pat oon wey and by pat ooper and I wil con-
ferme pe pinges pat ben purposed now on pis side and
now on pat syde. ¶ Two pinges per ben in whiche pe
effect of alle pe dedes of man kynde standip. pat is to
seyn. wil and power. and yif pat oon of pis two faylep
peris nis no ping pat may be don. for yif pat wil lakkep
peris nys no wyzt pat vndirtakep to done pat he wol not
don. and yif power faylep pe wille nis but in ydel and
stant for naujt. and per of comep it pat yif pou se a
wyzt pat wolde geten pat he may nat geten. pou mayst
nat douten pat power ne faylep hym to hauen pat he
wolde. ¶ pis is open and clerke quod I. ne it may nat
ben denied in no manere. and yif pou se a wyzt quod she.
pat hap pat he wolde don pou nilt nat douten
pat he ne ha had power to done it. no quod. I. and in
pat. pat evry wyzt may. in pat pat men may holden

3180 (con) — C.
3181 clue — C.
3182 denyed — C.
3183 & hap — C.
3184 had — C.
hym myȝty. as who seip in as moche as a man is myȝty to done a ping. in so moche men halden hym myȝty, and in þat þat he ne may. in þat men demen hym to ben feble. I confesse it wel quod I. Remembrip þe quod she þat I. haue gadred and shewed by forseide resoum þat al þe entençion of þe wil of mankynde whiche þat is lad by diuerse studies hastip to komen to blisfulnesse. ¶ It remembrep me wel quod I þat it hath ben shewed, and recordep þat nat þan quod she. þat blisfulnesse is pilke same goode þat men requeren. so þat when þat blisfulnesse is requered * of alle. þat goode [also] is requered and desired of al. It recordep me wel quod I. for haue it gretly alvey fæche[d] in my memorie. alle folk þan quod she goode and eke badde enforcen hem wyte outhe difference of entençion to come to goode. þat is a uarry consequence quod I. and certyne is quod she þat by þe getynge of goode ben men ymaked goode. Þis is certyne quod I. ¶ þan geten goode men þat þei desiren. so semeþ it quod I. but wicked[e] folk quod she yif þei geten þe goode þat þei desiren þei [ne] mowen nat ben wicked. so is it quod I. ¶ þan so as þat on and þat oþer [quod she] desiren good, and þe goode folk geten good and nat þe wicked folk ¶ þan nis it no doute þat þe goode folk ne ben myȝty and þe wicked folk ben feble. ¶ who so þat euer quod I dontep of þis, he ne may nat considre þe nature of pinges. ne þe consequence of resoun. and ouer þis quod she. ¶ yif þat þer ben two pinges þat han o same purþos by kynde. and þat one of hem pursueþ and perþormep þilke same pinghe by naturle office. and þat oþer ne may nat done þilk naturle office. but folþep by oþer manere þan is coueneable to nature ¶ Hym þat he had the power to do it? B. No, surely. F. A man, then, is estained of al powere in respect of what he is able to do, and weak is good then to what he is unable to perform. B. That is true. P. Do you remembrance that I proved that the will of man, following different pursuits, seeks happiness only? Do you recollect too, that it has been shown that happiness is [* fol. 25 b.] the supreme good of men—and all desire this good, since all seek happiness? All men, then, good and bad, seek to acquire good? And it is certain that when men attain good they become good? 3212 B. It is most certain. P. Do good men, then, get what they desire? B. It seems so. P. If evil men obtain the good, they can be no longer evil? B. It is so. P. Since then both parties pursue the good, which only the virtuous obtain, we must believe that good men are powerful, and that the wicked are weak and feeble? B. No. I doubt this. save such as either consider not rightly the nature of things, or are incapable of comprehending the force of any reasoning. P. If two beings have the same end in view— 3196 as moche—so moche 3197 done—doo 3200 moche—mochel 3201 which—whiche 3202 lad—MS. ladde. C. lad 3203 it hath ben—MS. I herde be, C. it hath ben 3205-6 goode—good 3206 [also]—from C. 3207 all—alle. It—I—I it nerecordeth me nat quod I 3210-12(1)-15 goode—good 3214 wicked[e]—wikke 3215 [ne]—from C. 3216 mowen—mowe 3217 quod she—from C. 3218 wicked—wilke [†wikke] 3220 wicked—wikke 3226 pilk—thilke
and one of them accompliseth his purpose by the use of natural means, while the other not using legitimate means does not attain his end—which of these two is the most powerful? B. Illustrate your meaning more clearly.

P. The motion of walking is natural to man? And this motion is the natural office of the feet? Do you grant this? B. I do.

P. If, then, he who is able to use his feet walks whilst another lacking this power creeps on his hands surely he that is able to move naturally upon his feet is more powerful than he who cannot.

P. The good and bad seek the supreme good: the good by the natural means of virtue—the wicked by gratifying diver desires of earthly things (which is not the natural way of obtaining it). Do you think otherwise?

B. The consequence is plain, and that follows from what has been granted—that the good are powerful, while the wicked are feeble.

P. You rightly anticipate me: for it is a good sign, as physicians well know, when Nature exerts herself and resists the malady. But, as you are so quick of appre-

acquisisiph hys purpos kyndely. and hit he ne accomplisat nat hys ogn purpos. whep er of pis two demest pou for more myusty. ¶ yif pat I coniecte quod .I. pat pou wilt seye algates. hit I desire to herkene it more pleynely of pe. pou nilt nat pan denye quod she pat pe mueementz of goyne nis in men by kynde. no for sope quod I. ne pou ne doubtest nat quod she pat pilke natuere of goyne ne be pe office of feet. I ne doute it nat quod .I. pan quod she yif pat a wyzt be myusty to moeue and gop vpon hys feet. and anoer to whom pilke natuere of office of feet lakkeping. enforcen hym to gone crepyngvpon vpon hys handes. ¶ whiche of pis two anoer te ben holden more myusty by ryzt. knyt furpe pe remenaunt quod I. ¶ For no wyzt ne doute pat he pat may gone by natuere office of feet. ne be more myusty pan he pat ne may nat ¶ but pe souereyne good quod she pat is euenlyche purposed to pe good folk and to badde. pe good folke seken it by natuere office of uryntes. and pe shrewes enforcen hem to geten it by dyuerse couetise of uryntes jinges. whiche pat nis no natuere office to geten pilke same souereyne goode. trowest pou pat it be any oper wyse. nay quod .I. for pe consequence is open and shewynge of jinges pat I haue graunted. ¶ pat nedes goode folk moten ben myusty. and shrewes feble and vnmyusty. ¶ pou rennest aryzt byfore me quod she. and pis is pe igument pat is to seyn. ¶ I uryge of pe ryzt as pis leches ben wont forto hopen of seke folk whan pei aperceyunen pat nature is redressed and wipstondep to pe maladie. ¶ But for I see pe now al redy to pe vndirstandynge I shal shewe pe more pilke and continuuel resouns. ¶ For loke now
how greatly sheweth he feblesses and infirmiote of wicked folke. pat ne mowen nat come to pat hire naturall entencioune ledep hem. and zitte almost pilke naturall entencioune constreinep hem. ¶ and what were to demo pan of shrewes. yif pilke naturall helpe hadde for-leten hem. ¶ pe whiche naturall helpe of entencione got alwye byforne hem. and is so grete pat vnenp it may be ouercomen. ¶ Considre pan how gret defaute of power and how gret feblesses pere is in gretel felonious folk as who seip pe gretter pinges pat ben coueited and pe desire nat accomplisshed of pe lasse my3t is he pat coueitep it and may nat acomplisse. ¶ And forpi philosophic seip pus by souereyne good. ¶ Sherewes ne require nat ly3t[e] medes ne veyne gaines whiche pe ne may nat folwen ne holden. but pei faylen of pilke some of pe heynte of pinges pat is to seyne souereyne good. ne pise wrecches ne come nat to pe effect of souereyne good. *pe whiche pei enceinen hem oonly to geten by my3tes and by dayes. ¶ In pe getyn[g] of whiche good pe strengpe of good folk is ful wel ysen. For ry3t so as pous my3test demen hym my3ty of goynge pat got on hys feet til he my3t[e] come to pilke place fro pe whiche place pere ne lay no wey forper to be gon. Ry3t so most pous nedes demen hym for ry3t my3ty pat getip and atteinip to pe ende of alle pinges pat ben to desire. by-3onde pe whiche ende pat per nis no pinge to desire. ¶ Of whiche power of good folk men may conclude pat wicked men semen to ben baryne and naked of alle strengpe. For whi forleten pei vertues and folwen vices. nis it nat for pat pei ne knownen nat pe goodes, henslon, I shall continue this mode of reasoning. The weakness of the wicked is conspicuous—they cannot attain the end to which their natural disposition prompts and almost compels them; what would become of them without this natural prompt- ing, so powerful and irresistible? Consider how great is the impotence of the wicked. (The greater the things desired, but un- accomplished, the less is the power of him that desires, and is unable to attain his end.) The wicked seek after no trivial things—which they fail to obtain; but they aspire in 3275 vain to the sove- reign good, which they endeavour [* fol. 56.] day and night to obtain. The good attain the end of their de- sires, and therein their power is manifested. For as you deem him a good walker that goes to the end of his journey, so you must esteem him powerful that attains his desires, beyond which there is nothing to desire. Wicked men, then, are destitute of those powers which the good so amply possess. Wherefore do they leave virtue, and follow vice? Is it because they are ignorant of good?
What is more weak and base than the blindness of ignorance? Or do they know the way they ought to follow, but are led astray by lust and covetousness? And so, indeed, weak-minded men are overpowered by intemperance, for they cannot resist vicious temptations. Do they willingly desert Good and turn to Evil? If they do so, they not only cease to be powerful, but even cease to exist. For those who neglect the common end of all beings, cease to exist. You may marvel that I assert that the wicked, the majority of the human race, have no existence—

3304 but it is, however, most true. That the wicked are bad I do not deny—but I do not admit that they have any real existence. You may call a corpse a dead man, but you cannot with propriety call it a man. So the vicious are profligate men, but I cannot confess they absolutely exist. That thing exists that preserves its rank, nature, and constitution, but when it loses these essentials it ceases to be. But, you may say that the wicked have a power to act, nor do I deny it; but their power is an effect of weakness. They can do evil, but this they could

¶ But what ingle is more feble and more caitif ingle is ingle byndenesse of ignorance. or elles ingle known ful wel whiche ingle ingle al ingle to folwen ¶ but lecherye and couetise overprowe ingle hem mysturned. ¶ and certis so dop distemperance to feble men. ingle ne mowen nat wrastle æucins ënges ingle ¶ Ne known ingle nat ingle wel ingle ingle foreleten ingle good wilfully. and turnen hem villy fully to ingle. ¶ And in ingle wise ingle ne foreleten nat onyly to ben myty. but ingle foreleten al outely in any wise forto ben ¶ For ingle ingle foreleten ënges comune fyn of alle ingle ingle ënges ingle. ingle forleten also ërwil al forto ben. and peraunture it sholdemen semen to som folk ingle ëgles were a meruelle to seyne ingle ingle shrewes whiche ingle contienen ënges more partie of men ne ben nat. ne han no beynge. ¶ but napeles it is so. and ëst stant ëgles for ingle ingle ben shrewes I denye nat ingle ënges ben shrewes. but I denye and sey[e] synplely and pleynly ingle ne ben nat. ne han no beynge. for ryzt as ëp myȝtest seyn of ëgæne of a man ëght it were a ded man. ¶ but ëp ne myȝtest nat synplely callen it a man. ¶ So graunt[e] I wel for ingle vicius folk ben wicked. but I ne may nat graunten absolutely and synplely ingle ingle ben. ¶ For pilk ingle ingle with holde ordre and kepip nature. pilk ingle is and hap beynge. but ingle ëgæne failep of ëght. ëght is to seyne he ingle forletip naturel ordre he for-letip pilk beyng ingle ëght is set in hys nature. but ëp wolt sein ëght shrewes mowen. ¶ Certys ëght ne denye I nat. ¶ but certys hir power ne descendep nat of strenge but of feblesse. for ëp mowen don-wickednesses. ëgæne ëght ne myȝsten nat don yf ëp myȝten dwelle in ëp forme and
in þe doynge of goode folke. ¶ And þilke power shewep ful euydently þat þei ne mowen ryȝt nauȝt. ¶ For so as I haue gadered and preyed a lytel her byforn þat yuel is nauȝt. and so as shrewes mowen oonly but shrewedness. þis conclusion is al clere. þat shrewes ne mowen ryȝt nat to han power. and for as moche as pou vndirstonde whiche is þe strengþ þat is power of shrewes. I haue diffinisshed a lytel here byforn þat no þing nis so myȝty as souereyne good ¶ þat is sowe quod I. [and þilke same souereyn good may don non yuel // Certes no quod I] ¶ Is þer any wyȝt þan quod she þat wenþ þat men mowen don alle þinges. No man quod I. but yif he be out of hys witte. ¶ but certysh shrewes mowen doþ yuel quod she. ¶ þe wolde god quod I þat þei ne myȝten don none. þat quod she so as he þat is myȝty to done oonly but good[e] þinges may don alle þinges. and þat ben myȝty to done yuel[e] þinges ne mowen nat alle þinges. þan is þis open þing and manifest þat þei þat mowen don yuel ben of lasse power. and þitte to proue þis conclusion þere helþep me þis þat I haue shewed here byforne. þat al power is to be noumbred amonget þinges þat men auȝten require. and haue shewed þat alle þinges þat auȝten ben desired ben referred to good ryȝt as to a manere heȝte of hyr nature. ¶ But for to mowen don yuel and felonye ne may nat ben referred to good. þan nis nat yuel of þe noumbre of þinges þat auȝten * be desired. but al power auȝt[e] ben desired and required. ¶ þan is it open and clere þat þe power ne þe moeyng of shrewes nis no powere. and of alle þise þinges it shewep weþ þat not do, if they re-

3329 gotoode—good
3324 shrewedness—shrewedness
clore—clere
3325 nat—power—nawht
ne han no power
3326 whiche—which
bat is—of this
3327 here—her
3328 na—is
3329 sope—soth

3329, 3330 [and thilke—quod I]—from C.
3334 don—MS. done, C. don
none þat—non thanne
3336 done—don
good[e]—goode
3338 don—MS. done, C. don
done—don
3337 yuel[e]—yuele
hits—it
3338 don—MS. done, C. don
3339 þitte—yit
here—ther
3340 shewed here byforne—
Ithewed her by-born
at—alle
3341 amonge—among
3344 don—MS. done, C. don
3346 auȝten be—owhte ben
3347 at—alle
auȝt[e]—owhte
that the good only are powerful while the vicious are feeble. And Plato's opinion is hereby verified that the wise only have the power to do what they desire; the wicked may follow the dictates of their lusts, but their great aim and desire, i.e. happiness, they can never attain. The wicked may gratify their desires, thinking to attain the chief good (for which they wish), but they can never possess it, for impiety and vice can never be crowned with happiness.

[The 8th Metar.] Whosoever might strip of their purple coverings, proud kings, who, surrounded by their guards,
sit on lofty thrones, and whose stern looks wear fierce threatenings, and boiling breasts breathe fury; would see those mighty lords inwardly fettered, and tormented by lust, passion, grief, and delusive hopes.

Since, then, so many tyrants bear away over one head—that lord, oppressed by so many masters (i.e., vices), is weak and feeble, and his actions are not obedient to his will.

Who so that be courtures of her veyn apparailes strepen of pise proude kynges that pou seest sitten on heyge in her chayeres glyterynge in shynynge purpre envyrond wip sorweful armures manasyng wip cruel moupe. blowyng by woodnesse of herte. He shoelde se pan pat ilke lordes beren wip izene hir corages ful streyte cheynes for leecherye tormentip hem on pat oon syde wip gredy venyms and troublable Ire pat araisep in hem pe floodes of troublynes tourmentip vpon pat oter side hir pouzt. or sorwe hale hem wery or ycazzt. or slidyng and disseyuyng hope tourmentip hem. And perfore syn pou seest on heed. pat is to seyne oon tyranture beare so many[e] tyrauntis. pan ne dop pilk tyrant nat pat he desiri. syn he is cast doune wip so many[e] wicked lordes. pat is to seyn wip so many[e] vices. pat han so wicked lordshipes ouer hym.
VIDES NE IGNITUR QUANTO.

S Eest pou nat pan in how gret filpe pise shrewes ben wrapped. and wip whiche cleernesse pise good folk shynen. In pis shewep it wel pat to good folk ne lakkep neuer mo hir medes. ne shrewes ne lakken neuer mo tourmentis. for of alle pinges pat ben ydon pilke ping for whiche any ping is doon. it semep as by ry3t pat pilke ping be pe mede of pat. as bus. ¶ yif a man renneip in pe stadie or in pe forlonge for pe corone. pan liep pe mede in pe corone for whiche he renneip. ¶ And I have shewed pat blissfulness is pilke same good for whiche pat alle pingus ben don. pan is pilke same good purposed to pe werkes of mankynde ry3t as a commune mede. whiche mede ne may ben disseuered fro good folk. for no wy3t as by ry3t fro penes forpe pat hym lakkip goodnesse ne shal ben cleped good. For whiche ping folk of good[e] maneres her medes ne forsaken hem neuer mo. For al be it so pat shrewes waxen as wood as hem list aeynes good[e] folk. jitte neuer pe les pe corone of wise men ne shal nat fallen ne faden. ¶ For foreine shrewnesse ne bynymep nat fro pe corages of good[e] folk hire propre honoure. but yif pat any wy3t reioisep hem of goodnesse pat pei had[de] taken fro wipoute. as who seip yif [pat] any wy3t had[de] hys goodnesse of any ober man pan of hym self. certys he pat 3af hym pilke goodnesse or ellys som ober wy3t my3t[e] bynym[e] it hym. but for as moche as to euery wy3t hys owen propre bounte 3euep hym hys mede. pan at arst shal be faylen of mede whan he forleip to ben good. and at pe laste so as alle medes ben requered for men wenen pat pei ben

3379 whiche—which
3380 good[e]—goode
3381 ne (2)—omitted
3382 whiche—which
3385 forlonge—forlong
3386-88 whiche—which
3381 forpe—forth
3393 whiche—which
3393 good[e]—goode
3393 wood[e]—woode
3396 les—iesen
3398 good[e]—goode
3399 relesep—reioisep
3399 hem—hym
3399 bei had[de]—he halde
3400 (pat)—from C.
3401 had[de]—halde
3402 self—M.S. selke
3403 my3t[e] bynym[er]—myhte bo-nyme
3404 edren—owne
3406 late—last

[The ij de prose.] See you not in how great and filthy a mire the wicked what hollow? This is a proof that good folks do not go unrewarded, nor do the evil-doers escape punishment. Every action is done for a certain end, and that end is the reward of the action. But Happiness is that good for which all things are done. Therefore happiness is the reward which all the human race seek from the virtuous, therefore virtue can never want its reward. Evil men may rage as they please against the good, but the crown of the wise shall not fall nor fade. The wickedness of another cannot deprive a virtuous soul of its own honour. If a man pride himself on the possession of an advantage received from another, he may be deprived of it, either by the giver or by others. But, as the reward of the virtuous is derived from virtue, a man cannot lose this meed unless he ceases to be virtuous. Lastly, since a reward is desired from me, it is supposed to be a good, can we believe that he who is capable of good is deprived of the recompense?
What reward shall he receive? Certainly the fairest and richest of all rewards. Call to mind that excellent corollary I have already given thee, and reason thus:—Since the supreme good is happiness, it follows that all good men are happy in as much as they are good; but if they are happy they must become as it were gods. The reward (i.e. divinity) of the righteous is such that no time can impair it, no power can diminish it, nor can any wickedness obscure it. Since, then, happiness belongs to good men, punishment inseparably attends the wicked. For since good and evil are conversaries, so are rewards and punishments. It is evident that rewards follow good actions, and punishments attend evil actions; then as virtue itself is the reward of the virtuous, so vice is the punishment of the vicious. He who is punished with pain and unmerit knows that he is afflicted with evil. If, then, the wicked did rightly understand themselves they would perceive that they are not exempted from punishment. Since vice, the extreme and worst kind of evil, not only afflicts them, but infects and entirely

3409 good[e].—goode
3409 good[e].—goode
3409 good[e].—goode
3409 good[e].—goode
3411 greet[grete.—greet
3412 here byforme—her by-
3413 god.—goode
3414 is (1)—his

3414 cler[e].—clere
3415 good[e].—goode
3417 godde[s].—goddess
3418 [see]—from C.
3419 [see]—from C.
3422 wise man—wysman
3423 of (1)—of the
3423 answer—answer
3424 vndepartable—MS. vndir-
3424 vndepartable—MS. vndir-
3425 [utteriste—is the]—from C.
3438 gretely—gretely

partable, C. vndepart-
able


And so loke on shrewes, pat ben pe

good[e]. who is he pat wolde deme pat he pat is ryxt
my3ty of goode were partles of mede. *and of what
mede shal he be gerdones. certys of ryxt faire mede
and ryxt greet abouen alle medes. * Remembre pe of
pilk noble corollarie pat I zaf pe a lytel here byforme.
and gadre it to gidre in pis manere. so as god hym self
is blissiflesse, pan is it clere and certeyn. pat alle good
folk ben makid blissful for pei ben good[e]. and pilke
folk pat blen blissful it accordiap and is couenable to ben
godde[s]. pan is pe mede of goode folk swiche. pat no
day [ne] shal enpeyren it. ne no wickednesse shal en-
dirken it. ne power of no wy3t ne shal nat amenusen it
pat is to seyn to ben maked goddes. && syn it is
bus pat goode men ne faylen neuer mo of hire medes.
&& certys no wise man ne may doute of pe vndepartable
peyne of shrewes. && pat is to seyn pat pe peyne of
shrewes ne departiap nat from hem self neuer mo.

&& For so as goode and yuel and peyne and medes ben
contrarie it mot nedes ben pat ryxt as we seen by-tiden
in gerdoun of goode. pat also mot pe peyne of yuel
answere by pe contrarie partye to shrewes. now pan so
as bounte and prowess ben pe medes to goode folk.
also is shrewednesse it self torment to shrewes && pan
who so pat euer is entecheed and defouled wiþ yuel.
yif shrewes wolen pan preisen hem self may it semen
to hem pat pei ben wip outen partye of tourment. syn
pei ben swiche pat pe [vteriste wikkednes / pat is to
seyn wikkede thewes / which pat is the] outereste and
pe w [or]ste kynde of shrewednesse ne defouli nat ne
entecheip nat hem oonly but infectiþ and enemuemy;
hem gretely && And al so loke on shrewes pat ben pe
VIRTUE EXALTS MANKIND.

contrarie partye of goode men, how grete peyne felawshippe and folwep hem. ¶ For þou hast lerned a litel here byforn þat al þing þat is and hap byyngne is oon. and þilke same oon is good. þan is þis consequence þat it seemp wel. þat al þat is and hap byyngne is good. þis is to seyne, as who scip þat byyngne and vnite and goodnesse is al oon. and in þis manere it folweþ þan. þat al þing þat faileþ to ben good. it styntip forto be. and forto haue any wipoute. shewþ þit þat þise shrewes were somtyme men. ¶ wher fore whan þei ben peruerued and torned in to malice.certys þan han þei forlorn þe nature of mankynde. but so as oonly bounte and prowesse may enhawnte every man ouer þer men. þan mot it nedes be þat shrewes whiche þat shrewednesse hap cast out of þe condiucion of mankynde ben put vndir þe merite and þe desehte of men. þan bitidip it þat yif þou scest a wyþ þat be transformed in to vices. þou ne mayst nat wene þat he be a man. ¶ For zif he [be] ardaunt in auarice. and þat he be a rauynour by violence of foreine rychesse. þou shalt seyn þat he is lyke to a wolf. and yif he be felonous and wip out reste and exercise hys tongue to chidynges. þou shalt lykene hym to þe hounde. and yif he be a preue awaitour yhid and reioyseþ hym to rauysshe by wyles. þou shalt seyne hym lyke to þe fox whelpes. ¶ And yif he be dis- tempre and quakip for ire men shal wene þat he bereþ þe corage of a lyoun. and yif he be dreeful and fleynge and dredep þinges þat ne aucten nat ben dred. men pollutes hem. but contemplate the punishment of the wicked. You have been taught that unity is essential to being and is good—and all that have this unity are good; whatsoever, then, fails to be good below to exist. So that it appears that evil men must cease to be what they were. That they were once men, the outward form of the body, which still remains, clearly testifies. Wherefore, when they degenerate into wickedness they lose their human nature. But as virtue alone exalts one man above other men, it is evident that vice, which divests a man of his nature, must sink him below humanity. You cannot, therefore, esteem him to be a man whom you see thus transformed by his vices. The greedy robber, you will say, is like a wolf.

3439 grete—gret
3441 al—alle
hab—MS. habe
3443 al—alle
hab—MS. habe
3446 al—alle
3447 hane—hau
3448 stynten—MS. styntent
3450 were somtyme—wereen
whilom
3452 forlorne—MS. forlorne, C. forlorne
3453 as—omitted
enhawseen—enhawsen
3455 whiche—which
hab—MS. habe
3459 [be]—from C.
3461 yhid—MS. yhidde, C.
I-hiud
3465 seyn—seym
3468 dreeful—dreadful
3469 ben—to ben
drel—MS. drede, C.
dredd
HE WHO CEASES TO BE VIRTUOUS

shal holde hym lyke to pe herte. and yif he be slowe and astoned and lache. he lyuep as an asse. and yif he be lyzt and vnstedfast of corage and chaungeth ay his studies. he is lickened to briddles. ¶ and yif he be plouged in foule and vnclene luxuries. he is wiȝholden in pe foule delices of pe foule soowe. ¶ pan folwep it pat he þat foreletip bountee and prowesses. he foreletip to ben a man. syn he ne may nat passe in to pe condicioun of god. he is turned in to a beest. 3478

[V(E)LA NARICHI DUCIS.

Evins þe wynde aryeuþ þe sayles of vlixes duc of þe contre of narice. and hys wandryng shippes by þe see in to þe isle þere as Circe þe fayre goddesse douȝteþ of þe soinne dwelleþ þat medlyþ to hir newe gestes drynkes þat ben touched and made wip enchautememþ. and after þat hir hande myȝty of þe herbes had[de] chaunged hir gestes in to dyuerse maneres. þat oon of hem is couered his face wip forme of a boor. þat oper is chaunged in to a lyoun of þe contre of marmorike. and hys nayles and hys þeþ waxen. ¶ þat oper of hem is newliche chaunged in to a wolf. and howellip whan hir wolde wepe. þat oper goþ debonairly in þe house as a tigre of Inde. but al be it so þat þe godhed of mercurie þat is cleped þe bride of arcadie þap had mercie of þe duc vlixes byseged wip diverse yueles and þap vnbounden hym fro þe pestilence of hys oosteresse alogates þe rowers and þe maryners hadden by pis ydrawen in to hir mouþes and dronken þe wicked[e]
dryanke pes pat were woxen swyne hadden by pis chaunged hire mete of brede forto ete acorns of ookes. non of hir lymes ne dwellip wip hem hoole. but pei han lost pe voys and pe body. Oonly hire pouzt dwellip wip hem stable pat wepipt and bywailip pe monstruous chaungynge pat pei sufren.  ℥ O ouer lyzt hand. as who seip.  ℥ O feble and lyzt is pe hand of Circedes pe enchaunteresse pat chaunged pe bodies of folk in to bestes to regard and to comparisoun of mutacioun pat is makid by vices. ne pe herbes of circes ne ben nat my3ty. for al be it so pat pei may chaungen pe lymes of pe body.  ℥ algates zit pei may nat chaunge pe herbes. for wip inne is yhid pe strengpe and pe vigour of men in pe seere toure of hire hertys. pat is to seyn pe strengpe of resoun. but pilke uenyms of vices to-drawen a man to hem more my3tily han pe venym of circes.  ℥ For vices ben so cruel pat pei percen and pouz passen pe corage wip inne. and pouz pei ne anoye nat pe body. zitte vices woonen to distroien men by wounde of pouzt.

3509

TUNC EGO FATEOR INQUAM.

But vies is more potent than Circes's poisonous charms.

[Thefurtherprose.]

B. I confess that vicious men are rightly called beasts. They retain the outward form of man, but the qualities of their souls prove them to be beasts.

I wish, however, that the wicked were without the power to annoy and hurt good men.

P. They have no power, as I shall presently show you.

| 3497 | were woxen swyne |
| 3498 | weenwen xwen swyn |
| 3499 | chaunged—chaunged brede—bred forto—MS. and forto ete acorns—eten akkornes |
| 3500 | hoole—hool |
| 3501 | weepip—MS. kepip, C. weepith |
| 3502 | monstruous—MS. monstrous, C. Monstrous |
| 3504 | Circes—MS. Ciries folk—folks [I-hydd |
| 3506 | yhid—MS. yhidde, C. |
| 3515 | wooden—MS. wolden, C. wooden |
| 3517 | aknowe—aknowe it |
| 3518 | sayn |
| 3523 | good[e]—goode |
| 3524 | done—don |
| 3526 | ben—be |
But were this power, which men ascribe to them, taken away from the wicked, they would be relieved of the greatest part of their punishment. The wicked are more unhappy when they have accomplished their evil designs than when they fail to do so. If it is a miserable thing to will evil, it is a greater unhappiness to have the power to execute it, without which power the wicked desires would languish without effect. Since, then, each of these things (i.e. the will, the power, and the accomplishment of evil) hath its misery, therefore a threelfold wretchedness affects those who will, can, and do commit sin.

3544
R. I grant it—but still I wish the vicous were without this misfortune. [*fol. 28.] P. They shall be depoysled of it sooner than you wish perhaps, or than they themselves imagine. In the narrow limits of this life, nothing, however tardy it appears, can seem to an immortal soul to have a very long duration. The great hopes, and the subtle machinations of the wicked, are often suddenly frustrated, by which an end is put to their wickedness. If vice renders

3527 for—to
3527 mystyn—myhte
3529 gret—MS. grete, C. gret
3533-36 don—MS. done, C. done
3533-34 [than—coueyten]—from C.
3537 moeuynge—mowyngne

lueful for shrewes were bynomen hem. so pat pei ne mystyn nat anoyen or don harme to goode men. ¶ Certys a gret party of pe peyne to shrewes shulde ben alleged and releued. ¶ For al be it so pat pis ne some nat credible ping perauneture to somme folk 3it mot it nedes be pat shrewes ben more wreches and vnseily. whan pei may don and performe, pat pei coueiten [than yif they myhte nat complyssen pat they coueiten]. ¶ For yif so be pat it be wrecchednesse to wilne to don yuel! ¶ an is it more wrecchednesse to mowen don yuel, wip oute whiche mowyng pe wrecched willi sholde languishe wip oute effecte. ¶ pan syn pat everyche of pis pinges hap hys wrechednesse, pat is to seyne wil to done yuel. and mowyngne to done yuel. it mot nedes be. pat pei (shrewes) ben constreynd by pe vnseilyenneses pat wolen and mowen and performen felonyes and shrewedneses. ¶ I accorde me quod I. but I desire greteley pat shrewes losten sone pilke vnseilyenneses. pat is to seyne pat shrewes were despoyled of mowyung to don yuel. ¶ so shulden pei quod she. sonne perauneture pan pou woldest *or sonne er pe hem self wenen to lakken mowyngne to done yuel. ¶ For pere nis no ping so late in so short boundes of pis lijf pat is longe to abide. namelyche to a corage immortel. Of whiche shrewes pe grete hope and pe heye compassyngus of shrewednesse is often destroyed by a sodeyn ende or pei ben war. and pat ping establi to shrewes pe ende of hir shrewednesse. ¶ For yif pat shrewednesse makipe wreches, pan mot he nedes be most wrecched pat lengest is a shrewe. pe which wicked shrewes wolde ydemen aldirmost vnseily and

3537 wille—wil
3539 hab—MS. hape
3540 done (1)—don
3540 mowyngne to done—Mowyngne to done
3540 wille—wil
3544 gretepely—gretly
3545 seyne—seyn
3545 were—weorcen

3545 mowyngne—mowyngne
3549 wenen—weene
to lakken—yuel—omitted
3549 pere—ther
3550 longe—long
3552 shrewednesse—shrewedneses

often—ofte
caytys yf pat hir shrewednes ne were yfynissed. at pe leste weye by pe outerest[e] doep. for [yif] I have con-
cluded scoe of pe vnselfynnesse of shrewedness. pan shewey
it clerely pat pilke shrewednesse is yp outen ende pe
whiche is certeyne to ben perdurable. ¶ Certys quod I
pis [conclusion] is harde and wonderful to graunte. ¶ But
I knowe wel pat it accordep moche to [the] pinges pat I
have graunted her byforne. ¶ pou hast quod she pe ry3t
estimacioun of pis. but who so euere wene pat it be an
harde ping to acorde hym to a conclusion. it is ry3t
pat he shewe pat somme of pe premisses ben fals. or
ellys he mot shewe pat pe colasioun of preposiciounes
nis nat spedful to a necessarie conclusion. ¶ and yif it
be nat so. but pat pe premisses ben yrgrant. per nis
nat whi he sholde blame pe argument. for pis ping pat
I shal telle pe nowe ne shal not sene lasse wondrful,
but of pe pinges pat ben taken al so it is necessarie as
who so seip it folweb of pat whiche pat is purposed
byforne. what is pat quod I. ¶ certys quod she pat is
pat pat pise wicked shrewes ben more blysful or ellys
lasse wrechtles. pat byen pe tourmentes pat pei han
deserved. pan yif no peyne of Justice ne chastied[e]
hem. ne pis ne seye I nat now for pat any man my3t[e]
penk[e] pat pe maneres of shrewes ben coriged and
chastised by viancience. and pat pei ben brou3t to pe
ry3t wey by pe drede of pe tourment. ne for pat pei
zeuen to oper folk ensemblpe to fleyen from vices. ¶ But
I vnodistonde zitte [in] an oper manere pat shrewes
ben more vnely when pei ne ben nat punissed al be it
so pat pore ne ben had no resoune or lawe of correccione,
ne none ensemblpe of lokynes. ¶ And what manere
men wretched, the longer they are vicious the
longer must they be miserable. And
they would be in-
finately wretched if death did not
put an end to their crimes. It is
clear, as I have
already shown, that
eternal misery is infinite. ¶ This con-
sequence appears to be just, but diffi-
cult to present to
you. You think
rightly; but if
you cannot assent
to my conclusion you ought to show
that the premises are false, or that
the consequences are unfairly de-
duced; for if the premises be
granted, you cannot reject the in-
ferences from them. What I
am about to say is not less wond-
erful, and it follows
necessarily from the
same premises.

B. What Is that? ¶ That the wick-
ed who have been
punished for
their crimes are
e happier than if
justice had allow-
ed them to go
unpunished. I do
not appeal to
popular argu-
ments, that
punishment cor-
rects vices, that
the fear of chast-
ishment leads
them to take the
right path, and
that the suffer-
ings of evil-doers
der other others from
vice, but I believe
that guilty men,
unpunished, be-
come much more
unhappy in
another way.

3558 shrewednes—shrewed-
nesseyfinissed—ynished
3559 wege—wcy
outeres[e]—owteryste
[yif]—from C.
3560 sope—soth
3561 clerely—clerly
3563 [conclusion]—from C.
3563 harde—hard
3564 [the]—from C.
3567 harde—hard
3568 false—false
3573 none—now
3575 who so sey[n]—ho sey[n] whiche—which
3576 byen—a-byen
3577 chastied[e]—chastysede
3580 myy[e]—myhte
3581 pen[e]—thinks
3594 yeuen—MS. yeyne, C.
3596 Beyyn—Ben
3595 zitte—yif
[in]—from C.
3598 none—non
B. In what way do you mean?

P. Are not good folk happy, and evil folk miserable?

B. Yes.

P. If good be aggravated to the wretchedness of a man, will not he be happier than another whose misery has no element of good in it?

B. It seems so.

P. And if to the same wretched being another misery be annexed, does not he become more wretched than he whose misery is alleviated by the participation of some good?

3602

B. He does.

P. When men are punished they have a degree of good annexed to their wretchedness, to bear the punishment itself, which as it is the effect of justice is good. And when these wretches escape punishment something of ill (i.e. exemption from punishment) is added to their condition.

P. I cannot deny it.

P. Much more unhappy are the wicked when they enjoy an unmerited impunity than when they suffer a lawful chastisement. It is just to punish evil-doers, and unjust that they should escape punishment.

B. Nobody denies that.

P. Everything, too, which is just

shal þat ben quod I. ouer þan hap ben told here byforn. ¶ Haue we nat graunted þan quod she þat good[e] folk ben blysful, and shrewes ben wrecches. 3is quod I. [thanne quod she] zif þat any good were added to þe wrecchenesse of any wyzt. nis he nat more blisful þan þat ne hap no medelyng of goode in wys solitarie wrecchenesse. so semeþ it quod I. and what seyst þou þan quod she of þilke wrecche þat lakkeþ alle goodes. so þat no goode nis medeled in wys wrecchenesse. and zitte ouer alle hys wicnedesse for whiche he is a wrecche þat þer be zitte anoper yuel anexid and knyt to hym, shal not men demen hym hyn more vnsely þan þilke wrecche of whiche þe vnselynesse is re[le]ued by þe participacioun of som goode. whi sholde he nat quod I. ¶ þan certys quod she han shrewes whan þei ben punisshed somwhat of good anexid to hir wrecchenesse. þat is to seyne þe same peyne þat þei suffren whiche þat is good by þe resoun of Justice. And whan þilke same shrewes ascapen wip ouen tourment. þan han þei somwhat more of yuel zit ouer þe wicnedesse þat þei han don. þat is to seye defaute of peyne, whiche defaute of peyne þou hast graunted is yuel. ¶ For þe desert of felonye I ne may nat denye it quod I. ¶ Moche more þan quod she ben shrewes vnsely when þei ben wrongfully delyuered fro peyne. þan whan þei beþ punisshed by ryþful vengeance, but þis is open þing and clere þat it is ryþ þat shrewes ben punisshed. and it is wicnedesse and wrong þat þei escapin vnpunisshed. ¶ who myþ[e] denye *þat quod I. but quod she may any man denye. þat al þat is ryþt nis good. and also þe contrarie. þat alle þat is wrong nis

3598 ouner—oother
hap—MS. hape
ben—be
told—MS. tolde, C. told
3591 good[e]—goode
3592 [thanne—she]—from C
3594 blisful—welyful
hap—MS. hape
3594-97 goode—good

3598 alle—al
schich[e]—which
3600 kny[]—knytte
3601 re[le]ued—releued
3602 goode—good
3603 seyne—seyyn
3606 whiche—which
3907 ouen—owte
3909 don—MS. done
seye—seyyn

3610 whiche—which
3611 desert—deserte
3614 beþ—MS. beþe, C. ben
3615 clere—cler
3617 myþ[e]—myhte
3618 is ryþt nis—MS. nis ryþt
3619 alle—al
wicked—is wykke
wicked. certys quod I pise pinges ben clere ynov, and pat we han concludid a litel here byforne. but I preye pe pat pou telle me yif pou accordest to lenen no tour-ment to pe soules aftir pat pe body is dedid by pe depe. pis [is] to seyn. vnwindstondest pou out pat soules han any tourment after pe depe of pe body. ¶ Certis quod she ze and pat ryht grete, of whiche soules quod she I trowe pat somme ben tourmentid by aspresenesse of peyne. and somme soules I trowe be excercised by a purging mekenesse. but my conseil nys nat to deter-myne of pis peyne, but I haue trauaiyled and told it higher to. ¶ For pou sholdest knowe pat pe mowynge [i. myght] of shrewes whiche mowynge pe semep to ben. vnworpi nis no mowynge. and eke of shrewes of which pou pleynedest pat pei ne were nat punisshed. pat pou woldest seen pat pei ne weren neger mo wip outen pe torment of hire wickednesse. and of pe licence of mowynge to done yuel. pat pou preidest pat it myzt[e] some ben endid. and pat pou woldest fayne lerne. it ne sholde nat longe endure. and pat shrewes ben more vnsely yif pei were of lenger duryng. and most vnsely yif pei weren perdurable. and after pis I haue shewed pe pat more vnsely ben shrewes when pei escapen wip oute ryhtful peyne. pan when pei ben punisshed by ryhtful ungenauce. and of pis sentence folwep it pat pan ben shrewes constreynd atte laste wip most greuous tourment. when men wene pat pei ne ben nat ypunisshed. when I considre pi resouns quod I. I. ne trowe nat pat men seyn any pinge more verrely. and yif I tourne aseyn to pe studies of men. who is [he] to whom it sholde seime pat [he] ne sholde nat only leuen pise pinges. but eke gladly herkene hem. Certys quod is good; and, on the contrary, whatsoever is un-just is evil. B. These are just inferences from our former pre-mises. But is there any punishment for the soul after death of the body? F. Yes, and great ones too. Some punishments are rigorous and eternal. Others have a corrective and purifying force, and are of finite duration. But this is not to our purpose.

I want you to see that the power of the wicked is in reality nothing, that the wicked never go unpunished; that their licence to do evil is not of long duration, and that the wicked would be more unhappy if it were longer, and in-finitely wretched. If it were to continue for ever. 3639

After this I showed that evil men are more unhappy, having escaped punishment, than if justly chastised. Wherefore when they are supposed to get off scot-free they suffer most grievously.

B. Your reasoning appears convincing and conclusive. But your arguments are opposed to current opinions, and would hardly command assent, or even a hearing.

3621 here—her 3623 deded—endyd depe—deth 3624 [is]—from C. oust—awht 3625 depe—deth 3626 grete—gret 3627 be—ben 3629 determyne—determenye 3630 peyne—peynes told—MS. tolde 3632 [i. myght]—from C. 3633-34 whiche—which 3633 eke—ek 3635 seyn—seyn 3637 done—don 3638 myght[e]—myhte fayne lerne—fayn lornen 3639 endure—dure 3642 atte—at the laste—MS. last, C. taste 3647 resouns—resoues 3649-50 [he]—from C. 3651 eke—ek
VIRTUE ITS OWN REWARD.

P. It is so. For those accustomed to the darkness of error cannot fix their eyes on the light of perspicuous truth, like birds of light which are blinded by the full light of day. They consider only the gratification of their lusts, they think there is happiness in the liberty of doing evil and in exemption from punishment. Do you attend to the eternal law written in your own heart. Conform your mind to what is good, and you will stand in no need of a judge to confer a reward upon you —for you have it already in the enjoyment of the best of things (i.e. virtues). If you indulge in vice, you need no other chastisement— you have degraded yourself into a lower order of beings. The multitude doth not consider this. What then? Shall we take them as our models who resemble beasts? If a man who had lost his sight, having even forgotten his blindness, should declare that his faculties were all perfect, shall we weakly believe that those who retain their sight are blind? The vulgar will not assent to what I am going to say, though supported by conclusive arguments—to wit, that persons are more unhappy that do wrong

she so it is, but men may nat. for pei han hire eyen so wont to derkenesse of erpely pinges. pat pei may nat liften hem vp to pe ly3t of clere sopafastnes. ¶ But pei ben lyke to briddles of whiche pe ny3t ly3tnef hyre lookyng, and pe day blyndep hem. for whan men loken nat pe orde of pinges but hire lustes and talentz, pei wene pat opir pe leue or pe mowynge to done wickednesse or ellys pe escaping wip oute payne be wefelul, but consider pe ingemenent of pe perdurable lawe. for if pou conferme pi corage to pe beste pinges. pou ne hast no nede to no inuge to ziuen pe pris or meede. for pou hast iogned pi self to pe most excellent ping. and yif pou have enclined pi studies to pe wicked pinges. ne seek no foreyn wrckere out of pi self. for pou pi self hast prest pe in to wicked pinges. ry3t as pou mytest loken by dyuense tymes pe foule erpe and pe heuene. and pat alle opir pinges stynten fro wip oute. so pat pou [nere neyther in heuene ne in erthe] ne say[e] no ping more. pan sholde it semen to pe as by onle resoun of lokyng. pat pou were in pe sterres. and now in pe erpe. but pe peopel ne lokep nat on pise pinges. what pan shal we pan approchen vs to hem pat I have shewed pat pei ben lyke to pe bestes. (q. d. noz) ¶ And what wilt pou seyne of pis ¶ yif pat a man hadde al forlorn hys sy3t. and hadde[de] forsett pat he euer saw and wende pat no ping ne fayled[e] hym of perfec cioun of mankynde. now we pat mysten sen pe same ping wolde we nat wene pat he were bylynde (q. d. sic). ne also no accorden pat pe peoples to pat I shal seyne. pe whiche ping is susteyned by a stronge foundem ent of resouns. pat is to seyn pat more vnsely ben pei

3653 derkenesse—darkness 3654 clere sopafastnes—clear sothfastness 3655 whiche—which 3658 obir—either done—done 3659 escaping—escaping 3662 to (1)—of 3665 foreyn—foreye 3666 prest—thysyt 3666 wicked—wickke 3669 (nere—erthe)—from C. heuene—C. heuene sy[e]—C. saye 3672 on—in 3674 lyke—lyk q. d.—MS. quod 3675 wile pou seyne—wiltow seyn 3676 forlorn—MS. forlorne, C. for-lorn sy3t—syhte had[de]—hude 3677 sau—MS. sewe, C. sawh fayled[e]—faylude 3678 sen—MS. sen, C. sen 3679 ping—thinges q. d.—MS. quod 3681 whiche—which
pat don wrong to ope folk, pen pei pat pe wrong suffren. ¶ I wolde heren pilke *same resonus quod I ¶ Deniest pou quod she pat alle shrewes ne ben worpi
to han tournment, nay quod I. but quod she I am cer-
teyne by many resonus pat shrewes ben vnsely. it ac-
cordep quod I. pan [ne] dowtest pou nat quod she pat pilke folk pat ben worpi of tournment pat pei ne ben
wreches. It accordep wel quod I. yif pou were pan quod she yset a luge or a knower of pinges, wheter
trowest pou pat men sholde tournment[e] hym pat ha^
don pe wronge, or hym pat ha' suffred pe wronge. I ne doute nat quod I. pat I nolde don suffissaunt satis-
faccioun to hym pat had[de] suffred pe wrong by pe sorwe of hym pat had[de] don pe wronge. ¶ pan semep it quod she pat pe doar of wrong is more wreche
pan he pat ha' suffred pe wrong. pat folwep wel quod
[1]. pan quod she by pise causes and by ope causes
pat ben enforced by pe same roate pat filpe or synne by pe propre nature of it makep men wreches. and it shewep wel pe wrong pat men don nis nat pe wreccenesse of hym pat recceupe pe wrong, but pe wreccednesse of hym pat dop pe wronge ¶ but certys quod she pise oratours or aduocat; don al pe contrarie
for pei enforecen hem to commoecu pe inges to han pite
of hem pat han suffred and rescuyed pe pinges pat ben
greuous and aspre. and 3itte men sholden more ryt-
fully han pitee on hem pat don pe greuances and pe wronges. pe whiche shrewes it were a more covenable
ping pat pe accusours or aduocat; not wrope but pitous
and debonare ladden pe shrewes pat han don wrong to
pe Iugement. ryzt as men leden seke folk to pe leche.
for pat pei sholden seken out pe maladies of synne by

than those who suffer wrong. [* fol. 29]*
B. I would will-
ingly hear your reasons.
P. Do you deny
that every wicked
man deserves
punishment? B.
No, I do not.
P. I am satisfied
that impostors
are in many ways
miserable.
B. They are so,
and those
that deserve
punishment are
miserable.
P. 1 admit it.
P. If you were a
judge, upon whom
would you inflict
punishment? B.
on the wrong-
doer, or upon the
injured? B. I should not
hesitate to punish
the offender as a
satisfaction to the
sufferer.
P. Then you
would deem the
injuring person
more unhappy
than he who had
been wronged? B.
That follows
naturally.
P. From this
then, and other
reasons of like
nature, it seems
3703
that vice makes
men miserable,
and an injury
done to any man
is the misery of
the doer, and not
of the sufferer.
But our advocates
think different-
ly—they try to
obtain pity for those
that have suffered
cruelly and under
pression; but the
juster pity is
really due to the
oppressors, who
ought, therefore,
to be led to judg-
ment as the sick
are to the physi-
cian, not by angry
but by
merciful and
kind
accusers, so that,

* 3693 don—MS. done, C. don
oper—othre
3688 [ne]—from C.
3691 yset — MS. ysette, C. yset
sekeper—omitted
3692 tournment[te]—torment-
3692-3 had—MS. haje [en

3683 wronge [2]—wrong
3683 had[de]—haddo
3696 had[de]—hadden
wronge—wrong
3697 dop—doere
3699 haje—MS. haje
3699 [I]—from C.
3700 ben—ben de
3700 roate—Roote
3700-4 dop—wronge—omitt-
ed
3704 dop—MS. dop
3711 seke—wroth
3712 pe—the
3713 seke—syke

9
by the physic of chastisement, they may be cured of their vices. I would not have the guilty deserving of their advocates. Their duty is to accuse, and not to excuse offenders. Were it permitted the wicked to get a slight view of virtue's beauty, which they have forsaken, and could they be persuaded of the purifying effects of lawful chastisement, they surely would not consider punishment as an evil, but would willingly give themselves up to justice and refuse the defence of their advocates. The wise hate nobody, only a fool hates good men; and it is irrational to hate the wicked. Vice is a sickness of the soul, and needs our compassion, and not our hate, for the distempers of the soul are more deplorable than those of the body, and have more claims upon our compassion.

What frenzy causes man to hasten on his fate, that is, by war or by strife. If death is desired he deserts whom he entreats, and by his counsels eyther he entreats of the defendours or adovocat3 sholde sayle and cesen in al. or ellys yif pe office of adovocat3 wolde bettre profiten to men. it sholde be tourned in to pe habit of accusacioun. pat is [to] s[e]yn pei sholden accuse shrewes. and nat excuse hem. and eke pe shrewes hem self. 3it it were leueful to hem to seen at any clifte pe vertue pat pei han forleton. and sawen pat pei sholde putten adoun pe filpes of hire vices by [the] tourment3 of peynes. pei ne autsten nat ryft for pe recompensacioun fort to geten hem bounte and prowess whiche pat pei han lost demen ne holden pat pilke peynes weren tourmentes to hem. and eke pei wolden refuse pe attendaunce of hire adovocat3 and taken hem self to hire inuges and to hir accusours. for whiche it bytideb [pat] as to pe wise folk fyr nis no place ylete to hate. pat is to seyn. pat hate ne haþ no place amonges wise men. ¶ For no wyȝt wolde haten gode men. but yif he were ouer moche a folke. ¶ and fortto haten shrewes it nis no resoun. ¶ For ryȝt so as languussing is maladie of body. ryȝt so ben vices and syne maladies of corage. ¶ And so as we ne deme nat pat pei pat ben seek of hire body ben worpi to ben hated. but raper worpi of pite. wel more worpi nat to ben hated. but forto ben had in pite ben pei of whiche pe pouþtes ben constreine by felonous wickednesse. pat is more cruel pat any languissinge of body.

**QUID TANTOS IUUAT.**

What deliteb it ȝow to exciten so grete moewynges of hatredes and to hasten and bisien [the] fatal disposition of ȝoure deþ wij ȝoure propre handes. pat is to seyn by batailes or [by] contek. for yif pe axen pe
THE FOLLY OF WAR.

...
ventue and ben in honours. and in grete estatis. and I
desire eke to witen of pe. what semepe to ben pe
resoun of pis so wrongful a confusion. ¶ For I wolde
wonde wel pe lasse yif I trowed[e] pat alle pise pinges
were meled by fortuouse hap. ¶ But now hepepe
and encresep myne astonyenge god gouvernour of pinge.
pat so as god 3euep ofte tymes to good[e] men goodes
and myrpes. and to shrewes yuel and aspre pinges.
and 3euep azyenewarde to goode folk hardnesse. and to
shrewes [he] grauntep hem her wille and pat pei de-
siren. what difference Pan may peer be bitwixen pat pat
god dop. and pe hap of fortune. yif men ne knowe nat
pe cause whi pat [it] is. it nis no merueille quod she pou;
pat men wenen pat peer be somwhat folysche and confus
whan pe resoun of pe order is vnknowe. ¶ But alle
pou pe ne know nat pe cause of so gret a disposiccion.
apelleas for as moche as god pe good[e] gouvernour at-
temprep and gouvernepe world. ne doute pe nat pat
alle pinges ne ben doon ariyzt. 3793-

SI QVIS ARCTURI * SYDERA.

Who so pat ne knowe nat pe sterres of arcourt
ytourned neye to pe souereyne centre or point.
pat is to seyne ytourned neye to pe souereyne pool of pe
firmanent and woot nat whi pe sterre boetes passep or
gaderip his wey[n]es. and drenchep his late flaumbes in
pe see. and whi pat boetes pe sterre vnfoldip his other
swiste arisynge. Pan shal he wondren of pe lawe of pe
heye eyre. and eke if pat he ne knowe nat why pat pe
hornez of pe ful[le] moene waxen pale and infect by pe
boundes of pe derke nyzt ¶ and how pe moene derk
and confuse discovereth he sterres. pat she had[de]
ycovered by hir clere visage. he commune errorr moeuen
folk and maketh very hir bacines of bras by pikke
strokes. pat is to seyne pat per is a maner poele pat
hyzt[e] coribandes pat wenen pat whan he moone is in
he eclips pat it be enchauntid. and perfere forto rescow
he moone pei betyn hire basines wip pikke strokes.

Ne no man ne wondrep whan he blastes of he wynde
chorus betyn he stronides of he see by quakyng floodes.
ne no man ne wondrep whan he wey3te of he snowe
yuardid by he colde. is resowled by he brennyng hete
of thebus he sonne. For here seen men redly he
causes. but he * causes yhid pat is to seye in heuene
trouble he brestes of men. he moeuable poeple is
a-stoned of alle pinges pat comen selde and sodeynely
in our age. but yif he troubly errorr of our ignorance
departid[e] from vs. so pat we wisten he causes whi pat
swiche pinges bitiden. certys hei sholden cesse to seme
wondres.

vs is it quod. I. but so as pou hast seuen or byhyzt
me to vnwrappere he hidde causes of pinges and to
discoweren me he resouns couered with dirknesses I
preye he pat pou diust and Iuge me of pis materie. and
pat pou do me to vndrestonden it. For pis miracle
or pis wondre troulbe me ryzt gretely. and pan she a
litel [what] smylyng seide. hei clepest me quod
she to telle ping. pat is grettest of alle pinges pat mowen
ben axted. And to pe whiche questiuon vnnepe[e]s is
per axt ynow to lauten it. as who seip. vnvepes is per
subsuanfully anping to answere perfity to pi questiuon.
For the subject is of such a kind, that when one doubt is removed, innumerable others, like the heads of the Hydra, spring up. Nor would there be any end of them unless they were restrained by a quick and vigorous effort of the mind. The question whereof you want a solution embraces the five following points: 1. Simplicity, or unity of Providence. 2. The order and course of Destiny. 3. Sudden chance. 4. Prescience of God, and divine predestination. 5. Free-will. I will try to treat of these things:—Resuming her discourse as from a new principle,

Philosophy argued as follows:—The generation of all things, every progression of things liable to change, and everything that moveth, derive their causes, order, and form from the immutability of the divine understanding. Providence directs all things by a variety of means. These means, referred only to the divine intelligence, are called Providence; but when contemplated in relation to the things which receive motion and order from them, are called Destiny. Reflection on the efficacy of the one and the other will soon

For pe matere of it is swiche pat when oon doute is determined and kut awaye per wexen oper doutes wip-outen noumbre. ryȝt as pe heuedes waxen of ydres serpent pat hercules slouȝ. Ne pe re ne were no manere ne noon ende. but yif pat a wyȝt constrained[e] po doutes. by a ryȝt lyuely and a quik fire of pouȝt. pat is to seyn by vigour and strengte of witte. For in pis matere men weren wont to maken questiouns of pe simplicite of pe puruceaunce of god and of pe ordre of destine. and of sodeyne hap. and of pe knowynge and predestinacioun deuine and of pe lybertye of fre wille. pe whiche ping pou pi self aperceiust wel of what wyȝt pei ben. but for as mochel as pe knowynge of pise pinges is a manere porcioun to pe medicine to pe. al be it so pat I haue lytel tyme to don it. zit napeles I wol enforcen me to shewe somwhat of it. but al pou; pe norissinges of dite of musike delitep pe pou most suffren, and forberen a litel of pilk delite while pat I weue (contexo) to pe resouns yknyt by ordre. As it likep to pe quod I so do. po spak she ryȝt a[s] by an oper bygynyn[ge] and seide pus. engendrynghe of alle pinges quod she and alle pe progressiouns of munable nature. and alle pat moeuep in any manere takip hys causes. hys ordre. and hys formes. of pe stabelenesse of pe deuyne pouȝt [and thilke deuyne thowht] pat is yset and put in pe toure. pat is to seyn in pe heȝt of pe simplicite of god. stablisip many manere gyses to pinges pat ben to don. pe whiche manere whan pat men loken it in pilke pure clerenesse of pe deuyne intelligence. it is yceole puruceaunce but when pilke manere is re-
ferred by men to pinges pat it moeuep and disponepPan of olde men. it was cleped destine. ¶ pe whiche pinges yf pat any wyzt lokep wel in his pouzt. pe strengpe of pat oon and of pat oper he shal lyztly mowen seen pat pise two pinges ben divers. ¶ For purueaunce is pilke deuyne resoun pat is establissh in pe souereyne prince of pinges. pe whiche purueaunce disponip alle pinges. but destine is pe disposicioun and ordenaunce cleuyngge to moeuaungge alle pinges in hire ordes. ¶ For purueaunce enbracep alle pinges to hepe. al pou; pat pei ben dyuerns and al pou; pei ben wip outen fyn. but destynie departep and ordeynep alle pinges singlerly and diuidep in moeuynges. in places. in formes. in tymes. departip [as] pus. so pat pe vnfoldyng of temporel ordenaunce assembled and ooned in pe lokyng of pe deuyne pouzt ¶ Is purueaunce and pilke same assemblynge. and oonyng diuidep and vnfolden by tymes. lat pat ben called destine. and al be * it so pat pise pinges ben dyueryse. jitte napeles hangep pat oon on pat oper. forwhi pe ordre destinal procedip of pe simplicitie of purueaunce. for ryzt as a werkman pat aperceiuep in hys pouzt pe forme of pe ping pat he wil make moeuep pe effect of pe werke. and ledip pat he had[de] loked byforme in hys pouzt symply andpresently by temporel pouzt. ¶ Certys ryzt so god disponip in hys purueaunce singlerly and stably pe pinges pat ben to done. but he amynistrep in many maneres and in dyuere tymes by destyne. pilke same pinges pat he hap disposed Pan whepir pat destine be exer-
cised. eyper by soma dyuynge spirites seruaunte; to pe deuyne purueaunce. or ellys by soma soule (anima

caus as us to see their difference. Providence is the divine intelli-
gence manifested in the disposition of worldly affairs. Destiny or Fate is that inherent state or condition of movable things by means where-
of Providence retains them in the order in which she has placed them. Provid-
eence embraces all things. although diverse and in-
finite; but Fate gives motion to every individual thing. and in the place and under the form appro-
priated to it. so that the explici-
tion of this order of things wrap-
up in the divine intelligence is Providence; and being unfolded according to time and other circum

stances. may be called Fate. Though these

* * * * * 3872 cleuyngge—cleyuyege 3873 wip outen fyn — Infi-
ynte 3875 singulerly—syngularly 3877 in [3]—MS. and. C. in 3878 departip—omitted [as]—from C. 3878 so pat—lat 3878 on—of 3878 sel—woI 3878 had[de]?—haddle symply—symplely 3890 pouzt—ordinance 3890 singulerly—syngularly 3890 stably—stably 3893 hab—MS. hujce 3894 eyper—other 3895 somme—som
he accomplishes what he has planned, conformably to that order and that time. So then, however Fate be exercised, it is evident that things subject to Destiny are under the control of Providence, which disposes Destiny. But some things under Providence are exempt from the control of Fate; being stably fixed near to the Divinity himself, and beyond the movement of Destiny. For even, as among several circles revolving round one common centre, that which is innermost approaches nearest to the simplicity of the middle points, and is, as it were, a centre, round which the outer ones revolve; whilst the 3912 outermost, revolving in a wider circumference, the further it is from the centre describes a larger space—but yet, if this circle or anything else be joined to the middle point, it is constrained to be immovable. By, par. of reason, the further anything is removed from the first intelligence, so much the more is it under the control of Destiny; and the nearer anything approaches to this Intelligence, the centre of all things, the more stable it becomes, and the less dependent upon Destiny.

mendi). or ellys by al nature seruynge to god. or ellys by pe celestial moeuyng of sterres. or ellys by pe vertue of aungels. or ellys by pe dyuerse subtilite of deuene. or ellys by any of hem. or ellys by hem alle pe destynal ordynauzce is ywouen or accomplisshed. certys it is open ping pat pe purueaunce is an vnmoeneable and symple forme of pinges to done. and pe moeuneable bonde and pe tempore ordynauzce of pinges whiche pat pe deuyne simplicite of purueaunce hav ordeyned to done. pat is destine. For whiche it is pat alle pinges pat ben put vndir destine ben certys subgit; to purueaunce. to whiche purueaunce destine it self is subgit and vndir. ¶ But somme pinges ben put vndir purueaunce pat sourmounten pe ordinaunce of destine. and po ben pilke pat stably ben yficched ney to pe first godhde pei sourmounten pe ordin of destinal moeuaible. ¶ For ryzt as cercles pat tournen aboute a same Centre or about a poynt. pilke cercle pat is inrest or moost wipynne joinep to pe symplesse of pe myddel and is as it were a Centre or a poynt to pat ouer cercles pat tournen abouten hym. ¶ and pilke pat is outester composd by larger enyronnyne is vnfolden by larger spaces in so mochel as it is forpest fro pe mydel symplictie of pe poynt. and yf per be any ping pat knyttap and felawshippe hym selt to pilke mydel poynt it is constryned in to symplictie. pat is to seyn in to [vn]moeuaible. and it ceseth to ben shad and to flinet dyversly. ¶ Ryzt so by semblable resoun. pilke pinge pat departip firpest fro pe first pouzt of god. it is vnfolden and summittid to grettere bondes of destine. and in so moche is pe ping more free and lovs fro destyne as it axep and

3906 al—alle
3907 moeuyng—moeuynes
3909 ywouen—MS. ywouen,
C. ywouen
or—and
3902 bonde—bonds
3904 ha—MS. hæ
3903 whiche—which
3912 as—as of
3913 about—a bowte
3917 larger (1)—a large
3918 mochel—mochel
3920 self—self
3921 [vn]moeuables—vn moeuaible
3922 ceseth—MS. fleæe, C. ceseth
3923 ping—thing
3924 of—MS. to, C. of
3925 louz—laus
holdep hym ner to pilke Centre of pinges. pat is to seye god. " and if pe pinge cleuep to pe stedfastnesse of pe pouȝt of god. and be wip oute moeuyng certys it sourmountep pe necessite of destyne. þan ryt for schwe comparisoun as [it] is of skilyngne to vndirstondying and of ping pat is engendred to ping pat is. and of tym to eternite. and of þe cercle to þe Centre. ryt so is þe ordre of moeueable destine to þe stable symplique of purueaunce. Þ pilke ordnaunce moeuep þe heuene and þe sterres and attemprep þe elyment to gider amonges hem self. and transformeþ hem by enter-chauuable mutacìoun. Þ and pilke same ordre newep ægin alle pinges growyng and falling a-doune by sembleables progressiouns of seedes and of sexes. pat is to sein. male and female. and þis ilke ordre constreynep þe fortunes and þe dedes of men by a bonde of causes nat able to ben vnbounden (indissolubili). þe whiche destinal causes whanne þei passen oute fro þe by-gynnynges of þe vnmoeueable purueaunce it mot nedes be þat þei ne be nat mutable. and þus ben þe pinges ful well ygoerneþ. yif þat þþ symplique dwellyng* in þe deuyne pouȝt sheweþ furþþe þe ordre of causes. vnable to be I-bowed. and þis ordre constreynep by hys propre stablete þe moeueable pinges. or ellys þei sholde fleten folily for whiche it is þat alle pinges semen to be confus and trouble to vs men. for we ne mowe nat considere pilke ordnaunce. Þ Napeles þe propre manere of every ping dressyngem hem to goode disponit hem alle. for þere nis no pinge don for cause of yuel. ne pilke ping pat is don by wicked[e] folk nis nat don for yuel þe whiche shrewes as I haue shewed [ful] plentiously And if we suppose that the thing in ques-tion is joined to the stabili-ty of the supreme mind, it then be-comes immov-able, and to be-yond the neces-sity and power of destyne. As rea-soning is to the understanding, as that which is pro-duced to that which exists of itself, as time to eternite, as the circle to the centre, so is the movable order of Fate to the stable simplicity of Providence. Destiny rules na-ture. It con-trols the actions of men by an in-di-ssoluble chain of causes, and is, like their 3941 origin, immut-able. Thus, then, are all things well con-ducted, since that invariable order of cause has its origin in the simplicity of the Divine mind, and by its inherent immutability ex- [" fol. 51.] erces a restraint upon mutable things, and preserves them from irregularity. To those who under-stand not this order, things appear confused— nevertheless, the proper condition of all things directs and in-clines it to their true good. For there is nothing done for the sake of evil, not even by the wicked, who, in seeking for felicity, are led astray by crooked error.

3927 ner—nere 3928 seynne—sym 3929 pinges cleuep — thing 3930 clyueth stedfastnesse — stede fastnesse 3931 [it]—from C. 3932 to (2)—MS. of, C. to 3937 enterechauuable—M.S. enterechauungyable, C. enterechauungicable 3939 a-doune—a-doun semblableables—semblable 3940 bonde—bond 3943 ben vnbounden—be vn bounden 3944 oute—owt 3948 furþþe—forth 3950 sholde—sholden 3961 whiche—which 3962 mowe—move 3957 [ful]—from C.
But the order proceeding from the centre of supreme goodness does not mislead any. But you may say, what greater confusion can there be than that both propositions and adverse things should at times happen to good men, and that evil men should at one time enjoy their desires and at another be tormented by hateful things. Are men wise enough to discover, whether those whom they believe to be virtuous or wicked, are so in reality? Opinions differ as to this matter. Some who are deemed worthy of reward by one person, are deemed unworthy by another. But, suppose it were possible for one to distinguish with certainty between the good and the bad? Then he must have as accurate a knowledge of the mind as one has of the body. It is miraculous to him who knows it not, why sweet things are agreeable to some bodies, and bitter to others; why some sick persons are relieved by lenitives and others by sharper remedies. It is no marvel to the leech, who knows the causes of disease, and their cures. What constitutes the health of the mind, and goodness? And what are its maladies, but vice? Who is the preserver of good, seken goode, but wicked errorr mystournip hem. ¶ Ne þe ordre comyng þro þe poyn þe souereynye goode ne declineþ nat þro þys bygynnyngþ. but þou mayst seyn what vneste may þen a wors confusioþ þe þat goode men han somme tyme aduerser, and somtyme proþperite. ¶ and shrewes also han now þinges þat þei desiren, and now þinges þat þei haten ¶ wheþer men lyen now in swiche hoolnesse of þoþt. as who seip, ben men now so wise. þat swiche folk as þei demen to ben goode folk or shrewes þat it mot netdes ben þat folk ben swiche as þei wenenc. but in þis manere þe domes of men discorden. þat þilke men þat somme folk demen worþi of mede. oþer folk demen hem worþi of torment. but lat vs graunt[e] I pose þat som man may wel demen or known þe goode folk and þe badde. May he þan knowen and seen þilke inrest attemperaunce of corages. as it hap ben wont to be said of bodies. as who saip may a man spoken and determine of attemperaunce in corages. as men were wont to demen or spoken of complexyouns and attemperaunces of bodies (q' non). ne it [ne] is nat an vnlyke miracle to hem þat ne knowen it nat. ¶ As who seip, but is lyke a merueil or a miracle to hem þat ne knowen it nat. whi þat swete þinges [ben] couenable to some bodiþ þat ben hool and to some bodiþ bittre þinges ben couenable. and also whi þat some seke folk ben holpen with lyht medicines and some folk ben holpen with sharpe medicynes] but naþes þe leche þat knoweþ þe manere and þe attemperaunce of heele and of maladie ne merueil of it no þing. but what oþer þing semeþ hele of corages but bonte and prowessse. and what oþer þing semeþ maladie of corages but vices. who is ellys kepere of good or
dryeure away of yuel but god gouernour and leecher of pouztes. pe whiche god whan he hap by-holden from pe heye toure of hys purueaunce he knowe what is couenable to euer wyzt. and lenepe hem pat he wot [pat] is couenable to hem. Loo here of comep and here of is don pis noble miracle of pe ordre destinal

whan god pat alle knowep dop swiche ping. of whiche ping [pat] vnknowyng folk ben astoned but forto con-

streine as who seip ¶ But forto comprehende and telle

d a fewe pinges of pe deuyne depnesse pe whiche pat mans resoun may vnderstonde. ¶ pilk man pat pou wenest
to ben ryzt Iuste and ryzt kepyng of equite. pe contrarie of pat semep to pe deuyne purueaunce pat al woot. ¶ And lucan my familier tellep pat pe victories cause

liked[e] to pe goddes and causes overcomen liked[e] to catoun. pan what so euer pou mayst seen pat is don in pis [world] vnhoped or vnwened. certys it is pe ryzt[e] ordre of pinges. but as to pi wicked[e] oppinioun it is a confusioyn. but I suppose pat som man be so wel ypewed. pat pe deuyne Iugement and pe Iugment of mankynde accorden hem to gidre of hym. but he is so vnstedfast of corage [pat] yif any aduersite come to hym he wolde for-leten peraunetunce to continue innocence by pe whiche he ne may nat wipholden fortune. ¶ pan pe wise dispensacion of god sparep hym pe whiche

manere aduersite *myzt[e] enpyren. ¶ For pat god

wil nat suffren hym to trauaile. to whom pat trauayl

nis nat couenable. ¶ An ofer man is perfitt in alle

uertues. and is an holy man and neye to god so pat pe

purueaunce of god wolde demen pat it were a felony

pat he were touched wip any aduersites. so pat he ne

or the driver away of evil but God, the physician of souls, who knows what is necessary for men, and bestows it upon them? From this source springing that great marvel —the order of destinies— wrought by the wisdom of God, and marveled at by ignorant men. But, now let us notice a few things concerning the depth of the Divine knowledge which human reason may comprehend. The man you deem just, may appear otherwise to the omniscient eye of Providence. When you see apparent irregularities—unexpected and un-

4004 wished for—fieem them to be rightly done. Let us suppose a man so well behaved, as to be approved of God and man—

but not endowed with firmness of mind, so that the reverses of for-
tune will cause him to forgo his probity; since with it he cannot re-

tain his prosper-

ity. A wise Pro-

vidence, knowing that adversity might destroy this man's in-

tegrity, averts from him that

[Fol. 31 b.] aduersite, which he is not able to sustain. Another man is thoroughly virtuous, and

approaches to the

purity of the deity —him Providence deems it an injustice to oppress by ad-

versity, and therefore exempts

3991 hap—MS. haje
3993 wol—MS. wote, C. wot
3994 [pat]—from C.
3995 don—MS. don, C. don
3996 alle—al
3997 which—which
3998 chice—chizee from C.
3999 mans—manes
4000 pilk—thilke
4001 liked[e]—likede
4002 ryzt[e]—ryhte
4003 is don—MS. is to don
4004 [world]—from C.
4005 wykkede
4006 manere—man
4007 wicked[e]—wykkyede
4008 neye—negh
4009 ather—all
him even from bodily disease. Providence often gives the direction of public affairs to good men, in order to curb and restrain the malice of the wicked. To some is given a mixture of good and evil, according to what is most suitable to the dispositions of their minds. Upon some are laid moderate afflictions, lest they wax proud by too long a course of prosperity. Others suffer great adversities that their virtues may be exercised, and strengthened by the practice of patience. Some fear to be afflicted with what they are able to endure. Others desire what they are unable to bear; and God punishes them with calamities, to make them sensible of their presumption. Many have purchased a great name by a glorious death. Others by their unshaken fortitude, have shown that virtue cannot be overcome by adversity. These things are done justly, and in order, and are for the good of those to whom they happen. From the same causes it happens, that sometimes adversity and sometimes prosperity falls to the lot of the wicked. None are surpris- ed to see bad men afflicted—they get

wil nat suffre pat swiche a man be moeued wip any manere madlicin. ¶ But so as seide a philosophre [the moore excellent by me]. pe aduersites comen nat (he seide in grec:) pere pat uertues han edified pe bodic of pe holy man. and ofte tymne it bitidep pat pe somme of pinges pat ben to don is taken to good folk to gouerne. for pat pe malice habundaunt of shrewes sholde ben abatid, and god 3euep and departip to oper folk prosp[er]ites and aduersites ymedeled to hepe aftir pe qualite of hire corages and remordip som folk by aduersites. for pei ne sholden nat wexen proude by longe whelefulnesse. and oper folk he sufreip to ben tranayled wip harde pinges. ¶ For pat pei sholden conferme pe vertues of corage by pe vsage and exercitaciuon of pacience. and oper folke dreden more pei aughten pe wiche pei my3[en] wel benen. and pilke folk god ledip in to experience of hem self by aspre and sorweful pinges. ¶ And many oper folk han bou3[en] honorabile renoun of pis worlde by pe pris of glorious depee, and som men pat ne mowen nat ben ouer-comen by tormentan han 3euen ensample to oper folk pat vertue ne may nat be ouer-comen by aduersites. ¶ and of alle pise pinges per nis no doute pat pei ne ben don rytfully and ordiney to be profit of hem to whom we seen pise pinges bitide. ¶ For certys pat adusersite comep some tymne to shrewes. and some tymte pat pei desiren it comep of pise forseide causes and of sorweful pinges pat bytyden to shrewes. Certys no man ne wondrep. For alle men wenen pat pei han wel deserued it. and pei ben of wicked merite of whicho
shrewes pe tourment som tyme agastelep oper to done folies. and som tyme it amendep hem pat suffren pe tourmentis. ¶ And pe prosperite pat is zeuen to shrewes shewep a grete argument to good[e] folk what ping pei sholde demen of pilke wilfulness pe whiche prosperite men seen ofte scree to shrewes. in pe whiche ping I trowe pat god dispensip. for peraungent pe nature of som man is so ouerprowyng to yuel and so vneuen able pat pe nody pouerte of hys house-hold myst[e] raper egreun hym to done felonies. and to pe maladie of hym god puttip remedie to zieuen hym rychesse, and som oper man byholdip hys conscience defouled wp synnes and makip comparisonun of his fortune and of hym self ¶ and dredip peraungent pat hys blisfulness of whiche pe vsage is joyful to hym pat le syngynge of pilke blisfulness ne be nat sorweful to hym. and perfore he wol chaunge hys maneris. and for he dredip to lose hys fortune. he forletip hys wickednesse. to oper folk is welefulnesse yzeuen vnworply pe whiche ouerprowep hem in to destruccioun pat pei han desered. and to som oper folk is zeuen power to punisse. for pat it shal be cause of continuacion and exercisinge to good[e] folk. and cause of tourment to shrewes. ¶ For so as per nis none alyaunce bytwixe good[e] folk[e] and shrewes. ne shrewes ne mowen nat accorden amonges hem self and whi nat. for shrewes discorden of hem self by her vices pe whiche vices al to render hen consciences. and don oft[e] tyme pinges pe whiche pinges whan pei han don hem. pei demen pat pe pinges ne sholde nat han ben don. for whiche ping pilke souereyne puruaunce hap makep oft[e] tyme what they deserve. Their punish ment, too, may cause ammunition, or deter others from like vices. When the wicked enjoy felicity—the good should learn how little these external advantages are to be prized, which may fall to the lot of the most worthless. Another reason for dispensing worldly bliss to the wicked is, that Indigence would prompt naturally violent and rapien minds to commit the greatest enormities. Their disease God cures by the medicine of money. Some men will cease to do wrong for fear, lest their wealth be lost through their crimes. Upon others unmerited happiness is conferred, which at last precipitates them into desecrated destruction. To some there is given the power of chastisement. In order both to exercise the virtues of the good and to punish the wicked. For as there is no alli ance between good and bad, so neither can the vicious agree together. And how should they? Their vices make them at wise with themselves, rending and tear ing their consciences, and there is scarce anything they do, but what afterwards they disapp.
EVIL IS OVERRULED FOR GOOD.

prove of. Hence arises a signal miracle brought about by Providence—the evil men have often made wicked men good. For these latter having suffered injuries from the former, have become virtuous.

4102 [fain] miracle so pat shrewes han maked oftyme shrewes to ben good[e] men. for whan pat som shrewes seen pat pei suffen wrongfully felonies of oper shrewes pei wexen eschaufed in to hat[e] of hem pat anoien hem. and retournen to be fruit of uertue. when pei studien to ben vonlyke to hem pat pei han hated. ¶ Certys pis only is pe deuynes myst to pe whiche myst yueles ben pan good. when it vseþ þo yueles couenably and draweþ out þe effect of any good. as who seip þat yuel is good oonly by þe myst of god. for þe myst of god ordeyneþ pilk yuel to good. For oon orde embrasþ alle pinges. so þat what wyzt [pat] departþ fro þe resoun of þe orde which þat is assigned to hym. algates ðit he slideþ in to an oper orde. so þat noping nis leueful to folye in þe reame of þe deuynes purueaunce. as who seip no þing nis wipouten ordinaunce in þe reame of þe deuynes purueaunce. ¶ Syn þat þe ryzt strong[e] god governþ alle pinges in pis worlde for it nis nat leueful to no man to comprehenden by witte ne vfnolden by worde alle þe nutil ordinaunce and disposicionours of þe deuynes entent. for oonly it aútþ[e] suffice to han loked þat god hym self makere of alle natures ordeynþ and dressþ alle pinges to good. while þat he hastþ to wiphalden þe pinges þat he ðap maked in to hym semblaunce. þat is to seyn forto wipholden pinges in to good. for he hym self is good he chaseþ oute al yuel of þe boundes of hym communallite by þe orde of necessite destinelie. For whiche it folweþ þat yif þou loke þe purueaunce ordeyneyng þe pinges þat men wenen ben haboundaunt in erþe. þou ne shalt not seen in no place no þing of yuel. ¶ but I se now þat
Take, then, this draught, with which when re- 

freshed, you may proceed to higher matters.

SI UIS CELSI IURAE.

If you wolt demen in pi pure pouz3 pe ry3tes or pe 
lawes of pe heye pundere re. pat is to seyne of god. 
loke nou and bihold pe heyztes of soureyne heuene. 
Ne pe sterre yclepnd pe bere. pat enclinip hys raunyynge 
courses abouten pe soureyne heyzt of pe worlde. 
ne pe same sterre vrva nis neuer mo washen in pe depe 
westerne see. ne coucetip nat to dyzen hys flambes in 
pe see of [the] occian. al nou3 he see ope sterres y-
plounged in to pe see. 
And hesperus pe sterre bodip and tellip alwey pe late ny3tes. 
And lucifer pe sterre bryngep aynye pe clere day. 
And b5s maki5p 
loue enterchaungable pe perdurable courses. and b5s 
is discordable bataile yput oute of pe centre of pe sterres. 
pis accordaunce attempré by euene-lyke manere[s] pe 
clementes. pat pe moyste pinges striuen nat wip pe 
dyre pinges. but ijuen place by stoundes, and pat pe 
colde pinges ioynen hem by feip to pe hote pinges. 
pat pe ly3t[o] fyre arist in to heyzte. and pe heuy erpes 
aualen by her weyzt3tes. 
By pis same cause pe floryy 
yere zelde5p swote smellys in pe fyrist somer sessou 
warmyng, and pe hote somer dry5p pe cornes. and

[The syxte Metar.]
with plenty, and winter were the earth with showers. These changes give life and growth to all that breathe; and at last by death effect whatever has had birth. [* fol. 32 b.]

Meanwhile the world's Creator, the Source of all, the Lawgiver, the wise Judge, sits above equitably directing all things. These things which have been set in motion by him are also checked and forced to move in an endless round, lest they go from their source, and become chaotic.

The love is common to all things, and all things tend to good; so, urged by this, they all revert to that First Cause that gave them being. Autumnal come p ages the hevy of apples. and pe fleyng reyne bydewe p ye wynter. pis attemperaunce norystip and bryngge purpe al pingat bredip lyfe in pis worlde. I and pilk same attemperaunce rauyssyng hidep and bynampe and drenchev vndir pe last[e] depe alle pinges yborne. I Amonges pise pinges sittep pe hoype makere kyng and lorde, welle and bygynnynge, lawe and wise Luge, to don equite and gouernip and enclinip pe bridles of pinges. and po pinges pat he stirre to don by moyuynge he wipdrawe p and aresti p and aftermip pe moeweable or wandryng pinges. I For jif pat he no cleipi nat a לנin pe rydst goyngne of pinges. and jif pat he no constreyned[e] hem nat estesones in to roudenesse enclined pe pinges pat ben now continued by stable ordnaunce. pei sholde deperten from hir welle. pat is to sein from hir bygynynge and failen. pat is to sein tournen in to nauʒt. I pis is pe commune loue of alle pinges. and alle pinges axen to be holden by pe lyn of good. For ellys me mysten pei nat lasten yif pei ne come nat estesones ageine by loue retourned to pe cause pat hap juen hem beyng. pat is to seyn to god. 4162

Iam ne igitur uides.

Sest pon nat pan what ping folwep alle pe pinges pat I haue seid. what ping quod I. I Certys quod she outerly pat al fortune is good. and how may pat be quod .I. I Now vndirstand quod she so as [alle fortune wheythor so it be Ioyeful fortune / or aspre] fortune is juen eiper by cause of gerdonyng or ellys of exercisyng of goode folk or ellys by cause to punissen.
PUNISHMENT IS BENEFICIAL.

or elles to chastysen shrewes. ¶ Pan is alle fortune good, pe whiche fortune is certeyne pat it be eiper ry3tful or profitable. ¶ For sope pis is a ful verray reson quod I. and yif I considere pe purueance and pe destine pat pou taunt test me a litel here byforne pis sentence is susteyned by stedfast resouzes. but yif it like vnto pe lat vs noumbre hem amonges pilk[e] pinges of whiche pou seidest a litel here byforne pat pei ne were nat able to ben ywened to pe poeple. ¶ whi so quod she, for pat pe comune worde of men mysusip quod I. pis manere speche of fortune. and sein ofte tymes [bat] pe fortune of som wy3t is wicked. wilt pou quan quod she pat I proche a litel to pe wordes of pe poeple so it seme nat to hem pat I be ouer moche deparitid as fro pe vsage of man kynde. as pe wolt quod I. ¶ Demesst pou nat quod she pat al ping pat profitip is good. pis quod I. certis pilk ping pat exercisip or corigip profitip. I confesse it wel quod I. pan is it good quod she, whi nat quod I. but pis is pe fortune [quod she] of hem pat eiper ben put in vertue and batailen aejins aspre pinges. or elles of hem pat eschewan and declenis fro vices and taken pe weye of vertue. ¶ pis ne may nat I denye quod I. ¶ But what seist pou of pe myrye fortune pat is 3euen to good folk in gerdoun deuiniup ouxt pe poeple pat it is wicked. nay forsopo quod I. but pei demen as it sope is pat it is ry3t good. ¶ And what seist pou of pat ojer fortune quod she. pat al pou; it be aspre and restreinip pe shrewes by ry3tful tomente. wenip ouxt pe poeple pat it be good. nay quod I. ¶ But pe poeple demip pat it be most wrecched of alle pinges pat may ben pouxt, war now and loke wel quod she lest pat we in folwyng pe opynioune of poeple haue con-

4174 here byforne—her by-
4175 stedfast—stydofest
4176 noumbre—nowmbren
4177 here byforne—her by-
4178 yeened—weened
4179 wordes—word
4180 [bat]—from C.
4181 wicked—wykkede
4182 proche—aproche
4183 al—all
4184 pilk—thilke
4185 [quod she]—from C.
4186 weye—wey
4187 deuiniup—deymyth
4188 ouxt—awht
4189 sophe—soth
4188 ouxt—awht
4189 be—is

the bad, all fort-

e which is either

just or useful, but let us put

this opinion

among those

positions which

thou saldest were

not commonly

believed by the

people.

P. Why so?

B. Because it is a

common expres-
sion that the for-
tune of such a one is bad.

B. Do you wish me to con-
THE FORTUNE OF THE VIRTUOUS IS GOOD.

4208 wicked—wykede
4209 for—fortesse
4210 sowe—soth
4211 confessen—confesse
4212 no strong—the strong
4213 abassen—abyssen

4217 prove his wisdom. Thus virtue, in its literal acceptation, is a power that, relying on its own strength, overcomes all obstacles. You, who have made so much progress in virtue, are not to be carried away by delights and bodily lusts. You must engage in a fierce conflict with every fortune—with adversity, lest it dismay you— with prosperity, lest it corrupt you. Seize the golden mean with all your strength. All below or above this line is a contemptible and thankless folly. The choice of fortune lies in your own hands, but remember that even adverse fortune, unless it exercises the fessed and concluded thing that is vnable to be wened to pe poeple. what is pat quod I. ¶ Certys quod she it folwep or come p of pinges pat ben graunted pat alle fortune what so ener it be. of hem pat eyþer ben in possessioun of verture. [or in the encre of vertu] or ellys in pe purchasyng of vertue. pat pilke fortune is good. ¶ And pat alle fortune is ryæt wicked to hem pat dwellen in shrewednesse, as who seip. and þus weneþ nat pe poeple. ¶ pat is soþe quod I. ¶ Al be it so pat noman dar confessen it ne byknowne it. ¶ whi so quod she. For ryæt as no strong man ne semþ nat to abassen or disdaigne as *ofte tyme as he hereþ þe noise of þe bataile, ne also it ne semþ nat to þe wyse man to beren it greuously as oft[e] as he is lad in to þe strat of fortune, for hope to þat on man and eke to þat oþer pilke dificulte is þe matere to þat oon man of encrese of his glorious renoun. and to þat oþer man to conferme hys sapience. þat is to seine þe aspreneses of hys estat. ¶ Perfore is it called uertue. for þat it sustenþ and enforceþ by hys strengþes þat it nis nat ouer-comen by aduersites. ¶ Ne certys þou þat art þin þe encrese or in þe heyt of uertue ne hast nat comen to fleten wip delices and forto welken in bodly lust. ¶ þou sowest or plangent test a ful euer bataile in þi corage æzains euer fortune. for þat þe sorweful fortune ne confounde þe nat. ne þat þe myrye fortune ne corrumpþ þe nat. ¶ Occupy þe mene by stedfast strengþes. for al þat enuer is vndir þe mene. or ellys al þat ouer-passeþ þe mene despiseþ welefulnesses. ¶ As who seip. it is viscous and ne hæþ no made of hys trauael. ¶ For it is set in þoure hand, as who seip it lieþ in þoure power what fortune 30w is leuest. þat is to seyne good or yuel. ¶ For alle fortune
Pat seneb sharpe or aspre yf it ne exercise nat pe good folk. ne chastisip pe wicked folk. it punissep.

Bella bis Quenis. et Cetera.

Pe wrekere attrides Pe pat is to seyn agamenon pat wrouȝt[e] and continued[e] pe batailes by ten zere recovered[e] and purged[e] in wrekynge by pe destruc- tion of troie pe loste chambers of mariage of hys broþer pis is to seyn pat [he] agamenon wan azein Eleine pat was Menelaus wif his broþer. In pe mene while pat Þilke agamenon desired[e] to seuen sailes to pe grekyshe nauye and bouȝt[e] azein pe wyndes by blode. he vncloped[e] hym of pite as fader. and pe sory prest þiȝeþ in sacrificynge we reched kuyttyng of prote of pe douȝter. Pe pat is to sein pat agamenon lete kuyttene pe prote of hys douȝter by pe prest. to maken alliaunce wip hys goddes. and for to haue wynde wip which he myȝt[e] wende to troie. Pe Itakus pat is to sein vlixies bywept[e] hys felawes ylorn pe whiche felawes pe fiers[e] pholifemus ligginge in his grete Caue had[de] freten and dreint in hys empty wombe. but napeles polifemus wood for his blinde visage ȝeld to vlixies ioye by hys sorrowful teres. pis is to seyn pat vlixes smot oute pe eye of poliphemus pat stod in hys forhede. for whiche vlixes hadde ioie when he saw poliphemus wepyng and blynde. Pe Hercules is celebrable for hys hard[e] traualfe he dawntede pe proude Centauris half hors half man. and he rafte pe despoylyngro fro pe virtues of the good or chastises the wicked, in a punishment.

[The sequende Metur.] Atrides carried on a ten years’ war to punish the licentious Paris.

With blood he purchased propitious gales for the Grecian fleet, by casting off all fatherly pity, and sacrificing his daughter Iphigenia to the vengeance of Diana.

Ulysses bewaited his lost mates, devoured by Polyphemus, but, having deprived the Cyclop of his sight, he rejoiced to hear the monster’s roar.

Hercules is renowned for his many labours, so successfully overcome. He over threw the proud Centaurs;
he slew the Nemean lion and wore his skin as a trophy of his victory; he smote the Harpies with his arrows; he carried off the golden apples of the Hesperides, and killed the watchful dragon; he bound Cerberus with a threefold chain; he gave the body of proud Dionysus as food for the tyrant’s horses;

he slew the serpent Hydra; he caused Acrisius to hide his blushing head within his banks;

he left Anteus dead upon the Lybian shore; he appeased Evander’s wrath by killing Cacus;

he slew the Erymanthian boar;

and bore the weight of Atlas upon his shoulders.

These labours justly raised him to the rank of a god.

Go then, ye noble souls, and follow the path of this great example.

cruel lyoun pat is to seyne he slouz pe lyoun and rafte hym hys skyn. he smot pe brids pat hyzten arpijs [in pe palude of lyrne] wip certeayne arwes. he rauysseed[e] applis fro pe wakyng dragoun. and hys hand was pe more heuy for pe golde[ne] metal. He drouz Cerberus pe hound of helle by hys treble cheye. he ouer-comer as it is seid hap put an vnmek lorde sodre to hys cruel hors ¶ pis is to sein. pat hercules slouz diomedes and made his hors to etyn hym. and he hercules slouz Idra pe serpent and bend[e] pe venym. and achelaus pe flode defouled[e] in his forhede dreint[e] his shamefast visage in his strondes. pis is to sein pat achelaus cupe transfigure hym self in to dyuerse lykenesse. and as he fauzt wip oracles at pe laste he turnid[e] hym in to a bole. and hercules brak of oon of hys hornes. and achelaus for shame hidde hym in hys ryuer. ¶ And [he] hercules *cast[e] adoun Anthens pe geant in pe strondes of libye. and kacus apaised[e] pe wrappes of euander. pis is to sein pat hercules slouz pe Monstre kacus and apaised[e] wip pat deep pe wrappe of euander. ¶ And pe bristled[e] boor marked[e] wip scomes pe sholdres of hercules. pe whiche sholdres pe heye cercle of heuene sholdre prest. and pe laste of his labours was pat he sustened[e] pe heuene vpon his nekke vnbowed. and he deservd[e] eftsones pe heuene to ben pe pris of his laste traualye ¶ Gop now pan 30 stronge men þere as þe heye weye of þe grete ensample ledep you. ¶ O nice 4288 men whi nake þe 30oure bakkes. as who seip. ¶ O 30
slowe and delicate men whi fley 3e aduersites. and ne
fysten nat azeins hem by vertue to wynnen 3e mede of
3e heuene. for 3e erpe ouer-comen zenepe 3e sterres.
If pis is to seyne pat whan pat erply lust is ouer-comen,
a man is maked worpi to 3e heuene.

EXPLICIT LIBER QUARTUS.

INCIPIT LIBER QUINTUS.

DIXERAT ORACIONISQUE CURSUM.

S he hadde seid and turned[e] pe cours of hir resoun to
somme opere pinges to ben tretid and to ben ysped.
Pan seide I. Certys ryctful is pin amonestyng and ful
digne by auctorite. but pat pou seidest som tyme pat
pe question of pe deuyne pur aeunce is enlaced wi
mane opere quiestions. I vndir-stonde wel and prove it
by pe same ping. but I axe yf pat pou wenest pat hap
be any ping in any weys. and if pou wenest pat hap be
any [thing] what is it. Pan quod she. I haste me to
zelden and asoilen pe to pe dette of my byeste and
to shewen and open pe wey by whiche wey pou maist
come azein to pi contre. If but al be it so pat pe pinges
whiche pat pou axest ben ryxt profitable to knowe.
3itte ben pei diuers sometime fro pe pape of my purpos.
And it is to douten pat pou ne be maked weery by
mysweys so pat pou ne mayst nat suffise to mesuren pe
ryxt wey. If Ne doute pe per-of no ping quod I. For
forto knoen pilke pinges to-gidre in pe whiche pinges
I delite me gretyly. pat shal ben to me in stede of reste.
Syn it nis nat to douten of pe pinges folwynge whan
every side of pi disputisoun shall be stedfast to me by
vndoutous feip. Pan seide she. pat manere wol I don

4389 slowe — MS. slow3, C.
slowe
fley—be
4392 seyne—seyn
4394 seid—MS. seide, C. seyd
be—by
4297 som tyme—whilom
4298 be [2]—thy

4390 ping—thing
4392 [thing]—from C.
4393 zelden—yilden
assoilen—MS. assalen, C.
assoilen
byeste—byhest
4304-5 whiche—which
4306 ben—MS. bene

4307 pape—paeth
4312 stede—styde
4314 disputa—disputa
be—han ben
stedfast—stydfast

[The fyrste prose.] When Philo-
sophy had thus
spoken, and was
about to discuss
other matters I
interrupted her.
B. Thy exhorta-
tion is just and
worthy of thy
authority, but
thou saidst that
the question of
the Divine
Superintendence
or Providence is
involved with
many others—
and this I believe.
I am desirous,
however, of know-
ing whether
there be such a
thing as Chance,
and what thou
thinkest it is.
P. I haste to
fulfil my promise
and to show the
road to your own
country. But al-
though these
things you ques-
tion me about are
profitable to
know, yet they
lead us a little out
of our way. And
by straying from
the path you may
be too fatigued to
return to the
right road.
B. Don't be
afraid of that, for
it will refresh me
as much as rest
to know these
things in which I
am delightfully
interested.

P. I will then comply with thy requests. If we define Chance to be an event produced by an unintelligent motion, and not by a chain or connection of causes. I should then affirm that Chance is nothing and an empty sound. What room is there for folly and disorder where all things are restrained by order, through the ordinance of God? For it is a great truth that nothing can spring out of nothing. Now, if anything arises without the operation of a cause, it proceeds from nothing. But if this is impossible, then there can be no such a thing as Chance, as we have defined it. B. Is there nothing, then, that may be called Chance or Fortune? Is there nothing (hid from the vulgar) to which these words may be applied?

P. Aristotle defines this matter with much precision and

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cause of tylienge of pe felde. and fond pere a gobet of golde by-doluen. pan wenen folk pat it is fallen by fortunous bytydyng. but for sope it nis nat for nauzt for it hap hys propre causes of whiche causes pe cours vnforseyn and vnwar semip to han maked happe. ¶ For yf pe tilier in pe erpe ne delue nat in pe felde. and yif pe hider of pe golde ne hadde hidd pe golde in pilke place. pe golde ne had[de] nat ben founde. pise ben pan pe causes of pe abreggynge of fortune hap. pe whiche abreggynge of fortune hap comep of causes encounyryng and flowyng to-gidre to hem selfe. and nat by pe entencioun of pe doer. ¶ For neioper pe hider of pe golde. ne pe deluer of pe felde ne vndirstanden nat pat pe golde shold be han be founde. but as I seide. it bytiddle and ran to-gidre pat he dalf pere as pat oper hadde hidd pe golde. Now may I pus diffinisshen happe. ¶ Happe is an vnwar bytydyng of causes assembled in pinges pat ben don for som oper pinge. but pilke ordre procedynge by an vnescelvable byndyng to-gidre. whiche pat descendeþ fro pe wel of purueaunce pat ordeineþ alle pinges in hire places and in hire tymes makeþ pat pe causes rennen and assemblen to-gidre.

RUPIS ACHENIENIE.

Tigris [and] eufrates resoluen and spryngen of a welle in pe kragges of pe roche of pe contre of achenemye pere as pe fleenge [batayle] ficchip hire darters retournid in pe brestes of hem pat folwen hem. ¶ And some aftr pe same ryueres tigris and eufrates vniygenen and de-

4347 of(1)—to fond — MS. fondre, C. fondre
4348 golde—gold fallen—byfalle
4349 for (2)—of
4350 hap—MS. happe hyss—hiss
4351 happe—hap
4352 tilier—tylyere delue—delue
4353 hider—hydore golde—gold hidd—MS. hidde

4353 i golde—gold
4354 hadd—hulde
4355 fortune—fortuit whiche—which
4356 fortune—fortuit comp—comth
4357 flowyn—MS. solwyng, C. flowynge selfe—self
4358 doer—doere hider—hidere
4359 deluer—deluer golde—fekld vndirstaden—vndirstod—
their streams divide and flow into separate channels. But should they unite again, in the impetuous stream, barns, shires, and trees would be all intermingled, whirled about; and blind Chance seems to direct the current's course. But the sloping earth, the laws of fluids, govern these things. So though Chance seems to wander unrestrained, it is nevertheless curbed and restrained by Divine Providence.

[The 23d. prose.]  
B. Is there any free-will in this chain of cohering causes? Or doth the chain of destiny constrain the motions of the human mind? P. There is a freedom of the will possessed by every rational being. A rational being has judgment to judge of and discern everything. Of himself he knows what he is to avoid or to desire. He seeks what he judges desirable, and he shuns what he deems should be avoided. A rational being possesses, then, the liberty of choosing and rejecting. This liberty is not equal in all beings. In heavenly substances, as spirits, &c., judgment is clear, and the will is incorruptible, and has a ready and efficacious power of doing things which are desired.  

[* fol. 34 b.]

4374 to-gidre—to-gyderes  
4376 whiche—which  
4377 flode—flod  
4378 assemble—assembly  
4380 enclaying—decliningye  
4381 lowenes—lownesse  

4383 [pat]—from C. vegouerned[e]—vegouerned[\textit{e}]

4384 he—thilke  
4386 or—of  
4390 hem—hym  

4392 yis—MS. yif, C. yis  
4392-94 wille—wil

4395 whose—which  
4397 thilke—thilke  

4399 [thilke]— from C.

parten hire watres. and yif pei comen to-gidre and ben assembled and clepid to-gidre in to o cours. pan moten pilke pinges sletyn to-gidre whiche pat pe water of pe entrechaunyng flode bryngi\textit{e} pe shipples and pe stokkes araced wi\textit{p} pe flood moten assemble. and pe watres ynedlyd wrappi\textit{p} or impli\textit{p} many fortunel happes or maneres. pe whiche wandryng happes napeles pilke enclinyng lowenes of pe erpe. and pe flowyng ordre of pe slidynyng water gouerni.  

† Ry\textit{g}t so fortune pat seme\textit{p} as [pat] it fleti\textit{p} wi\textit{p} slaked or vngouerned[e] bridles. It suffri\textit{p} bridles pat is to seyn to ben gouerned and passe\textit{p} by pilke lawe. pat is to seyn by pe deuyne ordinaunce.  

4386 ANIMADUERTO INQUAM.

P is vndirstonde I wol quod I. and accordre wel pat it is ry\textit{g}t as pou seist. but I axe yif pe be any liberte or fre wil in pis ordre of causes pat cluen\textit{p} pus to-gidre in hem self.  

† or ellys I wolde witen yif pat pe destinal cheine constreini\textit{p} pe moeuenynge of pe corages of men. yis quod she pei is liberte of fre wille. ne pei ne was neuer no nature of resoun pat it ne hadde liberte of fre wille.  

† For every ping pat may naturally vsen resoun. it hap doom by whiche it discerni\textit{p} and demi\textit{p} every ping.  

† pat knowe\textit{p} it by it self pinges pat ben to fleen. and pinges pat ben to desiren. and pilk ping pat any wy\textit{g}t deme\textit{p} to ben desired pat axe\textit{p} or desire\textit{p} he and slee\textit{p} [thilke] ping pat he truede\textit{p} ben to fleen.  

† wher-fore in alle pinges pat resoun is. in hem also is libertee of willynge and of nillynge.  

† But I ne ordeyne nat. as who sei\textit{p}. I ne graunte nat pat pi\textit{s} libertee be euene like in alle pinges. forwhi in pe souereyns denynes substauences. pat is to *seyn in spirit.  

† Inquement is
more clere and wil nat be corrupted. and hap ny3t redy to speden pinges pat ben desired. ¶ But pe soules of men moten nedes ben more free whan pei loken hem in pe speculacion or lokynge of pe deuyne pouzt. and lasse free whan pei slidien in to pe bodies. and sit lasse free whan pei ben gadred to-gidre and comprehendid in erpely membris. but pe last[e] seruage is whan pat pei ben 3euen to vices. and han yfalle fro pe possessioun of hire propre resoun ¶ For after pat pei han cast aweye hir eyen fro pe ly3t of pe soureyyn sopefastnesse to Lowe pinges and dirke ¶ Anon pei dirken by pe cloude of ignoranunce and ben troubled by felonous talentz. to pe whiche talentz whan pei approchen and assenten. pei hepen and encresen pe seruage whiche pei han ioinged to hem self. and in pis manere pei ben caitifs fro hire propre libertee. pe whiche pinges napeles pe lokynge of pe deuyne purueaunce see① pat alle pinges byholdep and seeβ fro eterne. and ordeynep hem eueryche in her merites. as pei ben prodestinat. and it is seid in grek. pat alle pinges he seeβ and alle pinges he hereβ. 4424

PURO CLARUM LUMINE.

Homer wip pe hony moupe. pat is to seyn. homer wip pe swete dites syngε pat pe sonne is cleer by pure ly3t. napeles sit ne may it nat by pei inferme ly3t of hys bemes breken or perceen pe inwarde entrailes of pe erpe. or ellys of pe see. ¶ so ne seε pat god makere of pe grete worlde to hym pat lokep alle pinges from on heye ne wipstandeβ nat no pinges by heuynesses of erpe. ne pe ny3t ne wipstondeβ nat to hym by pe Blake cloudes. ¶ pilke god seε in o strook of pouzt alle pinges pat ben or weren or schullen come. ¶ and pilke

The souls of men must needs be more free when employed in the contemplation of the Divine Mind, and less so when they enter into a body, and still more when enclosed and confined in earthly members; but the utmost servitude is when they are given over to vice and wholly fallen from their proper reason. For at once they are beholding, by the cloud of ignorance and are troubled by pernicious practices, by yielding to which they aid and increase that slavery which they brought upon themselves, and thus even under the liberty proper to them, they remain captives. Yet the eye of Providence, beholding all things from eternity, sees all this and disposes according to their merit all things as they are predestinated. He, as Homer says of the sun, sees and hears all things.

[The 20th Metere] The sweet- tongued Homer sings of the sun's pure light. Yet the sun's beams cannot pierce into the inner bowels of the earth, nor into the depths of the sea. But God, the world's maker, from on high, has his vision impeded neither by earth nor cloud. At a glance he sees all events, present, past, and future.

4405 hap—MS. hape 4413 last[e]—laste 4412 fro—from 4415 cloude—cloudes 4418 whiche—which 4423 seid—MS. seide, C. seyd 4423 mowpe—Mowth 4429 perce—MS. perten, C. percen | inwarde—inward 4430 worlde—world 4431 nat—omitted 4434 schullen come—shollen comyn
God, theu, that alone sees all things, mayindeed be called the true Sun.

[THE 3D PROSE.]

B. I am distract-ed by a more difficult doubt than ever. God's foreknowledge seems to me inconsistent with man's free-will. For if God foresees all things, and cannot be deceived, then that which Providence hath foreseen must needs happen. If God from eternity doth foreknow not only the works, but the designs and wills of men, there can be no liberty of will—nor can there be any other action or will than that which a Divine and infallible Providence hath foreseen. For if things fall out contrary to such foreseeing, and are wrested another way, the presence of God in regard to futurity would not be sure and unerring—it would be nothing but an uncertain opinion of them; but to be impious and unlawful to believe this of God. Nor do I approve of the reasoning made use of by some. For they say that a thing is not necessarily to happen because God hath foreseen it, but rather because it is to happen it cannot be hid from the Divine Providence.

An seide I now am I confounded by a more hard doubt: pan I was, what doubt is pat quod she.

For certys I conicete now by whiche pinges pou art troubled. It semep quod I to repugne and to contrarien gretly pat god knowe pyns forsome pinges, and pat per is any fredo of libertie. For yif so be pat god lokep alle pinges byfrom, ne god ne may nat ben desseuid in no manere. Pan mot it redes ben pat alle pinges bytyden pe whiche pat pe purueaunce of god hap seyn in byfrom to comen. For whiche yif pat god knowe by-forn nat oonly pe werkes of men. but also hir conseils and hir willes. Pan ne shal per be no liberte of arbirte. ne certys per ne may ben noon oper dede ne no wille but pilke whiche pe deyne purueaunce pat ne may nat ben desseued hap seyn byfrom. For yif pat pei mystyn wryppen away in oper manere pan pei ben purueyed, pan ne sholde per ben no stedfast prescience of ping to comen but raper an vnscerteyn oppiniouz. pe whiche ping to trown on God I deme it felonie and vnleueful. Ne I ne proeue nat pilk same resoun. as who seip I ne allowe nat. or I ne preise nat pilke same resoun by whiche pat som men wenen pat pei mowen assoilen and vnknyn yen pe knot of pis questioun. For certys pei seyn pat ping nis nat to come for pat pe purueaunce of god hap seyn it byfrome. pat is to comen but raper pe contrarie. And pat is pis pat for pat pe ping is to comen pat perforne ne may it nat ben hyd fro pe purueaunce of god.
and necessity be contrary part, let the byrth and doth by the
put things ben to comyn ben ypururay, but as it were ytruanil
as who seph pat plite answer pro
...
For allowing things are foreseen because they are to happen, and that they do not befall because they are foreseen, it is necessary that future events should be foreseen of God, or if foreseen that they should happen; and this alone is sufficient to destroy all idea of free-will. But it is preposterous to make the happening of temporal things the cause of eternal previsions, which we do in imagining that God foresees future events because they are to happen. And, moreover, when I know that anything exists, it is necessary for my belief that it should be.

FREEDOM OF

For allowing things are foreseen because they are to happen, and that they do not befall because they are foreseen, it is necessary that future events should be foreseen of God, or if foreseen that they should happen; and this alone is sufficient to destroy all idea of free-will. But it is preposterous to make the happening of temporal things the cause of eternal previsions, which we do in imagining that God foresees future events because they are to happen. And, moreover, when I know that anything exists, it is necessary for my belief that it should be.

pursued of god bitiden [s.] by necessite. ¶ And pis ping onlty suffice I-nou 3 to distroien pe fredome of oure arbitre. pat is to seyn of oure fre wille ¶ But now [certes] sheweT it wel how fer fro pe sope and how vp so douz is pis ping pat we seyn pat pe bytidinge of temporel pinges is pe cause of pe eterne prescience. ¶ But forto wenen pat god pursuicp [the] pinges to comen. for pei ben to comen. what oper ping is it but forto wene pat pilke pinges bitiden som tyne ben causes of pilke soureyne pursueance pat is in god. ¶ And her-to I addde zitte pis ping pat ryzt as whan pat I woot pat o ping is it byhoue by necessite pat pilke self ping be. and eke pat when I haue knowe pat any pinge shal bitiden so byhoue it by necessite pat pilk[e] same ping bytide. so folwep it pan pat pe bytydyng e of pe pinge Iwist by-forn ne may nat ben eschewed. ¶ And at pe last[e] yif pat any wyzt wene a ping to ben oper weyes pan it is. it nys nat onlty vnsience. but it is deceivable oppiinion ful diuerse and fer fro pe sope of science. ¶ wher-fore yif any ping be so to comen so pat pe bytydyng e of it ne be nat certeyne ne necessarie. ¶ who may weten [byforn] pat pilke ping is to come. ¶ For ryzt as science ne may nat be medelyd wip falsnesse. as who seip pat yif I woot a ping. it ne may nat be fals pat I ne woot it. ¶ Ryzt so pilk ping pat is conceyued by science ne may [nat] ben noon oper weyes pan [as] it is conceyued. For pat is pe cause whi pat science wanzip lesyng e. as who seip. whi pat witynge ne recyeuep nat lesyng e of pat it woot. ¶ For it byhoue by necessite pat euer yinge [be] ryzt as science compréhendi it to be. whal shal 1 pan sein. ¶ In whiche manere knowe pep god byform pe pinges to comen.
FATE UNDER THE

Rewards and punishments now deemed just and equitable will be considered most unjust, when it is allowed, that mankind are not prompted by any will of their own, to either virtue or vice, but in all their actions are impelled by a fatal necessity.

Nor would there be such things as virtue or vice, but such a medley of the one and the other as would be productive of the greatest confusion. And from this it will follow—that since all order comes of Divine Providence, and that there is no freedom of the human will, that also our vices must be referred to the author of all good—which is a most impious opinion. Then is it useless to hope for anything from God, or to pray to him. For why should men do either, when all they can desire is irreversibly determined? Hope and prayer being thus ineffectual, all intercourse is cut off between God and man.

By reverent and humble supplication we earn divine grace, a most inestimable favour, and are able to associate with the Deity, and to unite ourselves to the inaccessible light.

\[4583\] newe—MS. newe, C. now
\[4584\] yeld—MS. yelde, C.
\[4585\] good[e]—goode
\[4586\] will[ere]—from C.
\[4587\] withoute—with-owten
\[4588\] thought
wip god. and by resoun of supplicacioun ben conoiigned to pilk clernesse pat nis nat approached no raper or pat men byseken it and emprenten it. And yf men ne wene [nat] pat [hope] ne preiers ne han no strenghes, by pe necessite of pinges to comen y-resceuied. what ping is per pan by whiche we mowen ben conoiigned and clyuen to pilke soureyne prince of pinges. ¶ For whiche it byhouen by necessite pat pe lynage of mankynde as *pou songe a litel here byforne ben departed and vniouen from hys welle and faylen of hys bygynnynge. pat is to seien god.

QUE NAM DISCORS

What discordable cause hap to-rent and vniouen pe byndyng or pe alliaunce of pinges. pat is to seyne pe coniuncceoun of god and of man. ¶ whiche god hap establisshed so grete bataile bitwixen pise two sope-fast or verray pinges. pat is to sein bytwixen pe puruaunce of god and fre wille. pat pei ben synguler and diuided. ne pat pei ne wolen nat ben medeled ne coupled to-gidre. but pe nis no discorde to [tho] verray pinges. but pei cleuen certeine al wey to hem self. but pe pouzt of man confounded and overprowen by pe dirke membris of pe body ne may nat by fir of his dirk[ed] lokynge. pat is to seyn by pe vigour of hys insyzt while pe soule is in pe body known pe pinne subtil knyt-tynges of pinges. ¶ But wherfore eschaufip it so by so grete lour to fynden pilke note[s] of sope-y-covered. (glosa) pat is to sein wherfore eschaufip pe pouzt of man by so grete desir to known pilke notificaciouns pat ben yhidd vndir pe courtours of sope. woot it ouzt pilke pinges.

4604 [The .30e. Metar.] Say what discordant cause loosest the bonds of things? 4607 What power doth make these two great truths (i.e. Providence and Free-will) con-tend, which when separate are plain and clear, but united appear dark and per-plexed? 4613 The mind of man enumbered by the earthly body, can never, with her closed sight, discover the subtle and close bonds of things. 4617 But why does man burn with arduor to learn the hidden notes of truth? Why gropees he for he knows not what? None seek to know what is known.
THE UNKNOWN CANNOT BE DESIRED.

If he knows them not, what does he so blindly seek?

Who wishes for things he hath never known? Or if he seek, where shall he find them? Or if he find, how shall he be sure that he has found what he sought for? The pure soul that sees the divine thought, knows all the secret chains of things.

Yet, though now hidden in its fleshly members, it hath some remembrance of its pure state—it retains the sums of things, but has lost their particular. He who seeks truth is not in either circumstance (i.e. seeking for what he knows or knows not), he knoweth not all things, nor hath he wholly forgotten all.

But he ponders on what he knoweth, that he may add those things that he hath forgotten to those that he retains.

pat it anguissous desirep to knowe. as who seip nay.

For no man ne trauallep forto witen pinges pat he woot. and perfore pe texte seip pus. [Glosa] Si enim anima ignorat istas subtiles connexiones. responde. vnnde est quod desiderat seire cum nil ignotum possit desiderare. But who traua[i]lep to wyten pinges y-knowe, and yf pat he ne knowe[p hem nat. what sekip pilke blynde pou[t. what is he pat desir[e any pinge of which he woot ry3t nat. as who seip who so desiri[p any ping nedis som what he knowe[p of it. or ellys he ne coupe nat desire it. or who may folwen pinges pat ne ben nat ywist [pat] he seke po pinges whyle shal he fynden hem. what wy3t pat is al vnknowynge and ignoraunt may knowe pe forme pat is yfounded. But whan pe soule byholdep and seep pe heyhe pouzt. pat is to seyn god. pan knowe[p it to-gidre pe somme and pe singularites. pat is to seyn pe principles and euerych e hym self. But now while pe soule is hidd in pe cloude and in pe derknesse of pe membris of pe body, it ne hap nat al forezeten it selve, but it wiholderpe pe somme of pinges and desip pe singularites. pan who so pat sekip sopenesse. he nis in neiper noupir habit. for he not nat alle ne he ne hap nat alle for-zeten. But zyte hym remembri[p pe somme of pinges pat he wiholderpe and axe[p counsell and tre[p depelyche pinges ysein byborne. [Glosa] pat is to sein pe grete somme in hys mynde. [textus] so pat he mowe adden pe parties pat he hap forezeten. to pilke pat he hap wiholden.
Tamen illa vetus inquit hic est.

Banne seide she. pis is quod she pe olde questionu of
pe paruenaunce of god. and marcus tuliun when he
deuided[e] pe deuinaucious. pat is to sein in hys booke
pat he wroth of deuinaucious. he moeued[e] greatly pis
questionu. and pou pi self hast souzt it mochel and
outerly and long[e], but zit ne hap it nat ben determined
ne yspedd fermely and diligently of any of yow.

F And pe cause of pis derkenesse and (of this) difficulte
is for pat pe moeuynge of pe resoun of mankynde ne
may nat moeuen to. pat is to sein applien or ioygten to
pe simplicite of pe deuyn prescience. F pe whiche
symplicite of pe deuyn prescience zif pat men [myhten
thinken it in any manere/ pat is to seyn/ pat yf men] my3te
pinken and comprehenden pe pinges as god seep hem.
pan ne sholde peir dwellen outerly no doute. pe whiche
resoun and cause of difficulte I shal assaie at pe laste
to shewen and to speden. F when I haue *firste
[yspendyd / and] answered to po resouns by whiche pou
art ymoeued. For I axe whi pou weneset pat pilke[e]
resouns of hem pat asoilen pis questioun ne ben nat
spedeful ynoz ne sufficient pe whiche soluciones or pe
whiche resoun for pat it demp pat pe prescience nis nat
cause of necessite to pinges to comen. pan ne wene it
nat pat fredom of wille be distourbed or yletten pre-
science. for ne drawest pou nat argumentes from ellys
where of pe necessitie of pinges to comen. As who seip
any oper wey pan pus. but pat pilke pinge[s] pat pe pre-
science woot byform [ne] mowen nat vnbittide. pat is to
seyn pat pei moten bitide. F But pian yf pat prescience
no putte no necessite to pinges to comen. as pou pi self

[The 4th prose,]

P. This is the old objection against Provid-
ence, so ably handled by Cicero
in his Book of

Division: and you yourself have

anxiously dis-
cussed it. But neither of you have offered a
satisfactory solu-
tion of the
difficulty.
The cause of this
mystery is that
the human un-
derstanding can-
not conceive the
simplicity of the
divine prescience,
for if it were pos-
sible to com-
prehend this, every
difficulty would
at once disappear.
I shall, therefore,
try to explain and
solve this difficult
question. I ask,
then, why you do
not approve the
reasoning of such
as think—that
Prescience does
not obstruct the
liberty of the will,
because it is not
the necessitating
cause of future
events? Do you
draw an argu-
ment of the ne-
cessity of future
events, from any
other topic than
this,—that those
things which are
foreknown must
of necessity
happen? If
divine prescience
Imposes no neces-
sity upon future
things, must not
the issue of things
be voluntary, and
man's will free
and uncon-
strained?

4653 deuided[e]—deuynedc
booke—book
4654 moeued[e]—mocned
4655 souyt—sowth
466 6 long[e]—longe
hap—MS. hap
4657 yspedd—MS. yspede,
C. ysped
fermely—MS. ferently,
C. fermely
4658 derkenessee—dirkuess
[of this]—from C.
46623 [myhten —men]—
from C.
4663 myyte—myhten
4667 firste—first
4658 [y spedyd and]—from
C.
4668 bo—boe
4669 art—arte
4670 pilke—pilke
4671 spedeful—speeful
4672 whiche—which
4674 wyl—wyl
4677 ping[e]—things
NECESSITY AND PRESCIENCE.

For argument sake let us suppose there is no pre- 
sence, would, then, the events which proceed from free will alone be under the power of necessity? B. No. 

P. Let us, then, admit Prescience, but that it imposes nothing on what is to happen; the freedom of the will would still remain entire and absolute. But although Prescience, you may say, is not the necessary cause of future events, yet it is a sign that they shall necessarily happen; and hence it follows that, although there were no pre- 
sence, future events would still be an inevitable necessity. For the sign of a thing is not really the thing itself, but only points out what the individual is. Wherefore, it must be first proved that everything happens by necessity before we can conclude that prescience is a sign of that necessity. For if there be no necessity, prescience cannot be the sign of that which has no existence. The assertion that nothing happens by necessity but by necessity, must be proved by arguments drawn from causes connected and agreeing with this necessity, and not from signs or fore gn causes.

hast confessed it and byknown a litel herbyforme. ¶ what cause [or what] is it. as who seip þere may no cause be, by whiche þat þe endes (exitus) voluntarie of pinges myȝten be constreyned to certeyne bitydyng. ¶ For by grace of possessiouyn. so þat pou mowe þe better vn- 
dirstonde þis þat folwep. ¶ I pose (impossible) þat þer ne be no prescience. þan axe I quod she in as moche as appertenip to þat. sholde þan þinges þat comoyn of frewille ben constreined to bytiden by necessite. Boicius. nay quod I. þan aȝeinward quod she. I suppose þat þere be prescience. but þat ne putteþ no necessite to þinges. þan trave I þat þilk self fredom of wille shal dwellen al hool and absolut and vn- 
bounden. but þou wolt sein þat al be it so þat prescience nis nat cause of þe necessite of bitidynges to þinges to comoyn. ¶ Algates zitte it is a signe þat þe þinges ben to bytiden by necessite. by þis manere þan al þouȝ þe prescience ne hadde neuer yben. þit algate or at þe lest[e] wey. it is certeyne þing þat þe endys and þe bitydynges of þinges to comoyn sholde ben necessarie. ¶ For every sygne sheweþ and signifieþ oonly what þe þing is ¶ but it ne makip nat þe þing þat it signifieþ. ¶ For whiche it byhoueþ firste to shewen þat no þing ne bitidip [þat it ne bytydith] by necessite. so þat it may apere þat þe prescience is signe of þis necessite ¶ or ellys yif þere nere no necessite. certys þilke pre- 
science ne myȝte[e] nat ben signe of þinge þat þis nat. ¶ But certys it is nowe certeyne þat þe þere of þis sustenip by stedfast resoun ne shal nat ben ladd ne proued by signes ne by argumentys ytaken fro wip oute. but by causes couenable and necessarie ¶ But þou mayst sein how may it be þat þe þinges ne bitiden nat
pat ben ypurneyd to come, but certys ry3t as we
trowen pat po pinges whiche pat pe purvauenue woot by-
form to comen. ne ben nat to bitiden, but [pat] ne sholde
we nat demen. but raper al pou3 [pat] pei schal bitiden.
3i'I ne haue pei no necessite of hire kynde to bitiden,
and pis maist pou ly3tly aperceyuen by pis pat I shal
seyn. but we seen many pinges whan pei ben don by-
form oure eyen ry3t as men seen pe karter worken in pe
tournyng and in attempryng or in adressyng of hys
kartes or chariottes. ¶ and by pis manere as who seip
mayst pou vnderstonde of alle manere opir werkemen.
¶ Is þere þanne any necessite as who seip in oure lok-
ynge [pat] constreineþ or compelliþ any of pilke pinges
to ben don so. b. nay quod I. ¶ For in ydell and in
veyne were alle þe effect of craffle yif þat alle pinges
weren moeued by constreyynge. þat is to sêyn by con-
streyynge of oure eyen or of oure sy3t. P. þise þingus
þan quod she þat whan men don hem ne han non
necessite þat men don hem. eke þo same pinges first or
þei be don. þei ben to comen wip out necessite. for whi
þer ben somme pinges to bytide of whiche þe endys
and þe bitidynge of hem ben absout *and quit of alle
necessite. for certys I ne trowe nat þat any man wolde seyn
pis. pat po pinges þat men don now þat þei ne weren
to bitiden. first or þei were ydon ¶ and pilk same
pinges al pou3 þat men hadden wyyst hem by-form.
3itte þei han fre bitidynge. for ry3t as science of
pinges present ne brynegþ in no necessite to pinges
[þat men doon || Ryht so the prescience of things to
comen ne bryngeth in no necessite to thinges] to bytiden
but þou mayst seyn þat of pilke same it is ydolued. as
wheter þat of pilke pinges þat ne han non endes and

We see many
things when they
are done before
our eyes; such as
a charioteer driv-
ing his chariot,
and other things of
like nature.
Now, is there any
necessity which
compels these
tings to be done?
R. No, if all
things were
moved by com-
pulsion—the
efforts of art
would be vain and
fruitless.
P. The things,
then, which are
done are under
no necessity that
they should be
done; then first
before they were
done, they were
under no neces-
sity of coming to
pass; wherefore
some things hap-
pen, the event of
which is uncon-
strained by ne-
cessity.
These things
therefore, although
fore-
known, have free
events; for as
the knowledge
of present things
imposes no ne-
cessity upon
things which are
now done, so
* fol. 37,] neith-
er does the foreknowledge of
futures necessi-
tate the things
which are to
come. But you
can doubt
whether there
be any cer-
tain prescience of
things, of which
the event is not
necessitated: for
here there seems
to be an evident
contradiction. If
tings are fore-
known, you may
contend they
must necessarily
happen; and if
their event is not
necessary,
bytidynges necessaries yif þer-of may ben any pre-

science ¶ For certys þei seame to discorde. for þou.
weneest þat yif þat þinges ben yseyn byfrom þat necesse
tolweþ hem. and yif (et putas) necessite faileþ hem þei ne
myȝten nat ben wist byfrom. and þat no þinge ne may
ben comprehended by science but certeyne. and yif þo
þinges þat ne han no certeyne bytidynges ben ypurueied
as certeyn. it sholdhe ben dirkenesse of oppinioun nat
sopedefastnesse of science [and þou weenyst þat it be diuere
fro the hoolnesse of science / þat any man sholdhe deme
a thing to ben oother weys thanne it is it self]. and þe
cause of þis errorr is. þat of alle þe þinges þat enery
wyȝt hþ yknowe. þei wenen þat þo þinges ben y-knowe
al oonly by þe strengþe and by þe nature of þe þinges
þat ben ywyyst or yknowe. and it is al þe contrarie. for
alle þat enëre is yknowe. it is þaper c. comprehendid and
yknowan nat after his strengþe and hys nature. but after
þe faculte þat is to seyn þe power and [the] nature of
hem þat knowan. and for þat þis shal move shewen by
a short enample þe same roundenes of a body. O. oper
weyes þe syȝt of þe eye knoweþ it. and oper weyes þe
touching. þe lokynge by castynge of his bemes waiteþ
and seþ fro afer alle þe body to-gider wip ource mounynge
of it self. but þe touchinge cliuþ and conioigneþ to þe
rounde body (orbi) and moneþ abouten þe environynge.
and comprehending by parties þe roundenesse. ¶ and
þe man hym self oper weies wyt byholdþ hym. and
operweyes ymaginacioun and oper weyes resoun. and
oper weyes intelligence. ¶ For þe wit comprehending
fro wip ource furþe þe figure of þe body of þe man. þat
is establisshed in þe matere subiect. But þe ymaginacioun
[comprehendith only the figure with owte the matere /
Resoun surmounteth ymaginacioun] and comprehen|e|p
by an vnuierse lokyngpe commune spece (speciem)  
pat is in pe singular peces. \ But pe eye of intelligence
is heyer for it surmount|e|p pe enviro1uyngpe of pe
vnuierse and lookep ouer pat by pure subtillite of pou|t|.
pilk same symple forme of man pat is perdurably in pe
denyne pou|t, in whiche pis anzt[c] gretely to ben con-
sidered pat pe heystre strengthpe to comprehenden pinges
embrac|e|p and conteyn|e|p pe lower[c] strengepe [but the
lowere strengthe ne arysith nat in no manere to heyere
strengthe]. for wit ne may no pinge comprehende oute of
matere. ne pe ymagynacioun ne lokep nat pe vnuierseles
speces. ne resoun ne takep nat pe symple forme, so as
intelligence takep it. but pe intelligence pat lokep al
abouen whan it hap comprehendid pe forme it knowe|p
and demep alle pe pinges pat ben vndir pat forme. but
she knowe|p hem vndir pilke manere in pe whiche it
comprehendip pilke same forme pat ne may
never be known to non of pat oper. pat is to seyn to
non of pe pre forseide strengthes of pe soule. for it
knowe|p pe vnuierse of resoun and pe figure of pe yma-
ginacioun. and pe sensible material conseined. and pou
weneest pat it be diuerse fro pe hoolnesse of science. pat
any man sholde deme a ping to ben openwyse pan it is
it self and pe cause of pis errore etc. et supra. by wit,
ne it ne vsep nat nor of resoun ne of ymaginacioun ne
of wit wip oute forpe but it byholde|p alle pinges so as I
shal seye. by a strok of pou|t| formely wip oute discours
or collacioun \ Certys resoun when it lokep any ping
vnuierse|l it ne vsep nat of ymaginacioun nor of wit and
alges jir [it] comprehendip pe pinges ymaginable and
sensible. for resoun is she pat *difiussise|e|p pe vnuierse

Reason trans-
scends the
imaginations, and
examining exist-
ences in general
discovers the par-
ticulars spee|c|e,
but the eye of In-
telligence soars
still higher; for,
going beyond the
bounds of what is
general, it surveys
the simple forms
themselves, by
its own pure and
subtle thought:
in which this is
chiefly to be con-
sidered, that the
higher men of
perception en-
braces the lower;
but the inferior
rational
energy of the
superior: for the
senses cannot go
beyond the per-
ception of matter;
the imagination
cannot comprehend
existences in
general, nor can
the reason con-
ceive the simple
form. But the
Intelligence look-
ing down (as from
above) and hav-
lur conceived the
form, discers all
things that are
below it, and com-
prehends what
does not fall with-
in the reach of
the other faculties
of the mind.
Without the aid
of these faculties
Intelligence com-
prehends things
formally (i.e. by
their simple forms)
by one effort of
mind. Reason,
without the aid of
Imagination and
Sense, in con-
sidering things in
general, comprehen-
ds all imagin-
able and sensible
things. For in-
stance, reason de-
fines her general
conceptions thus:

[* fol. 37 b.]
of hir conseit ryght ous. ¶ Man is a resonable t[w]o-footed beest, and how so pat pis knowynge [is] vniuersel. 3it nys per no wyght pat ne woot wel. pat a man is [a thing] ymaginable and sensib[e] ¶ and pis same consider[e]p wel resoun, but pat nis nat by ymaginacioun. nor by witte. but it lokip it by [a] resonable concep[ciou]n. ¶ Also ymaginacioun al be it so. pat it takep of wit pe bygynynagus to seen and to formen pe figures. algates al þouȝ pat wit ne ware not present. 3it it environiþ and comprehendiþ alle pinges sensib[e]l. nat by resoun sensib[e]l of demynge. but by resoun ymaginatif. ¶ sest þou nat pan þat alle þe pinges in knowynge vsen more of hir faculte or of hir power. þan þei don of [the] faculte or of power of þinges þat ben yknown. ne þat nis no wronge. for so as euery iugement is þe dede or þe doyne of hym þat demep. It byhounþ þat euery wyȝt performe þe werke and hys entencioun nat of forin power: but of hys propre power.

**QUONDAM PORTICUS ATTULIT.**

PE porche pat is to seem a gate of þe toune of athenis per as philosophres hadde hir congregacioun to dispoyten. and þilke porche brouȝ[t]e somtyyme olde men ful derke in hire sentences. þat is to sein philosophers þat hyȝtenstoiiciens. þat wenden þatymag[es] [and] sensibilit[es] þat is to sein sensib[e]l ymaginacioun. or ellys ymaginacioun of sensib[e]l pinges weren iprentid in to soules fro bodies wip outhe forþe. ¶ As who seip þat þilke stoiiciens wenden þat þe soule hadde ben naked of it self. as a mirour or a clene parchemyn. so þat alle fygures mosten [fyrst] comen fro þinges fro wip outhe in to soules. and ben iprentid in to soules. Textus. Ryȝt as we ben wont some tyme by a swift poyn[tel] to fiçhen lettres emprentid in þe smoenesse or in þe plainesse of
Yet this... 

But if the mind is passive in receiving the impressions of outward objects, whence proceeds the knowledge by which the mind comprehends all things? 

Whence its force to conceive individual existences, to separate those things when known, to unite divided things, and to change its path, soaring to the highest and descending to the lowest things—and returning to itself, to confute false things by the true? 

This cause is more efficacious and powerful to see and to know things, than that cause which receives the characters impressed like servile matter. 

Yet the sense in the living body excites and moves the mental powers; as when the light striking the eyes causes them to see, or as the voice rushing into the ear excites hearing. 

Then is the force of thought excited; it calls forth the images within itself, and adds to them the outward forms, blending external images with the counterparts concealed within.

Yet more efficacious and powerful to see and to know things, when known, to unite divided things, and to change its path, soaring to the highest and descending to the lowest things—and returning to itself, to confute false things by the true?
But what [yif] patent in bodies to ben feelid patent is to sein in patent takynge of knowelechinge of bodyly pinges. and al be it so patent patent qualities of bodies patent ben obiect fro wip oute forpe moeuen and entalenten patent in-stumentes of patent wittes. and al be it so patent patent passioyn of patent body patent is to seyn patent in patent withe [or the] sufranuce [goth to-forn the strengthe of the workynge corage / the which passioyn or sufranuce] clepilight forpe patent dede of patent pouyt in hym selfe. and moeuep and exitep in pis mene while patent patent formes patent patent resten wip in forpe. and yif patent in sensible bodies as I have seidoure corage nis nat ytaught or enprentid by passioyn to knowe pise pinges. but demip and knowepe of hys owen strengpe patent passioyn or sufranuce subiect to patent body. Moche more patent pipo pinges patent ben absolut and quit fram alle talentz or affeckiouns of bodies. as god or hys aungels ne folwen nat in discernynge pinges obiect from wip oute forpe. but patent accomplissen and speden patent dede of hir pouyt by pis resoun. I patent pere comen many manere knowylnges to dyuerse and differyng substauences. for patent wit of patent body patent whiche withe is naked and despoyled of alle oper knowylnges. ilkewitit comep to bestes patent ne mowen nat moeuen hem self here ne pere. as oystres and muscles and oper swiche shelle fysshes of patent see. patent cliuen and ben norissed to roches. but patent imagi-nation comep to remuable bestes patent semen to han talent to fleen or to desiren any pinge. but resoun is al only to patent lynage of mankynde ryzt as intelligence is oonly patent deuyne nature. of whiche it folwepe patent pilke knowynge 4902 is more worpe patent [th]is[e] oper. syn it knowepe by hys

4873 [yif]—from C.
4875 [or the]—from C.
4877 sufraunce—MS. suffraunce
4879-80 [goth—suffraunce]—from C.
4892 [th]is[e] oper—thise oothre
4893-94 witte—wit
4895 moewen—mowe
4896 here ne here—her and the
propre nature nat only hys subject. as who seip it ne knoweþ nat al oonly þat apperteiniþ proprely to hys knowynge. but it knoweþ þe subgitz of alle oþer knowynge. but how shal it þan be yif þat wit and ymagnac- cioun stryuen aþeins resounyng and sein þat of þilke vniuersel þinges. þat resoun weneþ to seen þat it nis ryzt nauzt. for wit and ymagnacioun seyn þat þat. þat is sensible or ymagnable it ne may nat ben vniuersel. þan is eiþer þe iugement of resoun [soth]. ne þat þer nis no þinge sensible. or ellys for þat resoun woot wel þat many þinges ben subject to wit and to ymagnacioun. þan is þe consepcioun of resoun veyn and fals whiche þat lookeþ and comprehendiþ. þat þat is sensible and synguler as uniuersel. and þif þat resoun wolde answeren aþein to þise two þat is to sein to wit and to ymagnacioun. and sein þat sopely she hir self. þat is to seyn þat resoun lokeþ and comprehendiþ by resoun of vniuersalite. boþe þat þat is sensible and þat þat is ymagnable. and þat þilke two þat is to sein wit and ymagnacioun ne mowen nat streccen ne en-haunsen hem self to knowynge of vniuersalite for þat þe knowynge of hem ne may exceden nor sourmounten þe bodily figure[s]. Certys of þe knowynge of þinges men auþen raper jeue credence to þe more stedfast and to þe more perfite iugement. In þis manere stryuyng þan we þat han strengþ of resonyng and of ymagnynge and of wit þat is to seyn by resoun and by ymagnacioun and by wit. [and] we sholde raper preise þe cause of resoun. as who seip þan þe cause of wit or ymagnacioun. semblable þinge is it þat þe resoun of mankynde ne weneþ nat þat þe deuyne intelligence byholdeþ or knoweþ þinges to comen. but ryzt as þe resoun of mankynde knoweþ hem. þou auþargust and seist þus. þat

Hence His (i.e. God's) knowledge exceeds all other, comprehending both what belongs to His own nature, and what is comprehended by all inferior creatures. But how shall it be then, if sense and imagination oppose reason, affirming that the general idea of things, which reason thinks it so perfectly sees, is nothing? For what fails under the cogniscance of the senses and imagination cannot be general. But if reason should answer to this—that in her idea of what is general she comprehends whatever is sensible and imagineable; but as to the senses and imagination, they cannot attain to the knowledge of what is general, since their know-

ledge is confined to material figures; and therefore in all real know-lledge of things we must give the greatest credit to that faculty which has a more stead-fast and newer judgment of things. In a con-troversy of this kind ought not we, who possess facilities of reason, i.e. to side with reason and espouse her cause? The case is entirely similar when human reason thinks the Divine Intelli-gence cannot be-hold future events in any other way than she herself is capable of per-ceiving them. For thus you argue:

4907 aþeins—ayvin
4908 vniuersel—vniuerselse
4911 [soth]—from C.
4914 fals whiche—false which
4917 wit—witte
4918 sopy—soothly
4920 (and)—from C.
4923 knowynge—knowy
4926 stedfast—stidefast
4930 or—and of
4931 or—and of
What things are not necessitated cannot be fore-known; therefore there is no prescience of these things, for if there were everything would be fixed by an absolute necessity. If it were possible to enjoy the Intelligence of the Deity, we should then deem it right that

sense and imagination should yield to reason, and also judge it proper that human reason should submit to the Divine Intelligence. Let us, therefore, strive to elevate ourselves to the height of the supreme Intelligence—there shall reason see what she cannot discover in herself; and that is in what manner the prescience of God sees and defines all things; although they have no certain event; and she will see that this is no mere conjecture, but rather simple, supreme, and unlimited knowledge.

[The 5th Metr.] Variols are the shapes of created beings. Some creep along the ground and trace the dust in furrows as they go; others with nimble wings float through the air, some with their feet impress the ground, or tread lightly over the meads, or seek the shady grove.

YE bestes passen by ye erpes by ful dyuere figures for somme of hem han hir bodies strauȝt and crepen in pe dust and drawn after hem a trais or a forghen contynued. pat is to seyn as addresses or snakes, and opere bestes by [the] wandryng lyȝtmes of hir wenges beten pe wyndes and ouer-swymmen pe spaces of pe longe eyer by moist fle[y]nge. and opere bestes gladen hem to diggen their traas or her stappes in pe erpe wip hir goyng or wip hir feet. or to gone eype[r]

4965 by pe grene feldes or [elles] to walken vnder pe wodes.

QUAM UARIS FIGURIS.
and al be it so pat pou seest pat pei alle discorden by
dyuerse formes. algate hire [faces] enclini[n]g heuiep hire
dulle wittyes. Onlyche pe lynage of man heuiep heyste hys
heye9 heuned and stondep lyzt wip hys vpryzt body and
byholdep pe erpe vndir hym. [and] but-3if pou erpe ly man
wexest yuel oute of pi witte. pis figure amonestep pe pat
axest pe heuene wip pi ryzt[e] visage. and hast ariessed
pi forhede to beren vp on heye pi corage so pat pi bouzt
ne be nat yheued ne put lowe vndir foot. sen pat pi
body is so heye ariosed.

PROSA VLTIMA.

QUONIAM IGITUR UTI PAULO ANTE.

Er-fore pañ as I haue shewed a litel her byforne pat
al pinge pat is ywist nis nat known by hys nature
propre. but by pe nature of hem pat comprehenden it.
If Lat vs loke now in as moche as it is leueful to vs. as
who seip lat vs loken now as we mowen whiche pat pe
estat is of pe deuyne subsantce so pat we mowen [ek]
known what his science is. pe comune ingument of alle
creatures resonables pañ is pis pat god is eterne. lat vs
considere pañ what is eterne. For certys pat shal
showen vs to-gidre pe deuyne nature and pe deuyne
science If Eternite pañ is perfit possession and al
togidre of lijf interminable and pat shewep more clerely
by pe comparisson or collacion of temporel pinges. for
al pinge pat lyuep in tyme it is present and procedip fro
preteritiz in to futures. pat is to sein. fro tymse passed
in to tymse comyng. ne per nis no pinge establisshed in
tyme pat may embracen to-gidre al pe space of hys lijf.
for certys zit ne hap it nat taken pe tymse of pe morwe.
and it hap lost pat of zister-day. and certys in pe lijf

Though we see
an endless
variety of forms,
yet all are prone;
to the earth they
bend their looks,
increasing the
heaviness of their
dull sense. Man
alone did so wise
aloof his noble
head; light and
erect he spurns
the earth. Thou
art admonished
by this figure
then, unless by
sense deceived,
that whilst taught
by thy lofty men
to look above,
you should ele
vate thy mind
lost it sink below
its proper level.
[The 6th proce and
the last.]

Since everything
which is known is
not, as I have
shown, perceived
by its own inherents properties,
but by the faculties of those comprehending these,
let us now examine
the disposition of the
Divine nature.
All rational crea
tures agree in
affirming that
God is eternal.
And eterne is
a full, total, and
perfect possession of a life which
shall never end.
This will appear
more clearly from a comparison with
temporal things.
Temporal exist
ence proceeds
from the past to
the present, and
thence to the
future. And there
is nothing under
the law of time,
which can at once
comprehend the
whole space of its
existence. Hav
ing lost yester
day it does not as yet
enjoy to-morrow;
and as far forth
it consists only in
the present tran
sitory moment.

4967 [faces]—from C.
algate—algates
enclini[n]g—enclynd
4968 Onlyche—Dony
heyste—heyste
4970 erpe—erthes
4971 oute—nwb
witte—wit
4972 ryzt[e]—rylthe
hast—MS. happe, C. hast
4973 forhede—forcheny
on heye—a heych
4974 foot sen—foote syn
4977 al pinge—alle thinges
4979 moche—mochel
4980 loken—loke
4980 whiche—which
4981 [ek]—from C.
4982 clere—clearly
4989 al—alle
4993-4 hab—MS. happe
4993 pe (2)—to
4994 pat—the tymse
Whatever, therefor, is subject to a temporal condition, as Aristotle thought of the world, may be without beginning and without end; and although its duration may extend to an infinity of time, yet it cannot not rightly be called eternal: for it doth not comprehend at once the whole extent of its infinite duration, having no knowledge of things future which are not yet arrived. For what is eternal must be always present to itself and master of itself, and have always with it the infinite succession of time. Therefore some philosophers, who had heard that Plato believed that this world had neither beginning nor end, falsely concluded, that the created universe was coeternal with its Creator. But it is nothing to be conducted through a life of infinite duration, which was Plato's opinion of the world, and another thing to comprehend at once the whole extent of this duration as present which, it is manifest, can only belong to the Divine mind. Nor ought it to seem to us that God in prior to and more ancient than his creatures by the space of of his day he ne lyuen no more but ryzt as in his moveable and transitorie moment. Mystike pinge hat suffrîp temporel condicioun. a[l]pouge hat [it] bygan neuer to be. ne pouge it neuwre cesse forto be. as aristotle demde of þe worlde. and al pouz þat þe lif of it be streccheid wip infinite of tyme. 3it al*gateis nis it no swiche pinge þat men myȝt en twen by ryzt þat it is eterne. for al pouz þat it comprehende and embrace þe space of life infinite. 3it algates ne [em]braceþ it nat þe space of þe lif alto-gidre. for it ne hþ nat þe futures þat ne ben nat ȝit. ne it ne hþ no lenger þe preterit þat ben ydon or ypasse. but pilke pinge þan þat haþ and comprehendid to-gidre alle þe plente of þe lif in-terminable, to whom þere ne failip nat of þe future. and to whom þer nis nat of þe preterit escapid nor ypasse. pilk[*] same is ywitnessed or yprowed by ryzt to ben eterne. and it byhownþ by necessite þat pilke pinge be alwey present to hym self and compotent. as who seiþ alwey present to hym self and so myȝt þat al by ryzt at hys plesaunce. and þat he haue al present þe infinit of þe moveable tyme. wherfore som men twenon wrongefully þat whan þei heren þat it semid[e] to plato þat þis worlde ne had[de] neuer bygynynge of tyme. ne þat it neuwre shal haue faylynge. þei wenen in þis manere þat þis worlde ben maked coeterne wip his makere. as who seiþ. þei wenen þat þis worlde and god ben maked to-gidre eterne. and it is a wrongful wenynge. for þer pinge is it to ben yladd by lif in-terminable as plato graunted[e] to þe worlde. and þer pinge is it to embracian to-gidre alle þe presence to þe lif in-terminable. þe whiche þing it is clere and manifest

4607 a[l]pouge-al-thogh
[ir]—from C.
4699 worlde—world
5001 swich—swych
5002 eterne—from C., MS.
eterne
5003 lif—lyf
5004-5-6 hþ—MS. hþe
5006 ydon—MS. ydon, C. L—doon
5007 alle—al
5008-9 nat—nawht
5010 pil[k][e]—thilko
or—and
5014 by—be
5016 semid[e]—semede
5017 worlde—world
had[de]—hadde
5018 hau—han
5019-20 worlde—world
5022 ylad—MS. yladde, C. L—lad
5023 worlde—world
5024 embracen—embracce
alle—al
presence to—present of
5025 clere—cler
GOD IS ETERNAL

Is it proper to be deuine pout? ne it ne shold nat
semen to vs pat god is elder pan pinges pat ben ymaked
by quantite of tyme, but raper by pe propretre of hys
symple nature. for pis ilke infinit[e] moeuyng of temporel
pinges folwip pis presentarie estat of pe liff immoeeu-
able. and so as it ne may nat contrefeten it ne feynten
it ne ben euene lyke to it. for pe inmoeeuablete. pat is
to seyn pat is in pe eternite of god. if it failep and
fallep in to moeuyng fro pe simplicite of [the] pre-
sence of god. and disencresip to pe infinit quantite of
future and of preterit. and so as it ne may nat to-
gidre al pe plente of pe liff. algates zitte for as moche as
it ne cesip neure forto ben in som manere it semep
some[1] to vs pat it folwip and resemblip ilke ping
pat it ne may nat attayne to. ne fullfille. and byndep it
to self to som manere presence of pis litel and swifte
moment. pe whiche presence of pis lytele and swifte
moment. for pat it berep a manere ymage or lykenesse
of pe ay dwellyngs presence of god. it grauntep to
swiche manere pinges as it bitidip to pat it semep hem
pat pise pinges han ben and ben and for [pat] pe pre-
sence of swiche litel moment ne may nat dwelle per-for
[it] rauyssid[e] and took pe infinit[e] wey of tyme. pat
is to seyn by successiou. and by pis manere it is ydon.
for pat it shold continue pe liff in goynge of pe whiche
liff it ne my3[e] nat embrase pe plente in dwellyngge.
and for pi yif we willen putte worpi name[s] to pinges
and folwen plato. lat vs seyn pan skyely pat god is eterne. and pat pe worlove is perpetuel. pan syn pat
every iugement knowep and comprehendip by hys owen
nature pinges pat ben subject vnto hym. pere is skyely
al-wey to god an eterne and presentarie estat. and pe
time, but rather
by the simple and
undivided pro-
erties of his
nature. The in-
finite progression of temporal
things imitates
the ever-present
condition of an
immovable life:
and since it can-
ot copy nor
equal it from an
immovable and
simply present
state, it passes
into motion and
into an infinite
measure of past
and future time.
But since it can-
ot possess at
once the whole
extent of its dura-
tion, yet, as it
never ceases
wholly to be, it
faintly emulates
that whose per-
fection it can
neither attain nor
express, by at-
taching itself to
the present fleet-
ing moment, which, because it resembles the
durable present
time, imparts to	hose things that
partake of it an
appearance of
existence. But
as it cannot stop
or abide it pur-
sues its course
through infinite
time, and by
gliding along it
continues its
duration, the
plentitude of
which it could
not comprehend,
by abiding in a
permanent state.
If we would fol-
low Plato in giv-
ing things their
right names, let
us say that God
is eternal and the
world perpetual.
His knowledge,
surpassing the
progression of
time, is ever pre-
sent, containing
the infinite space

5032 lyke—lyk
5034 [the]—from C.
5039 somde[1]—somdel
5040 fulfille—fullfylien
5041 litel—fr: M.C., MS. lykly
5042 swiche—which
[lytele]—from C., MS. lykly
5046 ben (1)—ycen
[bar]—from C.
5047 swiche—swye
5048 [it]—from C.
5051 my3[e]—myhte
5052 willen putte—wollen
putten
5052 name[s]—naynes
5053 skyely—sothly
5054 worlde—world
5055 owen—owne
5056 skyely—sothly
5057 al-wey—al-weys
DEFINITION OF PRESCIENCE.

[BOOK 5.  PROSE 6.

of past and future things, and embraces in his clear insight all things, as if they were now transacting. Prescience is, then, a foreknowledge, not of what is to come, but of the present and never-failing now (in which God [* fol. 39 b.] sees all things as if immovably present). Therefore foreknowledge is not so applicable a term as providence— for God looks down upon all things from the summit of the universe. Do you think that God imposes a necessity on things by beholding them? It is not so in human affairs. Does your view

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of an action lay any necessity upon it? B. No, P. By parity of reason it is clear that whilst you see only some things in a limited instant, God sees all things in his ever-present time. His Divine presence therefore does not change the nature of things—but only beholds those things as present to him which shall in time be produced. Nor does he judge confusedly of them, but knows at one view what will necessarily and what will not necessarily happen. The eye of God, seeing all things, doth not alter the properties of things, for everything is present to him, though its temporal event is future.

5069 alle—al
moenement—moenement
5063 benke—thinken
avisen—ayse
5064 whiche—which
all[le]—alle

5066 shal—shal
(it—from C.
5068 whiche—which
5074-76 syzt—syhte
5075 whiche—which
be[1]—they

5085 come—comy
5086 of syzt—O syhte
5097 he knowe—MS. repeats
5099 [the]—from C.

science of hym pat ouer-passep alle temporel moe[ue]-ment dwellip in pe symplicite of hys presence and em-bracep and considerp alle pe infinit spaces of tymes preteritz and futures and lokep in pis symple knowynge alle pinges of preterit ryzt as pei weren ydoon presently ryzt now ¶ yif pou wolt pan benke and avisen pe prescience by whiche it knowep al[le] pinges *pou ne shalt nat demen it as prescience of pinges to comen. but pou shalt demen [it] more ryztfully pat it is science of presence or of instaunce pat neuer ne faylep. for whiche it nis nat ycleped prouidence but it sholde rape ber cleped purueaunce pat is establishd ful fer fro ryzt lowe pinges. and byholdep from a-fer alle pinges ryzt as it were fro pe heye heyste of pinges. whi axest pou pan or why disputest pou pan pat pilke pinges ben don by necessity whiche pat ben yseyen and ykrownen by pe denuyne syzt. syn pat for sohe men ne maken nat pilke pinges necessarie. whiche pat pe[i] seen be ydoon in hire syzt. for addip pi byholdynge any necessite to pilke pinges pat pou byholdest present. ¶ Nay quod I. p. Certys pan yif men myzte maken any digne comparisson or collacioun of pe presence diuine. and of pe presence of mankynde. ryzt so as 3e seen somme pinges in pis temporel presente. ryzt so seep god alle pinges by hys eteme present. ¶ wherfore pis dyuynge prescience ne chaungep nat pe nature ne pe proprete of pinges but byholdep swyche pinges present to hym ward. as pei shollen bytiden to 30w ward in tyme to come. ne it ne confoundep nat pe Iugement of pinges but by of syzt of hys pouzt he knowepep pe pinges to comen as wel necessarie as nat necessarie. ryzt so as whan 3e seen toigidre a man walke on pe erpe and pe sonne arynyn in [the] heuene. al be it so pat 3e seen and byholden pat
THE NATURE OF DIVINE PRESCIENCE.

When God knows that anything is to be, he knows at the same time that it is not under the necessity of being—but this is not conjecture, but certain knowledge founded upon truth. If you insist that what God foresees shall and must happen; and that which cannot do otherwise than happen, must needs happen, and so bind me to admit a necessity, I must confess that things are under such a restraint; but it is a truth that we scarce can comprehend, unless we be acquainted with the Divine counsels. For I will answer you thus. That the 5105 thing which is to happen in relation to the Divine knowledge is necessary; but, considered in its own nature, seems free and absolute. There are two kinds of necessity—one simple; as men must necessarily die—the other conditional, as if you know a man walks he must necessarily walk—for that which is known cannot be otherwise than what it is apprehended to be. But this conditionality does not infer the absolute necessity, for the nature of the thing itself does not here constitute the necessity, but the necessity arises from the conjunction of the condition. No necessity compels a man to walk who does so

6092 discern—discern
6093 [the]—from C.
6097 which—where
6098 stedfast—stirdest
sojenes—sothnesse
5102 hap—MS. hape
5104 bide—bide

5108 sadde—sad
vynen—wvanethe [move]—From C.
5109 comen—come
5110 poynte—thought
answer—answeren
5113 sen—MS. sen, C. sen

5112 condicioun—from C.
5113 [is]—from C.
5117 dedelly—deedly
5119 hap—MS. hape
5121 condicioun—from C.
MS. necessite
PRESCIENCE AND NECESSITY.

...though of yet assuredly their thereforesees which are events proceeding themselves God constitute... yet in relation to themselves they are absolutely free. All things which God foreseees shall surely come to pass; but some of these things proceed from free-will, which although they happen, yet do not thereby change their nature, as before they happened, had it in their power not to happen. But it is a thing of no moment then, whether things are necessary in their own nature or not, since by the condition of the Divine knowledge they fell out as if they were necessitated. P. The difference is explained in the instances lately given yon, of the man walking, &c. The event of the former was necessary before it fell, whereas that of the latter was altogether free. L. Then I did not go from the pe propre nature of it ne make it naught. but pe adiecioun of pe condition show mak it. for no necessite ne constreyne a man to [gon / pat] goop by his propre wille. al be it so pat whan he goop pat it is necessarie pat he goop. ¶ Ryzt on pis same manere pan. yif pat pe puruenaunce of god seep any ping present. pan mot pilke *pinge be by necessite. al pouz pat it ne haue no necessite of hys own nature. but cerryts pe futures pat bytyden by freedom of arbitre god seep hem alle to-gidre present. pise pinges pan [yif] pei ben referred to pe deuyne syzt. pan ben pei maked necessarie to pe condition of pe deuyne knowynge. but cerryts yif pilke pinges ben considred by hem selfe pei ben absolut of necessite. and ne forleten nat ne eesen nat of pe liberte of hire own nature. pan cerryts wiip outen doute alle pe jingus shollen be doon whiche pat god woot by-forn pat pei ben to comen. but somme of hem comen and bitiden of [free] arbitre or of fre wille. pat al be it so pat pei by-tidon. 3it algates ne lese pei nat hire propre nature ne bynynge. by pe whiche first or pat pei were doon pei hadden power nat to han bitidd. Boece. what is pis to seyn pan quod I. pat pinges ne ben nat necessarie by hire propre nature. so as pei comen in alle maneres in pe lykeneses of necessite by pe condition of pe deuyne science. Philosophie. pis is pe difference quod she. pat po pinges pat I purposed[e] pe a litel here byforn. pat is to seyn pe sonne arysynge and pe man walkynge pat ferwhiles pat pilke pinges ben ydon. pei ne mytyn nat ben vndon. napeles pat oon of hem or it was ydon it byhounded[e] by necessite pat it was ydon. but nat pat oper ryzt so it is here pat pei pinges pat god hap present.
wip outen doute pei shulle ben. but somme of hem de-
scendip of pe nature of pinges as pe sonne arysynge. and somme descendip of pe power of pe doers as pe man walkynge. if pan seido I, no wronge pat yif pat pise
pinges ben referred to pe deuyne knowynge pan ben pei necesarie. and yif pei ben considered by hem selfe pan ben pei absolut from pe bonde of necessite. ryzt so [as] alle pinges pat appierep or shewep to pe wittes yif pou referre it to resoun it is vniuersel. and yif pou referre it or look[e] it to it self. pan is it syguler. but now yif pou seist pus pat yif it be in my power to chaunge my purpose. pan shal I voide pe purneauce of god. when pat perauenture I shal han chauneg po pinges 
pat he knowep byforn. pan shal I answere pe pus Certys pou maist wel chauneg pi purpos but for as mochel as pe present soffenesse of pe deuyne purneauce byholdep pat pou mayst chauneg pi purpose. and whepdir pou wolt chaunge it or no. and whider-ward 
pat pou tourne it. pou maist nat eschewen pe deuyne prescience ryzt as pou ne mayst nat fleen pe syzt of pe present eye. al pouz pat pou tourne pi self by pi fre wille in to dyuere accioua. But pou mayst seyn aeyne how shal it pan be. shal nat pe dyuynge science ben chaunegd by my disposicioun when pat I wol o 
ping now and now an oper. and pilke prescience ne 
semp it nat to enterchaunegd stoundes of knowynge. as who semp. ne shal it nat semo to vs pat pe deuyne prescience enterchaunegd hys dyuers stoundes of knowynge. so pat it knowe somme tyme o ping and somme tyme pe contrarie. No for sope. [quod I] for pe deuyne syzt 
rennep to-forme and seep alle futures and clepep hem aegain truth when I said that some things referred to the Divine knowledge are necessary, while considered in themselves they are not under the bound of necessity. In the same way every thing that is an object of sense is general when considered in relation to reason—but particular when considered by itself. But you may say—If I am able to change my pur-
pose I can deceive providence by changing that which she hath foreseen I would do. You may perhaps alter your purpose—but as providence takes note of your intentions, you cannot deceive her; for you cannot escape the divine prescience though you have the power, through a free-
will, to vary and diversify your actions. But you may say—Shall the divine knowledge be changed according to the muta-
bility of my disposition, and the apprehensives of the Deity fluctu-
ated with my changing pur-
poses? No, In-
deed! The view of the Deity fore-
runs every future event, and brings it back into the presence of his own knowledge, which does not vary, as you im-
agine, to conform to your caprices, but remaining fixed, at once

5154 wip outen—with-owte
shulle—shollen
5156 doers—doers
5157 wronge—wrong
5159 selfe—self
5160 from—from
bonde—bond
[as]—from C.
5163 look[e]—loke
5166 po—the
5169 sobenesse—sothenesse
5170 chauneg—chauneg
5173 syzt—syhte
5175 wolle—wyl
5177 wolle—wolle
5179 enterchauneg—MS. cu-
tenchauneg, C. entre-
chauneg
5181 hys—hise
5182 somme (1)—sum
somme (2)—som
5183 syzt—syhte
5184 to-forme—to-form
and retournip hem to be presence of hys propre knowledge. ne ho ne entrechaunge nat [so] as pou wenest pe stoundes of forknowynge [as] now pis now pat. but he ay dwellynyge comip byforn and enbracep at o strook alle pi mutациouns. and pis presence to comprehenden and to sen alle pinges. god ne hāp nat taken it of pe bitydyngye of pinges forto come. but of hys propre simplicite. "and her by is assoiled pilke ping pat pou puttest a litel her byforne. pat is to seyne pat it is vn-worpi pinge to seyn pat oure futures zeuen cause of pe science of god "For eertvs *pis strengpe of pe deuyne science whiche pat enbracep alle pinge by his present- ariye knowynyge estalissep manere to alle pinuges and it ne awip nat to lattere pinges. and syn pat pise pinges ben pús. pat is to seyn syn pat necessite nis nat in pinges by pe deuyne prescience. pán is pe freedom of arbitre. pat dwellep hool and vnwemmed to mortal men. ne pe lawes ne purpise nat wikkedly meedes and peynes to pe willynes of men pat ben vnbounde and quit of alle necessite. "And god byholder and forwiter of alle pinges dwellip aboue and pe present eternite of hys syʒt rennep alwey wip pe dyuerse qualite of oure dedes dispensyng and ordeynynge medes to good[e] men. and tornynt to wicked men. ne in ydel ne in veyn ne ben per nat in god hope and prayeres. pat ne mowen nat ben vnspeedulf ne wip oute effect whan pei ben ryzt-ful "wipstond pān and escheue pous vices. worshippe and loue pous vertus. areise pi corage to ryztful hoopes. ʒele poul humble preiers an heyʒe. grete necessite of prowesse and vertue is encharged and comauended to ʒow yif ʒe nil nat dissimulen. "Syn pat ʒe worchen and doon. pat is to seyn ʒoure dedes and ʒoure workes
by-fore pe eyen of pe Iuge pat seep and demep alle pinges. [To whom be goye and worshipe bi Infynyt tymes / AMEN.]

will feel that you are under an obligation to lead a good and virtuous life, inasmuch as all your actions and works are done in the presence of an all-discerning Judge.

EXPLICIT LIBER QUINTUS. ET VLTIMUS.

5217 by-fore—by-forn
5218 [To whom—Amen]— ends with the following rubric: Finito libro sit laus et gloria Christo

from C.; MS. reads et cetera after 'pinges.' C. Explicit expliceat ludere scriptor cat

Corpore scribentis sit gratia cunctipotentis
APPENDIX.

[Cambridge MS. II. 3. 21, fol. 52 b.]

Chaucer vuln this fynste moter of the second book

A Blysful lyf a paysyble and a swete
   Ledden the p)eoples in the former age
They helde hem paiéd of the fructes pat þey ete
Whiche pat the feldes yane hem by vsage 4
They ne weere nat forpampred with outrage
Onknowyn was þe quyerne and ek the melle
They eten mast hawes and swych pownage
And dronken water of the colde welle 8

† Yit nas the grownd nat wounded with þe plowh
But corn vp-sprong vnsowe of mannes hond
þe which they gnodded and eete nat half .I.-nowh
No man yit knewe the forwes of his lond 12
No man the fyr owt of the flynt yit fonde
Vn-koruen and vn-grobbed lay the vyne
No man yit in the morter spices grond
To clarre ne to sawse of galentyne 16

† No Madyr welde or wod no litestere
Ne knewh / the fles was of is former hewe
No flessh ne wyste offence of egge or sper
No coyn ne knewh man which is fals or trewe 20
No ship yit karf the wawes grene and blewe
No Marchaunt yit ne fette owt-landissh ware
No batails trompes for the werres folk ne knewe
Ne towres heye and walles rownde or square 24
What sholde it han avayled to werreye
Ther lay no profyt ther was no rychesse
But corsed was the tyme .I. dar wel seye [fol. 55.]

Ther lay no profyt ther was no rychesse
To grobbe vp metal lurkyng in dirkenesse
And in þe Ryuerys fyrst gemmys sowhete
Alas than sprong vþ al the cursydnesse
Of coueutyse þat fyrst owr sorwe browhte 32

Thyse tyrauntʒ put hem gladly nat in pres
No places wyldnesse ne no busses for to wynne
Ther pouerte is as seith diogenes
Ther as vitayle ek is so skars and thinne 36
þat nat but mast or apples is ther Inne
But þer as bagges ben and fat vitaile
Ther wol they gon and spare for no synne
With al hir ost the Cyte forto a-sayle 40

Yit was no palcis chaumbres ne non halles
In kanes and wodes softe and swete
Sleptin this blyssed folk with-owte walles
On gras or leues in parfyt Ioye reste and quiete 44
No down of fetheres ne no bleched shete
Was kyd to hem but in surte they slepte
Hir hertes were al on with-owte galles
Euerych of hem his feith to oother kepete 48

Unforged was the hawberke and the plate
þe lambyssh peole voyded of alle vyse
Hadden no fantesye to debate
But eche of hem wolde oother wel cheryce 52
No pride non enuye non Auaryce
No lord no taylage by no tyranye
Vmblesse and pes good feith the emperice

39, 40 MS. transposes the lines 44 On—MS. Or
56 A line omitted, but no gap left for one.
Yit was nat Iuppiter the lykerous
pat fyrst was fadyr of delicasie
Come in this world ne nembroth desyrous
To regne had nat maad his towres hye
Allas allas now may [men] wepe And crye
For in owre dayes nis but couetyse
Dowblenesse and tresoun and enuye
Poyson and manslawhtre and mordre in sondry wyse

CAUSER / BALADES DE VILAGE SANZ PEINTURE

This wrecched worlde-is transmutacioun
As wele / or wo / now poeere and now honouw
With-owten ordyr or wis descresyouw
Gourned is by fortunes errour
But natheles the lakke of hyr fauowr
Ne may nat don me syngen thowh I. deye
Iay tout perdu moun temps et moun labour
For fynaly fortune I. the deffy

Yit is me left the lyht of my resoun
To knowen frend fro foo in thi merowr
So mochel hath yit thy whirlynge vp and down
I-tawht me for to knowe in an howr
But trewely no fors of thi reddowr
To hym pat ouer hym self hath the maystrye
My suffysaunce shal be my socour
For fynaly fortune I. thee deffy

O socrates pou stidfast chaumpyoun
She neuer myht[e] be thi tormentowr
Thow neuer dredest hyr oppressyoun
Ne in hyr chere fownde thow no sauour
Thow knewe wel the deseyte of hyr colour
And pat hir most[e] worshipe is to lye
I knewe hir ek a fals dissimulour
For fynaly fortune I. the deffy
LE RESPOUNCE DE FORTUNE A PLEINTIF.

¶ No man ys wrechchyd but hym self yt wene
And he pat hath hym self hat suffisaunce
Whi seysthow thanne y am [to] the so kene
pat hast thy self owt of my gournaunce 28
Sey thus graunt mercy of thyn haboundaunce
That thow hast lent or this why wolt pou stryue
What woost thow yit how y the wol anaunce
And ek thow hast thy beste frende a-lyue 32

¶ I haue the tawht deuisyoun by-twene
Frend of effect and frende of cowntenaunce
The nedeth nat the galle of no hyene
pat cureth eyen derkyd for penaunce 36
Now se[st] thow cleer pat weere in ignoraunce
Yit halt thin ancre and yit thow mayst aryue
Ther bownte berth the keye of my substaunce
And ek pou hast thy Beste frende alyue 40

¶ How manye haue .I. refused to sustigne
Syn .I. the fostred haue in thy plesaunce
Wolthow thanne make a statute on py quyene
pat .I. shal ben ay at thy ordynaunce 44
Thow born art in my regne of varyauerce
Abowte the wheel with oother most thow dryue
My loore is bet than wikkle is thi greuaunce
And ek pou hast thy beste frende a-lyue 48

LE RESPOUNCE DU PLEINTIF COUNTRTE FORTUNE.

¶ Thy loore y dempne / it is adueryte 37
My frend maysthow nat reuen blynde goddesse
pat .I. thy frendes knowe .I. thanke to the
Tak hem agayn / lat hem go lye on presse 52
The negardye in kepynge hyr rychesse
Prenostik is thow wolt hir towr asayle

37 se[st]—partly erased and ist written on it in a later hand.
41 igne of sustigne is in a later hand.
Wikke appetyt comth ay before sykenesse
In general this rewle may nat fayle .

LE RESPOUNCE DE FORTUNE COUN̄̈TRE LE PLEINTIF

Thow pynchest at my mutabylyte
For .I. the lente a drupe of my rychesse
And now me lykyth to with-drawe me
Whi sholdysthow my realte apresse
The see may ebbe and flowen moore or lesse
The welkne hath myht to shyne reyne or hayle
Ryht so mot .I. kythen my brutelnesse
In general this rewle may nat fayle

LE PLEINTIF

Lo excussyoun of the maieste
Dat al purueyeth of his ryhtwysnesse
That same thinge fortune clepyn ye
Ye blynde beestys ful of lewednesse
The heuene hath propretie of sykyrnesse
This world hath euer resteles tranayle
Thy laste day is ende of myn inter[e]sse
In general this rewele may nat fayle

LENOY DE FORTUNE

Prynses .I. prey yow of yowre gentiliesse
Lat nat this man on me thus crye and pleyne
And .I. shal quyte yow yowre bysyynesse
At my requeste as thre of yow or twyne
Dat but yow lest releue hym of hys peye
Preyeth hys best frend of his noblesse
That to som betere estat he may attayne
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ABAIST = abyest, sufferest, endurest, 39/1014
ABAIST, abashed, 107/3047
ABASSEN, to be abashed, dismayed, 146/4213
ABESID (= ABAYSSHED), abashed, 7/92
ABIDE, to await, 7/93. 'ABIDE after' = look after, expect, 13/250; p.p. ABIDEN, waited, 86/2405
Abiep, suffers, 109/3101
ABLYNGE, enabling, fitting (aptans), 26/624, 88/2440
Abood, abode, 63/1716
Aboven, above, 6/52
Abreggyng, curtailing; hence gain obtained by curtailment (compendium), 151/4355
Accoie, to soothe, quiet (demulcere), 38/967
Accordaunce, agreement, 143/4134
Accordaunt, agreeing, unanimous, 19/431
Accorde, to agree, 42/1080
Accoumpte, account, 47/1251
Accountyng, calculation, 8/110
Achat, purchase, 15/310
Acheve, to achieve, accomplish, 18/404
Achoken, to choke, 47/1235
Acomplise, Acomplisse, to accomplish, 92/2575, 118/3356
Acordable, agreeing, 62/1694
Acusor, informer, 72/1990
Addre (Nadre), adder, 170/4959
Adoune, down, downward, 7/92
Adounward, downwards, 7/87
Adrad, in fear, afraid, 43/1132
Adresse, to direct, control, 163/4721
Afer, afar, 164/4767
Agast, aghast, frightened, 76/2107
Agaste, to terrify, frighten, 141/4051
Agon, ago, 70/1907
Agreablete, goodwill, 42/1099
Agrisen, to be afraid, dread, 10/178, 31/777
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Aldirmost, most of all, 124/3557
Algates, Algate, yet, nevertheless, 19/439, 68/1849, 81/2242, 162/4696, 4698
Allege, to alleviate, 124/3529
Alouterly, utterly, entirely, 109/3090
Alperfarest, fairest of all, 87/2422
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Alperfirst, first of all, 10/180
Alpermiste, most of all, 158/4563
Alperfwerste, worst of all. 157/4562
Alyene, to alienate, 27/671
Amense, to lessen, diminish, 19/426, 40/1039
Amenusyne, diminution, 46/1192
Amoves, move, 6/64, 23/551
Amoves, move, 6/64, 23/551
Ampertlie, to admonish, 171/4971
Amonestyng, admonition, exhortation, 149/4296
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Amonestyng, admonition, exhortation, 149/4296
Amongus, amongst, 52/1380
Ancre, anchor, 41/1050
Angre, grief, misery, 41/1072
Anguisse, Angysse, anguish, 79/2177; to torment, 80/2198
Anguissous, anxious, sorrowful, 41/1062, 1606
Anoienge, 22/532
Anoies, hurtful, 47/1238
Anoious, annoying, hurtful, 7/102
An-oone, anon, 42/1086
Anoiously, dangerously, hurtfully, 80/2214
Apaise, to appease, 148/4278
Apasse, to pass away, go, 46/1195
Aperceive, to perceive, 16/344, 134/3845
Apertly, plainly, 17/386, 91/2543
Appaire, to please, satisfy, 47/1235
Appaire, to impair, 25/597
Apparaile, to clothe, adorn, 8/116
Apparaillement, clothing, ornament, 49/1300
Appertiene, to appertain, 73/1996
Applien, bend to, join, 161/4660
Apresse, to oppress, 184/60
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Arace, Arase, Arrace, to tear, tear from, separate, 11/196, 27/671, 98/2774, 152/4275
Aryse, Areise, Areysye, to raise, 51/1357, 118/3369, 178/5212
Arbile, will, free will, 156/4500
Ardaunt, ardent, 106/3031
Aresten, to stop, arrest, 32/815
Arotten, to ascribe to, impute to, 40/1016
Arist, arises, 143/4138
Armurers, armours, arms, 51/1342
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Aryve, to bring to shore, 122/3479
Asayle, to assail, 181/40
Ascape, to escape, 8/129
Asondre, asunder, 64/1740
Aspre, sharp, rough, 32/806, 80/2216
Asprenesse, sharpness, 127/3627
Assaie, to essay, 42/1083
Assemble, to gather together, amass (money), 80/2203
Asseure, to assure, 16/330
Assoiilen, to absolve, pay, unloose, dissolve, 149/4303, 154/4459
Astat, estate, state, 30/738
Astoned, astonished, 7/92, 63/1702; stupitus, 122/3471
Astonynge, Astonynge, astonishment, 9/134, 132/3780
Ataste, to taste, 30/756
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Bygyle, to beguile, 25/615
Bybate, to hate, 75/2051
Byheste, promise, 149/4303
Byhete, to promise, 61/1651, 69/1903
Byhynde, Byhynden, behind, 108/3062, 110/3137
Byhyt, promised, 70/1925, 85/2374, 157/4558
Byknowen, Byknowe, to acknowledge, 146/4211, 175/5107; p.p. Byknowen, 90/2514
Byleve, believe, 28/695
Byname, an additional name, 84/2333
Bynomen (p.p.), taken from, 124/3527
Bynyme, to deprive of, take away, 43/1117, 70/1930
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Bytwixen, betwixt, 132/3785
Bytyng, biting, sharp, 63/1721
Bywepe, to weep for, 26/644
Byweyle, to bewail, 26/643
Celebrable, commendable, noted, 84/2320, 147/4257
Certein, certain, 170/4952
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Cesse, to cease, 133/3821
Challenge, to claim, 52/1380
Chastie, Chastysen, to chastise, 125/3579, 145/4170
Chayere, chair, seat, 21/503
Cheminey, furnace (caminus), 12/236
Cheryce, to cherish, 181/52
Chesen, to choose, 76/2096
Cheyn, chain, 8/122
Chiere, ChERE, CHORE, face, countenance, 8/123, 12/232, 108/3080
Chirkyng, groaning (stridens), 25/618
Clarré, a kind of wine, 50/1329
Cleer, serene, 45/1168
Clepe, to call, 4/17, 11/188, 17/369
Clifie, fissure, cleft, 130/3721
Cliven, Clive, to stick, cling, adhere to, 41/1050, 101/2858, 159/4600
Cloumben = CLOMBEN, climbed, ascended, 57/1533
Coempioun, coemption, 15/309
Coeterne, coeternal, 172/5019
Colasioun, collation, 125/3569
Collacioun, comparison, 165/4805
Combred, troubled, 94/2642
Commoevye, to move, 107/3043
Commoevynge, moving (excitans), 12/233
Communalité, commonwealth, 14/271, 142/4108
Comparisoune, to compare, 58/1567
Complyssen, to accomplish, 124/3534
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Compoune, to compose, form, 87/2419, 93/2598
Comprende, comprehend, 165/4807
Comunableté, commonwealth, 13/268
Comune, common, 9/140, 15/310
Confederacie, conspiracy, 53/1399
Confus, confused, 132/3788
Conjecte, to conjecture, 27/649, 114/3230
Conjoignen, to join, 92/2573
Conjuracioun, conspiracy, 18/394, 53/1399
Consequente, consequence, 84/2323
Constreyne, to constrain, contract, 5/38
Consuler (CONSEILER), consul, 51/1364, 1366
Consumpt (consumptus), consumed, 60/1632
Contek, contest, strife, 130/3745
Contene, Contiennent, to contain, comprehend, 24/573, 116/3302
Contrarien, to be opposed to, adverse to, 154/4440
Contrarious, adverse, opposite, 21/488, 53/1430
Contrefeten, to counterfeit, 173/5031
Convenably, fitly, conveniently, 142/4089
Convict, convicted, 19/440
Cop, top, summit, 44/1159
Corage, mind, spirit, 118/3367, 119/3398
Corige, to correct, 125/3581
Corumpe, Corrumpe, to become corrupt, 98/2766, 96/2697
Corone, Coroune, a crown, 119/3355, 91/2555
Corsed, cursed, 181/27
Corsesdesnesse, cursedness, 90/2526
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<tr>
<td>Unkorven, uncut</td>
<td>180/14</td>
</tr>
<tr>
<td>Unkoup, unknown, foreign</td>
<td>34/870</td>
</tr>
<tr>
<td>Unlace, to disentangle</td>
<td>105/2982</td>
</tr>
<tr>
<td>Unleveful, illicit, unlawful</td>
<td>154/4456</td>
</tr>
<tr>
<td>Unmeke, fierce, cruel</td>
<td>148/4267</td>
</tr>
<tr>
<td>Unmoeveable, immovable</td>
<td>136/3901</td>
</tr>
<tr>
<td>Unmoeveableté, immobility</td>
<td>136/3931</td>
</tr>
<tr>
<td>Unmyzty, weak, impotent</td>
<td>13/241</td>
</tr>
<tr>
<td>Unnep, scarcely</td>
<td>27/652</td>
</tr>
<tr>
<td>Unparygal, unequal</td>
<td>63/1708</td>
</tr>
<tr>
<td>Unpitouse, cruel</td>
<td>4/24</td>
</tr>
<tr>
<td>Unpleyten, to explain</td>
<td>61/1647</td>
</tr>
<tr>
<td>Unplite, explain, unfold</td>
<td>167/4543</td>
</tr>
<tr>
<td>Unpunissed, unpunished</td>
<td>21/498</td>
</tr>
<tr>
<td>Unpurveyed, unforeseen</td>
<td>30/743</td>
</tr>
<tr>
<td>Unraced, unbroken, whole</td>
<td>110/3115</td>
</tr>
<tr>
<td>Unry3tful, unjust</td>
<td>10/185</td>
</tr>
<tr>
<td>Unry3tfully, unrightfully, unjustly</td>
<td>23/533</td>
</tr>
<tr>
<td>Unscience, unreal knowledge, no knowledge</td>
<td>156/4515</td>
</tr>
<tr>
<td>Unsely, wretched</td>
<td>39/1013</td>
</tr>
<tr>
<td>Unselynesse, wretchedness</td>
<td>124/3544</td>
</tr>
<tr>
<td>Unskilfuly, unwisely, improperly</td>
<td>18/407</td>
</tr>
<tr>
<td>Unsolempne, not famous, not celebrated</td>
<td>11/210</td>
</tr>
<tr>
<td>Unsolempne, not famous</td>
<td>11/210</td>
</tr>
<tr>
<td>Unspedful, unsuccessful</td>
<td>178/5210</td>
</tr>
<tr>
<td>Unstaunchable, unlimited, in- finite</td>
<td>58/1573</td>
</tr>
<tr>
<td>Unstauncheal, unlimited</td>
<td>54/1439</td>
</tr>
<tr>
<td>Unsuffrable, intolerable</td>
<td>79/2179</td>
</tr>
<tr>
<td>Unusage, unfrequency</td>
<td>57/1528</td>
</tr>
</tbody>
</table>
Untretable, -inexorable, implacable, 61/1641
Unwar, unexpected, 35/886
Unwarly, unaware, unexpectedly, 4/10
Unwemmed, inviolate, 40/1023, 175/5201
Unwened, unexpected, 139/4006
Unwoot, knows not, 175/5099
Unworshipful, dishonoured, 75/2054
Uphepyng, heaping up, 37/951
Upsodoun, upside down, 48/1274, 156/4501
Upsprong, upsprung, 180/10
Used, accustomed, wonted, 22/512
Uterreste, extremest, outermost, 7/95
Vanisse, to vanish, 74/2027
Variaunt, varying, 22/518
Vengerisse, a she-avenger, 107/3048
Verray, Verrey, true, 19/429
Vilfully (Wilsfully), wilfully, 116/3295
Voide, having an empty purse (cæcus), 50/1316
Voyded (of), emptied of, free from, 181/50
Wakyng, watchful, 148/4263
Walwe, to toss, 51/1361
Walwyng, tossing, 29/712
Wan, did win, 147/4240
War, be aware, take care, 145/4200
Warne, to refuse, deny, 37/950
Wawe, a wave, 8/115
Wayk, weak, 28/706
Weep (pret.), wept, 35/883
Welde, wild, 180/17. It may mean boiled, since another copy reads wellyd.
Weleful, Weful, prosperous, joyful, 4/15
Welefulnesse, Wefulnesse, prosperity, felicity, 11/188, 21/478
Welken, to wither, fade, 146/4224
Welkne, welkin, 184/62
Welle, well, source, 157/4548
Wende, weened, thought, 53/1397
Wenge, wing, 170/4961
Wenyng, opinion, 172/5022
Wepen (p.p.), wept, 25/596
Wepli, tearful, 5/29
Werdes, fates, destinies, 4/10
Werreye, to make war, 181/25
Weten, to know, 156/4519
Wex, wax, 167/4840
Weyve, to waive, forsake, 29/722
Wham, whom, 89/2482
Whelwe, to toss, roll, 39/1001
Whiderward, whither, 177/5171
Whist, hushed, 51/1341
Wierdes, fates, destinies, 12/231
Wikke, wicked, bad, 64/1743
Willynge, desire, 178/5203
Wilne, to desire, 17/367
Wilnyng, desire, 98/2781
Wirche, to work, 12/235
Wirchyng, working, operation, 95/2677
Wist, known, 170/4937
Witen, to know, learn, 88/2458, 132/3776, 160/4624
Wipdrow, withdrew, 64/1751
Wiphalden, to withhold, 142/4105
Wipoute forþc, outwardsly, 165/4803
Wipseid, denied, 90/2501
Wipstant, withstand, 29/715
Wipstonde (p.p.), withstood, 14/290
Witnesfully, attestedly, publicly, 131/3765
Witynge, knowledge, 156/4526
Wod, woad, 180/17
Wod, Wode, mad, raging, 12/225
Wodenesse, rage, madness, 45/1169, 107/3052
Wolen (pl.), will, 94/2645
Woltow, wilt thou, 97/2741
Wone, to dwell, 60/1627
Woode, Wode, furious, mad, 25/600
Woode, to rage, 123/3515
Woodnesse, rage, madness, 107/3052
Woode, to rage, 123/3515
Woodnesse, rage, madness, 107/3052
Woot, knows, 43/1128
Wope, to weep, 36/905
Worchen, to work, 178/5215
Wost, knowest, 19/423
Woxen (p.p.), grown, 25/607
Wrekere, avenger, 128/3665
Wrekynge, vengeance, 147/4238
Wrojely, grieved, sad, 7/87
Wryfen, twist, turn, wrest, 154/4452
Wyme, to cover with a veil or wimple, 31/774
Wyt, sense, 164/4771
Wyzt, wight, person, 19/425
Yave (pl.), gave, 180/4
Yben, been, 162/4698
Ybyen, to obey, 105/2998
Ycauʒt, caught, captured, 118/3371
Ycleped, called, 150/4346
Ydel, 'in ydel,' in vain, 5/43
Ydred, feared, 33/825
Yfelawshiped, associated, united, 53/1421
Yfiched, fixed, 136/3910
Yfisned, finished, 125/3558
Yflit, flitted, removed, 8/108
Ygeten, gotten, 65/1776
Yhardid, hardened, 133/3814
Yhenied, made heavy, 171/4974
Ylad, led, 37/956, 172/5022
Ylete, permitted, 130/3730
Ylett, hindered, 161/4674
Ylorn, lost, 147/4250
Ymagineable, possessing imagination, 166/4812
Ymaked, made, 87/2426
Ymedeled, mixed, 140/4029
Ynouʒ, enough, 71/1947
Yplitid, pleated, folded, 9/147
Yporveyid, Ypurveld, foreseen, 155/4467, 4468
Ysen, seen, 72/1982
Yshad, shed, scattered, 68/1874
Yshet, shut, 170/4955
Ysynte, smitten, 80/2202
Yspedd, made clear, determined, 161/4657; despatched, 149/4295
Yspendyd, examined (expediert), 161/4668
Ysprad, spread, 78/2140
Yspranid, sprinkled, mixed, 42/1103. Read ysprain.
Ystrenged, strengthened, 175/5098
Ytravailed, laboured, 155/4469
Ytretid, handled, performed, 131/3765
Glossarial Index.

Yvel, evil, 105/2976
Ywened, believed, 145/4178
Ywist, known, 155/4475
Ywoven, woven, 6/51
Ywyst, known, 164/4759
Yseven, given, 141/4069

3af, gave, 8/130
3eelde, 3elde, seldom, 39/1002, 52/1372
3eld, yielded, 147/4253

3eld, to yield, 149/4303
3eve, to give, 149/4291
3evyng, giving, 45/1188
3if, if, 9/131
3is, yes, 103/2919
3isterday, yesterday, 171/4994
3itte, yet, 156/4508
3ok, 3okke, yoke, 32/802, 60/1620
3olde (p.p.), yielded, 25/599
3onge, young, 35/889
3oupe, youth, 10/168
The Romance
of the
Cheneleyn Assigne.

Early English Text Society,
Extra Series. No. vi.
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The Romance
of the
Chenelere Assigne.

RE-EDITED FROM
THE UNIQUE MANUSCRIPT IN THE BRITISH MUSEUM,
WITH A PREFACE, NOTES, AND GLOSSARIAL INDEX,
BY
HENRY H. GIBBS, ESQ., M.A.,
OF EXETER COLLEGE, OXFORD.

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Extra Series,

VI.

JOHN CHILDS AND SON, PRINTERS.
This short alliterative poem has already been edited by Mr Utterson, and presented by him in 1820 to the members of the Roxburghe Club; but as the few copies then printed are very rare, and as the work is a curious specimen of unrimed alliterative poetry of a comparatively late date, it has been thought worth while that it should be edited again for the Extra Series of the Early English Text Society.

A mere reprint of the former edition would not have been desirable, both because there are several mistranscriptions, and because the glossary appended to that edition is excessively meagre, and in some cases erroneous: but so much advance has been made since the date of that publication in the knowledge of our ancient tongue, that however much this edition may leave to be desired, there will be no great difficulty in correcting the errors of the former one.

Wherever the new transcript differed from the Roxburghe edition, I have with especial care compared it with the manuscript, so as to satisfy myself of the correctness of the new reading.

The poem consists of 370 lines; and is contained, with other pieces, in Caligula A. 2 of the Cotton MSS. in the British Museum. It professes to be taken from some other book (in the 7th line and elsewhere the author uses the expression, ‘as pe book tellethe’), and appears to be an epitome of the first 1083 lines of the French poem, or rather ‘lay’ (in the sense in which Scott uses the word), which forms part of the volume marked 15 E. vj in the Royal Collection in the same library.

This French Manuscript contains many beautiful illuminations of excellent workmanship, two of which adorn the head of the first page (fo. 320) of the ‘Chevalier au Signe.’ The left-hand picture represents Queen Bietrix (as she is there called) sitting up in bed and looking very unhappy, while ‘Matebrune’ is carrying away a cot (nearly as big as the Queen’s bed) with the seven children in it, clad four in green and three in purple, placed alternately. The right-hand picture represents the Knight ‘Helyas,’ armed, and in his ship alone; the
Swan, 'ducally gorged, Or,' as a herald would say, sailing proudly before him. This picture is very like one of the compartments of the Ivory Casket, to which I shall presently refer.

Meanwhile, as this French chanson—so its author frequently calls it—appears to be the original from whence our English author drew his poem, I will give an outline of the longer history told in its 6000 lines, comparing it from time to time with the very entertaining English Prose Romance, printed by Copland early in the 16th century, and edited in 1858 by Mr Thoms.

**THE STORY OF THE KNIGHT OF THE SWAN.**

Briefly told it is as follows:

Beatrix, Queen of King Oryens of Lilefort, after some years of childlessness, conceived seven children at one burden (as a punishment for disbelieving the possibility of twins being begotten by one man); and when she is brought to bed, in her husband's absence, his mother substitutes seven puppies for the seven children, whom she consigns to Marques, or Marcon, a serf of hers, with orders for their murder: when the King returns she shows him the whelps as the Queen's offspring, and demands her death; but the King only allows her to be imprisoned.

The children (who were miraculously born with silver chains about their necks) are of course not slain, but fed by a hind in the forest, and tended by a hermit in his cell.

They are unfortunately seen by the Forester Mauquarre, or Malquarrez, who tells the Queen; and by her desire he goes back to kill them and take away their chains. One, however, who is the hero of the tale, has gone out with the hermit to get food for the others; so that the forester finds only six of the children, and deprives them of their chains, upon which they are transformed into swans.

1 The poem begins *Esoutez seigneurs pour Dieu lespitable
Que Thys vous garisse de la main au Dyable,*
and every now and then the minstrel addresses his hearers to call their attention to his song. Thus when Elyas first comes to Nimaye, the next sentence begins *Seigneurs oez chancen qui moulte faiat aloer.* After the battle with the friends of the prevost, comes, *Seigneurs or escoutez chancen de grant baron-aige,* and again, *Seigneurs or escoutez bonne chancen,* and *Seigneurs oez chancen de bonne enlumine,* and *Seigneurs oyez chancen qui est vray.*
The old Queen questions Marcon, and revenges herself on him by putting out his eyes.

When the Queen has been 11 years in prison, Matebrune prevails on the King to condemn her to be burnt; and the day is fixed accordingly, and she is led to the stake.

Meanwhile an angel appears to the hermit and orders that the child should go to the city, be christened Helyas, and fight for his mother. He does so, meets the procession, accosts the King, obtains his consent to the battle, borrows from him horse and armour, slays Mauquarre, who is the champion on behalf of the accuser, and frees his mother.

Matebrune flees to a castle; Helyas prays to God, who restores Marques's sight. He tells his story to his newly-found father and mother, and all the court go to the water where the swans are swimming, and, their chains being restored to them, they resume their human form; all but one, who remains a swan.

Up to this time, as will be seen, the English poem faithfully accompanies the French one, excepting that as the poet means to make an end here, he summarily burns Matabryne, and says that the 6th brother continued always a swan for lack of his chain.

Moreover he makes no mention of the miracle of healing done on Marcus.

The French story proceeds with the abdication of King Oriant (on the plea that he has now lived a long time—plus que c. ans—) in favour of Helyas; with the siege of Matebrune's castle, the death of her champion Hendrys by the hand of Helyas; her capture, confession, and burning; whereafter

'Lame emporterent dyables; ce fut la destinee.'

The angel then appears to King Helyas and bids him leave his father and mother, and seek adventures under the guidance of his brother the swan, who waits for him with 'ung batel.'

He abdicates, and leaves the kingdom to Orions, and divers governments to his other brothers.

From this differs the English Prose Romance of the Knight of the Swan, which makes no mention of King Oryens' great age, but makes
King Helyas surrender the kingdom again into his hands. Neither does he mention Helyas's departure at the bidding of the angel; but makes the swan-brother summon him by 'merwylous cries,' to come into the boat which he has brought, and which he guides, without further adventure, to the city of Nimaye.

But in the French story he arrives soon at a city of Saracens, who assault him and his swan;—but he is rescued by 30 galleys under the guidance of Saint George (*qui fut bon chevalier*); and the four winds also helped, raising a storm and drowning the Saracens.

It then tells how Elyas went on alone in his boat, with the swan, till they came to a castle, called Sauvage, whose master was Agolant, brother of Matebrune; how their provisions being exhausted, they sought help at the castle; how Agolant received him well, but, after hearing his story, seizes, imprisons, and promises to burn him eight days thereafter.

But a page escapes and goes to Lilefort to King Orions, who goes with a great force to succour his brother. The men arrive when Helyas is already bound at the stake, and Agolant and all his men have to go out to repel them;—a friendly hand releases Helyas, who joins his brother's men, and slays Agolant.

Oryons goes back to Lilefort, and Helyas, summoning his brother the swan, pursues his way to Nimaye.

There, in a tournament, he slays an Earl [of Francebourck, says Copland], who, in a false plea before the Emperor Otho, is trying to deprive [Clarysse] Duchess Dabullon [of Bouillon] of her lands; and wins for himself the lands of Ardennes [of Dardaigne, in Copland] belonging to the Earl; and also gets to wife Beatrice, the fair daughter and heiress of the Duchess, by whom he has a daughter Idein or Ydain, who in time becomes the mother of Godfrey of Bouillon.

He leaves Nimaye and goes to his duchy of Bouillon, conquering in the way *Asselm le prevost* and many partisans of the deceased Earl, who had laid an ambush for him.

Many perilous adventures then befell him in Bouillon, which are recounted at considerable length; and afterwards the story tells how that, his wife having disobeyed his commandment which he laid upon her, not to inquire concerning his kith and kin, he departs from her,
and rides away to Nimaye, to take leave of the Emperor, and bespeak his protection for his wife, daughter, and lands.

Thence, amidst great lamentation of the Emperor and all his barons, he departs in his boat with his brother the swan, and no more is known of him.

_Oneq ne securent quelle part y fu tournes._

Then it passes on to tell of Godfrey Earl of Bouillon, his birth and deeds. How with the leave of the Emperor, Eustace Earl of 'Boulogne sur mer salee' went a courting to Ydain 'a la fresce coulour' (daughter of Helyas), then aged 13 years; how he married her; and how in the three years following she had three fair sons, Godfrey, Baldwin, and Eustace; and how that the eldest after many noble deeds went to Palestine, and took the Holy City. The poem ends with the assault and capture of Jerusalem and the crowning of Godfrey as its King.

The English Prose Romance takes up the story of Helyas where the French Poem leaves him, and tells how he arrived at Lilefort and is welcomed by his father and mother after his viij years' absence.

The Queen, it tells us, had a dream, in which she dreams that if they get the two cups which had been made of the 6th son's chain, and lay them on two altars, and set the swan on a bed betwixt the altars, and cause two masses to be said by devout priests who shall consecrate in the two chalices, the swan shall return to his own form: and 'Ryght so,' says Copland, 'as the priests consacred the body of our Lorde at the masse, the swanne retourned into his propre fourme and was a man,' and he was baptized, and named Emery.

'The whiche sith was a noble knight.'

'And thus,' he says, 'the noble king Oriant and the good queene Beatrice finabli recovered all their children by the grace of God, wherfore fro than forthon they lived holyly and devoutly in our Lorde.'

Now King Oriant had 'made a Religion' at the hermitage where his son Helyas had been brought up; and thither, after recounting his adventures, the good Knight of the Swan betook himself, with a simple staff in his hand, and made himself a 'Religious.'

And close to the convent he caused to be built a castle like to
that of Bouillon, and he called it Bouillon, and the forest that was about it he called Dardayne, after the land that he had won from the Earl.

The English story here goes on to tell of the marriage of Eustace Earl of Boulogne and Ydain daughter of Helyas, and of the birth of her sons Godfrey, Baldwin, and Eustace; and how that her mother, the Duchess of Bouillon, lamenting for the loss of her husband Helyas, sent messengers all over the world to find him; and how that Ponce, one of these messengers, went to Jerusalem, and meeting there the Abbot Girarde of Saincteron, which is nigh to Bouillon, they determined as fellow-countrymen to return together. How they lose their way, and come to the castle of Bouillon le restaure, and are struck by the likeness to their own Bouillon; how they inquire of the Curate, and hear who it was who built the castle and named the forest.

And how that they make themselves known to Emery and Helyas, and also to the King and Queen, who had come to live at the castle, and how they returned to their country, bearing a token from Helyas to his wife.

Then it tells how the Duchess and the Countess Ydain, whose sons were by this time adolescent, set forth to see their husband and father Helyas, and how they found him lying sick unto death, and how shortly thereafter 'he desceased in our lorde Jesu Chryst. ' 

How the ladies returned to Bouillon, and how the three noble brethren prepared themselves by a knightly education for the day when it should please God to give the kingdom of Jerusalem into the hands of Godfrey of Bouillon, the eldest born. 'And thus,' says Copland, 'endeth the life and myraculous hystory of the most noble and ilustrous Helyas knight of the swanne, with the birth of the excellent knyght Godfrey of Bouyon, one of the nyne worthiest, and the last of the three crysten.'

The English romance, printed by Copland, is in some parts much fuller even than the French poem, going more into detail as to the wooing of King Oryens, and the cause of the enmity of Matabryne; but here and there the French 'chanson' has details which Copland's book does not give; such as the troublous adventures of
Helyas in his journey between Lilefort and Nimaye, and the acts and prowess of Godfrey, and his conquest of his kingdom; but as to the legendary hero of the story, the Knight of the Swan, the tale of his deeds until his retirement from the world is mainly the same, in the English prose and in the French verse.

THE CASKET.

This curious work, of which I have before made mention, is an ancient ivory one, of 14th-century workmanship, now belonging to Mr William Gibbs of Tyntesfield, co. Somerset, and formerly to his wife's family, the Crawley-Boevey, Baronets, of Flaxley Abbey, co. Gloucester. It is 8 inches long, 5½ deep, and 5½ inches high; and in its thirty-six compartments it gives the history of the Knight of the Swan; going no further than our poem, except that it depicts the capture of Matabryne's castle and the leave-taking and departure of Helyas. It is this last compartment that so nearly resembles the illumination at the head of the French poem.

I now proceed to describe the carvings in the several compartments, which are all of them remarkable for their accurate detail of arms and costume, and some groups, especially in Nos. 23 and 24, very spirited in their execution.

The top of the casket.

1. The King, Queen, and Matabryne on the wall. Mother and Twins below.
2. The King and the Queen in bed.
3. The King discovers that the Queen is with child.
4. The Queen asleep in bed: Matabryne carries off the children.
5. Matabryne delivers the children to Marcus.
6. Matabryne drowns the bitch in a well.
7. Matabryne presents the whelps to the King, who wrings his hands.
8. Marcus exposes the children in the forest.
9. Malkedras (?) thrusts the Queen into prison.
10. The hermit finds the children.
11. A hind suckles them; and Malkedras finds them.
12. Malkedras tells Matabryne.
The front of the casket.

13. Malkedras takes the chains from the children's necks.
14. They fly away as swans.
15. Matabryne praises and caresses Malkedras.
16. Matabryne taunts the King, and gets leave to burn the Queen.
17. A soldier is leading the Queen to execution: she has fallen on her knees and is praying. See l. 90, note.
18. The King is on his throne as if to see the burning. Matabryne and a man in armour behind him, counselling him.
19. The angel appears to the hermit and the child.
20. The hermit and the child set forth on their way.

The left side of the casket.

21. The King on his throne; the Queen presents the child as her champion, and Matabryne Malkedras as hers.
22. Combat between Helyas and Malkedras.
23. Helyas having slain Malkedras, bears away his head.

The back of the casket.

25. Helyas presents the head of Malkedras to the King.
26. Reconciliation of King Oryens and Queen Beatrice.
27. The King and Queen embrace Helyas.
28. King Helyas with a kneeling figure before him. He seems to be giving something into his hand; and perhaps it is a commission to a captain 'to prepaire a lytle hoste,' as Copland has it.
29. His army march against Matabryne.
30. They prepare to assault
31. The castle and its defenders.
32. Capture of Matabryne.

The right side of the casket.

33. Helyas recounts his adventures to his father and mother.
34. The burning of Matabryne.
35. The King and the Queen gazing

36. At Helyas departing in his ship alone, led by his brother the Swan.

The letter from Mr Dallaway, and extract of a letter from Mr Way in the note below, give the opinion of those antiquaries on the date and artistic value of this casket.¹

¹ 'Mr Dallaway's respectful compliments to Sir Thomas Crawley, with the cabinet he has so long detained. He should have returned it with more satisfaction had he been able to discover the whole of the history represented, which is too complicated for him to unravel.

'Upon the upper compartment is evidently shown the well-known Legend of Isembard, Earl of Altorf, and Irmentruda his wife, with her supernatural progeny.

'The two sons, who were preserved, were called Guelfo and Ghibelino, and their descendants were leaders of the factions by which the Italian States were distracted in the 12th century.

'He is of opinion that the remainder of their legendary story is described around the sides of the cabinet, and is not without hopes that, when he can meet with a very scarce collection of German novels, entitled "Camerarii Horae Subcesiva," it will furnish him with the whole of the detail.

'The armour and weapons of some of the figures are decidedly those of the 14th century, when elaborate carving was in very general use, and many Greek artists were encouraged; which circumstance seems to establish the date of the specimen.

'The enclosed drawing Mr D. begs that Sir Thomas will accept, with many thanks, for the permission he has obtained to have it etched. He will take care that justice be done to it, and hopes that Sir T. will find room in his portfolio for some of the proof impressions.

'Jan. 5, 1793.

'Sir Thomas Crawley.'

 Wonham Manor,
 Reigate, Nov. 29, '60.

'Dear Sir Martin,

'Your kindness in permitting me to bring home your curious ivory casket has, as I anticipated, enabled me to ascertain the whole of the subjects represented upon it. After much fruitless research, and showing the casket to several learned friends, I have at length got the right clue, and all difficulty ceases. The subjects are all from one romance, known as the "Knight of the Swan," and not found in any of the abstracts of middle-age romances, by Ellis, Dunlop, or the Italian writer Ferrario. It has, however, been published, but the volumes containing it are of very great rarity.

'I hope to send you an account of the romance, detailing the subjects as they occur on the casket. . . .

. . . . . . . I should almost suggest only to repair the broken portions of the metal bands as they exist, not to renew those which have been
ORIGIN OF THE ROMANCE.

Little or nothing can be added, on this head, to what Mr Thoms has collected in his preface to the Knight of the Swan; and what I here write is chiefly drawn from that source.

Mr Utterson quotes Mr F. Cohen (Sir Francis Palgrave) for the opinion that the earliest form in which the story exists is in the Chronicle of Tongres, written by the Maitre de Guise, and incorporated in great part into the Mer des Hystoires. There is also, he says, an Icelandic Saga of Helis, the Knight of the Swan, in which he is called a son of Julius Caesar; and a similar legend is introduced into the German romance of Lohengrin, of which an edition was printed at Heidelberg as late as 1813. The story is still popular in Flanders, where a Chap-book, entitled De Ridder Met de Zwaen, was of frequent occurrence early in this century.

The immediate parent of the English prose romances on the subject appears to be the French folio printed in 1504, and entitled LA GENEALOGIE AVECQUES LES GESTES ET NOBLES FAITZ DARMES DU TRES PREUX ET RENOMME PRINCE GODEFROY DE BOULION ET DE SES CHEVALEREUX FRERES BAUDOUIN ET EUSTACE, YSSUS & DESCENDUS DE LA TRES NOBLE & ILLUSTRE LIGNEE DU VERTUEUX CHEVALIER AU CYNE. AVEQUES AUSSI PLUSIEURS AUTRES CRONIQUES HYSTOIRES MIRACULEUSES; TANT DU BON ROY SAINT LOYS COMME DE PLUSIEURS AULTRES PUISSANS & VERTUEUX CHEVALIERS.

It was the first thirty-eight chapters of this work that were published in an English form by Robert Copland (which is the version edited by Mr Thoms); and Ames speaks of a translation published by Wynkyn de Worde, in 1512; but it is not now known to exist.

It is to be considered that these metal bands are not original. The ivory dates from about 1380; the metal work about 1550.

Believe me, very sincerely yours,

'Albert Way.'
The tradition that the great Godfrey of Bouillon was descended from the Knight of the Swan, has always been a favourite one, and one of the most interesting stories in Otmar's Volkssagen is founded on it. Nicolas de Klerc, in order to set right the common opinion in Flanders,

Om dat van Brabant die Hertoghen
Voornaels, dicke syn beloghen
Alsé dat sy quamen metten Swane

[Forasmuch as the Dukes of Brabant have been heretofore much belied as that they came with a Swan],

professes to tell the truth about it in his Brabandshe Yeesten, written in 1318; and Marlaent refers to the same belief in his Spiegel Historiael.

On the other hand (through Godfrey, no doubt,) Robert Copland claims it as an honour for his patron, Edward Duke of Buckingham, that from the Knight of the 'Swan \textquoteleft\textquoteleft linially is dyscended my sayde Lorde.'

As to the portentous birth, which is the basis of the story, similar tales have been not unfrequently told. Amongst others there is one in which the house of Guelph is said to take its name from a like incident.

\textquoteleft\textquoteleft Irmentrudes, wife of Isenbard Earl of Altorfe, accused a woman of adultery for bringing forth three children at a birth; adding withal that she was worthy to be sown in a sack, and thrown into the sea; and urged it very earnestly. It chanced in the year following, that she herself conceived, and in the absence of her husband, was delivered of twelve male children at one birth (though very little). But she, fearing the imputation and scandal she had formerly laid on the poor woman, and the law of like for like, caused her most trusty woman to make choice of one to be tendered to the father, and to drown all the residue in a neighbouring river. It fell out that the Earl Isenbard returning home, met this woman, demanding whither she went with her pail? who answered, "to drown a few baggage whelps in the river." The Earl would see them; and notwithstanding the woman's resistance, did so, and discovering the children, pressed her to tell the matter, which she also did; and he caused
them all to be secretly nursed; and, grown great, were brought home unto him, which he placed in an open hall with the son whom his wife had brought up, and soon known to be brethren by their likelihood in every respect. The Countess confessed the whole matter (moved with the sting of conscience), and was forgiven. In remembrance whereof, the illustrious race of the Welfes (whelps) got that name, and ever since hath kept it.'

Westcote (whose words I transcribe, as his book is a privately printed one (1845) from his MS. c. 1600) quotes this story from one Camerarius (he says) of Nuremberg, as a companion to a story of the wife of a peasant of Chumleigh, co. Devon, who had seven children at a birth, and whose husband, for fear of having to maintain so many mouths, resolves to drown them, and declares to the Countess of Devon, who meets him while on his errand, that they are but whelps. She rescues them and provides for them.

In French history we have a story somewhat analogous, in the efforts of the monks to separate Robert Capet and his wife, by persuading him that she had given birth to a monster.

The after part of the story of our book is the old one told with many variations from the time of the Shepherd David until now, of extreme youth, with the aid of the grace of God, vanquishing in battle the evil-doer, though a man of war from his youth.

THE VERSIFICATION OF THE POEM.

Coming now to the versification of the poem: I have thought it useful to analyse it so as to ascertain how far the author has kept himself to the rules of alliterative verse, as collected by Mr Skeat in his Essay on the subject prefixed to the 3rd volume of the Percy Folio.

The author seems to have contented himself with preserving generally the proper swing of his metre, the accentuated syllables marking it, in most cases, fairly well: but it often halts, the soft or unaccentuated syllables being awkwardly and too prodigally used, and the rime-letters very frequently falling on those syllables.

In many couplets the alliteration is utterly irregular, and in 10 couplets I can discover none at all.

1 21, 34, 106, 225, 232, 334-6, 343, 367.
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In 22 others he has satisfied himself with a feeble sprinkling of the same letter through the verse without any regard to the loud syllables; as

60. at a chamber dore as she forth sowte

sometimes also supplementing the weakness of one alliteration by adding a second in the same couplet; as

241. that styked styffe in her brestes & bat wolde pe qwene breune

287. A skylte skylte hym by pe Honde & ladde hym of pe route.

The couplets in which there are but two rime-letters are very many; no less than 143\(^2\) out of the whole number of 370; and there are eight couplets\(^3\) with four rime-letters.

The other variations from the established rule are: (a.) The occurrence of the chief letter on the second instead of the first loud syllable of the second line, which is found 64 times,\(^4\) and of these 64, 29\(^5\) occur in couplets with but two rime-letters.

(b.) The occurrence of two rime-letters in the second line of the couplet, and but one in the first, in 37 couplets.\(^6\)

(c.) The absence of the chief letter in the second limb of the couplet occurs 20 times.\(^7\)

(d.) The rime-letters occur very often indeed upon unaccentuated or 'soft' syllables; so often, as to lead one to think that the author must have deemed his task fully done, if only there was any alliteration at all. The number is 72,\(^8\) besides three in the next class.

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1 13-4, 32, 49, 52, 60, 81, 96, 113, 132, 143, 158, 165, 185, 199, 210-1, 218, 272, 281-2, 351.
3 2, 35, 42, 91, 152, 183, 239, 360.
8 2, 7, 23, 25-6, 28, 31, 35, 39, 40, 50-1, 66, 70, 73, 77, 79, 82, 102-3, 108-9,
(e.) Where the chief letter occurs in the initial catch of the second couplet.¹

There are also ten couplets² with separate alliterations in each line, and

Seven,³ in which there are no rime-letters in the first line.

And the couplets that appear to conform strictly to the canon of alliteration which provides that there shall be three rime-letters in each couplet, viz. two (sub-letters) in the accentuated syllables of the first line or limb of it, and one (the chief letter) on the first accentuated syllable of the second line, are 48 in number;⁴ such as

92. Now Leve we þis Lady · in Langour & pyne
147. They stoden alle stiyyle · for stere þey ne durste

But of these 48, the alliteration is not always perfect, w having to do duty with words beginning with Oo (l. 29); D being once used as a rime-letter to T (l. 27), and the G in gladness being once considered mute, so as to rime the word with ‘lay in langour’ (l. 57).

The former editor draws attention to the existence of some rime-endings in this poem, but they seem to me to be accidental rather than intentional.

Mr Skeat enumerates them in his essay, and I set them down here, excepting those in lines 260-1, where he has been misled by the former editor’s mistaking the long second r in marre, and reading it marye; and in 28, 29, where the editor has mistaken leue for Icne;

12-13, where and there
31-32, were and there
158-159, swyde and leyde. This is not a rime at all.
166-167, faste and caste
198-199, swannes and cheynes. A very doubtful rime.

¹ 55, 75, 96.
² 44, 72, 85, 111, 216, 249, 266, 275, 330, 365.
237-238, were and mysfare;
and I may add 359-60, made and bledde.

But among these there are but three rimes which are at all perfect; and it may be observed that in the 370 lines (from 200 to 570) of William of Palerne, which I have searched cursorily, there are as many:
As, 210, pat of horne ne of hounde · ne mist he here soune.
236-7, telle and ville
337-8, speche and riche
404, as euene as ani wizt · schuld attely bi siżt
490-1, wise and nyce
563-4, newe and sheve;
so the rimes must, I think, be considered as an inadvertence on the part of the poet, and not as an intended embellishment.

CHARACTER OF THE MS.
The manuscript is neatly written in a handwriting of about 1460; and seemingly with few, if any, errors. At first sight the letter Thorn appears to be used indiscriminately for Th, but I find that it is never used at the beginning of a line, and never at the end of a word, whether it be written, for example, serveth, or servethe. The Th is used in proper names; and the few other cases where it is found are, with one exception (thykke), where the sound occurs before the vowel e. Thus Sythen, Murther, Ferther, Therefore, and Beetheth, are thus spelt whenever they are found; and These is only once spelt þese.

The 3 is constantly used, representing gh in the middle of words and y at the beginning.

In most cases where we write er in our modern speech, and especially in word-endings, such as after, water, together, &c., the scribe uses a contraction representing ur, making the words aftur, watur, &c.

Where the double l is crossed (H), a final e has been assumed.

DATE AND DIALECT OF THE POEM.
The date of our poem in its present form appears to be the latter
end of the 14th century; and the dialect in which it is written is Midland, and probably East Midland, as will be seen by the following observations.

The present indicative plurals of regular verbs end everywhere in -en. There appears to be an exception to this in 1. 72, 'hem that it deservethe;' but 'hem' may either be miswritten for 'her;' or else perhaps it is used indeterminately, as 'they' and 'them' are sometimes used now-a-days.

It is not West Midland; for the 3rd sing. indic. almost universally ends in -eth; the only exceptions being 'lykes' in 1. 134; 'wendes' in ll. 155 and 178; 'launces' in l. 323, and 'formerknes' in l. 362, though this last (see the note on the line) is a doubtful instance. Robert of Brunne also uses this termination in -es; but always, apparently, for the sake of the rime.

The second person sing. indic. ends in -est; excepting the word 'fyndes' in l. 305. 'Thou were' is used in lines 236-7.

In many instances the e final is omitted in the past tense of weak verbs; as, delyvered, 155 and 178; graunted, 189 and 246. See also ll. 18, 24, 28, 39, 62, 91, 107, 108, 255, 275, 281, and 339.

There are some terminations in -eth, used instead of -ed for the perfect participles of regular verbs. See ll. 78, 175, 200, 209, 310.

The plurals of nouns end almost universally in -es; the only exceptions being lond-is, l. 16, lyon-ys, l. 214, and bell-ys, l. 272 (which are perhaps only variations made by the copyist); dom-us, l. 91; and chylderen, ll. 20 and 82.

Fader is uninflected in the possessive case, l. 203. The other genitives are in -es.

Some nouns of time and measure are uninflected in the plural; as yere, l. 89, 243 (we say now 'a two-year-old colt'), and myle, l. 95 (we say now 'it is a two-mile course').

Of the personal pronouns—

I is always used, and not Ic.

All people alike, king and peasant, Thou and Thee one another, without the distinction of rank, such as is shown in William of Palerne, by the use of Ye and You. In one instance, l. 20, the King addresses the Queen as Ye. Hym is the objective singular, and Hem
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(in one instance *Ham*, probably for *Ham*—a Northern form) the plural: *Them* is never used.

*She* is the 3rd person fem. nominative, and *Here* or *Her* objective, the latter being used 8 times in the poem, and the former 9.

*Hit* and *It* are used about equally, the latter rather more frequently. *They* is always used in the plural.

The possessive pronoun of the 3rd person feminine, is *Her* or *Here*. In the plural of all genders it is *Here*, and once *Her*.

The negative form of the verb *To Be* is once used in *Nere* = *ne were*, l. 3.

The imperfect participles end always in *-ynge*.

This is contrary to early Midland usage, and seems to show that the dialect here employed must have been spoken in the Southern part of the East Midland district, *-inge* being a Southern form, though it is used in another East Midland book, *Body and Soul,* l. 396 [brennyng], and by Robert of Brunne *Handlyng Synne;* and by Chaucer. But as the peculiarities of each dialect were no doubt always understood by the neighbours on the borders of the several districts, and by degrees became naturalized beyond their ancient limits; so probably at the time when the Cheualere Assigne was written, the Southern and Midland dialects at least were beginning to blend and form a common language.

One peculiarity in this author’s style is a strange mixing of past and present tenses; i. e. in the same sentence he constantly, as does also Chaucer sometimes, uses the historical present, and the perfect. Thus in l. 229,

‘The chylde stryketh hym to, & toke hym by þe brydde.’

See also lines 63, 115-16, 151, 155, 173, 178, 190, 221, 267, 332, 341, 355, 361-2, and 365.

Mr Morris writes, ‘The Dialect in its present form is East Midland. But as we do not find [other] East Midland writers adopting alliterative measure in the 14th century, I am inclined to think that the original English text was written in the N. or N.W. of England, and that the present copy is a mere modified transcript. This theory accounts for the *es’s* in the 3rd person [sing.], which are
not required for the rime, and may be forms belonging to the earlier copy, and unaltered by the later scribe.'

I have to thank Mr Morris, Mr Skeat, and Mr Furnivall for their kind suggestions during the progress of my work, and I must make also my acknowledgments to Mr Brock for his faultless transcript.

Although, therefore, I suppose that, from their uncertain character, the dialect or grammatical peculiarities of this poem are not of any particular value in the history of the language, yet as it is at any rate a contribution to that history, and as I think that whatever is worth doing at all, is worth doing thoroughly, I have made the Glossary as copious and accurate as I could. Besides, there is some spirit and vigour in the Poem itself; and I hope the reading of the little book may be as entertaining to the members of the Early English Text Society, as the editing of it has been to me.

H. H. G.
Alle weldynges god · whenne it is his wylle,
Wele he wereth his · werke with his owne honde:
For ofte harmes were hente · bat helpe we ne myȝte;
Nere þe hyȝnes of hym · þat length in heuene.
For this I saye by a lorde · was lente in an yle,
That was kalled lyor · a londe by hym selfe.
The kyng hette oryens · as þe book tellethe;
And his qwene bewtrys · þat bryȝt was & shene:
Þis was chefe of þe kynde · of cheueleres assygne;
And whezze þey sholde in-to a place · it seyth fulle
wele where,
Sythen aftur his lykynge · dwellede he þere,
With þis owne qwene · þat he lone myȝte:
But alle in langour he laye · for los of here one,
That he hadde no chylde · to cheuene his londis;
Þat to be lordeles of his · whezze he þe lyf lafte:
And þat honged in his herte · I heete þe þe for sothe.

God Almighty guards us,
as we see by the story of King Oryens.
and Beatrice his queen, and his mother Matabryne.

He had no child to succeed him, which was a grief.

Line 5. See note on l. 23.
6. lyor. In the French poem it is Lilefort, and in Copland also.
7—9. The King is called Oriant in the French version, and the Queen Bietrlx, and the King’s mother Matabryne.
11. ‘This ’must mean ‘this King.’
12. I cannot make sense of this line. ‘Sholde’ = should go, and ‘it’ means the book.
18. honged in his herte = weighed upon his mind.
THE QUEEN BEARS SEVEN AT A BIRTH.

The King and the Queen, talking on the wall, see beneath them a woman with her twins.

As they went on a wall, they see beneath them a woman with her twins, and she weeps.

The King rebukes the Queen.

And at night he begets on her reasonably many children.

The King and the Queen, talking on the wall, see beneath them a woman with her twins.

Bothe þe kyng & þe qwen þem selfen to-gedere: The kyng loked a-downe & by-helde vnder, Whereat he weeps, and And seyng a pore womman at þe 3ate Sytte, Withe two chylde & her by-fore were borne at a byrthe;

And he turned hym þenne & teres lette he falle.

Sythen sykede he on-hyje & to þe qwen sayde, ‘Se þe þe zonder pore þomman how þat she is pyned Withte twynlenges two & þat dare I my hedde wedde.’

The Queen says she disbelieves in twins. Each must have a father.

The kynge rebukede here for her worpès ryȝte þere; And whcrcne it drowȝe towarde þe nyȝte þey wanten to bedde;

The Queen says she disbelieves in twins. Each must have a father.

Oon manne for oon chylde & two wyllen for twyne;

Or ellis hit were vnsemelye þynge ÿ as me wolde þenke, But eche chylde hadde a fader & how manye so þer were.’

The kynge rebukede here for her worpès ryȝte þere;

And whercne it drowȝe towarde þe nyȝte þey wanten to bedde;

He gette on here þat same nyȝte resonabullye manye.

The kynge rebukede here for her worpès ryȝte þere;

So deuex hommes ne res livrue charnellement.

The King and the Queen, talking on the wall, see beneath them a woman with her twins.

The kynge rebukede here for her worpès ryȝte þere; And whercne it drowȝe towarde þe nyȝte þey wanten to bedde;

He gette on here þat same nyȝte resonabullye manye.

The kynge rebukede here for her worpès ryȝte þere;

And þankede lowely our lorde of his loue & his sonde.

The correct form is drowe.’—R. Morris.

Engendra lo seigneur en la dame vaillant

Vij enfans celle nuit en ung engendrement.
MATABRYNE ORDERS MARCUS TO DROWN THEM.

But whenne it drow3e to pe tyme · she shulde be de-
lyuered,
Ther moste no womman come her nere · but she pat
was cursed,
His moder matabryne · pat cawsed moche sorowe;
For she thow3e to do pat byrthe · to a fowle ende. 40
¶ Whenne god wolde pey were borne · þenne brow3e
she to honde
Sex semelye sonnes · & a dow3ter þe seueneth,

to wit, six sons
52. kepe counsell = be secret,
and a daughter,

[Fol. 126.]

with silver chains
about their

53. seche = betake thyself.

But Matabryne
sends for her man
Marcus,

children.

54. lyke full wele = be well-liking
= prosper.  Comp. ‘fat and well-lik-
ing,’ Ps. xciii. 13; ‘worse-liking,’ Daniel
i. 10. ‘I believe the original con-
struction was, “And it shal like þe ful
weIl” = and it shall please thee full
well. See l. 134.’—R. Morris.

40. do... to a fowle ende. See l. 138.
50. kepe counsell = be secret.

As in Shakespere, Much Ado about
Nothing, V. 3: ‘Done to death with
slanderous tongues.’

45. lefte = lifted.

46. Markus, called Marques and
Marcon in the French poem.

49. knewe, should be known; the e
is superfluous; but it is so in the MS.
The Queen is said to have brought forth whelps.

Marcus grieves, but dares not disobey.

The kynge lay in langour; sum gladdenes to here; but pe fyrste tale pe he heerde was doo nes to here; Whenne his moder matabryne, browȝte hym tydnynges. At a chamber dore as she forthe sowȝte, 60

Seuene whelpes she sawe: sowkyng pe damme, and she kawȝte out a knyfe & kylled pe bycche; she caste her peynes in a pytte & takethe pe welpes, and sythen come byfore pe kynge & vp on-hyȝe she seyde, 64

He refuses. 68

She vituperates. 72

He says, 'Stow her where thou wilt, so that I see it not.'

She falls foul of the Queen, 75

Whenne he heerde pat tale: hym rewede pe tyrne; But he durste not wene: what pe qwene wolde. 56

She takes seven whelps,

and shows 'em to the King as the Queen's offspring, and bids him have her burnt.

' Sone paye pe with by qwene: & se of her berthe.' Thenne syketh pe kynge: & gynnythe to morne, And wente wele it were sothe: alle pat she seyde. Thenne she seyde, 'lette brende her a-none: for pe is pe beste.' 68

'Dame, she is my wedded wyfe: fulle trewe as I wene, As I haue holde her er pis: our lorde so me helpe!' 'A, kowarde of kynde,' quod she: ' & combred wrecche!' Wolt pou werne wrake: to hem pat hit deserueth?'

'The queen hearketh on the words, and felly she bygymeth; And seyde, 'a-ryse wrecched qwene: & reste pe her no lengur; Thow hast by-gyllethe my sone: it shalle pe werke sorowe: bothe howndes & men: haue hadde pe a wylle: Thow shalt to prisoun fyrste: & be brente aftur.' 80

60. sowȝte. See note on l. 53.
64. come. The correct form is com.
on-hyȝe = aloud.
68. lette brende her = have her burnt.
72. descrueath. As to this termina-
tion in -cth, see Preface, p. xvi.
75. See note on l. 100.
78. by-gylethe. The final e is unnecessary; but there is a contraction representing it in the MS.
Whenne she myssede hem per · grete mone she made.
By þat come tytle · tyrauntes tweyne, 84
And by þe byddynge of matabryne · a-non þey her hente,
And in a dymme prysoun · þey slongen here deepe,
And leyde a lokke on þe dore · & leuen here þere: 87
Mete þey caste here a-downe · & more god sendethe.
¶ And þus þe lady lyuede þere · elleuen þere,
And mony a fayre orysoun · vn-to þe fader made,
That saued Susanne fro sorowefulle domus · [her] to
sane als.
Now leue we þis lady·in langour & pyne, 92
And turne æzeyne to our tale · towarde þese chylderen,
And to þe man markus · þat murther hem sholde;
How he wente þorow a foreste · fowre lange myle,
Thylle he come to a watur · þer he hem shulde in
drowne ; 96
¶ And þer he keste vp þe clothe · to knowe hem bettuer,
And þey ley & lowye on hym · louelye alle at ones :
‘He þat lendethe wit,’ quod he · ‘leyne me wyth sorowe,
If I drowne you to day · thoughe my deth be ny3e.’ 100
Thenne he leyde hem adowne · lappedde in þe mantelle,
And lapped hem, & hylyde hem · & hadde moche
rewthe,
That swych a barmeteme as þat · shulde so be-tyde.
Thenne he takethem to crist·e · æzeyne turnethe. 104

81. See note on l. 64.
84. By þat = by that time, then.
86. slongen. Roxb. ed. has flongen, which is an error of transcription.
90. This particular orison, with
Susanna for its example, finds a place
in the French poem, not at this point,
but during the procession from the
city to the place of burning, Mata-

hyj's remark thereon being 'ca ne
vault ung bouton.'
91. domus. This might be a mis-
writing for 'dom (== doom) us,' as
the former edition reads it; but it is,
no doubt, a plural in us, the word her
having slipped out.
99. wit. Wrongly printed 39 in the
former edition.
103. swyche. See note on l. 49.
MALKEDRAS SEES THEM, AND TELLS MATABRYNE.

If But some þe mantelle was vn-do · with mengyne of her legges;
They cryedde vp on-hy3e · with a dolefulle steuenne,
They chuyered for colde · as chenerynge chylde, 108
An holy hermyte was by · & towarde hem comethe :
Whenne he come by-tore hem · on knees þenne he felle,
And cryede ofte vpon cryste · for somme sokour hym
to sende,
If any lyfe were hem lente · in þis worlde longur. 112
If Thenn an hynde kome fro þe woode · rennyne fulle swyfte,
And felle be-fore hem adowne · þey drowȝe to þe pappes ;
The heremyte prowde was þer-of · & putte hem to sowke :
Sethen taketh he hem vp · & þe hynde folowethe, 116
And she kepte hem þere · whylle our lorde wolde.
Thus he noryscheth hem vp · & crist þem helpe sendythe.
Of sadde leues of þe wode · wrowȝte he hem wedes.
Malkedras þe fostere · þe fendere mote hym haue, 120
That cursedde man for his feythe · he come þer þey
wereñ,
And was ware in his syȝte · syker of þe chyldeñ ;
He turnede aȝyn to þe courte · & tolde of þe chaunce, 124
And menede byfore matabryne · how mony þer were.
‘And more merueyle þenne þat · Dame, a selvere cheyne
Eche on of hem hath · abowte here swyre.’
She sayde, ‘holde þȝ wordes in chaste · þat none skap
ferther ;
I wylle sooñe aske hym · þat hath me betrayed.’ 128

119. sadde leues of þe wode. Fr. feuilles de loriœs.
120. Malkedras is called in the French MS. Malquarrez and Maulquarre.
HE ROBS SIX OF THEIR SILVER CHAINS. THEY BECOME SWANS.

If Thenne she sente after markus · pat murther hem sholde; And askede hym, in good feythe · what felle of pe chylde: Whene she hym asked hadde · he seyde, 'here pe sothe; Dame, on a ryueres banke · lapped in my mantelle, I lafte hem lynnge there · leue þou for sothe: I myȝte not drowne hem for dole · do what þe lykes:' Whene she made here alle presté & (putt) out bothe hys yen. Moche mone was therfore · but no man wyte moste. 'Wende þou aȝeyn Malkedras · & gete me þe cheynes, And withe þe dynte of þy swerde · do hem to deth; And I shalle do þe swych a turne · þou þe tyte hyȝe, That þe shalle lyke ryȝte wele · þe terme of þy lyue.' Thenne þe hatefulle thefe · hyed hym fulle faste, The cursede man in his feythe · come þer pey were. By þenn þe was þe hermyte go in-to þe wode · & on of þe chylde, For to seke mete · for þe other sex, Whyles þe cursed man · asseyde þe other: And he out withe his swerde · & smote of þe cheynes. They stoden alle stytle · for stere þey ne durste; And whenne þe cheynes felle hem fro · þey flowen vp swannes To þe ryure by-syde · withe a rewfulle steeuenne. And he takethe vp þe cheynes · & to þe cowrte turnethe, And come by-fore þe qwene · & here hem bytakethe: Thenne she toke hem in honde · & heelde ham fulle stylle; She sente after a golde-smýȝte · to forge here a cowpe;

133. leue. Wrongly printed leue in of the MS. by the original scribe. the edition of 1820. 135. The Roxb. ed. omits putt, which has been added in the margin 138. do. See note on l. 40. 140. See note on l. 54.
The old Queen gives the chains to a goldsmith to make a cup of.

And whenne pe man was comen: peonne was pe qwene blythe,
And deluyred hym his wey3tes: & he from cowrte wendes:
She badde pe wesselle were made: vpoñ alle wyse: 156
The goldesmy3th goothe & beetheth hym a fyre: & breketha cheyne,
And it wexeth in hys honde: & multyplyethe swyde:
He toke pat opur fyue: & fro pe fyer hem leyde,
And made hollye pe cuppe: of haluendelle pe sixte. 160

If And whenne it drowzze to pe ny3te: he wendethe to bedde,
And thus he seythe to his wyse: in sawe as I telle.

'Vel the olde qwene at pe courte: hathe me bytaken
Six cheynes in honde: & wolde haue a cowpe; 164
And I breke me a cheyne: & halfe leyde in pe fyer,
And it wexedde in my honde: & welledo so faste,
That I toke pe opur fyve: & fro pe fyer caste,
And haue made hollye pe cuppe: of haluendelle pe sixte.' 168

If 'I rede pe: quod his wyse: 'to holden hem stylle;
Hit is porowe pe werke of god: or pey be wronge wonneñ;
For whenne here mesure is made: what may she aske more?'

And he dedde as she badde: & buskede hym at morwe;
He come by-fore pe qwene: & bytaketh here pe cowpe,
And she toke it in honde: & kepte hit fulle clene.
'Nowe lefte ther ony ouwr vn-werkethe: by pe better trowthe?'
And he recheth her forth: haluendele a cheyne: 176
THE QUEEN DOOMED TO DEATH.

¶ And she rawyte hit hym aseyne & seyde she ne rowyte;
But delyuered hym his seruyse & he out of cowrte wendes.
'The curteynesse of criste,' quod she 'be with pese opur cheynes!' They be delyuered out of pis worlde were pе moder eke, Thenne hadde I pis londe hollye to myne wyulle:
Now alle wyles shalle sayle 'but I here dethe werke.'
At morn she come before pe kyngye & by ganne fulle keene;

¶ Moche of pis worlde sonne wondretrehe on pe allone, That thy qwene is vnbrente so meruelows longe,
That hath serued pe dethe if pue here dome wyste:
Lette sommene py folke vpon eche a syde,
That pе bene at py sysyte pe xj. day assyigned.'
And he here graunted pat 'with a gryyme herte;
And she wendeth here adown & lette hem a-none warne.
The nyhte before pe day pat pe lady shulde brezne,
An Angelle come to pe hermyte & askede if he slepte:
The angelle seyde, 'criste sendeth pe worde of pese six chyldren;
And for pe sawynge of hem panke pue haste serueth:
They were pe kynges Oriens wytte pue for sothe,

179. 'Puis dist entre ses dens assez bassetement
Bien sui de ceulx delivre ales sont voirement
So leur mere estoit arse ne me achouldroit neant.
And then,' she continues, 'by my enchantments I will cause that my son never marries again, and so I shall have all the land at my command.'
186. serued. In the Roxb. ed. this is erroneously printed dyserved.
if thou here dome wyste = if thou knewest what her sentence ought to be.
190. wendeth here. 'wend' is here used reflexively as 'went' is in l. 75, and 'hye' in l. 141, after the French s'en alla. Comp. Shaksp. 2 Gent. of Ver. IV. 4: 'I... goes me to the fellow.' The phrase in the text seems to make it more probable that this me is the personal, and not the indeterminate pronoun.
194. panke pue haste serueth = thou hast deserved thanks. The final e is too much. See note on l. 78.
195. They were the kynges Oriens = They were [the children] of the King Oriens. This expression is not unlike that in Wm. of Palerne, l. 5437: þem-percours moder William.
THE QUEEN'S SON SENT TO BE HER CHAMPION.

By his wyfe Betryce she bare hem at ones,

For a worde on þe walle þat she wronge seyde;
And zonder in þe ryuer swymmen þey swannes;
Sythen Malkedras þe forsworn þeþe byraste hem her cheynes:
And criste hath formeth þis chylde þo þyȝte for his moder.

"How can this be?"

'Take him to Court and have him christened
Enyas.'

"How sholde he serue for suche a þyngþ þat neuer none syȝte?"

'Go brynge hym to his fader courte & loke þat he be cristened;
And kalle hym Enyas to name for awȝte þat may be-falle,
Ryȝte by þe mydday to redresse his moder;
For goddes wylle moste be fulfyld & þou most forthe wende.'

The hermyte wakynge lay & thowȝte on his wordes:
Soone whenne þe day come to þe chylde he seyde,

"Criste hath formeth þe sone to fyȝte for þy moder."

He asskede hymn þanne what was a moder.

'A womman þat bare þe to man sone, & of her reredde: '

'þæ, kanste þou, fader, enforme me how þat I shalle fyȝte?'

'Vpon a hors, seyde þe hermyte 'as I haue herde seye.'

201. Oo. Wrongly printed To in the former edition. Òo-lyuynge = ever-living.
204. Enyas; not Ænysas, as in the old edition. The French poem has Elyas or Holyas, which latter is the name given him in the English prose Romance.
A line seems to be omitted between 204 and 205, such as
'The hermit and the child is more full in the English than in the French poem.
211. A very cramped line. 'A woman that bare thee to man, [my] son; and [thou wast] by her reared.'

'It means, "bare thee so that thou becamest a man." Such is the regular idiom; [God] wrouȝt me to man = formed thee so that thou becamest a man, fashioned thee in man's shape; occurs in Piers Plowman, A. Pass. i. 1. 80.'—W. W. S.

'Beau filz cest une femme quen ses flans te portia.'
'What best is pat?' quod pe chylde · 'Iyonys wyld? Or elles wode? or watwr' · quod pe chylde pane. 'I seye neur none,' quod pe hermyte · 'but by pe mater of bokes:'

They seyn he hath a feyre hedde · & fowre lymes hye; And also he is a frey beeste · for-thy he man sernethe.'

'Go we forthe, fader,' quod pe chylde 'vpon goddes halfe!' The grypte eypur a staffe in here honde · & on here wey strawyte.

Whenne pe hermyte hym lafte · an angelle hym suwethe, Euur to rede pe chylde · vpon his ry3te sholder. Thenne he seeth in a felde · folke gaderynge faste, And a hy3 fyre was per bette · pat pe qwene sholde in brezne,

And noyse was in pe cyte · felly lowde, With trumpes & tabers · whenne pey here vp token; The olde qwene at here bakke · betynge fulle faste; The kynge come rydyinge a-fore · a forlonge & more; 228 The chylde stryked hym to · & toke hym by pe brydelle:

'What man arte pou?' quod pe chylde · ' & who is pat pe svelte?'

215. Or else [a] wood[-beast], or [a] water[-beast]?

219. Comp. William of Palerne, l. 2803; 'Go we now on goddes halfe.'

220. The grypte eypur = They each seized.

221. suwethe. The Roxb. editor has mistaken this for seemeth.

221-2. rede. Here we find ride in the former edition; but besides that it is not so written, the French original shows that it must be as in the text. This incident of the angel does not find its place here, in the French poem. There, it is when the child accosts the King that the author says,—

_Homme fol et sauvage a merveilles sembloit_  
_Lange a dieu le pere sur lespalre soit_  
_QUE CE QUIL DEROIT DIRE TROP BIEN LUI enseignoit._

224. brenne. The final e is illegible, being obliterated by a blot of ink. bette. Comp. Sir Aldingar, l. 53 (Percy folio, vol. i. p. 168), 'And fayrekyrre there shalbe bette.'

227. A tout est Matebrune qui a-maine a grant cris  
_Batant la bonne dame qui eust nom Bietrix._

230. Here in the French poem follows,

_Le roy ...  
Voulentiers en eust ris mais trop dolent estoit._

He then asks the child what his own name is; and he answers that he has no name, except that with the hermit his name has been always Beau filz. Comp. Libius Discionius, ii. 25—30 and 62—66. Percy folio, vol. ii. p. 416 and 418.
The King answers, and tells the story.

'I am the king of the noble and worthy queen he called.

The King is content.

The old Queen rebukes him.

233. 3ondere. Misprinted 3onders in the Roxb. ed.

235. hadde is erroneously printed shadde in the Roxb. ed.

here harm were not to charge = her death would not be a matter of concern to any one. 'Charge, in Chaucer, == a matter of difficulty, a matter of consideration.'—R. M.

236-7. The French corresponding to this passage is,

Arse! Dieu dist lenfant, fait as folle ingement

Nas pas a droit inge comme roy loyaumant.

vpon ry3te Iuge = [hast not] rightly judged. These words are evidence that the French poem was the original of the English one; our poet having apparently taken the word Inge into his text without translating it.

243. Not but == only. In modern Lancashire, no but, or not but.

245. with whom [soever it be] that wrong saith [of her].

248. penne = thence.
‘To speke with suche on as he · pou mayste ry3th lothe thenke.’

‘A, dame,’ quod þe kynge · ‘thowȝte þe none synne?’
Thow hast þe for-sette þe ȝonge qwene · þou knoweste welle þe sothe:
This chylde þat I here speke withe · seyth þat he wollþe preue
That þou nother þy sawes · certeyne be neyther.’
And þenne she lepte to hym · & kawȝte hym by þe lokke;
That þer leued in here honde · heres an hondrede.
‘A, by lyuyngge god,’ quod þe childe · ‘þat bydþeste in heuene,
þat pou beþer þy lappe · for þy false turnes.
I aske a felawe anone · a freshe knyȝte aftar,
For to fyȝte with me · to dryue owte þe ryȝte.’
‘A, boy,’ quod she, ‘wylþ þou so · þou shalt sone myskarye;’

Matabryne tears his hair.

Menvoye en cor vengeance de ce
villain hontaigne;
Ce ne me faisoit mie mon pere en
lernmaigne.
Tous eulx qui lont oy huchent en
leur larmaigne.
Ho: roy de orient ne souffrez tel
hontaigne;
Li enfant dit assez par les sains de
cartaigne.
Roy tien a lenfant droit bien pert
de hault paraigne,
Nuls homs ne peut mieuxx dire tant
soit de grant larmaigne,
Dieu te la envoye pour dire cest
messaigne.

Matabryne rushes at the child and tears his hair.
\[\text{I wylle gete me a man \ 'put shalle \ pe sone marre.'}\]

She turneth her \text{penna} to \text{malkedras} \& \text{byydyth hym take armes},

And badde hym bathe his spere \in \text{pe boyes herte}:

And he of suche one \& he hym \text{peder bowethe},

For to cristen \text{pe chylde} \& \text{freyly} \& \text{feyre} ;

The abbot maketh hym a fonte \& \text{was his godfader},

The erle of aunthepas \he was another,

The countes of salamere \& \text{was his godmoder} ;

They kalled hym Enyas to name \as \text{pe book tellethe} :

Mony was \text{pe ryche} \text{3yfte} \& \text{pat pey 3afe hym aftur} :

\[\text{Alle pe bellys of pe close} \text{ \& rongen at ones} 272\]

\[\text{\& Withe-oute ony mannes helpe \& whyle \text{pe fy3te lasted ;} \text{Wherefore pe wyste welle} \& \text{pat criste was plesed with here dede.}\]

\[\text{Whe/ine he was cristened \& frely \& feyre,} \text{\& out of an hy^e towre armo/' \& fey} \text{halewne ;} \text{\& And a whyte shelde \text{with a crosse ypon pe posse honged,}}\]

\[\text{And hit was wryten \text{per-vpon} \& \text{pat to enyas hit sholde :}}\]

\[\text{261. marre. This is written in the MS. with a long r in the second place} ; \text{\& the former editor mistook it for a y} ; \text{\& wrote the word maryl eu. The word 'miscarrye' in the line above might have undeceived him, for it also has the long r, followed by a real y.} \]

\[\text{262. penne. Printed thence in the Roxb. ed.} \]

\[\text{265. An holy abbot. 'L'Abbe Gautier,' says the French book.} \]
And whenne he was armed to alle his ryȝtes, 283
Thenne prayde he pe kynge pat he hym lene wolde
Oon of his beste menne pat he moste truste,
To speke with hym but • a speche whyle.
A knyȝte kawȝte hym by pe honde • laddo hym of pe rowte:
'What beeste is pis,' quod pe chylde • 'pat I shalle on houe ?'
'Hit is called an hors,' quod pe knyȝte • 'a good & an abulle.'
'Why etethe he yren?' quod pe chylde • 'wylle he ete noȝthe elles ?
And what is pat on his bakke • of byrthe, or on bounden ?'
'Nay, pat in his mowthe • men kallen a brydelle, 292
And that a sadelle on his bakke • pat pou shal in sytte.'
'And what heuy kyrtele is pis • withe holes so thykke ?
And pis holowe [on] on my hede • I may noȝt wele here.'
'An helme men kallen pat on • & an hawberke pat other.' 296
'But what broode on is pis on my breste • hit bereth adown my nekke.'
'A bryȝte sheldre & a sheene • to shylde pe fro strokes.'
'And what longe on is pis • that I shalle vp lyfte ?'
'Take pat launce vp in pyn honde • & loke pou hym • See thou hit hytte; 300

285. truste, pf. of trust; it is triste in l. 49.
286. a speche whyle. Comp. Shaksp. Two Gent. of Verona, IV. 3.
287. of = from out of.
288. houe. The Roxb. editor reads hone, and takes it to be the O.E. Hon = to hang, but it is doubtless Hove = abide, be.
290. The child puts this question to the King, in the French poem.

285. of byrthe = congenital, born with him, natural.
295. wele. This word is added in the margin in a later hand. It is omitted in the edition of 1820.
297. holowe = hollow one: the on has dropped out, because of the preposition following. See II. 297, 299.
296. pat other. Misprinted pe other in the 1820 edition.
And whenne pat shafte is schyuered • take scharpelye another.

'3e, what yf grace be • we to grownde wenden?

'A-ryse vp lytyly on pe fete • & reste pe no lengur ; 303
And penne plukke out py swerde • & pele on hym faste,
If Alle-wey eggelynges down • on alle pat pou fyndes ;
His ryche helmin nor his swerde • rekke pou of neypur ;
Lete pe sharpe of py swerde • schreden hym smalle.'

'But wolle not he smyte æseyne • whenne he feleth smerte?

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'3ys, I knowe hym fulle wele • bothe kenely & faste:
Euur folowe pou on pe flesh • tylle pou haste hym fallethe ;
And sythen smyte of his heede • I kan sey pe no furre.'

'Now pou haste tawȝte me,’ quod pe childe • ‘god I pe beteche :

If For now I can of pe crafte • more penne I kowthe.'

Thenne þey maden Raunges • & roûñen to-gedere,
That pe speres in here hondes • shyuereðen to peces ;
And for [to] renûñe æseyn • men rawȝten hem other, 316
Of balowe tymbere & bygge • þat wolde not breste ;
And eyther of hem • so smer[f]lye smote other,
That alle flye in pe felde • þat on hem was fastened,
And eyther of hem topseyle • tumbledde to þe erthe ; 320
If Thenne here horses roûnen forth • aftur þe raunges,
Euur feraunce by-forme • & þat other aftur ;

302. 3e. Misprinted Se in the edition of 1820.
303. lytyly. Misprinted lyzt in 1620.
305. eggelynges = edgewise. With the edge. The contrary of ‘flattlings.’
307. sharpe = sharp edge.
309. 3ys = yes. Its use here instead of 3e, as in 1.302, is due to the negative in the question.
310. fallethe = felled.
316. renneñe may be rennenge, sb.; but more probably the line should be as above, the to having been accident-

ally omitted by the scribe.
320. topseyle. Sic in MS. Top = head,—as we say, ‘from top to toe.’
Should it be perhaps ‘topteyle’ ? Comp. Wm. of Palerne, l. 2776 :
‘Set hire a sad strok so sore in þe necke
þat sche top ouer tail tumbled ouer þe haches.’
322. Le destrier Elyas va, lautre poursuivant.
SLAYS HIM. 17

Feraunce launces vp his fete & lasscheth out his yen:
The fyrste happe, other hele was *pat* *pat* *pe* chylde hadde,
*Whenne* *pat* *pe* chylde *pat* hym bare *blente* hadde his fere:

Thenne thei styrt vp on hy *with* staloworth shankes,
Pullede out her swerdes *&* smoten to-gedur.

"Kepe *by* swerde fro my croyse" *quod* cheuelrye assygne:

*I charde not *by* croyse," *quod* malkedras *"be valwe"
For I shalle choppe it fulle smalle *ere* *peane* pis werke ende.'
An edder spronge out of his shelde *&* in his body spynnethe;

A fyre fruschet out of his croys *&* [*f*rapte] out his yen:

Thenne he stryketh a stroke *Cheualar* assygne,
Euen his sholder in twoo *&* down in-to *pe* herte;
And he bowethe hym down *&* selde the *vp* *pe* lyfe.

"I shalle *pe* selde," *quod* *pe* chylde *"ryyte* as *pe* kny^tie me taw^te.'

323. *yen.* The transcriber for the Roxb. ed. mistook the curl over the *n* (*n*) for a *d*, as if it was *rd*, and wrote *yerd*, making nonsense of the line.

324. *hele.* The Roxb. ed. has *fele*; which is wrong.

325. *chylde.* This word seems to have crept in by mistake. The sense and alliteration would require *'blonk'* == *steed*.

326. *Thenne* thei. The Roxb. ed. has *Thenne ether*; the transcriber having mistaken the last *e* in *then* for the beginning of the word *ether.*

327. *staloworth.* Miswritten for *stal-worth*.

328. *cheuelrye.* *Sic* in MS.

330. *heune* = the time when.

331. *Ung* *serpent* *a* *deux* *testes,* *oneques* tel ne vit homme

332. *Les* *deux* *testes* lui crevent *les* *deux* yeuls *sans* doublance.

333. *Thenne.* *Sic* in MS. The Roxb. ed. has *whenne*.

334. *Scheuding,* or some such word, is wanted instead of, or after, *Euen*.

335. *I shall* *pe* *zelde* — *I shall* render unto thee = *I shall* serve thee, I shall requite thee.
Burns Matabryne. Disenchant's His Brethren, All But One.

If he trunsethe his harneys fro þe nekke & þe hede wynnethe;
Sythen he toke hit by þe lokkes & in þe helm leyde;
Thoo thanked he our lorde lowely · pat lente hym þat grace.

Theune sawe þe qwene matabryne · her man so murdered;
Turned her brydelle · & towarde þe towne rydethe;
The chylde folowethe here after · fersly & faste,
Sythen browȝte here aȝeyne · wo for to drye,
And brente here in þe balowe fyer · alle to browne askes.

If The zonge qwene at þe fyre · by þat was vnboundeñ;
The childe kome byfore þe kynge · & on-hyȝe he seyde,
And tolde hym how he was his sone · ' & opur sex children,

By þe qwene betryce · she bare hem at ones,
For a worde on þe walle · þat she wronge seyde;
And ȝonder in a ryuere · swyymen þey swaûnes;
Sythen þe forsworne thefe Malkadras · byrafte hem her cheynes.'

'By god,' quod þe goldsmythe · 'I knowe þat ryȝþþ wæle;
Fyve cheynes I haue · & þey ben fysh hole.'
Nowe with þe goldsmythe · gon alle þese knyȝtes,
Toke þey þe cheynes · & to þe watter turneñ,

And shoken vp þe cheynes · þer sterten vp þe swannes;
Eche on chese to his · & turneñ to her kynde:

But on was always a swanne · for losse of his cheyne.
Hit was doole for to se · þe sorowe þat he made;
He bote hym self with his bylle · þat alle his breste bledde,

345. by þat = by that time.
353. fysh hole = 'as sound as a roach,' as we say.
356. shoken. Sic in MS. The former edition has stroken.
357. turneñ. The former edition has turneden in this place; but not in 1.355.
358. always. Sic in MS. Edition of 1820 has always.
The names of the children in the French poem are Orions, Orient, Zacharias, Jehan, and Rosette. They were later baptized already.
## Glossarial Index

### Abbreviations

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The line in Havelok is, 'Shal ich neuer lenger dwelle, To morwen shall ich forth pelle.'

"I shall stay here no longer, I shall start off to-morrow!"

It answers to our expression, 'go full drive.'"

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Whelpa, sb. 61; welpe, 63.

Whenne, adv. = when, 1, 12, &c.

Where, adv. 12; interrog. 82.

Whydle, sb. = vessel; or else silver plate. Fr. vaiselle, 156.

Wex, v. intr. = to wax, to grow; 3d sing. pres. indic. waxeth, 158; pf. wexedde, 166.

Wey, sb. = way, 220.

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